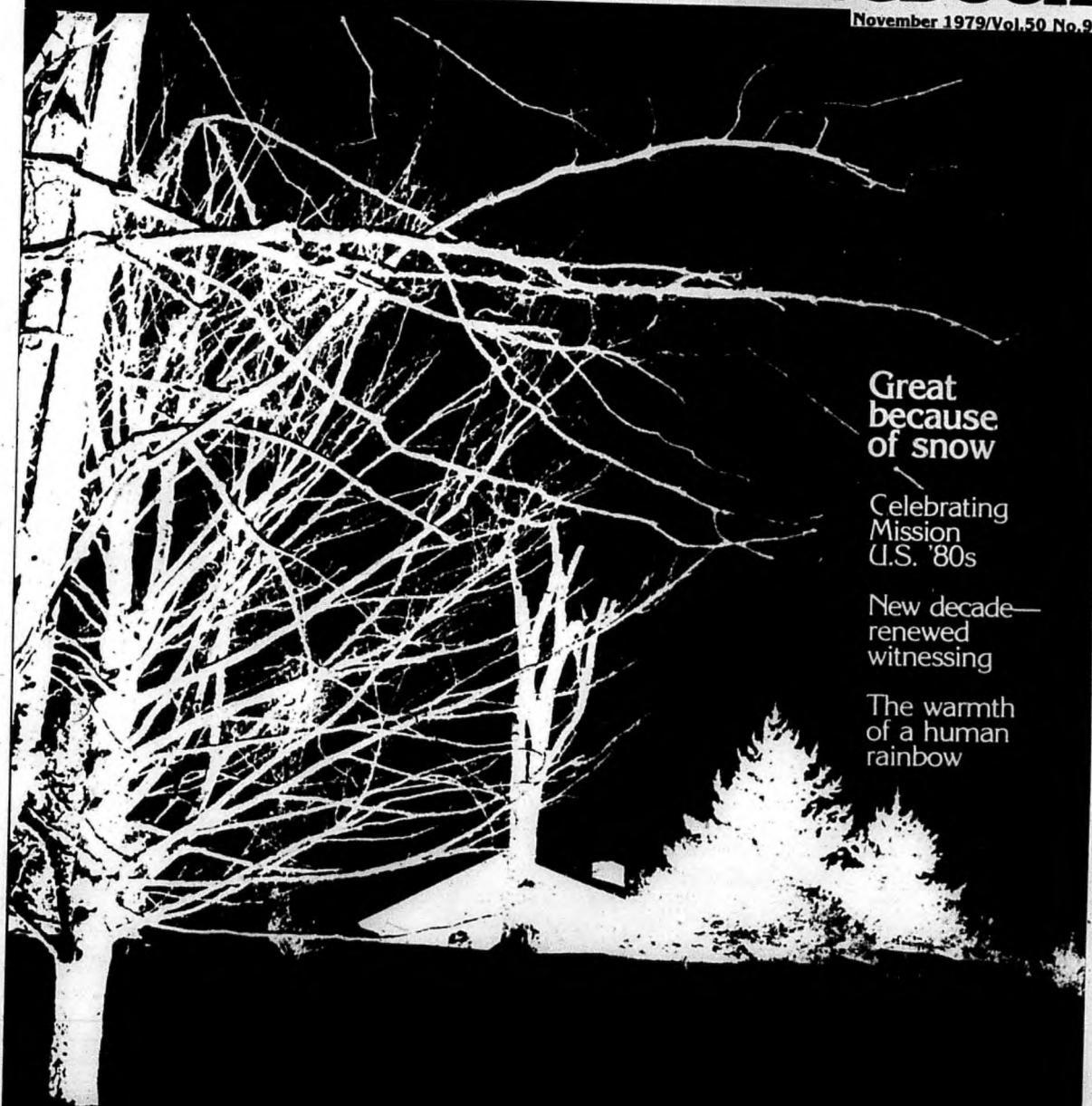


home missions notebook

November 1979/Vol.50 No.9



comment

Reaffirming prayer

By Walker L. Knight
HMB Editor

A throat and respiratory illness recently forced me to bed, and eventually to the hospital for four days of treatment. This was followed by more than a week of getting my strength back.

During the illness, one day's mail brought four unusual "prayergrams" from members of First Baptist Church of Moore, Okla. They were informing me they had prayed for my recovery, as had someone within the congregation each hour of that entire day.

Members of this congregation maintain a prayer vigil 24 hours a day, seven days a week throughout the year. Individuals accept responsibility for a specified time, and spend those minutes at the church's intercessory prayer room. Prayer requests are listed (in my case by my brother-in-law, Jack Moseley) for participants. Those who pray also spend part of their time writing the prayergrams.

One person whose life and writings have had a significant impact is E. Glenn Hinson, professor of church history at Southern seminary in Louisville. For years, his scholarship, writing, teaching and personal contributions have aided in deepening our spiritual lives, especially as they relate to prayer and meditation, with consequent implications upon society.

While ill, I read Hinson's recently published, *The Reaffirmation of Prayer* (Broadman), in which he

stresses prayer in all its forms as he

seeks to lead us to a "deepening of

prayer through self-conscious effort."

He writes of praise or adoration,

thanksgiving, confession, intercession

and petition, and dedication.

With Hinson, there is both a wrest-

ling with the intellectual problems of

prayer and an affirmation of his faith

in prayer. For example, he sees in

intercession and petition releasing "an

outpouring of love energies on behalf

of others" and he asks, "Could it be

that God allows these energies to sup-

port his own?"

Hinson's book could have a pro-

found influence on the deepening of

our worship services, as he leads us to

about his will there. □

This more recent trend on prayer, as exemplified by the Moore church, brings a breadth to what may have been too narrow a concentration on meditation. Southern Baptists are fortunate to have a number of people who in recent years have written articles and books in all these areas, and the emphases have been reflected in the work of the denomination.

One person whose life and writings have had a significant impact is E. Glenn Hinson, professor of church history at Southern seminary in Louisville. For years, his scholarship, writing, teaching and personal contributions have aided in deepening our spiritual lives, especially as they relate to prayer and meditation, with consequent implications upon society.

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new, profound understandings of the elements of worship and the place of prayer throughout the services. And, he contributes a litany model, which many will find helpful.

However, what really matters, he writes, "is how this engagement with God carries over into all dimensions of our personal lives and our society."

Hinson has long had a strong concern for world hunger, and he recently contributed the opening chapter to another book, *Roots of Hope* (SEEDS of Decatur, Ga.), a collection of meditations for those missing meals as part of their hunger concern.

Hinson's opening paragraph reveals much about his view of faith and life: "...the solution to the world hunger crisis is essentially internal rather than external, ... it depends first on a change of heart, mind and will, and meditation has such potential to contribute to such a change."

Probably few things reveal as much about our personal faith and relationship to God as our prayer life.

I am grateful for the intercessory prayers of the members of First Church, Moore. I believe they did pour out energies on my behalf, as did others who prayed for me, that strengthened the work of the medical staff and were used by God to bring healing to me.

My prayer is that all of us, as Southern Baptists, might strengthen our intercessory prayer, but that we also will find new insights into all dimensions of prayer. Then, strengthened by this relationship to God, our lives will affect our society to bring about his will there. □

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Phyllis Thompson, assistant editor
Karen Mitchell, design editor
Alice Felton, editorial assistant

CONTRIBUTORS

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Gale Loucks
Dan Martin
Marv Knox
Jan Trusty
Audiosvisuals Department
Bill Bridges
Paul Obregon
Don Rutledge
notebook issue editor: Phyllis F. Thompson

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Mission U.S. '80s

a four-day event celebrating a beginning heralding the decade of the
volunteer

By Dan Martin, HMB News Editor

ATLANTA—Mission U.S. '80s, an event recognizing and encouraging the "decade of the volunteer," will be held in Atlanta, April 14-17, 1980.

"Mission U.S. '80s is a celebration of the volunteer and of the increasing importance of volunteers in our efforts to serve, congregationalize and evangelize the nation," said William G. Tanner, Home Mission Board executive director-treasurer.

He added, "The increasing involvement of the volunteer has changed the way we do mission work, and the sponsorship of this conference by the Home Mission Board is to recognize and commit ourselves to that direction."

Tanner is scheduled to be keynote speaker at the opening session in Atlanta's Civic Center Thursday night.

Tanner explained that Mission U.S. '80s will applaud "the people who have freely given of their lives and funds to spread the gospel of Jesus Christ throughout the nation and to minister in his name."

He added, "Many believe the 1980s will be the decade of the volunteer. I believe we will see the largest volunteer force ever assembled."

"The increased involvement of volunteers in missions will be a revolution in the effectiveness of the spread of the gospel."

"We recognize that much of the ministry and evangelism in the coming decades will be done by volunteers... their efforts will enhance and augment the work of pastors and career missionaries who will guide their work."

A task force under the direction of Ed Seabough, associate to the executive director-treasurer, is planning

the program and events which will make up Mission U.S. '80s.

"Mission U.S. '80s is a response to the stirrings of Christians as God calls people out to be his instruments of light and life," Seabough said.

"The conference also will serve as a platform for enunciation of the good news to others, and will provide training for volunteers."

Preliminary planning calls for plenary sessions to be held in the Civic Center each morning and evening, with afternoons left free for participation in training events and missionary projects in the Greater Atlanta area.

Individual group meetings will provide a chance for volunteers interested in summer youth mission trips, student summer missions, short term missions, Christian Service Corps, Campers on Mission and Mission Service Corps, to meet HMB program leaders and learn about service opportunities.

During the meeting, past, present and future Mission Service Corps volunteers will hold a fellowship meeting celebrating what volunteer service has meant to their lives.

Mission Service Corps was created

by messengers of the 1977 Southern

Baptist Convention in Kansas City,

Mo., and designed to put 5,000

volunteers alongside career mis-

sionaries on foreign and home mis-

sion fields.

While the MSC has not met its stated goal of 5,000 volunteers by 1982, it has made significant gains in service and funding, Tanner said. "On home mission fields, we have more than \$1-million in funding and nearly 200 volunteers we would not have had were it not for Mission Service Corps."

Those interested in attending the conference may write to Ed

Seabough, Coordinator of Missions

U.S. '80s, Southern Baptist Home Mis-

sion Board, 1350 Spring St. NW, Atlanta, GA 30309, or call him at

404/873-4041. □

Come take a "two-bit" tour

ATLANTA—South Carolina directors of missions got a firsthand look at problems in the metropolitan area when they were treated to a "two-bit" tour of Atlanta.

The directors participated in the tour as part of a metropolitan awareness seminar at the Home Mission Board.

"Transportation is a fact of life in the metropolitan areas," said Don Hammer, director of the HMB Department of Metropolitan Missions. "The day of the big, gas-guzzling car is nearly gone. More and more, we will have to depend on mass transportation in urban areas."

The role of cities in American life was spelled out by John Havlik, director of evangelism education and writing: "We are living with urbanization. Constantly and continually, we will live in the cities."

Havlik added that God is calling Southern Baptists and other Christians to make a commitment to live and work and evangelize in the city. "There is much concern in our country today for the plight of the boat people, but there are people in Atlanta who are naked and hungry, too," he said.

"We must demand that the people be set free... especially the elderly, the poor, the disenfranchised," Havlik added.

In order for directors and their spouses to get a firsthand look at the city, Hammer gave each 25 cents to ride public transportation through the heart of Atlanta.

"This is the 'two-bit' tour," Hammer said. "It costs a quarter to ride from downtown Atlanta to the outskirts on MARTA (Metropolitan Atlanta Rapid Transit Authority). We'll give you the first quarter, but if you lose it or forget to get a transfer,

South Carolina directors of missions get firsthand look at heart of metro Atlanta.

The second quarter is on you."

To make the tour, directors rode two buses and one of the new MARTA trains to the station on the east side of the city. They had to transfer twice.

The bus tour took them through the heart of a city receiving wide publicity because of high crime rates and a zooming number of murders. By mid-August, more than 150 murders had been committed in the city.

Directors rode the mass transit system at a "safe," though busy, time. They caught the buses and train

In the midst of rush hour, riding the 11 miles from 4:15 to 5:30 p.m. on Friday afternoon.

"Pay attention to the people around you. Talk to them. See what is going on," Hammer urged the directors.

As the "tourists" caught three or four No. 23 buses on West Peachtree, they scurried aboard, grabbing seats and standing space as it was available.

Enroute downtown, they went through a panoply of metro scenes: buildings being built and demolished; spanking new steel-glass-concrete

structures side-by-side with deteriorating, turn-of-the-century, grimy, brick buildings; exclusive condominiums cheek-and-jaw with junk-strewn, ramshackle frame dwellings.

There were beautiful, new, expensive hotels and rundown flophouses, storefront churches and elegant cathedrals with locked front doors and screened stained-glass windows, nude "Las Vegas" bars and reservations-only restaurants.

As the bus wove through traffic on Peachtree Street—Atlanta's famous thoroughfare—the visitors spotted flashily dressed prostitutes plying their trade even at that early hour.

One tour member saw two men lying in a park near the downtown area. "Don't think nothing about it, Honey," said a security guard sitting nearby. "They're just drunks. They're there all the time."

As directors looked around the buses, they spotted people from all segments of life sitting on the blue and white seats. Men in expensive three-piece suits, tired from a day in the office, sat near men in khakis, redolent of a day's work in the hot summer sun.

Larry Bryson, missions department director of South Carolina Baptist Convention, reflected the experience provided the group much to think about.

As the directors and their wives were "debriefed" at a dinner, James Nelson, director of the HMB Associational Missions Division, called them to a new commitment to be "on mission for God."

"Being on mission personally is the best thing that could happen to any of us," said Nelson. □

—Dan Martin

Great because of snow

By Judy Touchton
CANTON, N.Y.—Jimmy Crawford likes snow.

Once he stayed awake all night tracking a snow storm that hit his hometown of Memphis, Tenn.

Crawford likes snow so much, in fact, that he quit his job, packed up his belongings—and his wife, Donna—and moved to upstate New York as a Mission Service Corps volunteer.

But, he confessed, "Only partly for the snow"—although he claims to enjoy shoveling six- to ten-foot snowdrifts in his driveway.

Mostly he and Donna, married four years, moved to this tiny farm-ringed community of 6,000 just a few miles from the Canadian border and the St. Lawrence Seaway, to help a nearly non-existent mission congregation grow into a full-sized Southern Baptist church.

The Crawfords first visited New York state with a youth group holding Vacation Bible schools near Lake Placid.

The young couple were amazed.

Jimmy, 26, and Donna, 23, grew up in Memphis as Southern Baptists.

"I don't think anybody who's grown up in the Bible Belt realizes there are places in our country where people don't know the name of Jesus," Donna said.

The summer changed the Crawfords' life. "I think we both knew, when we left after those two weeks we'd be back," Donna said.

Donna, with a B.S. degree in dental hygiene, wanted a job with a local dentist.

"At first, we were kind of judgmental about people we saw just sitting around unemployed—until we got here and found there were no jobs to be had," Donna said.

St. Lawrence county is one of the poorest in New York.

The change from full-time employees to full-time volunteers at first troubled the Crawfords.

Their only income is \$250 a month sent by friends and \$50 a week voted by their Memphis church, LaBelle Haven.

Their house rent, \$275 a month, is by Canton standards, cheap. One

vise July 16, we didn't know if anyone would show."

That first Sunday about 12 people (including children) met at 9:30 a.m. in the town's Grange hall—rent free in return for a paint job by a few volunteers, including the Crawfords.

Mike Cloer, pastor of Emmanuel Baptist in Potsdam, the mission's sponsor, led early services in Canton.

Although the drive to Potsdam is only about 15 miles, mission strategists with the New York Baptist Convention decided even that was too far for such village-oriented folks.

But, he confessed, "Only partly for the snow"—although he claims to enjoy shoveling six- to ten-foot snowdrifts in his driveway.

In January 1979, the congregation called its own pastor, Dave Cavanaugh, who brought with him his wife, Becky, and two potential church members—their toddler sons, Scott and Josh.

By spring 1979, the mission had 43 in Sunday School and worship services. Unlike many Southern churches, the Canton congregation often has as many—or more—at-tending Sunday night service and Tuesday night Bible study as Sunday morning worship.

Despite such obvious success, the Crawfords admit they never intended to be full-time volunteers.

Crawford, a criminal justice major who worked at the Shelby County courthouse in Memphis, intended to find a job in law enforcement.

Donna, with a B.S. degree in dental hygiene, wanted a job with a local dentist.

"We won't grow as fast as if we just try to win a lot of people."

Crawford reflected, "I want to see the work boom," he added, eyes and hands animated in excitement.

But I can't gripe about the results. We've grown steadily. Up here, I've had to depend a lot more on God than I did in Memphis. I just can't make it without him. Otherwise, I'd just have to go back home."

Donna, brushing back her dark shoulder-length hair, nodded in agreement and added, "When this church is strong and when there are some members strong enough to disciple others, we can move on.

But I just don't know how I could ever go back to business as usual."

Her husband agreed. "I know I'm here for two years. And God may plan for me to stay the rest of my life.

"Snow or no snow!" □

Touchton, former HMB assistant news editor, is a graduate student at the University of Missouri School of Journalism.

Full partnerships

In spring 1979, James Nelson became director of the Division of Associational Missions of the Home Mission Board. Nelson brings to the job unusual and impressive experience, both as pastor and as home missionary. After years as a pastor in Panama, Nelson became a language missionary in New Mexico. Living on the Navajo reservation, he concentrated on developing Indian pastors; his foresight and abilities in encouraging indigenous leaders helped determine HMB strategy for years. He served as director of missions for New Mexico Baptists before coming to the HMB as director of rural/urban missions.

HOME MISSIONS: Where is the Southern Baptist Convention in development of associational life?

NELSON: Associationalism has been gaining momentum the past few years.

Churches in the United States have formed 1,196 associations, with 842 directors of missions—some serving more than one association, obviously. We're attempting to improve that, appointing new directors in every region, including the Old South.

Part of our actions result from Southern Baptists once again recognizing the importance of the association in missions outreach.

The association was given a new boost and new sense of direction by conferences in the mid-60s and the early '70s; in these years, key pastors and denominational leaders gradually became aware of the vitality of the association as the grassroots key in developing missions strategy.

HM: Explain why you think this trend is worthwhile.

NELSON: The value of the association is in its potential of involving its churches in common missions and training efforts. Of all Baptist bodies, the association stands in the best position relationally and geographically to serve the churches and their purpose of mission.

Associationalism has been our history as Southern Baptists. State conventions grew from local associations, and it's been in the past 20 years that state conventions have shaped the formation of associations.

Our heritage emphasizes Baptists do their best work together. Where the most people are involved, you have the greatest productivity, the

most solid results—and you can involve the most people as close to the local church as you can get: that's the association.

So in individual involvement, the association traditionally ranks very high.

But in other areas, because of the association's pragmatic nature, it has not until recently developed sophisticated approaches to missions theory and programming.

All that is changing now; for example, a recent survey indicates 70.6 percent of our DOMs have seminary degrees. This is really a surprise. Only around 50 percent of SBC pastors have seminary degrees.

Also, over and over, I see local associations alert to their need for a person of quality, a person who can afford positive leadership.

HM: Describe the skills a director of missions needs today.

NELSON: Most associations want an aggressive missionary-planner type, and a good pulpit personality; a very important factor is his/her skills in conflict management. Administrative abilities are necessary.

HM: Where can a person get training for the DOM role?

NELSON: Seminaries are becoming aware of certain things they can do. For example, once a year, our division sponsors a course at Midwestern seminary, for potential DOMs.

We also sponsor a seminar for all new directors of missions. In this, we do time management. We try to help them develop administrative and organizational skills. We deal with basic philosophies of church growth and missions. We hit group dynamics, because the director of missions must understand group processes if he is to accomplish very much.

Conflict management is critical; the DOM has pressure from all sides, from resolving doctrinal disputes to working with churches which split. The DOM has to learn to manage the strong voices and divergent opinions of Baptists.

HM: What would you see as the ultimate goals for the DOM? What do you urge the association to be about?

NELSON: Director of missions is not

an accidental title. Missions is the task of the association. And if we at the Home Mission Board—or anywhere in Southern Baptist Convention circles—are serious about Bold Mission Thrust, we must realize the vital link of the association. National agencies or state conventions will never be able to resource all the mission work that needs to be done.

But true associationalism has always initiated its activities from the people. Our purpose in this division is to encourage and to facilitate the local bodies' ability to develop their own strategies and approaches to missions. Whenever our national agencies and state conventions have tried to make the association simply a channel for our programs, we've not been true to associationalism. Channelling is important; it should be done. But in response to local need and mission objective.

Part of the difficulty here has been a misinterpretation of the administrative role of the director of missions (DOM). Too often we've equated him or her—we have a few women DOMs, mostly in North Carolina—to a mimeograph machine, that reproduces the programs somebody else hands down. But that isn't right.

HM: What is the role of the director of missions?

NELSON: First, generally speaking, we must be aware that success in associational missions is tied tightly to the DOM's leadership. Remember, DOMs have no authority over local churches. The only authority they have is under God to be on mission. So theirs is a relational role; they're catalysts. They have only as much influence and power as they earn by their actions, and that is granted them by the association of churches.

The associations call their own directors of missions. Although this is as it should be, it has occasionally led to problems: associations sometimes turn to popular pastors, regardless of their expertise in this kind of leadership; sometimes, out of friendship, they "help" a pastor under pressure to move. An effective pastor may not be an effective DOM.

Another factor is the salary scale. In many smaller associations, you have had pastors on inadequate salaries

who were unwilling to give the DOM an adequate salary. So it was difficult to call the caliber of man they needed to turn things around.

I think also the association had a pretty low image until a few years ago. People didn't see the DOM role as vital—with the same sort of vitality and challenge a pastor might expect—so they didn't train for it nor were they open to a call to it.

So associations must be partners—not servants—in the work of missions. In some cases, associations have received this recognition. But in most cases, I think, they've merely gotten lip service. Agencies and conventions tend to be more paternal than fraternal.

HM: We say we believe in grassroots participation, but do we really want the grassroots to make policy?

NELSON: Yes, we do, but often we don't enhance that kind of approach. We are encouraging associational expertise in strategy planning—planning, on its own merit, for specific areas. But we must increase this effort.

These are all things we're trying to strengthen with the emphases of our division. We want input from the field; we want to be more and more heavily involved in cooperative ventures with the associations.

Our goal, as I see it, is to involve the associations in full partnership in developing mission strategy for the nation. Everything we do in the months and years ahead will be directed toward that goal, because I believe we cannot come close to the objectives of Christian missions without full and equal cooperation of national agencies, state conventions and local associations.

But if all work together, we can win this nation for Christ.

HM: Can you summarize the idea of full partnership?

NELSON: It can be shown as a triangle. One line represents the association, another the state convention, and the other SBC agencies.

All have responsibilities to each other and to the church. Full partnership involves each entity in its autonomy and responsibility. That type of relationship brings strength to all. It is through this cooperative relationship that we can be on Bold Mission. □

Son of late Arthur Rutledge heads mission property work

ATLANTA—David Arthur Rutledge, son of the late Arthur B. Rutledge, was elected to the staff of the Home Mission Board during the September directors meeting.

Rutledge, 38, who has been living in Brownwood, Texas, will become director of HMB mission property services.

He first visited the Home Mission Board in 1959 when his father was elected its director of missions.

"It is really a homecoming for me," he said. "When Dad came to the HMB in 1959, I was in high school. But, what pleases me most is being service. I am very happy to get back to being directly involved in Christian work."

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Anderson honored

ATLANTA—Jimmy Anderson of Shawnee, Okla., has been named Language Missionary of the Year by the HMB Division of Language Missions.

Anderson, 47, is the second person honored with the annual award, made during Home Missions Weeks at Baptist conference centers.

Anderson, a Creek Indian, is general missionary to the Muskogee-Seminole and Wichita Indian Association in eastern Oklahoma. He is a missionary associate and was appointed in December 1964, by the Home Mission Board. He became general missionary in 1974, after serving as pastor in New Mexico and Oklahoma.

The area he serves includes 68 churches and 10,000 square miles.

He was born in Kansas City, Mo., but grew up in Holdenville, Okla. He is a graduate of the University of Oklahoma and of Eastern Baptist Theological Seminary in Philadelphia, Pa.

Prior to appointment by the HMB, he was assistant to the general missionary of the Creek-Seminole Association in Okmulgee, Okla., and pastor of Navajo Baptist Mission, Fruitland, N.M. Since appointment, he has been pastor in Tohatchi and Gallup, N.M., and in Shawnee.

Anderson presses for evangelistic outreach among the autonomous churches with which he works: "In the next quarter century, the Indian population will grow from 800,000 to 2.5 million plus. It took Baptists 100 years to get 500 Indian congregations; we need 700 more by 2000 A.D. You talk about missions challenge . . ." □

HMB directors approve 73 for

By Dan Martin

HMB News Editor

ATLANTA—Directors of the Southern Baptist Home Mission Board approved 73 persons for mission service during their September meeting: 11 missionaries, 14 missionary associates and 48 persons to receive pastoral assistance.

Named as missionaries were J.D. and Ann Judith Ellis of Orlando, Fla.; Ron and Janice Johnson of Nashville, Tenn.; Arnold and Beth Becker of Dalzell, S.C.; Peter and Hennie Kung of Chicago; Deborah Lynn Wohler of Olympic Valley, Calif.; and Joseph and Yoshiko Yu of Berkeley, Mo.

Missionary associates named were Joe and Debbie Bagwell of Atlanta, Ga.; Kay Hardage of Kansas City, Mo.; Jo Ann Fisher of Colorado Springs, Colo.; Judy Koger of Richmond, Va.; Francisca and Olga Rivero of Clarkston, Ga.; and Craig Wilson of Daytona Beach, Fla.

Named missionary associate-church planters were Derald and Frankie Adams, Steven and Linda Moorhouse, and Daniel and Martha Moseley, all of Fort Worth, Texas.

The Ellises and the Johnsons will serve in Atlanta, where Ellis and Johnson will be national consultants with the Evangelism Section of the Home Mission Board. Ellis will be national consultant for evangelism with blacks and Johnson will fill a new post as national consultant for evangelism with young families.

The Beckers will continue to live and work in Dalzell, where he will be Santee Baptist Association director of missions. Becker was pastor of Dalzell Baptist Church, a graduate of North Greenville Junior College, Carson-Newman College and Southwestern Baptist Theological Seminary. He pastored in Tigertown, Texas, and was church staff member in Greenville, S.C., and Dallas, Texas. Mrs. Becker, the former Mary Beth Green of Greenville, S.C., is a graduate of North Greenville Junior College and Carson-Newman College. They have two children.

The Kungs will continue to live and work in Chicago, where he will be catalytic language missionary with the

Chicago Metropolitan Baptist Association. Kung, 33, Kwangsel, China, native, was Chinese church extension consultant with Illinois Baptist State Association before appointment to the Chicago post. A graduate of Hong Kong Baptist College, Hong Kong Baptist Theological Seminary and Southwestern seminary, he has pastored in San Diego, Calif., Dallas, Texas, and Hong Kong. He was editor with United Press International in Hong Kong. Mrs. Kung, a native of Canton, China, has been a social worker and piano tutor. They have one child.

Wohler, 23, will work in Olympic Valley, Calif., as missionary at the Olympic training center. She is a recent graduate of Golden Gate Baptist Theological Seminary and has been involved in Lake Tahoe area ministries for several years. A Fairfield, Ill., native, she is a graduate of Eastern Illinois University and Golden Gate seminary.

The Yu will live and work in St. Louis Metropolitan Baptist Association. Yu, 52, is a China native, and was an officer in the Republic of China army. He is a graduate of University of Nanking, Taiwan Baptist seminary, Midwestern Baptist Theological Seminary and Park College in Kansas City, Mo. He has been a missionary in Clay-Plate association, Kansas City, and a pastor and a campus minister in Taiwan. Mrs. Yu, a Taiwan native, is a graduate of the Taiwan seminary. They have four sons, Matthew, Mark, Luke and John.

HMB directors named the Adamses, Moorhouses and Moseleys the first missionary associates-church planters.

The Adamses will work in Greenfield, Ohio. Adams, 37, is a recent graduate of Southwestern Seminary, and a graduate of Concordia Lutheran College in Milwaukee, Wis. He worked as a house painter and owned a vending company prior to attending seminary.

The Moorhouses will live and work in Crested Butte and Gunnison, Colo. He is a graduate of the University of Iowa and Southwestern Seminary. Prior to appointment, he worked as a relief house parent for the Texas Department

full-time mission service

of Mental Health and Retardation, as a truck driver, and with the National Park Service.

The Moseleys will live and work in Hanover, N.M. Moseley is a graduate of the University of South Florida and Southwestern Seminary. Prior to appointment, he worked as a house painter, cabinet maker and salesman.

The Bagwells will live and work in Chelsea, Mass., where he will be Christian Social Ministries director and pastor/director of Chelsea Baptist Chapel. He is a graduate of Samford University and New Orleans Baptist Theological Seminary. Prior to appointment, he worked in Stewart Baptist Center in Atlanta, and in Bethlehem Children's Treatment Center in New Orleans. He also was a new work starter in Lacey, Wash. Mrs. Bagwell, a native of Chattanooga, Tenn., is a graduate of Berry College and New Orleans Seminary.

Fisher, a native of Danville, Va., will live and work in Denver, Colo., where she will be director of weekday ministries at the Brentwood Baptist Center. She is a graduate of Averett College and Asbury College. Since 1975, she has been director of the pre-school and day-care center of First Baptist Church of Security, Colo. She also has been director of weekday ministries at First Southern Baptist Church in Denver and Southgate Church of the Nazarene, Colorado Springs. She formerly served as a US-2 missionary in Colorado Springs.

Hardage, an Arkansas native, will live and work in the Columbia/Jefferson City, Mo., area where she will be director of Christian Social Ministries. She is a graduate of Missouri Southern State College and Midwestern Seminary. Prior to appointment, she was a student intern in Christian Social Ministries at Tabernacle Baptist Church in Kansas City.

Koger, a Martinsville, Va., native, will live and work in Salem, Va., where she will be Christian Social Ministries director at Salem Baptist Center. She is a graduate of Southern Baptist Theological Seminary and Averett Col-

lege. She was a secretary and an apartment manager prior to appointment.

Rivero and his wife, Olga, will live and work in Clarkston, Ga. He will work with Spanish-language churches in the northern area of Georgia. Rivero, 50, recently came to the United States from Cuba, where in 1965 he was imprisoned with 69 other Baptist pastors and missionaries, and only this year was released. His wife and family have lived in the United States for several years. Prior to imprisonment, he was pastor of churches in Matanzas, Havana and Las Villas.

Wilson, a Jacksonville, Fla., native, will live and work in Baltimore, Md., where he will be pastor/director of Canton Baptist Center. He is a graduate of the University of South Florida and New Orleans Seminary. Prior to appointment, he was a seminary student and associate pastor of Vieux Carre Baptist Church in New Orleans.

Approved for Church Pastoral Assistance were:

Donald and Joanne Shannon of Oakhurst, Calif.; Finis and Etta Fulker of Lake City, Colo.; Jack and Jane Huguen of Marco Island, Fla.; Donald and Violie Calkins of Sterling, Ill.; Allen and Beverly Haynes of Elkhart, Ind.; Howard and Debra Bell of Reno, Nev.

Ray and Sandra Sims of Fredonia, N.Y.; Dave and Marlene Turner of Pittsford, N.Y.; John and Eva Cunningham of Shoshoni, Wyo.; Curtis and Deeta Wallace of Kalispell, Mont.; Courtney and Rebecca Dempsey of Baker, Ore.; Cecil and Mary Jane Reid of Elgin, Ore.; Bobby and Connie Hatcher of Mt. Orab, Ohio.

Steve and Carol Renfrow of Bluffton, Ohio; Harry and Mary Thomas of Pittsburgh, Pa.; Gary and Janice Snyder of Pierce, Idaho; Jon and Vickie Rainbow of St. George, Utah; Donald and Ruby Lee Denion of Branchland, W.Va.; Richard and Beverly Harris of Wayne-Lavelette, W.Va.; and Cecil and Lavonna Wetherholt of Shady Spring, W.Va.

Approved for Language Pastoral Assistance was Nga Thanh Nguyen of San Francisco, Calif. □

A bundle of marijuana, a Cadillac and

By Jan Trusty

HMB Editorial Assistant

COLLEGE PARK, Ga.—"I never thought I would be in a white Georgia church eating supper," said Treller Auniora*, a black Chicago resident passing through Atlanta on a drug smuggling run.

Church had been of no interest to the 37-year-old man as he drove north toward Chicago. It was important that he keep his 1979 Cadillac within the speed limit. The bundle of marijuana hidden beneath the car seat was a constant reminder of this trip's pur-

pose—a purpose he didn't want hindered by "cops."

It was a routine delivery on a warm May Tuesday.

As the car travelled over the miles, Auniora

changed the radio dial from one station to another, until the words of Hugh McDonald, pastor of First Baptist Church, College Park, stopped him.

"He was talking about Jesus and the women at the well... and he was talking about me, too," Auniora suddenly realized.

The more he heard, the more he began to apply to himself the truths Hugh

McDonald spoke of. "I wanted Jesus' forgiveness," he said. "I wanted my life to change."

"I became a Christian right then."

In his late teens, Auniora, a high school dropout, learned to open checking accounts under false names, to illegally sell rental cars across the Illinois state line.

"Over the years," he admitted, "I went from one money-making scheme to another, until I learned to make easy money by delivering marijuana—just by taking a few trips with

McDonald.

Instead, he rolled down the car window, and let marijuana blow across the Georgia countryside.

In Atlanta, Auniora contacted College Park First Baptist and related his experience. Tom Howe, minister of youth, insisted he visit the church.

Auniora protested, "But I'm black."

He could hardly believe

his ears when Howe em-

a change

practically said, "That doesn't matter."

At the church, Auniora spent the afternoon, evening and much of the next day talking with his new friends.

During the Wednesday evening worship service, he was baptized.

Face aglow with newfound happiness, Auniora talked about the change in his life. "The first thing I'm gonna do," he told the congregation, "is find the men I was making the delivery to, and lay Jesus on him!" □

* not his real name



ILLUSTRATION BY DON ROGERS

"There's no end to things we plan" on St. Croix

ST. CROIX, U.S.V.I.—To bring islanders to Grace Baptist Church, pastor Spencer Walwyn drives the blue church van expertly along the left side of the road, often nodding to passers-by on the right.

Driving rules and perfectly enunciated British dialect reflect the heritage of many black natives living in the U.S. Virgin Islands—a heritage with roots reaching deep into the cultural and spiritual lives of those whose ancestors were African, yet British.

Walwyn, a St. Kitts native, is pastor of the only Southern Baptist church on the Virgin Islands. Here, on St. Croix, where Catholicism and Pentecostalism are part of island tradition, Southern Baptists were aliens, members of a foreign belief. Southern Baptists lacked the emotionalism prevalent in island tradition; they discounted as myth islanders' beliefs in voodoo. Walwyn admitted, "We were a little skeptical of Southern Baptists

Walwyn, like many of his 109 members, had been Baptist-affiliated for many years—though not with Southern Baptists. Most were Independent or American Baptists. It was not until 1975, Walwyn explains, that through neighborhood friends he became interested in Southern Baptists. He wrote the Home Mission Board asking for more information. The reply came, "Write the Foreign Mission Board." So Walwyn tried again, this time receiving the reply, "Write the Home Mission Board." Feeling that he was receiving "the runaround," Walwyn wrote to the Puerto Rico Southern Baptist Association; the very next day Ed Richardson, director of missions, visited him.

After meeting Richardson, Walwyn remembers, "my fears about Southern Baptists were dispelled. I liked him immediately."

The church was started in 1967; but financial difficulties and lack of a meeting place stunted the growth they sought.

But with the help of a Home Mission Board loan, Grace members built

a church, which Walwyn designed. In four years, membership shot from 15 to 109. Much more growth is expected. Walwyn realizes, "We're going to have to have more space before we can grow further."

Walwyn hadn't considered this growth possible when in 1969 he moved to St. Croix. Having left a good job as a St. Thomas restaurant manager, which cut his salary from \$600 per month to \$250, he often grew discouraged as he tried to help the struggling church and provide for his wife and two small children. "For a year," he remembers, "I couldn't even buy a handkerchief."

But even more discouraging was trying to maintain a church with the 15 members that constituted Grace Baptist.

"We faced some problems," Walwyn said. Internal strife at one time cut membership in half; because six other churches had become so strong on the island, many islanders were afraid of change, leery of Southern Baptists.

Still Walwyn persisted. His job at Jayer Jewelers, which he accepted four years ago, helps support his family, and gives him "the freedom to be the pastor" he wants to be, he said. "It allows me to share my faith with the business community."

In fact, Walwyn never stops "sharing his faith," often working over 80 hours a week, traveling the entire island—approximately 85 miles square—trying to reach any of the 65,000 inhabitants who will hear his message.

Unlike the smaller U.S.-owned Virgin Islands, St. Thomas and St. John, St. Croix depends not on tourists, but on the Hess oil industry for its mainstay. This gives the island stability; the transience of populations of other islands can hinder church growth, Walwyn said, but on St. Croix he believes Southern Baptists will be able to initiate other churches. At present, the island has only seven churches.

But at times, despite Walwyn's op-

ILLUSTRATION BY DIANNE ALLEN

Renewed witnessing effort

ATLANTA—Sunday, January 13, 1980, has been named Witness Commitment Day by the Home Mission Board's Direct Evangelism Division.

"As we begin a new decade, we believe a renewed emphasis on evangelism will enable churches to reach a much larger number of people for Christ," said Fred White, director of HMB Direct Evangelism Division.

He further explained that the Witness Commitment Day will give pastors and church members a greater awareness of unchurched in their communities.

On January 13, pastors are encouraged to "preach a challenging message on witnessing," White said. "Members are encouraged to make a commitment to witness during the year, to make a list of persons for whom they are concerned, to visit them, to keep in touch with them throughout the year."

White emphasized that the Witness Commitment Day should be followed by some type of witness training. Witness Commitment Day was formerly called Soulwinning Commitment Day. White said, "Its beginnings go back to the 1950s. The name was changed in the early 70s to more accurately reflect the human role in witnessing," he said.

"We realize that only the Holy Spirit can do the soulwinning, but our responsibility is to witness." □

How to observe Witness Commitment Day

1. Get it in the church calendar. (SBC emphasis is the second Sunday of January but select the day that will be best for your church.)

2. Conduct a prospect search two months before. (Order a copy of People Search Guide from your Baptist Book Store.)

3. Preach on the "lostness" of people and the urgency of witnessing.

4. Set the example by being a consistent witness.

5. Publicize "Witness Commitment Day."

A. Send a letter to resident church members with a Witness Commitment Card for each member of the family. (Mail 10 days before "Witness Commitment Day.")

(see poster on following page)

B. Emphasize witnessing during the Sunday School departmental period and/or teach a Sunday School lesson on witnessing for adults and young people.

C. Preach and after the sermon give an invitation for persons to put commitment cards on the altar or to bring them to a cross placed at the front of the auditorium.

D. Prayerfully study each Witness Commitment Card turned in and encourage the people who make a commitment to pray for and witness to the target of their concern.

6. Have envelopes prepared with the name of one unsaved person in each envelope.

A. Separate the envelopes into two groups with names of males in one and females in the other.

B. Request each person who responds to take one of the envelopes. (Print the following instructions on the envelopes before distributing.)

(1) Pray about the person for three days before opening the envelope.

(2) Visit the person and tell him or her what Christ is doing in your life.

(3) Share with the person a gospel tract, a witnessing booklet or marked New Testament.

(4) Show genuine interest in the person and continue to cultivate for Christ.

(5) Be sensitive to the Holy Spirit and encourage the person to receive Christ when ready.

(6) Follow through to lead the new Christian to unite with the church and grow toward Christlikeness.

7. Plan some method of equipping those who make commitments to become more skilled in witnessing. (Have a Lay Evangelism School or use the TELLset and Kit as a means of witness training.) □

10

11

"Challenge to Witness"



MY PERSONAL COMMITMENT TO WITNESS FOR CHRIST

*"But ye shall receive power, after that the Holy
Ghost is come upon you, and ye shall be witnesses
unto me. . . ."* (Acts 1:8)

I COMMIT MYSELF TO BECOME A BETTER WITNESS BY:

- Praying for the unsaved by name
- Discovering my gifts for witnessing
- Developing my witnessing skills
- Studying the Bible daily
- Being alert to witnessing opportunities
- Participating in witness training
- Sharing what Christ means to me
- Following the example of Jesus
- Helping train others to witness

WITNESS COMMITMENT DAY

SUNDAY - JANUARY 13, 1980

Lest we forget...

By Oscar Romo
Director, Language Missions Division

"We tend to forget. 'Give me your tired, your poor . . . ' were empty words to the Chinese and Japanese who were the first excluded . . . Then the Mexicans were shut out. Starting in 1917, you had to be able to read. Starting in 1920, quotas were set up for practically everybody . . . It took us a long time, half a century and more, finally to change the law and polish the tarnish from the golden door.

"That's because we forgot where we came from—somewhere else, not here. And we forgot who did the work of building America . . . waves of strong backs on the way across the oceans . . . they live in tenement houses that have exceeded a hundred years in all parts of today."

"But hopelessness isn't quite the right word. Maybe hope is the one thing they did have, if not for themselves, then for their children. We are their children, and since we can't remember the files, the crowding, the sickness, and the dirt, we at least ought to remember that people from somewhere else made this country for us."

—Charles Kuralt, Dateline America

I recently heard a national radio commentator argue that anyone who does not speak English could never be a good citizen of the United States; he went on to say he didn't believe non-English-speaking people should be allowed to vote.

The man's attitude displayed a frightening ignorance of the nature of the American system—both in its present expression and in its historical development.

In the first place, very few Americans—probably only first-generation immigrants from Great Britain—speak English. Most of the rest of America's people speak a new form we more properly call "Americanism," because it is a blend of a variety of languages, influenced in numerous ways by the immigrations of various peoples to our shores. If you don't believe Americanism is distinct from English, ask an Englishman.

Secondly, probably no other nation in the world has as many "foreign" language newspapers and radio/TV broadcasts as does the United States. It is quite possible for a person to live his or her entire life, keep well abreast of current events, and participate actively in the political/economic/social environment of the United States—and yet never learn to speak English.

And, in fact, if we in the Language Missions Division of the Home Mission Board have our way, the non-English-speaking American also will have equal opportunity to worship in the linguistic and cultural context most familiar.

However, that opportunity may not come, if we do not quickly correct some misinformation that is surfacing in parts of our convention.

There seems to be a movement to distort a basic concept, first applied in our language missions efforts more than 25 years ago. This is the multi-ethnic, yet indigenous church structure in the midst of a multi-ethnic culture.

Our basic philosophy, which continues today, was that Southern Baptists could, and should, recognize other Bap-

tists' needs to be themselves, and therefore provide opportunities for the expression of ancestral language and culture. For ethnic Baptists, this recognition includes a willingness on the part of the predominant cultural group—i.e., Anglos—to allow the ethnic the privilege of using his own language, in an appropriate cultural context, to discover the reality of Jesus Christ, and to worship God.

The idea was not to create a single, homogeneous culture, but to allow culture to set the agenda for our sharing the love of Jesus Christ for all people.

Within this understanding, we said it would be possible for Anglo congregations to open their facilities to persons of different language/culture backgrounds.

The plan called not for assimilation or integration; it was not to Americanize or to acculturate the ethnic. Nor was it to squeeze from him his last drop of ethnic identity, or to distill from him his last ounce of ethnic pride. Instead, our goal was to recognize that within the wholeness of Jesus Christ, people of various and divergent backgrounds can exist side by side within the same buildings, each exercising his or her own unique characteristics, each exercising his or her own God-given abilities, in the manner most effective for missions and ministry.

This is not to imply we encouraged segregated churches, in the sense of exclusiveness. Our efforts entirely oppose the attitude of segregation that creates an atmosphere of elitism, separatism, or divisiveness. We could never foster any approach that said, in effect, "If you are Korean, you are welcome to worship in our Korean church. But if you are Hungarian, you are not welcome." Too much evil has been caused by such prejudice.

Quite the contrary, ours is an effort to provide worship most satisfying to the individual. If a black or Hungarian or Korean feels most comfortable in worshipping God within a Spanish-language context, that is his or her prerogative. I have visited hundreds of language churches, most of whom held services in tongues I do not understand. I have always felt keenly the strong sense of oneness that comes in the unity of a common bond in Jesus Christ. I have spoken English since childhood, and exist daily in an English-speaking environment. Yet for me, there is still a special spiritual significance in worshipping in a Spanish-speaking church—it is the cultural wellspring of my heritage and my thought patterns—and it is irreplaceable as a source of my personhood.

This is all we in language missions seek for others. As a result of our efforts, Southern Baptists each Sunday worship God in 70 different languages and numerous American Indian dialects. In the next 20 years, the number of Spanish-speaking Southern Baptists will leap from 100,000 to 250,000; the number of Korean language SBC churches will quadruple, from 100 to 400. Without this policy, we would never have been able to take advantage of the groundwork laid by foreign missionaries to make such inroads into the Indonesian refugee community

which immigrated to our shores. Nor would there be nearly so great an opportunity to share Christ with the internationals who daily come to the United States—and who, in decades ahead, may prove the most important "missionary force" available to Southern Baptists.

All this, because we've practiced a policy of language missions that attempted to recognize America as a mosaic of "unmelted peoples," equally as American as any Anglo from London, yet retaining in similar ways the cultural and

language identities of their ancestors.

It would be well for us, I think, as we move into the decade of the '80s, to remember once again that the United States is a nation of immigrants, a tapestry of cultures and traditions and languages. And to respect this heritage and build on it; for in so doing, we will not only create a stronger Southern Baptist Convention, but we will also come closer to building the true multi-ethnic Kingdom of God on earth. □

A great awakening

By John Havlik
Director, Evangelism Education and Writing

In 1782, there were only two professing Christians at Princeton University. Free thinkers and deists were teaching in Presbyterian Transylvania College in Kentucky, at the University of Pennsylvania and at Columbia College in South Carolina. Unitarianism and Universalism became the popular faiths of New England and the middle states. Thomas Jefferson himself was an ardent deist. His secretary of war said that there could be no hope of a stable United States government while churches stood.

A breakdown of public morals resulted. Profanity, gambling, pride and love of luxury became accepted parts of the American lifestyle.

Through all these spiritually dark days, persons and groups still believed that the God who had awakened the nation in 1740 could do it again. Twenty-three ministers in New England sent out a circular letter calling upon believers to pray for awakening.

Among the ministers were two leading Baptists—Stephen Gano of Providence, R.I., and Isaac Backus of Middleboro, Mass. Baptists, Congregationalists, Moravians, reformed synods and presbyteries united in prayer. Other prayer groups began springing up all over New England. In 1792, a spiritual awakening came to Lee, Mass.

Soon reports came of similar revivals at North Yarmouth, Maine, at New Hartford and West Simsbury, Conn. But if one can point a finger on where the awakening began, it was in the colleges, probably pinpointed at Virginia's Hampden-Sydney College.

John Blair Smith, college president, was a praying believer. Students Cary Allen, James Blythe and William Hill were converted while reading Joseph Allein's *Alarm to the Unconverted*. The three students began Saturday prayer meetings in a thick wood back of the campus. Meetings grew to fill a college hall. Hundreds were converted.

The revival spread from campus to campus.

Much of the 1800 revival history is Presbyterian. Except for associational statistical records, Baptists left few accounts. Many individual Baptists, however, participated in

the revivals and probably took back to their churches their enthusiasm and spirit. But the awakening in Kentucky and North Carolina most influenced Southern Baptists.

North Carolina Baptist churches suffered from members' immigration to the ever beckoning west. Less than 20 years after pastor Shubal Stearns came to Sandy Creek Church, in N.C., membership dropped from 606 to 14.

After the Revolutionary War, immigration continued and greatly affected the work of great Sandy Creek and Broad River associations. Much of the significance of the awakening of 1800 stems from the fact that it occurred in the midst of this continuing immigration.

In 1800, Elder George Pope of the Sandy Creek association reported 500 baptisms and reported "many others by John Culpepper and William McGregor."

The effects of the awakening of 1800 are more clearly brought into focus when we remember that in 1800 Virginia was first in U.S. population, with Pennsylvania second, New York third and North Carolina fourth. Kentucky's population was about 200,000 and Tennessee's 100,000. The great Cane Ridge revival, led by Presbyterians, at one time had 25,000 persons in attendance. This meant that one of every eight persons in Kentucky attended that revival. In 1800, Kentucky Baptists had 106 churches with 5,119 members.

Baptists gained more in the awakening than any other group. Presbyterians were divided by the awakening and as a result Cumberland Presbyterian church organized. But the separate and regular Baptists were brought together.

Kentucky Baptists grew from six associations, 106 churches and 5,119 members in 1800 to 10 associations, 219 churches and 15,496 members in 1903. In 1801, the Elkhorn association baptized 3,011 persons. In 1800, Bryant's Station Baptist Church had 170 members and the church baptized 421 during the revival. Great Crossings Baptist Church baptized 407 during the revival.

What 15 years before had been born by three Virginia college students in prayer bore great fruit on the frontier.

It has been said that history repeats itself. Perhaps the time has come for a new era of united prayer. □

Beulah Baptist Chapel stranded on soggy ground

BEULAH, N.D.—Torrential downpours and an unkept promise have soaked a North Dakota church building to the foundation and left its immediate future on soggy ground.

Beulah Baptist Chapel began taking shape in late June 1979, when a Texas Builders for Christ (BFC) team floored the auditorium and installed two-thirds of the roof trusses.

The BFC team was to be followed by a 16-man carpenter crew from another church who would help complete the project.

"Since then, we've had one downpour after an-

other," Moore said. Church members—none of them carpenters—all have jobs and can work only in the evenings, weather permitting. Only about one-fourth of the building has been roofed.

And completion of the building is vital, Moore believes, because present facilities are inhibiting growth.

Moore reported that the chapel is the hub of the only Southern Baptist effort in an area larger than the state of Connecticut. The area population is projected to grow from

2,000 to 4,500 by next summer, he said.

"This chapel could be the base of our efforts," Moore emphasized.

Incidents where volunteer groups fail to follow up on promised support are rare, said Bill Wilson in HMB Special Mission Ministries Department, but the problems they create are monumental.

Persons or groups who can help the chapel are urged to call Ron Moore at (701) 873-2132, or contact Bill Wilson in the HMB (404) 873-4041. □

—Marv Knox



MEMPHIS, Tenn.—Attending his first meeting of the Conference of Southern Baptist Evangelists in 1963, Don Womack immediately saw its potential.

Although the meeting, held during the Southern Baptist Convention as a satellite conference, was attended by only a handful of evangelists, Womack dreamed of presenting the program on a much larger scale.

At that time, the Southern Baptist Convention program consisted of very little preaching. "It was mostly business and reports," says Womack. "But the evangelists' meeting consisted of singing and preaching.

"Yet it was almost a secret," said the 56-year-old evangelist. "I had been in evangelism for years and never heard of the meeting."

Womack laughingly told of his election as conference president. He explained that when he addressed the 1964 evangelism conference, he spoke on the sin of omission and commission (failing to recognize and use full-time evangelists), which made pastors angry, and on the sin of trans-

"Proud to be an evangelist"

gression (abusing the position of an evangelist), which made the evangelists angry.

"The evangelists got even by electing me president of the conference," Womack jokingly accused.

But he took the job seriously.

His first duty was planning the 1965 conference of evangelists, to be held during the SBC meeting in Dallas.

The planning was complicated by lack of funds; the conference was \$18 in the hole.

An auditorium with a seating capacity of 9,000 had been obtained, then released due to money problems. Not one to give up, Womack planned for the conference to be held in the Dallas First Methodist Church. Opened to the public, the program of evangelistic preaching and singing was greeted by an overflow crowd.

This was only the beginning.

"Word spread throughout the convention," said Womack, "and now it [conference of evangelists] is one of the best things at the convention."

Womack currently serves as executive director of the Conference of Southern Baptists Evangelists. He radiates an excitement as he talks about changes in evangelism and changes that have taken place surrounding the evangelist.

"Thirty years ago," he said, "the evangelist had an image of money grabbing and flashy dressing."

At one time, the conference even

thought it necessary to suggest a code

—Jan Trusty

of ethics for evangelists. But it was voted down.

"If an evangelist won't live by New Testament ethics," Womack said, "he won't live by ethics drawn up by other evangelists. Yet evangelists keep each other in line."

Over the years, Womack has seen the SSEC grow from 40 members to nearly 500, making it the largest conference of ordained evangelists in the world.

An evangelist for 32 years, Womack became a Christian while working in the executive offices of the famous MGM studio in Hollywood, Calif. Feeling the call into full-time Christian service, he quit his job, and attended Memphis State University and Southwestern Seminary.

Today his schedule is hectic. He has managed to write five books, to hold 20 to 30 revival meetings a year, and with the help of his wife, Lorene, to fulfill his conference duties.

"Womack is a man respected by evangelists, pastors and denominational leaders," said Robbie Sunderland, Home Mission Board director, Mass Evangelism Department. "Don has worked tirelessly on behalf of evangelists without fanfare and often without credit."

"To be a God-called evangelist means one has a position of integrity," Womack said. "I'm proud to be associated with evangelists and to be an evangelist." □

—Jan Trusty

Warmth of a human rainbow

By Julie Pool

DECATUR, Ga.—Yesterday, Cheryl came home from work, changed her clothes, grocery shopped, cooked and ate dinner, listened to the radio and went to bed.

To many, this is routine.

To Cheryl, a mentally retarded woman, it is a new life. One she never knew until she moved into the Snappinger home.

Cheryl is one of four who live in the two-story, brick home operated for mentally handicapped women by Rainbow Park Baptist Church in Decatur, an Atlanta suburb.

Ann, 31, Linda, 29, and Cheryl, 30, had lived in state and county institutions most of their lives. Enna, 35, formerly lived with her parents.

Now they are learning to live "more normal lives every day," said Frances Stokes, a Rainbow member who has been a volunteer at Snappinger since May.

Five days a week, the women work assembly-line jobs at a county training center. But at 3:30 each afternoon, they are eager to come home to Snappinger.

Their "new mother," Mrs. Stokes, plans a different activity every day.

Monday, they grocery shop and sometimes go out to eat. Tuesdays, Thursdays and Fridays are "project" days, used to learn new things: how to operate a calculator, how to apply makeup.

Wednesdays, too, are special. Ann said, "That's time for church family dinner at Rainbow Park."

The women are favorites with many church members. Linda and Ann work in the nursery every Sunday morning. All four attend a Bible study with other handicapped women in the church.

Gene Tyre, pastor at Rainbow Park for five years, believes, "they have something to give. They're not here just to be ministered to."

Snappinger, while encouraging spiritual outreach, also helps girls in other ways. Ann came in January weighing 199 pounds and disliking her habit of overeating. Now she has lost 40 pounds—and is still losing—because "I just

For many women, learning to apply makeup, planning and cooking meals, listening to music, is routine; but for the residents of Snappinger home, it's a whole new life.



Photo by Julie Pool

made up my mind I had to do it," she states.

Snappinger tries to provide a homelike atmosphere where women can pursue individual interests. Cheryl, a victim of Down's syndrome at birth, smiles and talks slowly. She passes a lot of time sitting in her rocking chair in her room with earphones clamped on, listening to music. And all the girls enjoy sharing good times together.

"They're a lot like my teen-age girls," Mrs. Stokes said. "I've grown to love them like my own."

It would be difficult to measure success or failure of Snappinger Home, the church knows. But the glowing faces of Ann, Linda, Cheryl and Enna display the importance of this ministry. Other ministries of Rainbow Park demonstrate what Tyre calls the church's "missions-oriented identity."

"Funfusion," for young people, happens every Monday, Wednesday and Friday afternoons. Norm (Butch) Bryan, a college student and summer employee of the church, initiated opening the church gymnasium to neighborhood youth. Each day, sixty to ninety youngsters attended Funfusion this summer—skating, taking field trips, enjoying making new friends.

A majority were black. Once, nearly a decade ago, Rainbow Park tried to outrun the racially-changing community by moving to the suburbs. Now, with 55 black members, the church has changed its policy, acknowledges Tyre.

"Evangelism is not just preaching to people," Tyre emphasizes. He believes a church must reach out in order to grow inwardly.

Fifteen percent of the church's budget is allocated to missions; in addition, the church supports two new congregations—one in Cottonwood, Idaho, and one in Lancaster, Pa.

And Rainbow Park continues to search for new outreach ministries. The congregation hopes to welcome others, like the women from Snappinger Home, the neighborhood kids, into the warmth of its human rainbow. □

Pool, a student at Baylor University, worked this summer as an intern in the HMB Editorial Dept.

calendar

Against violent crime

By Marv Knox
HMB Assistant News Editor

ATLANTA—Outrage against a wave of violent crime has united politicians and clergymen in several cities across the United States.

Mayors in Detroit, New York and Chicago have given attention to churchmen who offered assistance to deal with the problem. Cleveland Mayor Dennis Kucinich even told a national television audience that it's time to pray about crime.

Most recently, Atlanta Mayor Maynard Jackson called on local ministers to "attack crime at its individual and spiritual source," and urged them to help form ARMAC—Atlanta Religious Mobilization Against Crime.

In Atlanta, which by August already had more persons murdered this year than in all of 1978, rape has increased more than 30 percent and robbery by more than 50 percent.

Jackson said a "spiritual breakdown" and the burden of economic stress have combined to increase the incidence of violent crime.

"As economic instability infuses the lives of people... frustrations can become a weight too heavy for some individuals to bear," he explained, adding that such tension often relieves itself in sudden bursts of rage.

To curb the city's growing crime rate, Jackson advocated more constructive use of religious resources, both material and human, and asked pastors to monitor state laws in an effort to more effectively deter crime and punish criminals.

Searcy S. Garrison, executive secretary-treasurer of the Georgia Baptist Convention and member of the ARMAC executive committee, said ARMAC's task is to "do anything we can to reinforce support for fighting crime."

Most importantly, the organization must foster a "recommitment to moral, spiritual and ethical ideals—the bulwark of our strength for years," Garrison emphasized.

But just how religious leaders go about kindling recommitment could spell success or failure, according to Dale Cross, Home Mission Board director of metropolitan missions.

"Politicians are asking churches, 'What is the nature of man, and how can we affirm it?'" Cross said.

Politicians and clergymen unite

"Churches cannot afford to answer these questions in simplistic slogans, for this will lead to cynicism [among politicians] and a lack of credibility [on the part of churches]."

Churches and religious leaders also must move beyond verbal interactions with politicians and deal with problems at their grass-roots level—among people, said John Havlik, Home Mission Board director of evangelism education and writing.

Havlik said churches must deal with the crime problem at the "congregational level," noting that economic stress and racism are major causes of violent crime that need immediate attention.

Churches can heal families besieged by economic stress at the "point of most concern—evangelism," he said. And churches also can begin to destroy the "specter of racism" that haunts cities.

He also supported "grass-roots neighborhood organizations" at all economic levels. Such groups could foster a community spirit among neighbors and present a platform from which the church could speak to

vital issues such as crime, he said.

"But the real key is involvement...," Havlik said. "Jesus wept over the city, so our first step must be to take time to care."

Such care and involvement should take the gospel wherever "crime forces gather crowds," said Martin Luther King Sr., dean of Atlanta pastors and father of the late civil rights leader, Martin Luther King Jr.

"We need ministers to go to dance halls and parks and get a hearing," King explained. "We need men and women, people that folks have respect for, to take the message to the people.

"They need to go and keep going, not just one, two or three times," he said. "I believe we'll get a hearing."

Politicians and religious leaders from coast to coast will be listening for the response of that "hearing," for Atlanta's problem is a "parallel phenomenon" across the country, Cross said. □



Birthdates of chaplains

NOVEMBER

1: Glenn DeVine, Okla., inst.; Samuel Genaway, Ill., Navy; 2: James H. Rankin, Tex., Army; 3: Doyle Lumpkin, Tex., inst.; Harold Leon Mills, Tex., Army; Thomas R. Thompson, N.Y., Army; 4: Bill Beatty, Tex., hosp.; H.M. Denton, N.C., A.F.; Claude E. McMillen, Tenn., Army; Danny J. Niedecker, Tex., inst.; Barry W. Presley, Tenn., inst.; Wallace Wilshire, Tex., Navy; 5: Paul A. Jones, Tenn., inst.; 6: Robert Hampton Crosby, Ga., A.F.; 7: Thomas E. Lord, Fla., inst.; Luther R. McCullin, La., Army; Robert D. Moseley, Ga., hosp.; Clyde B. Smith, Okla., hosp.; 7: Richard R. Crowe, Wis., Navy; 8: John M. Little, Mo., inst.; John W. Long, N.C., V.A.; Coyle Stevenson, La., inst.; 9: Lawrence J. Biermann, Fla., V.A.; Jerry R. Smith, Ga., Navy; Garland T. Walker, Tex., Army; 9: Clyde M. Nontrup III, Ark., Army; 10: Carl W. Flick, Va., Navy; 11: Jimmy Hancock, S.C., A.F.; Edward A. Newhouse, Ill., Navy; Thomas C. Perkins, Tex., hosp.; 12: Woodrow, Tenn., Navy; 12: Fred B. Cole, Army; Ronald C. Powell, Okla., inst.; 13: David P. Cox, Ga., A.F.; Jan E. Cox, Ga., hosp.; Reuben V. Johnson, Ga., hosp.; 14: Bill G. Thomas, Okla., A.F.; 15: Max A. Eller, N.C., Navy; Clyde M. Johnston, Tex., inst.; Wayne C. King, Okla., Army; 16: Robert S. Brinkley, La., hosp.; George Lee Gray, Ga., V.A.; Lee A. Smith, Tex., Army; 17: Niles Howard Behrens, Mo., inst.; Troy E. Hall, Okla., V.A.; David T. Horsley, Mo., inst.; Frederick W. Love, W.Va., Navy; 18: Bill B. Bailey Jr., S.C., hosp.; 19: William M. Etheridge, Miss., Navy; Elgin Last, Mo., hosp.; John W. Payne, S.C., Army; Arol Stevenson, Okla., inst.; 20: Robert D. Daniell, Ala., Army; 21: Andy Miles, Ga., inst.; 22: Donald N. Scott, Kans., inst.; Dennis R. Whitaker, Tex., Army; 23: Richard M. Beets, Okla., Army; Douglas H. Sowards, Ky., Army; William T. Vest, Va., Navy; 24: Robert Campbell, Ky., Army; Edward R. Dowdy Jr., Va., V.A.; Billy J. Jones, Miss., A.F.; Wilford Manley, Tex., hosp.; Dewey V. Page, N.C., Navy; John E. Williams, Tenn., inst.; 25: George K. Crowley, Miss., A.F.; Andrew C. Ecker, N.M., V.A.; Joe L. Kiser, Fla., inst.; Melvin E. Martin, Va., A.F.; Bobby W. Wyatt, Tex., Navy; 26: James K. Fox, Ky., ind.; Billy R. Lord, Tex., Army; Donald R. Smith, Ind., A.F.; Hoyt W. Swann, Ala., Navy; 27: William M. Hall, Va., inst.; William C. Mays, Tenn., V.A.; 29: Wayne Bruchey, Md., hosp.; Dalton H. Barnes, Okla., inst.; James O. Duckworth, Tex., hosp.; 30: William F. Montgomery, Ariz., Army.

DECEMBER

1: William D. Cooper, Tenn., hosp.; George F. Cox, S.C., hosp.; Donald C. Hallenbeck, Mo., A.F.; 2: Pearl H. DuVall, La., hosp.; 4: Henry C. Ivin, Va., A.F.; 5: Wayne Nelson, Mo., hosp.; Donald G. Wilson, Va., Army; 5: Paul S. Bay, Mo., hosp.; Jeffrey E. Merlow, N.C., inst., E.A.; Verderay, Ga., SBH; Arthur M. Webb, Tenn., Army; Harold P. Wells, Fla., Army; 6: Gerald Connor, Tex., Army; Dennis McKeever, Tex., hosp.; Harry C. Mills, Tex., Army; 7: Oscar Barron, Va., Army; Max E. Dunke, Tex., Navy; Jerry W. McHaffey, Va., hosp.; John S. Parker, Va., Army; 8: Ben W. Bledsoe, Ark., inst.; Fred Allen Rothermel, Tex., Navy; 9: Jerry D. Autry, N.C., Army; Donald E. Bickers, Ky., A.F.; Bryant R. Nobles, Miss., Navy; Theodore Ross, Ohio, V.A.; 10: Billy M. Hayes, Miss., Army; Gerald W. Marshall, Tex., A.F.; Charles D. McKnight, Tenn., SBH; James R. Williams, Miss., hosp.; 11: William D. Harbour, Miss., Army; Philip E. Jenkins, Va., Navy; Kemp Powers, Tex., V.A.; 12: Travis E. Blasdel, Tex., A.F.; Donald L. Davidson, Tex., Army; 13: William F. Carpenter, Ala., hosp.; 14: Paul D. Robinson, Ala., Navy; 15: Frank B. Beggott, Fla., Navy; Jerry W. Black, Okla., Army; W.K. Stik, Ky., Inst.; Tommy L. Thompson, Fla., Army; 16: Leroy Downum, Tex., hosp.; Robert E. Pearce, Miss., hosp.; 17: Marion S. Reynolds Jr., Ky., A.F.; Wayne A. Stewart, Kans., Navy; 18: Gerald J. Blackburn, Ala., Navy; James A. Carter, Mo., hosp.; Jacob C. Clemens, Okla., hosp.; 19: Lorraine C., Inst.; Edwin J. Rewan III, S.C., Army; 20: Kenneth B. Dial, Tex., hosp.; Jerrell L. McNutt, Mo., V.A.; William T. Wallace, S.C., A.F.; 21: Wade H. Houston, Minn., hosp.; 22: Warner Blackburn, Miss., Navy; 23: William E. Thompson, Va., V.A.; 23: Douglass H. Enterkin, Ariz., Army.

Roaden is president

LEESBURG, Fla.—William Roaden, layman from Centerville, Ohio, has been elected president of the Southern Baptist Conference for the Deaf.

Roaden's election came as the SBCD held its annual workshop and business session at Lake Yale Baptist Assembly near Leesburg. Meeting with the group were the Workshop of Southern Baptist Interpreters, and missionaries and pastors who work with non-hearing persons.

"Registration at the SBCD was the largest in its 30 year history," said Rodney Webb, associate director of the Home Mission Board Division of Language Missions. "Some 525 persons officially registered, but attendance was estimated at 800."

Participants attended a number of workshops which dealt with captioning films, interpreting, use of puppets and Bible study. Interpreters at the WSB attended workshops aimed at perfecting skills in signing for the deaf, Webb said.

The groups will hold their 1980 annual workshop at the Baptist Conference Center, Glorieta, N.M., in conjunction with Home Missions Week, July 12-18.

In addition to Roaden, officers named by the SBCD are Charles Butler of Portland, Ore., first vice-president; Dan Long of Tallahassee, Fla., second vice-president; Leslie Hall of Kinston, N.C., treasurer, and Phale Bernhardt of Orlando, Fla., secretary. All are laypersons, and all, with the exception of Bernhardt, are deaf.

Three Dallas, Texas, students were elected officers of the Junior Southern Baptist Conference for the Deaf, which is for high school and college age persons. Named president was Billy Strickland. Robert Trevino is vice-president and Marsha Smith is secretary.

Elected to work with the Junior SBCD in planning their 1980 program is Vesta Bice of Dallas, a staff member at Silent Friends Chapel of Dallas First Baptist Church.

The Workshop of Southern Baptist Interpreters named Irene Stark of Renton, Wash., chairperson for the 1980 workshop at Glorieta. □

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Directors name two consultants

ATLANTA—Two consultants who will serve in specialized evangelism were named by directors of the Home Mission Board during their September meeting.

Ron Johnson of Nashville, Tenn., was elected to the newly created post of national evangelism consultant with young families.

J.D. Ellis of Orlando, Fla., was approved to become national evangelism consultant with blacks.

Johnson, a native of Newnan, Ga., who has been editor and consultant with the Church Training Department of the Baptist Sunday School Board in Nashville, was elected to missionary status with the HMB.

Ellis, who has been a home missionary since 1977, has been regional missionary with the HMB Department of Cooperative Ministries with National Baptists, serving the East Florida area.

Johnson and Ellis are part of an expansion of use of consultants by the evangelism section of the board. They join three other persons who are consultants in areas of specialized evangelism: Herman Rios, ethnics; Dave Bennett, youth; and Laura Fry, women.

"We have expanded our use of evangelism consultants to serve as resource persons to conventions, associations and local churches and to be specialists in key areas of evangelism concern," said C.B. Hogue, director of the HMB Evangelism Section.

Hogue added that plans currently are to add two more consultants in specialized evangelism areas. "We hope to add a consultant who will work with singles. Statistics tell us that by 1981, some 51 million persons in the United States will be single adults. We also hope to add a person to work with aged people. These are two expanding groups which we feel must focus attention on."

Frank Crumpler, director of the HMB department of specialized evangelism, said the consultants will "represent all of the programs of the evangelism section on the field, as well as be resource persons in special areas. They have a 'double-barreled' responsibility."

In addition, the consultants will work with other HMB program areas as resource persons, Crumpler added.

Johnson, 29, is a graduate of West Georgia College and Southern Baptist Theological Seminary. He was employed by the BSSB in 1974, following seminary graduation.

Previously, he was pastor in Chaplin, Ky., and a chaplain in Shively, Ky. He also has been feature and sports editor of a Carrollton, Ga., newspaper.

He is married to the former Janice Marie Williams of Atlanta. Mrs. Johnson also is a graduate of West Georgia College. They have three children.

Ellis, 46, a native of Whiteville, N.C., is a graduate of Shaw University and Shaw Divinity School in Raleigh, N.C. Prior to appointment as an HMB missionary in 1977, he was for six years pastor of Mount Zion Missionary Baptist Church in Orlando.

He has served as pastor of churches in Wilson, Hendersonville, Williamson and Wagram, N.C., and as youth pastor in Chadbourn, N.C.

He is married to the former Ann Judith Lake of Hamlet, N.C. She is a graduate of Shaw University, and has worked in public schools in Wilson, N.C., and Orlando, Fla. They have four children. □

—Dan Martin

Joaquin given award

RIDGECREST, N.C.—Albert Joaquin, of Chicago Heights, Ill., has been named Language Pastor of the Year by the Home Mission Board Division of Language Missions.

Joaquin, pastor of First Spanish Baptist Church in Chicago Heights, was presented the award during Home Missions Week at Ridgecrest Baptist Conference Center.

Oscar Romo, director of the HMB Language Missions Division, explained, "The recipient is chosen because of his relationship in the community, individual work and growth of the church."

Joaquin, who has been pastor of the Illinois church more than four years, was chosen by a committee of state language missions directors.

During his first 30 months at the Illinois church, Joaquin recorded 120 professions of faith and 95 baptisms. The church membership has grown from 34 to 153 during his pastorate.

Romo described Joaquin as "a pastor who cares and keeps in touch with people. The people in his community know who and what he is."

Joaquin has been a Southern Baptist missionary for 35 years and served also in Texas, Oklahoma and Florida. He says his future plans include "continuing to work in Chicago as long as the Lord wants me to. Winning people to God is my only desire in life." □

appointments

Appointments July 1979

Missionaries and Missionary Associates (birthdates and places of service)

Christian Social Ministries

• Dixie Lynn Hulme—Nov. 28—Laguna Beach, Calif.
 • John and Linda Morris—Meeting Dec. 19-Nov. 19—Atlanta, Ga.

• Arthur and K. Darlene Taylor—Aug. 28, Feb. 11—Jacksonville, Fla.

Church Extension

• Kenneth and Shirley Brooks—July 28, Aug. 17—Kailua Kona, Hawaii

• Perry J. and Cheryl Petty—July 9, Aug. 26—Honolulu, Hawaii

• Joshua S. and Somchit Vang—June 11, Mar. 15—Atlanta, Ga.

Rural-Urban

• Jerry and Jacqueline Folsom—Aug. 13, Aug. 10—Albuquerque, N.Mex.

• Vicki C. and Dennis Wickliffe—Mar. 30, July 18—Battle Creek, Mich.

Special Mission Ministries

• Stanley and Joanie Albright—Feb. 24, Jan. 19—Gatlinburg, Tenn.

Pastoral Assistance—Church Extension

• Richard W. and Emma Barnes—Hamilton, Ohio

• James B. and Marci Campbell—Weed, Calif.

• Dennis R. and Judy K. Choute—Nashua, N.H.

• James E. and E. Inez Deaver—Gardendale, Kans.

• Roger and C. Elizabeth Bell—Belton, Kans.

• Michael and Eliza Lyvers—Portland, Maine

• William Jr. and Janet Miller—Crosswell, Mich.

• Dennis E. and M. Jane Nickle—Wellston, Ohio

• David and Roberta F. Winkfield—Portland, Ore.

• Raymond and Muriel J. Shetler—South Haven, Mich.

• James Jr. and Connie Simpkins—Belmont, Calif.

• John I. and Agnes L. Sturgeon—Kingman, Ariz.

• Loyd D. and Patricia Thomas—Gifford, Penn.

• James D. and Zelpha Threat—Lake Zurich, Ill.

• Merrill C. and Ramona Woodson—Eldridge, Iowa

Pastoral Assistance—Language

• Samuel and Ethel Otero—Clute, Texas

US-2—Church Extension

• Barry and Rebecca Massie—Dec. 26, Sept. 8—Lahaina, Maui, Hawaii

letters

HMB surprised at Greek anger

ATLANTA—Southern Baptist leaders have expressed surprise at the reaction of the Greek Orthodox Church in America to the appointment of two Greek-speaking missionaries.

The Greek Orthodox Church in America is furious over the appointment of Ignatius and Parthena Meimaris of Roslindale, Mass., as catalytic language missionaries to work among Greek-speaking people in the Boston area.

The Meimaris, natives of Katerini, Greece, were appointed by the Home Mission Board in June. Shortly after the appointment, Archdeacon Methodios G. Tournas, of the Greek Orthodox Archdiocese of North and South America, sent identical letters to Adrian Rogers of Memphis, Tenn., Southern Baptist Convention president, Tenn., and to William G. Tanner, executive director-treasurer of the Home Mission Board.

The letters branded the appointments as "blatantly unchristian, nothing short of proselytism."

Rogers, who was elected in mid-June to head the Convention, said he was "surprised by the intensity of the protest." Tanner noted he had not expected the reaction from the Greek Orthodox leaders.

The Convention leaders, both in letters to the Greek Orthodox Archdiocese and in statements to *Baptist Press*, said the intent of the appointment of the missionaries is not to proselytize, but to reach those persons who have been unreached with the gospel.

"We, of course, do not feel that all Greeks are lost," Rogers told *Baptist Press*. "But we also do not feel that any person is necessarily a Christian because of his national origin. Our desire is to reach every person in the world with the gospel."

Tanner, in his response, said the Meimaris were appointed after Greek-Americans in Boston requested the HMB to appoint persons to work within that community. "We simply responded to a request from the local area," Tanner said.

Oscar Romo, director of the Division of Language Missions at the HMB, said Southern Baptist work among ethnic groups is not a new thing. "We have been working among various ethnic groups since we were founded in 1845," Romo said. "Now, the Southern Baptist Convention includes representatives of 77 ethnic groups who study the Bible every week in more than 70 languages."

Glenn Igleheart, director of the HMB Department of Interfaith Witness, added: "Not all Greeks are Greek Orthodox, and not all Greek Orthodox are faithful ones; our concern is to make persons Christian, not just Baptist."

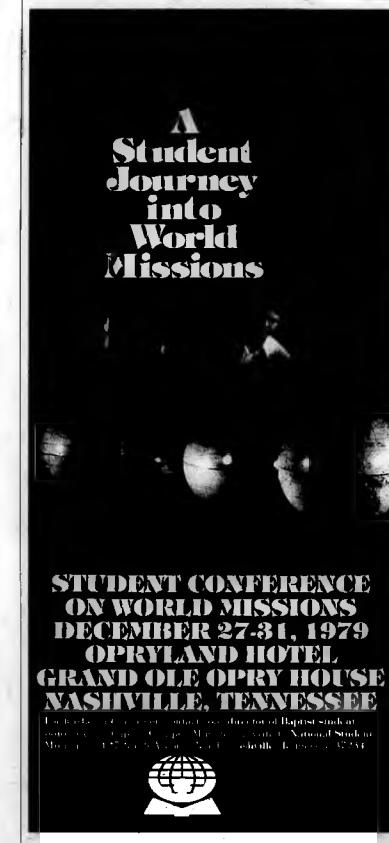
Romo said the Meimaris were appointed at the request of Greek Americans conducting Bible studies.

"Work among the Greek community in Boston is not a new thing," Romo said. "We have been helping there since 1975, when a survey was held. We sought to identify the ethnic groups in an area of Boston, as well as their receptivity to the gospel. At that time (in 1975) a Greek-language Bible study was started at the request of the Greek people themselves."

Igleheart told *Baptist Press* the Home Mission Board has no formal statement regarding proselytism, but generally aims its efforts at persons who are unchurched or who are not actively attending a church of another faith. Igleheart and his co-worker C. Brownlow Hastings, have

recently begun conversations with leaders of the Greek Orthodox Church in America. According to news releases, Greek Orthodox leaders claim appointment of the Meimaris threatens those fledgling discussions.

"We hope our relationship will not be jeopardized," Igleheart said. "Conversations we have had with Greek Orthodox leaders in the past have been very helpful in aiding our understanding of each other's faith." □



Following into missions

It was a thrill to see the article about my home church, Calvary Baptist, Church of Caribou, Maine (HM May '79). When I was stationed at Loring AFB, Calvary church touched our lives in so many wonderful and exciting ways. If God uses human instruments in his work, and I believe firmly that he does, Brother Dave Creech was the instrument that brought my wife and me to surrender our lives to Christ in full-time service. We prepare to follow Dave's example into missions.

God's spirit permeates and possesses the people of Calvary. In spite of the oppressive weather, limited resources, and occasional difficulties, Calvary is "the greatest thing" to many people.

Robert A. Richey
 Ft. Worth, Texas

Mood

I particularly liked the article called "Mood of America" (HM July '79). You put together an interesting cross section of personalities and opinions of Southern Baptist people.

Elmer L. Gray
 Fresno, Calif.

Conflict about conflict

Thanks for your "Comment" on conflict management (HM July '79). After all, where there are two Baptists, there are usually three opinions.

I like the suggestion that DOM's (directors of missions) be trained as conflict mediators.

Bob Dale
 Wake Forest, N.C.

The discussion of "Conflict Management"

was good. We do need pastors with conflict management training. But the suggestion that we give Directors of Missions training in conflict management is going too far. They need to be given this task, they need to give their time to missions. We need missionaries to start new churches, but we don't need them to tell us what to do.

Cleo Yates
 Jackson, Mich.

Your editorial of July 1979

mentioning the suggestion of training our directors of missions in conflict management. I agree 100 percent with you and would like to have opportunities for that training.

Carroll W. Gibson
 Paragould, Ark.

• The validity of your suggestion that we train directors of missions in conflict management is unquestioned in my mind. I think it is an idea whose time has come, or should be.

Jerry H. Edmondson
 Monroe, La.

• Your "Comment" on conflict management is interesting and will prove helpful if your suggestion is followed. Southern Baptists needed to enter this field long ago.

I agree with you that it would be harmful to repress conflict, [but] why not practice some "preventive medicine" and develop a church life without conflict. The heavy emphasis on evangelism, missions, stewardship, social work and statistical growth has created an atmosphere conducive to conflict. The emphases have been proper (except the statistical one) but they have been promoted as though they were "things-in-themselves" and not in relation to the purpose and plan of God in Christ. Churches function more as business corporations than as communities of Christ. When churches understand their true nature, that they are "members one of another," the substantive cause of conflict will disappear.

This may seem to be idealistic, and it is, but not impossible.

Carmen L. Conner
 Albuquerque, N.M.

Mixed emotions

I read with interest, mixed emotions, and some disgust Phyllis Faulkner's in-depth account of electronic evangelism (HM May '79). She did her homework well, her article is informative, pictures are of a quality in keeping with Christian dignity. Unlike Everett Hullum's article, HAWAII, (HM July '79) see [photo] page 23 . . . a disgrace to Christian dignity.

When PTL comes on with a near nude female as pictured in July HM mag, I can at least flip the switch and watch Johnny Carson. I trust we will clean up our act before we become too critical of others who may be honoring God in some ways even more than we are.

M.D. House
 Mena, Ark.

Power play

A conference leader was quoted as saying that Southern Baptists must plan to make a place for "charismatics" in their churches (HM June '79). I would like to point out some of

the pitfalls in such a course. A church had a group of "charismatics," . . . was trying to work with them. They made it plain that they loved them and would be glad to have them in the church provided they would refrain from promoting the charismatic movement in the church; if they felt they had to try to convert Baptists to charismatics the church felt they should leave and unite with a charismatic church . . . After jockeying to see who was going to win "the power play," the charismatics formed a charismatic church in a rented building . . . We can and should love the charismatics, homosexuals, the communists, and all others. But we should seek to win those who are lost to Christ and do our best to lead all of the converted to sound biblical doctrine.

Arthur C. Helton
 California City, Calif.

TV-gospel letters

I have just received the Home Missions Notebook (Aug. '79) and found letters favoring the television churches (May '79) in it that disturbed me to no end. I have for years pleaded for support for our work and to find something like this in our materials does [cause me to want] to ask my church to withdraw support from the Cooperative Program. This group has caused our church trouble that we will be years overcoming.

I do not believe the PTL Club is anything other than another Jim Jones outfit. Just another way of getting money for a cause that is foreign to God's work.

Eugene Hamilton
 Somerset, Ky.

Fortifying hope

I just read the May 1979 issue of HOME MISSIONS. Let me express appreciation for your articles, "An Open Road" and "A New Day Dawning?" and for Everett Hullum's "Born Again Neighborhoods." They were not only perceptive but fortifying of hope.

Milton C. Froyd
 Redlands, Calif.

Single rebellion

Such a perfect time for me to read the article "A single concern" (Apr. '79 HM). I am 32, male, single, and sometimes I feel rebellion, for conferences and such are geared to the "complete persons"—the married!

Glenn L. Miller
 Arlington, Texas

in passing



When missions wouldn't wait

By William G. Tanner
HMB Executive Director-Treasurer

Seven years ago, Broadview Missionary Baptist Church, in Chicago's inner-city, was a struggling mission with 35 members. Its neighborhood had gone from white to black. As poverty and despair gripped the community, the local Southern Baptist church dwindled. And dwindled.

Then Clarence Hopson came. Hopson, a smiling, enthusiastic black man, bubbles over as he tells of Broadview's transformation: the church selflessly began to reach out to its neighborhood: people who were sick, hungry, cold; people who were high on drugs, down on alcohol; people who'd lost hope, abandoned courage—all these began to hear: "Broadview is the place to go; you and your troubles are welcome at Broadview."

The key, of course, to Broadview's attitudinal change was Hopson himself, who began to urge Broadview members to "live missions, whether we can afford it or not."

Once the church had accepted its responsibility to its neighbors, the question of money was moot: what had to be done could be done. Hopson said—again and again—if the church had faith. In the brilliant light of the congregation's love and mercy, God's love and mercy were revealed. And those in need began to embrace Broadview Missionary Baptist Church.

Many who were helped stayed at Broadview; they accepted Christ and began to accept his commands to love and reach out.

Soon church members regularly visited hospitals and nursing homes. Professional teachers who joined,

became tutors for children behind in school; they helped adults study for high school equivalency diplomas. Other church members offered job training for local youth.

Hopson didn't make everyone fit the traditional molds: for those with night jobs, he began daytime Bible studies and weekly meetings in homes.

Yet Hopson didn't ignore traditional approaches either. Realizing the first requirement for ongoing missions involvement is education, Hopson started Brotherhood and Woman's Missionary Union organizations. Through these groups, which have done so much to raise support for missions and which have done so much work in missions projects, Hopson helped his members to see the broad vision of Christian missions.

It was his encouragement and inspiration that provided the spark—for Hopson, like most Southern Baptist pastors, knew his enthusiasm was contagious. Programs he viewed as important, members would also see as important. And Hopson knew missions education was important.

As a former pastor, I am familiar with the myriad jobs demanded of the pastor of a local Southern Baptist church. He's tugged and pulled a dozen ways. But his role in leading his church into missions education cannot be overemphasized.

Time and again, the pastor has proved the key to success in missions education—not so much by actually doing the teaching, but through the spirit he stirs up as he demonstrates to others the validity of missions.

Over the next few months, you will see articles in **HOME MISSIONS** that will reveal the pastor's role in mis-

sions education, and demonstrate the importance of missions education to the overall outreach of the church.

Many pastors will, like Hopson, admit they have no sure-fire strategies to excite members about missions; but all will tell you they do have a basic philosophy that missions won't wait. Says Hopson, "We try to emulate Christ and that's where the blessings come. We couldn't wait until we were a big church to start doing missions and helping people, 'cause then we wouldn't have done it."

"You're becoming what you are all the time; we started this way."

Meanwhile, the church's growth has streamed from trickle to cascade. More than 500 now attend, and many are involved in Broadview's dozens of ministries.

As in the early days, at Broadview, no matter how great needs are, the people seem to respond: with time, with talent, with money. Recently, during a Wednesday night service, a man came forward. He'd lost his job and had barely enough money for rent—none for food.

Church members didn't degrade him with questions or doubts; empathetically, they dug deep into their pockets. The man went home with plenty of money for food. And plenty of hope, given freely by his new friends.

"Our folks come to worship and leave to serve," says Hopson. The facts back him up. "We can talk about how much we love the Lord, but time comes when we have to show it. I've taught our people we don't turn anyone away," he adds.

And to me, that's what missions education is all about. □

Indian "takeover" of New Mexico missions
Christmas of many lands in one land—how ethnic Baptists celebrate
Tubing in Utah: The blind leading the blind!

home missions

DECEMBER 1979

“Being poor ain’t so bad, it’s just inconvenient.”

—Bailey King

