

November/December 1981 / \$1.25

MISSIONS USA



Christmas Day
The joy of
the Christmas
holidays



MISSIONS USA

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Opposite: On hot days in Savannah, Ga. missionary Pat Ervin often takes Baptist Center kids—including the one surfing—to the beach. Photograph by Wayne Grinstead
Cover: During a Vacation Bible School for migrant farm workers' children in Sunny-side, Wash., Mydang Nguyen entertains a young girl. Youth from Lacey First Baptist Church, including many Asian-Americans who attend as a result of the church's active resettlement program, spent a week working with Hispanic kids this past summer. Photograph by Everett Hullum

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MISSIONSUSA November-December 1981/Vol. 52 No. 6. MISSIONSUSA (ISSN 0276-5145) is published bi-monthly by Home Mission Board, SBC, 1350 Spring St. NW, Atlanta, GA 30367. Subscriptions: One year—\$11.00; two years—\$21.00; three years—\$31.00. Budget rate (10 or more)—\$4.00 each. Single copy: \$1.25 each; 10 or more single copies to same address—\$1.00 each. Subscribers to MISSIONSUSA also receive free a quarterly newsletter, Home Mission Newsletter. New subscriptions and renewals must have zip code. Changes of address: Give old and new address. Include zip code. Address correspondence to Circulation Department, MISSIONSUSA, 1350 Spring St. NW, Atlanta, GA 30367. Second class postage paid Atlanta, GA, and additional mailing offices. Publication no. USPS 248-680. Copyright © 1981 Home Mission Board, SBC.

WAGING PEACE:

New Perspectives in an Era of Nuclear Buildup

Written by Marv Knox

The little boy always loved the Saturday the family bought and decorated the Christmas tree. The strings of multi-colored lights, the shining balls and handmade ornaments—he loved unpacking and placing them, one by one, on the tree's green boughs.

Finally, the tree trimmed—the angel at its peak almost touching the ceiling—the family took from its box the creche and the little boy placed the tiny figures about the small wooden stable: Mary and Joseph, the shepherds and wise men, the cattle and sheep and camels. And, at last, the Baby Jesus in his cradle.

Then, mother and father and son sat before the tree and read from Saint Luke's account of the Savior's birth.

And it came to pass in those days a decree went out from Caesar Augustus.

The little boy knew the words by heart; he imagined the events as he watched the figures in the Nativity scene.

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth, peace, goodwill toward men."

While Father read from the Bible story, officials in Washington debated the merits of weapons capable of totally destroying the earth to which the Prince of Peace had come 1981 years ago.

The government's discussion focused on the land-based MX missile system, one facet of a scheme designed to protect the United States from the Soviet Union. An atomic version of the old shell-and-bean game, the MX plan proposes shuttling 100 nuclear missiles among hundreds of shelters scattered across Nevada, so that the Russians never know their exact location. Thus, the theory goes, "the enemy" cannot target its warheads to destroy U.S. missiles, and America's nuclear arsenal remains protected.

Protection is a vital cog in the long-standing U.S./Russian defense mechanism known as MAD—"mutually assured destruction." Each side knows nuclear war is futile; no matter who starts it, the "loser" can program the decimation of the other before being destroyed itself.

For instance, before Soviet-launched missiles could reach New York or Washington, the United States would launch enough missiles to obliterate Russian cities. Both sides would lose millions of people within minutes. Each country currently believes neither could survive a nuclear war.

Maintaining MAD-ness, however, has caused an astronomical escalation in the numbers and destructiveness of

nuclear arms. Two nuclear bombs ended World War II in the Pacific. Today the world has an estimated 60,000 nuclear weapons; the United States and the Soviet Union together own 50,000 of them. The bombs dropped on Japan had the explosive power of 10-20 kilotons of TNT, while a single modern bomb can carry 25 megatons—the explosive force of 25 million tons of TNT—and more than a thousand times the intensity of the Hiroshima/Nagasaki bombs. And during the next decade, the United States and the USSR plan to build more than 20,000 new nuclear warheads, plus advanced nuclear missiles and aircraft.

The cost of maintaining this military balance explodes the imagination. Most authorities estimate combined world defense expenditures total more than \$500 billion a year, or more than \$1 million a minute.

Recognizing war's capacity for destruction and its exorbitant costs, Southern Baptists have been on record as abhorring war and applauding peace since the late 1800s, when members passed their first resolution on the issue. In their latest official statement, made this past summer at the SBC annual meeting in Los Angeles, they resolved to "affirm the pursuit of negotiations with other nations for the consideration of appropriate mutual agreements on arms control, while recognizing the necessity of defense preparedness that will serve as a deterrent to war," and to "work actively to encourage peace in the world."

The peace issue heavily impacts missions, points out Carolyn Weatherford, director of Woman's Missionary Union. "Our missionaries [overseas] are dramatically affected by the political situation, the peace or the warfare, the cold war or the open welcome, the iron curtain or the resident visa. Likewise those missionaries who serve at home, working out God's redemptive purpose in the United States, are influenced by the prevalent attitude in the country, whether it be one of military build-up, or isolation, or concern for humankind."

In mid summer, Southern Baptists again emphasized the importance of peace. Brought together by the Home Mission Board's Interfaith Witness Department and the Quaker Theological Discussion Group, Baptists and Quakers from across the country focused on "Prayer and Holy Obedience in a War-Wracked World."

"For Quakers, peacemaking is not merely one of a series of decent options. Peacemaking must underlie all our actions," maintained Colin Bell, former general secretary of the American Friends Service Committee.

Continued

"It's not that one position on war is biblical and the others are not. It depends on where you start, because that determines how you interpret the Bible."

Southern Baptists admitted the Baptist position is not as stridently peace-at-all costs as the stand historically taken by Quakers. But Baptists and Quakers share a common heritage of attempting to "put ourselves at God's disposal for the overcoming of evil and the effecting of justice and peace and hope and love for all humankind," reminded E. Glenn Hinson, professor of church history at Southern Baptist Theological Seminary.

And the apostle Paul's epistle to the Romans provided a clear mandate for peacemaking, added Glen Stassen, associate professor of Christian ethics at Southern.

He claimed Paul "makes it clear that a gospel of grace which does not convert us into peacemakers is not the gospel of Jesus Christ." Paul urged Christians to seek peace by praying for it and taking "surprise initiatives" for obtaining it, Stassen said, interpreting this to include bringing together persons "now enemies," to reach a safe solution to arms build-ups. The difficulty of that feat, however, multiplies because, historically, Christians have not agreed on a posture of peace.

The earliest Christian position on war and peace dates from the time of Christ to the reign of the emperor Constantine, about 150 years, explains Hinson, a specialist in early church history. Christians would have nothing to do with war or the military, instead turning such duties over to others.

During Constantine's reign, however, positions shifted. Christians adopted the "just-war" theory, which allows people to fight with clear conscience, as long as the war is "right," fought under "right" conditions.

Christians had forbidden participation in war because killing would be contrary to agape love," Hinson relates.

"However, the theologian Augustine turned that thought around by saying, 'Under certain circumstances, you can justify love and killing. Love sometimes has to be severe. The purpose of it is to bring about the ultimate best outcome for the people involved.'"

That theory leads to the third Christian stance on war—the crusade, sometimes disguised as flag-waving nationalism. "People look for just cause, any convictions to justify war," Hinson says. As they become involved, "the entire war becomes the just cause and a crusade."

Most Americans have seen their eight wars as "holy,"

Hinson adds. "We believe we're righteous people. Therefore, our war is right, simply because of who we are."

"Our current attitude toward communism is part of that mentality. As a 'Christian nation,' we need to defend Christian civilization versus 'godless communism.'"

Baptists' perspective on war and peace stems from two roots—the Anabaptist tradition and the Puritan heritage—says Bob Adams, professor of Christian ethics at Southwestern Baptist Theological Seminary. The former embodies the anti-war sentiments of early believers. It was picked up by participants in the radical reformation and later by the Mennonites. The second root, from English Baptists, favors the just-war theory.

"In times of national peace, Southern Baptists accept the first position," Adams states. "Then in times of war, we tend to pick up the second tradition or even slip over into the third, where we say, 'My country, right or wrong.'"

Adams notes, however, that no matter where Christians place themselves along the peace/war spectrum, they typically base beliefs on the Bible.

"The people who finally wind up saying, 'We'll do whatever the government says,' usually start with the Old Testament," he explains. "They don't discard the New Testament, but they start with an Old Testament perspective—an eye-for-an-eye, tooth-for-a-tooth philosophy."

"People who go for the just-war theory usually start with Paul. They quote Romans 13, where he talks about being 'subject to the governing authorities.'"

"And people who opt for the pro-peace position usually start with the gospels. Using the example of Jesus, they quote, 'Blessed are the peacemakers,' and 'He that takes the sword shall die by the sword.'"

"So it's not that one position is biblical and the other two are not," Adams concludes. "It depends on where you start, because that determines how you interpret the Bible."

Pat Henry, a colonel in the U.S. Air Force, is one Southern Baptist whose perspective convinces him the way to peace is a strong defense.

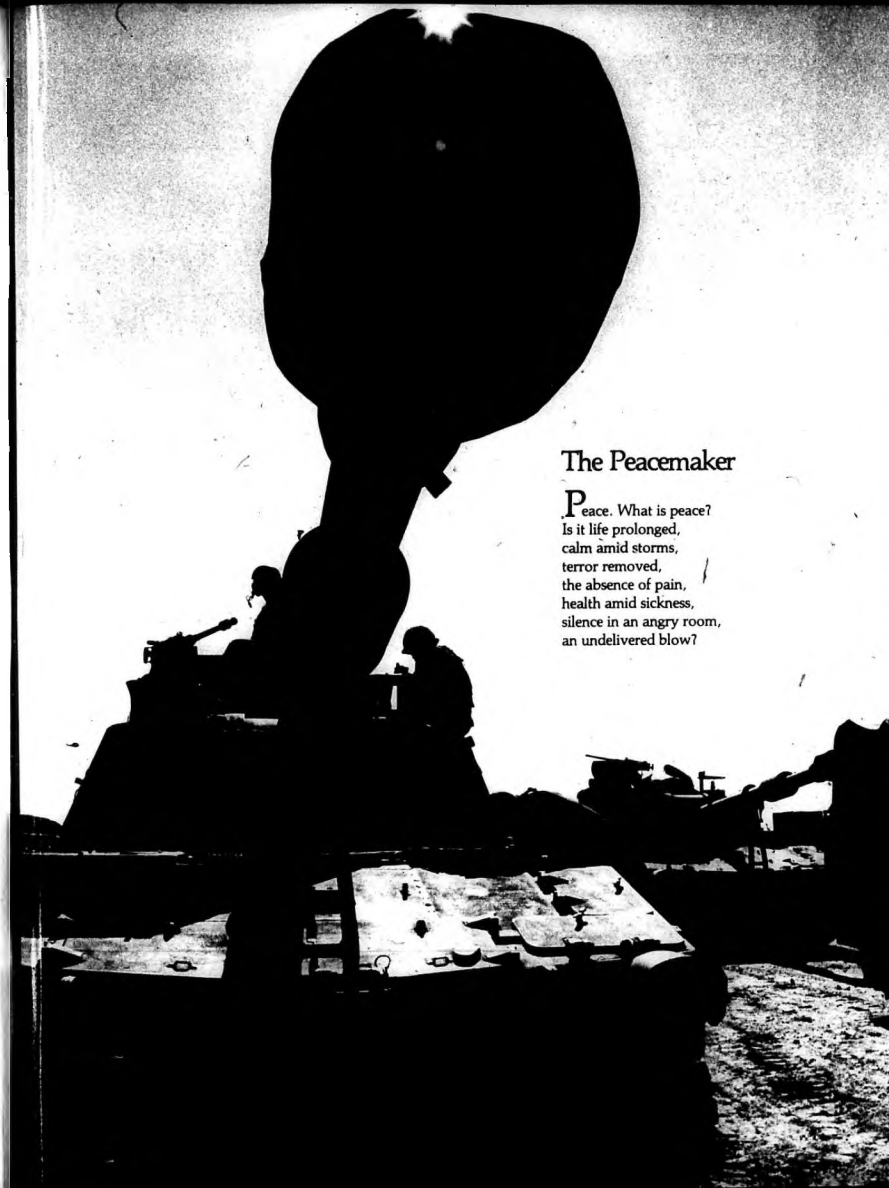
"Look at biblical history. King David and other kings had armies to protect their people," he notes. "It's the same today. There still are heathen and ungodly who would do us in if they had the opportunity."

"If we are not prepared for war, there's no way we can have peace," adds Jerry D. Autry, a lieutenant colonel and Southern Baptist army chaplain.

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The Peacemaker

Peace. What is peace?
Is it life prolonged,
calm amid storms,
terror removed,
the absence of pain,
health amid sickness,
silence in an angry room,
an undelivered blow?





Written by Walker L. Knight
Photo-essay by Paul Obregon

Peace. Where is peace?
History knows little of the word—
humans tell their story in war;
they have few words for peace.
In all 50 centuries of recorded time,
the brief intervals of peace . . .
all the days and years together . . .
humans have known but 300 years
of silence on the battlefields.

*Even that is deceptive,
like smiles that cloak anger
like gifts given to deceive . . .
If the record of those 300 years is closely read,
one quickly finds the pages filled with quiet wars,
little undeclared skirmishes,
armament build-ups and plans for weapons—
men waiting for the right moment
to pull the trigger: to push the button on a new war.*

In anguish I cry,
"God give us peace!"
In angry tones I hear Him reply,
"Can there be peace in my world
if there is no peace in you?"

*Wait a minute, Lord, I cry.
You've put the whole world on my back,
it's too much of a load. It's unfair.
Peace is out there
where violence destroys life,
where widows cry and children go hungry,
where others ravage the land in their anger and hate.
That's where peace must come.
Lord, bring us peace.
Why withhold peace, Lord, why?*

No answer came and in the quietness
I slowly began to understand:
Peace does not wait on God,
Peace waits on me.
God does not withhold peace,
I do.

Peace, it's internal, nothing outside,
not words
not writing
not even deeds.

Peace. It's an attitude, a way of life
a point of view
an ordering of existence.

Peace is not knowing how to act.
Peace is knowing how to be.
Peace is existence. *My existence.*
Peace is being. *My being.*
Peace is essence. *My essence.*
Peace is life. *My life.*

Peace does not wait on God. Peace waits on me.

So into the stormy silence of eternity
I changed my cry.
"God give me me, give me peace."
And even more silence filled the room.

I felt it
feared it
welcomed it.
In the quietness would reside the truth, I thought.
I listened for the silence, strained to hear the nothing.
At first it came in tiny snatches
fighting with the sounds of night that chipped away
at the granite wall of my heart.
The noises finally faded,
silence crept in again, chasing shadows of thoughts
until only silence seemed alive.
But other vibrations filled the void,
arising from within, stronger than before, more threatening.
In the stillness I had dropped the veil,
torn it asunder and exposed myself
to myself.

And in answer to my cry, "My God, give me peace!"
I heard a new sound:

Shalom
Shalom
Shalom!



No answer came and in the quietness
I slowly began to understand:
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God does not withhold peace,
I do.

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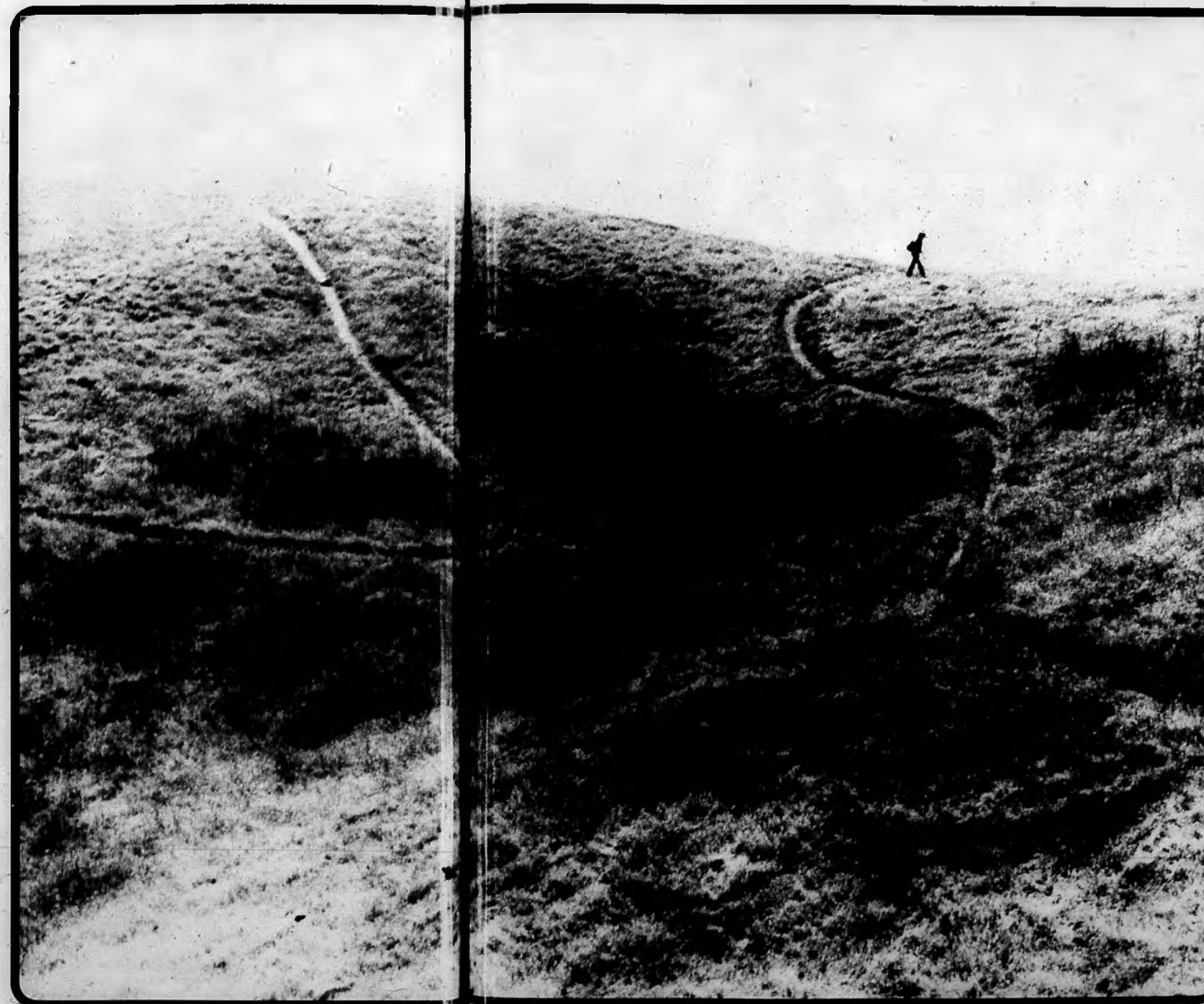


In Christ, God has given me peace,
He has given me his nature,
He makes me like himself.
Now I know him as the God of Peace,
the Prince of Peace
the Christ, my Peace.

There's freedom in that knowledge, my friend,
lilting, unshackled freedom;
soaring, unburdened freedom.
There's assurance in that freedom, my friend,
knowing that the rock will hold,
feeling that it bears my weight.
There's strength in that assurance, my friend,
being garrisoned from within.

No longer at war within myself,
I find calmness in my soul.
The reed blows not in the wind,
the leaf tosses not with the gale,
"My anchor holds." I am at peace within myself.
Contented, strengthened, I stand prepared
for the work He gives me.

I am ready for peace making,
but I must confess I am not sure what it means,
this making peace, this *Shalom*.
I hear it sounded, feel its comfort.
I need its power.
But first I must learn this peace, this Shalom.





Shalom—I had missed its meaning
for I had thought only in simple, easy ways.
I had missed its depth,
for it is as deep as the nature of God.
I had missed its breadth,
for it is as wide as the character of Humankind.
I had missed its length,
for it is as long as the span of time.

Shalom, my friend,
conveys my desire for your good health.

Shalom, my friend,
carries my wish for your happiness.

Shalom, my friend,
contains my concern for your total well being.
In Shalom, I express for you the best, and more—
I commit myself to you,
the agape of my soul.

Peace is none other than the brother of love,
the sister of hope,
fathered by God himself and nurtured in his bosom.

Peace, like true love, is the gift of God,
pushing beyond friends, family, wife, husband.
Peace reaches out, out, out
to embrace the enemy.

What God does in me, and for me,
is done so that He might do things through me for others.
At peace with God, secure in his love,
I am free to wage peace.
I am a complete person, no longer at war with myself.
In the wholeness of Christ I can do what peace demands.
No matter if brown or black, red or yellow, male or female,
I can love. Now I can love.

Give us a new vision, Lord.
Renew your covenant with us.
All life is yours, all things blessed by you.
Teach us to bear our burdens,
to respect life
to guard the earth
to clean the air
to purify the sea.
O Creator, renew in us the right spirit,
the strength to resist greed,
the insight into your glory,
the ability to share.
We are but part of your creation.
Keep us from becoming the cancer
that would destroy all life.

Give us a new vision, Lord.
Let us see a new humanity in Christ,
the core of his new handiwork.
We cry for a new heaven and a new earth,
help us renew the one you have given us,
that all things may become complete,
bud to blossom to bloom,
in the full radiance of your Son.



The fire of man,
that tiny flame that fought with darkness for its life,
grows now beyond our control.
There is a swelling of the fire—
a pressure from within.
The inner flame heats the shell
until the force begins to build and build again,
heat the outer skin,
and still it expands,
this mushroom cloud of fire that threatens our lives.
How like a dangling sword it hangs above our world
until all humankind turns to watch
immobilized, transfixed, impaled
upon this blade of fear and dread.
It is the weakness of man's might, failure at its peak.

Beneath the dangling sword
the nations rage and snarl and starve
while inept men debate the means of peace.
Babies cry, wrenched too quickly into bitter fates
of little food, heavy filth, serious hate,
while men anger at each other.

*Those bitter cries, that mounting fire,
The coming stench, like vapors from the deep,
assail the nations,
transcend their borders and rise
to debase the nostrils of our God.
He abhors our wars, our hate, our violence.
He calls us to climb the violent stairs,
to ascend the heights,
to discover his non-violent way.*

Ahead of us the answer lay
as we climbed those violent stairs.
We walked that way in our infancy,
as the steps led through the jungle path.
There we huddled in our fear and in our rage,
all were slain when one of them did sin.

Ahead of us the answer lay
as we climbed those violent stairs.
We walked that way in our early years,
as the steps led through the countryside.
There we gathered our hope,
and in our justice life paid life and eye paid eye
when one of them did sin.

Ahead of us the answer lay
as we climbed those violent stairs.
We walked that way in our mature years,
as the steps led through the village square.
There we gathered to forgive our friend
and in our selfishness
our love was freely given—but only to him.

Ahead of us the answer lay
as we climbed those violent stairs.
We walked that way in our elder years,
as the steps led through the city streets.
There we celebrated our joy
and in Christ there was love enough to forgive
our friends and enemies alike.

*Like a gem sparkling in the light
Shalom captures our eye.
For this is no simple greeting,
no quick word for acquaintances,
no carelessly dropped salutation.
In Shalom, my friend,
I wish for you the best, and more—
I commit my love to you,
the agape of my soul.*

It's not just hating war,
despising war,
sitting back and waiting for war to end.
It's not just loving peace,
wanting peace,
sitting back and waiting for peace to come.
Peace, like war, is waged.
Peace plans its strategy and encircles the enemy.
Peace marshals its forces and storms the gates.
Peace gathers its weapons and pierces the defense.
*The weapons of peace
are love, joy, goodness, long-suffering.
The arms of peace
are truth, honesty, patience, prayer.
The strategy of peace
brings safety, welfare, security, happiness.
And the forces of peace
are the Children of God.*



Now Christ has turned it all around
I am to love my enemy
do good to those who hate me
turn the other cheek
I am salt, so I attack to save.
I am leaven, so I penetrate to lighten.
I am light, so I shine to cast away darkness.

I serve the Prince of Peace.
His ever expanding, non-violent rule will never end.
He will govern with perfect fairness and equity.
He will bring justice and peace
to all the nations of his world.

He has made me a Peacemaker
and he has given me the ministry of reconciliation
the message of Peace.
So, my friend, Shalom
Because I love you.

The Peacemaker is condensed from Walter J. Knight's poem of the same title, which appeared in December, 1972, in the AM.

"We have the responsibility to protect ourselves and the Christian way of life. Not being prepared to fight a war is just idiocy."

Pat Henry, a colonel in the U.S. Air Force, is one Southern Baptist whose perspective convinces him the key to peace is a strong defense. "Look at biblical history. King David and other kings had armies to protect their people," he notes. "It's the same today. There still are heathen and ungodly who would do us in if they had the opportunity."

"If we are not prepared for war, there's no way we can have peace," adds Jerry D. Autry, a lieutenant colonel and Southern Baptist chaplain in the U.S. Army.

"That fact is unfortunate, especially in light of all the needs we see," Autry says. He calls military preparedness one of the "necessary evils that we have to have to serve, to be and even to do Christian ministry."

"In order to be able to be generous and to provide a lot of the things we have, we must be independently strong."

Henry says Americans shouldn't draw that strength solely from tanks and weapons, but adds that we have the responsibility "to defend our own values, . . . to protect ourselves and the Christian way of life."

"Hard data shows the Russians are in preparedness," says Autry. "Being able to fight a war is just realism; not being prepared is just idiocy."

New equipment and arms buildup is "just as real a method of preventing war as anything else," Autry claims. Henry adds: "Communists believe progress comes out of conflict. If we're not protected, they'll come in and take over. But when we show we have the will to protect ourselves, we can hold them at bay."

Other Christians, however, perceive a dangerous trend in the buildup of nuclear armaments. They're concerned about the expense of this weaponry and the needs of society, often neglected when large sums are channeled into military causes.

"A nuclear war will destroy everything," worries Glen Stassen, who is spending his sabbatical year in Germany, monitoring the nuclear arms situation in western Europe.

Former U.S. Secretary of Defense Harold Brown notes: "When it comes to strategic thermonuclear war, there is no such thing as No. 1 and No. 2. In exchanging strategic nuclear weapons, the damage to both participants would be so great that there would be no winner."

And with the increase in nuclear arms, the chance of proving Brown's assumption is becoming more and more

likely, says former presidential science adviser George B. Kistiakowsky. "The probability of a nuclear war occurring is actually increasing. Arms races usually end up in wars."

Those wars probably would not be limited to just one or two nuclear bombs, says Stassen, formerly a physicist and a longtime student of nuclear warfare.

Just how bad a nuclear war would be and how rapidly it would escalate is uncertain, because "there aren't any apples to compare this apple to," explains James Dunn, executive director of the Baptist Joint Committee on Public Affairs. He believes, however, "the arms race is the most certain way to weaken America in the world view."

Dunn and others reason the escalation of nuclear capacity to destroy the earth only tends to make the world more dangerous. Says Sen. Mark Hatfield (R.-Ore.), a Southern Baptist, "Just as our families cannot be safe in communities wracked with violence and indifference, our security as a nation is unattainable in the absence of greater world security."

"The more weapons, the more people will have the ability and authority to start nuclear war," adds Stassen. "What happens if somebody goes crazy or makes a mistake or reads incoming information wrong?"

Dunn calls "unnecessary" the dispersion of arms. "If we declared a moratorium on our whole nuclear system and then dismantled every land-based missile, we could still destroy every major city and industrial complex in Russia 60 times," he says. "How much more power do we need?"

Research for the United Nations Association of the USA answers a resounding "None." If the Soviet Union destroyed all of the United States' 1,054 land-based missiles, 413 land-based bombers and 20 submarines which might be in port (a capability the USSR does not possess), only one U.S. Poseidon submarine could destroy 15 percent of the Soviet population and 30 percent of its industry. The remaining 20 submarines would have "more than 2,800 additional warheads with which to completely destroy the Soviet Union."

The U.S. Security Council predicts a nuclear war between the two superpowers would result in 140 million deaths in the United States and 113 million in the Soviet Union. Countless survivors would be critically injured, and future generations would be scarred by untold birth defects. Former Soviet leader Nikita Khrushchev considered the implications of nuclear conflict and came to one conclusion: "The survivors will envy the dead."

More imminent than nuclear havoc may be the financial

Continued

strain military spending places on the world's economy.

Every 12 days, all nations combined add up about \$17 billion in military expenditures. That is the amount necessary to provide adequate food, water, education, health and housing for everyone on the globe.

Other figures: Only five hours of worldwide military expenditures equal the annual budget for the World Health Organization; real military spending—taking inflation into account—has grown fourfold since World War II; the United States provided 45 percent of all military items exported to the Third World during the past decade; Japan, with the major powers' lowest percentage of military expenses, had the world's fastest-growing economy, 1960-1978.

Moreover, the military spending spiral continues. *Newsweek* magazine reports the Reagan Administration plans to double defense spending—to \$343 billion—by 1986.

Many critics of defense policy are as concerned about its high cost as its threat to nuclear war.

Almost 30 years ago, then-President Dwight Eisenhower warned: "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. . . . This is not a way of life, at all, in any true sense. Under the cloud of threatening war, it is humanity hanging from a cross of iron."

Many humans have been hanging from that cross—without food—for a long time, adds Mark Hatfield. "Years of indifference, lack of understanding among the American people and Congress, and a foreign aid program which first and foremost serves the needs of strategically important allies have all contributed to a worsening of conditions for those most in need. Our strength as a nation, however, consists not only of military strength, but also of political and spiritual strength. We cannot hope to build a stable world community without fulfilling the most basic human right, the right to eat."

The present trend toward military buildup and away from worldwide social justice is a sharp departure from biblical standards, notes Foy Valentine, executive director of the SBC Christian Life Commission. "Among the most poignant moments in Jesus' life was when he stood weeping

outside of Jerusalem, because the city didn't know the things that make for peace," Valentine says. "Our national policy that proposes to help the rich and let justice trickle down to the poor, can represent a malignant neglect of the things that make for peace. It is one thing to correct abuses that have crept into the political system; it is quite another to cut the heart out of social concerns that ought to characterize any civilized people. Reforms and improvements are needed, but the abandonment of social concern would be an abandonment of the things that make for peace."

Says the WMU's Weatherford: "How we spend our money in America reflects our basic convictions. Are we peacemakers? Or do we believe our problems are to be solved by strong military build-up?"

Valentine argues government has the responsibility to provide adequate defense and support of the needy. "We should be no more willing to waste our millions of dollars for the military-industrial complex than to waste our hundreds of dollars on welfare."

Valentine and others agree that Christians can't sit quietly in their pews, waiting for calm to reign. The biblical call, they say, is to be peacemakers.

"We must reject, with Jesus, the use of violence and force as an answer to the world's problems," claims James Dunn. "We must accept love instead of hate, cooperation instead of competition, the family instead of the free enterprise rat race as the model for Christian living."

Christian commitment to human rights, religious liberty and world hunger are inseparable and inextricable from the peace commitment, he adds. "We must realize that these things are part of the same package—the application of the gospel to a global community. Our commitment to be disciples is unavoidably chained to our commitment to world peace, because Christ was and is the Prince of Peace."

Bob Adams interprets that as determination to "work for the fulfilling of basic human needs through Christ," which Hinson claims "alleviates root causes of war."

Such efforts should revolve around a "core of justice," Adams insists. Persons should be guaranteed their "basic human rights," determined on theological and philosophical criteria. These include the right to food, to participate in the means of production and consumption, to have a family.

Just as elemental, however, is the necessity for Christians to adapt themselves to lifestyles which promote peace, Hinson asserts. "The most basic thing Christians can do is opt

"This world of arms . . . is not a way of life at all. Under the cloud of threatening war, it is humanity hanging from a cross of iron."

for simplified lifestyles—cut back on their desires for things. We have to alleviate the pressure to 'have things,' because materialism leads to war and violence."

Overconsumption, waste and desire begin with individuals but engulf entire societies, he explains. It is a mutation of fatted-calf lifestyles, where luxuries become necessities. It creates international pressure when one society, to satisfy wants of its members, abuses other societies and creates animosity between them. Its most obvious forms are international conflict and disagreement; but it starts with individuals who expect more than their fair share of the world's goods.

Christians who adopt simplified lifestyles can help improve the situation in two respects, Hinson claims. First, by reducing their consumption, they cut back on the demands this society places on the world economy. More is left for others. Second, the Christian response can affect the living patterns of others. Peer pressure created the consumer society, perhaps peer pressure can deflate it.

The key is to "discover the one thing needful," Hinson adds. "For Christians, most basic is prayer. It is an experience with God in which we can find peace within ourselves. It is an opportunity to obtain true security and to discover God's rule and his OK, so that other things can fall into proper perspective."

Even with that dimension, Christians often feel "overwhelmed by the magnitude of the problem" of international insecurity: "What can one individual or small group possibly do to promote global peace?" But Hinson thinks "we just have to trust God to use our best efforts. We know that in everything God works for good with those who love him."

Our efforts, says Mark Hatfield, "walk the tightrope between steadfast adherence to one's convictions and dreams of a better world" and "the politics of effectiveness."

"The linkage between the Christian's personal beliefs and commitments and his social and corporate responsibilities is indissoluble," James Dunn claims. "These responsibilities are expressed largely through the political structure."

"A man may think he has followed Jesus' command implicit in 'blessed are the peacemakers' because he has tried to be a peacemaker between his neighbors. But if he blindly, ignorantly, sometimes even patriotically, votes for sabre-rattling, arms-pushing militarists, he is no peacemaker."

The most radical approach calls Christians corporately to support programs which "turn the other cheek." They encourage Christ's followers to strive for peace by agreeing to

settle disputes with words, not weapons. Yet only one leader—a Hindu—and one country have ever done anything like that, notes Carman Sharp of Deer Park Baptist Church in Louisville, Ky. Under Ghandi, "India won its independence from England in the only way possible. England was the most powerful nation on earth. They never could have won by force, but they won through passive resistance."

Sharp envisions a safer world in which modern leaders adopt Ghandi's methods. "If some nation had the courage to stand up and say, 'We're going to destroy our atomic weapons,' that would put so much pressure on the rest of the world that no one would take advantage," he speculates.

"It would be amazing to hear a world leader say, 'We will keep a peace-keeping force to protect ourselves from criminals, but we're not going to spend all our money on arms. We're going to spend our money for human rights, for the poor, to help needy nations of the earth.' That leader could carry the rest of the world, especially with Christian prayer and commitment behind him."

Such unilateral disarmament is highly unlikely. Professor Adams advocates international forums, such as the United Nations, to arbitrate for peace, considering concerns of all sides. His idea is to determine what is just and fair for the whole world and to negotiate with countries so that peaceful coexistence can be secured.

Because conducting such high-scale negotiations requires keen minds trained in diplomacy, James Dunn promotes beginning a national peace institute on the level of military academies. "We spend money to train the best of our best to be war-makers and defenders of the nation," he says. "Why not develop a federally sponsored, academic institution of the first order that would train people in diplomacy, development and designs for peace?" George Washington first noted the need for a peace academy, and Hatfield has co-sponsored legislation which proposes such an institution.

Foy Valentine urges Christians to write Congress people to affirm such moves. "We must personally do the things that make for peace," he says. "An important way of doing this is to support public officials and public policies that resist war and support peace."

Although they don't always make the headlines, peace initiatives are present on Capitol Hill. Hatfield has proposed legislation to allow citizens to designate their taxes for non-

"We're simply sounding a voice for peace in light of the terrible dangers of atomic war. In our world, war has become unthinkable."

military spending. This summer, the Senate and House of Representatives both passed resolutions promoting tighter controls on nuclear trade. Other resolutions propose controlled and supervised elimination of all nuclear weapons and support elimination of hunger and promotion of global security.

In addition, Christians should keep up-to-date on peace treaties and promote their passage to Congress and the President, says Glen Stassen. Christians are "just waiting around for war to happen" when they don't promote such treaties. "If you look at the Sermon on the Mount, everything Christ teaches is an initiative to make peace," not to wait until there is no peace and decide what to do, he explains.

And when it comes to treaties, the United States is "holding up" negotiations, he states. "There are three strong forces pushing the Soviets to make peace: First, they don't want a war with us. They've experienced devastating war in their own country in recent history, and they know they can be destroyed. Second, their economy is only half as large as ours, but they're putting out as much money for the military arms race as we are. So it's twice as costly for them. Third, if the world stays stable, they're pretty much on top, as we are."

Additionally, the USSR has "done all kinds of things to indicate its eagerness to get negotiations started, and every NATO ally wants us to begin negotiating," Stassen reports. As yet, the United States has not signed the SALT II treaty and is "dragging its feet" on European negotiations.

Americans move slowly because they perceive they're behind in the arms race and because they don't realize the dangers of the build-up, he explains. But if limits on weapons are not set, those same Americans "will still think we're behind," though both sides will have higher numbers of weapons. Then we'll both be a lot less safe. Unless officials agree to an enforceable limit on the number of weapons that can be built by both sides, the paranoia of "being behind" will be increased; the arms race will be "irreversible."

In recent years, some Southern Baptists have become concerned about such a race and have banded together to slow it down. Most action has taken place within individual congregations, where members discovered shared concerns.

One such congregation is Louisville's Deer Park church, where members of a peacemaker group have been meeting on Wednesday nights for more than two years.

"We're simply trying to sound a voice for peace in the light of the terrible dangers of atomic war," says Pastor Carman Sharp. "In our world, war has come to be unthinkable."

The group has sponsored a peace convocation and has held annual Peace Sundays. The church's newsletter frequently carries information about peace activities or quotes on the subject. Sharp sometimes preaches on peace, and an essay contest was held for the church's young people.

The group also conducts letter-writing campaigns, raising issues and voicing concerns, and publishes a quarterly national newspaper, *Baptist Peacemaker*.

Noting that "peacemaking is not optional for modern Christians," James Dunn encourages formation of other SBC peacemaking groups. He says the future of SBC participation in the peacemaking process revolves around five factors:

(1) Involvement of pastors, because lay people "have seldom exceeded the courageous, prophetic stance of their pastors." (2) Work on peace-building issues such as hunger relief and human rights. (3) Education of laity about the need for a moratorium on nuclear weapons. (4) Increase in emphasis on citizenship education and action. (5) Addition of peacemaking to Southern Baptist programs and literature.

Dunn predicts, however, the issues will continue to be a source of tension and differences of opinion among Baptists. But he warns: "We certainly can't wait until we have consensus or unanimity before we act as individuals and as church leaders to move toward a less warring, less hostile world."

That's an opinion with which a non-Baptist agreed. The late physicist Albert Einstein proclaimed: "We must never relax our efforts to arouse in the people of the world, and especially in their governments, an awareness of the unprecedented disaster which they are absolutely certain to bring on themselves unless there is a fundamental change in their attitudes toward one another as well as in their concept of the future. The unleashed power of the atom has changed everything except our way of thinking."

It was the Christmas event that dominated the thinking of the little boy, lying before the Nativity scene, listening to his father read Luke's good news: *As the angels had gone away . . . and the shepherds came with haste to Bethlehem and found Mary and Joseph and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. . . .*

"For unto you is born this day a Savior . . . Glory to God in the highest and on earth peace, good will toward all." □

With his deep concern for evangelism matched only by his zeal for social ministries, he has become the Home Mission Board's "complete theologian." An author, teacher, preacher and missions advocate for three decades, he now directs HMB evangelism education and writing. He's

John Havlik



For most of his 64 years, John Havlik has been preaching. When the Tulsa teen-aged schoolboy became a Christian, he immediately began giving his testimony in area churches, in jails—wherever he could. Gradually his talk became a 30-minute sermon. And before long, John Havlik felt God leading him into the ministry.

Fifth of six children, Havlik moved with his family to Tulsa from Milwaukee. Havlik's father, an out-of-work machinist during the early days of the Depression, went South seeking a job.

In Tulsa, the young Havlik worked in a tool shop to support the family until his father found work.

Brought up as "nominal Roman

Catholics," the Havliks did not attend church regularly. They had no contact with Southern Baptists until an older sister visited Bethel Baptist Church of Tulsa (now Southern Hills Baptist). When she told her family about her new friends and new experiences, the Havliks were disturbed. They sent John, the oldest son, to investigate. The church was having a tent revival, and before the week ended, Havlik had

made his profession of faith. Eventually, every family member except his father became Southern Baptist.

As he grew more familiar with Southern Baptist life, Havlik chose to attend Baylor University and Southern Baptist Theological Seminary. He graduated from both, and later studied at Central Baptist seminary in Kansas City, Kan.

He served as pastor of churches in Missouri, Texas and Kentucky before being appointed in 1956 by the Home Mission Board and the Kansas convention as evangelism secretary for Kansas Southern Baptists. In 1961 he became secretary of evangelism for the Louisiana Baptist Convention. Continued

Interviewed by David Chancey • Illustrated by Randall McKissick

"The mood of the nation affects what we do in evangelism. We take ourselves too seriously. We think when the work goes slowly, we've stopped working. The truth is society's attitudes make our efforts more difficult or easier."

Havlik came to the Home Mission Board in Atlanta in 1965 as director of the Evangelism Development Department in the Evangelism Section; he was named director of evangelism education and writing in 1978.

Establishing a friendship with his next door neighbor, Atlanta mayor Maynard Jackson, led Havlik to involvement in civic affairs. He was appointed to the mayor's religious advisory committee and was a commissioner on the city's community relations committee.

He has been a trustee to Southwest Baptist College, Bolivar, Mo., and on the board of Radio/TV Commission.

Havlik has taught at New Orleans, Golden Gate and Midwestern seminaries, has been an adjunct professor of evangelism at Midwestern since 1971, and now teaches at ITC in Atlanta.

He is author of *People-Centered Evangelism*, *Old Wine in New Bottles*, *The Evangelistic Church*, *Where in the World is Jesus Christ?*, and *How to Enjoy Reading the Bible*, and co-author of *Is the Bible a Human Book?*, all published by Broadman Press.

Havlik and his wife, Anna, have one daughter.

MissionsUSA: You've been in evangelism almost your entire adult life. What does "evangelism" mean to you?

HAVLIK: My concept of evangelism comes more from New Testament writing, whereas Southern Baptist philosophy is, for the most part, based on zeal for building up the church—primarily the local church.

I see evangelism in terms of the Christian life, and the church's corporate witness. This side of evangelism is neglected by Southern Baptists.

M/USA: What could Southern Baptists do to focus more on this neglected aspect?

HAVLIK: The emphasis on what we call "lifestyle evangelism" is a step in the right direction. Evangelism is a matter of living rather than doing something like grabbing a bunch of tracts and going out on the streets. It's a matter of lifestyle.

Lifestyle—total commitment to the New Testament patterns of living—is a step in the right direction, though we have a tendency to get away from it.

M/USA: Do you feel Southern Baptist churches are more evangelistic today than when you took your first church?

HAVLIK: Oh, no. I don't think they're any more evangelistic. The church that reached my family was very evangelistic; most churches were then. I don't think we're any more or any less evangelistic—we're sort of where we were.

I don't think we've changed a great deal; the change has been in society in general. Outside influences affect evangelistic efforts—I guess that's one reason our evangelism isn't as successful.

At least we aren't reaching as large a percentage of the population as we once did; in the '50s we grew five times as fast as the population. But we're probably growing more than any major denomination, with the exception of Roman Catholics who just passed 40 million.

M/USA: How has society changed?

HAVLIK: Society goes through moods. We're in a very conservative one now, and it's wide open to religious authoritarianism. In the '60s we were in an exactly opposite mood—

in a more libertarian spirit and the mood was not so much to accept the gospel. The college campus was closed to religion—today it's wide open.

That mood affects what we do. We take ourselves too seriously . . . we think because our work is slow at certain times we've stopped working. But the truth is that society's different attitudes make our work more difficult or easier.

M/USA: Do we need to do things to take advantage of this conservative mood? Is this a key time for new evangelism emphases?

HAVLIK: Personally, I think the conservative mood has its pluses, but also many minuses. It's calling us back to more morality, more idealism; that's good. But it also can be dangerous, trying to force people into righteousness. Chances are the public will get tired of that mood and go the other way. Easy gain may erode quickly when the mood shifts again.

M/USA: How can Southern Baptists be more evangelistic in daily life?

HAVLIK: We need to be the gospel to effectively preach the gospel—to be good news to neighbors, friends, to the dispossessed, the disinherited, the disenfranchised . . . to be good news.

Southern Baptists are long on the Great Commission—"Go into all the world and preach the gospel"—but we're short on the great commandment—"Thou shalt love the Lord thy God with all thy heart, soul, mind, body and strength, and love thy neighbor as thyself." We neglect a deep personal devotion and devotional life.

Being the gospel is not necessarily an effective method of evangelism—it is

evangelism. But if you're talking about effective methods, I don't think there's anything wrong with our revivalism or personal evangelism—they just need to be backed up with our being the gospel.

M/USA: HMB researchers reveal that about 61 million unchurched people live in our nation today. Do we need to do something different to attract these people?

HAVLIK: We're attracting them and we're attracting them in pretty large numbers. I don't think we're touching the great pool of pagans out there, the people who for generations have been without church. I don't think we're touching them, but I don't think they're growing either. They're just a stagnant percentage of the population.

M/USA: What are good trends in society right now?

HAVLIK: Over the past 20 years, the best trend has been the recognition of civil rights for black people. Growing acceptance of blacks as a part of the whole social fabric of the Deep South has been good.

M/USA: What about bad trends?

HAVLIK: Today we seem to be turning our backs upon gains we've made in social justice. To buy ourselves out of debt, we're turning our backs on the poor, the dispossessed. The President has cut taxes across the board so the poor guy really struggling will get a \$40 tax reduction, while another guy in the top tax bracket will get a \$4,000 reduction. That's not equitable.

Unwittingly, however, this attitude of neglect may be a great advantage to evangelism. Here is an opportunity for

us to step ahead and say, "Hey, our government is backing off from these things; maybe we should divert money we've been putting into brick and mortar and institutions, into human beings." Here in Atlanta, we could open church facilities to provide safe activities for our children.

Maybe there are things we could do for the elderly and others. Whatever we do for people, if we do it in the name of Christ, we're evangelizing.

M/USA: What do you enjoy most about your job?

HAVLIK: The thing I've enjoyed most through these 25 years is really essentially what I enjoyed in the pastorate: seeing my life, my convictions, my perceptions of the gospel reproduced in other people—especially in young people. What I write today and what I say at denominational meetings I see reproduced in young pastors.

M/USA: Are there frustrations?

HAVLIK: I have been frustrated at times by the machinery of the denomination, which seems to move so slowly. Sometimes we've missed opportunities we might have taken had we been more mobile.

M/USA: What have been some highlights of your experience here at the Home Mission Board?

HAVLIK: One of the most inspiring things was when the Home Mission Board took its courageous stand on race issues. We got a lot of flack, but to see our leaders operate, to see their courage—especially Dr. Rutledge's, [Arthur B., late HMB executive director] who encouraged this prophetic stance—was a highlight.

M/USA: What do you see in the future for evangelism?

HAVLIK: We've made a big transition in evangelism. When I came to the Evangelism Section, its work was more or less based on visible, dynamic leadership that sort of told the denomination what they were going to do.

Now the SBC is evolving away from denominational supremacy and toward church priority. We're moving away from high-profile, dynamic leaders; today we're more or less led by committees. . . . There really are no real great leaders—it's a consensus.

M/USA: Where do you see the Southern Baptist Convention heading?

HAVLIK: Personally, I think the greatest future would be the coming together of black and white Baptists. Whether we come together rather widely in local churches isn't the point. We ought to come together organically, especially on the level of associations and state conventions. Then if we could bring the other Baptists of America together in some kind of fellowship, this would be great.

M/USA: What do you see in the future for home missions?

HAVLIK: I think we've moved away from when we went to the places of need and hurt. Today we are in the role of consultant to state conventions and associations. That's not 100 percent true, because we're still doing some of the prophetic leadership into areas of need, but we're not doing nearly as much of it as we once did. State conventions and associations that are closer to the needs are really in many ways calling the signals in mission work now. □

Old faded canvas has been replaced by modern blue nylon, but today's results are surprisingly similar. If success continues, Southern Baptists may once again be hitting the "sawdust circuit."

Return of the Tent Revival

Written and photographed by Everett HULLUM

Until the past two generations, tent revivals were as common to Southern Baptists as baptistries and offering envelopes.

But as the denomination's constituency became more urban, tents fell from use, tainted by Elmer Gantry tactics, uncomfortable anachronisms of a less complicated time.

Then inflation began to erode Southern Baptists' ability to respond to northern and western expansion. Evangelistic crusades were handicapped by auditorium rental costs.

Seeking alternatives, Iowa Baptists discovered a used tent for \$900. They

called the Home Mission Board's Bobby Sunderland, explained their problem and asked for help. Sunderland bought the tent and the first tent revival became the nucleus of a new church.

As others learned of the tent's success, Sunderland, director of mass evangelism, placed 20 tents in a dozen states; requests continue to come in.

Meanwhile, the tents are used heavily. Pennsylvania director of missions Hal Crane reports his tent is booked "most of the time."

Arizona's associate director of evangelism, Nathan Pillow, adds, "Our tents are out about 30 weeks a year. Without the tents, we'd have missed a lot of people in isolated places."

"We use the tents for much more than revivals, but we've never had a revival during which we haven't had at least one profession of faith."

Indeed, tents have proved versatile. In numerous locations, churches have started after tent meetings. Tents have been used for overnight youth retreats; cookouts and ice cream socials; at celebrations and church anniversaries.

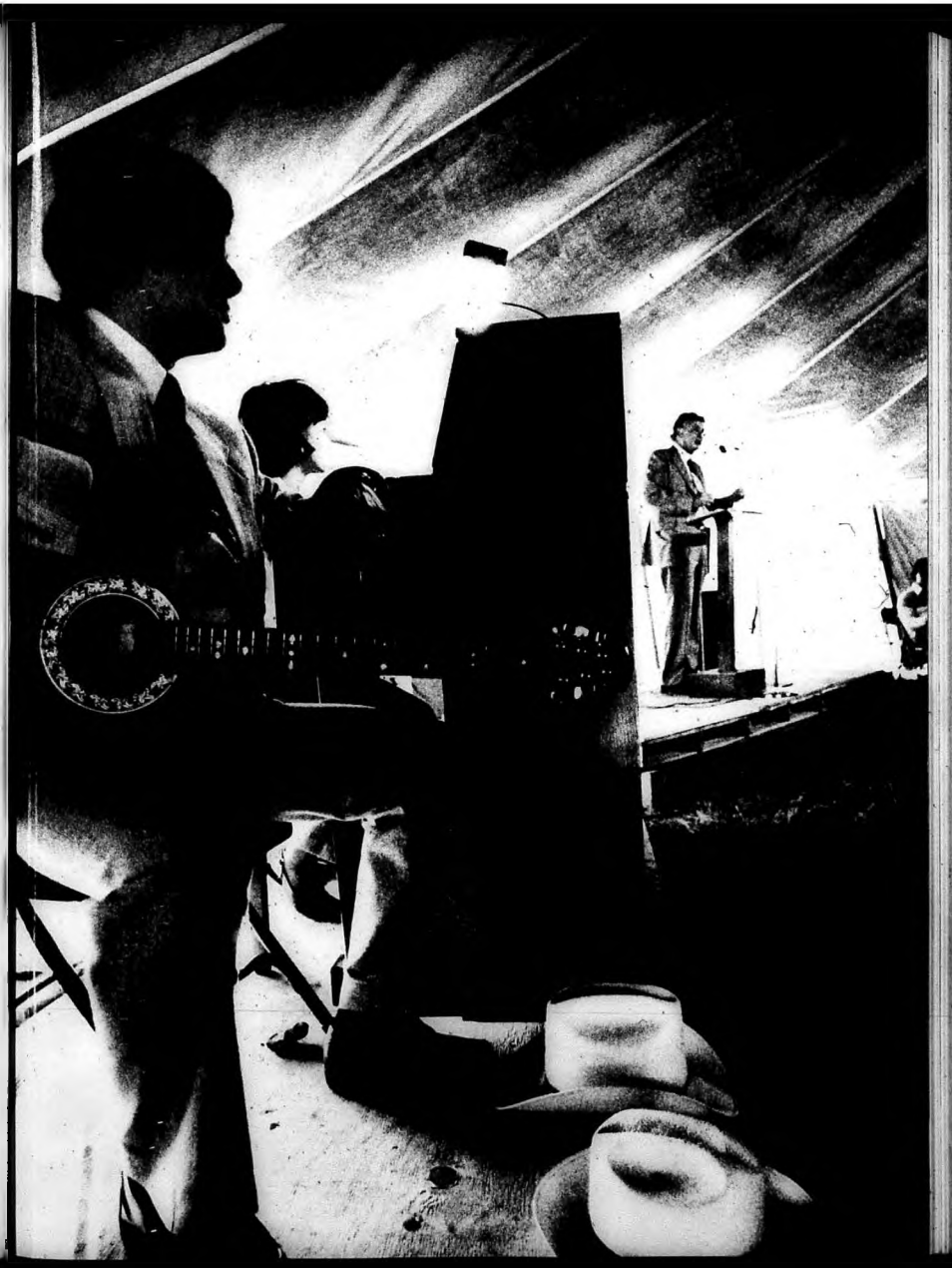
And they've adapted to diverse environments: an Arizona Indian reservation; Philadelphia's inner-city; a suburban freeway interchange; the grassy knoll beside an existing church.

And this past summer in Creede, Colo., in a vast green meadow cupped by mountains, First Baptist Church called upon the tent to resurrect the nostalgic feelings evoked by old-fashioned revivals.

In 1980, the church's first use of the Colorado Baptist convention's 50' x 80' blue nylon big top had witnessed "about a dozen professions of faith," recalls pastor Curtis Smith.

"The revival definitely strengthened our church," adds Smith. So much that the church voted to have the second annual Creede "Old-Fashioned Tent Revival" this past July.

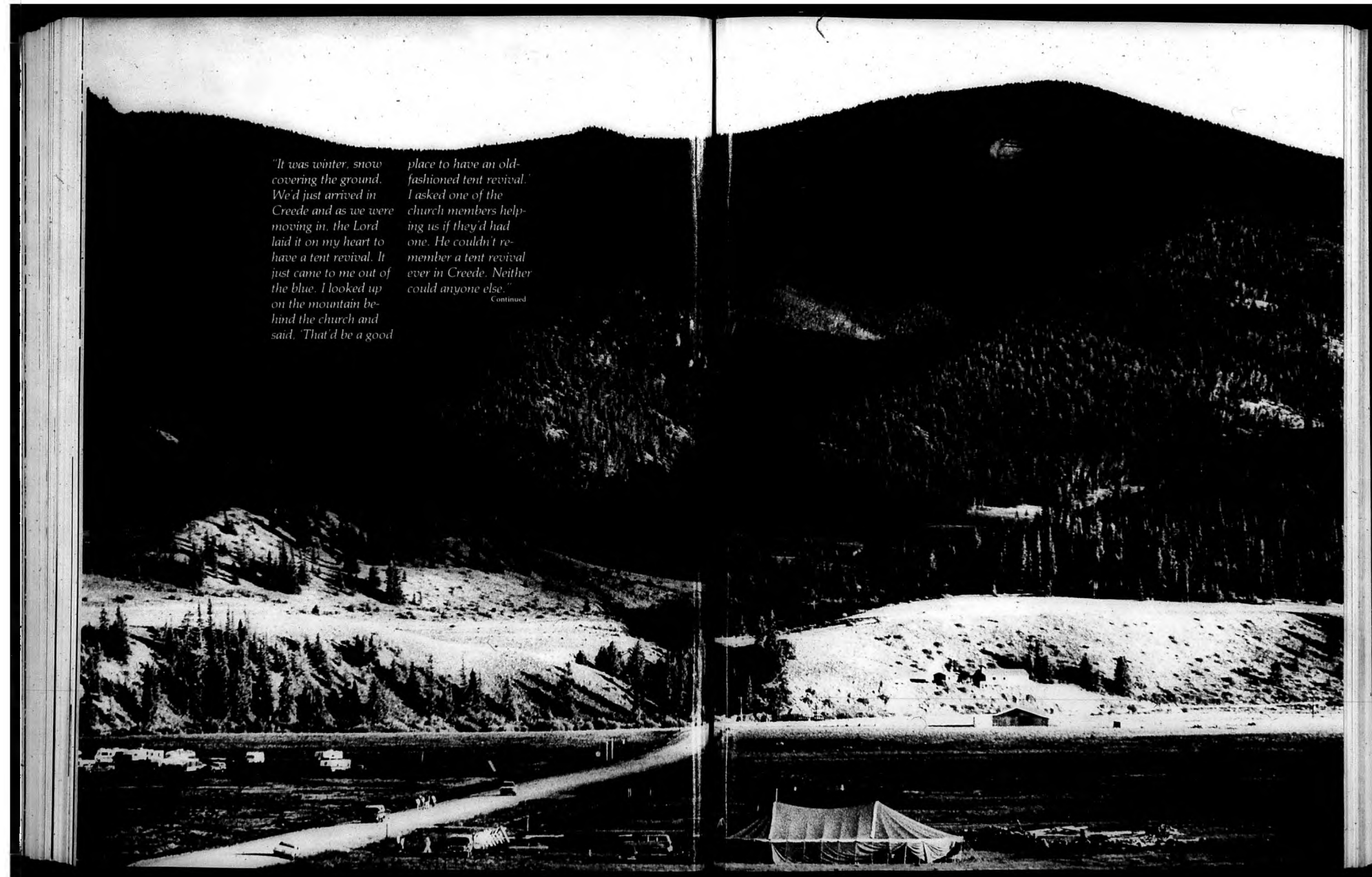
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"It was winter, snow covering the ground. We'd just arrived in Creede and as we were moving in, the Lord laid it on my heart to have a tent revival. It just came to me out of the blue. I looked up on the mountain behind the church and said, 'That'd be a good

place to have an old-fashioned tent revival.' I asked one of the church members helping us if they'd had one. He couldn't remember a tent revival ever in Creede. Neither could anyone else."

Continued





"In Creede, Southern Baptist doesn't mean anything. People will talk to you about Jesus but it's hard to get them to join the church. I thought a tent revival would reach some folks who'd never come to the church. And it did. It proved to be true."

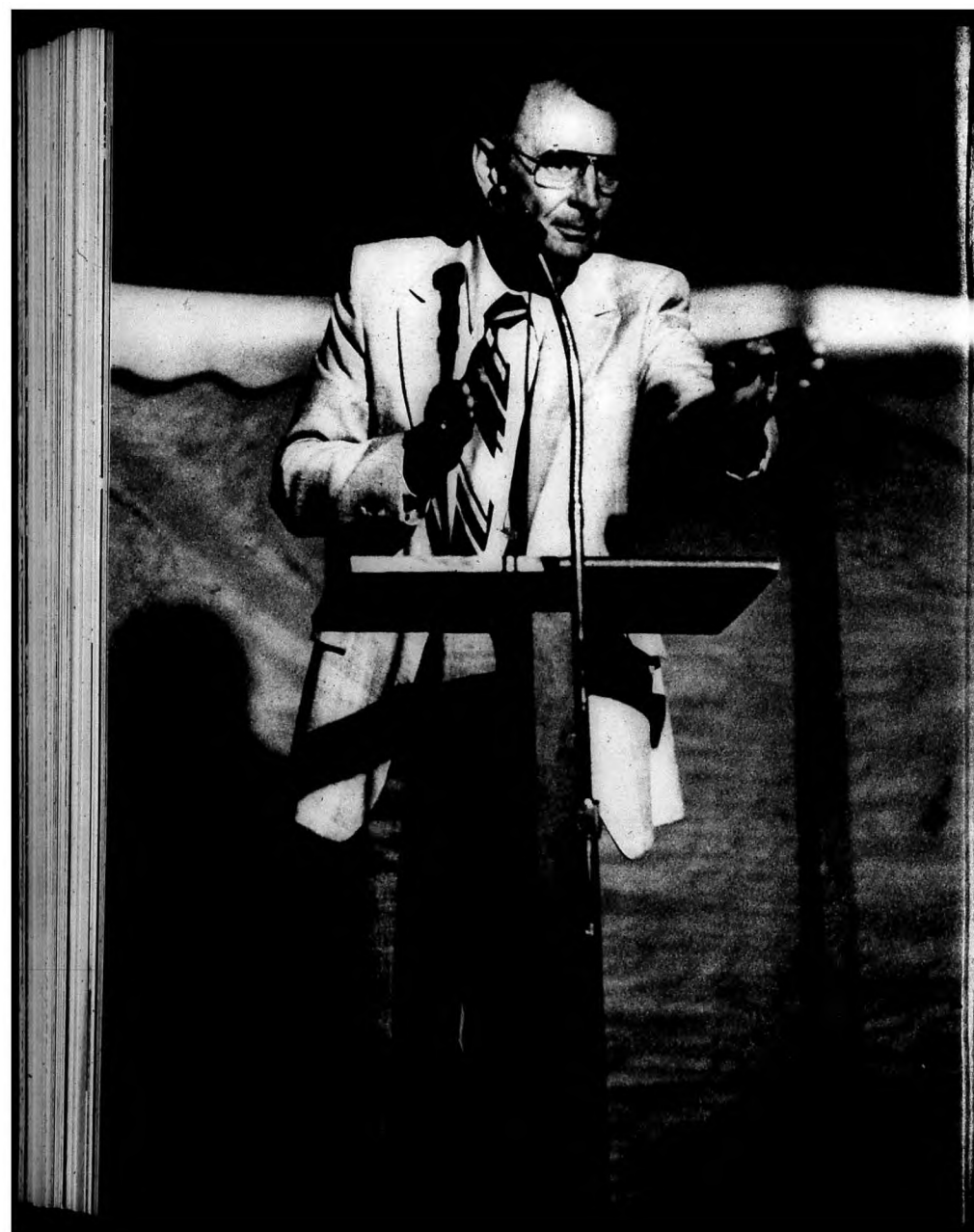
Pastor Curtis Smith welcomed all who came to First's 1981 tent revival, ranchers to schoolgirls. Many in the crowd were vacationers, attracted by Creede's mild summer

days and cool nights; others, already church members. But Smith visited homes, posted signs in Creede's "Old-West" downtown and encouraged everyone "to bring somebody with you tomorrow."

Says Smith, "It's slow, but we're gradually reaching the old-time families here."

Continued





"You know, wives have a way of keeping you humble. One day I said to my wife, 'Honey, do you know how many truly great preachers there are in America?' She said, 'No, but I do know there's one less than you think. . . . Jesus came to be a servant to the people. If we stop wanting to get something, Ladies and Gentlemen, and start wanting to give something, I promise you God will give more than we can handle.'"

Texan Boyce Evans, a Southern Baptist evangelist back to preach for the second year, cajoled, entertained, inspired, stirred up, challenged an audience averaging 125 a night.

The week went smoothly, "except for a storm which almost blew us away," recalls Smith. "We had water pockets on the tent roof big enough to swim in."

At week's end, however, Smith was disappointed only one person had made a profession of faith. "But all the results were not in," he soon discovered.

In the weeks since, First Creede has added new members to the church; new teachers have volunteered; and "we've seen a stronger commitment from many of our people."

"We had a good time, and there definitely was revival—that's the word for it," says Smith. "Our members were revived."

Continued



"Last night Jesus did some things with my life that hadn't happened in the 15 years I've been a Christian. I had my moment and you'll have yours tonight, or tomorrow, if you'll continue to come. Because I'll tell you this: God's alive and well in this tent tonight and this week. And the Holy Spirit's doing great things."

Dave Nichol, a Creede building contractor, was one First member who made a recommitment of his life during the tent revival. But not the only one. So many felt God's presence that at a recent business meeting, the church voted to invite Boyce Evans back for the third annual "Creede Old-Fashioned Tent Revival." Amen. □



No Place Like Nome

Where icy isolation reigns, Bill and Debbie Webb offer a special sort of community, a hopeful cure, and Christ. Written and photographed by Celeste Pennington

Dressed in heavy boots and down coat, Bill Webb sets the sled brake and stretches out the long tug line on the soft snow. Then one by one he hitches up his team of yapping, wolf-like dogs. The air blows clear and cold. It's November—in Nome, Alaska.

With dogs hooked up, Webb pulls down his woolly cap, puts thick gloves on his reddened hands and grabs the sled rail. The dogs leap and strain. "Line up, Siga," he calls to the eager lead. He releases the brake. "OK. Eeyaaaaaah."

The team starts up. "Haw, haw," he calls. But the dogs pull in different directions. "Haw, haw," he calls again. They

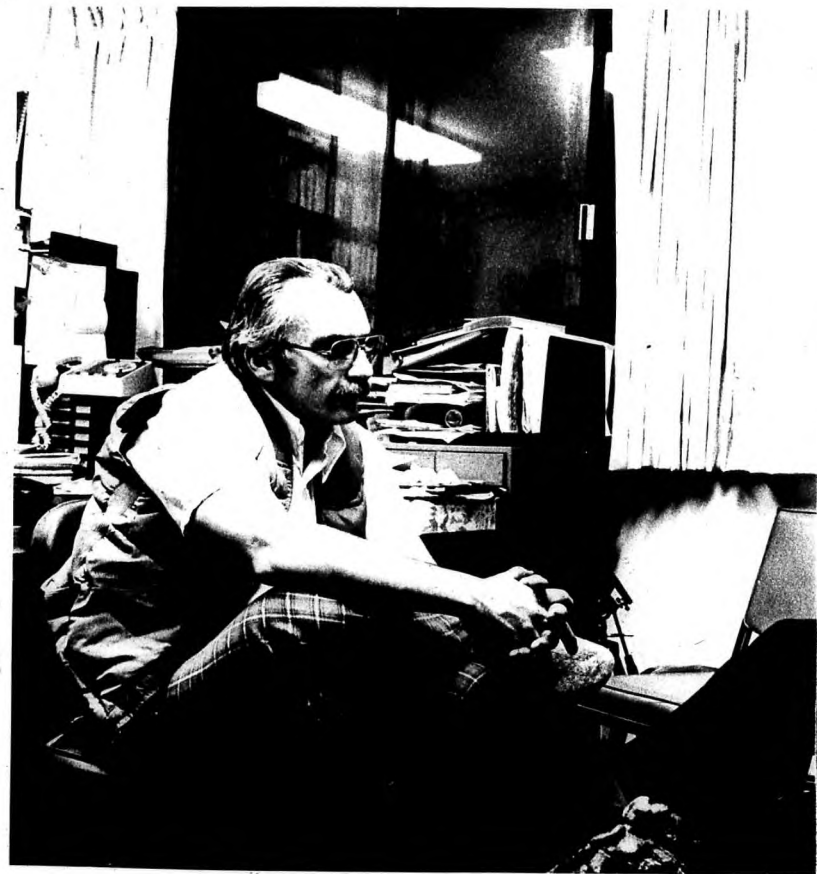
stop. Two in the middle snip, growl, backbite, then meld—a surly mass of fur and fangs. Webb sets the brakes, jumps in between and pulls the two apart. He moves one dog to the back.

"Line up, line up," he orders.

This trip out—the first since the previous winter—is a series of stops and starts, of Webb shouting commands, coaxing, of running in front to lead and alongside to encourage, until finally this mishmash of breeds pulls as a team across the rolling tundra.

Bill Webb is a missionary: the dog team, a diversion, sometimes a foot-in-the-door.

After hours of counseling alcoholics,



Overwhelmed by the Arctic's barren loneliness, many turn to alcohol. Webb spends many hours counseling people who "fool ourselves thinking it's a good time."



drafting proposals for their treatment, or conferring with delinquent kids. Webb gets in his white jeep and drives just outside of town to the sled and dogs. It is a time for him to work out tensions, sort problems—and to reflect. And says Webb, "The dogs provide a point of contact with other mushers."

In 1978, Webb came with his wife, Debbie, and two daughters, Mindy, now 7, and Kristi, 5, to Nome—former gold-rush town, less than a square mile of outback along the Bering Sea.

He was assigned dually by church extension and Christian social ministries: to pastor Nome Community Church as well as to direct a receiving home for neglected and battered children and to start an alcoholic rehabilitation program.

He and his wife soon encountered Nome's high cost of living, its independent residents (there are 3,000 of them)—and isolation.

No roads lead to Nome. Transportation is by boat and barge in summer; by air, snowmobile or dogsled in winter. With a smile, one resident says, "I think many come to Nome to get away from the outside world." Delayed communication adds to the isolation.

And Nome's isolation can be felt within the community. It is sometimes a closed circle, especially to preachers. "There isn't any new work here that isn't viewed with caution," explains Darroll Hargraves, superintendent of schools in Nome. "The history of missions has not always been," he pauses, "sensitive. Missionaries burned totems and eradicated everything native."

Planes chartered from outlying "dry" villages bring folks into Nome for a weekend of partying. Bars and



In Nome's bitter, nine-month winters, visitors—no matter what their age—are always welcome in the Webbs' warm home.

liquor stores outnumber churches.

"There are two factions in Nome," observes a resident, "the Christians and the bar crowd. There's not much in between." The tension was evidenced in the 1978 Fourth of July parade. Floats rolling down bar-lined Front Street included a missionary being boiled in beer and the caption, "Don't take away our gusto."

The float had direct reference to a local liquor referendum. Webb had taken a firm stand, which he muses, "nearly cost us our apartment. Our landlord was pro-alcohol."

Beyond boiling beer and shaky leases, Webb faced the uphill battle always connected with alcoholic rehabilitation and the skepticism of a community used to the problem. "I've seen 20 alcohol programs come and go in this town," says Mayor Leo Rasmussen. "Millions and millions of tax dollars are wasted. It just goes on and on."

Webb began by acquainting himself with the community, checking out available resources, talking with leaders, and accepting court and other agency-referred cases. And he began gathering information. He found for residents aged 15 or older, state consumption averages 3.75 gallons of absolute alcohol (equivalent of 27.22 gallons of beer) per person each year. "Nome is at least average," he guesses.

He found that 99 percent of all hospital emergency cases, 98 percent of suicides, 95 percent of drownings and 90 percent of arrests in Nome were alcohol-related.

As his focus sharpened, he started writing a proposal for state funding of a detoxification center, a halfway house and a residential treatment program for Nome. "For a while," Webb

says, "I was spending a good 15 hours a week writing proposals." While the Senate passed his proposal, it was defeated in the House. So Webb worked with the state office on alcoholism, to write a pared-down proposal for residential treatment and halfway house. Still the cost of those two "came to more than \$1 million," says Webb. "We dropped the halfway house. I got tired—of writing proposals." He grins. "I was sick of it." An abbreviation of the third proposal finally was accepted.

Counseling alcoholics one-on-one, Webb works through Alcoholics Anonymous, from court referrals and with calls from a crisis line plugged by radio station KICY. Occasionally he works the bars. "I wouldn't give a dime for a vertical relationship with God that didn't yield a horizontal relationship with man," he says.

A typical session is with a court-referred couple who sit in Webb's small office on the lower level of Nome Community Church. Webb is stocking-footed. The man and woman talk with him about sled dogs, about the native culture, about the influence of alcoholism. The man's face is crinkled with smile lines. The woman is calm. She has a puffy cut on her lip.

She is a former alcoholic helped by a persistent employer and Anabuse (a drug which combined with alcohol induces nausea).

The man is a driller from White Mountain. During the peak of the pipeline construction he'd have a pocketful of money—till he came to Nome. "I'd hit town with \$3-4,000—and blow it in a week. Then I'd go back and make more." The glamour of that lifestyle has waned. Looking back, he says, "I

wasn't having a good time then, but you know, you try to make like you are. You fool yourself, right?"

The couple meets regularly with Webb. Reluctant to discuss his problems with friends—"I'm tougher than that," the man says with a smile—he feels free to call on Webb. "A person at times really gets depressed out here. Sometimes it seems there's no way out."

"And," he says quietly, "I've got other problems to take care of, like my temper. Bill's involved in helping me with that."

Of the 140 persons he has counseled, Webb estimates a handful have maintained sobriety; two or three have made Christian commitments.

Says Debbie, "You figure if you reach one, it's worth it—and two have turned their lives into service to others."

When Webb is out, Debbie fields his calls. "I talk to more who are drunk than sober," she jokes. She's waited up when Webb is called in the middle of the night to pick up an alcoholic. A female client stayed with Debbie during school hours one year to keep from drinking while her children were away.

And when the Nome Receiving Home had an 8-pound, 4-month-old boy suffering fetal alcoholic syndrome, Debbie cared for the child.

"When we got him, he wouldn't eat or sleep," she remembers. "By the time he left us, he'd gained 11 pounds."

The receiving home is a two-story frame building within walking distance of the church. Court-referred youngsters ranging from infancy to teenage are housed there. They are provided food and love—and often discipline. "The rules are no fighting, no drugs, no alcohol, no sex, no gambling—curfew 11 p.m. on Saturday," says Webb.

Some of the kids are con artists, but most are hurting. "One girl tells us her family doesn't want her. You feel the hurt when she says it."

Several times—for a week or two at a time—the Webbs have stayed in the home with the children. "There have been nights I haven't slept a wink," says Debbie. "We had six teen-age boys who didn't like female authority. They kept sneaking out a window."

A 16-year-old girl had a loaded gun in her mattress and threatened to kill herself. Another lashed out at Debbie, personally and hit her. Debbie said, "If you do that again, you will be sorry." She hit her again.

"I've been called everything in the books," says Bill. "These young people want to see where the limits are—and they are venting their frustrations."

Continues Debbie, "The girl who hit me had every right to be as messed up as she was—her mother was in and out of a mental facility."

"We just tell her and the others, 'We love you. Nothing you say to us will hurt us. We love you.'"

Some of the kids are con artists, but most are hurting. "One girl tells us her family doesn't want her," says Webb. "You can feel the hurt when she says it."

The Webbs have kept children in their home; two they tried to adopt, but Anglos are not permitted to adopt native American children.

The receiving home is staffed by several women including Esther Bankhe, a gentle-tempered native woman who reared seven children of her own.

Bankhe often fixes the youngsters Eskimo food: fish dried and dipped in seal oil, large round crackers and lard.

She comforts and prays with the child who awakens from bad dreams. She protects if any are threatened by outsiders. And she takes time to listen.

She also sets aside a quiet time with each child. "I try to tell them there is



someone who is bigger than we are who is able to take care of all our problems if we just give our hearts to him. I ask if they know the Lord as their personal savior. Usually they say no.

I ask if it is OK for me to pray with them. If they say yes, I'll hold their hands and pray."

Although at the time this may surprise a youngster, Bankhe says those who return to the home often ask her to pray again. "This job is rewarding," she says. "Just the few days the children are here you have shared their problems and somehow have become part of their lives."

Many of the children come to the home neglected and battered. Babies have come with bruised faces and broken noses. The child abuse, according to statistics, is frequently related to alcohol abuse.

"Bill is head-on with the biggest problem we have," says Father Jim

Poole, a Catholic who has ministered here for 15 years. That's pretty much a consensus among community leaders.

In January 1981, Webb saw the beginning of a full-scale alcoholic treatment program with the opening of Bering Straits Treatment Center. Since the state didn't come through with funding for the other phases, he actively sought community resources. Detoxification can be handled by the hospital. He depends on native village health aides, the women's shelter, and local family and social services agencies for referral and follow-up.

"He's working hand in glove with the agencies in town," says Beth Summers, co-news director of radio station KICY in Nome. "He probably did in three years what others have done in 10 years. He's quiet. He doesn't force himself. But he is tough."

"He's made tremendous inroads for Nome."

Mike Metty, president of Northwest Community College where Webb has taught, says in martial arts a person uses strength sometimes by yielding and "letting another use his strength." He also talks about cooperation.

"Some mushers use a whip or a swift kick. That's not where it's at." Yet, he says, "the dogs Bill runs are not your well-trained house pet. You've got to get these independent breeds to pull together. Progress comes not through domination but cooperation. And you have to be able to come back again after you get whacked."

Metty leans back. "His moral commitment I see as a model for whites and natives. Bill is truly committed."

"Outside that," says Metty, "Bill Webb is one of the toughest men in the community." □

Building a Church with Camp-outs and Chicken-foot

At San Diego's Bay Park, faith mingles with fun to form a lasting fellowship.
Written by Sherri Anthony • Photographed by Everett Hultum

Five and a half years ago, as a "fill-in for the day," Navy Chaplain Walter Clayton preached his first sermon at First Baptist Church of Bay Park, a San Diego neighborhood. In the audience were only 12 people—dispirited and frustrated by the church's downward slide over recent months. Clayton has been preaching at Bay Park First ever since.

And today the congregation, four times larger and many times happier,

proves fellowship makes a significant difference in church growth.

As his first priority when he officially became pastor, Clayton wanted to raise morale. "They were dejected because they weren't First Baptist of Dallas. But we aren't, and we're not going to be that size church."

"I told them, 'If we can't be a big tree in the forest, we're going to be the best bush there is.' A small church needs to realize it has an important role."

Clayton fought their frustration by encouraging involvement—and commitment—with/to each other, the community and Baptists as a whole through missions.

Long-time members began to invite newcomers home for meals; domino parties became a common activity for all ages.

Monthly fellowships tied together the broken and declining church membership.

Text continued on page 44



Walter Clayton credits renovation of Bay Park's church building with "rejuvenating our members and restoring our pride."

Chicken-foot, a domino game, may be the rage at Bay Park, but Clayton and others also enjoy horseshoes and, of course, eating. At night, around an open campfire, feelings of "family" are enhanced. Says one member of Clayton, a retired Navy chaplain, "Most pastors, when we come out like this, they'd never do the work. He pitches right in. Whatever needs to be done, he's part of it, whether cooking or construction."



A family atmosphere, community involvement and a strong missions emphasis have gotten Bay Park growing again.

The first project Bay Park undertook, after Clayton retired from the Navy to become its full-time pastor, was major renovation of the church building. "When I came, the building and property were an eyesore to the community. We sold four underdeveloped lots that the church owned, paid off the mortgage on the parsonage and completely remodeled the church building—inside and out. It looks like new. The members are proud of it and the community is quite pleased, also."

As Clayton labored, both building and membership gradually grew. Bay Park, an area just inland from scenic Mission Bay, is aging as new suburbs sprout farther and farther from the San Diego core. The community is solid middle-class, with many homes filled by families whose children have grown up and moved away.

Currently, the church has an average attendance of about 50 people.

Because of reconstruction and common goals, members developed "a special closeness," which pleases Clayton, who knew when he retired, "I wanted a situation where I could be more than a pastor, I could be a friend. I found that here."

Member Sondra Hayden agrees. "Walter is a different kind of pastor, there isn't any aspect of church life he won't get involved in. And we're always doing something."

That includes camp-outs every August in a national forest: members bring motor homes, trailers, tents—anything that will house them for a few nights. "It's a time for everyone to get together to eat barbecue, play horse shoes and Chicken-foot, and have fun," says Clayton.

Chicken-foot, by the way, is a dom-

ino phenomenon that swept the congregation after one member unwittingly introduced it to the group. The entire congregation anxiously awaits the annual Chicken-foot play-offs where Walter B. Clayton, "the world's best Chicken-foot player," again battles for the championship title.

The church also has "Third-Sunday Fellowship," usually featuring attractions such as homemade ice cream or pie, and some activity: work on a current project, a guest speaker, or games. "It's a close-knit family situation, although we don't have that many actual family groups within the congregation," says Eleanor Clayton. Young people and senior adults do everything together "because otherwise we wouldn't have enough people."

"And we always have a great time." "I've never seen anything like it," declares Hayden. "There are no tensions—everyone loves everyone."

Realizing the church building was unused six days a week and threatened by increasing vandalism, members of Bay Park felt something needed to be done. "As a small church, we wanted to make better use of all our assets," Clayton explains.

The pastor learned of a struggling Meals-on-Wheels group meeting at a local hospital in a double closet. In that makeshift area, a small staff coordinated volunteers and food preparation for a program daily serving 70 home-bound people. The church opened its offices to the group, allowing them access full-time, five days a week. The arrangement provided a minimum-cost headquarters for the Meals-on-Wheels program, and virtually solved its vandalism problem.

Although the congregation is not directly involved in serving the meals, it helps with occasional fund raising projects and makes tray decorations.

The church also allows use of its building by an Alcoholics Anonymous group two evenings a week. And the building serves as a community polling place for all elections.

Although its community involvement has not noticeably increased Bay Park membership, "it has been great public relations for the church by helping people know more about who Southern Baptists are. It has made a much more favorable climate for us to work in," says Clayton.

Bay Park has always had a strong, steady commitment to missions and missions offerings. The church has started several missions during its 33-year history, some of which have become large congregations in the San Diego area. First Church, Bay Park, also gives 10 percent of its \$40,000 budget to the Cooperative Program and five percent to associational missions, as well as sizable amounts to special missions offerings.

When a church is committed, "it's amazing what they can do with missions offerings. Every member at Bay Park has a real interest in it," says Orville Bresler, a member of Bay Park for 25 years. "The church is always willing to help others in any way."

From its days of depression and defeat, Bay Park First has come a long way under the leadership of Walter Clayton—perhaps because, as Sondra Hayden explains, "Everyone here has really learned to care." □

Anthony is editorial assistant to the HMB director of evangelism education/writing.

Recapturing the Joys Of an Old-Fashioned Christmas

Written by Gary Gunderson

Whose birthday is it?

Let it be said right off—Christmas as we Americans celebrate it is about a number of other things than Jesus' birth. That should be obvious to anyone who ventures near a television or radio or magazine or, worst of all, a shopping mall, within two months of December 25th.

Christmas today reveals the ultimate blend of human qualities: deepest awe in the face of holiness; the most crass exploitation of children for profit; the beautiful desire to express our love; manipulation of other people for our own goals.

From its beginnings, Christmas has mingled with other holidays, some secular, some borrowed from other religions. The fact that Christmas is not a purely biblical occasion is hardly news.

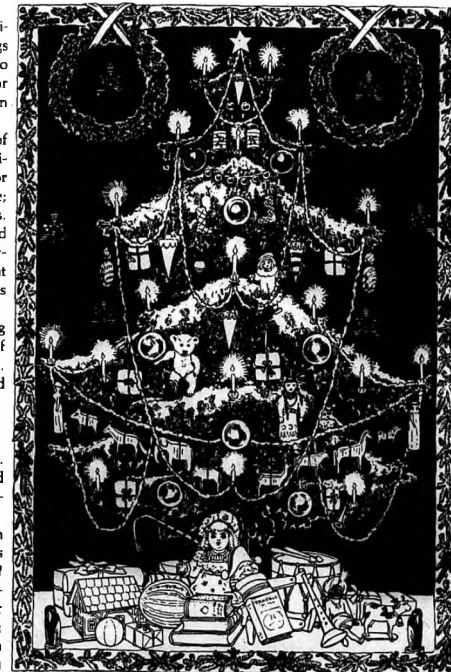
But in the midst of all the clutter surrounding the event, Christians struggle to keep a sense of balance. "What are we celebrating?" they ask. Life at the North Pole? The invention of colored wrapping paper? The first instant credit?

A small voice whispers, "What about Jesus?" We remember now, Jesus' birth!

That's what all this is supposed to be about. How remarkable, how very remarkable that God became human and dwells among us. That is certainly worth celebrating.

But how can we celebrate Jesus' birth amid such diversions and side-shows? Can we reclaim Jesus from the reindeer and fat men in bright red suits?

Perhaps. But we'll have to begin with a positive, even adventurous attitude in our search for the Jesus who lives in Christmas. He is still there; we are the ones who have strayed away from a true celebration of "whose birthday it is." Continued



An alternate Christmas smorgasbord. Presented in this issue are a wild array of Christmas Season options. Obviously not every one is appropriate to every Southern Baptist. Pick and choose, or use our suggestions as springboards for your own Christmas ideas. Our purpose is to stimulate your imaginations, not to stifle your creativity; to help you discover new patterns of authentic gift-giving, not be bound by structures. For to harness Christian altruism is like damming a waterfall. When it no longer flows freely, it is no longer a waterfall.

Christmas or Xmas or Exmas?

The Christmas we Americans observe in church is, literally, the Mass of Christ, which celebrates the Feast of the Nativity. The Christmas we observe in folk custom, from decorated shopping malls to stockings on the mantle, "is an ancient Teutonic ritual somewhat overlaid by much-distorted Christian elements," says John Ciardi, poet, essayist and teacher. Ciardi points out, in addition, that Xmas isn't really a disrespectful, slangy, secular expression of Christmas. X, the ancient sign of Jesus, was used by the early Christians; to write Xmas, he says, "puts one in the company of early martyrs."

We've chosen, therefore, to add another spelling to represent the commercialized and crass, sort of anti-Christian spirits of the season: Exmas. "Ex" being a preposition meaning "from, out of, without, free from"; it seems to fit. After all, many of the rush-rush elements we've injected into the holiday period are as far from, and free of, Christian worship as you could ever get.

So Merry Christmas, or Xmas, as you prefer. And an end to Exmas Rush.

Buying or celebrating?

A lot of people make a lot of money off Christmas cheer. We part, more or less gladly, with big bucks because we are convinced buying is the same as celebrating. That notion did not just slip up on us like early morning mist rising off grass. It has been pounded into us by high technology marketing, sophisticated psychological analysis of our buying patterns, shameless exploitation of our yearnings for yesteryear and hopeless reinforcement of our guilt feelings about people we love.

This effort to make us buy things is a 24-hour-a-day assault on our common sense and financial good judgment. And while we're outgunned, we are not unarmed. We still have our brains. They

can help protect us, our families, our friends, our church and, by the way, our faith, from the worst effects of Christmas advertising. Some counter-commercial techniques:

¶ *Talk back.* Teach yourself and your children to break media's hypnotic spell by asking aloud: "Who are you trying to kid?" the next time somebody on TV tells you their whizmo-gizmo nuclear-powered backscratcher will make granny giggle like a 17-year-old model. Or shout, "How dumb do you think we are?" "You folks wasted your bucks on that ad!" "You'll have to be smarter than that to get my money!" Or simply repeat the basic question, "Whose birthday is it, anyway?"

¶ *Translate.* What is the actual message of Christmas advertising? For instance, one beer company has a charmingly nostalgic ad featuring sleighbells, snow and a tranquil ride through the New England countryside. It ends simply with the beer company's name. No hard sell. But the point is, of course, their beer and the idea of "real Christmas-time" are linked in your mind. "If you drink our beer, you'll have a more meaningful holiday." If you can drag such false claims into the open, you can combat them.

¶ *Recognize.* The beauty and joy of this holiday are being strangled by meaningless clutter. So sort out TV, radio, newspaper messages. When one expresses appropriate values, say, "Christmas!" Veiled commercial manipulation should be greeted by "That's not Christmas, that's Exmas!"

¶ *Imagine.* Much of what we buy is designed to make us feel better than, or different from other people. Clothes with reptile symbols distinguish our loved ones from the rabble whose shirts are plain. But Christmas should emphasize the unity of the human family.

¶ *Realize.* When you shop and listen and spend and celebrate Jesus' birthday, remember Jesus himself is present. If he were physically beside you at the checkout counter, would he enjoy seeing the presents you purchased? Would he affirm the way you have invested your money?

The battle against Exmas

In an Atlanta suburb, a small storefront houses Alternatives, launching pad of a spirited counter-revolution against the Madison Avenue Exmas crowd. A.B. Howell-Short, associate director of Alternatives, is a "true-blue Southern Baptist," educated at Mississippi College and New Orleans Baptist Theological Seminary, a member of Oakhurst Baptist Church in Decatur. Leaving a career in the trucking industry, he leads the battle for a Christ-centered Christmas.

"Basically we have tried to get people to ask a simple question, 'Whose birthday is it?' The question can be a little embarrassing, because people recognize something is amiss."

"Some people accuse us of being negative. But we're not. We merely want to help people to make Christmas meaningful again. We don't want to abolish the holiday and its traditions. We want to find a better way of celebrating something that truly deserves celebration."

In 1974, a group of Christians realized the way Americans celebrated holidays reinforced secular attitudes. They wanted to emphasize simplicity, conservation. But the church was being swept along with the tide of materialism and status-seeking. Thus was Alternatives founded.

"Alternatives' founders recognized you get all sorts of catalogs in which you could spend your money on things you don't really need or even want—dozens of ways to celebrate by buying things. Why not create a catalog that would set forth choices of a different kind? How do you find groups doing God's work in the world to give money to? Or where find instructions on crafts that honestly express your love? Or where ideas on making holiday worship more meaningful? Alternatives began publishing that catalog."

Four editions of the catalog have been issued, updated and expanded. The books are widely used by churches throughout the nation.

"We have always felt our celebrations can be an excellent entry-point into a new way of living. Our holidays are exaggerated capsules of our whole value system. If you look at how we celebrate Christmas, for instance, and see how much we spend on material gifts, on food, on decorations, on things, you can get a glimpse at the whole journey of your life. Celebrations reflect what you do with your life. In a sense they commemorate what your life has become."

"Alternatives is convinced celebrations can also be departure points from which individuals begin something new. In discussing ways to celebrate Christmas or Thanksgiving, we can raise some very tough questions."

"There is a profound need within all of us to celebrate meaningful events. But this can be diverted in all sorts of ways, just like the basic need for God can be diverted into imitations like sports or money. If we lose Christmas and other sacred celebrations to imitations, we lose much more than the day on the calendar. We actually lose the chance to be reminded of the Good News itself. We just can't afford to let that happen."

Alternatives resources, including a Southern Baptist edition of the Christmas packet (\$4.00), are available from Alternatives, 1124 Main St., Box 1707, Forest Park, GA 30030.

The church Christmas conflict

In December, church members are involved in two conflicting series of events. One is "Christmas Season," which lifts up the birth of Jesus and focuses on the wonderful news that God cares enough to be in our midst. During Christmas Season, the church celebrates in worship, visits shut-ins, carols in the public streets—in short, does many things to stop the normal flow of life long enough to reaffirm the Good News.



But that isn't the only thing happening.

At the same time, church people are involved in "Exmas Rush." Exmas Rush is all the clutter and superficial business that gets in the way of Christmas Season. Much of Exmas Rush sounds religious, but its total effect smothers any chance of hearing/telling the Good News.

Exmas Rush is reflected by the gift given in obligation, the decoration bought because "everyone else has one," the invitation accepted out of guilt, the elaborate Christmas dinner served to impress friends, the hyperactive schedule that allows no

time to contemplate God's miraculous gift to us. In December, the church must help her people savor the Christmas Season instead of being captured by Exmas Rush.

¶ *Reclaim memories of Christmases past.* Have older members take the church back to its early roots. What was it like to celebrate Christmas in the Depression? During World War I? How was the church decorated, what songs were sung? Print excerpts of recollections in the church newsletter or make time for them in Sunday service.

¶ *Ask the church to observe a simple, old-time Christmas.* North Carolina Baptists call it "Joys of a Sacrificial Christmas." Since a reclaimed holiday likely will result in a simpler, less expensive celebration, money saved can be sent to the Foreign Mission Board's Lottie Moon offering or spent in ways that express your church's awareness of Jesus' "least of these" concern.

¶ *On a Wednesday night, have each family explain a home-made decoration that has special meaning; does that decoration remind them whose birthday it is?*

¶ *Practice interpreting Exmas Rush advertising.* Post around the church samples of December advertising with proper translation. Elect a best and worst ad and write the advertiser. Don't be passive about Exmas Rush. Fight back a little!

¶ *Make gifts for shut-ins.* Deliver with caroling.

¶ *Appropriately decorate your church.* Avoid plastic and electrical gadgets. Avoid secular symbols such as reindeer, elves and Santa. Be sure every decoration emphasizes Christmas Season.

¶ *Make, rather than buy, presents.* The church can sponsor an instructional crafts festival, offering gift-making ideas as the fellowship is strengthened. But *start early*, since gift-making becomes part of Exmas if it gets lost in the Rush. ¶ *If you want to keep Santa Claus, at least keep the Christian version.* Teach children about the real St. Nicholas who cared for the poor and the needy. St. Nicholas mirrored Jesus' love for the poor; he could be a model for us today. Make Santa a figure of compassion, not consumption.

¶ *Give "in the name of a friend."* Too often our gifts don't express our concerns or our values. Honor each other while honoring Jesus with gifts to important causes like the Lottie Moon offering or world hunger. Then write to the friend you've honored, explaining your feelings for him/her.

¶ *Give visits, rather than cards.* These need not be long, but personal hellos are remembered. If cards are sent, buy from organizations such as UNICEF, whose profits feed starving children.

¶ *Give Jesus a gift of silence.* Challenge fellow-church members to make space for Jesus in their schedules. Open the sanctuary for members to

spend at least one evening during Christmas Season in prayer and contemplation: "How is my life different because of the gift God has given me?"

¶ *Above all, be cheerful and be sure your church reflects the joy of the Good News.* This is no time to get tangled up in rules. Becoming legalistic about simplifying can hurt the holiday as much as commercialism. *Rejoice, for Jesus is born!*

Gifts of Love

Giving is at the very core of Christmas, and giving gifts to others is a natural way to celebrate God's gift to us. Desire to reduce Exmas Rush does not reduce the beauty of giving gifts. We can give in ways that honor the birth of Jesus, that communicate our love for family and friends, that connect us to our larger human family around the world. But such giving is not accidental or easy. A true gift requires thought and time. ¶ *Every gift should reflect Jesus' love.* If you care enough to give anything, care enough to make an appropriate expression in your gift. Avoid easy-answer catalog or shopping mall gifts. Decide at home what would be most meaningful, not while you're wandering store aisles, most vulnerable to commercial manipulation.

¶ *Remember this is Jesus' birthday.* "How do I give to Jesus?" One answer is found in Matthew 25:31 ff: Jesus wants us to recognize him in the suffering of "the least of these." Gifts of our time, skills and money to support ministries to the less fortunate are beginning points, not after-thoughts, of gift-giving at Christmas.

¶ *Give yourself!* Giving is essential to any relationship but purchasing gifts is not. Your time is probably the most valued present you have to offer. Give your children cards redeemable for a weekend camping trip, an afternoon fishing, a baseball game. A wife, husband or friend might appreciate the same gift!

¶ *Give your talents.* Teach someone to fish, macrame, knit, take photographs, tune a car, fix a lock, play a new song on a guitar, cook a special recipe. Write someone a poem, give a special picture you have painted or photographed, carve a meaningful sculpture. The list is endless!

¶ *Give something you love.* Give your son your favorite woodworking tool, telling him what it means to you. Give a friend a picture, explaining why it is special. Give something it hurts to part with, and you will learn about the joy of giving. ¶ *Give something renewed.* Make new clothes for a well-loved doll, rebind a tattered book or beloved Bible, refinish a beat-up chest or favorite chair. Repair a broken toy or tool.

¶ *Give life.* Plant spring bulbs on pebbles or in a bulb glass, to bloom in winter. Plant a terrarium. Plant a window sill herb garden. Give a gift certificate from a seed company or garden store (and include a promise of help with the tilling!)

¶ *Give thoughtfully purchased gifts.* You probably will not have the time to make every gift. Purchase gifts that meaningfully express your love. But make your decision in a way that honors the person and respects the values of the season. What does your gift say about your relationship? Does it reflect the values of Jesus?

¶ *Again, and again, remember to give joyfully as a reflection of God's gift to us!*

A holiday of ministry

What would happen if God broke into our Exmas Rush and brought us face-to-face with Jesus? What if our churches reclaimed Christmas Season and used the holiday to rededicate themselves to ministry to the vulnerable, the lost, the hungry?

North Carolina Baptists are involved in just such a mustard-seed experiment.

Inspired by the Christmas celebration conceived by Oakhurst Baptist Church of Decatur, Ga., in 1980, and led by the state's Woman's Missionary Union and Christian Life Council, 25 churches are testing the idea that there can be "joys in a sacrificial Christmas."

Working with Andy Loving, a member of Oakhurst and co-founder of *Seeds*, a Southern Baptist hunger ministry, and A.B. Howell-Short of Alternatives, North Carolina Baptists produced a basic packet for churches.

Focusing on the question, "Whose birthday is it?" the material includes activities, suggestions for group study and specific ideas for creating a joyful, sacrificial Christmas. [This MissionsUSA "Christmas bonus" is inspired by that packet.]

The churches kicked off the emphasis with a conference led by Loving and Howell-Short, who challenged them to "help people find celebrative ways to divert some of the money now flowing into retail channels back where it belongs: in the church of Jesus Christ."

You've come a long way, Santa

If you ask reasonably honest children, "Who is the most important person at Christmas?" you're likely to hear: "Santa Claus." If this disturbs you, remember, as one mother points out, "Santa does a lot more advertising than Jesus."

But who is Santa and how did he get in the mid-

dle of our celebration of Jesus' birthday?

About 1,700 years ago in a small village in Turkey lived Nicholas, son of well-to-do parents. He became known for his compassion and sensitivity to the needy, and, as bishop of Myra, became a favorite saint of the early church.

But virgins, barren wives, children, thieves and financiers, traveling students and pirating vandals who called him their patron saint didn't turn Nicholas into a chubby guy with a Dacron beard.

St. Nicholas was little known in the New World until 1822 when New Yorker Clement Clarke



Moore wrote "The Night Before Christmas," the poem that brought Santa Claus to life. Yet no visual image of Santa—the name's a corruption of "St. Nicholas"—caught the imagination until 1860 when illustrations of Moore's poem transformed St. Nick from a tall, thin man to a jolly, overweight elf.

The final touch was supplied by an artist

working for Coca-Cola, Haddon Sundblom, who in the early 1920s began a series of Christmas advertisements which so crystallized the image by 1952, "to picture Santa as anything but huge, pink and exuberant would start a major uprising."

Today it is hard to imagine Santa without piles of food, drink and purchased presents. He has become the definitive symbol of cheerful overconsumption, the jolly man who affirms our extravagant spending, getting and giving, with a gleeful grin. Whatever happened to the Turkish bishop who was a symbol of selfless compassion and sensitive charity?



Joyful Sacrifice

Last year, Oakhurst Baptist Church of Decatur, Ga., challenged its members to experience "The Joys of a Sacrificial Christmas." Through making handcrafted gifts, foregoing presents in some cases, cutting expenses and reducing decorations, members channeled money into three pre-determined goals: Lottie Moon Christmas offering for

foreign missions, resettlement of a refugee family and establishment of a medical clinic for the poor.

All three goals were far exceeded: Lottie Moon, for example, more than doubled.

But most important, Oakhurst members found the event was the most joyous, meaningful and truly Christmas celebration they'd had in years. The congregation plans a repeat in '81.

Hanging of the green

On the first Sunday in December, members of Highland Park Baptist Church in Austin, Texas, open their Christmas celebrations by draping greenery about the auditorium. They set up a "chrismon" tree decorated with handmade, gold-and-white symbols from early Christian tradition. Candles light windows; others along the baptistry represent every \$100 given toward the Lottie Moon offering. "It's a very festive occasion, working together, singing carols."

The following Sundays each stress aspects of the season, climaxed by a Christmas Eve community service in which parents are encouraged to bring their children—even in pajamas. Many do. "It's a simple, family-oriented service," explains one staffer. "We celebrate the blessings of God and rejoice in the birth of Christ."

Biblical landmarks to the season

Christmas Season brings into focus the astounding fact of God's birth in our midst. When that no longer strikes us as amazing, an event that breaks the boundary of common sense, then we can be sure we have become jaded.

Certainly the historical occasion of God's becoming human deserves our best celebration. We must rejoice—we simply must!

This is a time to focus on the totality of God's love, not just on the small portion of Scripture that specifically speaks of the birth of Jesus. Naturally, we want to reread nativity passages: Can that news ever be old? But we live in curious times, times muddled by Exmas happenings that have nothing to do with Jesus or biblical values.

Besides reflection on the birth stories, we need to rediscover biblical attitudes toward celebration. For instance, reading Isaiah 58 in the context of current Christmas practices can be unnerving.

Isaiah speaks in powerful words to men and women who were wearing themselves out with celebration! They had so carefully observed the customs of their day regarding worship that they were angry with God for not taking heed of their

piety. God's anger is kindled because their elaborate celebrations, supposedly in his honor, were taking place in utter disregard of the oppressed, the poor and the homeless.

"Is not this what I require of you . . . to loose the fetters of injustice, to untie the knots of the yoke and set free those who have been crushed? Is it not sharing your food with the hungry, taking the homeless poor into your house, clothing the naked when you meet them and never evading a duty to your kinfolk?" (verses 6,7) NEV

What would a Christmas celebration be like if it actually followed God's ideas for observance?

Obviously appropriate would be to reach beyond ourselves and our narrowly defined family to embrace God's more vulnerable ones.

If Christmas Season celebrates Jesus' birthday, how do we give gifts to Jesus? The answer comes in devastating simplicity in Matthew 25:31-46:

"When I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me in; when naked, you clothed me . . . Jesus wants us to give compassion to the least of those on earth."

Perhaps Jesus might use different words today. Who are the "least of these": The welfare mother whose check is smaller because of budget cuts? The victim of torture in some Latin-American prison? The Haitian refugee nobody wants? A thousand black kids who can't find a job? A Third-World mother who spends Christmas giving her child polluted water and rancid food?

If Jesus could speak a new word to us today about how he would want his birth celebrated, what would he say?

Whose birthday is it, anyway?

Advent: from prophecy to purity

More and more Southern Baptist churches—and individual families at home—display advent candles and wreath. One rose and three purple candles are set in an evergreen wreath. In the center, a white candle is placed. The colors are significant. Purple represents the kingly aspects of Christ; it also heralds a time of anticipation, waiting, preparation. White, the Christ candle, reminds us of his purity. The green of the wreath recalls the everlasting life from God; its round shape represents God's never-ending love.

Traditionally, a child lights the candles.

On the first Sunday, the candle is purple and the theme is prophecy and hope. On the second Sunday, again a purple candle is lit, representing penitence. The third Sunday, the rose candle reminds us of purity and humility. Fourth Sunday, the final purple candle stresses love.

The white candle, lit on Christmas Day, signals Christ's coming into the world and into our lives.

Keeping Track

Before we can do something different about Christmas, we have to realize what we are doing now. Besides being fatigued and dreading the next charge-card bill, few of us note—until it's too late—how we spend our money. Two helps in keeping track are the family-time investment inventory (charted below) and the personal cost/analysis Christmas shopping form.

How much do I spend at Christmas? You may be shocked. Totally, consider five categories:

(1) Gifts for family and friends. Under this, list

Continued

Ways We Celebrate Jesus' Birthday

Instructions: On separate paper, place the four questions, as indicated, and the numbered items under "Acts of Celebration," as we have done for Part 1: "Giving and Receiving." Then fill in the information under each category for your family.

Acts of Celebration	What did we do last year?	Did this help us celebrate Jesus' birthday?	What changes might we make for this year?
GIVING AND RECEIVING 1. Sending cards 2. Giving \$5 to Lottie Moon Christmas Offering 3. Giving \$5 to other causes 4. Buying gifts 5. Making gifts 6. Wrapping gifts 7. Giving gifts 8. Receiving gifts 9. Expressing thanks			

DECORATING AND EATING—10) Decorating the home, 11) Decorating the church, 12) Buying & trimming tree, 13) Buying food, 14) Buying "goodies," 15) Baking "goodies," 16) Eating "goodies," 17) Eating special meals, 18) Sharing food with others, 19) Other . . .

SINGING AND WORSHIPING—20) Caroling at home, 21) Caroling for others, 22) Singing at church, 23) Worshiping at home, 24) Worshiping at church, 25) Telling stories, 26) Reading the Bible, 27) Pondering God's love, 28) Personal prayer, 29) Other . . .

everyone from Mom/Dad to in-laws, from aunts and uncles to co-workers and the boss.

(2) Decorations. Tree, ornaments, decorations, wrapping paper, etc.

(3) Christmas cards and postage.

(4) Food. Christmas dinner and seasonal goodies, from special meals to candies.

(5) Miscellaneous expenses. Shopping costs, new Christmas outfits and such.

List all these items, add them, plus anything we've forgotten, multiply your *Grand Total* by 25 percent, and you'll have a figure similar to the one you'll want to give to the Lottie Moon Christmas offering for foreign missions.

Toward a Scrooge-less Christmas

Okay, you've decided your family has gotten carried away by Exmas Rush. You want to do something about it. As an adult, you can conceptualize. You understand that sacrifice at home will enable you to give money to causes exemplifying Christ's "least of these" principles.

You write a check . . .

Unfortunately, most kids aren't able mentally to transform that piece of paper money into better nutrition for a starving African child, or a Bible for a South American family who has none.

Kids have vested interests in Exmas Rush—the advertisers have seen to that. One kid in North Carolina asked, "Dad, are you going to spoil my Christmas with all that alternatives stuff?"

Your challenge is to personalize your new Christmas giving patterns, so your kids understand the true meaning of Christmas Season. They must realize your changing, or simplified, Christmas experiences are purposeful attempts to be more Christ-centered. In answering positively the question, "Whose birthday is it?" you don't want to become Scrooge or have the kids think the family faces the poorhouse.

Most children aren't the selfish brats we sometimes believe them to be. Most, when given a chance to participate in Christmas Season decisions, will gladly divert some Exmas money to Christmas giving. But remember, changes are a family affair. Christmas should remain kids' favorite day; what should change is their reason for liking Christmas day best.

¶ *Encourage your church to adopt a refugee family.* Here's a way to see human lives changed by changes in your giving patterns. If your church already sponsors refugees, are there things they need this Christmas? To be personally involved in helping someone can bring such joy it would hardly be called "sacrifice."

¶ *Help in a local emergency center* (food pantry, clothing closet). Take the children, if possible. One Atlanta family spends Christmas day serving food to homeless transients.

¶ *Give to a local Baptist center.* Take the money; while there, ask about the center's programs and ways money can be used to help its people.

¶ *If there is no Baptist charity work in your community, find some other worthy organization.* Personal contact is important; kids need to see concrete examples of their "sacrifice" being used.

¶ *Use articles from MISSIONSUSA, the Foreign Mission Board's Commission, or other Baptist magazines to humanize your giving.* MISSIONSUSA and The Commission annually carry dozens of articles about Southern Baptist missionaries who help the vulnerable, the lonely, the oppressed, the poor in our world. With your family, talk about these missionaries' work. Find some with whom your family can identify; send money designated for their use to the home or foreign mission boards. (All such funds will be forwarded.) Be sure to include a letter from your family to the missionaries.

¶ *Contribute to Baptist scholarship funds for needy young people.* The HMB, for example, offers college/seminary scholarships for black and ethnic students; with black teenagers' employment rates at 50 percent or more and with government cutbacks in college aid programs, such gifts could make a significant difference in lives.

¶ *Adopt a family.* Some denominations have programs by which church members aid a poor family at Christmas—and throughout the year. Is that possible in your association?

¶ *Make a "Jesus gift" bank.* With everyone contributing for six months, one family saved nickels and pennies in a Christmas-decorated tin. The family gave the money—about \$7.00—to the Lottie Moon offering.

¶ *Invite foreign students to share Christmas dinner.* One Baptist family has been doing this for almost 20 years. Says a now-grown daughter, "Every year we looked forward not to the flavor of the turkey, but to the flavor of our guests. We always got more from our guests than we ever did from the gifts under the tree."

¶ *Buy/exchange greeting cards, calendar and such items from humanitarian/religious organizations.* Proceeds from UNICEF cards, for example, feed starving children. Remember, even the smallest expressions of your Christmas attitudes are important if you are to recapture Christmas Season and make it clear to the world you know "whose birthday it is."

If your church or family has an unusual or special way of celebrating Christmas, please let it down and send it to us. We'd like to print a collection of readers' suggestions for a simplified Christmas next holiday season. MISSIONSUSA, 1350 Spring St. NW, Atlanta 30367.

Each summer, thousands of Southern Baptists, for a brief time, become part of the largest missions force in the world. They are unofficial home missionaries who—through their local churches, through state and associational agencies, and through the Home Mission Board—work in projects as varied as teaching Cambodians to speak English; constructing a church building in Pennsylvania; leading a Florida backyard Bible club; surveying a community in Seattle; painting the home of an elderly woman in New York City.

They preach, teach, minister and reach out to express love, concern and hope in Christ's name.

In summer 1981, the Home Mission Board, primarily through its Department of Special Mission Ministries (SMM), assigned more than 28,000 Southern Baptists to mission work away from their local church settings. Literally hundreds of other Southern Baptists performed mission assignments without HMB assistance: in places they'd gone before; with friends who needed help.

"We have no idea how many Baptists participate in summer missions," admits Don Hammonds, director of SMM. "We are certain they con-

tribute thousands of hours of work, and their monetary involvement saves the Board thousands of dollars."

Hammonds says 35 church buildings, for example, were constructed by summer-'81 volunteers; an equal number were renovated. Adult volunteers continued to grow in number, too, with the Christian Service Corps (adults who pay their own expenses) surpassing 1,000 volunteers for the first time.

Without volunteers who witness, start churches, and minister, concludes Hammonds, "it would be impossible to meet the demands of Bold Mission Thrust."

This past summer, volunteers traveled millions of miles: four young people from Berendo Street (Korean) Baptist Church of Los Angeles, for instance, went to American Samoa to work with home missionaries there. Others journeyed no farther than their own church's playground: thousands of Vacation Bible Schools were held.

The surprising variety and unparalleled accomplishments of Southern Baptists' summer missions can never be captured fully. But on the following pages we offer a small sampling of the far-reaching home missions activities during

summer '81

From American Samoa to Maine, thousands of Southern Baptists witnessed and ministered in a variety of volunteer missions acts. Written by Jim Newton, Everett Hullum, Eva Wilson and Phyllis Thompson

summer 81

In Knoxville, a Baptist church parking lot bears fruit

Few folks seem happy with the price of vegetables and fruits these days. But consumers aren't the only ones hurt. Also suffering are small family farmers.

To help them, a Presbyterian hunger project gathers small farmers into marketing cooperatives, which sell produce directly to consumers, eliminating middle-man markups.

Among choice sites for these markets have been church parking lots, including, in many cases, those of Baptist churches.

In Knoxville, Broadway Baptist Church's parking lot "bears fruit" each summer. Farmers sell a wide variety of goods from the tailgates of their pickups.

"It's a congenial thing," says Roy Miller, associate pastor. "People like talking to the farmers."

At first the church hesitated: would property be damaged? But after voting approval, it discovered no problems. Instead, farmers gained: they sell produce for more than wholesale; consumers gained: they get fresh produce at less than retail.

And the church gained: "We've added members," says Miller. "It's been a beautiful expression of concern. Nobody loses in a project like this."

Continued



summer 81

At Grand Canyon, Baptist collegians offer cold water, songs and laughter, and a challenge

At sundown, the view of the Grand Canyon from the South Rim is its most spectacular. Deep purples, crimson, azure contrast with sun rays reflecting off jagged boulders.

When darkness descends suddenly, most activities shut down. But through an unusual summer missions project, Southern Baptists seek to minister to the 30,000 tourists who come daily to gawk in amazement at the big gorge.

"Innovators," who hold secular jobs, and summer missionaries give cold water to tourists who stumble off the shuttle buses hot and tired, inviting them to concerts.

At the nightly concerts, the 42 Baptist collegians entertain with puppet shows and Americana music, at the end, telling the people, "We enjoyed singing for you and making you laugh, but most of all we want to share with you the love of Jesus Christ."

Karl Hudson, interim pastor of Grand Canyon church and four years a summer worker, says the greatest impact may be on the co-workers of the Christian young people in day-time jobs at establishments catering to tourists. "Everywhere they go, our kids demonstrate Christ's love," Hudson says.

Continued



PHOTO BY JIM NEWTON

summer 81

In Kansas, a church building "leaps out of the ground" with hundredfold help

With help of volunteer work crews, First Southern Baptist Church of Larned, Kan., "literally leaped out of the ground" this past summer. "I went out of town," says a neighbor. "When I came back, there was the building."

The church, meeting in a shabby former barracks, struggled for a decade. But with the coming of Alan Swarts, first full-time pastor, membership soared from 32 to 135.

Desperately needing a new building, members pledged \$102,000 and contacted the Home Mission Board for volunteer construction workers.

In all, more than 100 Baptists from 10 different churches and associations responded. Eleven workers from Tylertown, Miss., poured the foundation; 15 from Six Mile, S.C., Baptist Church erected framework; 18 Baptists from East Cullman Association, Ala., shingled the roof; 41 from First Baptist, Thomasville, Ga., sheetrocked.

Others from Prentiss, Miss., Central Baptist in Marlow, Okla., and Cleveland, Ga., helped.

The crews impressed the church—"They helped us deal with the isolation we feel." And the community: "It showed Southern Baptists are a caring, sharing people," says Swarts.

Continued



PHOTOS BY GILBERT RAMSEY



New Day 81 Mission/USA 59

summer 81

In Atlanta, relationships continue after the "safe summer" ends

As summer neared in Atlanta, 28 black children had been murdered over a 30-month period. Police had arrested a suspect. But tension and fear still flooded black neighborhoods.

To keep idle children off the streets by providing a secure atmosphere of recreation, the city and the Christian Council began the "Safe Summer" project.

Dozens of churches from as many denominations, including Baptist, formed clusters to sponsor daily activities and special programs, such as swimming trips to Stone Mountain Park. Baptist churches contributed time, volunteers and money. And for some, "Safe Summer" didn't conclude when school started again.

"We're thinking about holding medical clinics, maybe a Saturday program," says Edith Hammond of the missions committee at Northside Drive Baptist, which worked in Perry Homes public housing. "We're not sure yet what we'll do, but we're not ready for relationships to end now that summer's over."

Continued



PHOTO BY SHERRY HYDER

summer '81

In Washington's Yakima Valley, Asian and Hispanic kids harvest good will

Since 1975, Lacey, Wash., First Baptist Church has been resettling Indochinese refugees. From that ministry have come three language congregations, Laotian, Cambodian and Vietnamese—all averaging more than 100 people—and a youth choir which this past summer took its first mission tour.

Predictably, the trip was to witness to another language group: Hispanics.

Primera Iglesia Bautista of Sunnyside, in the fertile Yakima Valley, needed help in reaching hundreds of migrants who pick crops.

The Lacey team—25 young people, including only three Anglos—conducted two backyard Bible clubs in migrant camps, plus a full-scale VBS at the church. With the help of Primera members and smiles and laughter, language barriers were overcome. By the second day, Hispanic and Asian youth were old friends.

For home missionary/Primera pastor Frank Ruiz, it was "a perfect example of minorities helping minorities. It was just great."

Continued



summer 81

In western Virginia, inner-city kids find "everything's good" except blueberry pie

Far from the crowded streets and auto-exhaust air, to the scenic Blue Ridge Mountains, Southern Baptists bring 200 youngsters from four Baptist centers. They spend 9-14 days in "Christ-centered" camping at Camp Alkulana, a project of Richmond, (Va.), Baptists for economically disadvantaged kids.

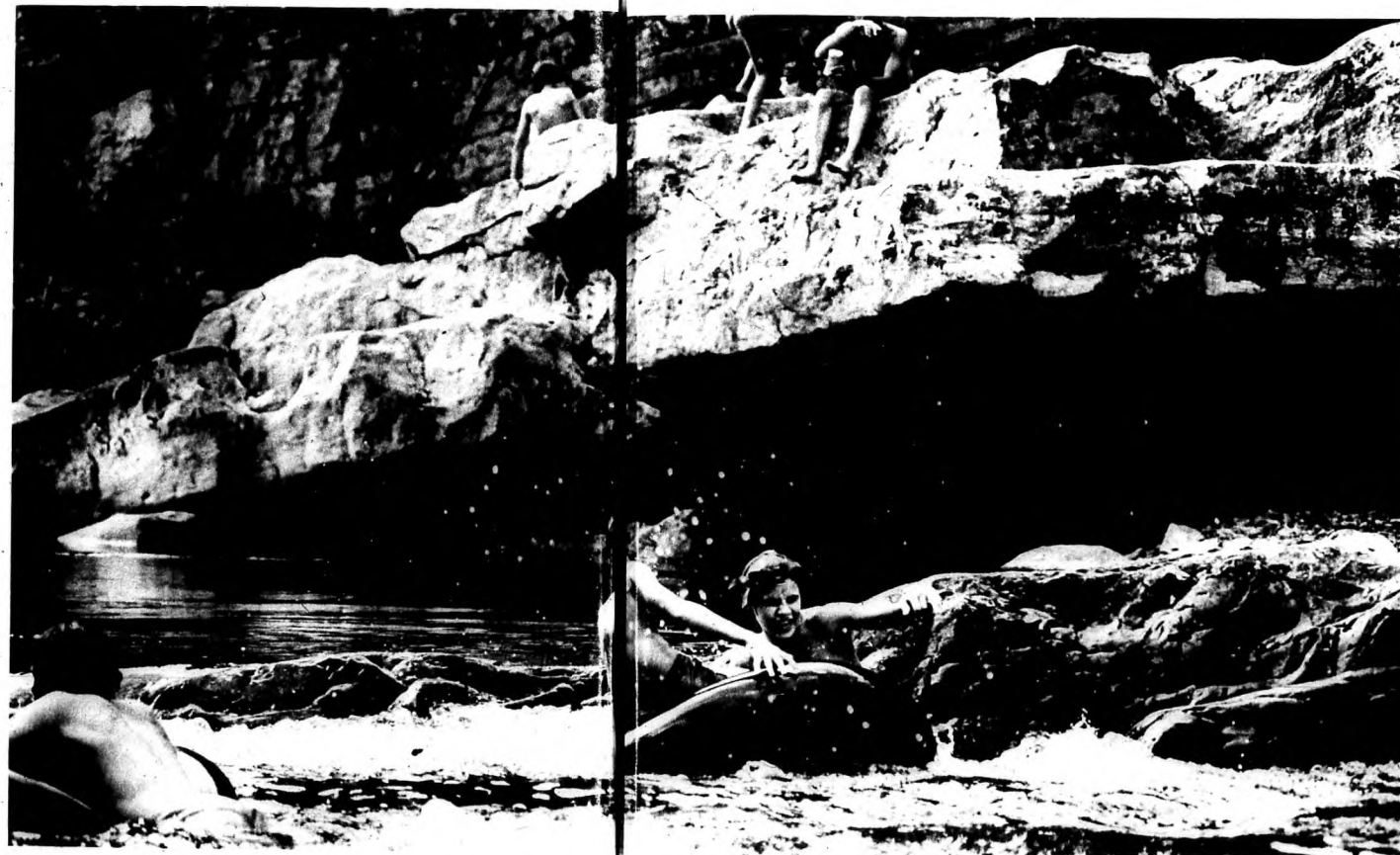
Kids' cussing doesn't end at the camp gate—though it is forbidden: a cabin poker game isn't impossible to find, either. But activities are so varied and constant, from spelunking to swimming, that kids have little time for trouble-making. "It's a lot of fun," says Jeff Simons, 12. "The food is good, except blueberry pie."

More than offering fun, Alkulana changes lives.

"Most kids are pretty good," says one counselor. Sometimes "we get a really mean one. But as they see we care about them, they begin to be different. Usually they're as sad to leave as is anyone."

Concludes Alkulana's dedicated director, Grace Kirkpatrick: "We offer Christian activities," but these don't make camp Christ-centered. That comes in relationships. We take seriously Jesus' words that you'll know my disciples by their love for each other."

Continued



summer 81

In Miami, a church teaches understanding

Good. Good!" As Jean Racheim Silfin struggles with unfamiliar American vowels and consonants, his teacher, Connie Celestin, encourages with gentle touch, enthusiastic nod.

Only a few weeks ago Silfin and Odil Filme (center), Haitian refugees, arrived by boat in Miami, a world of unfamiliar sights and sounds, where they could neither understand or be understood.

Now, thanks to Good News Little River Baptist Church's literacy program, both have learned the alphabet and a few words in their new language.

The church's literacy program holds classes not only for internationals, but for native Americans who have never learned to read and write.

Celestin herself attended literacy classes here, and now shares her skills with newcomers.

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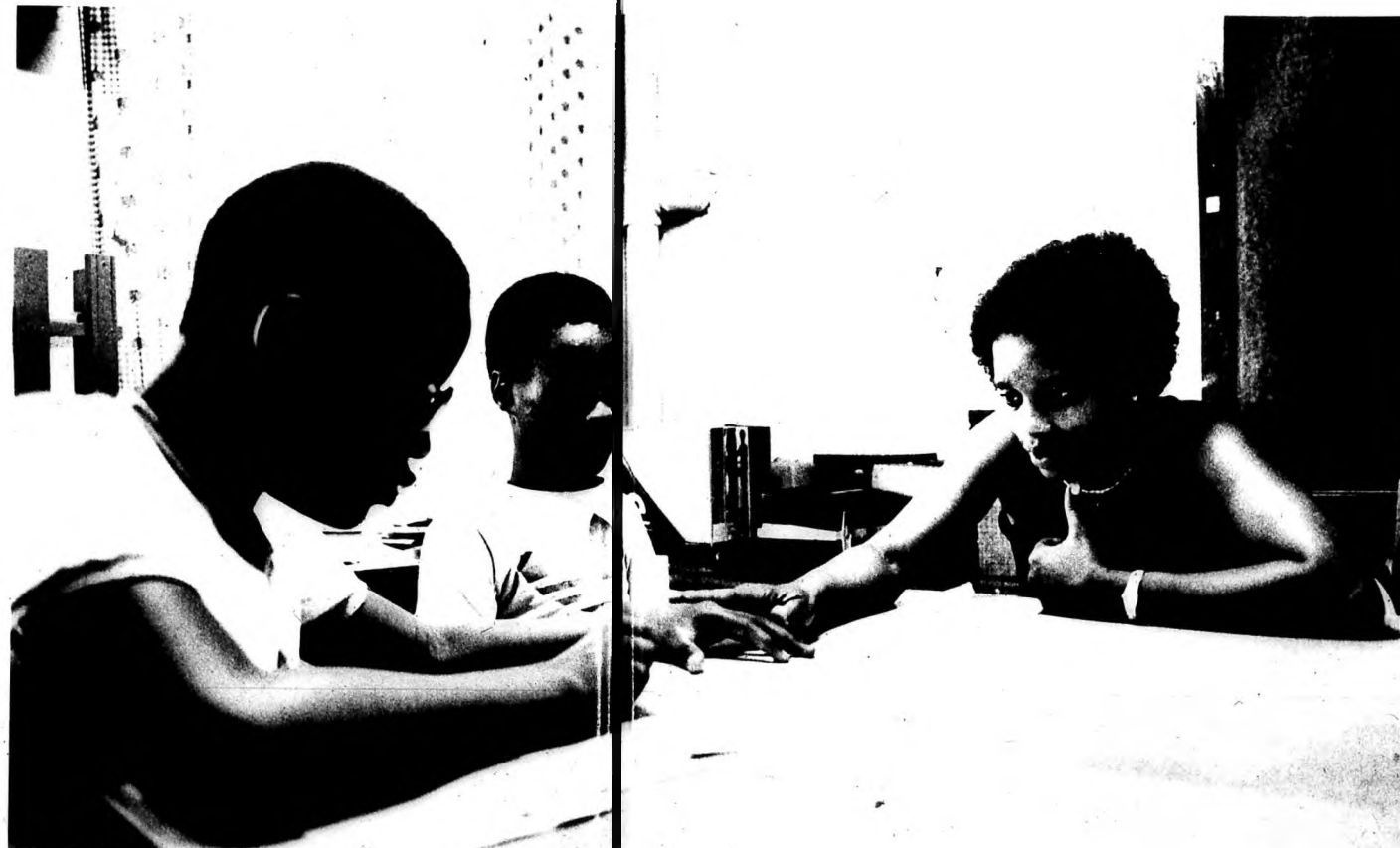


PHOTO BY PAUL OBREGON

summer 81

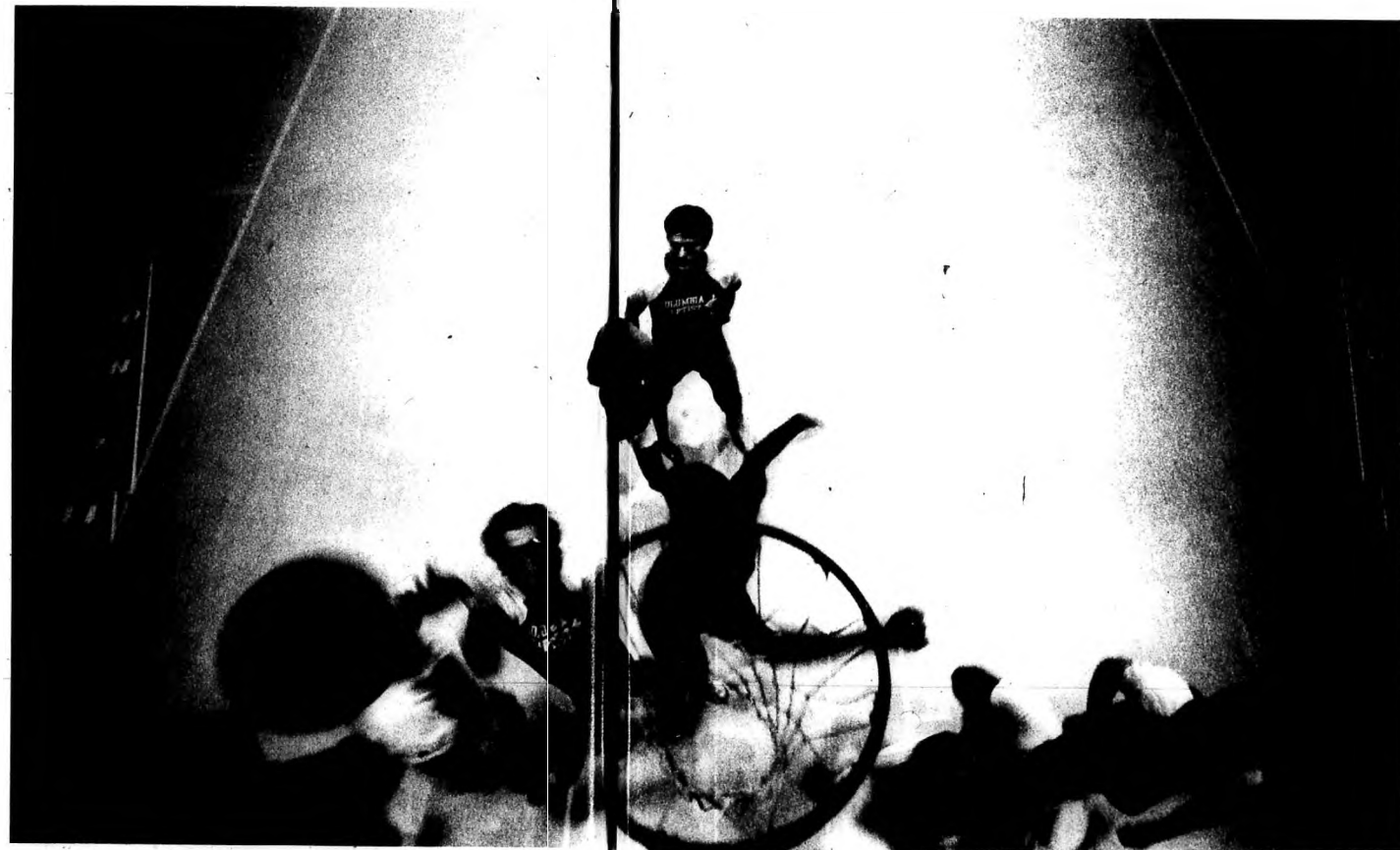
In New York City, basketball draws a crowd and delivers a message

Okay, gang, let's talk about the Big D—Defense . . . I don't care how great you are on offense, if you can't play defense you can't play. . . I like to think of God as my defensive coach, showing me ways to defend myself. . .

So goes the Basketball for Life clinic conducted by five members of Columbia Baptist Church, Falls Church, Va.

The group, assembled by Dave Scott, began its clinics this past summer on a mission trip to New York City. At Graffiti Baptist Center and LaFrak City, a giant housing complex, the basketball players taught some 100 youngsters—from age 10 to 30—the fundamentals of basketball, and of life. New York City Baptists "never had any success witnessing to these kids," says Scott, "but our basketball skills opened doors. We had kids willingly listening to the message of Jesus."

The group is continuing the clinics in the Washington area, recently holding one at inner-city Johnnning Baptist Center. "The great thing," says Scott, "is you can go into any city neighborhood and quickly draw a crowd. Basketball really catches their eye—it is a great game and a great way to tell kids about Jesus." □



Cults & Sects

THE MORMON TEMPLES

The "sacred ordinances and eternal salvation" are for members only—*be they living or dead.*
Second in a series of interfaith witness articles • Written by Gary Leazer

Mormons receive few announcements with as much excitement as the news a temple will be built in their area. Thousands attend groundbreaking/dedication. Recently, the Mormon church announced new temples will be built in Atlanta, Dallas and Chicago.

While most Southern Baptists have heard about Mormon temples, few realize their purpose. Yet it is impossible to understand Mormon theology without an understanding of temples.

Mormon temples, not to be confused with the Salt Lake City Tabernacle or local wards, are closed to all but "worthy" Mormons who have a "recommend" from their bishop. Worthy Mormons support church leadership; tithe; are morally clean; do not smoke, drink coffee, tea or alcoholic beverages, and are members in good standing.

A temple is not a house of worship, although a small chapel can be used by temple workers and visitors.

In temples, "sacred ordinances of eternal salvation" are performed for both living and dead persons. According to Mormonism, a person cannot attain full salvation or godhood, a state known as *exaltation*, and enter the highest or celestial kingdom without performing these ordinances.

Specifically, three ordinances are conducted: the endowments, "celestial" marriage and baptism for the dead.

To perform ordinances, a Mormon presents his temple recommend at the entrance. At the desk, his records of ordinances are carefully recorded. He rents required white temple clothing and changes clothes in a locker room.

The endowment ordinance gives a person the knowledge and power to attain exaltation or godhood. The ser-

vice consists of sacred washing and anointing, blessing all parts of the body so the person may enjoy a long and prolific life; the candidate is given sacred temple garments, which protect him spiritually and physically from evil, and a "new name," which will be called in the resurrection.

Most of the endowment ceremony consists of a drama about the creation and purpose of life on earth. The drama, performed with live actors in older temples and on film in newer ones, begins when Elohim (God) sends Jehovah (Jesus) and Michael (Adam) to organize eternal matter into the world. Adam and Eve, tempted by Lucifer, disobey one of God's commandments and are expelled from the garden. A preacher appears, who with the help of Lucifer, teaches Adam "a religion made up of the philosophies of men, mingled with Scripture." Peter, James and John finally lead Adam "in the ways of life and salvation." At this time, the candidate vows chastity, sacrifice and obedience to the Church of Jesus Christ of Latter-day Saints. Men also receive the "tokens" or signs of the priesthood.

"Celestial" marriage is another prerequisite for exaltation. Marriages performed in a church or ward continue only as long as both persons live; celestial marriage seals a couple for "time and all eternity." As gods in heaven, couples will have the power to populate another planet. Elohim has a wife and humans were born in heaven before being born on earth.

In one of several marriage or "sealing" rooms, the couple kneels at an altar. Reflections in mirrors symbolize eternal marriage. Non-Mormon relatives, including parents, must wait out-

side, since they are not "worthy."

Baptism by immersion by a Mormon priest, the final ritual necessary for full salvation, may be performed for living persons in local wards. But only in temples can baptism by immersion be held for the dead.

All three ordinances are performed for ancestors, but baptism for the dead comes first, so the ancestor becomes a Mormon. The large baptismal font rests on the backs of 12 life-sized oxen. The Mormon presents necessary information about his non-Mormon ancestor and is immersed for him/her. Thus the ancestor, residing temporarily in a spirit prison, has himself been baptized. A person must be baptized for each ancestor, so Mormons often are baptized many times.

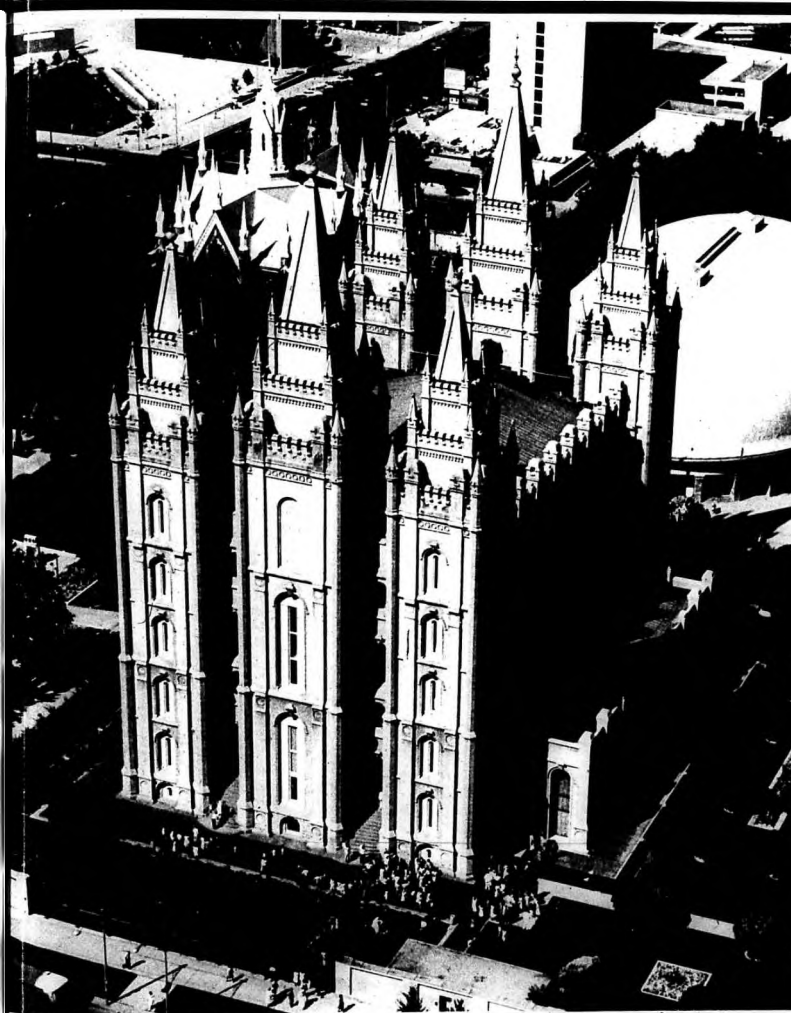
Endowment ceremonies, including vows, are performed for each Mormon's ancestors. A Mormon couple is married again for "time and all eternity" on behalf of ancestors.

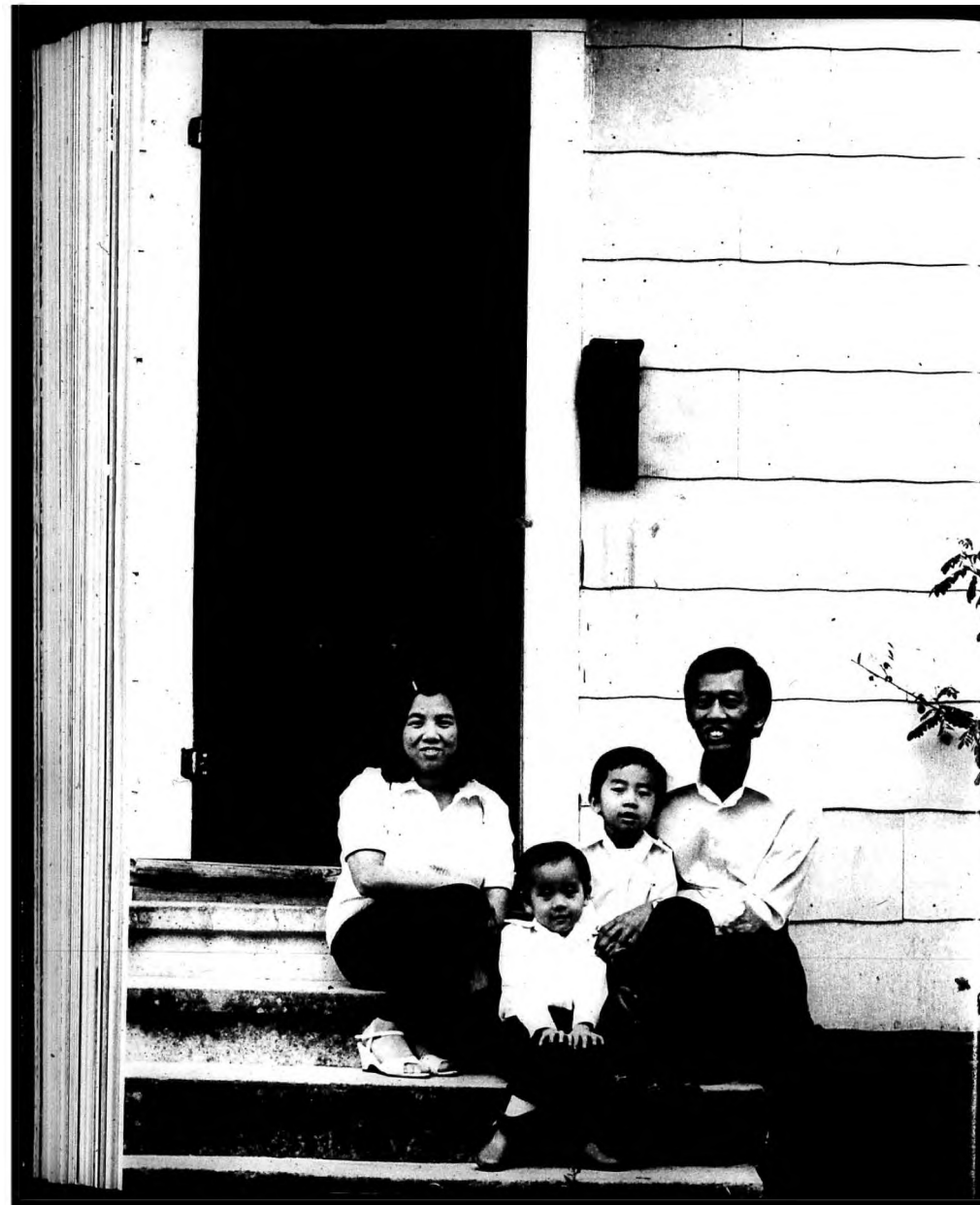
Because these ordinances guarantee non-Mormon ancestors entrance into the celestial kingdom and eternal exaltation, they are fundamental to Mormon theology.

Southern Baptists can be more effective witnesses to Mormons if they are aware of the many differences between Mormon and Baptist faiths. The Mormon doctrine of salvation stands in stark contrast to biblical salvation by grace through faith in Christ.

Christians, in sharing Christ's redemptive love, should emphasize to Mormons their need for a personal experience with Jesus Christ, who sacrificed himself for each generation, so that all may know God. □

Leazer is assistant director, Interfaith Witness Department, HMB.





JOURNEY TO FREEDOM

After an active year in refugee resettlement, Southern Baptist sponsorships have dropped alarmingly. Yet the need continues, as hundreds flee communist aggression and starvation in their homelands. "We're missing a missions opportunity," as one family's experiences prove
Written by Patti Stephenson and Hung Do • Illustrated by Mac Evans

For the first nine months of 1981, most Southern Baptists seemed to forget that Indochinese refugees still jam inadequate camps in hot, humid Southeast Asia nations.

Figures released in September reveal Southern Baptists had resettled less than half the number of refugees they had resettled by the same time in 1980.

Donoso Escobar, manager of the SBC Refugee Resettlement Office in Atlanta, reports SBC churches had sponsored 2,543 refugees through August 1980; only 1,265 had been resettled in 1981.

The Refugee Resettlement office received 64 new refugee cases in August, but had only one inquiry about resettling any of these. "Most of the inquiries we're getting now," explains Milton Leach, Home Mission Board consultant for refugee resettlement, "are from churches who've already sponsored refugees and are now attempting to reunite families" who were separated in the escape/immigration process.

In August, the most recent month for which statistics are available, 32 such Southern Baptist sponsors resettled additional family members.

Escobar estimates "about 400 churches"—most of them with small memberships—have acted as sponsors more than once, and that "99 percent of the churches who sponsor a refugee would be willing to sponsor another."

But Oscar Romo, director of HMB language missions, thinks this is clearly inadequate. "We can't continue to go back to churches already sponsoring refugees," Romo says. "We need new sponsors. Surely there are Baptist churches able and willing to follow Christ in this area."

Leach attributes the decline of sponsors to unfounded fears about the legal and financial responsibilities of sponsorship. He admits the sluggish economy may have made some potential sponsors hesitant.

"The financial costs are really less than people think, depending on how involved church people get in helping out," Leach notes. As ways to cut costs, he suggests an "old-fashioned pounding" to gather food, clothing and provide housing, and a volunteer network to transport refugees.

Government programs continue to provide some funds for job training, medical needs and other beginning house-keeping jobs.

As for legal responsibilities, he adds, "sponsors have no legal obligations to or for refugees. The only obligation is a moral one to provide the opportunity for the refugees to make a fresh start in their new homes."

Escobar links Southern Baptists' poor response to lack of understanding of the missionary opportunities inherent in sponsorship. "What this is really about is giving people a chance to learn about our Lord."

Southern Baptist efforts were reflected in national statistics. Throughout the United States refugee resettlement fell from 14,000 per month last year to 10,000 monthly in 1981. Of the 10,000 sponsored in August, only 167—less than 2 percent—had Southern Baptist sponsors. In addition, the government recently moved to dam the immigration tide; Congress and the President are considering legislation to cut the quota of refugees from 168,000 currently to 100-120,000 in 1982.

Yet refugees continue to pour from Cambodia, Laos and Vietnam. In May 1981 alone, 14,300 Vietnamese fled their homeland by boat. But these people remain, to most Americans, faceless statistics far removed from everyday concerns. And the hazards of their journey, their plight upon arrival in Thailand, Malaysia or other Southeast Asia nations have little meaning and elicit small sympathy.

Yet it is important for Christians to put faces with figures, to hear personal accounts among the countless new arrivals to U.S. shores.

One such immigrant family is the Hung Dos. Vietnamese resettled by Pineville, La., First Baptist Church. Husband, wife and two children are pictured at left before their new home, a renovated house owned by the church, with Grace Lee, one of First church members who has been active in refugee resettlement.

The Hung Dos have been in the United States 20 months. He works in the laundry of a hospital in Alexandria, just across the river from Pineville. Mrs. Do is a seamstress who, working on a sewing machine provided by the church, earns extra money for the family.

The story of their journey to freedom could well be the story of thousands who have fled their homelands over the past five years. It is a story worth the telling.

Continued

PHOTO BY EVERETT HULLUM

Nov-Dec 81/Memorial/SA 73

On April 30, 1975, Vietnamese communists conquered South Vietnam. A soldier in the defeated army, 26-year-old Hung Do, returned home to find his family in upheaval. The small store run by his parents was closed; his family—ethnic Chinese—faced persecution, and he, a "nghuy quan," (hypocrite), was sentenced to a "re-education camp." This is Hung Do's story in his own words:

After my reconstruction, I was allowed to go home with very little personal liberty. I had to get permission wherever I needed to go. I was not permitted to have my own opinion. We could not do otherwise but obey, a total obedience to the communist order. If not, food coupons would be withdrawn. And the jailer was waiting if there was any argument.

Twice in the past four years the government sent troops from house to house to "inspect" all over the corners. They studied every detail of our personal belongings and household goods. Anyone who has gold is guilty and put in jail, and the gold became government property. Whoever have gold, the household goods can be bought cheap.

We decided to escape our homeland. On April 15, 1979, in Rach-Gia Province, we gathered at a seaside depar-

ture point. Our small boat was number VNKG 0342, 20 meters long and four meters wide. Number of people on board are 340.

People were so crowding we could do nothing but sit tight back-to-back. We have just enough water to dip the tip of the finger to cool off the tongue.

In the morning of the fourth day, we met a ship. We thought it was a merchant ship of a foreign land and entered for water. When it arrived, it was a pirate ship. How confused it was when we faced this situation.

Several jumped and crushed one another from the deck to the hold of the boat. Children were crying, the elderly were begging.

The pirates rummaged everyone's pockets for the whole day. Through it all, we were saved from the sharp, shining machetes. We were allowed to depart after they have made a mess in search for all gold and dollars.

But they drained our water but. We had a peaceful sailing the following night but with empty stomachs and dry tongues.

When morning came, more pirates stopped us. Then happened the same as yesterday, except this group of pirates had a little bit of humanity in giving us water for our dry tongues. And after the searching of the boat we were free to go.

Night came. We saw light of islands

far away. How happy we were when we thought about the moment we shall land and have water for our thirst.

A storm came up with a heavy rain; it soaked us to the skin but we were able to get water.

But with many heavy waves we could not land. Moreover, we were afraid hidden rocks could sink us.

In the early morning, we saw fishing boats. The port was in Malaysia. It took the whole day for the Malaysian government to make investigation and then they permitted us to land. We made small huts with coconut leaves on the prairie.

We slept well after a long journey, our thirst and hunger quenched by packages of food from the United Nations organizations.

My parents were so happy. They have two children in the United States and they thought they would see them soon. Through my mother's eyes, I could see how much she missed them.

In two months and seven days, twice we moved. Finally they decided to send us to Bidong Island. On the one hand, we were so glad to know from Bidong we could keep in touch with our relatives all around the world. We were glad we shall meet with foreign committees on refugee services and shall emigrate soon. On the other hand, we were afraid for our being in

the new location.

One group of 80 people boarded a small fishing boat of the Malaysian. The rest, more than 200 people, were put on the boat we used in escaping from Vietnam, the VNKG 0342. A ship from the Malaysian navy pulled both boats into the sea.

For two days we traveled a rough trip. Twice the moors that tied our boats to the Malaysian ship were broken. We thought we would be left in the ocean. After we cried out for help, the ship returned to tie the moors and continued to pull us. We were cold to the bone and wet to the skin. It rained without stopping. Water dashed at us and all of our belongings and clothing. The leaking boat almost filled with water, had we not over-worked to bail it out.

The navy ship stopped, cut off the moors, and left after they showed us directions. They said it took three hours to get to the island, but we couldn't see land. In the fishing boat we had a dead engine, no gasoline, and a broken tiller. No one knew how to guide the boat. We cried aloud to the VNKG 0342 and they allowed us to come with them.

When I helped my parents and our two children to the other boat, my cousin Khen also brought along a can of 25 litres of water. We have no time to take our belongings, clothes, ID

cards, paper, medicines, nothing from the fishing boat. All we have left was the clothes on our bodies.

After a while, the engine went dead and we are driven about without guidance. Disappointed we almost gave up our hope. Water became rare and we had to double up. Twice a day we received water for our family. A total of nine people received a half cup of water. A drop of water was a drop of blood, it was so precious.

The boat was driven by wind and waves for two days. We made a sail from blankets and hope the boat will go faster. We prayed to the Supreme Being to love and guide us to shore.

Ships and fishing vessels passed by but they ignored us, indifferent as if there is no suffering to these people.

After several days of drifting on the sea, one dark night we discovered light. As the winds drove us closer, we could see it clearer and larger. Life and hope arose in us. But how can we get there, with only wind and wave to guide us. When we came closer, it was a lighthouse. Unfortunately, a storm blew our boat away.

Early morning, the storm ceased. Some decided to make a wooden raft to go back to the lighthouse for help. Four young people left, including my cousin Khen. Until this moment, we have never heard of them again.

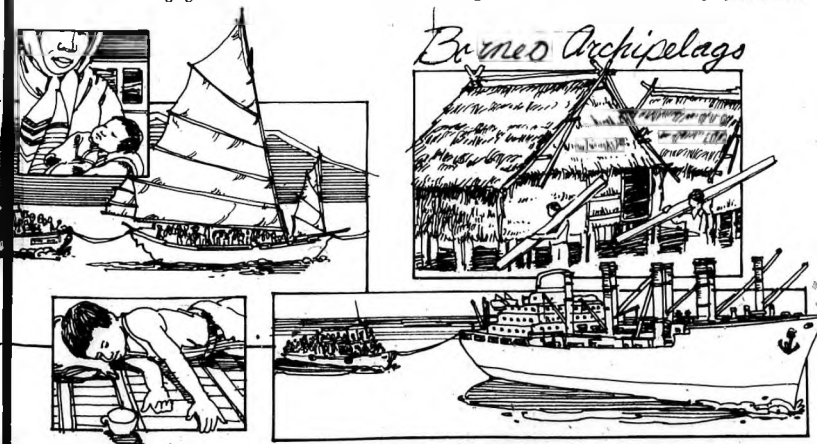
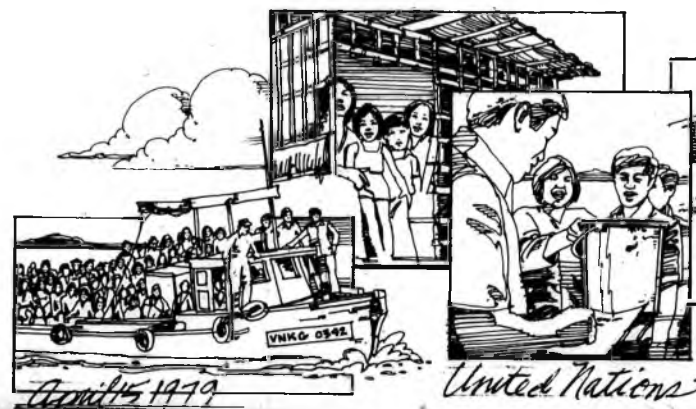
On the eighth day, we had run out of water and we are so thirsty. Some of us had to jump into the salt water to hide from the heat of the sun, regardless of the sharks that hover about.

About noon, we saw a fishing vessel. We called for help and they came closer. They promised to guide us to Singapore and to give us water with one condition, that we allow them to search for our precious things. We are so thirsty and so hopeless that we were happy to let them do so since there was nothing valuable left to us, and our hope was to get to shore soon. Later they tied a moor on our boat and pulled us awhile, but then they cut the ties and left us in the sea. Our cries were soundless on the surface of the water.

We knew not our destiny. Our 200 litres of water ran dry. Elderly people lay dead on the deck without hope. Children cried for water. My two children were fighting over an empty can and they were so angry they bit each other until bleeding. When their mother tried to stop them, the younger one bit her too.

Death took away some elderly and children because of hunger and thirst. While we threw them into the ocean, we were so confused. When we had no more hope left, we knelt down and prayed to God on high. "Please have mercy on us, please give us some rain."

God answered our prayers. Clouds



arrived, the sky turned dark, and the rain came down to us. We used nylon bags to catch the falling drops. We drank until our stomachs was so full. We saved about five litres of water before the rain stopped.

My parents were wet and cold; I felt helpless. I only cried and whispered to God, "Save us!"

On the 13th day a baby was born. We believed God is giving us life. Not long after a green vessel, tall and as large as a many-storied house, came our way. We cried for help, it came near and then departed. Hopeless, we prayed to God and cried out loud. Then the ship stopped. The vessel, a fuel tanker, gave us water and food and pulled us two days and two nights.

We came to a small island on the Borneo Archipelago. The tanker went away. The next morning our boat grounded on the sand bank and the Indonesian government allowed us to land. We had to swim ashore, except the elderly and children were carried by a small boat.

By night, all of us were ashore.

We walked two miles to the camp. My father was so weak he had to lean on a stick and step-by-step he slowly moved. My mother, even weaker, could not stand at all. My sister had to carry her along. While I was in the boat, I had diarrhea and

I was bleeding badly. When we got off the boat, I could not help anyone, not even myself. We dragged about the road until midnight. All of us spent the night on the grass.

Our new home was a quite small island with few people. The government let us reside for a short while only, without any supplements. We worked for the native people to get food. There were coconut trees and we used coconut leaves to cook. Sometimes we fished and found crabs or water snails for our menu.

After six days on the island, my mother died. We buried her there without a casket.

We made huts of bamboo, covered them with coconut leaves and made the green pasture our beds. Before long a fever struck. We were so frightened because we didn't have enough food and the disease was wide-spread. Our faces turned green and yellow. Our bodies were feeble and thin.

We awaited death.

One morning, perhaps the most beautiful morning in our lives, we saw a white vessel at sea. When it came nearer, we discovered it was a hospital ship of the French. Doctors came to examine us and gave us medicines. Those in serious conditions were brought to the ship for treatment.

The next morning, another white ship appeared. That was an American

vessel. It transferred us to Galang Island where are UN refugee camps.

Fifteen days on the sea and two months on the island had passed. We came to Galang to live, cure our illness and feed our hunger. Hope rose in us. Every refugee is provided a place to live, food, clothing, blankets, burning oil and water. At least we could see a piece of the promised land.

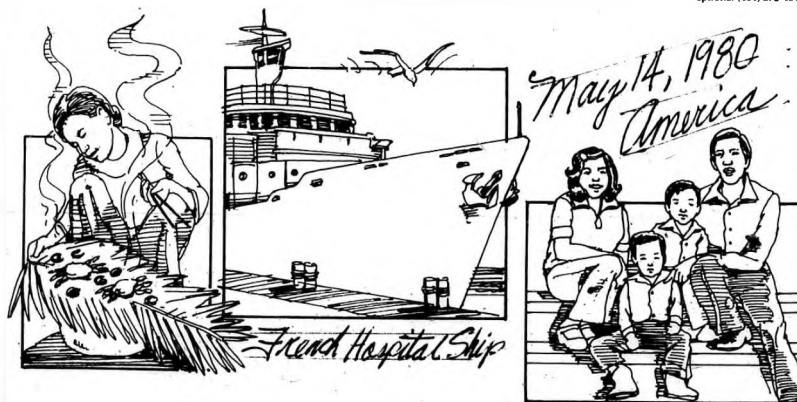
We were on Galang for nine months and then we were allowed to enter into the United States. We arrived on May 14, 1980, sponsored by First Baptist Church of Pineville, La. We are grateful for the kindness and warmth of God's people, for their open hands and hearts to receive us here.

Thanks to First Baptist Church of Pineville and to the United States government that allowed us to come.

Now, our parents have passed and our cousin is missing. Only four remain in our family. But we have health and friends. So we thank God for his mercy and goodness upon our family. May his eternal life and hope be with us forever. Amen. □

Hung Do works in the laundry of an Alexandria, La. hospital; his wife sews to earn extra money. The Do's and their two children attend First Baptist, but no one in the family has yet made a public profession of faith in Jesus Christ, reports sponsor Grace Lee. The Do's story was translated into English by David Mai, a Vietnamese Baptist pastor in New Orleans.

Churches or persons interested in sponsorship, contact: SBC Refugee Resettlement, 2715 Peachtree St. NW, Atlanta, GA 30305. Telephone: (404) 875-4041.



CHURCH BUSING Boon and Bane in the '80s

Sadly, not everything that glitters is a gold-colored church bus.
Written by Norman Jameson • Illustrated by Claude W. Stevens



Gasoline was 21 cents a gallon. Four trailer parks needed a Christian witness. And J.W. Wynn had a bus, several hundred feet of electrical cord and big ideas.

Lined with books, the bus became a library. Equipped with outlets, the bus became a mobile sewing classroom. With shades pulled it was a movie theater; with a lift on the back it carried the handicapped.

A dozen years ago, sparked by successes of independent Baptist churches, SBC congregations became enamored with "bus outreach" as a fast, sure way to build a church. Wynn, in concert with hundreds of other SBC pastors, liked the idea. But when he approached his deacons, they vowed they would not buy a bus to use only once a week to bring children to church. That's when, says Wynn, the Lord opened his eyes to a bus's potential. His Blessings Unlimited Service (BUS) became to church busing what Boeing was to the Wright brothers.

That may have been the highwater mark in church busing programs. Wynn's mobile chapel-sewing room-library-theatre went into trailer parks, where church women led sewing classes and youth helped in after-school and summer activities. On Sundays, the lift-equipped bus brought handicapped persons from all over the county to Dinsmore Baptist Church near Jacksonville, Fla. Thus Wynn's multipurpose bus became a symbol of the best that busing could offer.

Meanwhile, thousands of Southern Baptist churches with less imagination emulated the paragon of big busing, independent First Baptist Church of Hammond, Ind., where dozens of buses traveled hundreds of miles each Sunday; some

routes went as far as inner-city Chicago.

First Baptist (Hammond), which began busing about 1962, now leases buses, rather than maintain its own fleet. Every Sunday the church pays \$40 each for 160 buses; church members drive. They bring 8,000 persons to six Sunday Schools conducted by the 35,000-member church.

They still chart such distant routes—as do other big independents—that a favorite busing joke is: "Did you hear about the Sunday bus crash in Ohio? One of First Hammond's buses ran into one of Jerry Falwell's."

Southern Baptist churches about 15 years ago began seriously busing riders to Sunday School. Interest peaked in 1975 with about 7,200 SBC churches involved. Best estimates say as many as 250,000 persons came to Sunday School each week on buses.

Since then, with an enormous amount of work providing diminishing results, hundreds of SBC churches have dropped busing. Today a busing core of about 5,000 remains, according to a survey among associational missions directors conducted by D. Lewis White, the first man named by the Baptist Sunday School Board (BSSB) to coordinate its bus outreach program.

White and Bill Powell, then with the Home Mission Board, combined forces during bus-outreach glory days. Powell, now editor of the non-affiliated *Southern Baptist Journal*, was probably the first Southern Baptist busing enthusiast with any impact on the Convention.

First Powell led his home church, Woodlawn in Decatur, Ga., into busing. With Woodlawn's success, Powell became Southern Baptists' busing expert. He held clinics and wrote materials to help other churches get involved in busing.

His first national conference, in February 1971, attracted 400-500 participants, Powell says. With more requests to conduct conferences than he could handle, in three years Powell led 300 bus conferences.

He still favors busing. "If every pastor found out what I found out, it would make a big difference," he says. "The fastest, surest way of reaching your community—and each church decides what its community is—is to buy a bus, start a route and take some deacons with you."

Churches jumped into the busing stream. But when the water reached their eyes, many realized they had buildings full of rowdy kids they were unprepared to teach. Resource material was scarce; state leaders didn't know whether to seek help from the HMB or the Sunday School Board. In

1973, the Southern Baptist Convention added bus outreach to the BSSB's program assignment.

Wally Bebe, once bus director of First Baptist Church, Hammond, now conducts his own clinics. He may know more than anyone about church busing in America. He starts bus ministries "all over the country and overseas." But lately he has observed declining interest.

"I've never seen such lethargy in the churches," Bebe says. Bebe compiles statistics on bus ministries for a national newsletter; he lists the 35 churches with largest bus outreach. 1977 statistics indicated 21 of the top 35 busing churches decreased in number of riders from the previous year. In 1978, 18 of the top 35 declined; in the latest figures, 11 fell. To Bebe, that signals bus ministries are stabilizing.

"In the first three or four years of busing, everybody got all excited," he says. "They thought, 'Oh boy, this is going to really increase my church.' Then they found out it's a lot of work. Those that didn't want ethnics, who didn't want to increase classrooms and train leaders, backed out."

"Some of the churches in it early thought it was 'the thing' to do. Now perhaps, 'the thing' is the Christian school."

Says White: "Churches ought not to get into bus outreach thinking it will pay for itself. By and large, riders do not give enough money to buy gas and pay upkeep. But successful churches have been blessed with larger budgets. When churches get serious about reaching people, God provides."

Only one Southern Baptist church appears in Bebe's top 35, though several others would if they were included in his research. Broadway Baptist in Memphis, Tenn., with 22 buses, is 13th in the 1979 listing. Bus director Larry Hipps hopes a push this fall will increase the 1,100 they bring now to 1,300. Sunday School enrollment is 2,400 and church membership about 5,000.

Others in Southern Baptists' top three busing churches are Eastwood in Tulsa, Okla., and Dauphin Way in Mobile, Ala.

Other Tulsa bus ministries occasionally cross paths with one of Eastwood's 26 buses, but "we're not in competition," says bus director Barry Edwards. "We're doing what we believe the Lord told us to do. The main thing is getting the kids to hear about Jesus and teach them God's word."

Methods of "getting the kids there" have caused some opposition. "All sorts of things were done to enroll the children," says Dale Cross, associate director of the HMB's

Church busing, though declining, still serves many churches. "I'm positive about the outreach," says one expert, "if it's done with integrity and doesn't prostitute the church's energies on the altar of trying to pack the church on Sunday mornings."

associational evangelism department. Gimmicks such as local trips and prizes to kids who brought the most guests, taping money to the underside of seats as a surprise bonus "caused the children to see the church as out to buy their involvement and participation through tricks, rather than as genuinely caring about their lives and needs."

But Cross doesn't totally oppose church busing, especially as Baptists "mature" in their outlook. "There was not enough attention to family. Children were taken from their families and transported miles across town, down freeways, into other neighborhoods, to attend church. I question that."

"Such efforts generated negative attitudes toward Mom and Dad. Children thought, 'We're going to church with these good Christian people and Mom and Dad are still in bed.' That creates a rift between children and parents. But it's easier to do that than try to talk to Mom and Dad."

"I'm positive about bus outreach, if it's done with integrity and if it doesn't prostitute all the church's energies on an altar of trying to pack the building on Sunday morning."

Jim Wright, pastor of Highland Avenue Baptist Church in Queens, N.Y., wasn't trying to pack his church, but buses sapped his energy until he realized 10 years of busing had resulted in only three converts still attending regularly.

Highland Avenue, with a membership of 1,000, was busing 50-60 percent of its Sunday School when the church decided to stop. "It devastated our attendance," Wright says. "Enrollment fell off the board."

But the decision gave Wright a new perspective. "God builds a church," he discovered.

"That's a whole different idea from what I've had crammed down my throat since seminary. There they said, in essence, if you don't have the right approach, the right gimmick, you can't build a church. Now I just sit back and watch the Lord build. And we're growing more than ever."

"I'm out from under the pressure. About two years ago I started breathing. It's wonderful."

Now Wright faces no mechanical miseries on Sunday morning. When the buses won't start, or they break down, "that affects your whole day," Wright recalls. "You're discouraged coming into church to begin the service. You're not thinking, 'Glory to God,' you're worrying, 'Why didn't the buses start?'"

Bernard Spooner, director of the Sunday School Division for the Baptist General Convention of Texas, feels the busing boom of the '70s was an experiment for Southern

Baptists, who weren't then doing much about evangelism and starting new churches.

"Busing served a very valuable purpose; it showed people can be reached if we're aggressive enough," he says. "But it is not a way to grow a church. It is a way to reach certain pockets of people." Spooner says busing has not been, nor will it be, written off. "It does not have a major place in the life of our churches," he says, "but it does have a place."

Spooner was bus minister at Travis Avenue Baptist Church, Fort Worth, when the church brought in 600 people on 13 buses. The church dropped busing in 1979 when ridership fell to less than 100.

"When we began, we felt it was a needed ministry," says pastor James Coggin. "Boys and girls didn't have a way to church. When we stopped, we felt our ministry was fulfilled."

Coggin says stopping bus outreach was no indication of failure. "It was a blessing and we blessed a lot of lives."

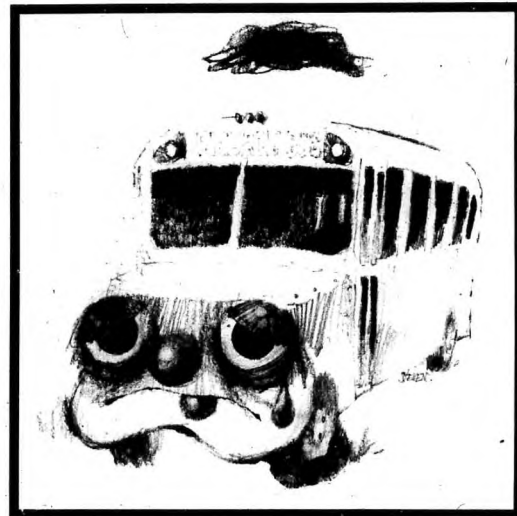
Dozens of Southern Baptist churches plan to continue busing, despite predictions of \$2.50-a-gallon gasoline and possible rationing, despite reports of diminished results. "People in it now feel this is a vital ministry to their church and their community," says Larry Hipps. "They know what it's about and feel it's important to keep it going."

Tulsa Eastwood's bus minister, Barry Edwards, declares God is all sufficient and inflation does not affect his church's busing. "If it's what God wants us to do," Edwards says, "he'll supply the resources, even if gas gets to \$4.00 a gallon. We never thought eight years ago that gas would get to \$1.20 a gallon but it did and we still take the buses out."

Bobby Smith, bus director of Dauphin Way, Mobile, says if a budget crunch demands it, Dauphin Way will drop its television ministry before it drops bus outreach. The church currently buses in about 800 on 19 routes. "I've had people tell me if it came to rationing they would give us their ration coupons to keep the buses going," Smith says.

Meanwhile, bus outreach, at its most imaginative, still creates new possibilities for mechanical ministries. J.W. Wynn's do-it-all, mobile, you-name-it chapel led him into handicapped ministries; he now has \$5.5 million in proposals before the federal government to build housing for elderly and handicapped. A \$1 million park for handicapped, initiated by him, has been completed. As president of Bethesda Corporation, he continues to receive federal

Proponents still glory in large numbers, but some Southern Baptists argue God, not General Motors, grows the church. Many stress flexible use of buses is best.



funds for special projects for the handicapped.

Wynn has just one bus at Hogan Baptist in Jacksonville, where he is now pastor, but it is usually busy. He has access to 45 or 50 buses because his members own buses that are leased for county schools. But he uses only one because his church "is not ready for child outreach and because 14 or 15 buses from other churches already cruise the area."

The Brotherhood at Columbia Drive Baptist Church in Decatur, Ga., each week buses 15-30 women from predominantly black public housing to a grocery store. Drivers pick them up, wait while they shop; they take the groceries to apartment doors. In three years, they have missed only three Saturdays.

First Southern Baptist, Del City, Okla., has seven buses and a van but does not conduct a typical bus outreach. The buses pick up Oklahoma University students in Norman, Oklahoma Baptist University students in Shawnee, participants in the state's Job Corps program in Guthrie, and residents of the cerebral palsy center. They also take church members on ski retreats, outings and to other activities.

James Pierce, pastor of Porter Memorial Baptist Church, Lexington, Ky., anticipates relieving his church's parking problem with a suburban park and bus shuttle service.

With these innovations and countless others, and traditional uses, buses and Southern Baptists seem bound together for a long relationship. □

Jameson is features editor for Baptist Press, Nashville.

Jesus on the Inside



At Baptist Center in Savannah, the "Christ way" has become the only way of life. Ask any kid.

*Written by Marilyn Chadwick
Photographed by Wayne Grinstead*



"Miss Pat," as hundreds of kids at Baptist center call her, has for 17 years worked in Savannah's inner city. With a mixture of involvement (as in the box hockey game on the previous page) and a natural storyteller's command, she keeps rapt attention even among the most active youngsters

One by one, the lively assortment of T-shirt-and-tennis-shoe-clad little boys quietly take their places in the single row of metal chairs. The paneled room is large and cool with brightly colored bulletin boards and cheerful pictures. It's still morning, but outside the oppressive summer heat already assaults the city.

The boys sing upbeat songs about "bullfrogs and butterflies," their "best friend Jesus," and "Germs, the invisible dog."

Attentive and orderly, they listen wide-eyed as a gentle woman with a slight Tennessee twang tells them Bible stories. In a few short minutes, she eases through a vast span of biblical history. Nobody interrupts. Nobody even squirms. 20 little boys offer rapt attention.

Complex theological concepts like the incarnation are translated into the language of eight-, nine- and ten-year-olds. "If you're expecting a new baby, your mamma gets the room ready, right?" Heads nod. "Well, that's kind of how God got the world ready for the baby Jesus."

Her questions elicit quick responses. "Who did God pick to be his special people?" Hands shoot up. "The Israelites," answers one boy. Holding up the Bible, she asks, "How many little books make this big book?" "Sixty-six," chorus several boys. "Good. If you come everyday, we'll learn more about Jesus and the Bible. I want you to be the smartest boys in Savannah."

Energetic, well behaved youngsters eager to learn the Bible would be a dream come true in any church. But this idyllic picture flowers in the unlikely soil of Savannah's impoverished inner city. It is not the result of a new educational strategy or a magic formula.

For 17 years, home missionary Pat Ervin has faithfully offered a ministry of care, compassion and good news to residents in the heart of Georgia's oldest coastal city. Her work as week-day director at Savannah Baptist Center has helped shape hundreds of lives in the predominantly black community. Into their world she brings songs, smiles, hugs; help when needed.

Respect and trust for "Miss Pat," grow from

One youngster prays, "Thank You for this place where we can learn about You and stay outta the sun."



seeing that her gospel includes a walk that speaks more loudly than her words.

Uncomfortable with praise, Ervin claims no easy answers to inner-city ills. But her tough, unflinching, Christ-like love for the love-hungry speaks to those who look at life through filters of poverty, broken homes, alcohol and neglect.

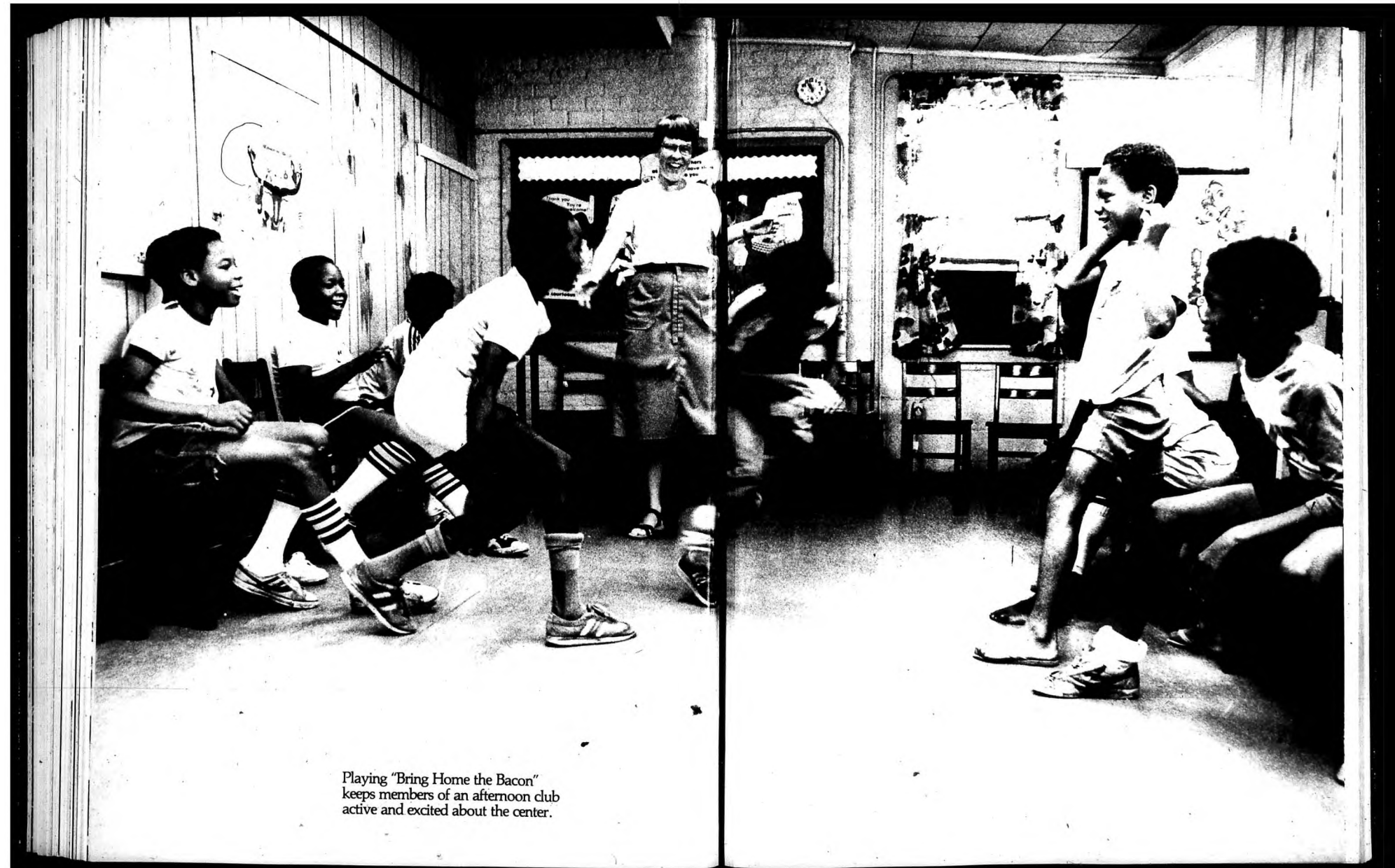
"Let's talk to God for a little while," she says to the boys. "Close your eyes so we don't think about anything else." "Dear God," Terry begins, "thank you for this place where we can come and learn about you—so we don't have to play in the hot sun all day or stay in the house." Amen.

Game time: flying cue sticks, board games, laughter fill the room. "They love anything with a stick," Ervin laughs.

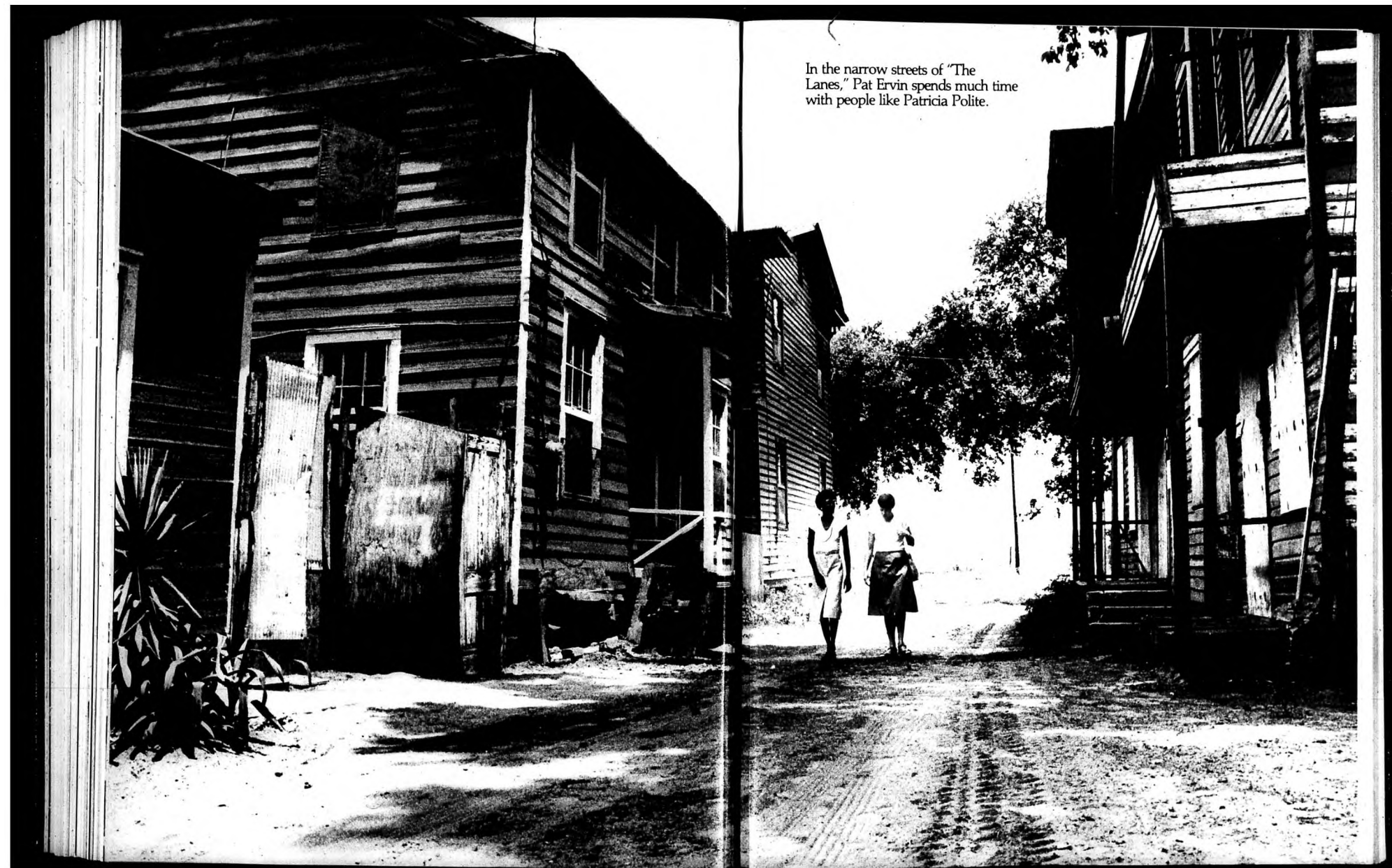
"These children seem to appreciate the security that comes from structure—they get so little at home," she adds. "I try to mix firmness with lots of love."

Refreshments produce a struggle. "There's enough for everyone, Gerome." Gerome is one of 11 children and 3 grandchildren who live in the same house. "He's afraid there won't be enough. Can you blame him?" she asks. The miracle of the

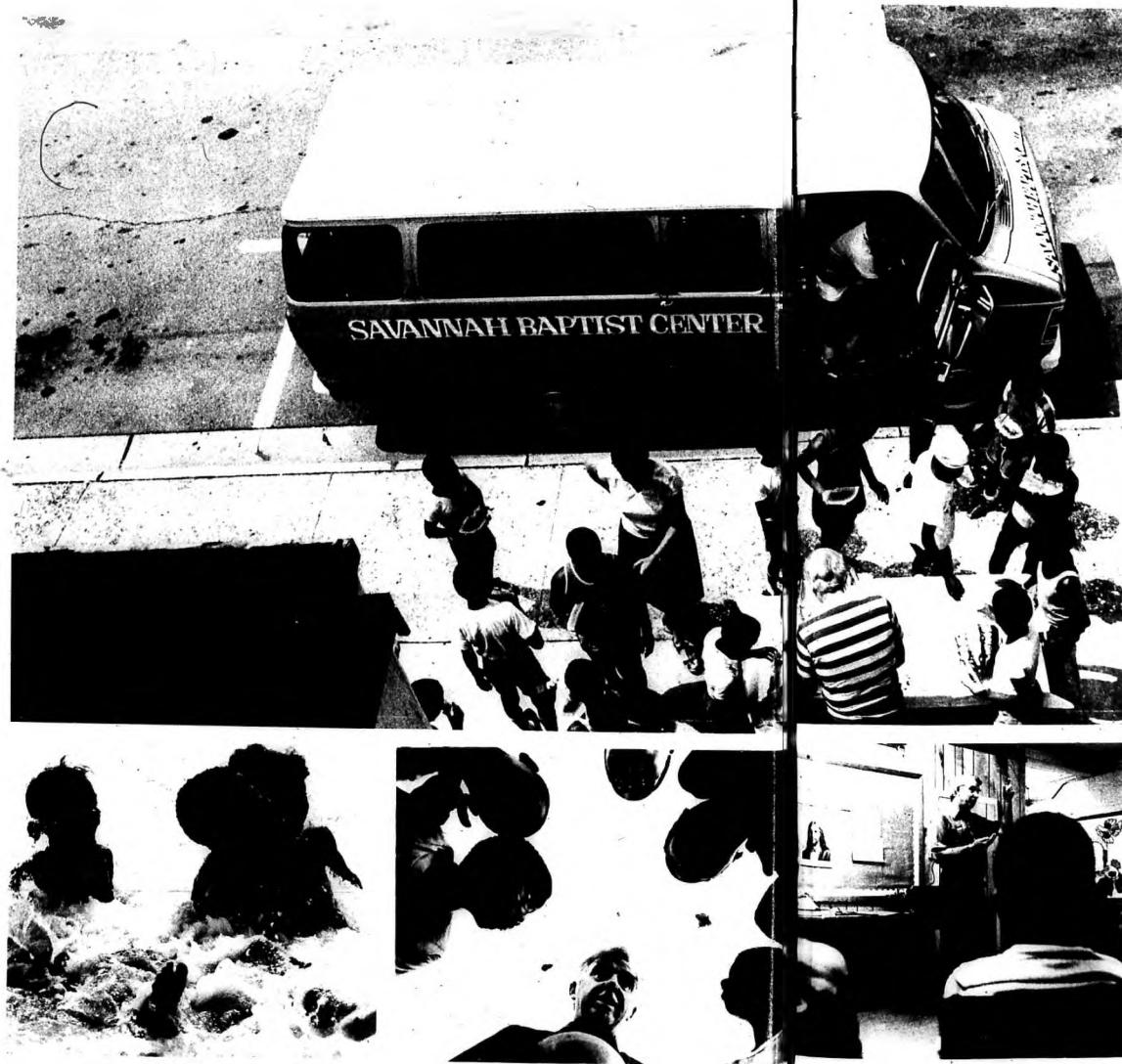
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Playing "Bring Home the Bacon"
keeps members of an afternoon club
active and excited about the center.



In the narrow streets of "The Lanes," Pat Ervin spends much time with people like Patricia Polite.



When others were fleeing to the suburbs, John Beam lead Savannah center to begin new ministries.

Even without the enticement of watermelon, kids come to Baptist center early. But no one rejects John Beam's offer of a cool slice on a sweltering summer day. A home missionary for 21 years, Beam coaches basketball and helps Ervin on beach trips.

feeding of the five thousand, Ervin grins, "is not that there was enough to eat, but that everyone was fed decently and in order."

Inner-city ministry was not Pat Ervin's initial calling. Feeling "led into foreign missions," the Knoxville, Tenn., school teacher enrolled in Southwestern Baptist Theological Seminary in 1963. To prepare for her work overseas, she accepted a one-year assignment at Savannah Baptist Center. Seventeen years later, "I'm still in Savannah," she says, smiling.

The center began 25 years ago in a carriage house behind First Baptist Church; the combined efforts of Savannah Baptist Association and the Home Mission Board.

John W. Beam and his wife, Dorothy, came to the center in 1959, soon after it moved into its present building at the corner of Habersham and Harris streets. For nearly 23 years, the smiling, silver-haired "Brother Beam" has served as director of the center and pastor of the church which meets in the 200-year-old sanctuary. Mrs. Beam works as associate director of weekday activities.

During the school year, up to 670 people come to the center every week. Beam jokes, "We have them from basket to casket."

The Beams and Ervin have been partners in a ministry which has weathered the turmoil of integration. "The community went from poor-white to poor-black in just a few years," recalls Ervin. "It was like we had moved to a new location."

Many churches fled to the suburbs. "We got the word out that everyone was welcome here," says Ervin. "Black children came right away, but it took us a while to win the adults' trust."

The center's open-door policy encountered objection from several churches. "One church had agreed to redecorate our nursery," remembers Mrs. Beam. "When they found out we welcomed black children, they withdrew support."

But acceptance soon replaced the birth pains of integration. Churches eventually offered support. Today the center has enthusiastic help, with about 30 volunteers involved on a weekly basis.

Continued



Nailing here, sanding there. Ervin constantly helps one "crafts-kid," then another during afternoon club. Her concern for the youngsters is so obvious, they gravitate toward her as she moves about the room.

The two-story, whitewashed center is surrounded by a neighborhood undergoing another economic evolution. Historic restoration has transformed dilapidated row houses into sparkling monuments to the city's rich past. With prices up to \$200,000, they have become a haven for white professionals moving into the city.

The face-lift brings polish and sophistication to the center's immediate neighborhood. But a few blocks away, nipping at the heels of chic restoration projects, are "The Lanes." Row after row of yardless, sagging, unpainted houses line narrow gravel roads. Some, originally occupied by the first free blacks in the area, seem untouched by progress. The Lanes provide a grim reminder of the city's not-so-rich past. In The Lanes and in the nearby government housing projects, Hitch Village and Fred Wessels, Savannah Baptist Center sees its mission field.

By 2:30 p.m., heat grips the city. Ervin takes the center's silver van to round up first and second graders for Bible club. Barreling through narrow streets, she deftly dodges kids and cars, honking as she goes. Children flock to her. "Hey Roxanne," Ervin says, leaning out of the window, "will your momma let you come?"

From their tiny porches, people of all ages wave to "Miss Pat." Heat radiates from the concrete walls, clinging to everything. Listless adults sit outdoors, seeking relief. Small children squeal under a garden hose's spray. Sweltering children pile into the van at every stop.

Hopelessness hangs heavy in this community—unemployment is high. The pull of this environment is so strong, sighs Ervin. "I just hope the children remember some of what we teach them. Some don't stay around for long. I can only pray that someone will pick up where I left off."

Ervin believes true change occurs only from the inside. "That's why social work alone, although helpful, is not enough. You can feed a child today, but what about tomorrow? A spiritual change—Jesus on the inside—helps bring change on the outside."

If every center story ended with a "long-handled dustpan," Ervin would never doubt her "success."

Success is hard to define, results, impossible to measure. Although painfully slow at times, change does come. One Sunday a 10-year-old thanked "the Lord for a place where I can come and be treated like a human being."

Five-year-old Charlie recently interrupted Ervin's Bible story with "I've got to tell you something." Ervin told Charlie she would listen after she finished. He wasn't satisfied. "I've got to tell you something!" Aware Charlie wouldn't be denied, Ervin called him to her. He whispered: "I'm going to be a preacher when I grow up."

One who has changed visibly is 14-year-old Gary, thin-framed, with a shy smile and bright eyes that reveal the savvy of the streets. Gary has been coming to the center since he was eight. He now helps Ervin with the younger boys.

"I used to be mean and grouchy and fight sometimes," he confesses. "But now I don't."

Last Christmas, Gary and his older brother, Kenneth, worked for people in the congregation to raise money for Christmas gifts. To a former volunteer, now in her eighties, they gave a dustpan with a long handle "cause she can't stoop over so good anymore." A certificate for a free car wax went to a woman in the congregation who had remarked her car looked old. "They ran out of money before they had a chance to buy something for the preacher," remembers Ervin, "so they prayed for another job." Someone called them to rake leaves and Beam ended up with a pair of insulated socks for his camping trips. "It was the best Christmas I ever had," smiles Gary. "I learned that giving is better than taking."

An alcoholic father and a mentally ill mother became too great a burden for young Peggy. She tried to kill herself, first by cutting her wrists, then by taking an overdose of aspirin, finally by trying to shoot herself. "We had to watch her closely," recalls Ervin. "Many nights she'd stay at my house." Ervin and other volunteers worked with the troubled teen, who later became a Christian. Suicide attempts stopped. Emotional wounds began to heal. Peggy, now in

A Catholic priest describes Ervin and Beam as "a symbol of what the Christian community should be."

her twenties, is married. Ervin still receives Mother's Day cards from her. "She even named one of her children for me," says Ervin bashfully. Like Peggy, 21-year-old Mary Welcome has broken the bondage of her environment. The confident, articulate junior at Savannah State College, who grew up in Fred Wessels housing project, helps with pre-schoolers. "It makes me feel so good to work at the center," she says. "While I'm with these children, it's like I'm their mother. I try to teach them right from wrong. A lot of people talk about problems around here, but Miss Pat and Brother Beam really try to help."

Although the center attracts more than 130 every week for Sunday church services, the majority who come for week-day activities are members of other congregations. "If they don't have a church home," Ervin says, "we invite them to be a part of our church. Otherwise, we encourage involvement in their own churches."

This concept of ministering to all has earned the respect of Father Fred Nijem, priest of nearby St. Benedict's parish. "They are serving those who cannot give them an immediate return on their investment," says Nijem. "They are truly a light on a mountain, a symbol of what the Christian community should be."

Nijem, pastor of predominantly black St. Benedict's for nine years, attributes "Pat's and John's success to personal involvement. They are not just administrating, but are actively making contact. This area would feel a tremendous loss—a vacuum—without the Baptist center."

At 6:30 Ervin returns to the center to help with teen fellowship. With singing, games, crafts, Bible study and overnight trips, the center provides an alternative to street life. Nearly 150 teens a week participate in clubs and programs.

Teenagers are particularly vulnerable to peer pressure; several older boys have been involved in local gangs. "I wish I had a display of weapons they've brought to the center," Ervin says.

Occasionally a girls turns up pregnant. Says

one volunteer, "Some kids are going to get into trouble no matter how hard you try. At least they know that they can come here for help."

That assurance makes a difference. "The center helps the young people," says Major James Weaver, head of the Investigative Bureau of the Savannah Police Department. "You just don't know how much crime it prevents—there's just no way of measuring it."

Located in one of the city's highest crime zones, the center "keeps people off the streets. An hour or two that someone is learning about the Bible and making crafts is an hour or two they're not committing a crime," says Weaver.

Weaver, also head of the Police Chaplain Division, works closely with Beam, a part-time chaplain. "I can remember when years ago as a court sergeant I'd see a judge troubled about a particular case where jail just wasn't the answer. Brother Beam would say 'I think we can help this guy.'" Weaver remembers. "Beam would even file a follow-up report on the guy's progress."

"I don't know if I'd have the patience to do all they do at the center," he muses.

Pat Ervin radiates peace and calm. Refreshingly unphilosophical about her ministry, she says, "I really love these children—they have so very many needs." Her experiences have given her a penetrating look at problems which "are so sad that at times you have to laugh just to keep from crying."

For 17 years, without fanfare or gimmickery, she has concentrated on loving. She doesn't count results, sets no clear-cut goals. "I guess I just take things one day at a time."

"When you are with it every day," Ervin says, "you sometimes take some things for granted; at other times, you fight discouragement. I have found that's a time to go back to my call. It is my call that takes me to my place of service, and it is my call that keeps me there."

For 17 years, that has been enough. □

Chadwick, a former employee of the HMB Audiovisuals Department, is a freelance writer in Charlotte, N.C.

With high interest rates and scarce money, a number of Southern Baptist churches are turning to pay-now, build-next plans. The approach can save thousands of dollars. But there are pitfalls.

Written by Erin McCallon Illustrated by Randy Spear

Faith Financing

In late 1980, pastor Jim Hylton and the 350 members of Lake Country Baptist Church in Fort Worth, Texas, entered their new multipurpose building debt free. Financing for the \$450,000 facility had been raised in just seven months. No loans were incurred; no bonds were issued. Instead, the congregation gave precious jewelry, silver, an antique car, savings, even a house, to cover heavy construction costs.

And surprisingly, while Lake Country's sacrificial giving is unusual, it is not unique. Faced with rising inflation rates and lack of available credit, several other Fort Worth churches have begun building programs with one determination—to pay for new facilities without acquiring heavy extended loans and the accelerating interest that accompanies them. Using "My God shall supply all your needs," as their motto, and "Owe no man anything" as their theme, many have been quite successful.

These building programs have no defined stewardship outline. Every situation is different and unrelated. In fact, many churches are unaware that others share their philosophy. Some involved are old and established, others are new. Their pastors are both old and young, dynamic and low-key. Members come from all income levels.

Yet one common idea spurred all: the debt-free models found in the Old Testament. In Exodus, the Israelites used their own resources to build a tabernacle in the wilderness. In Nehemiah, believers dedicated themselves and their possessions to construct a place for worship.

There was no borrowing in biblical times, only use of what God supplied, explain Fort Worth pastors, so he will

provide for building needs of Christians today.

Neatly written on the church secretary's memo pad are the words, "As God provides . . . we will build." (Phil. 4:19, Neh. 2:20). Such has been North Richland Hills Baptist Church philosophy for 10 years.

In early 1970, the church realized its need for a new sanctuary and office and education facilities. After exploring avenues for financing the estimated \$1,285,000 cost, church members voted to sell bonds. To prepare for the bond drive, pastor Hal Brooks began preaching from Nehemiah. Two weeks before the bond drive was to start, Brooks, inspired by his studies, proposed cancellation of the bond drive.

"The Old Testament principle kept echoing to me: it was the people who contributed their abilities, their gold and silver, their money and their work. They didn't borrow," explains Brooks.

"They didn't sell bonds. I really felt impressed to challenge my congregation to let the Lord use us the same way he did in Nehemiah's day. If we would put our resources and abilities at his disposal, he would provide our needs."

The church took the challenge. "I think some people were a little bit confused," admits Brooks. "But a great majority were excited and relieved we were not going to plunge into debt."

When the first \$9,000 was contributed, construction began. It continued, in stages, as money came in. Lack of funds halted construction only one month.

Continued



"If a church can borrow millions of dollars and still carry out its ministry effectively, I don't have any questions about its borrowing."

Six years later, the church met for the first time in its new worship center—free of debt. And by raising the money itself, North Richland Hills saved \$1 million. It also grew, in membership and budget contributions, faster during this period than at any time in its history.

That was three years ago. Today, North Richland Hills is building again, this time adding education space. The approach is somewhat different, but the philosophy remains the same: enter the new facilities without debt.

Like North Richland Hills, small churches are finding that the debt-free, pay-as-you-go method can work.

Inspired by the spiritual growth and giving of nearby larger churches, 350-member First Baptist of Colleyville, Texas, adopted the debt-free building plan.

To begin fund-raising, they had a banquet, followed by a day of giving. On this first day alone, 54 families promised over \$125,000 in cash and material goods. Three months later, in late September, 114 families had raised \$250,000, enough to complete the main shell of the new sanctuary. Contributions primarily have been money, but a duplex and horse trailer were donated, and members have given up vacations, savings certificates and company bonuses to contribute.

The church continues in the black, with a large budget coverage. Monthly \$1,000 overage is added to the building fund, while the church gives an annual 13 percent of its total yearly income to the Cooperative Program and sponsors a mission in LaPine, Ore.

Despite some debt-free successes, Robert Kilgore, head of the Home Mis-

sion Board Church Loans Division, cautions churches against jumping into debt-free building without weighing the consequences.

Several churches, he explains, built new facilities "trusting that the money pledged or promised would come in." In some of these situations, the promised funds never materialized and lawsuits have been filed by unpaid building contractors.

"These churches expected too much," says Kilgore, "and ended up losing everything."

One alternative to "faith financing," says Kilgore, is the SBC Stewardship Commission's "Together We Build" program. In "Together We Build," most churches raise one-and-a-half times the total operating costs and take additional pledges for building costs.

As in debt-free building, churches adopting the "Together We Build" plan often wait until they have in hand the total money pledged before beginning construction; others build against the cash flow. Still others, in contrast with the debt-free philosophy, raise what they can and borrow the rest in short-term loans, paying them off as pledged funds come in.

Yet many find securing loans difficult or impossible. Kilgore explains the HMB Church Loans Division has more than \$60 million out in loans, \$32 million of which was borrowed by the HMB itself and then loaned to churches. These churches are charged interest based on the rate at which it was borrowed by the HMB; they have 15-16 years to repay the debt. But only churches whose state conventions have been established since 1940 are eligible to borrow from this fund. This cuts out about half the state conven-

tions, including those in pioneer areas with the most pressing needs for borrowing SBC-secured money. In some cases, these conventions may have funds to loan churches, but Kilgore points out their funds are limited.

To ease the crunch, the HMB recently approved creation of a subsidiary corporation authorized to service church bond issues in most states.

For the Fort Worth churches which decided against borrowing, tight SBC money was only one factor in their decision. As churches sought to borrow money, they found many lending institutions refused financing and others were hesitant. Many would not accept church buildings as collateral, asking for personal collateral by individual church members. Faced with these risks, Fort Worth churches found the build-as-you-can, pay-as-you-go plan the most viable solution.

"Not every church should do this," admits Hal Brooks. "If a church can borrow several million dollars and still carry out its ministry effectively, I don't have any question about its borrowing. But likewise, if that same church could raise a great deal of money and still carry on its ministry, it will save thousands of dollars."

"We've had lots of churches talk with us about this philosophy," he concludes, "and they've tried many variations. That's what a church has to do—look at its own needs and design its own program. What we did is not what everybody should do. The overall objective is to save as much money as we can and to be as wise as we can in the way we build and the way we spend God's money." □

McCallon, a former intern with HMB Editorial Services, is a magazine editor in Dallas, Texas.

Chaplains' Birthdays

(with home states and types of service)

DECEMBER

1: William D. Cooper, Tenn., hosp.; George F. Cox, S.C., hosp.; James V. Prince, Va., Navy; 2: Pearl H. DeVall, La., hosp.; 4: Henry C. Irvin, Va., A.F.; J. Wayne Nelson, Mo., hosp.; Donald G. Wilson, Va., Army; 5: Paul S. Bay, Mo., hosp.; E.A. Verdery, Ga., hosp.; Arthur M. Webb, Tenn., Army; 6: Gerald Connor, Texas, Army; Harvey Joe Mills, Texas, Army; 7: Oscar Barrow, Va., Army; Max E. Dunks, Texas, Navy; Jerry W. Mahaffey, Va., hosp.; John S. Parker, Va., Army; Herbert B. Strange, S.C., inst.; 8: Ben W. Bledsoe, Ark., inst.; George L. Lewis Jr., Ga., Navy; Fred Allen Rothermel, Texas, Navy; Jack E. Sutherland, Fla., Army; 9: Jerry D. Autry, N.C., Army; Wm. E. Baldridge, Mo., hosp.; Donald R. Bickers, Ky., A.F.; Bryant R. Nobles, Fla., Navy; Theodore Rogers, Ohio, Navy; 10: Billy M. Hayes, Miss., Army; Charles D. McKnight, Tenn., hosp.; O'Day, Garry Lee Sr., Texas, A.F.; Hiram J. Williams, S.C., hosp.; James R. Williams, Miss., hosp.; 11: William D. Harbour, Miss., Army; Philip E. Jenkins, Va., Navy; Kemp Powers, Texas, V.A.; 12: Donald L. Davidson, Texas, Army; Donald Eugene Taylor, Mo., A.F.; Rodney E. Tuck, S.C., A.F.; 13: William F. Carpenter, Ala., hosp.; Watson O. Cottingham, La., hosp.; 14: Paul D. Robinson, Ala., Navy; 15: Frank B. Baggett, Fla., Navy; Jerry W. Black, Okla., Army; Willie F. Crow, Okla., V.A.; W.K. Sisk, Ky., inst.; 16: Leroy Downum, Texas, hosp.; Robert E. Maples, Okla., Navy; 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 S. Clemmens, Okla., hosp.; Adlai L. Lucas, S.C., inst.; Edwin J. Rowan III, S.C., Army; 19: Don Baxter Brown, N.C., Army; Kenneth B. Dial, Texas, hosp.; Jerrell L. McNutt, Mo., V.A.; William T. Wallace, S.C., A.F.; 20: Wade H. Houston, Minn., hosp.; 21: Warner Blackburn, Miss., Navy; 22: William E. Thompson, Va., V.A.; 23: Douglas H. Enterkin, Ariz., Army; William D. Martin, N.C., hosp.; Harold D. Roller, Ala., Army; 24: Jerry H. Holland, Ga., Army; John T. Holland, N.C., hosp.; 25: Alla W. Robertson, Texas, inst.; 26: Russell C. Harris, Fla., inst.; Charles D. Wilson, Fla., Navy; 27: Larry J. Austin, Va., inst.; George B. Barnett, Miss., A.F.; Clifford J. Hoelsma, Fla., ind.; Gene K. McIntosh, Ky., A.F.; Douglas E. Vaughn, Texas, inst.; Lemuel F. Wade, Tenn., hosp.; 28: Lewis A. Williams, Ill., inst.; 29: Major H. Phillips Jr., N.C., Army; Robert Alex Price, S.C., Navy; Wm. W. Taylor, Mo., hosp.; 30: Billy J. Price, Ga., Army; Norman G. Walker Jr., Miss., Army; 31: Dan C. Brancum, Calif., Navy; Clay L. Burns, Texas, hosp.; Lamar Pridden, N.C., Army.

JANUARY

1: Melvin J. Bradshaw, Va., inst.; Andrew A. Bratcher Jr., Texas, V.A.; William Counselman, Miss., inst.; Herman M. Kincaid, Texas, Army; William H. Mattox, S.C., A.F.; 2: Emmett Solomon, Texas, inst.; 3: Roy M. Mathis, S.C., Army; 4: Carl B. Case, Texas, hosp.; Arlo R. Gibson, Fla., Navy; Lawrence Ball Keith, N.C., Navy; 5: Michael D. Moore, Texas, Army; 6: Edward Carl Middleton, S.C., Navy; 7: Randolph D. Spear Jr., N.C., ind.; Wendell T. Wright, Va., Army; 8: John R. Hagan Jr., Ark., inst.; Ralph E. Meddock Jr., Ga., Army; Milton Lamar Trawick, Ala., Navy; Robert W. Trotter, Miss., hosp.; Vernon Wall, N.C., hosp.; 9: Leroy C. Bearce, Mo., hosp.; George M. Coaker, Ala., V.A.; William C. Day, Miss., hosp.; 10: James K. Denham, Texas, hosp.; 11: Jay D. Peterson, Fla., Navy; 12: James C. Brown, Ill., N.C., hosp.; Larry M. Connelly, S.C., hosp.; Harvey L. Lilly Jr., La., Navy; 13: Benny M. McCracken, Ark., inst.; John E. Rasberry, Ala., A.F.; 14: Otis Larry Andrews, Ga., inst.; Charles E. Burgess, Tenn., inst.; Ronald D. Herrin, Okla., hosp.; Joseph F. Hunt, Ky., inst.; Richard Mahler, N.Y., hosp.; 15: Ronald T. Constant, Texas, inst.; 16: Robert H. Adair, Tenn., Navy; George Edward Powers, Mont., Army; Kathleen Thom, Mo., hosp.; Milton O. Tyler, Texas, A.F.; Harold D. Wright, La., hosp.; 17: Chas. M. Covington, Ark., hosp.; William T. Flynt, Ark., hosp.; 18: Mark E. Fite, Ark., hosp.; Donald C. Hancock, Ga., hosp.; A. Durward Hazzard, Texas, inst.; James T. Maxwell, Texas, hosp.; 19: Graham Lee Hales, Miss., hosp.; 20: James A. Buckner, N.C., Army; Kenneth C. Spears, Ala., hosp.; 22: Newton Hardin, N.C., A.F.; Robert L. Jones, Tenn., hosp.; Hugh R. Kinsey, Fla., A.F.; David M. Park, Texas, A.F.; 23: William M. Stricklin, Mo., A.F.; Dewey D. Underwood, Texas, hosp.; Forrest Wessendorf, Mich., inst.; 24: Joe Donald Rubert, Texas, inst.; 25: James M. Briggs, N.C., hosp.; 26: William E. Albert, Fla., hosp.; Henry V. O'Bryant, Texas, inst.; 27: Willis L. Saunders, Okla., hosp.; 29: Arnold Holley, Texas, hosp.; John D. Singletary, N.C., A.F.; Dewie Williams, La., inst.; Donald Norris, Ga., hosp.; 31: Charles Campbell, Ga., hosp.; Edward McGregor, Tenn., hosp.; Frank Rice, La., A.F.

Missionary Appointments

(with places of service and birthdays)

SEPTEMBER

Missionaries: Stephen L. & Frances C. Baumgardner, 11-17, 6-20, Bay Lakes Assn., Minn.-Wis., Rural-Urban; George Jr. & Patricia Harbuck, 8-24, 6-18, Richmond, Va., Language; Caley Ray & Marie Nichols, 4-27, 10-25, Western Montana, RU; James &

Wanda Jean Royston, 3-1, 12-4, Charlotte, N.C., Christian Social Ministries, Carol Mercer & Virginia C. Whisler, 1-29, 7-26, Mendo-Lake Assn., Calif., RU Missionary Associates; Richard D. & Mary Anne Davis, 2-24, 1-20, Macon, Ga., Lang.; Steven A. & Kathleen Coates, 12-28, 11-7, Gila Bend, Ariz., Church Extension; Bettye Anne Lovelady, 1-31, Jackson, Miss., Black Church Relations; Michael H. & Carolyn R. Miller, 9-30, 12-3, Mankato, Miss., CE; Hugh J. & Patricia Ruth Morgan, 6-27, 3-17, Trinity Assn., Calif., RU; Lonnie & Belinda Riley, 9-12, 7-26, Columbus, Ohio, Evangelism; Reginald M. & Anna M. Robbins, 11-10, 8-31, Atlanta, Ga., CE; Thomas & Norma Faye Rushing, 11-13, 6-2, Talladega, Ala., Lang.; Rodney K. Smith, 2-1, Kalamazoo, Mich., CE; James E. & Maxine Willey, 8-22, 8-8, Baltimore, Md., Metro US-2; Elizabeth Greer, 12-15, Corvallis, Ore., Special Mission Ministries, Church Pastoral Assistance (Church Extension); William J. & Carol Anderson, Woonsocket, S.D.; Dennis L. & Peggy Rose Back, Franklin, Ohio; Jewel N. & Jane Bolin, Kingman, Ariz.; Clarence R. & Alena Brock, Fort Wayne, Ind.; W. Thomas & Rebecca Buchanan, Columbus, Ohio; Wallace W. & Lynda Buckner, San Francisco, Calif.; Rhett V. & E. Elaine Durfee, St. George, Utah; Larry C. Gibson Jr., Payson, Ill., C. Richmond & Carolyn G. Graham, Eau Claire, Wis.; Robert Lee & Bonnie Guillory, Burlingame, Calif.; Ronald E. & Linda Howard, Citrus Springs, Fla.; Charles W. Jr. & Joanne E. Johnson, Berea, Ohio; David A. & Carol Kaczmarek, Avon-Simsbury, Conn.; John W. Jr. & Linda Landrum, McArthur, Calif.; Charlie F. & Nancy L. Leffingwell, Madera, Calif.; D. Rick & E. Lynne Luster, Bend, Ore.; Billy R. & B. June McClellan, Clarinda, Iowa; Clifford & Millie McConnell, Anchorage, Alaska; John W. & Keyna McIlilton, Thorndale, Pa.; Roger H. & Karen Ann Marshall, Bolingbrook, Ill.; Kenneth W. & Rayna K. Mellon, Defiance, Ohio; Huron Alvin Jr. & Edna Louise Polnac, Meridian, Idaho; E.E. & Sandra Ratts, Decatur, Ill.; Joseph E. & Patricia A. Rhodes, San Diego, Calif.; Robert Lee & Fonda Stout, Gilman, Ill.; Jerry L. & Daphne D. Sturgill, Ottawa, Ill.; John A. & N. Joy Sylvester-Johnson, Jersey City, N.J.; Lewis W. & M. Catherine Terry, Chestnut, Conn.; Vernon D. & Clarice Vinyard, Modesto, Calif.; Lynne D. & Diane M. William, Riverside, Calif.; Charles D. & Elizabeth Williams, Toledo, Ohio; Mission Pastor Interns (CE): John R. & Cynthia R. Baker, Tunkhannock, Pa.; David S. & Cecilia Grossmann, Fort Collins, Colo.; Tony & Vickie L. Neal, Berthoud, Colo.; Larry Lee & Lynn D. Wartbaugh, Lancaster, Ohio. Language Pastoral Assistance: Jose & Elizabeth Garay, Cleveland, Ohio; Michael & Theda Toledo, Santa Fe, N.M.

LETTERS

Frightening decision

Sometimes one needs a certain occasion in order to write a letter which should have been written earlier. Almost every time I receive *MISSIONSUSA* I want to write.

Thank you very much especially for those articles on the general situation in the States. I have read them again and again. Some of the developments among the "evangelicals" seem to reach us likewise, aggressive ideologists. The conservative wave among German Christians is also very strong. In my country people are in fact very much afraid the new administration in the States is running a political style which is forgetting Europe totally.

There is a very strong movement called—Peace Movement. We are afraid that Europe and Germany especially is going to be the battlefield for the next war. The decision to build the neutron-bomb is frightening, because we believe this production will make a war more possible than ever.

Karl-Heinz Walter
Bremerhaven, Germany

Photographer commended

David Bell, the photographer from Berryville, Ark. snapped his way into my life ("Me-Oh-My-Oh Big Fun Down on the Bayou," Sept/Oct).

He not only made favorable impressions on me but he used his amiable personality well as he followed me for two and a half days. He enabled everyone to relax and join into the atmosphere of the moment. He is to be commended for his work.

I'd like to extend my appreciation for your interest in south Louisiana. Like David remarked, "This area is a niche cut out of the Bible Belt." I and many others are looking forward to this future emphasis in *MISSIONSUSA*.

Gerald A. Brignac
Pierre Part, La.

Help for young "preacher-boys"

The solution to the problem posed in "The Packed Pulpit" (Sept/Oct) would only become more political if the SBC developed a "system."

The real way to solve this problem is for pastors, Directors of Missions, and other denominational workers to take a personal interest in each young graduate.

Paul took a personal interest in Timothy and Titus, and shared his experience and wisdom with them.

My former pastor, the late Rev. Ralph D. Field, always displayed an eagerness to help his young "preacher-boys."

Many pastors now feel that they are too busy to become involved with helping young preachers find a place of service.

Churches in need of a pastor should be encouraged by a mature pastor who has a personal knowledge of the candidate and the church, to consider these eager, young preachers.

M.E. Shaw
Pelham, Ala.

No problem with giving

I fell in love with "Mister Hanna" (July/Aug) and learned a deeper appreciation for that part of our services.

The chaplain at St. Jude—my heart went out to him and his ministry there.

I praise God for allowing me to be a part of such as these. It is good to know that as our people give we become a part of the work we read about in the mission magazines.

The magazine as a whole blessed my heart. I passed it around to others and encouraged them to read about what we are doing and how we are to pray. If we would all take the time to read these articles we wouldn't have any problem with "giving."

LaWasson Pool
Ardmore, Okla.

Witness wherever sent

Thank you for the article "Out of state, out of mind?" (Mar/Apr) I hope many will realize God moves people from home towns for their own spiritual growth and for them to witness wherever God sends them.

The oldest excuse is "we never did it that way down south so I won't participate here."

We've lived in 5 states in 24 years and God has always sent us where we needed to grow and help others grow. God knows what he is doing.

The article is so true of people who probably weren't all that active in the home church.

My regrets are that my children have been in small youth groups and small church camps. I would like to be in a choir of over 15 people.

Mrs. John James
North Platte, Neb.

Kind words

Let me tell you how much I appreciate *MISSIONSUSA*. It is really a quality publication with superb, moving photography and good articles for people like myself who are in the ministry but not out at the edge of home missions.

Ronald L. Mallow
Rockville, Md.

• We continue to enjoy the magazine . . . congratulations on maintaining the quality through the years.

Lowell Lawson
Detroit, Mich.

• I really appreciate the good job that you and your staff do in giving Southern Baptists an excellent publication.

May God continue to bless you in your vital ministry for Him.

Jamie Jones
Fayetteville, Ark.

IN PASSING

By William G. Tanner



Confessions of a Christmas junkie

"I love Christmas," he said.

It was the day after Thanksgiving. From a gray sky, drizzly rain dampened the fallen leaves and turned pavements a slick black. We sat drinking coffee, waiting for our wives. They were shopping for gifts.

"I love just everything about Christmas," he continued, "giving and getting gifts, smelling food cooking—eating—picking out and decorating a tree. I love dropping a quarter into a Salvation Army kettle each time I pass, and hearing a 'Merry Christmas' from the bell-ringer."

"I even love Christmas crowds: I willingly walk into a mall during Christmas week."

"You are a glutton for punishment," I said.

"I love it," he said. "On days like today, the hustle and bustle, the feeling you get when you walk inside and your glasses fog up from the cold. Wandering down the aisles of the stores, looking for presents. It's all part of the Christmas spirit."

"It seems more and more commercialized to me," I said. "Today's Christmas spirit comes to about \$49.95 an ounce, without gift-wrapping."

"Now you're being cynical," he said.

"What about how everybody talks to you when you're standing in line. You know, things like, 'Terrible how prices have gone up.' 'Sure, but you're getting a bargain on that apple core.' I saw one down the way that was \$3.00 more."

"That for the kids? Where'd you find it? I'd like to get one for my son. He's been wanting a two-toned, battery-operated Battle-Star combat station and cosmic observatory."

"That sort of stuff. People are just more friendly."

At the counter, a man was arguing with the cashier about his food being cold. Two women at the next table, struggling with an Everest-like mountain of packages, complained about a rude salesclerk.

"I love Christmas, too," I confessed. "But sometimes I wonder if people forget what we're celebrating."

"Not me," he said. "I love Christmas at church, the greenery spread about, the carols we hear only once a year. Did I tell you about the services we have at church? We celebrate all week, with the climax a midnight Christmas Eve communion service. It's a beautiful occasion: I tell you, it has such meaning, to miss it makes my Christmas empty and incomplete."

"And what about Christmas Eve at home? We have egg nog and read the Nativity story, those are traditions in our family. Then on Christmas morning, I love watching the kids' faces. I especially love the clutter after all the presents have been opened and the stocking-goodies are scattered about. I've already been shopping for gifts. You wait long, everything's picked over. I got my little girl this really neat doll and a basketball. And my son I got this funny-named spaceship thing the kid down the street has . . ."

"But what about Jesus?" I said. "It's his birthday."

"Well, of course," he said.

"I mean," I said, "what have you gotten him?"

"I don't understand."

"I'm not sure I do either," I said. "It's just I have this odd feeling we get the day before the horse when we buy for everyone and then, as an afterthought, set aside what's left for Jesus."

He seemed perplexed.

He sipped his coffee, now getting cold, and stared past me, out the window. Christmas decorations danced red-and-yellow reflections in the wet parking lot. Long lines of cars inched by in the growing darkness.

"I'd hate to think Jesus had become an afterthought," he said finally.

"I didn't mean that exactly."

"I don't believe I've ever regretted one penny I've spent on Christmas. But I haven't spent very much on anyone except my family and close friends. I give to Lottie Moon." He paused. "I'd be embarrassed to tell you how little. And we bring canned goods for our church's baskets for the needy."

"Few of us do all we should."

"Few of us admit how much more we could do," he said.

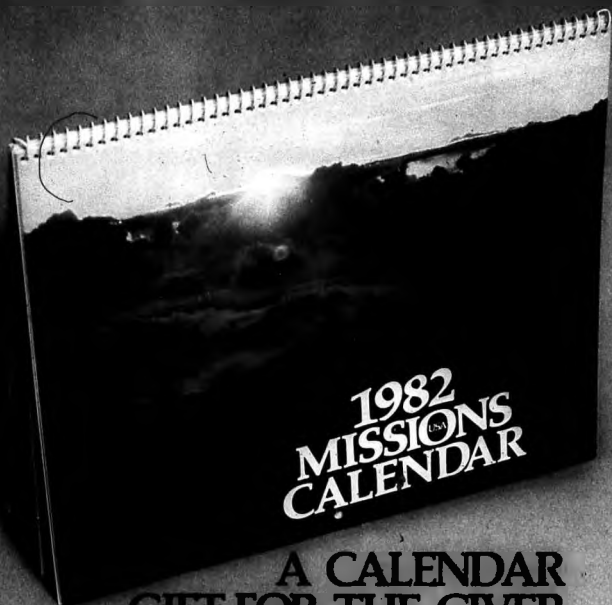
The coffee was cold. The waitress brought our check.

"A friend in North Carolina told me something that might interest you," I said. "He says between \$13 and \$15 billion was spent on Christmas last year. He estimates \$750 million of that was spent by Southern Baptists. If we could divert only 10 percent of our retail purchases to the Lottie Moon offering, we could more than double the amount we give to foreign missions each Christmas."

He hesitated. "You slide into these habits, you know. You go along, without thinking, until suddenly you're wrapped up in Christmas and never mindful of Jesus' birthday."

He smiled. "Maybe the question isn't if I have to give up everything I love about Christmas," he said, "but if my priorities are right, if my celebration is in perspective? Maybe the real question is, 'Do I love Jesus most?'"

"Maybe it is," I said. "Maybe it is." □



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MISSIONS

VOLUME 2 NUMBER 1

WINTER

HOME MISSIONS Notebook

A Woman of Vision

By Jacqueline Durham

Was Annie Armstrong a feminist? What would she be doing if she were living today rather than a century ago?

Interesting questions! Propel Annie Armstrong into the late 20th century with her quaint clothes, her quaint language and her missionary zeal, and it is easy to discount her by seeing her as a staid, pious matron dabbling in church.

To perceive her thusly, however, is to ignore a passionate and diligent woman who made tremendous strides forward for Southern Baptists at a time when women were allowed neither the secular vote nor the floor at the Southern Baptist Convention.

Uncannily, the causes which moved her are those that modern-day Christians claim as their own: ethnic groups, blacks, hunger, poverty, resettlement of refugees, prisoners, neglected or orphaned children.

While foreign missionary Lottie Moon is glorified by the aura of distance, Annie Armstrong's image is often dulled by the fact that she was the one (humdrum) who stayed at home.

Yet a leap backward in time reveals for a woman it was no small step from the security of Baltimore to the wilds of Appalachia and the untamed "Indian territory."

Imagine an Oklahoma with no freeways, no high-rise office buildings, no universities, no church spires topping expensive bastions of established religion.

Imagine a young woman and her tiny companion (Annie took along a chaperone, Mrs. Anna Schimp, on her travels to the South and West) visiting in dugouts and sleeping on dirt floors in small homes and churches.

Further imagine the precociousness of the vision that grew in that young Baltimore woman: to realize that the world was literally coming to the

United States through immigration; to perceive practically every major social concern of the next century, to project the power of combined offerings for missions and combined prayers for support and advancement; and to place her own self on the line time and time again to go out and explain her vision to people who often did not care nor want to understand.



Illustrations by Claude W. Stevens

To propel Annie Armstrong into today's world and to imagine a courage equal to hers is almost impossible, because we live in a world where women have freedom to travel alone, where women may speak in any forum and be taken seriously, where women may occupy decision-making positions in churches, business and government.

Annie Armstrong was energetic, restless, impatient and independent.

She was strong on human rights. She was inquisitive in her thinking, always reaching forward for answers.

The concerns which drove her went well beyond women's rights or workers' rights, or any rights, to the issue of human dignity. From the age of 20, when she made her own decision to become a Christian and a Baptist, she did everything she could to make the dignity of all people an established fact.

She lived in a relatively privileged setting, yet she went to prisons and orphanages and to poor areas not only to teach women practical skills, but also to teach them the dignity of giving.

She lived in a society where women graced the home, yet she moved out of that arena, traveling in one year almost 20,000 miles! She worked in an institutional church which did not allow women the floor, yet she led in establishing one of the strongest, most forceful organizations of women in the country—the Southern Baptist Woman's Missionary Union.

Neither the Lottie Moon offering nor Annie Armstrong offering would exist if it had not been for Annie Armstrong. She began the Christmas offering for foreign missionaries, and many years after she retired it was she who suggested that the offering be named for Lottie Moon.

A woman as forceful as Annie Armstrong, naturally, was criticized and sometimes misunderstood; but in the final analysis, she was appreciated for the long-range impact of her actions. Engraved on the tombstone of Annie Armstrong is the ostensibly simple epitaph: "She hath done what she could."

But there was nothing simple about her accomplishments. □

Durham, a freelance writer, authored *Miss Strong Arm*, a biography of Annie Armstrong.

Trend toward cities

Larry Rose, director of missions of Waco (Texas) Baptist Association, will head the new Center for Urban Church Studies.

The center, created through cooperative efforts of five SBC agencies (including the HMB) and six seminaries, will assist Southern Baptists in their efforts to witness more effectively in metropolitan areas worldwide.

Rose, in Waco since 1974, has been active in urban ministries for many years. (His work has been featured in *Home Missions* and in the 1980 home missions graded series study on the association.)

The Center for Urban Church Studies is a separate entity in denominational life; its creation results from SBC leaders observing global population trends that indicate by 2000 more than half the world's people will live in urban areas.

To understand these shifts in population, consider: less than 200 years ago, only 3% of the world's people lived in cities. Today some 40% are urbanites. At the beginning of the 20th century, only one city—London—had as many as five million people. Today, 26 cities are that size—or larger. And by 2000, some 60 will have populations of five million or more.

Baptist ministers in Iran

As a result of an invitation from the prime minister of Iran, two Southern Baptists spent Christmas in Tehran.

It was the third visit to Iran by Charles Kimball, a doctoral student in world religions and Islamic studies at Harvard University, and John Walsh, chaplain at Princeton University and a home missionary appointed by the HMB and the New York convention.

The pair went to Iran with U.S. State Department approval, but because of visa problems, arrived too late to participate in Christmas day services.

The Iran government apologized for issuing its invitation so late. Walsh and Kimball were the only two American ministers invited to Tehran for both Christmases.

In reporting the trip, William Tanner, HMB president, pointed out Kimball and Walsh had used no SBC/HMB money for their travel and that the trip, which was only for religious purposes, and for no political reasons whatsoever, had approval of the HMB and Baptist Convention of New York. Tanner added: "It is a compliment to Southern Baptists that these two young men were permitted to go into Iran to hold religious services [for the hostages]. We need to continue to pray for our hostages in Iran and for their families. We also need to pray for John Walsh and Charles Kimball."

In early January, as *Notebook* went to press, Kimball and Walsh were still in Iran and the hostages were still imprisoned, although the Iranian government seemed to be softening its position on release. *MissionsUSA* plans to interview Kimball and Walsh upon their return, and carry the results in the March-April issue.

1980 baptism statistics

Latest figures for Southern Baptist baptisms reveal good news: Baptisms are up 16.5% from 1978-79 church year—to more than 429,000 persons.

"This increase couldn't have happened without Bold Mission Thrust," says C.B. Hogue, HMB vice president for evangelism. Bold Mission Thrust (BMT) is the SBC's goal of presenting the gospel to every person in the United States (and world) by the year 2000.

HMB president, William G. Tanner agreed, claiming the baptism increase "verified the expanding cooperation among SBC agencies, growing out of Bold Mission Thrust."

"The increase indicates what can happen when we get serious about equipping Christians to reach others," Tanner said. "It tells us Bold Mission

Thrust is a challenging, workable approach to reaching America."

The 1979-80 totals follow a 9.7% increase in 1978-79, which was preceded by three years of declining totals. The gains were credited to more aggressive leadership in the states, a bolder witness by laypersons and a heavier denominational/local emphasis on evangelism.

Greatest increase came in the Northern Plains Convention which experienced a 45.7% baptism increase. New England Baptists had a 41% increase.

As joyful as are these statistics, Southern Baptists shouldn't rest, said Hogue. "Every person, every pastor, must think this is the year he or she must do best. We can't look to the future and forsake the present."

Hogue added, "We ride the crest when our euphoria over the success of the past glows in its brilliance; at that very point, we are in danger of falling into the waves with a resounding splash."

It would be "monstrous," Hogue said, "to bask in the thrill of our success and not capitalize on its workability."

The HMB has challenged state evangelism leaders to set goals of 10% increases in baptisms. If that happens, the number of baptisms will double, to about 840,000, by 1987. By 1989 it will almost triple, to about 1.2 million.

Yet Tanner warns Southern Baptists not to "bust too many buttons" in their pride of accomplishment. "The Lord is blessing us," he said. "These gains are not our doing, but his, through us."

Two-year commitment

Thirty-one young college graduates were appointed US-2 missionaries in 1980. They'll serve for two years in various home missions assignments across the United States.

Steve Spurlock of Port Charlotte, Fla., expressed the feelings of many

when he said, "There needs to be an open-arm extension of the church into the everyday lives of people. I have a desire to share with people outside the walls of the church and be involved with them." Spurlock serves as a mission pastor in Brookfield, Ohio.

For most US-2ers, the new assignments are also "an opportunity to serve, to grow, to change, to do a lot of things. It's an opportunity to make an everlasting impact on the lives of people," said Lynne Hinkelman, now a student worker at Ohio State University.

"Y'all come" is y'all gone

More than 35% of the people in the United States live in 22 major cities with more than one million population each, but only 12% of SBC church members and 9% of the churches are in these cities. Furthermore, 48% of the Southern Baptist church members now live in non-metropolitan areas, where 62% of the denomination's 35,000 churches are located.

If you figure these figures indicate Southern Baptists face trouble reaching the cities for Christ, you agree with William Tanner, president of the HMB. In a recent speech, Tanner said, "If we are serious about proclaiming the gospel to every person on earth by the year 2000, we have got to become convinced we must reach the cities."

To succeed, we'll have to do some things we've never done before, think some things we've never thought before, try some things we've never tried before, and even fail miserably in some things we've never failed in before."

Admitting that may be a progressive first step.

In other tongues

Beginning late this year, the Sunday School Board will produce language materials for the United States'

125,000 Laotians and 250,000 Vietnamese.

These make the second and third ventures into ethnic Sunday school materials for the SSB. It has produced Spanish-language programs for about three years.

The SSB's announcement was especially pleasing to the HMB's Language Missions Division, which had lobbied strongly for the move.

Home missionaries to Vietnamese and Laotian people will write the new materials.

"This is a historic occasion in Southern Baptist life because we are acknowledging that America is not a melting pot but a nation of many cultures," says Oscar Romo, director of language missions.

Romo points out the United States has people who speak at least 86 different languages and Southern Baptists worship in 77 languages each Sunday.

Korean will be the next language in which the SSB prepares materials, but no production date has been set.

Rain relief

Let the rain fall: Mt. Rainier Baptist Chapel is ready.

That's good news, since only a few months ago, the church's steel and wood construction materials lay on the ground, exposed to the elements. Reports in Baptist state papers of the church's plight brought a flood (par-

don the expression) of monetary and physical help. The building has been erected and attendance has grown from 40 to about 60.

Adding to outside donations, church women have sponsored garage sales and a home crafts bazaar. The men had a fish fry and the kids gathered recyclable materials. "It's been a real blessing all the way through," says one member.

Rather switch than fight?

Approximately 40% of American Protestants have joined denominations different from those of their youth, according to an HMB study.

Kirk Hadaway, HMB researcher, reports about 12% of Southern Baptists eventually switch denominations. Yet Southern Baptists and Lutherans are the most stable major denominations.

"Their health comes from holding their members and effectively incorporating the children of members," Hadaway notes. "Conservatives gain the most committed converts, retain the most committed members and lose those who are least likely to attend."

Another factor favoring SBC stability, Hadaway says, is the denomination's diversity. Southern Baptists unhappy with the economic/social/theological position of one congregation can often find an alternative SBC church nearby, and thereby continue to fit into the denomination.

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HOME MISSIONS NOTEBOOK is published quarterly by the Home Mission Board, SBC, 1350 Spring St. NW, Atlanta, Ga. 30367. It is sent free to all subscribers of *MissionsUSA*. Individual subscriptions: \$1.00 a year. Changes of address, renewals and new subscriptions should have zip code number. Address correspondence to Circulation Department, HOME MISSIONS NOTEBOOK, 1350 Spring St. NW, Atlanta, Ga. 30367. Change of address: Give old and new address. Second class postage paid Atlanta, Ga., and additional mailing offices. Copyright © 1981 Home Mission Board, SBC.

NEWS

(Continued)

See you at the fair?

If you attend the 1982 World's Fair in Knoxville, Tenn., drop by the Baptist exhibit sponsored by the HMB, Tennessee Baptist Convention and Knox County Baptist Association.

Plans are incomplete for the "spiritual energy pavilion" Baptists will sponsor, but \$45,000 has been allocated for it by the HMB directors, with another \$45,000 pledged for later.

In urging the project, HMB president Tanner pointed out that Southern Baptists need a ministry/witness to the 12,22 million people who will attend the fair.

Such projects are a growing part of the HMB's involvement in BMT, strategists indicate, since reaching every person in the United States by the year 2000 will require bold and unusual witnessing.

Biggest budget yet

The 1981 HMB budget of \$36.6 million is the largest ever by this agency. It represents an increase of 132% above the 1971 budget and it raises the 1980 budget by 7.9%.

The hot-cold threats of inflation/recession continue to worry HMB budget planners. Yet most, reflecting the 1980 record Annie Armstrong offering and its \$17.25 million goal this year, are optimistic about Southern Baptist giving patterns.

HMB president Tanner pointed to the "many out-of-work Baptists in Michigan [hard hit by auto-industry layoffs] who have maintained their high levels of stewardship" as evidence of Southern Baptists' continued concern about missions and "winning our nation to Christ."

"This proves our people's deep, rock-ribbed commitment to see that our land and our world are transformed," Tanner said.

But, he said, "the indicators of both good and evil are shouting at us. One is challenging, the other is warning. Both are giving us the same message:

'Whatever you Southern Baptists plan to do to evangelize America, you had better do it now.'

Major budget allocations include \$27.59 million for missions and \$2.62 million for evangelism. The difference here is between direct and indirect evangelism efforts.

The missions figure represents money for persons working directly in evangelism through such avenues as church extension, interfaith witness, language missions and Christian social ministries.

The evangelism amount deals with moneys used primarily in indirect evangelism, such as efforts to help train local church people to witness better.

Other budget allocations include \$1.34 million for general administration and special projects, \$650,000 for planning and research and \$4.4 million for support services, which includes such diverse things as insurance benefits and this magazine you're reading.

New staffers/consultants added

Four new workers have joined the HMB.

In September, Robert Wesley Duvall, a chaplain at Mayo Clinic in Rochester, Minn., was named director of hospital and business/industrial chaplaincy.

He'll be responsible for seeing that Southern Baptist ministers are brought into contact with chaplaincy opportunities.

He also will assist churches, associations and state conventions in providing spiritual ministry to hospital staffs, patients and families of patients as well as employers and employees in business and industry.

Also in September, Randy Cash, home missionary to the deaf in Oklahoma, was named refugee resettlement coordinator. Cash will work to make Southern Baptists aware of the

worldwide refugee situation, including their responsibilities in sponsorship.

In December, Nathan Porter, an Arkadelphia, Ark., pastor and former HMB staffer in evangelism, was appointed consultant for domestic hunger and disaster relief.

Porter will coordinate SBC efforts in hunger and disaster relief in the United States.

"If the statistics are correct, 20 million people in the United States are hungry," said Paul Adkins, director of Christian social ministries. "The largest non-Catholic denomination needs someone who can give full time to discovering who these people are, where they are, why they are hungry and what Southern Baptists can do to alleviate their suffering."

Also appointed in December was George W. Bullard Jr. as consultant for metropolitan missions. Bullard, director of Christian social ministries for Mecklenburg (N.C.) Baptist Association, will be responsible for helping Baptists in cities develop strategies.

Historic site/library

The birthplace and childhood homesite of pioneer Baptist missionary Luther Rice is being turned into a missions library/resource center by the Home Mission Board.

The 1910-vintage house has been restored and decorated in the style of the Federal Period, when Rice lived.

A barn and workshop will also be refurbished. The barn will house seminary extension courses and a library.

The home will be "a center much like any historic site, but with a Christian witness," says Wendell Belew of the HMB, chairman of the restoration committee. "We plan to have displays showing not only elements of Rice's life and work, but what Southern Baptists are doing today in missions around the world."

The project uses no HMB funds. Donations are therefore needed. Your help will be appreciated.

Missions force, budget up

For the first time, the number of home missionaries has passed 3,000.

"In 1980 we processed far more new missionaries than ever before," according to Warren Woolf, HMB personnel director.

Many of these were appointed at the fall and winter meetings of the directors of the Home Mission Board.

In the past four months, more than 200 persons have been named home missionaries, including 76 missionaries and missionary associates, 110 recipients of church or language pastoral aid, and 16 mission pastor interns.

Seven of those appointed were former foreign missionaries.

"Their appointment," said William G. Tanner, HMB president, "emphasizes the reciprocal nature of mission personnel today and underscores Southern Baptists' world mission efforts."

42 years is a long short time

By Gerald Palmer

Vice President, Missions Section

For the past 42 years, Loyd Corder has been part of home missions.

That's an impressive record. But Loyd Corder's impact upon home missions strategy, and upon the lives of home missions workers, is even more impressive.

Loyd and Trudy, his wife, began as missionaries to the Mexicans. He pastored two mission churches in Brownwood, Texas, while attending Howard Payne College.

He set a pattern for missions in the cities while serving as superintendent of city missions in Houston.

While attending Southwestern seminary, he served as superintendent of Spanish missions in the Southwest for the Home Mission Board.

In 1950, Loyd came to Atlanta. As

leader in HMB direct missions, he worked with mission centers, week-day ministries and language missions. Later this became the Language Missions Department.

Loyd consequently led in developing Spanish missions and language missions during the era of great expansion following World War II. He saw language missions work move from the Southwest into the entire nation and Puerto Rico, and the number of ethnic groups grow from only a few to several dozen.

Foreseeing changes in ethnic responsibility, he began to place ethnic missions work in the hands of ethnic people themselves.

From 1971 to 1978 Loyd served as director of the Associational Missions Division. He led during a crucial era of transition and redefinition of the association in Southern Baptist life.

Loyd's description of the association as "churches in fellowship . . . on mission . . . in their setting" is still our most accurate and succinct statement of the role of the association.

For the past two years, Loyd has worked to correlate the relationship of the HMB's Missions Section with associational and church missions committees.

He also has helped the HMB establish closer ties with its retired missionaries, many of whom Loyd has come to know over the years.

Loyd officially retires in March. His last three months are being spent as a special consultant to the Foreign Mission Board for associational missions in the Caribbean and Middle America.

So they have been active and significant years. And through it all, perhaps Loyd's most lasting achievements have been his involvement in missions, his personal care for the missionaries and their families, his supreme commitment to Christ and his church.

The literally thousands of home missions workers who know Loyd I'm sure join me in saying, "Thank you, Loyd." □

NEW YEAR'S RESOLUTIONS?

Words to remember

In our never ceasing effort to bring you the very best in sermon anecdotes and unclassified trivia, we offer from two notable philosophers several suggestions on living.

First, from one of the world's great baseball pitchers, are Satchel Paige's "six secrets on how to stay young":

1. Avoid fried meats which angry up the blood.

2. If your stomach disputes you, lie down and pacify it with cool thoughts.

3. Keep the juries flowing by jangling around gently as you move.

4. Go very lightly on the rice such as carrying on in society. The social ramble ain't restful.

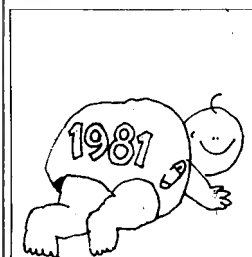
5. Avoid running at all times.

6. Don't look back. Something might be gaining on you.

The other advice is from Paul Crume, until his death a leading Dallas newspaper columnist:

The best a man can do in this life is keep his mouth shut and his hand on his money pocket. Avoid such words as no, never, only and greatest. Clam up in the presence of elephants, whales and other stimulants of immoderate expression.

Do honest work—and learn to dodge. □



FOOD FOR THOUGHT

No matter if they starve, you've got to have rules and red tape. . .

Unfortunately in these United States, it's not always easy to feed the hungry.

Plans to feed hundreds of Haitian refugees, for example, have been hindered by Miami Health Department regulations.

In November, a crew from Horse-shoe Drive Baptist Church of Alexandria, La., arrived in Miami in a converted tractor-trailer rig used to serve people in disasters.

The crew—Cal Jones, Paul Carroll and Clarence Filipi—spent five days preparing the rig on the grounds of French-Speaking Baptist Church, one of the largest Haitian congregations in the city.

Miami Baptists had checked with the Health Department before the rig arrived. No problems were foreseen. So much for the Health Department's foreser.

Milton Leach, Southern Baptist director of refugee relief and resettlement in Miami, reports the rig didn't fit the category anticipated. Health officials ruled no operation until the rig was hooked to a permanent water system, rather than the unit's self-contained one. Also needed was a separate sewerage system.

Faced with those expenses, Leach and Miami Baptists regrouped.

Plans are now under way to feed Haitians at three Haitian churches. Food has been donated by Food for the Hungry, a non-profit hunger relief organization. Other operational funds come from the HMB's hunger relief moneys.

The Health Department's intractable stand may have accomplished one thing, concludes Leach. If the men from Louisiana hadn't come, and had the regulations problem, "I don't think our Haitian churches would have dared try it on their own."

"Now they're enthusiastic and committed to do the best they can. I think it was all a part of God's plan."

That's probably a healthier way of looking at the Health Department. . .

"We and our country create one another. Our land passes in and out of our bodies just as our bodies pass in and out of our land. . . . Our culture and our place are images of each other and inseparable from each other, and so neither can be better than the other."

Wendell Berry
"The Unsettling of America:
Culture and Agriculture"

As America moves into the 1980s, there's a growing awareness that American farmland constitutes a resource of great national and international significance.

What is not so obvious, perhaps, is that the vast plains and enormous open fields are not so vast or enormous as they once were. And that they are losing ground, literally, almost daily.

We hate to bog down in statistics, but a few may help you better understand the dilemma we face:

(1) In the U.S. are 2,262,683 million acres of land.

(2) Of these, 750,720 are federally owned.

(3) 1,358,890 million acres (not federally owned) are available for agriculture.

(4) But only 344,540 million of those are considered prime farmland—about 25 percent.

(5) And only 230,011 million acres are under cultivation.

If you've waded through that, you are probably thinking we have about 114,000 million acres of prime farmland in reserve. Maybe. But between 1967 and 1977 we lost some 30,840 million farmland acres—to urban sprawl, highways, water resources, erosion.

And each day we pave over four square miles of good farmland—for housing, roads or shopping centers.

The question now facing us is, simply, can we afford to continue losing prime farmland at this rate?

We at the HMB are concerned

about this, for—among other reasons—our Rural-Urban Missions Department has close ties with rural churches and rural people; it works with the Soil Conservation League and others emphasizing development of a sensible, biblical land-use policy that recognizes worldwide responsibility for U.S.-grown foodstuffs.

MissionsUSA plans a couple of feature articles on the subject in 1981. We'll be asking some questions you might consider:

What are the Christian implications of using food as a basic export item? As a tool of foreign policy? What are the religious perspectives on converting prime farmland to other uses, such as for energy (a hydroelectric dam) or shopping centers? What are the biblical issues in throwing people off their land, as is done by some agribusiness and many government agricultural policies?

Old questions for many

You've already shown through your responses to world/domestic hunger that you are concerned about issues relating to feeding and caring for the globe's needy.

Especially effective have been the efforts of Southern Baptists in South Carolina and North Carolina.

In the fall, North Carolina hosted an important, probing conference on lifestyles for Christians. The seriousness of the issue was brought home to many by the disturbing question: "If you were witnessing your faith to a Third-World person, could you justify your lifestyle in light of the teachings of Jesus Christ?"

South Carolina Baptists, meanwhile, have parlayed a simple idea into simply extraordinary giving habits. Into small plastic rice bowls, in 1980 the state's Baptists placed \$1 million in world/domestic hunger gifts, jumping from the \$200,000 given in 1979.

The idea for the rice bowls came from Alastair Walker, past president of the convention and pastor of First

church, Spartanburg.

Each church family is given a rice bowl. All are encouraged to place into the bowl the money saved by miss-a-meal and meatless meal emphases in the home.

The bowls are collected several times a year.

With little or no publicity, the rice-bowl idea has moved to some 22 other states.

Perhaps your church is interested in trying the rice bowls? Minimum order is 50 bowls and you can order only in lots of 50. The cost is \$20 (postpaid) for 50 bowls. Do not attempt to order in quantities less than 50 or other than multiples of 50 (i.e., you can order 50, 100 or 150, but not 75 or 92 or 143, etc.) Send checks or money orders to MissionsUSA, 1350 Spring Street, N.W., Atlanta, GA 30367.

FMB responds: "home" missions funds for hunger

South Carolina Southern Baptists have elected to split their hunger gifts three ways: 80 percent to foreign missions; 15 percent to home missions; and 5 percent to South Carolina missions.

The local/national/international division emphasizes the interrelatedness of giving to remedy hunger needs. The Home Mission Board, with appointment of hunger consultant Nathan Porter, is just beginning domestic hunger relief programs.

Among first recipients were Haitian refugees in Miami.

Other projects will follow, including some designed to attack the root causes of worldwide hunger.

The Foreign Mission Board, with more long-term involvement in hunger problems, has a number of programs already under way. Because it is, in effect, "home" missions money being used in these efforts, we thought our readers might appreciate a report of ways their money is being spent.

Leland Webb, editor of the FMB's Commission, provides this overview of current world hunger work:

A "total impact" project in the Sandwabo area of Upper Volta, one of the most extensive hunger relief programs undertaken by the Southern Baptist Foreign Mission Board, is taking shape.

Baptists of Tennessee have committed to the three-year project \$500,000 and some 150 volunteers, including doctors, nurses, agriculturists, agronomists, carpenters, literacy workers and soil conservationists. Among the first volunteers will be builders to construct living quarters for later volunteers.

The development plan will include water resources, agriculture, education, health, environment and evangelism.

"It is more than feeding the hungry," says John R. Mills, FMB area director for West Africa. "Relief efforts will be centered in missions."

Each volunteer who goes to Upper Volta will devote time to evangelism. Preachers will lead evangelistic services, but other volunteers will visit, witness in the marketplace and in regular church services.

All project plans call for the use of missionaries, extended and short-term volunteers and people of Upper Volta themselves. Local people must accept each phase, and they are asked to pledge both financial support and labor. Overall design for the project was developed by missionary Norman L. Coad.

In April 1980, the Foreign Mission Board appropriated \$35,000 for two deep-drilled wells and in June voted another \$432,900 to buy supplies to begin the project.

The agricultural phase will include breeding programs to improve local livestock, soil erosion control, reforestation and grain storage.

Also planned are literacy work, new primary schools and several health projects. Missionaries already operate a feeding program for young children that provides food and teaches mothers how best to use it.

Latrines, inoculation, a field

laboratory and a pharmacy are other projects proposed to combat disease. Windmills will provide electricity in selected villages.

Upper Volta has suffered repeatedly from drought. In 1978 Southern Baptists distributed 6,100 metric tons of grain to about 420,000 people.

Churches in the area were started as a result of earlier relief efforts.

Hunger forum

Representatives from Southern Baptist agencies and from groups that have sprung from a grassroots concern about hunger took part in a forum on world hunger at the Foreign Mission Board offices in Richmond this fall.

"We met to sensitize each other, to uncover duplication of efforts and to explore how different approaches complement each other," explained William R. O'Brien, FMB executive vice president.

Planning for relief ministries by the board must be limited, John R. Cheyne, Foreign Mission Board consultant for relief ministries, told the forum, because the amount of hunger funds cannot be anticipated from year to year.

By the end of September, donations from Southern Baptists for world hunger and disaster relief were almost double those for the same period in 1979. Total receipts during 1980 may top \$5 million, compared to \$3,086,104 in 1979.

Long-term approaches

Recent Foreign Mission Board appropriations for drought-stricken areas of Kenya and Peru will be used for seed, fertilizers and irrigation projects. These, enabling people to provide their own food, illustrate one aspect of relief ministries.

"Programs and projects," states John R. Cheyne, "are designed not only to deal with acute crisis but also emphasize long-range holistic projects

FOOD FOR THOUGHT
(Continued)



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While the Bully & Friends (younger children) from BBS...\$7.75
Brochures/Posters
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Who Cares, God (teaching picture) 523-60F...Free
Audiovisuals
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The Association: Churches on Mission (adults, 80-frame filmstrip) 522-66P...\$1.00
Running Shoes and Big City Blues (youth, 124-fr. filmstrip) 522-64P...\$1.00
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North Central States: Faces, Places and You (youth, 81-fr. filmstrip) 522-59P...\$1.50
A Fun Place to Live: North Central States (older children, 45-fr. filmstrip) 522-60P...\$1.00

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California Journey (adults) 523-54F...Free
Hunk! Here Comes the Church (younger children) 523-52F...Free
The Very Best Plan (older children) 523-53F...Free
Annie Herald of Home Missions by Eva Brown Lloyd (play) from BBS...\$1.25
The Foundation of Missions by M. Thomas Starks from BBS...\$1.95
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Home Missions Notebook (quarterly newsletter)...one year \$1.20
Annie, C.P. and Me 521-43F...Free
Bold Mission Thrust 301-43F...Free
Bold Mission Thrust Resources 521-29F...Free
Bold Mission Update (film description) 522-43F...Free
Audiovisuals Order Blank 522-07F...Free
The Faces of Man (5 posters) 523-42P...\$5.00
Free Literature Order Blank 521-43F...Free
Home Mission Board Highlights 1980-520-01F...Free
Home Missions Map 521-06P...Free
Home Missions Since 1845 521-04F...Free
Missions Ministries Division 360-01F...Free
New Frontiers (display) 520-01P...\$16.50
Northwest Faces, Places (16 photos, map) 521-06P...\$5.90
Personnel Directory 521-08F...Free
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There Is a Stirring in Our Land 521-35F...Free
Update '80 (magazine) 800-03F...Free
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Come See This Land (20-min. movie, 1980) loaned by HMB and state missions directors, purchased from HMB...\$150.00
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Home Missions and Bold Mission Thrust (101-fr. filmstrip) 522-14P...\$1.00
Home Missions Map (5 slides) 522-16P...\$1.00
The Life of Annie Armstrong (52-fr. filmstrip) from BBS...\$15.00
Come Go with Me and See This Land (80 slides) 522-72P...\$10.00
Missions in California (30-min. video cassette) 522-42P...\$35.00
Missionscope (60-min., quarterly, audio cassette tapes) 522-49P...annually \$11.00
The Mustard Seed (23-min. movie) rented from Baptist Film Centers...\$13.00
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1/2" U-Matic 522-67P...\$39.00
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Volunteer Chaplaincy Opportunities 320-07F.....Free
Volunteer Chaplaincy: Police and Sheriff Departments 320-08F.....Free
Volunteer Chaplaincy: Motels and Hotels 320-12F.....Free
Volunteer Chaplaincy: Fire Departments 320-13F.....Free
Volunteer Chaplaincy: Mental Retardation 320-14F.....Free

Audiotape

Hey Chaplain (12-min. movie) loaned by HMB Chaplaincy Div. Free

CHRISTIAN SOCIAL MINISTRIES

Books

Love with No Strings (photo-book) from HMB/BBS.....\$6.95

A Migrant with Hope by Elizabeth Newby.....\$5.50

Brochures/Magazines

Church Community Weekday Ministries 361-01F.....Free

Christian Social Ministries 361-06F.....Free

Literacy Missions 361-07F.....Free

Destroy Your Family, I Can't (alcoholism) 361-09F.....Free

Blind Ministry 361-15F.....Free

Aging (Senior Impact Handbook on Aging and Senior Adult Ministries) by Tom E. Prevost 361-01P.....\$1.75

Volunteers in Christian Social Ministries by Edward B. Freeman Jr. and Judith E. Freeman 361-02P.....\$1.50

Handbook for Literacy Missions 361-05P.....\$1.75

Audiotape

Christian Social Ministries Overview (83-frame filmstrip with cassette) 361-07P.....\$8.50

Ministries with Older Persons (93-frame filmstrip) 361-03P.....\$7.50

Sounds of American English (60-min. cassette) 361-04P.....\$2.00

CHURCH EXTENSION

Books

Seven Beginnings (photo-book) from HMB/BBS.....\$5.95

The Birth of Churches compiled by Talmadge R. Amberson (1980) from BBS.....\$5.95

Church Missions Committee Manual from BBS.....\$2.95

How Churches Grow in an Urban World by Francis M. DuBose (1980) from BBS.....\$5.95

How Much a Debtor by Robert H. Kilgore from BBS.....\$2.50

Planting New Churches by Jack Redford from BBS.....\$5.95

Brochures

Church Extension Planbook (magazine) 370-03F.....Free

Church Extension in Apartments 370-02F.....Free

Cultivative Community Events 370-05F.....Free

Guide for Planting New Churches (magazine) 370-06F.....Free

Home Fellowship Mission 370-07F.....Free

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Mission Fellowships 370-09F.....Free

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The Bi-vocational Minister as a Church Planter 370-32F.....Free

Preaching Points 370-33F.....Free

Church Planting: 5 Steps in Starting Churches 370-40F.....Free

Mission Fellowship Thrust 370-43F.....Free

Audiotape

Churches and How They Grow (68-fr. filmstrip) from BBS.....\$12.00

Let's Talk about New Churches (48-min. movie) loaned by HMB Church Extension Div. on short-term basis.....Free

Planned Parenthood for Churches (22-min. movie) loaned by HMB Church Extension Div. or state missions offices; or purchased from HMB Church Extension Div.....\$125.00

EVANGELISM

Books

More Than Just Talk (photo-book) from HMB/BBS.....\$6.95

The Evangelistic Church by John Havlik from BBS.....\$1.85

I Want My Church to Grow by C.B. Hogue from BBS.....\$6.50

The Invincible Cross by Frank Crumpler from BBS.....\$4.95

Making Friends for Christ by Wayne McDill from BBS.....\$3.50

Old Wine in New Bottles by John Havlik from BBS.....\$1.95

People-Centered Evangelism by John Havlik from BBS.....\$1.75

Where in the World Is Jesus Christ? by John Havlik from BBS.....\$3.95

You Can Be Born Again by John Havlik from BBS.....\$1.95

Brochures/Booklets

You Are a Baptist: Why Not Belong? 201-02F.....Free

A Word of Help for the Unsaved 201-03F.....Free

Christ, the Only Hope 201-04F.....Free

My Favorite Sin 201-05F.....Free

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Revival Preparation Seminar Notebook 211-03P.....\$5.00

Area Crusade Preparation Guidebook 211-05P.....\$1.00

Area Crusade Preparation Guidebook, No. 2 211-06P.....\$1.00

Area Crusade: An Introduction 211-09F.....Free

Real Life 212-08P.....\$.10

Evangelistic Bible Studies, Series 1 (10 leaflets) 212-11P.....\$.49

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N.E.S.T. Flyer 222-10F.....Free

Creative Christian Concepts and Concerns 222-01P.....\$5.00

National Evangelism Training Center 223-01F.....Free

An Invitation to Grow 223-07F.....Free

Correspondence Bible Course (leaflet) 223-05F.....Free

Audiotape

TELL Lifestyle Kit (14 film-tape cartridges) 212-20P

from HMB Personal Evangelism Department.....\$494.00

Projector separately.....\$400.00

A Disturbing Silence (28½-minute movie) rented from HMB Personal Evangelism Department.....\$15.00

Media Evangelism Through Worship Service Telecasting (37 min. ¾" video cassette) from HMB Mass Evan. Dept.....\$25.00

Media Evangelism Through Television Specials (23-minute ¾" video cassette) from HMB Mass Evan. Dept.....\$25.00

Sharing the Glory (30-minute movie) rented from Baptist Film Centers.....\$25.00

Lay Evangelism Schools

Teacher's Manual/Lay Evangelism School 212-04P.....\$5.00

Church Manual/Lay Evangelism School from BBS.....\$5.00

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Information Packet/Lay Evangelism School from BBS.....	\$1.00
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WOW Go Guide 212-05P.....	\$1.00
WOW Preparation Guide 212-06P.....	\$1.00
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Journal into Lifestyle Evangelism and Ministry 222-08F.....	Free
Itinerary for the Journey into Lifestyle Evangelism and Ministry 222-03P.....	\$1.95
Journey Packet (3 booklets and other materials) 222-02P.....	\$6.95

INTERFAITH WITNESS

Books

Your God, My God (photo-book) from HMB/BBS.....	\$6.95
Interfaith Witness by M. Thomas Starkes from BBS.....	\$1.95
Confronting Popular Cults by M. Thomas Starkes from BBS.....	\$2.75
The Christian Confronting the Cults 363-09P.....	single copy \$1.00
363-10P.....	5 copies \$3.60
The Christian Confronting the Cults: a Church Training Equipment Center Module (cassette tapes, posters, study guide, includes booklet 363-09P) from BBS.....	\$22.95

Brochures

Interfaith Witness: Alive in Acts	363-02P		\$.25
Armageddon's Army: the Jehovah's Witnesses	363-01P		Free
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A Baptist View of Churches in Roman Catholicism	363-03F		Free
Interfaith Prayer and Bible Study	363-05F		Free
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The Orthodox Among Us	363-07F		Free
Saints and the Baptist Witness	363-08F		Free
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A Greeting Card With Bible Verses	363-13F		Free
Factors in Effective Interfaith Witness	363-14F		Free
Jewish Fellowship Kit	363-15F		 (1 per request)
The Unification Church of Sun Myung Moon	363-16F		Free
How to Claim Your Privileges as a Christian	363-22F		Free
Moon From Christians	363-23F		Free
The World of Tomorrow: The Church of God	363-24F		Free
Response to Moores	363-25F		Free
Brief Introduction to Buddhism and the Christian Witness	363-26F		Free

Audiovisuals

Small Religious Groups in America (52-frame filmstrip)	
from BBS.....	\$11.00
Old Religions in a New World by M. Thomas Starks (3	
audio cassettes) 363-05P.....	\$4.50
From Moon to Christ by Chris Elkins (audio cassette) 363-08P.....	\$2.00
Interfaith Witness (20 slides and script) 522-10P.....	\$3.00

LANGUAGE MISSIONS

Books

American Montage (photo-book) from HMB/BBS.....	\$6.95
A Handbook for Religious-Interpreters for the Deaf by Carter Bearden 350-01P.....	\$1.50
Manual for Work with the Deaf by George B. Joslin 350-02F (2 copy limit).....	Free
Manual of Religious Signs by Carter Bearden and Jerry Potter 350-02P.....	\$3.95

Brochures

The Language of Signs	350-01F	Free
The Ministry of Baptists to the Deaf	350-03F	Free
Baptist Missions Among Alaska's Aleuts, Eskimos,		Free
Indians	350-04F	Free
Baptists and European Language-Culture Groups	350-05F	Free
Baptists and Hispanic Americans	350-06F	Free
Immigration and Refugee Service	350-07F	Free
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Today's American Indians	350-11F	Free
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Internationals	350-12F	Free
What Is Language Missions?	350-14F	Free
Guide for Establishing Ethnic Congregations	350-33F	Free

Audiovisuals

Ministry to Deaf Persons (52-frame filmstrip) from BBS	\$15.00
Arabs in America (51-frame filmstrip) from BBS	\$12.00
Europeans (20 slides and script) 522-07P	\$3.00
Hispanic Americans (20 slides and script) 522-08P	\$3.00
Indians (20 slides and script) 522-09P	\$3.00
Oriental (20 slides and script) 522-13P	\$3.00

SPECIAL MISSION MINISTRIES AND MSC VOLUNTEERS

Books

And a Cast of Thousands (photo-book) from HMB/BBS..... \$6.95
 Helpers with Hammers by Frances Carter Andrews 523-49F.. Free
 The Leaven and the Salt by M. Wendell Belew 523-46F..... Free
 Resort Missions Manual 364-24F..... Free

Brochures

An Act of Love (brochure describing movie)	501-01F	Free
Campers on Mission	364-01F	Free
Christian Service Corps	364-02F	Free
Mission Service Corps	501-02F	Free
Souvenirs	364-05F	Free
Special Mission Ministries	364-32F	Free
Special Projects Other Than Summer (SPOTS)	364-28F	Free
Student Summer Missions	364-06F	Free
Volunteers in Mission (VIM)	501-04F	Free
Volunteers in Mission Application Form	501-03F	Free
Mission Service Corps Application	501-05F	Free
I Want to Serve (raising support for MSC)	501-07F	Free
Mission Service Corps Orientation	501-12F	Free

Audiovisuals

An Act of Love (10-minute movie) loaned by state convention offices; or rented from Baptist Film Centers	\$7.50
Cargoes on Mission (52-frame filmstrip) from BBS	\$12.00
A Gift of the Lord (10-minute movie) loaned by state convention offices; or rented from Baptist Film Centers	\$7.50
Laypersons on Mission (84-fr. filmstrip) 522-40P	\$3.00
Mission Service Corps: Volunteers on Mission (84-fr. filmstrip) 501-31P	\$4.00
Ready to Go: Mission Youth Groups (52-fr. filmstrip) from BBS	\$12.00
Resort Missions (52-fr. filmstrip) from BBS	\$12.00
Seasiders (52-frame filmstrip) from BBS	\$11.00
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TRENDS

deaths will continue to increase population, however, until about 2020, when the lowered birthrate will begin actually to decrease population.

'60s Impact

Studies reveal college students of the late 1960s have retained their liberal views; they are "more liberal" than earlier or later generations. Persons not attending college consistently become more conservative with each passing generation.

Sunday isn't sunny

The loneliest day of the week is Sunday; the loneliest Sundays come in winter, the loneliest season. And the loneliest people are divorcees and teenagers (on winter Sundays).

Increases get watered down

In 1979, Americans contributed more than \$20 billion to religious causes, institutions and agencies. That's about half of all giving to charity by Americans.

Analysts believe the figure will rise again in 1980, as it has every year since 1955 (and perhaps earlier—our statistics go back only 25 years), when gifts totaled \$3.33 billion.

Southern Baptists have been among the joyful recipients of this largesse.

Gifts to the Cooperative Program have grown by approximately the same 500% as U.S. giving in general, while gifts to the Annie Armstrong Easter Offering have grown by more than 550%, from \$1.25 million in 1955 to \$14.17 million in 1979.

Yet it often seems we're all barely making ends meet.

Is inflation really the culprit? Some statistics from church planner Lyle Schaller indicate yes. Schaller says the congregation which had a budget of \$29,400 in 1957 needed \$44,000 in 1972 and today, eight

measly years later, needs \$90,400 to perform the same services!

Put another way, it took 15 years for the amount needed to grow 50% (roughly) to the 1972 figure. In the next seven years, the amount needed to run a church grew by 100%.

And watch out. By 1987, the amount needed will be \$160,000.

1980 census data trickles in

Weeding through latest projections, we discover:

Median age now 30 years, up 2 years from 1970 . . . rise strongly influenced by 14% drop in children under 14 and 24% increase in over 65 population . . . women delaying marriage, with nearly half the 20-24-year-olds never married . . . divorced-to-married ratio doubled to 92 per 1,000 . . . number of unmarries living together also doubled between 1970 and 1980, to 1.3 million.

One-fourth of all households now classified as "non-family," with 9 of 10 of these being households of just one person.

Ninety-one percent of children in one-parent families live with their mother . . . '70 to '80, mother-child families grew by 81%; about one-fifth of all children under 18 now live with only one parent, up sharply from 12% in 1970.

Percentage-wise, non-metro population outgrew metro populations for first time in U.S. history.

But cities still gained more people, 9.4 million to 5.4 million for non-metropolitan areas. Central city populations declined 0.4% . . . 6% of suburbs now black (what direction will white-flight now take?)

Median income, adjusted for inflation, grew 8% for women, dropped 2% for men (we thought so!) . . . but MCPs (malechauvinist-pigs), take heart: men still outearn women, \$16,060 to \$9,640.

No mo' snow

Sunbelt states population grew substantially. Three states, Texas, California and Florida, accounted for 42% of the entire net national population growth of the 1970s.

Pass the credit cards

Materialism is up in America. A survey of college freshmen indicates 77% more women and 28% more men today than in 1970 believe being well-off financially is most important. Ambition is also up, while fading values include raising a family and keeping up with politics.

On the other hand . . .

A survey of 2,000 U.S. adults reveals 4 of 5 opt for "happy family life" over a lot of money, a fulfilling career and/or developing as an individual; 3 of 4 believe it OK to be married and not have children.

The study also found a high degree of support (of the non-participatory kind) for such non-traditional styles as joining a new religion, leaving the work force temporarily, changing occupation or moving to the country. One of 5 approve of children out of wedlock; 3 of 5 approve of non-married persons living together.

The average church

Although we know there is no such thing as an *average* church, if there were, to gain its *average* (or typical) status, it would have to have, by current population figures, 31% of its people husband-wife couples living without children under 18 at home; 34% husband-wife with children at home; and 35% single adults.

Interesting to remember those percentages while viewing your *average* Southern Baptist congregation. □

Again, we're indebted to Orrin Morris and the HMB Research Division for information included in "Trends."

ACROSS THE BOARD

Thank goodness for your goodness to missions

If we're lucky, your church is smack-dab jam-up in the middle of its promotion for the annual Annie Armstrong Easter Offering for home missions. Good luck!

We need it. In 1980, thanks to you, we topped the goal of \$15.5 million by about \$1 million (\$16,479,032.05). That's 6.24% above the goal and more than 16% above the amount we received in 1979.

Even with outrageous inflation, that's very, very good news.

Although some of your giving may slip into less-than-perfect projects, the great bulk of your gifts is being used wisely and well: large numbers of home missionaries will eat better in 1981 because of your generosity, and there'll be more home missionaries.

This year's goal is \$17.25 million. So start saving your pennies. (Speaking of pennies, did you realize that if every Southern Baptist set aside merely one penny per day in 1981, the Annie Armstrong offering would almost triple its goal?)

Better yet, start saving your nickels . . . dimes . . . quarters.

New HMB helps for the local church

The Church/Community Needs Survey Guide, jointly produced by Brotherhood, WMU and HMB, was released this past fall.

The brochure describes ways of surveying community needs and initiates mission action responses.

It's available free from the HMB.

New newsletters

Two new pieces of literature are the Church Missions Committee Newsletter and the Associational Missions Committee Newsletter.

Published quarterly, both are free. The newsletters result from increased HMB emphasis on the missions committee as the best stimulant for local church/association mission endeavors. Wendell Belew, in the fall edition of

Church Missions Committee Newsletter, explains why the church missions committee has value:

"That home missions is the missions work done by churches often has been a difficult philosophy to impart," writes Belew, director of the HMB's Missions Ministries Division.

"It is much easier to conceive of missions as a romantic and/or institutional project carried on somewhere other than where we are. To say that home missions is an enterprise of local churches takes away much of the romantic appeal and forces the local Christian to become a 'missionary' and therefore to be 'at enmity' with the world."

"The Home Mission Board's philosophy of missions has, at times, been torn between attempting an impossible job of evangelizing America by sending a few missionaries to carry out missions projects in various places, and using its resources to be a strengthening partner in missions with local churches, associations and state conventions."

"Southern Baptists always will need home missionaries, appointed to especially-assigned mission projects. But this will be in addition to the majority of home mission work, which is carried out by churches."

[Therefore] it becomes increasingly evident there must be an organization within the church to properly relate the church mission activities. The Church Missions Committee is such an organization.

If your church (or association) does not have a missions committee, we encourage its formation. If it does and is not receiving the newsletter, write Orders Processing at the HMB for inclusion on the mailing list.

At the flicks

Two new movies on home missions are available from the HMB or through state convention offices.

Come See This Land, a 23-minute journey across the United States, emphasizes the American people and their needs. Narrated by William G. Tanner, HMB president, the movie

Come See This Land



stops in San Francisco, Mono County, Calif., inner-city Chicago and Brunswick, Maine.

Come See This Land may be borrowed from the HMB or state convention offices, or it may be purchased from the HMB for \$150.

The other movie is A Gift of Life, which focuses on Mission Service Corps volunteers serving around the world. Produced by HMB and Foreign Mission Board, it runs 22 minutes. A Gift of Life is available free from state convention offices.

The better way in Baltimore

Being a home missionary is seldom easy. Too often, it's dangerous.

We've reported before the sort of problems home missionaries, especially those in inner-city mission work, experience with crime and violence.

Home missionaries have been mugged, robbed, raped.

Among the most recent injured is Mary Lucy Parsons, director of week-day ministries at Second and Fourth Baptist Church in Baltimore.

Parsons was knocked down and robbed of \$175. She suffered a head injury, necessitating some stitches; she was hospitalized but is recovering nicely.

The purse-snatching happened in daylight when Parsons was in the company of her pastor, Calvin Hudson. Afterwards, Hudson described his feelings; his words are worth

repeating here:

"Many years ago, the prophet, Ezekiel, wrote: 'The land is full of bloody crimes, and the city is full of violence.' In December, the prophecy was fulfilled once again."

"The violence . . . goes deeper than Miss Parsons' head wound and extends beyond a city parking lot."

"Because of the kindness of church people and friends, the money will be replaced. But who will replace the community trust and goodwill that such violence damages?"

"The doctors have sewed up Miss Parsons' cuts but what surgeon will suture up the attitudes that such violence engenders?"

"The purse has been returned, minus the money, but who can return peace of mind and a sense of security to the aged and helpless, haunted by fear in a violent city?"

"One solution is to dream."

"Your pastor, his record as a body-guard forever tarnished, has relived the experience a hundred times. In spite of his fantasies and gritting of teeth, the outcome is always the same."

"The danger of this reaction, even if it is only fantasy, is that violence still controls our thoughts. There must be a better way, a way that places the victim and not the violence in charge."

"When the doctor visited with Miss Parsons in the hospital, she told him she was praying for her assailants."

She has found the better way, the response that makes the victim master of the violence. This is what Jesus meant when he said, 'Pray for them who despitefully use you.'"

Faiths pray, stay together

For several years, the HMB's Department of Interfaith Witness has sponsored dialogues between Southern Baptists and other denominations/faiths.

ACROSS THE BOARD

The department, as part of its ongoing emphasis of better "interfaith" understanding/awareness, also trains persons as Interfaith Associates. In 1980, the department's 120 trained associates reported more than 250 interfaith awareness conferences and dialogues. Almost 20,000 people participated.

One report, by Nancy Ryle of Marietta, Ga., is excerpted below:

Nobody knew what to expect—least of all me—when a small group of Baptists and Catholics met in my home for coffee and dessert one evening.

Would it be so stilted and awkward we'd all be miserable?

Would there be a lot of fancy talk with little relevance or meaning, sounding brass and tinkling cymbals?

Would they even come at all? No, no, and yes!

Our ecumenical evening turned out to be one of the spiritual highs of my entire life, and others present felt the same.

The evening had no preconceived plan, no end result to achieve. I wanted simply to get together some folks from both churches, to see what would happen.

I invited eight from each congregation, part staff, part laypersons. When they arrived, I explained I had invited

them because:

(1) Our two denominations have cooperative efforts they should know about; (2) our two churches should cooperate on certain local projects, such as social and moral needs, Bible study, prayer vigils; and (3) I wanted them to know the rich blessing I have already, of fellowship with committed Christians of both churches.

In the open discussion that followed, each one shared thoughts. A Catholic layman told of desires for a small group fellowship (such as this one); the priest told of his church's renewal and outreach plans, whereupon the Baptist deacon exclaimed, "Now you're talking like us," and the Baptist educational minister said, "I'd like for you to come talk to our folks about outreach."

At 11 p.m., I reluctantly blew the whistle. . . . We joined hands for the Lord's Prayer and sang, "We Are One in the Bonds of Love."

What to do next? We'll meet again. . . . For this was just a starter, only a mustard seed. I have an idea if we're careful with our planting and watering, God is going to give a good increase. □

Persons wishing to know more about becoming an Interfaith Witness Associate, or participating in interfaith dialogues, should contact the Department of Interfaith Witness, HMB.

SBC meeting to interpret shift census data

The 1980 census surely will reveal shifts in United States population. It will also, without doubt, cause shifts in thinking about U.S. population.

To help Southern Baptists understand and interpret these shifts, the Home Mission Board plans a conference which will use new census data to pinpoint national and local mission trends and needs.

The event, "Missions in Context: Thinking Nationally, Acting Locally," will be Sept. 16-19 at Ridgecrest Baptist Conference Center.

The meeting is to help associational directors of missions and their staffs understand and apply census results.

This could be among the most significant meetings of the decade, says James Nelson, director of Associational Missions Division of the HMB. A "massive equipping effort," the conference "will help us understand the dynamics involved in reaching people in this age."

The event is sponsored by Woman's Missionary Union, Brotherhood Commission, Sunday School Board and HMB. □

VOLUNTEERISM

Planning your summer vacation?

Today a lot of Southern Baptists are shivering in the cold and wishing for summer relief, including two weeks of fun-and-sun. But a few others are making plans for a different kind of vacation.

Each year, about one of every 400 Southern Baptists spends a week or more as a home,missions volunteer.

Their experiences range from taking surveys to canning vegetables, whatever it is. And most write to thank the HMB Special Missions Ministries Department, which makes their assignments.

These reports are often poignant, often insightful, always interesting. Samples from three will give you an idea.

Betty and Elmer Bilbray, who live in Alexandria, La., worked for two weeks at Carver Baptist Center in New Orleans:

"It was the center's time to get Christmas-in-August (a WMU program of gifts for needy people) so we opened and sorted about 50 boxes. Elmer did most of this. They had me busy baking cookies and cakes. Baked, decorated and froze 98 dozen cupcakes and cookies, and five cakes. They are fixed up for the holidays.

"I also sorted and issued clothes and we both did a little tutoring. Brother [Herbert] Martin [center director and home missionary] is doing a good job. The children and young people all respect him and he works with them in a very relaxed way.

"We enjoyed every minute of our assignment. It was so different from our other work. We feel it gave us insight that we really need."

Charles and Virginia Coughman, of Great Falls, S.C., worked at Jonathan Creek Camp for the Retarded in West Union Baptist Association, in Kentucky.

"We had not even had time to unpack when 23 of the loveliest people we ever hoped to meet arrived, excited and looking forward to a special time in their lives. You see, they were special. Or, as we say now, exceptional people, ranging from 9 to 53 years of age. Some were from institutions, others from private homes, still others had never been away from their parents.

"Most were mentally 5 to 10 years old.

"We learned early that songs and choruses could not be taught to these campers in a conventional way. Also, my many hours of Bible study preparation and poster making at home were all but useless. We discovered a real need to depend on the Holy Spirit to lead us in each activity.

"My husband and I really discovered the joy of listening to children, youth and adults struggling to share in words what happiness they experienced there. . . . Our ministry was a very personal thing, both physically and mentally. We ate, slept and lived

with the campers for five days. As we departed for our homes, we had a feeling of kinship and family that we felt most unusual for such a short time together. Some even expressed the feeling that although our paths would probably never cross again in this world we would see each other in the kingdom of God.

"It was for us a rich experience."

Wanda M. Sauley of Griffin, Ga., worked with home missionaries Mike and Ann Lopez in church starting in Scranton, Pa. In 37 days as a Christian Service Corps volunteer she visited in homes, surveyed, played piano for worship services, directed youth activities at church and held three backyard Bible clubs for 105 children.

"I had opportunity to work with persons whose backgrounds were totally different from mine.

"Scranton has a large refugee community, and the SBC church is actively engaged in ministering to these people.

"We had the thrill of seeing a Laotian family reunited with relatives left behind in a refugee camp. An exciting time followed, during which we helped secure clothes and other necessities for our new friends.

"I especially grew to love two five-year-old [Laotian] boys. Although verbal communication was minimal, we all found ways of expressing our love.

"We [volunteer missionaries] lived in a Jewish neighborhood. . . . an eye-opening experience as I had had virtually no contact with members of the Jewish faith, especially practicing Orthodox Jews. I would sit by my window every Friday evening and listen to our neighbors sing in celebration of the Sabbath; I marveled at the tremendous heritage of these people I came to know.

"Being involved in the SBC church in Scranton was rewarding and frustrating at the same time. One Sunday we [volunteers] were totally in charge of the service. We had over 60 present, which was unexpected and very

exciting.

"But our efforts to provide activities for young people of the church were pretty much a failure. They did not respond. They always seemed to enjoy themselves when they attended, but they had no sense of commitment.

"The backyard Bible clubs were a wonderful experience, for here we were able to form stronger relationships. The children responded eagerly and yearned for more. . . . We noticed, too, parents would observe and listen from windows and porches. We were pleased these clubs reached not only children, but adults as well.

"So excited about backyard Bible clubs were we that we came home and initiated two in the community surrounding our church. We have just concluded a month of Saturday morning clubs and are now following up with visits to homes of 15 children who do not attend a church.

"Bible Mission Thrust is alive and well in Griffin, Ga., and I pray the Lord will continue to use me in this effort. . . ."

Wanda has since applied as a Foreign Mission Board journeyman, a two-year commitment to missions overseas.

Travelers aids

Mission youth groups and mission choir tours might find handy a new kit containing materials and information for planning and conducting a mission trip/project.

It is *Mission Trip Training Pak*, prepared by Joel Land, of HMB Church Extension Division, and available through Baptist book stores. Cost is \$17.50.

For training mission trip participants, the Pak contains books relating to basic doctrines, witness training and mission action principles. Brochures on a variety of mission projects plus order forms are included in the kit.

Like the TV ad says—don't leave home without it. □



Letters from shipboard

Southern Baptists now have ministries for international seafarers in 36 ports across the United States, from Seattle to Jacksonville, Fla. In 1979, seamen from 110 nations were introduced to U.S. culture, and the gospel of Jesus Christ, through these dockside witnessing efforts. More than 1,000 made professions of faith. Hundreds of others returned to their homelands with a better understanding of, and appreciation for, the United States.

Yet some Southern Baptists still wonder if the time and energy expended are worth it: what happens to these young men and women who accept the Christian faith, then sail away? Are they able to hold their new, unlearned belief amid old, long-held customs?

Perhaps a few answers are found in letters from seamen to Carole Rodgers, a volunteer worker in an Olympia, Wash., seamen's ministry.

Aboard the "Golden Pine":

We never forget those wonderful nights [at the seamen's center]. All sorrow, homesick and unhappy things were thrown away. Now I feel deeply that American is good people. You are so kind, lovely, and friendly. . . . We will remember you and your friends forever.

Lere Yan
Wee Chei

From Hong Kong harbor:

. . . I must admit I'm not so faithful in helping my new-born brother on board as you would expect. His behavior was very discouraging and I was a bit upset. Was I seeking a sort of reward from him (expressed by his conduct) for my care of him? Perhaps, at least latently, yes!

Thank Lord that I didn't give up praying for him and He really answers

prayer. It was several days before he went home for vacation that he wrote me a letter. He told me that he'd decided to come back to God after these days of wandering. . . .

He couldn't find rest in his heart away from God. I tried to arrange Christian fellowship for him when he is at home. What I can do is trusting him in God's faithful hands again. . . .

I have decided to enter a Bible school after fulfilling my contract with the ship company (about two years more). In our society, a preacher is not so respected as in the States because what people value most is how much you earn from your profession. I'm expecting a great opposition from my father and I'm preparing for it knowing God's strength will be enough for me. . . .

Siu-Wai

At port of Hiroshima, Japan:

. . . this ship went to Korea, Kuwait, Indonesia; after four months' voyage we arrive at Japanese port. This ship is nickel ore carrier, but sometimes cement or iron ore. So I think that can't, go U.S. port. . . . I [still] have heart that believe our God Jesus Christ even now. I want to learn Christian life and Bible. I expect to help growing for good Christian life. . . .

Kenji

From Kwinana, Australia:

This is my first time as chief officer. I find the job very challenging. I am well aware of the oil pollution problem [presented by such ships as this, a crude oil tanker]. It is really very harmful to the living organisms in the sea.

There are several Christians on board this ship. I think I may get some guidance from them to improve my Christian faith.

Kenneth □

REFUGEE REPORT

Only one in every 68 SBC churches said YES in 1980

This nation of immigrants—and our denomination of immigrants—have done fairly well, all things considered, in welcoming the nation's newest immigrants.

That word from the HMB's refugee resettlement office, which reports year-end figures of 3,338 persons sponsored by 520 SBC churches, 44 associations, 180 individuals and 109 refugee committees.

For those pessimists prone to flip the coin and examine the opposite side, 34,500 SBC churches *did not* sponsor any from the successive waves of Indochinese, Haitians, Cubans and others swept ashore by the Lady with the Lamp's promise. But maybe this year.

For needs continue

In U.S. "relocation camps," about 10,000 Cubans await resettlement. Thousands of Indochinese still suffer in the crowded, festering-sore confinements of Thailand, Philippines, Malaysia.

The U.S. has committed to resettling some 160,000 Indochinese in 1981. So Southern Baptist churches will continue to be called upon for help in sponsorships.

"The plight of the refugees is a missions challenge, an evangelism challenge," says Milton Leach, a home missionary who helped resettle the first wave of Cuban refugees in 1959 and now coordinates refugee resettlement efforts in Miami.

"We must do our part to solve the problems faced by refugees," Leach continues. "We can't resettle all of them; we can't teach all of them; we can't support all of them. But we must spread the gospel of Jesus Christ to all we can."

Need for sponsors remains "urgent," according to Hubert Hurt, HMB director of transcultural outreach.

As-yet-unsettled Cubans have been described as "hard-core" types with criminal records and/or mental illnesses. Hurt says such labels are



"greatly exaggerated" and that "those elements constitute a very, very small percentage of persons who need sponsors. Publicity generated by troublemakers is grossly unfair to those who are innocent," he adds.

Most remaining are single men, and Hurt suggests churches "cluster for sponsorship." A group could "establish welcome centers, where Cuban men could receive general orientation to American life, take English classes, get help in finding jobs and live for an interim period until they become self-supporting."

So what happens to those sponsored?

Studies reveal the futures of these immigrants are bright. And that, in fact, our resettlement responses are abundantly repaid.

Within 10 years of arrival, immigrant families start earning more than native-born American families, on the average. And from time of arrival, they contribute more in taxes than they take in public services.

Studies also reveal that children of immigrants, after an initial disadvantage, tend to overtake the children of native-born families in academic performance, as measured by years of

schooling and percentage of children completing college.

One of Southern Baptists' most active refugee sponsors, Fern Powers of Olympia, Wash., reports in the past five years not one of the more than 500 refugees with whom she has worked has remained on public assistance more than his/her originally allotted time.

"We make sure each one has an opportunity for federally funded language and job training," Powers says. "But after they've completed their training, all begin working."

"Now, most are helping other immigrants get started," she adds.

Professor Julian Simon, a University of Illinois economist who helped conduct one refugee/immigrant study, sums up: "The average immigrant is a remarkably good investment for taxpayers."

And a good investment for Southern Baptists

At least that's so if many are like Pang Yang of Xiengkouang, Laos, and, more recently, Jacksonville, Ala.

Pang Yang and his family, Christians from Laos, had been in the United States only four months when their sponsoring church, First Baptist

of Jacksonville, offered them an opportunity to go on a mission trip.

The trip was to Indiana to help in construction of a recreation center for Indiana Southern Baptists.

The center was merely a point on a map to Pang; he wasn't sure what he'd eat, where he'd sleep, or what he would be doing. But he did know one thing: he would receive no pay for his work; it was to be done for Jesus Christ.

That decided it. Said Pang, "Yes, Jesus Christ, OK. I will go."

At the center, reports Marion Rollins, leader of the group from First Jacksonville, Pang "was exposed to new tools and methods of construction. He was willing to work and learn and increase his English vocabulary and range of skills."

Rollins also says Pang's labor and other contributions, including his attitude, helped "other volunteers at the center grow spiritually."

As members of their sponsoring church, the Pangs—once objects of mission work—had become part of the church's mission efforts. Not bad for a family that 24 months ago escaped Laos by walking and riding a river raft.

When the trip was over, Rollins asked Pang how he liked the trip.

Pang's answer was short: "It was OK."

Rollins thinks the church will get a slightly longer answer after Pang's English improves.

At any rate, Rollins says, the church has found the family "very responsive and appreciative of this ministry," and it has been impressed with the Pang family's progress in adapting to our nation's language and culture. □

We at the HMB, with our ties to Pang and the mission trip (through our resettlement and volunteer missions work) encourage others to share the feelings sponsorship brings by resettling a refugee family. Contact your state's Baptist refugee coordinator or the Southern Baptist Refugee Resettlement Office, 2715 Peachtree Road NE, Atlanta, GA 30305. Phone 404/873-4041.

COMMENT By Walker Knight

Meeting U.S. hunger needs

In 1980, Southern Baptists took steps to meet U.S. hunger needs that laid the foundation for significant efforts to come.

South Carolina Baptists, through a unique rice bowl offering, provided \$90,000 for domestic hunger (and nearly 10 times that for world hunger). Others matched the South Carolina giving to provide the Home Mission Board with \$180,000, a dramatic jump from the \$9,000 given in 1979. Gifts in 1981 are expected to continue to increase.

Paul Adkins, director of Christian social ministries at the HMB, said the funds were used by missionaries and pastors throughout the United States to feed hungry people. For example, \$15,000 went to Haitian Baptist churches in Miami, for preparing meals (in church kitchens) for refugees.

Late in 1980, the HMB named Nathan Porter, pastor of First Baptist Church of Arkadelphia, Ark., and former HMB staff member in evangelism, as national consultant for domestic hunger and disaster relief.

Porter, born of missionary parents in Sao Paulo, Brazil, brings a world view to the problem of hunger, as well as his experience in national missions at the HMB where he was involved in student summer missions, starting of the US-2 program and development of a strategy for student evangelism, coffeehouse and beach evangelism.

Porter was appointed under the Christian Social Ministries Department. Paul Adkins says a major emphasis of the department through 1985 will be an effort to effect a new lifestyle among Southern Baptists compatible with the true Christian view of world needs.

"Hunger is like a cancer," Adkins says. "It requires a total, concerted effort."

"As with the Haitians, we will help to feed those who are hungry, and then we will seek to affect their lives in other ways. We don't stop to ask

why they are hungry. We act as Christ did to feed them."

Porter will work with state conventions, associations and churches in meeting domestic hunger needs, holding conferences and using other means to lead Southern Baptists to understand what they can do individually and collectively.

Adkins feels Southern Baptists, as the largest Protestant denomination in the nation, have a responsibility that we have not yet assumed in this area of need. He said Porter will work closely with other denominations, learning from them and sharing with them what we are doing. He also will work with government agencies, especially the departments of Agriculture, Health and Human Services.

Three major universities (Michigan, California at Irvine, and Duke) have special programs of study related to nutrition for the aging, a group most vulnerable to the impact of hunger.

To adequately deal with hunger, we must come to an understanding of poverty and find the resolve to help get some solutions, whether political, economic or spiritual.

Once Southern Baptists were close to the economically depressed, but we have moved up the economic ladder toward the middle class. Our churches are large, our homes adequate and attractive, and most of our needs well met. The Bible speaks with resounding clarity on the Christian's responsibility to meet the needs of "the least of these." I believe we *will* find ways of moving past the hangups of politics and prejudice to meet the needs of persons.

Southern Baptists in the last few years have indicated that meeting hunger needs within this global home is a very high priority. I do not remember any grassroots movement so capturing our denomination as this one. With gifts, voiced concerns and prayers, our members are speaking. It is rewarding that the needs in the United States are now to be addressed with a focused effort. □

IN PASSING

By William G. Tanner

A message from brown eyes

She has about the biggest brown eyes I have ever seen.

They are, frankly, driving me crazy. You know how it is when you are aware someone is watching you.

She is watching me.

She stands slightly apart from the kids I've been talking to. I've explained to them who I am and what I do and what the agency I work for does. I have told them I have come here because the Home Mission Board cares for them; the Home Mission Board cares for them, I add, because it represents Jesus Christ, who cares for them even more.

The kids know Jesus Christ. They respond warmly. They listen. They laugh and joke with me.

All except her.

She just watches. Silently. Those big brown eyes deep-set in a creamy-smooth face framed by dark brown hair.

As the kids disperse, I try talking to her: "How are you, honey? Do you come often to the center?"

What do you say to a five year old?

Whatever it is, I'm not saying it. The best answer I get is an almost imperceptible nod, and it shocks me so much I forget the question.

Feeling foolish, I stop talking. I ignore the little girl with the big brown eyes.

Stopover in Phoenix

I am in Phoenix filming a home missions movie on volunteers. For the past 45 minutes, I have interviewed Carmel and Melvin Smith, South Carolinians who left "a comfortable country home" to become Mission Service Corps volunteers in a run-down, strung-out section of the city.

The Smiths serve in Rio Vista Baptist Center. A few hundred yards from our little cinder-block building are poverty-pocked tenements. Two blocks away is a hospital for the mentally ill. Throughout the neighborhood, former mental patients reenter society in half-way houses. Many of them drift into the center each morning for Melvin's "coffee ministry."

It's only one of many provided by the Smiths. Other ministries include literacy, music, Bible study, teen programs. . . . I like the coffee ministry because it

symbolizes for me the easy-going, deeply significant nature of the Smiths' work. Surrounded by people who need companionship, who need someone to listen, the Smiths give that. What was it Melvin said about his coffee drinkers?

"Some ask about spiritual matters and never listen to the answers. Some ask and never get enough answers. But all of them need us, so that they have someone to ask

The little brown-eyed girl still stares at me. Why doesn't she go play?

Now, where was I?

Our movie emphasizes volunteers because we at the Home Mission Board understand the essential contribution volunteers must make if Southern Baptists are ever to tell all the people of the United States about Jesus Christ. And I believe Southern Baptists are serious about this task.

Before leaving Atlanta, I was overjoyed to learn SBC churches were reporting record numbers of baptisms; I was also elated by news the annual Annie Armstrong Easter Offering for home missions had topped the \$15.5 million goal. That excited me, because the \$1 million overage will allow us to fund many projects from a list of more than 350 requests. Decisions will be difficult. They require input from state leaders, local church people—many others. But among our new outreach efforts may be such exciting ventures as:

- Resort missions work at the Colorado Springs training center.
- A training conference for church extension work in the Midwest.
- An American Indian catalytic missionary for the Great Lakes region.
- Assistance to language churches.
- More Hispanic missionaries.
- Weekdays ministries workers in several urban areas.

Areas much like here, where a little five-year-old still stands and looks at me with great big brown eyes.

I wish she would smile.

The Smiths told me about her. A Yaqui Indian, she comes from Mexico. She has no family; aunts and uncles shuffle her from one home to another.

"Do you like the center, honey? What

do you do here? Do you have fun?"

If the Smiths had not told me about her hearing, I would think she is deaf. They thought so, too, when she first visited the center. They took her to a doctor. In examining her, he discovered the problem. He cleaned the bugs and wax from her ears.

She hears fine, now.

Time to leave

The film crew has packed the van. We say our good-byes, our thank-yous. We hug a few kids and shake a few hands. My silent friend has disappeared.

I slide into the van's middle seat, slam the door. The door opposite opens. She has quietly walked around behind the van, and enters unobserved, away from the noisy chatter of our farewells. She slips up close to me.

And what happens next you cannot buy with any amount of money this world has to offer. Yet, in truth, it was bought by your money.

For it was your gifts to Baptist mission causes, including the Annie Armstrong offering which made Rio Vista Baptist Center possible. It was your gifts that allowed us to offer the Smiths a place to exercise their gifts.

It was your gifts to home missions that brought me here, to hot, dusty South Phoenix. It was your gifts that allowed me to experience a moment of pure, distilled, essence of missions; a moment that condenses all the loving, all the caring, all the sharing that Christ demonstrated and I have seen practiced at Rio Vista.

It is a moment I will never forget.

That little five-year-old girl, with her soft face and big brown eyes, takes two fingers of my right hand in hers. She whispers in my ear:

"I love you."

She slides from the car and is gone.

I don't believe that moment could have happened. I don't believe she would have learned to express love to me, or to Jesus Christ, had you not given. So, I must admit I am merely the conduit of her commitment. Her "I love you" was really meant for you. □

SPRING 1981

VOLUME 2 NUMBER 2

HOME MISSIONS Notebook



By Mary Knox

Admission News Editor

The day started early for Southern Baptists.

As the clock struck midnight, Elmer Sizemore was still awake in his New York City apartment, studying. The day past had been filled with visits for Manhattan International Baptist Church; the day ahead promised Bible studies, almost non-stop. So while his parishioners slept, the mission pastor absorbed the lessons he would teach.

Before Sizemore was back on the street, Pam McCoy was charting events at Marrowbone Baptist Center in Hellier, Ky., an Appalachian mining community. She needed to visit a few elderly folks out in the "hollers."

Charles Crim probably would have checked out that knocking sound in the van and make sure everything would

be ready when the kids came to the center after school.

McCoy was on her second visit when pastors in Lubbock, Texas, gathered with resource people from across the country for a PACT (Project: Assistance for Churches in Transition) blitz. As leaders of churches in communities undergoing racial, economic and social change, they grasped for tools to help them lead their congregations to minister in the midst of transition.

And while the Texas pastors studied, pastors of small, new congregations in Nebraska and Colorado rejoiced. With the help of the HMB's Church Loans Division, their young congregations would construct their first buildings.

Charles Crim probably would have rejoiced with them, had he known the news. But he was in his car, on the

road to visit another pastor. As director of missions for three associations in southern Wyoming, Crim drives a lot. This day, his schedule included conferences with several pastors, a counseling session with a pulpit committee and a stop to help members of a fledgling mission find a place to worship.

Before Crim reached his first appointment, US-2 missionary Tom Wilson was at the port of Olympia, Wash., welcoming seamen from Korea.

He explained he was there in the name of Christ and wanted to help them in any way he could. By the time he left, he had several seamen in tow for a day of sightseeing and shopping.

Several hours later, as the sun began to sparkle off Honolulu's skyscrapers, Veryl Henderson talked to his wife, Cheryl, about the previous evening's

HOME MISSIONS

Continued

struggles to reach the city's "night people"—tourists, shopkeepers, entertainers. But he didn't have much time for reflection. As coordinator of the state convention's resort work, he was obliged to look to the future and challenges ahead.

And more than 2,200 miles south, Ray Vilamu started the day in American Samoa, a few miles east of the international date line. He returned to his homeland in 1976 as a language missionary, where he teaches, preaches and ministers in Samoan, the native language. This day, there were home visits to make, Sunday sermons to prepare and a couple of committee meetings to attend.

The day ended for Vilamu some six hours after Sizemore went to bed. For both men—and most of the 3,000 missionaries between—it had been a busy day. But that wasn't unusual. "Busyness" is the business of home missions—active, aggressive ministry to the spiritual and physical needs of America, her trust territories and Canada.

For meeting these needs, the Southern Baptist Convention assigned to the HMB—working with churches, associations and state conventions—the task of developing a national missions strategy.

The strategy developed is expressed through 14 programs centering around the following broad concerns:

Evangelism—three programs help develop methods, motivate and train

laypersons, and conduct mass projects, such as crusades and simultaneous revivals.

Ministries—four programs center on this aspect of missions: Christian social ministries, interfaith witness, chaplaincy ministries and black church relations.

Associational work—three programs assist administration and focus on rural and metro church needs.

Church starting—church extension stimulates new work, while church loans offers counsel—and money—to churches planning construction.

Language missions—employing the largest number of home missionaries, it attempts to help SBC churches and reach the more than 200 ethnic groups in the United States.

In addition to the field missionaries running these programs, more than 300 persons work in the HMB offices in Atlanta, Ga. The missions work force also includes more than 1,400 Board-endorsed chaplains, about 35,000 special workers channeled to mission fields every year through special mission ministries department, and about 300 Mission Service Corps volunteers now serving two-year terms.

Keeping the HMB programs afloat, supporting its missionaries and maintaining its planning and services sections is expensive. This year's HMB budget is approximately \$36.6 million. About half that amount will come from the Annie Armstrong Easter Offering for home missions, and about half will

be distributed to the board through the SBC Cooperative Program.

Despite the costs, the Home Mission Board—and all Southern Baptists—must persevere, claims HMB President William Tanner.

He notes the challenges of the '80s include crime and neglect of the cities, refugee assimilation, hunger and disaster needs, and societal neglect of the poor and oppressed.

"At times we Christians have been historical bunnies, calloused hard by un-concern, ignorant of biblical commands," he charges. "Had the churches of Jesus Christ performed the ministries of Jesus Christ, we would have little need for any welfare state. If government in the 1980s becomes recalcitrant in meeting needs of the less fortunate among us, will we, God's people, rediscover our roles as servants to the Savior's least of these?"

"If we Southern Baptists are serious about telling the people of our land of the abundant life offered by Jesus Christ," he continues, "... we'll have to do things we've never done before; think things we've never thought before; even fail in ventures we've never tried before."

"And if we do, we might succeed." If Tanner is right, Sizemore, Vilamu, our entire mission force—and thousands of the rest of us—must put in many more long, busy days supporting home missions. □

NOTEBOOK is condensed from HMB news reports and features by Everett Hullum.

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HOME MISSIONS NOTEBOOK is published quarterly by the Home Mission Board, SBC, 1350 Spring St. NW, Atlanta, Ga. 30367. It is sent free to all subscribers of *MissionsUSA*. Individual subscriptions: \$1.00 a year. Changes of address, renewals and new subscriptions should have zip code number. Address correspondence to Circulation Department, HOME MISSIONS NOTEBOOK, 1350 Spring St. NW, Atlanta, Ga. 30367. Change of address: Give old and new address. Second class postage paid Atlanta, Ga., and additional mailing offices. Copyright © 1981 Home Mission Board, SBC. ISSN 0274-6875.

VOLUNTEERISM

MCs & industrial chaplaincy

We've announced on numerous occasions that the association and church missions committees (MCs) have taken on a larger and larger role in HMB strategy and missions applications.

Now from Carl Hart, director of chaplaincy, another opportunity for MCs to function as the bridge between discovering and resolving community needs:

Hart points out the rapid increase in business/industrial chaplaincy occurring over the past five years, but admits many businesses/industries remain reluctant to commit to the program.

"An initial alternative is a volunteer chaplaincy program," Hart says, "where an ordained minister is available to an industry or business on a limited basis during predetermined hours."

Hart admits this isn't the best option, "but we hope once management sees the benefits, they will fund the chaplaincy on a part- or full-time basis."

The first step, however, is for the church or association missions committee to survey existing programs and possible areas of need.

Hart suggests that committee members talk with responsible members of management and labor, evaluate requirements and enlist workers. Other steps, from supervision to training workshops, should follow.

For more information, contact Carl Hart, Chaplaincy Division, HMB, 1350 Spring Street NW, Atlanta, Georgia 30367.

Dear Chaplain...
Came this letter to Carl Hart recently...

Hi this is Johnny Blalock... I wanted to know if you had to be a certain age to be a volunteer chaplain. And if not, could a eleven-year-old be one? If they can is there any place that needs a volunteer chaplain and if it's O.K. if it's an eleven year old. If I could be a volunteer chaplain I think I could do it best at a hospital but I will do it anywhere."

As with all volunteers, Hart arranged a place of service for Johnny, he'll be a pen pal to one of the children at St. Jude

Hospital in Memphis, where terminally ill youngsters go for treatment.

HMB missionary Maurice Graham, assigned to St. Jude, will be featured in the July-August *MissionsUSA*.

Satisfying vacation

Needs continue for volunteer construction crews, reports Bill Wilson of special mission ministries department. Thirty-three major projects are under way, with 79 construction teams already assigned from New England to Washington state.

With more help, another five new churches will be built this summer. If you can hammer without hitting your nail, you're eligible. It could be your most satisfying vacation ever.

And speaking of needs

We have an almost endless list of special mission ministries programs/plans/dreams, from which most Southern Baptists can choose opportunities for expressing their talents and interests.

Here are some places and projects which could use volunteers:

• **Ft. Val, Ala., in July:** Spanish-speaking couple to work with migrants. *Lodging provided.*

• **Anchorage, Alaska, anytime:** Librarian to help state convention set up library at newly established Native Training School. *Lodging provided.*

• **Pacific, Calif., anytime:** Single-parent to lead class in single-parenting and to do follow-up visitation.

• **Des Moines, anytime:** Sign-language couple to begin work with deaf.

• **New Orleans, anytime:** Baptist centers need volunteers for myriad ministries to pre-school, teens, senior adults; music, recreation, Bible study, general repair work.

• **Jarvisville, Md., summer:** Camp WOMETO needs lifeguard, coordinator and maintenance worker. *Lodging provided.*

• **Big Sky, Mont., summer:** Workers in resort, especially with senior adults in Yellowstone National Park.

• **Waverly, N.Y., through October:** Workers to help start nine new types of work. *Lodging available.*

• **Columbus, Ohio, summer:** Woman to serve as assistant camp director.

• **Harrisburg, Pa., until October:** Worker to help begin three mission chapels.

If these jobs are gone when you write, there are many others, and more are opening daily.

Long-term volunteers with own financing

Mission Service Corps, which places volunteers on a one-year or more basis, now has 269 persons serving on mission fields.

Since the program began in 1977, 524 MSC volunteers have been assigned—all but 100 through the HMB. That's 80 percent of all who have applied.

Development of the program, says HMB's David Bunch, evidences "a new mindset toward missions." He explains: "Southern Baptists have given liberally. They have prayed diligently. They have studied about missions throughout the world. Now they want to become involved personally."

"Mission Service Corps is the most recent method of providing missionary personnel for the crisis needs in home and foreign missions."

"The greatest needs are yet missionary workers, either volunteer or career. Requests for volunteers to serve full-time and long-term come daily. These usually represent opportunities which will go unmet if a volunteer is not found."

Other MSCers are needed to start churches, migrant missions, to teach school, do secretarial and clerical work, teach religious education courses, conduct camp ministries, lead deaf missions, serve as interfaith witness consultants—and do a host of other ministries.

Already MSC workers are active in 43 states, Puerto Rico, American Samoa, Canada and Washington, D.C. □

MSC provides free help for churches, including lists of service opportunities, informational brochures and two films, "In an Act of Love," and "A Gift of Life." Write Mission Service Corps, 1350 Spring Street NW, Atlanta, Georgia 30367.

Women in evangelism

American society often seems more fragmented than a light bulb dropped from a 50-story building.

Just about every sub-group has its special emphases, interests and cultural expressions.

In recent years, the largest sub-group has become WOMEN.

Since they've always been about 51 percent of the population, it didn't take much beyond a little stormy press to capture attention.

And whatever you think of ERA, you'd be hard pressed to deny the fact women have changed over the years.

All across the nation, the image of the subservient homemaker faces extinction (even anti-ERA workers could hardly be described as "docile little ladies" anymore).

The changes are probably good, by and large, as women's enormous potential is realized in numerous fields and as women come to understand and use their gifts. And, we admit, society in general benefits as men are forced to accept and—under pressure, we suppose—applaud the many, many contributions of women, from mothering to mountaineering, from sewing to science.

Amid the angry shouts of the pro/anti-ERA campaigners, it sometimes has been difficult to get down to bedrock, which is, clearly, that women have definite, distinctive needs and ambitions, plans and outlooks.

Somewhere along the line, however, the HMB's Evangelism Section leaders noticed. The result was the appointment, several years back, of Laura Fry Allen as national evangelism consultant for women.

For once, the men seemed to have gotten it right.

Allen reports the 32 members of her "national council of advisors for women in evangelism" last year trained 9,000 people (mostly women) in lifestyle evangelism.

The 32 women, chosen because of outstanding involvement/interest in evangelism and ability to lead conferences, represent 28 Southern Baptist

state conventions. All have been trained by Allen.

In 1980, members of the group spoke at 16 state conventions and led 85 lifestyle evangelism workshops. "The response has been tremendous," Allen says. And she's encouraged by the reception she has found among church leaders. She feels it indicates church people recognize the "need for women to hear from women about evangelism."

Now if church leaders would recognize the need for men to hear from women about evangelism, we'd really be making progress.

Council members are available to lead worship services in their conventions. For information about sponsoring workshops contact state evangelism director or write Laura Fry Allen, Home Mission Board, 1350 Spring St. NW, Atlanta, Georgia 30367.

What to do for an encore?

Gerald Palmer recently came back from speaking engagements in Mississippi hoarse but happy.

Palmer, HMB vice-president for missions, spoke more than 20 times in two associations. As a result of his speeches and an earlier challenge he had made at Glorieta Baptist Assembly, the two associations are attempting to double their 1981 gifts to the Annie Armstrong Easter Offering for home missions.

At Glorieta, Palmer had revealed that no more than \$200,000 would go for new home missions projects in 1981, because inflation had eaten so drastically into missions gifts.

Learning of the shortfall, Jones and Simpson county associations responded by challenging their churches to double the 1981 offering.

To help the pilot projects—which could lead to increased goals throughout the state in 1982—the associations enlisted the man who began it all.

Palmer returned from Mississippi "elated about the spirit of missions" he found, he reports. "I believe we are in a new day of missions giving and missions going."

Kudzu vine Baptists

After 40 years in missions work, Loyd

Corder recently resigned from the Home Mission Board staff. Some of Corder's reflections after almost a half century of involvement:

"It's been slow and subtle, but the role of home missionaries has changed. . . . When first organized, the Home Mission Board's function was to send and support missionaries and let them do the mission work. But we've enlarged the definition of missionary from that of just a doer to that of an equipper, an enabler.

"There's been a steady progression from being a sending agency to one that provides leadership and acts as catalyst, influencing the people in the pew to do mission work. . . .

"Missions is the purpose God has for each individual, for each church. Everything we do is toward accomplishing missions. Christianity is not dogma or good works. It's relationships—to God, to others. It is the whole enterprise of evangelizing and discipling, centering in actions we perform where we are, and done in such a way that their effects carry into eternity."

Corder believes the more involvement from the pew, the faster missions will develop. "Southern Baptists are like kudzu vines, the more you cut them, the more they grow."

For your reading

Two new home missions-related study modules are available from Baptist Book Stores.

How Spiritual Awakenings Happen examines the events and results of past spiritual awakenings and explores the possibility for one today. Price: \$17.45.

How to Start New Work is designed to help church members become aware of the many possibilities for expressing missions. Study participants will identify new work areas and learn specific steps for beginning new work in their communities. Price: \$17.45.

Associational missions committees will find helpful the new *AMC Planning Guide 1981-82*, now available from the Home Mission Board. The guide is a comprehensive overview that carries the Associational Missions Committee from planning to evaluating. Price: \$1.00.

Write Associational Missions Division, 1350 Spring Street NW, Atlanta, Georgia 30367.

And at the flicks

A new home missions movie focusing on Southern Baptist volunteers will be available in mid-July from the HMB.

"Arms Around America" is a 20-minute tour of volunteer missions in Lake Placid, N.Y., Tucson, Ariz. and along the Rio Grande River in Texas.

"Arms Around America" is the second in a series of three home missions movies. The first, "Come See This Land," released a year ago, features a mini-tour of missions in America.

The final movie, to be released in 1982, will focus on results of Bold Mission Thrust. All are produced by HMB Audiovisuals Department.

Available on loan from your pastor or on order from

The film "Explain Me a Missionary," with Hee Haw performer Grady Nutt describing work of home missions and interviewing home missionaries, has been revised.

It was first released in the early '70s. The film runs 21 minutes.

Available free from the HMB or may be rented from Baptist Film Centers for \$7.50.

From talk to walk

At the spring HMB directors meeting, SBC president Bailey Smith praised the Convention's missions organizations, adding, "The Southern Baptist Convention is not perfect, but I believe it is the greatest force ever put together for winning this world to Christ."

"I don't want anything to bother that," he said. "I want God to keep blessing it and enriching it and strengthening it and binding it together in love and harmony."

Smith, pastor of First Southern Baptist Church of Del City, Okla., also said too many Christians are so busy going to church they never have time to get personally involved in missions.

"One reason we meet is to avoid doing what we ought to be doing," he charged. "We have trained our people to think that meeting and talking is synonymous with going and caring, but that's not true. We must quit discussing strategy and start doing what we already know to do."

"I know people who drive past missions opportunities on the way to church to talk about missions opportunities," Smith concluded as he challenged Southern Baptists to match the missions commitment of the denomination's employed home and foreign missionaries.

Sugar-coated supervision

The Church Extension Division has been trying slowly to implement a program of supervision of field personnel, reports director Jack Redford.

Since Baptists aren't overly excited about structures or supervision, Redford's staff has been going state-to-state

to explain needs and train directors of associational missions in the "how-to" of supervision.

Basically, says Redford, the effort is to get someone to "pastor the missions pastors—to encourage the depressed, to share the excitement of the successful and to give ideas where needed."

The division has also experienced "a continued heavy flow" of applications from bivocational pastors, reports Bill Slagle. About 40 already have been placed. Most are graduates of seminary and Bible schools.

One successful project is in Adirondack (N.Y.) association, where five bivocational pastors have found work.

In the Sept-Oct issue, *MissionsUSA* will contain a special insert on bivocational church planters.

HMB changes

* Margrette Stevenson replaces Hettie Johnson as director of Business Services Division. Johnson is retiring; Stevenson has been director of payroll and employee benefits services.

* Sam Choy, formerly director of cooperative ministries for Hawaii Baptist Convention, is now associate director of missionary personnel department.

* Douglas Philip Metzger, a pastor in Willington, N.J., was elected associate director of personal evangelism.

In the past three months, the board also has approved 143 persons for missionary service, including career missionaries, missionary associates and other persons for church pastoral aid and language pastoral aid.

A complete list of appointments appears in *MissionsUSA*.

Mountains and valleys

At a recent missionary commissioning service, William G. Tanner, HMB president, warned new appointees that "mountain top experiences are enriching and fulfilling, but you've got to go to the valley, because that's where the people are."

Tanner said the new missionaries, who will work with Mexicans, Japanese, Cubans, blacks and a wide

Continued

ACROSS THE BOARD

Continued

range of other cultural and ethnic groups, will encounter opposition, spiritual need, despair and change, but they must never give up on their venture to reach all Americans for Christ.

"If you don't understand our nation is lost, then we'll never win it together," he said. "We cannot conquer as Christians unless we feel a kindred spirit for all people, even the unlovely and those in sin."

"As Christians and missionaries, ours is the task of rescue, of reaching out with the redemptive value of salvation."

High visibility for the blind

In 1977, after the SBC officially noted the need for a "long overdue ministry to the blind," the HMB appointed Cecil Etheredge as consultant. His job is to give "high visibility" to the needs of the visually handicapped.

NOTEBOOK: How many blind people live in the United States?

ETHEREDGE: About 6.4 million have some visual impairment; about 1.7 have loss of 80 percent of their vision, which makes them legally blind. Another 600,000 are totally blind.

NB: How many of these are Southern Baptists?

ETHEREDGE: We've no idea. But our pro rata share, based on the number of blind we'd be reaching if we ministered to the same percentage of them as we do the total population, would be 37,000.

But we have few churches with viable ministries to the blind, largely, I guess, because few churches know how. Also, ministry to the blind has not had a high priority with pastors.

We've treated the blind as we have blacks: we've overlooked them because they were out of our sight.

NB: You've just completed a pilot project for local church ministry to the blind. Tell us about it.

ETHEREDGE: We began with one church that had a blind-ministry committee of seven people; they attempted to minister to 17 blind adults in various

ways. But the church itself was not involved. We soon found this would not work. The ministry hadn't been adopted by the church and members would not get behind it. Motivation for the project soon waned.

We started over. The church adopted the program; a staff member was assigned as liaison to it. The pastor preached on ministry to the blind and we held a banquet for volunteers.

The result was a 180-degree improvement.

We shared the committee and reduced the number of blind persons with whom we worked. Smaller groups proved more effective. Participants developed relationships which were meaningful and lasting.

Any church wanting to start a similar ministry should consider four principles:

(1) It must have church sponsorship. It cannot be supported by only a handful.

(2) It must be inclusive. Any ministry should be *with* as well as *to* the blind; I can't underscore that point enough.

(3) It must develop slowly and attempt no more than is practical for the number of volunteers. It can increase in number and programs as the ministry gains acceptance and support.

(4) It should have shared leadership. Volunteers should be recruited for reasonable periods and not be overworked.

But individuals don't have to wait for church programs to begin helping the blind.

Southern Baptists have always maintained ours is a gospel of love for all people. The blind are among us, we shouldn't ignore them. Find the blind in your community that need a ministry, and start there with love and inclusion. The one you minister to today is more important than the six you *might* minister to some day.

Funeral home church

In the Jan-Feb issue of *MissionsUSA*, we reported on the establishment of a new church in West Seattle as a result

of a Key Cities project involving two summer missionaries working as church planters.

In April, Chris and Candy Ray were commissioned as church planter apprentice missionaries by the HMB. Ray is serving as pastor of the church in West Seattle.

During the commissioning service at Prays Mill church in Douglasville, Ga., Chris brought the house down when he introduced himself as pastor of a new Baptist church which meets in a funeral home in West Seattle.

The name of the church? "New Life Baptist Church!"

Doctorates

Kudos to our editor, president and two other HMB staffers, who will receive honorary doctor of divinity degrees from Baptist universities in May and June.

HMB president William G. Tanner is receiving his second honorary doctorate, a D.D. from University of Richmond.

NOTEBOOK and *MissionsUSA* editor Walker Knight receives a doctor of divinity degree from Mercer University, Atlanta.

Vice-President Gerald Palmer and Chaplaincy Division director Carl Hart receive honorary doctorates from their alma maters, Hardin-Simmons University and Union University respectively. Congratulations, folks!

Home Missions deaths

• **David Espervoca**, 72, of auto accident; *language missions pastor in Texas*.

• **Jose Contreras**, 74, of heart attack; *retired after 35 years as language missionary in Texas*.

• **Margarita Ramos**, 67, of cancer; *retired after 20 years as language missionary in Cuba and Florida*.

• **Vera Aquillard**, 78, of cancer; *25 years with HMB*.

• **A.B. Cook**, 79, of stroke; *18 years on HMB staff in Atlanta*.

• **G. Frank Garrison**, 82, of heart attack; *11 years on HMB staff in Atlanta*.

• **L.O. Griffith**, 74, of heart attack; *15 years on HMB staff in Atlanta*. □

More mother-child families

Families maintained by what the census bureau calls "women householders" grew more rapidly during the '70s than any other family type.

Factors favoring this include: child-bearing outside marriage; dissolution of nuclear families through separation, divorce and widowhood; trends for women to establish independent families rather than remain with parents/relatives; and population increases in the young adult age-group.

Between '70 and '79, the number of families increased by merely 12%, while families of women householders grew by 51%.

The majority are young (women are delaying marriage) and have a much higher poverty rate than the population in general. Mother-child families represent 9% of the U.S.'s 57.8 million families.

In economic terms, a woman with no husband contributing income can expect to have only about \$1 for essential expenses to every \$2 available to husband-wife families.

All work and no play makes Jill dull?

About half the nation's married women are in the labor force. By 1990, 86% of U.S. households will have two incomes. This, of course, greatly impacts family life. But does it result in increased divorces?

Like most questions answered by statistics, the answer seems to be a qualified maybe.

In a national sampling of 1,360 husbands and wives in 1978, the astounding fact surfaced that women who work are more likely to think about divorce. Further, women who work, have kids 6-11 years old and "who hold egalitarian views about housework" are even more likely to think about divorce.

(What is amazing, perhaps, is that a study was required to determine that.)

The study listed five basic household chores: preparing meals, shopping for food, caring for children, doing daily housework, cleaning up after meals. If

these aren't shared by husband and wife, the study said, divorce is most likely.

The study concluded children seldom cause or prevent divorce, and neither does working, if roles are split between earning capability and dual household responsibility. In short, it said, "If she's bringing home the bacon, he'd better be mopping the floor."

Baptist viewpoll findings

From a November 1980 survey:
• 97% of the directors of missions responding reported their associations have an associational missions committee.

• 28.1% of the directors with MCs reported their committee is "very effective"; 43% reported their committees to be "effective."

• "Committed MC members" and "good persons willing to serve" were the most common reasons for the MCs success. "Poor training" and "uncommitted members" were reasons for failure of the quarter of MCs which had the worst ratings.

Gentrification and other media excesses

You've no doubt heard that some whites are moving back into the central cities, refurbishing old houses and creating some urban displacement, especially of poor blacks.

Such a movement is occurring. Not in numbers once believed, however. A mid-1970s study found for every 100 whites replacing blacks in the inner city, 186 blacks replaced whites. That is, more blacks were moving into the cities than whites.

The whites were socioeconomically better off than the blacks they replaced; blacks were financially equal to or worse off than whites they displaced.

In numbers, the back-to-the-city movement of whites is far exceeded by the out-to-the-suburbs movement of blacks. The number of blacks in suburbia increased 34% 1970-1977.

Another study reveals a decline of 1% in the nation's city populations during the '70s.

The suburbs made major gains "as more affluent taxpayers moved out." Forty-three percent of all Americans now live in the suburbs.

Standing room only

World population at midyear 1979 was 4.4 billion, 44% larger than 1960 and 74% larger than 1950. Largest population mass was Asia, from 1.4 billion to 2.6 billion in 30 years; Africa and South America both more than doubled in population.

Immigrants swell U.S. population

Latest census data indicates 700,000 immigrants enter the U.S. legally each year; another 100,000-500,000 enter illegally.

If this rate continues, and America's native fertility remains at 1.8 children per woman, U.S. population will climb to 310 million in just 50 years—up 33% from today's 222 million.

Inerrant dust-catcher?

A Gallup Poll survey indicates 72% of Americans believe the Bible is "the word of God" and 42% believe it is "never mistaken." But only 12% read the Bible daily and 52% read it less than once a month.

We have no figures on how many understand what they read or how many practice what the Bible teaches.

Why dropouts

Studies reveal church attendance declines during teens and early twenties and such dropouts are less likely to participate in church as adults. The major reasons given for dropping out are "maturation" and "irrelevance of the church." □

Information for "Trends" comes largely from reports by the HMB Research Division. Orrin Morris, director; June Brumblow, Digest editor.

TRENDS

Cityscapes and metro-views

Last issue we mentioned that one of three Americans now lives in the 22 largest metropolitan areas of the United States. We also pointed out that only one in 10 Southern Baptists lives in these areas, and less than one in 10 SBC churches are located in these metro centers.

Those aren't comforting statistics. So a lot of concerned people around the HMB are exploring ways to change them. At the spring Urban Evangelism Conference, one way was suggested by an experienced urban pastor, Raymond Bakke, formerly of Swedish Baptist Church of Chicago. He urged "custom-built churches" in a context of urban global awareness.

Bakke, now a seminary professor, said, "There is no place to hide from urban reality. The suburbs are not an escape from the city, merely extensions of it. And people running away from Chicago are running into people running away from Los Angeles."

He says the urban growth rate internationally is 7.2 percent, which means the number of people living in cities will double in the next decade.

Further, the cities are becoming more and more "world-class" communities, with people from numerous nations making up their populations. Los Angeles, for example, is 74 percent non-white.

Because of the interrelatedness of U.S. and foreign cities, he urged Southern Baptists to consider missions from a global perspective, including more cooperation between mission boards.

Bakke also warned against "enclaving, resulting from a fear in the country by white folks experiencing minority-ness. One of the reasons white churches are growing so fast is that there is a psychological need for white folks to feel big right now."

Instead of concentrating on making Anglos feel more comfortable, Bakke said, churches should seek a plurality of languages and cultures representative of their changing environments.

Such expressions of church wouldn't

be "avant-garde," Bakke concluded. "We'd just be getting back to scriptures; we've got a gold mine there for urban ministry."

And a place for latter-day prophets

If Southern Baptists are going to spread the good news throughout the cities, they need an anchor—a base of sorts—from which to work. But with city churches in such upheaval, it's difficult to plan. For deep-urban congregations, survival often seems to be the most dominant theme.

Home Mission Board statisticians estimate one in three SBC churches faces transition by 1985. Many will experience racial changes, others will see communities shift from rural to suburban, from old-timers to newcomers.

Several HMB programs attempt to help churches in transition.

A winter issue of *MissionsUSA* will explore PACT (Project: Assistance for Churches in Transition).

Another aid comes from the annual Conference for Churches in Racially Changing Communities, sponsored by the HMB's Black Relations Department. At this year's, in April, Joe Priest Williams, pastor of inner-city Baptist Tabernacle of Louisville, urged Southern Baptists to create an organization for "ghetto prophets," "ghetto theologians."

The idea, Williams said, is to develop a forum wherein pastors of churches in racially changing communities could learn from their peers and share common problems.

Williams captured the feelings of many inner-city pastors: "Being pastor of a church in racial change and economic depression is much like being a captain of a disabled submarine that cruises just below the surface, unable to make it to the top in the big splash of 'Look what we have done.'"

In another address, Baxter Phillips of 79th Street Baptist Church in Miami,

told how his church's attitude "changed from isolation to acceptance. The transition of our community impressed on us (whites) that Negroes are human, too, and that they have spiritual values."

Phillips said some members threatened to leave if blacks were admitted to the church, others threatened to leave if they were not.

They finally had to resort to the Bible, which is the last place you'd want to turn when you've already made up your mind. But Phillips found "applying the teachings of Jesus" developed a "sweet, sweet spirit" among members, and as a result the church successfully integrated.

Another of Phillips' points, which has application also to churches not undergoing racial change, is that economic hard times can be overcome.

Phillips said that blacks brought "the ability to struggle" to the fellowship, and together, the church members learned to use better the resources they had.

Flipside of the coin

An interesting facet of many transition-communities discussions seems to be their one-sidedness. Whites usually see change as a problem; blacks see it as an opportunity.

Until whites can look at it from a black perspective, churches are going to continue in trouble, a Methodist expert on racial changes says.

James H. Davis of the United Methodist Board of Global Ministries, also a speaker at the Racially Changing Communities Conference, said he seldom finds truly "integrated communities."

"Most neighborhoods which have claimed to be integrated have just been slow transitions," Davis said, adding the same is true of churches.

Davis worries about churches' failure to sustain integration, but he doesn't worry, he says, about churches in transitional neighborhoods dying.

"Out of the death of a white church

can come either a transitional church or a new black church," he said. "Either of these is a new church to be celebrated. To a Christian, that's not death, that's resurrection and new life for the future. One of the tasks for the church in the transitional community is to prepare for the new church."

Somebody cares about South Bronx

Meanwhile, a Brotherhood group is trying to put a little life in the old church.

The men came to the Bronx a little "apprehensive," reports Virgil Casey, pastor of Coovesville (Va.) Baptist Church and leader of the associational Brotherhood team.

The Bronx proved to have "a greater need than we imagined, and conditions were worse than we'd thought." But the team members quickly went from "speechless" to excited, as they discovered how worthwhile was their project.

Casey's group was the first SBC men's team to spend time in construction and renovation of deteriorated and burned out Bronx housing. The project is sponsored by the Brotherhood Commission and the Home Mission Board.

"As the week moved along," Casey reports, "people on the street would stop us and ask what we were doing. That gave us opportunities to explain about the project and to say we're here because Jesus loves you and me."

The people were usually surprised Casey's group was made up of volunteers. "They couldn't believe we would come and work that hard without pay. It really impressed them."

Casey believes such projects will give hope to the people of the South Bronx. "We're going to show them somebody loves them and somebody cares about them," he says. □

Other workers are needed on a continuing basis. For more information contact Bill Wilson, Home Mission Board, 1350 Spring Street NW, Atlanta, Georgia 30367 (phone: 404/873-4041).

Hearing the Spirit's call

How can we so order our lives together to enable the Holy Spirit to move among us and bring into being those structures for missions he desires?

More than one church, my own included, has created a climate and a time for members to "sound the call" for new mission directions as they have heard the call in their own lives.

Other members are invited to join the one announcing his/her good news; from the response a mission group is formed. Such a sounding also tests the concept for that time and place. If no one responds it is felt the Spirit's voice has not been heard properly, and members focus energies in other directions.

For example, two new mission groups were formed in this manner recently by members of my church, Oakhurst Baptist in Decatur.

The church buildings are aging, including the large auditorium's wooden frame windows which hold the colored glass. We had neglected repairs in recent years as we struggled with finances and other matters to survive the throes of staying in a racially transitional community. At long last, funds were found to repair the windows—more than \$20,000.

Larry Jones, a high school teacher, believed that a mission group could be formed to use this rather mundane repair job to provide the means of helping others. On a Sunday morning he sounded the call for others to join him, suggesting that together they repair the windows while employing and training unemployed persons from the community. Larry, who has worked as a contractor for home repairs, agreed to take a year's absence from teaching to direct the project.

When the windows are completed, the group will move to other repairs for the church, then to community projects, including building of passive solar units for houses.

A.B. Short, a former journeyman with the Foreign Mission Board, became concerned for the city's indigent who somehow survive sleeping in old buildings and doorways. He learned of a small Presbyterian church near our

community which was providing these people shelter—meals, showers, clothing and a sleeping area.

A.B. sounded the call for a group to explore assisting that church, learning of the need and the ministry, then hoping to establish a similar effort within our facility. The group formed and has the name "Hospitality Mission."

Once such groups are formed, they assign a representative to the missions committee, which seeks to give correlation to the overall missions work. Mission groups meet monthly, or as often as once a week.

Our church has other mission groups—for refugee resettlement, community outreach, intercessory prayer, hunger, peace and reconciliation, economics, and vocation as mission. All are encouraged to study the Bible for a clear understanding of their mission, to provide time for personal interaction, and to be on an inward spiritual journey as well as an outward mission.

Such mission groups have many advantages, in addition to being formed under the leadership of the Spirit speaking through one person who is willing to become the stackpole around which the mission forms: There is no coercion, none join the group without a high degree of commitment; the amount of energy released in this way is astonishing; we all work harder when we are convinced this is the direction we are being led by God.

Forming groups in this manner frees the church from having to pass judgment on the validity of an expressed need. The response does that, and if a mission group ceases to be, no one is uptight. The groups tend to come and go with the gifts of the people and the degree of ability to meet the needs seen.

With the first flush of excitement about a project, some may over-commit themselves, but in the long run each learns to find the Spirit's leadership for making his/her greatest contribution.

I am convinced more of us need to move in such directions in order to enable the Spirit to empower us for significant steps in missions. □

Much help, but not enough

Southern Baptists resettled a record number of refugees in 1980, but refugee resettlement officials say thousands of sponsors are still needed to care for homeless people from around the world.

And an HMB interfaith witness worker, just returned from a six-month stay in Thailand, reports idleness, accompanied by mourning for a terrible past and a bleak future, remains a crushing problem in Thai refugee camps.

George Sheridan, who took a leave of absence to work with SBC foreign missionaries in the Mairut Camp in south-eastern Thailand, says, "These people have lost half of those they knew six years ago. They've seen friends and families tortured, starved and assassinated. They've watched people fall in the mud—so weak they couldn't extricate themselves—and die like worms run over in the street."

Once in Thai camps, refugees have three prospects: To remain in the camps with no freedom and little to occupy their time; return to their strife-torn homelands to face fighting and hunger—and probably death; or seek passage to other countries.

The third option, clearly preferable, remains difficult.

The U.S. government currently will admit 14,000 Indochinese a month, but lack of sponsors means "we are not coming near that number," says Randy Cash of the HMB's Refugee Resettlement Office.

Churches interested in helping can do two things. First, write legislators/sponsors urging them to raise present quotas and continue benefits to refugees. "Maybe these little pieces of paper [letters] will add up and break the dam of bureaucracy," says Sheridan. Second, churches can resettle refugee families. For more information, contact the SBC Refugee Resettlement Office, 2715 Peachtree Road NE, Atlanta, Georgia 30305.

A good (but inadequate?) record

Southern Baptists resettled 4,031 refugees from 14 nations in 1980—that's almost 1,000 more than in 1979, and the most ever resettled in a year by SBC members.

Also to be proud of:

Southern Baptists ranked first in the number of Indochinese resettled (3,338) among the 14 denominations participating in Church World Service, international resettlement agency.

The SBC was fourth among CWS participants of all nationalities combined.

Language missions director Oscar Romo is pleased with the trend of moving "from settling primarily Indochinese, to a world view of resettlement." Noting that for the first time Southern Baptists resettled Afghani-
 stanis, Czechs, Ethiopians and Russians, he adds, "Baptists have become sensitive to people on a worldwide scale."

The Cuban influx added to the SBC's large number of sponsorships, says Hubert Hurt, another HMB language worker. Yet the need for more sponsors remains critical.

Romo points out that more than 25,000 Cubans have permission to leave their country; 400,000 Indochinese are in Thai camps. Cash adds that refugees "from Eastern Europe, the Soviet Union, Africa, the Middle East and Latin American countries in addition to Cuba and Haiti will continue to seek refuge in the United States."

"As worldwide tension increases, as governments are overthrown, as we witness the rise of totalitarian regimes, we're going to see a much greater refugee influx."

Nays to test the years

Baptists may have to fight a rising tide of anti-refugee sentiment, predict language workers. Romo says Southern Baptists, however, have a biblical mandate to sponsor refugees. "The people of God are to receive strangers hospitably, 'for by so doing, some have entertained angels without knowing it,'" he says, quoting Hebrews 13:2.

Concludes Hurt: "We need to look at our own missionary concern to see how genuine it is. We may be willing to go overseas, but will we care for the foreigner who comes to our own land?"

Senseless harassment

A Vietnamese family in Camas, Wash., sponsored by Southern Baptists, has been the victim of a fire bombing.

Only one of the 12-member Niem Huynh family was in the house when a fire bomb was hurled through the window about 7 p.m., police reported. No one was hurt and the fire was put out before much damage was done.

The family is sponsored by Harold Hitt, language director for Northwest Baptist Convention, and is being helped by LaCamas Heights Baptist Church.

Two days before the fire bombing, rocks were thrown through the family's windows; also the children have been harassed at school.

No reasons were given for the attacks.

The Niem Huynh family is part of a growing Vietnamese community in Camas. About 30-40 Vietnamese regularly attend services, and about 70 are on the Sunday School rolls, at LaCamas Heights church, which sponsors an English-language class.

Three juveniles were arrested in the bombing, and no more trouble has been reported since the February incident.

A time of testing—and opportunity

"The time has come for the local church to re-establish its leadership role in meeting the needs of hungry people in America."

So says William G. Tanner, HMB president.

Tanner points out that cuts in federal programs will create voids "that should, and will, be met by the local church and local Baptist association."

Through proposed budget cuts in U.S. government programs for the poor and needy, Tanner suggests, "God is speaking to us, and if we listen we may ascertain he is giving Southern Baptists an opportunity to again become leaders in meeting needs of the hungry—in the name of Jesus Christ."

Tanner observes churches were the first "welfare agencies." As government performed more of that role, churches

assumed less. Now the chance arises for churches to be more active in that arena of Christian service, while continuing to fight for government programs clearly needed by the poor and handicapped.

"Some churches may feel they do not have the resources to do very much," Tanner says, "but by joining with other churches through the association, all can make a significant contribution."

Tanner promises the HMB will offer leadership needed in this endeavor.

Bountiful tables

Growing evidence suggests Christians—among them many Southern Baptists—are deeply concerned that the church of Jesus Christ remember his example of service to the poor and oppressed.

We continue to hear of more and more churches with programs such as rice bowls, miss-a-meal and meatless-meal emphases, and other ideas that revolve around consuming less and giving more to alleviate world suffering.

This is the sort of movement that affords the Christian church a rediscovery of its birthright.

Nevertheless, until a massive and well-developed commitment comes from Christendom, the world's needy—both overseas and at home—will be dependent for supplements on rich industrial-world governments.

To monitor government activities therefore remains a vital role for Christians in the United States. Changes/cuts in U.S. programs must be recognized before their impact becomes irreversible.

Nathan Porter, the HMB's domestic hunger consultant, has been watching proposed budget cuts in the nation's food stamp program, which currently assists 22.1 million people.

Porter points out the program is available in all states; coupons are exchanged for food, but not pet food, tobacco, soap or alcoholic beverages, etc.

Of those receiving food stamps, 51% are under 18; 8% are over 65; 69% are in households headed by women.

The amount of food-stamp money is

not exorbitant. In Indiana, for example, an individual who qualifies can receive only \$74 a month in coupons.

The authority for the present food stamp programs expires in September, Porter says. Already suggestions to trim the food stamp program merits our support," Porter argues. "It has done a good job of providing nutritional assistance to needy Americans."

"It is not the long-term answer to poverty-based hunger; structural changes to eliminate the causes of poverty are required. However, food stamps help hungry people. The program therefore deserves the support of all of us who are committed to the task of ministering to the poor and providing food for the hungry."

An excellent, brief background paper, "Hungry in the USA," is available free from Bread for the World, 38 Union Square East, New York City, N.Y. 10003. Send a self-addressed, stamped envelope. The article can also be purchased in quantities at \$5.00 per 100 copies.

Porter comments:

Hunger consultant Porter is alarmed over budget-cut proposals in programs for the elderly, the rural farm worker, the sick, the unemployed and the poor.

However, he says, "I believe churches will respond. Like Jesus, we love the poor, the elderly, the children who are most likely to be hurt."

"It's alarming that the proposed cuts seem to reflect the attitude of a majority of Americans. We cannot overlook justice and peace, abandon our responsibilities to be our brother's keeper. Social programs are the embodiment of our basic ideals and the dignity and value of human life."

"Our values and priorities must stress those who through social injustice and circumstances are facing despair in the ugly arena of poverty, isolation, loneliness, loss of hope."

"I want to see more churches giving financially to develop local programs for the poor and hungry, but also I'd like to see much greater personal involvement in direct ministries."

"The church can't afford to pay others to do the work of Christ." □

EVENTS

If you can read this, you qualify

The annual Literacy Missions Leadership workshop will be June 22-30 at Samford University in Birmingham. Focus will be on equipping individuals as literacy missions associates. The course is 45 hours of concentrated teaching of literacy techniques.

Persons interested in enrolling should write Midwest Blanketship, HMB, 1350 Spring Street NW, Atlanta, Georgia 30367. Registrations are limited.

Focus on the association

Missions in Context, the national conference for Baptist associations, will be Sept. 16-18 at Ridgecrest (N.C.) Baptist Conference center.

Participants will be associational directors of missions and their professional staff members. They will study 1980 census data, relating it to Bold Mission Thrust and local mission action.

This is the third major associational meeting; the first was in 1963 and the second in 1974. Missions in Context hopes to continue this push for growth and development of associational mission endeavors.

"We've dreamed the dreams and set the goals," says HMB president William Tanner. "Now we must bring both into sharp focus by developing a national missions strategy that centers on the association."

Missions in Context is sponsored by Brotherhood Commission, WMU, Sunday School Board and HMB.

Associational week

The 1981 Associational Emphasis Week in the SBC will be May 18-24. The theme is "Churches in Fellowship on Mission in their Setting."

This comes on the heels of the 1981 home missions graded series study on the association, during which time Southern Baptist churches focused on associational potential. This first study on the association resulted in distribution of 140,000 books on the association, reports James Nelson, director of the Associational Missions Division. □

The answer is YES

If Barton Jones had realized his prayers would be answered so quickly, he might have prayed more slowly.

But then Cambridge (Kan.) Baptist Church might not have a pastor.

Jones, a retired airlines employee, became involved at Cambridge this past summer when he spent two months helping its members construct a building.

When he learned later the church had lost its pastor, he prayed for God to send help for the 47-member fellowship. Turns out the church, deciding it needed a bivocational pastor, has called Jones as interim.

Now Jones, his lesson learned, is praying again: "I realize I don't know it all, I can't do anything of myself," says he. "I've just got to let the Lord work through me."

Charles R. Riggs, Southern Baptist chaplain at the U.S. Penitentiary in Atlanta since 1975, has been named southeastern regional chaplaincy administrator for the federal prison system. Riggs will oversee chaplaincy programs in 10 federal prisons.

Carl Hart, director of chaplaincy for the Home Mission Board, has been named chairman of a steering committee of national chaplaincy leaders who are forming a new organization, the National Conference on Ministry to the Armed Forces. The new conference will include Catholics, Jews, Orthodox and a wide spectrum of Protestants.

It will replace two interreligious chaplaincy organizations which have disbanded to make room for the new consortium.

"This conference will add a new dimension to the voice of the church that is long past due," Hart says.

C.B. Hogue, vice president in charge of evangelism for the HMB, has been elected chairman of the North American Lausanne Committee.

The committee is a regional wing of a larger 50-member group composed of evangelical leaders from around the world. The group's goal is to implement

ideas developed at the world congress of evangelism, held in Lausanne, Switzerland, in 1975.

Hogue is the first Southern Baptist to serve a major office in the Lausanne follow-up committee structure.

Good news festival

The American Festival of Evangelism, an interdenominational celebration set for July 27-31, 1981, at Kansas City, expects more than 20,000 Christians from 120 evangelical organizations and denominations across North America, reports C.B. Hogue.

Hogue is program chairman.

The purpose of the festival, Hogue says, is "to provide an opportunity for information, inspiration and motivation for Christians to become involved actively in proclaiming the gospel to an estimated 156 million unchurched Americans."

Everybody's welcome, Hogue says, so if you're in the neighborhood, drop by for a large dose of the above. It promises to be a meaningful experience.

Winter is best—but brrrr!

You wouldn't think anyone planning a conference would choose Fairbanks, Alaska, in February.

But, we hasten to add, there was method in their chilly madness.

Robert Bingham, head of the HMB's Services Section, brought 22 SBC religious educators to sub-zero Fairbanks for meetings and volunteer training of Alaskans in Bible teaching.

Each served as a consultant to an Alaska Baptist church, offering help in religious education.

Group members held teachers conferences, taught January Bible studies, advised churches on problems ranging from space to financial record keeping.

And the timing of the conferences?

Winter is best, Bingham says, because in summer months, Alaskans take advantage of the weather for weekends outdoors. In the cold, however, Bingham says, "What else is there to do on Sundays but attend church? It's a good time to reach people."



Give and take with Catholics and press corps

When the Pope comes to town, you can easily figure who'll dominate the week's religious news.

But in Anchorage recently, it was only possible because the First Baptist Church cooperated.

No, the church didn't "allow" the Pope to visit—it did, however, open its offices as media center for the press corps, and as robing center for the more than 100 priests, bishops, sisters and ordained Catholic deacons who participated in the Mass led by Pope John Paul II in the park a half-block away.

Pastor Harold Hime, a former home missionary, was asked by the Catholic Archbishop of Alaska, Francis Hurley, for permission to use the strategically located church. Almost simultaneously, church members suggested to Hime the church should volunteer its facilities.

At one time, the church had several hundred Catholics in its auditorium and "maybe 300" reporters, photographers and TV technicians operating in-and-out of its basement.

Just about everybody was complimentary, Hime says. Church members' response was "fantastic." The Catholics were "very appreciative" and the press corps liked the free coffee. But as usual with the press, there were a few complaints about the "No Smoking" rule.

Hime says he's not any closer to agreeing with Catholic beliefs as a result of the visit, but he is "much closer to the Catholic people."

The Pope's whirlwind tour not only encouraged the state's Catholics, Hime says, but personally helped him "come to love and accept Catholics as brothers."

Not all talk

At the initiation of SBC President Bailey Smith, HMB interfaith witness leaders and members of the Jewish Anti-Defamation League of B'nai B'rith are developing ways people of the two faiths can work cooperatively and foster better relations. Among ideas proposed are a three-day dialogue at an SBC seminary; articles in Baptist and Jewish publications; joint social action projects; summer camp programs for Baptists and Jews; closer professional relationships between Baptist and Jewish leaders; and retreats for Baptist and Jewish couples.

"We don't want to just meet and talk," said Glenn Igleheart, HMB interfaith witness director. "We want to do something to carry out specific projects that will help Baptists and Jews better understand each other."

And don't forget Algonquians!

Southern Baptists will lose their growing ethnic diversity "unless we move to create materials to meet the needs of ethnic congregations," language missions leader Oscar Romo said.

Speaking to the 24th annual Language Missions Conference, Romo challenged the denomination to begin a "language materials consortium" to produce and distribute literature to the SBC's growing numbers of language congregations.

More than 1,300 language/culture churches have joined the SBC in the past five years, Romo said. Korean congregations have grown from two units to 175 in nine years; 40 Laotian groups have formed since 1975; 23 Arabic units started in 1980, despite widespread

prejudice against Arabs as a result of the Iranian hostage crisis and U.S. energy problems.

Baptism ratios (baptisms per member) for ethnic churches exceed the SBC average overall, Romo said. New Sunday School units among ethnic churches also reveal higher percentages of growth than do English-speaking congregations.

National statistics reveal the need for specialized materials will increase, Romo added.

More than 90 million Americans now classify themselves as ethnics affiliated with one of the 200 different ethnic groups in the United States. Unstable world conditions and the steady influx of immigrants/refugees daily expands the number of ethnic persons in the United States.

With the new ethnic emphases and cultural awareness movements, Romo commented, "ethnicity will remain an important value for Americans for many generations."

Romo also urged the SBC to make room for "ethnic fellowships." These are needed, he said, because associations often are not "culturally sensitive and linguistically capable of meeting the needs of all churches."

Romo said failure to actively involve ethnics hurts both the association and ethnics. He pointed to increased giving to SBC offerings by ethnics, but noted relatively small amounts contributed to the Cooperative Program proved ethnic churches "were not involved in SBC life in a meaningful way."

"They are giving to missions," he added, "the question is whether they give to the Convention's offerings, or to their own missions enterprises."

In a related development, the Language Missions Division and Golden Gate seminary initiated a doctor of ministries degree in language/culture ministries.

Said William Tanner, HMB president: "For years we have needed a program like this. The nation's growing ethnic population and increasing immigration have made it imperative for

Southern Baptists to reach out to those whose cultural backgrounds make them different from traditional southern society."

They're listening

Among the 13 churches which joined the Illinois Baptist State Association last fall was the First Bible Church of the Deaf and Hard of Hearing of Chicago, thereby becoming one of a handful of SBC churches for the deaf.

The church, which has 14 members and 30 in Sunday School, immediately made its first gift to the Cooperative Program: \$30. Which led *Illinois Baptist* editor, Robert Hastings, to observe the new SBC church certainly was turning "a deaf ear" to missions.

Congratulations

Three HMB employees recently received awards for their contributions to missions in the United States.

* Everett Hullum was given the Mosaic Missions award. It is given annually to recognize contributions to language missions by someone who does not work directly in that field. The presentation was made by Oscar Romo, director of the Language Missions Division, during the Language Missions Leadership Conference in Houston.

* Loyd Corder, recently retired from the HMB after 42 years in missions, was given the Missions-in-Context award. This award is given by the Language Missions Division to a person who has made significant contributions to the advancement of work among language-culture people in the United States.

* Arvella Turnipseed received the V.T. Glass Award for participation in racial reconciliations. Presented the award during the Churches in Racially Changing Communities conference in Birmingham, she was cited for being the first black employee to serve any SBC agency in other than a custodial capacity.

Also receiving V.T. Glass awards were Claudette Calvin of Andalusia, Ala., Charlie Mae Pearson of Atlanta, and Carolyn Weatherford and the staff of the WMU, all of Birmingham. □

Pass the ammunition

Although official Washington has devoted the lion's share of attention to Reagan's administration budget and tax-cut proposals, debate was suddenly interrupted March 30 when a lone gunman armed with a .22-caliber "Saturday night special" attempted to assassinate the President.

Mixed with expressions of concern and outrage that in the world's "most civilized" nation such events could occur, came renewed calls for more effective gun control laws.

It's a volatile issue, the question of regulating—or even banning—such weapons as the one used in the assassination attempt.

Polls continually show the majority of the American people favor gun control. But the pro-gun forces stop any legislation right between the eyes, so to speak, usually with arguments that the U.S. Constitution forbids Congress to legislate against the citizens' right to "keep and bear arms."

But John W. Baker, general counsel for the Baptist Joint Committee on Public Affairs, says the Second Amendment to the Constitution conditioned the right to own guns on the need for national defense.

The amendment reads: "A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed."

Baker says, "The Second Amendment guarantees a collective rather than individual right." In the only U.S. Supreme Court decision directly dealing with the question, the Court in 1939 "affirmed that the right to keep and bear arms is dependent on involvement with the militia."

At least three other decisions have upheld that or other pro-control arguments.

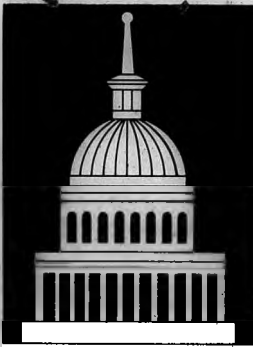
There are, of course, other arguments propagated by the National Rifle Association and its friends. Perhaps most famous is "Outlaw guns and only outlaws will have guns."

But since statistics reveal more than half the guns used in the commission of

crimes are *stolen guns*, perhaps if we outlawed guns, less than half the outlaws would have guns?

Whatever, one fact is certain: for the eighth time in this century, persons have attempted to assassinate a president, a record just short of those "banana republics" noted for their instability.

In light of that, efforts to ban handguns and require at least registration of firearms surely will be stepped up. Just as certain is it that all such proposals will be opposed.



Before the bar of justice

SBC Christian Life Commission director Foy Valentine has spoken against the Reagan cut which would "dismantle" the National Institute on Alcohol Abuse and Alcoholism.

In congressional testimony, Valentine conceded that last November's election mandates the administration and Congress to "so something about inflation." But he warned, "You also have a mandate to help the poor and the needy, including the millions adversely affected by alcohol abuse."

Also under criticism is the proposal to do away with the Legal Services Cor-

poration, the publicly funded agency which has provided legal advice and counsel to the poor for the past 15 years.

The economic facts of life

A sidelight on the issue of budget cuts to control inflation comes from Robert Kilgore, head of the HMB's church loans division.

Kilgore preaches the gospel of good economics wherever he goes. Boiled down it goes something like this:

We have inflation because government prints more money than is needed to pay for the nation's good and services; the reason government prints this money is to put more in circulation, to pay debts and to stimulate new employment. If the government wants to control inflation, all it need do is print less money. But if it does, unemployment will rise.

More Kilgore-isms: "There is no truth to the statement that the government is the only one who can spend more than it receives. The government *always* balances its books. If it doesn't have the funds from taxation or borrowing from existing funds, then it increases the money supply. Government spending, therefore, is limited only by the self-discipline of Congress and the Federal Reserve Board (which controls currency production)."

"Fifty percent of the nation's wholesale prices are determined in foreign markets. . . . Kilgore lists a number of foreign products "upon which this nation is dependent for its domestic tranquility and, in the event of armed hostilities, necessary for its survival thus it is understandable that the U.S. is involved in the political activity [of certain questionable governments] as the U.S. economic well-being requires long-term relationships that are stable."

"There are many people in our nation who feel an inflation rate of 15-20 percent or more is an inexpensive price to pay for other benefits, such as full employment. There are others who feel

that the inflation rate should be brought to zero without regard to factors such as high unemployment. Somewhere between these two extremes is where our government leaders will probably direct our economy. Most likely, *stability will be difficult to secure.* Circumstances will demand a constantly fluctuating economy in a rapidly changing environment."

After these pronouncements, Kilgore likes to quote American humorist Will Rogers: "An economist can tell you what will happen under any conditions. And his guess is liable to be just as good as anybody else's."

In defense of Pyrrhic victories

A long legal battle for an Indiana man who quit his steel plant job rather than help produce military equipment was finally rewarded when the U.S. Supreme Court ruled that he must be given unemployment compensation benefits.

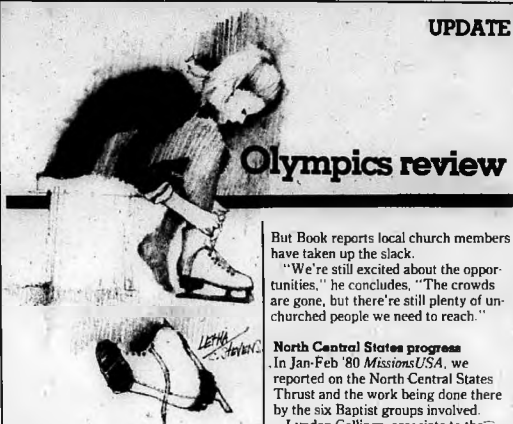
Eddie C. Thomas, a Jehovah's witness who claimed his decision to leave was based on religious beliefs, convinced the high court by an 8-1 majority. An Indiana state court had ruled against him.

Thomas quit after being transferred to a section making tank parts. He first asked to be moved again, only to discover just about everything being made in the plant was armament.

The Indiana court said Thomas quit voluntarily and that his beliefs amounted to "personal philosophical choice" rather than legitimate religious claims. But the Supreme Court declared that "religious beliefs need not be acceptable, logical, consistent or comprehensible to others in order to merit First Amendment protection."

Southern Baptist observers believe the decision helps strengthen the First Amendment, long of special import to denominations stressing separation of church and state. □

Most of the material for "Capital Report" is contributed by Stan Hestey, Baptist Press correspondent, Washington, D.C.



But Book reports local church members have taken up the slack.

"We're still excited about the opportunities," he concludes. "The crowds are gone, but there're still plenty of unchurched people we need to reach."

North Central States progress

In Jan-Feb '80 *MissionsUSA*, we reported on the North Central States Thrust and the work being done there by the six Baptist groups involved. Lyndon Collings, associate to the vice-president, Missions Section, recently returned from an NCS progress meeting, with this update:

In Indiana, R.V. Haygood, state director, reports a linkup with Arkansas Baptists on a five-year basis, with the older state providing assistance to the newer one. The goal is 275 new churches during the linkup period.

In Michigan, state director Bob Wilson reports a linkup with Tennessee Baptists; the goal is 100 new churches in two years, with 50 sites already identified. "The spirit of the state is excellent; we anticipate more than doubling."

In Illinois, missions director Harold Cameron reports the best year ever in language missions: 6-10 new black churches, making about 50 in the state. One, Glenwood, meeting in a shopping center in an upper-income black area, has gone from 81 to 180 in a year.

In Ohio, state executive director Tal Bonham lists a two-year emphasis, "104 Miracles," which represents a new church each week. The state had 17 percent increase in baptisms in '79 and 25 percent increase in '80. First Laotian and first Korean works were reported.

In Minnesota-Wisconsin, Otha Winningham, director, reports 16 new units, plus a Laotian group of 46 that has just started. Baptism ratio is one for every 12 members. Ethnic work includes Laotian, Spanish and Korean. 1982-85 goal is 78 new missions, 60 new Sunday Schools and 48 new congregations.

The HMB is actively involved with North Central States planners in most goals and projects outlined. Collings reports.

Ever wish for a six-months-later postscript on a *MissionsUSA* story?

Everybody at some time or other wants to know what happened after the happy ending.

Have you thought about the Olympics coverage that came out about a year ago? Here is part two of that story:

It is good to be able to report that Southern Baptists' pledge to "be in this village long after the Olympics are over" is being met.

A year after the 1980 Winter Olympics at Lake Placid, N.Y., David Book, pastor of Lake Placid Baptist Chapel, reports having baptized 17 people, mostly adults, "and three more are waiting for the ice to thaw so they can be baptized."

Book says the Olympic effort "opened the door of community acceptance. It helped us break down social, economic and cultural barriers, because those people realized we were here to help."

As reported last year, the Olympics effort was Southern Baptists' largest ever single-event ministry effort.

More than 125 volunteers, some of whom had been in preparation for almost a year, conducted ministries and witness toward both spectators and athletes.

As the Lake Placid fellowship outgrows its building, plans include new property which will not only house the congregation, but offer opportunities for a coffeehouse, youth hostel and other resort ministries.

Only a few SBC volunteers remain.

IN PASSING
By William G. Tanner

Green ribbons and prayers



Easter Sunday dawns bright and clear and still. And warm, unseasonably warm, in Atlanta.

A few dogwoods remain in bloom, but their white and pink blossoms are almost surrounded by green leaves.

In a few hours, church will begin. Today is the most important day on the Christian calendar: Christ the Lord is risen today.

Easter—a special awareness of the good news fills me; an almost touchable, satisfyingly personal recognition of God's great and good gift: human existence absorbs unexpected and fresh dimensions—life has new meaning, new value, new dignity—new abundance—because of today.

Today is hope; courage and strength; today sustains and nurtures, measures the depth of love and expands the horizon of sacrifice, servanthood, selflessness.

Sitting at my breakfast table, in the quietness of early morning, sunlight cascading in warm yellow streams over spring grass, I am overwhelmed by the magnitude of compassion expressed in this day.

And I wonder if somehow this message can be heard today, in our city so filled with fear and horror, so wrapped in pain and anguish.

I make these notes. My coffee gets cold.

And each thought is interrupted by the simple Bible verse:

"Suffer the little children. . ."

In Atlanta this morning there lives one (or more) who has, in the past 21 months, killed more than 24 black children. Such evil is always abhorrent, and it is especially dreadful when it occurs in one's own home town.

There is a sense of personal involvement that constantly nags at one's psyche, an awareness of some responsibility, some desperate need to act—but how, but how?

"...to come unto me, and forbid them not."

Perhaps by the time you read this, the person—or persons—committing these horrendous crimes will be arrested. The

cruel suffering will be over.

A city in torment will be relaxed; families will be regaining strength to piece together shattered futures; children will again roam the streets without fear.

"For such is the kingdom of heaven."

But this is not the case this Easter.

Today we remain in the grip of a singular insanity. Consequently, our children are taught to distrust; to be suspicious and afraid. "Our children are growing up like a generation of rabbits," says Freddie Mae Bason, director of Memorial Drive Baptist center, where one of the youngsters often played.

At least three of the children who have died have attended Baptist centers, sponsored by Georgia Baptists and the Home Mission Board.

And all are a "type" of child well known to our center directors: street kids, kids with little supervision at home, little interest in school, little prospects of breaking the poverty cycles that engulf their pasts and futures and presents.

Yet savvy kids, too; and kids loved—by the mothers who must work to earn a living for them, by the relatives who share their lives, by the friends who intertwine their hopes with them, and by the Baptist center workers who come into these neighborhoods because they care so much.

For years, our center directors have tried to tell us of these children, children "used to violence and hurt that most of us never face," says Jim Beck of Atlanta Baptist Association.

Now the violence and hurt leap daily from our newspapers and our TVs—headlines on pages filled with other news: proposed government budget cuts threaten blacks in poverty. Senseless racial slurs become today's chuckle.

Our community writhes in agony. Tensions mount. Anger and hostility swell. Suspicion and resentment grow.

"Christ the Lord is risen today. Hal-lelujah!"

"Suffer the little children to come unto me."

Our Baptist centers have "tried to get across the idea that ultimate security—no matter what happens—comes from God." Yet they have been careful, too, says Terry Moncrief of Techwood center, "not to pervert the scriptures to the point of saying, 'God is going to take care of you; you won't get hurt.'"

Moncrief conducted the funeral of one of the murdered children.

And today, as requested by our directors more than a month ago, Baptists throughout the nation observe a day of prayer for Atlanta's black children.

And so I pray.

Oh God who loves the little children, red and yellow, black and white, Oh God who teaches they are precious in your sight,

Today cradle these little ones in your hand. Protect them. Comfort and strengthen them.

Oh Father of all the little children, red and yellow, black and white; Oh Father who assures, in Christ do all become your sons and daughters, your heirs,

Today abide with the families of those who have died. Protect them, comfort and strengthen.

Oh Father of all, children and adults, red and yellow, black and white; Oh Father who promises, I am love, Today give us the insight and the stamina

to become and remain concerned, to become and remain involved in your children's lives,

red and yellow, black and white, before their lives are threatened. Help us to understand, to help. And never to forget. Amen.

Now I must dress for church. In the beauty of today's worship, I suspect I will discover renewed faith and courage; the celebration will dissipate my despair; the supreme suffering will sustain in today's suffering. And every time I look down at my lapel, where I wear a bright green ribbon—the symbol Atlanta has chosen to remind the nation of its grief—I will better appreciate the full meaning of Easter. □

VOLUME 2 NUMBER 3

SUMMER 1981

Notebook

HOME MISSIONS SPECIAL REPORT



ILLUSTRATIONS RANDY SPEAR

Bold Mission Thrust Update

By WILLIAM G. TANNER

President, Home Mission Board
For the past five years, Southern Baptists have been engaged in a challenging project of outreach and ministry called Bold Mission Thrust (BMT).

BMT has triple goals: to tell each person in the United States (and entire world) about Jesus Christ; to begin churches for new believers; and to minister to those troubled and oppressed.

As the message of BMT has filtered among Baptists, many have responded to its demands. At the Home Mission Board, we hear constantly of witness-

ing/church starting/ministry efforts that are the result of increased BMT awareness.

But we have never found a satisfactory way to tabulate the results of BMT. State leaders, likewise, have been reluctant to attribute too much to Bold Mission Thrust. How many of the 420,000 baptisms in 1980, for example, have their genesis in new BMT efforts, how many are the result of continuing church programs? How many of the new missions were born of BMT strategies, how many the outcome of natural on-going church concerns?

The Home Mission Board, nevertheless, does credit BMT with awakening many Southern Baptists to increased efforts to witness, start churches, minister. We believe the challenge of BMT has been a motivating force that has kept the Southern Baptist Convention growing while other major Protestant denominations have lost members.

But this agency, too, has been hesitant to produce statistical data that suggest cause-effect relationships between BMT promotion and increased baptisms/church membership/new missions. The acts of love and concern spawned

by BMT, therefore, seem most clearly expressed by small, personal expressions of Christian outreach—the individual and small-group actions of Southern Baptists whose imaginations have been stirred by the demands of BMT and whose response has been to accept the challenge of BMT with new-born dedication and commitment.

Perhaps the successes of BMT will never be expressed in statistical fodder; but certainly they can be described in the changed patterns of witness/ministry developing in the lives of hundreds, thousands of Southern Baptists.

Recently at an HMB staff retreat, many of our staff recounted BMT experiences in which they, or persons they knew, were involved.

The individual "BMT stories" collected in this fashion, seemed to generate a compelling statement on the power of the movement.

For this reason, we are designating this issue of **NOTEBOOK** as a Bold Mission Thrust report. We hope in the following excerpts and condensations of our staff members' reports, you, too, will discover the true meaning of Bold Mission Thrust to the cause of Christ.

New church within an old church

DAVID BENHAM, associate, Church Extension in Bellingham, Wash., church-planter apprentice Bevan



McWhirter has started a church. As the five- or six-month-old congregation looked for a place to meet, the priest of a nearby Catholic church contacted McWhirter.

Somehow he had heard from a priest in Arizona that "Baptists are not such bad people." And he was volunteering the use of his church to McWhirter's congregation.

So Mountain Day Baptist Church now meets in Sacred Heart Catholic Church. The rent on the building is \$40 a month; in the first four months, two months' rent was paid by members of the Catholic church.

At first Kenneth refused to go to church to make his profession public. Bea learned his hesitation came because

nothing, no one. The church has grown since; now 45-50 meet each Sunday, evangelical Christians using the Catholic church facilities. So that's one BMT success that owes a lot to our improved relations with our Catholic brothers and sisters.

Images of Kenneth

MILDRED BLANKENSHIP, associate, Christian Social Ministries. On my bulletin board I have a picture of Kenneth, a diminutive 12-year-old. When I first met Kenneth, he was one of the most depressed children I had ever known; his home situation was impossible, his school life miserable. He had already tried suicide.

Kenneth was being tutored by one of our literacy missions associates, Bea Cagle.

Bea worked with Kenneth a year before she saw any ray of hope. She had taken Kenneth to church with her on special occasions, though when she tried to talk to him about Jesus or to pray, he'd clamp his hands over his ears.

But on this occasion, Kenneth brought Bea a picture he'd drawn of the church.

For months she continued to work with him. He was learning to read, but only reluctantly was he learning of Jesus. A few weeks ago, he finally asked Jesus to come into his heart.

At first Kenneth refused to go to church to make his profession public. Bea learned his hesitation came because

he felt he didn't "have the right clothes." He had only ragged jeans and T-shirts.

So we bought Kenneth new clothes, and last Sunday night he was baptized. And the picture on my bulletin board shows a different kid from the one I first met.

Kenneth still has obstacles to overcome, but I think he'll make it—because one person reached out to him.

The double life of the bivocational pastor

QUENTIN LOCKWOOD, director, Rural-Urban Missions. For years, Dale Holloway struggled with his role as a bivocational pastor. Although he believed his work in education and in the ministry "complemented each other in many areas," he also faced feelings of "being second class, never reaching the point where I became all that God has called me to be."

Friends told him, "If you're going to be an educator, put your whole self into it. If you're going to preach, preach. You've got to be committed to one or the other. You just can't do them both."

But Holloway persevered. For 14 years he pastored one church. During those years, he came to accept and appreciate—and be gratified by—his dual role. His commitment to bivocationalism was such that he had to make his most difficult decision recently.

The church he pastored had grown so large it said either go full-time or resign. He resigned.

The Mississippi convention purchased a piece of property and told Holloway, start another church here.

Today a strong congregation grows, gathered by a man whose commitment to bivocationalism is such he would leave a good church to go to one that did not exist.

A growing number of SBC churches are pastored by bivocational ministers; recent reports indicate an increase of 430 (4.57 percent) in the past five years, making about one of every 3.5 SBC congregations led by a bivocational. In its next issue, *Missions/USA* will present a special report on the work of the bivocational pastor.

Changing statistics through CWT

HOWARD RAMSEY, director, Personal Evangelism. We're deeply involved in a pilot project to test a new kind of evangelism training. We call it "Continued Witness Training" (CWT) and we're elated by our first returns.

One comes from the youth director of a Houston church: "It's exciting to see people being won to Christ but also exciting to see people being able to share their faith in their everyday walks of life. We've seen several people who had grown cold and backslidden who have recommitted themselves and are already active in the church as a result of the discipleship material in CWT."

From a pastor in Ohio: "Thus far two teams have gone through the presentation seven times, and four people have prayed to receive Christ . . . results speak for themselves."

From a Florida pastor: "CWT has helped me . . . I am committed not only to share the gospel on a personal basis but to become an equippier of my people."

Recent surveys have revealed less than 25 percent of our pastors make one evangelistic visit a week; the 1978-79 Uniform Church Letters indicated only 12.9 percent of our churches have any kind of witness training.

We hope, through CWT and other evangelism programs, to change these statistics.

Challenges in changing communities

IERE ALLEN, associate, Metropolitan Missions. About 55 percent of all metro-area SBC churches are in, or will soon face, racial/ethnic/social transitions.

This is a difficult time for a church. It must decide whether to remain at its present site and minister to the new, changing community, or to follow the movement of its members to exurbia.

We are developing a number of programs under an umbrella we call PACT

(Project: Assist Churches in Transition). One is the PACT blitz, in which we send consultants into a city to help train local churches in the decision-making processes confronting them during transitional periods.

One of our first blitzes was in Lubbock, Texas, where director of missions Doyle Holmes helped us work with six churches. One was very large—more than 3,000 members; another very small—only 25-30 attending. Two had to face the realization that if they started Mexican-American congregations in their facilities, the churches likely someday would be totally Mexican-American. Both of these made the tough decision that they must minister to their communities, even if it meant loss of control of "their" church. And a church near the Texas Tech University campus decided to remain and minister to low-income whites moving in.

We feel good about the results of this PACT blitz; we don't know all the answers to transitional-community crises, but we feel such experiences can help us help the hundreds of other SBC churches in similar critical—life or death—situations.

In its Nov-Dec issue, *Missions/USA* will carry a full report on PACT, analyzing the transitional-community crisis, its impact on churches, options available and examples of churches which have—thus far—survived neighborhood change.

Building apartments and relationships

BILL WILSON, consultant, Special Mission Ministries. Each year our volunteers work on about 35 major construction projects.

To those that seem most urgent and needy, we send a volunteer construction consultant to the site. He helps local people make plans for the construction teams; he tells them how to get ready, the various materials needed; he instructs them on having the site prepared and the foundation laid.

Most of the work is on church buildings, but one project that has captured the imagination of our volunteers is

renovation of burned-out buildings in a section of the Bronx in New York City. Sam Simpson, our home missionary in the Bronx, is part of a group of pastors called the Shepherds. They are trying to rescue the Bronx community, which has been devastated by fires, crime and high poverty rates. As part of this renewal, Sam has prepared an apartment for our construction groups to stay in while they work on renovating an entire apartment building.

Workers in one of the groups report their efforts not only reclaim a derelict building, they give hope to the people of the South Bronx. People see them working and know they're doing it for free, because they're Christians and they love and care what happens in the Bronx.

The project hasn't just renovated a building, it has renovated lives. I can really see that through this project we can turn this section of the Bronx upside down for Christ.

Airport '81: Sharing with Sherry

FRED WHITE, director, Direct Evangelism: Bold Mission Thrust doesn't always happen when and where it's planned—or expected.

Enroute home from a conference, several of us [on the HMB staff] met a young woman at the sprawling Atlanta airport. Sherry seemed to have lost her last friend; she told us she was a recent high school graduate; she had moved to our city to find work and didn't know what to do.

She asked if we knew of a place she could stay.

We called Karen Kreimann, a young woman who works at the Board. She agreed to let Sherry stay in her home until she found employment.

Two days later, Sherry found a job. But she seemed hesitant to move out. The more Karen talked to her, the more uneasy she felt. Something about Sherry didn't seem right.

Finally, she called Sherry's parents and learned the truth. Sherry was a runaway.

The parents told us they were Southern Baptists. Immediately upon discovering their daughter had run away, they sought the prayer support of fellow church members. The Lord heard and answered those prayers when he guided Sherry to us—rather than to some who might have cared less for her and taken advantage of her.

Sherry and her parents are reunited now. And as far as we know, Sherry has not run away again.

It just shows the opportunity to witness takes many forms and can very seldom be programmed.

More than a quarter of a million youth run away from home each year, and the numbers are growing. Sept-Oct Missions/CS4 will carry a feature on what several Southern Baptist associations are doing to help runaway youngsters.

Being Christians—on and off campus
ED WHEELER, associate, Black Church Relations: More than 2,000 students came to Atlanta in late spring. They represented 100 schools. Most students were from predominantly black colleges and universities in the South; a

few were from above the Mason-Dixon line, a few were non-black. They came on old school buses, comfortable chartered buses, in vans and cars. They were concerned, excited and committed, and their enthusiasm filled the lobbies of several downtown hotels. They had not come to riot or protest. Rather, they had come to be involved in a weekend of praising God, learning more about what it means to be a Christian, and being inspired by sound biblical preaching and soul-stirring singing. It was the 36th Annual Session of the National Baptist Student Union Retreat sponsored jointly by the National Student Ministries Department of the Sunday School Board and HMB Black Church Relations department.

The retreat was started in 1944. It's had ups and downs, but has shown steady improvement under leadership of John Corbitt, director of the retreat since 1974, and pastor of Springfield Baptist Church of Greenville, S.C.

Involvement in the retreat by the Black Church Relations Department is a clear example of our commitment to making sure every person in America has an opportunity to hear and respond to the gospel.

Black collegians often have been overlooked as churches develop their plans for ministering to all people. The students, however, constitute a sizable population and have an even greater importance in our society than their numbers suggest.

For these young men's and women's careers will bring them in contact with millions of people in every walk of life. Black college students have and will



continue to have a tremendous opportunity to influence people they meet. What a marvelous blessing it is when that influence is tempered and directed by the Spirit of God as manifested in Jesus.

The Black Church Relations Department is convinced the college years are formative ones, years that should not be void of the opportunity to develop a viable Christian faith. The National Baptist Student Union Retreat is just one opportunity for college students to take seriously the claims Christ has on their lives, on and off campus.

Missionaries are hard hit
JACK MEREDITH, planning and budget coordinator, Research Section: Inflation continues to chip away at the increases in Annie Armstrong offering receipts. The 1980 total, an increase of 16 percent over 1979, was almost \$16.5 million. But inflation drops it to about \$6.7 million in buying power.

People think we are getting more, but

actually, we're not much better off.

Among hardest hit are our home missionaries. We try to keep salaries up—the Board's goal is a 12 percent increase this year. Yet more than half the home missions wives now work in secular vocations to ease financial strains.

One such family is the Lupe Randos family of Adrian, Mich. Lupe took a \$400 a month salary cut to pastor a small Spanish-speaking church.

"Each month we go through the same process," he relates. "Cut more here, there. We didn't buy clothes this winter, and we quit going out to eat. We got so far behind in our bills the state association had to send money one time."

"Fortunately, God provides. My wife found a job in a dentist's office. It's amazing how the Lord has come through for us when we don't have anything to spare," Lupe concludes.

Home-to-home evangelism
KEN CARTER, director, Associational Evangelism: It's one thing to say we

want to reach every person with the gospel. But it's another to accomplish it—it's hard to do. One thing we've stressed is for an association to urge its people to take the gospel to every place people live, in every home.

In working with the Greenville (S.C.) association, we discovered a little problem with this: Few churches really wanted to concentrate on one area. A lot of them wanted to be "metropolitan" churches (ones that attempt to serve the whole city).

It's easier to be a metropolitan church and live off the cream: That's when a Baptist moves in and 14 churches park on his or her doorstep. Meanwhile, the people right across the street from the church are never touched. The idea of trying purposefully to penetrate all the homes in an association—all of the homes—means each church is really going to have to put its maximum efforts toward one single area.

But you can't go to an autonomous Baptist church and say, "Hey, this is your area; stay within this perimeter."

In Greenville, we had to devise a plan.

Recent BMT Reports

METROPOLITAN MISSIONS	
Professions of faith	227
Additions by baptism	132
Additions by letter	133
Decisions for special service	60

CHRISTIAN SOCIAL MINISTRIES	
Professions of faith	814
Additions by baptism	159
Additions by letter	119
New missionaries	7

CHURCH EXTENSION	
Baptisms	1,200
New churches	58
New missions	136
New missionaries	112

For the first three months of 1981, the Missions Section attempted to tabulate reports from the home missions force. Although not all the figures indicate results of specific Bold Mission Thrust projects, the totals, say Missions Section leaders, reflect the current heavy stress on witnessings/church starting/ministry.

RURAL-URBAN MISSIONS	
Professions of faith	241
Additions by baptism	153
Additions by letter	142
Decisions for special service	49

MISSION SERVICE CORPS	
Assignments of workers	38
Attended orientation	40
Total on field	278
Total assigned to date	409
Volunteers on record	8,000

LANGUAGE MISSIONS	
Baptisms	749
New churches and missions	15
New missionaries	15

We used trained witnesses in systematic scripture distribution, working on a formula for the number of houses each church needed to minister to. By doing that, the churches became involved with every home, and every home heard the gospel message.

Making media work
BOBBY SUNDERLAND, director, Mass Evangelism: We believe most people come to Christ in face-to-face encounters, but we also believe media can create a climate in which changed attitudes are more likely. That's why we're experimenting in media campaigns.

For a crusade in Rochester, N.Y., we used local committees and HMB consultants to develop a number of media advertisements, using print and audio/video capabilities. We designed flyers to hang on door-knobs; we had a newspaper ad. We produced a TV spot. We held several rallies.

The result of all the efforts was we enrolled more than 725 people in Bible studies around the city—and that's more than we have members in the Southern Baptist churches which sponsored the campaign.

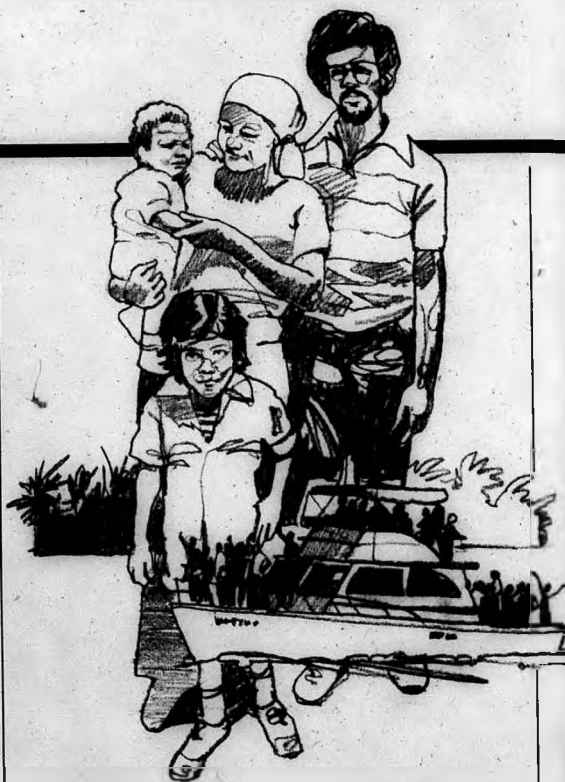
Chaplains' new roles
HUEY PERRY, associate, Chaplaincy: We Southern Baptists have long been aware of our military chaplains; we have some 900 now on active duty.

But the new kid on the chaplaincy block is the industrial/business chaplain.

I recently visited one in Houston. Bert Miller has been working for Cameron Iron Works for more than 40 years—but only seven as a full-time chaplain.

Yet Bert's career as a chaplain actually began years ago, when he became manager of the company's credit union. Because many employee problems revolve around finances, Bert soon found himself giving more and more time to counseling.

Word of the success of his counseling for the company's 9,000 employees



eventually reached management. About eight years ago, the company asked Bert to become its first chaplain.

For a year he hesitated, unsure whether he should go into a full-time pastoral ministry. Seven years ago, he did.

It was a delight for me to move about this company, talking to the director of personnel and various employees—75 percent of whom have no church involvement—about Bert's work, meeting people whose lives, and the lives of whose families, have been changed by Bert's counsel.

Bert's seven years of service have so

convinced the company of the importance of a chaplaincy ministry that it is adding a second full-time chaplain.

Refugee resettlement slows in early '81
DONOSO ESCOBAR, director, HMB Refugee Resettlement: Refugee resettlement in the U.S. has declined this year, and Southern Baptist efforts have decreased more drastically than the national trend.

Our rates of resettlement have dropped 162.2%, from 1,555 last year

at this time to 593 today.

Part of the reason for the decline is government regulations. Refugees are held longer in the Southeast Asia resettlement camps; and fewer refugees are being declared eligible to resettle in the United States.

But the U.S. is still not meeting its quota of eligible refugees. A major reason may be the difficult economic conditions. With high inflation continuing, many are unwilling to assume the monetary burdens of refugee families. Another difficulty may result from adverse publicity from resettlement of Cubans, although few SBC churches actually reported any problems.

In fact, most Southern Baptist churches have reported only positive experiences from their resettlement efforts. Consequently, it seems more of our people should become involved in this aspect of Bold Mission Thrust.

Good investments

NELSON TILTON, associate, Church Extension: Each summer for the past 7 or 8 years, we've been sending out teams of seminary students to start new churches.

This past summer, we had 116. The program has brought numerous rewards. . . . Many students have been offered their first experience in missions; even more important, many have been catapulted into their first witness opportunity. We have discovered about half that sign up have never rendered a personal witness of Christ to anyone.

For most of the students, it's been a very positive experience. Of the 500 or more we've sent out, only about three have come back with negative feelings.

For Southern Baptists, the program seems a monumental bargain. Over the years, we've averaged about 60 churches for every 100 pairs of students we send out for the ten-week session. That means it costs about \$3,500 to start a church this way.

So we've been pleased with the program; the seminaries have been pleased with the experience their students receive; and the students have been

pleased with the opportunities they've had to learn missions firsthand, and to serve in this manner.

I wish we could send out 300 pairs next summer. I believe if we did, we'd start 200 churches. That's possible, it really is.

Two faiths discover a common heritage

GLENN IGLEHEART, director, Interfaith Witness: This spring, Easter and Passover fell on the same day. An unusual number of Baptist pastors led their churches to hold interfaith witness meetings with Jewish counterparts. Most used the time to emphasize the Jewish roots of Christianity by having a "Seder Supper."

Jewish leaders in these services explained how the Passover is the belief of Jews in the deliverance of God from their Egyptian captivity, and all that has come to mean.

The Baptist pastors talked about how the Lord's Supper is testimony of a Christian's belief that the sacrifice of Jesus Christ releases human beings from a much broader captivity.

Opportunities for personal witness occurred often, but even more important this year, perhaps, were the improved understandings between two faiths whose common heritage is the Old Testament.

Volunteers free missionaries

MIKE ROBERTSON, associate, Special Mission Ministries: Over the years of Bold Mission Thrust, the volume of adult volunteer missions work has grown significantly.

In 1976, we assigned only about 125-145 people to missions projects—mostly to do construction. In 1980, we had more than 800 in a variety of projects. We figure last year's volunteer force did 10-12 years' worth of work-hours in helping missionaries do their jobs.

That's like having 12 more mis-

sionaries out there, free of charge. A couple of unusual projects should be mentioned.

In Paducah, Ky., Baptists held a camp for retarded children. They couldn't get enough paid workers. So they appealed for volunteers. They ended up having a wonderful camp, and a lot of kids who'd never before attended a camp had a wonderful experience.

Up in Michigan, Joanne LeGette, one of our church planter missionaries, used volunteers in Vacation Bible School projects, backyard Bible clubs, resort surveys, home Bible studies and other ways. She reports a number of small churches are thriving because of the influx of volunteer labor.

The results of these volunteer efforts have been significant. New churches have been started, dying churches rescued, hurting people loved, laypersons given the job of sharing the gifts God has given them.

People have learned of missions firsthand through missions involvement. And churches have found a way to be involved directly in BMT.

We want to be missionaries

DAVID BUNCH, director, Mission Service Corps: As you know, we send out long-term missions volunteers. And one of the things we've discovered is a growing concern among Southern Baptists for direct missions involvement.

Over and over again, we've heard people say, "We have given our money to missions, we have prayed for missions, we have sent others to mission projects and to be missionaries, and now we want to go, we want to be missionaries."

"Tell us where we can serve for a year or two as home missionaries." One such couple is Allen and Debbie Baldwin of Rome, Ga. About 18 months ago, the Baldwins applied for MSC. Allen is a pharmacist in his late 20s, Debbie a hospital technician.

They had heard Norman Bell, director of missions in upstate New York, at



a missions rally and had been challenged by his description of his area's needs.

A year ago they went to Watertown, N.Y., to work with a small group meeting in a home. The Bible study soon grew too large for one house; they split up. Later they rented a room at a bank. This became too small.

About this time, the church called a full-time pastor. They rented a room in a motel, but since it wouldn't hold everyone, the teenagers started meeting downstairs in the coffee shop, which wasn't busy on Sunday mornings.

Allen reports the waitresses ended up joining the Sunday School class of teenagers.

A few months ago, they outgrew the motel, bought a church building and remodeled it. And now they have a permanent home, a pastor, and are running 40-50 in Sunday worship.

All this occurred because of a lay couple who had never been trained, except by pastors and Sunday School teachers at local Baptist churches, yet were committed and willing to take the task.

Allen called the other day and said, "We will be through in Watertown in August. We are expecting our first child this summer. So about September, I think we will be ready for another assignment in MSC."

What's the secret of the Baldwins' commitment? I think one aspect of it may be in something Allen told me. "You know," he said, "you might be interested that every morning the pastor and I meet and pray for one hour. We meet at 5 a.m."

Perhaps this is the source of their power to start this new church.

Sojourner wins tug-of-war with God
ESTHER BURROUGHS, associate, Special Mission Ministries: Sojourner, as you know, is a program that places high-school-age young people in mission fields. Sojourners must raise their own funds; their terms of service vary, from 8-10 weeks in summer

to an entire year. They do backyard Bible clubs, day camps, surveys, visitation, retreats, share testimonies and work in mission centers in a variety of programs.

One of the most articulate Sojourners we've had is Danita Kesnel of Wakarusa, Kan., who served at Baptist Mission Center in Oklahoma City.

Here is part of Danita's report: "Searching for God's will sounds easy, doesn't it? That's what I thought. I figured all I'd have to do was say, 'OK, Lord, I'm ready . . . ' and he'd drop a giant scroll out of the sky on which his will would be written plain and clear. I soon found that's not the way God works. . . .

"He gives choices at each step, and each is a difficult one between selfish ambitions and his call. In the end, the Holy Spirit won and I started preparing to go to my summer 'home.' "When we first saw the center, I thought my mother was going to strap me to the car seat and take me back. "In a poorer section, it had living quarters consisting of army cots that squeaked every time you moved . . . and a barbershop quartet of crickets. . . . The third day a little mouse jumped out of the silverware drawer in the kitchen, and it took me a good 15 minutes to get off the table. "Getting used to my new surroundings wasn't easy, but whenever it seemed too much to bear, the Lord was there urging me on and giving me the peace of knowing I was in his will.

"My summer was one I will cherish for the rest of my life. I learned what is involved in growing spiritually and how to depend on the Lord and wait for him to act. I learned how to overlook outward appearances and love people for what they are inside. Most of all, I learned how to love God and the other 16 Christians with whom I served. He didn't just send me there and leave me; he was there the whole time in a way I had never experienced, and I came back a better person."

BMT Critical Needs

LONG BEACH, CALIF.

Center for seamen's ministry needs a volunteer coordinator to work with volunteers and local churches. One volunteer needed for at least a month at a time, any time of year. *Food and lodging possible.*

MIAMI, FLA.

Volunteer couple needed to do visitation and survey work and to assist church weekday, leadership training in inner city. *Lodging provided.*

CASEY, ILL.

Volunteer needed for two weeks to two months to assist truck-stop ministry. Several volunteers needed to assist in taking survey to start new mission.

LEXINGTON, MO.

Volunteer male (or couple) to work with migrants through November. Spanish necessary. *Lodging provided.*

Finding the heart of God

REID HARDIN, associate, Evangelism Section: I'd like to share a letter from Gena Warrick of Harrisburg, Pa., one of our NEST associates who worked on the Shepherd's project in the South Bronx section of NYC:

"Melvin was a huge, 300-pound man in our chapel congregation. He seemed so lonely my summer partners and I tried to be friendly with him.

"One evening Melvin invited me and my partner, Jamie, to dinner at his home. You'd have to know Melvin to know how hesitant I was to go. Besides body odor and unclean clothes, Melvin

had some disgusting mannerisms. . . .

"However, Jamie insisted we go; she said we'd make Melvin so happy. . . .

"When we arrived at Melvin's, he was anxiously awaiting us on the front porch, grinning as always. My stomach began to feel quite queasy when I discovered a dirty plate and glass in front of me. I found the cleanest spot on the plate and kept my food in that area only. I silently prayed for strength to eat and enjoy my meal.

"After I relaxed a little, the visit wasn't as bad as I had dreamed it to be. In fact, the evening was quite enjoyable.

Melvin was overjoyed and we found pleasure in giving ourselves in this small way to his lonely man.

"Not long after that, we returned to Melvin's to watch TV with him and talk. The second time was even more enjoyable for all of us. I'm glad that, with God's help, I was able to break down the barriers I had built up between me and people like Melvin.

"People like Melvin are just as precious and special to God and he loves them just as much as he loves me. God doesn't look at one's outward appearance or clean clothes, or fancy house. He looks at the heart. That's the important thing."

And I think that is one of the vital messages we must learn if Bold Mission Thrust is to become a reality.

TRENDS: Monitoring the future

At the Home Mission Board, one result of Bold Mission Thrust has been an internal restructuring that, among other things, has strengthened the role of research and planning in BMT strategy. The Research Division now provides updates on census data and other research studies germane to program development.

ORRIN MORRIS, director, Research Division: The 1980 census is providing us a world of important data for decision-making. It would be difficult to list the most significant trends, but among recent ones are:

¶ Continuing growth in population of the Sunbelt States. Between 1970-80, the southern half of the United States accounted for one-half the increase in U.S. population;

¶ Increases in single-person households. In 1960, they comprised only 15% of all U.S. households; today they are 23%;

¶ Continued serious rates of joblessness among black and minority teenagers, up to 37.3% in the spring of this year.

The frightening implication of this is the propensity for more urban rioting, as occurred in the 1960s;

¶ "Dramatic rapid increases in unmarried cohabitation." In 1979, 1.3 million unmarried-couple households were reported in the U.S., most of these in urban areas. 85% of the never-married couples were under age 35, but 32% of the unmarrieds who had been previously wed were 55 or older.

Statistics also reveal most cohabiting couples live together less than two years and few eventually marry each other;

¶ Increases in black and Hispanic populations. Blacks now number 26 million and persons of Spanish origin total 14.6 million;

¶ For the first time, a record million-plus Native American, Eskimo and Aleut population;

¶ Considerable growth in the elderly population. People 60 and over make up 16% of the U.S., compared to 12% 30 years ago. By 2030, 24% of the population will be elderly. In the next half century, the 60-plus population is expected to grow four times as fast as the under-60 population;

¶ Declines in elderly workers; in 1947, 48% of all men over 65 worked; now less than 50% of all men 55 and over are employed.

A couple of points related to population growth in the South. Studies reveal the top three reasons people move are, in order: job transfer; seeking new jobs; and to be closer to relatives. Change-of-climate is the fifth most important reason, although it rates higher for elderly.

Generally, young move to find employment, older persons, (35 and up) to better employment.

Finally, a sort of scary population-growth scenario from the U.S. Population Reference Bureau. According to its projections, in 1978 a mythical moon colony was begun to answer the world overcrowding problem.

All natural global population increase was space-shuttled to the moon. On January 1, 1978, "Moonlandia" began to receive all infants who represented an excess of births over deaths on earth. In 12 months, Moonlandia had a population of 73.2 million.

By May 1, 1981, the hypothetical population of Moonlandia had swelled to 244.6 million. By August 1—in just three months—the moon colony had become the third largest population concentration in the known universe; only China and India had larger populations. And none of Moonlandia's people were older than 3 years!

Laotian outreach expresses "ties that bind"

OSCAR ROMO, director, Language Missions. Southern Baptists are drawn together not by language and culture, but by missions and evangelism.

Whereas years ago we would not have tolerated the meeting in our churches of a group who spoke a language other than English, today we encourage it. Part of the genius of our convention is that it permits the individual to be him/herself, yet still belong. We can cooperate without being identical.

Autonomy, priesthood of the believer, cooperation, missions and evangelism,

these are things that unite Southern Baptists. These same things have brought together people in the 79 language/culture groups who are members of Southern Baptist ethnic churches.

An example of how this works in Bold Mission Thrust church starting can be found at Columbia Drive Baptist Church in Decatur, Ga.

Fifteen years ago, Columbia Drive was a flourishing Southern Baptist church on the outskirts of Atlanta. As the surrounding community experienced racial transition, thousands of residents fled to the more distant suburbs—including many Columbia

Drive members—leaving the church to decide whether to move too.

After a series of meetings on the role of the church, "we decided to stay," says pastor Don Aderhold. The decision led to a "broad ministry program" which includes blacks and a bustling Laotian outreach.

The church first met the needs of one Laotian family which moved to the community; soon others were seeking help, and the church continued to respond.

That ministry, begun four years ago, "is now the largest in the church," reports Aderhold. More than 200 Laotians attend each Sunday; the church

has baptized into membership about 70.

Growth has snowballed, especially since the Home Mission Board sent Joshua Vang, a national consultant for Laotian church growth, to pastor the Laotian congregation there.

Committees have been established that continue to minister to newcomers with housing, furniture, food, medical assistance, as well as enrolling children in schools, teaching English and helping refugees learn American ways.

Libby Palmer, a layperson in the church, coordinates much of this work as a full-time volunteer.

Occasionally, the congregations of Columbia Drive hold joint worship services; on such occasions, the Lord's Supper emphatically calls attention to their "oneness in Christ."

Through realizing the need of people of ethnic backgrounds to be reached in language/cultural patterns they understand, Columbia Drive church is touching "all" its world. "The church was committed to ministry," says Aderhold. "This Laotian outreach simply became another opportunity."

Saying someone cares about you

CHAN GARRETT, associate, Black Church Relations. Our home missions program also includes a help for congregations in transitional neighborhoods. It's our Conference for Churches in Racially Changing Communities.

We've been holding it for the five years of Bold Mission Thrust, because we believe BMT is more than starting new churches, it's strengthening—and sometimes saving—existing ones.

At our conference, we try to say to pastors of transitional-area churches, "You're not forgotten by the denomination, you're important." Many of these pastors have tried to find ways to revitalize their churches; they've attended church-growth conferences and read church-growth materials. When their churches don't grow, they feel it's their fault—they feel defeated.

We tell them, you're not a failure; in your circumstances growth requires a whole new agenda. We tell them about

things that have worked for other churches in similar situations. We tell them of other churches which are succeeding, despite radical changes in their neighborhood racial composition.

It is heartening to hear remarks of these pastors afterward. Many say, "I've been struggling, floundering around. I didn't know where I was going; this has helped."

I know statistics show very few churches remain racially mixed very long. But I'm not willing to believe this is the way it's always going to be. I think there is hope for the racially-mixed church in the racially-mixed community. I believe part of BMT is to offer this hope.

To err is human

BEVERLY HAMMACK, associate, Christian Social Ministries. We'd all like to think every Bold Mission Thrust effort is success. But as in any human endeavor, failures occur too. The important thing is to learn from them, as Bruce Schoonmaker reports.

Bruce, a home missionary, directs Graffiti Center on New York City's East Side. Recently one of his workers befriended a young alcoholic who apparently needed medical attention.

The young man had been in and out of the city's detoxification centers so often they would not take him again. So David Holiday, Bruce's worker, took him home.

For five days, the man conned David into helping him "cure himself" through drinking, then swearing off, various types of alcohol. Soon David was worn out, emotionally and physically. But the man would not leave.

David called Bruce who told him to insist the man had to dry out immediately; no more alcohol for any reason, even treatment. The man became verbally abusive to David; he finally made physical threats. But when he became convinced he couldn't persuade David to give him any more alcohol, he switched attitudes, and left, Bruce reports.

The expectation was, of course, that such care—food, shelter and love—

would help the man become more whole. However, in this case, "it did not work out that way. The incident demonstrates there are no simple cures for many problems," says Bruce.

"It takes specialized training to deal with such illness and the naivete of simply extending love in Jesus' name will not substitute for professional care. We must begin to act in the areas of alcoholism. If God puts another one of these object lessons in our lap, I'm not sure we will survive without training."

I have also a note from Lynn Latham, director of Friendship House in Newport News, Va., which reports some mixed blessings.

Lynn one afternoon heard shouts outside the center. Upon investigating she found three boys yelling at about eight girls.

"I called the boys inside and squatted down to talk to them on their level. The boys told me the girls were calling them names. I explained to the boys the old adage, 'Sticks and stones may break my bones, but words will never harm me.'"

If someone calls you a name," Lynn counseled, "just tell them that."

When she finished, everyone seemed fine and "one of the boys reached out and kissed me on the cheek. I felt so good . . . I went back into the center beaming."

"Would you believe, I heard more squawking. And when I looked out, those girls had picked up sticks and started to hit the boys with them. Oh well, so much for that lesson."

And then there's Paul—the alcoholic friend of Gaynor Yancey, associate director of Christian social ministries for Delaware Valley Baptist Association.

Paul lives across from Frankfort Avenue Baptist Church in Philadelphia. "He watches me every morning from his window when he's drunk," Gaynor says. "When he's sober, he comes and drinks coffee with me at the church."

"For six weeks I have waved toward his window every day knowing he was there; I've not seen him, but I knew he would come back in his own time."

Sober, Paul reappeared this week. It was "good to again have opportunities



to share about Christ and show him there're people who care about him." That is an important aspect of Bold Mission Thrust, too.

Toward BMT goal

This past summer, directors of the Home Mission Board created a new 11-member subsidiary corporation which will be authorized to service church bond issues. It is estimated that this may, in a short time, assist churches in selling as much as \$100 million in bonds. . . . Church Loans Division also was given approval to begin a \$10 million campaign (with the SBC Stewardship Commission) for church-building construction—both, BMT efforts to increase the number of SBC churches to 50,000 by 2000 AD.

Other HMB news

Bob Banks, an executive with the Brotherhood Commission, has been elected associate to HMB President William G. Tanner. . . . The HMB has urged other SBC agencies, especially the SSB, to produce more Bible study materials for language groups. . . . Annie Armstrong offering receipts are ahead of last year; more than \$15.3 million has been received, 88.7 percent of the goal of \$17.25 million. . . .

Staff Changes

Jose A. Hernandez, minister of community outreach, Rosen Heights Baptist Church of Fort Worth, elected associate director of language missions; Wilson Mathews, HMB computer systems analyst, promoted to director of payroll and employee benefits; Robert T. Mills, pastor of First Baptist Church, Bethel, Kan., named assistant director of Mission Service Corps; Richard H. Harris, pastor of Burgin Baptist Church, Burgin, Ky., named associate director of mass evangelism; James Lewis Jr., HMB language missions associate, promoted to assistant to the vice-president of Missions Section; Jerry Graham, associate director of missionary personnel, promoted to associate director, Church Extension Division.

COMMENT

By Walker L. Knight

An emerging worldview

We are the first global citizens, instantly viewing firsthand important events and traveling within a day to any place in the world. We have for the first time viewed our earth from beyond itself.

All of these and other factors have shrunk our concept of the world.

We realize resources are finite; we can exhaust them. We forecast depletion of oil, coal and many other minerals. No other generation has faced this possibility.

Likewise we have gained understanding of the interdependence of the world's ecological systems, and an awareness that man now threatens to upset the balance in drastic ways. Lakes are polluted, oceans dying. The air is contaminated. No other generation has faced the consequences of destroying the earth's delicate ecology.

Also, we have a new consciousness of the world's peoples: millions go hungry every day while other millions have such an abundance of food their most severe health problem is overweight. Our television screens frequently reveal the spectre of people starving in Africa or Asia or Latin America, bringing to Christians a new consciousness: we must share. Southern Baptists' amazing grassroots response to world hunger reflects this; and we may be in just the first phase of that response.

Another aspect of today's outlook is an affirmation of the body as God's temple which can be abused by drugs, addictions, smoking and the stress of modern living.

Maybe these new outlooks come from our need to live comfortably with the growing world population. But I sense a genuine effort by people to relate honestly and lovingly to each other, at a time when the world presents us with greater tensions and more conflicts.

I see people seeking personal renewal in prayer, meditation and the study of Scripture. This takes many forms, and it could come from another worldview—that the end of man's time on earth is nearing; fear of nuclear war seems more prevalent today than at any time in years. More are looking at what the

Bible says about the last times, while others are simply seeking to align their lives with biblical principles.

I sense a new commitment to the church—those communities of faith where we can grapple with new consciousness in a Christian framework.

Evidence of this may be found most commonly in thousands of independent congregations gathering literally hundreds of thousands of Christians. Fundamental theologically, they embrace an openness and genuineness of fellowship unusual in established churches.

Finally, what are the implications of this emerging worldview?

Many Christians are reassessing their lifestyles; their emerging answer is a move toward greater simplicity. Christians see the necessity of living within perimeters set by the world's limited resources; their lives reflect efforts to achieve an ecological balance, a willingness to share their abundance with others. By living in harmony with their own bodies and with each other, Christ is honored with their lives.

The challenge of voluntary reduction grows clearer and louder. As Ron Sider says, "We're not called to simple lifestyle because poverty is good. We are committed to Jesus Christ and to being faithful participants in his mission to a lost, broken world. It is because two-and-a-half billion people have never heard the Gospel and because one billion are starving or malnourished that Western Christians today must drastically simplify their lifestyles."

The exciting news is that many are hearing this call as good news. Joy, not guilt, is underscoring their motivation. As Doris Longacre wrote in *Living More with Less*, "Eut dismal thoughts aside . . . because this is not about cutting back. This is about living joyfully, richly, and creatively."

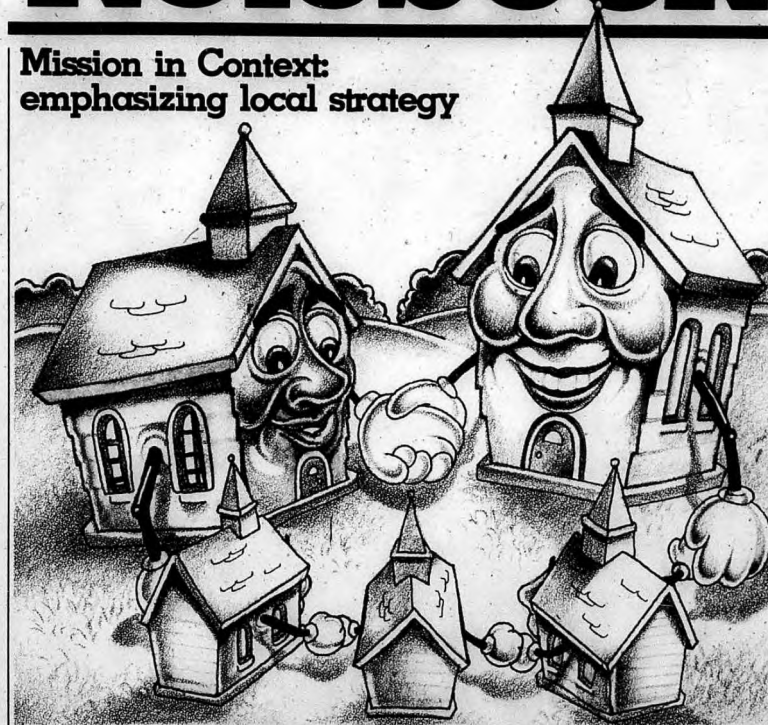
Those with this Christian world orientation are learning to distinguish between wants and needs; to become energy conscious; to re-examine priorities of work, family, play; to simplify eating habits, and to discover what it really means to be biblical stewards. □

WINTER 1981

VOLUME 2 NUMBER 4

HOME MISSIONS Notebook

Mission in Context: emphasizing local strategy



For the third time in three decades, the Home Mission Board has sponsored a major conference for associational directors of missions.

The meeting, "Mission in Context," carried the theme: "Thinking Nationally, Acting Locally." James Nelson, HMB director of the associational missions division, described the conference as an attempt to "equip associational

leaders to help churches affirm their mandate to mission, understand their context for mission in light of the 1980 census data, develop and implement plans to accomplish their mission."

More than 940 associational, state and national Southern Baptist missions leaders sought to develop missions strategies during the conference week. The first major associational missions

conference was in the mid-60s, at Gulf Shore, Miss. A second important meeting, to further undergird and equip associational directors of missions (DOMs), convened in 1973.

The primary thrust of the 1981 meeting was to help associational DOMs understand and use 1980 census data. The materials of the census, believe SBC missions strategists, offer

Illustrated by Randy Spear

Quotes from Mission in Context

William G. Tanner, HMB president: *There is a danger, I fear, of a creeping neo-isolationism, a me-ism, in America, as we tend to turn and look more and more at our own personal concerns, rather than looking at the whole world Christ died to redeem. We must not forget our context, our association, is part of the entire world, and the entire world today is a global village. What you do in Littlefield, Texas, can have an immediate effect in Ouagadougou, Upper Volta. You'd better believe if a Baptist is involved in a racial disturbance or riot in Littlefield, they'll know about it within hours in every village in Africa.*

We'd better not forget God works through his whole body, the Christian church, not just through one of his little fingers called Southern Baptists. We cannot accomplish Bold Mission Thrust alone. We must not arrogantly believe Southern Baptists are God's chosen elect, for to do so will give the entire denomination a massive Messiah complex in which we falsely believe it is our destiny alone to win the world to Christ. Our task is to reach out and touch people with love.

Duke K. McCall, president of Southern Baptist Theological Seminary: *The most crucial question Southern Baptists face is, how much diversity can we tolerate? We may splinter Southern Baptists because of our intolerance of the diversity God created in the first place. . . . God isn't listening to our predictions, however. The Holy Spirit has moved in the face of all the trends, winning people to Jesus Christ. He is going to continue until the kingdom of this world becomes the Kingdom of God.*

Grady C. Cothen, president, Sunday School Board: (Warning that statistics are only numerical illustrations of human conditions) *We are not talking about trends; we are talking about human beings suffering spiritual misery because they've got their lives all mixed up. Satan is doing everything he can to thwart Christian outreach. He is dividing the churches. He is confusing the denomination. He has attacked every facet of Bold Mission Thrust. He is set on destroying our churches and our people because he doesn't want us to be doing God's work. [But] God has put us here for such a time as this and we must not let the world die without the Word.*

William Pinson, president, Golden Gate Baptist Theological Seminary: *To fail to share the gospel means we don't believe what the Bible says about the condition of the human race, we don't care about people, or we are too cowardly to endure the controversy that goes with mission effort.*

The Bible teaches a person should earn all he can, live simply and save all he can and then give all he can to see the gospel go to the whole world. (Calling for more money for missions from both churches and individuals) The proper ratio probably ought to be 85 percent for missions and 15 percent for home.

God's will is that every person should be somewhere sharing the gospel. But we're all clustered together in a few places. Do you think that represents God's will for a lost nation and lost world? . . . If Southern Baptists answer the biblical call to mission, they will not only experience suffering and death, but joy. There is no celebration unless you have risked everything. If we build on the biblical foundation, we won't be the same people. We will indeed be on mission.

NOTEBOOK is condensed by Everett Hullum from HMB news reports and features.

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HOME MISSIONS NOTEBOOK is published quarterly by the Home Mission Board, SBC, 1350 Spring St. NW, Atlanta, Ga. 30367. It is sent free to all subscribers of *MissionUSA*. Individual subscriptions: \$1.00 a year. Changes of address, renewals and new subscriptions should have zip code number. Address correspondence to Circulation Department, HOME MISSIONS NOTEBOOK, 1350 Spring St. NW, Atlanta, Ga. 30367. Change of address: Give old and new address. Second class postage paid Atlanta, Ga., and additional mailing offices. Copyright © 1981 Home Mission Board, SBC. ISSN 0274-6875.

Continued from previous page

unparalleled insight and opportunities for strategy planning.

But census data is often difficult to interpret.

With help from Orrin Morris, director of the HMB's research division, DOMs learned to apply census data to local problems/missions strategy.

Mission in Context, mixing practical work with speeches on missions theory and challenges for more emphasis on Bold Mission Thrust plans, ended with a plea from the director of missions of Atlanta Baptist Association for his fellow DOMs to develop a new role for the association as a base for mission strategy.

"The association is being called to a different kind of mission," Eddie Gilstrap of Atlanta said. "We must become missions strategists where we are."

Gilstrap acknowledged the value of materials distributed during the conference, adding, "You have not been given strategy. You have been given resources from which you may draw as you develop your own strategy in your own association."

The Baptist association is the best equipped organizational unit to plan mission strategy because it is the closest to the local church, Gilstrap insisted.

The association must be a full partner in the denomination in the planning of mission strategy, rather than simply being a conduit through which state and national bodies channel plans, programs and strategies.

"It is not for someone else to decide our options," Gilstrap declared. "We are to be mission strategists."

The idea for using census data in developing mission strategy is, of course, simple. The census reveals shifts and trends in U.S. population. By pinpointing such movements—as, for example, which neighborhoods are changing from white to black, where the greatest influx of ethnics is occurring, what is the suburban growth and in which directions—Baptist planners can make better use of limited resources.

Often mission strategy is knowing when and where to buy land for a new church, before its value exceeds the association/church's ability to pay; or understanding which community churches should be reinforced with outside help if they are to withstand the changes of transition.

The Home Mission Board has for the past few years moved more and more into the role of resource for local churches and missions leaders. The board will suggest strategy and review the moves made by others in similar circumstances, while urging local people to make the final plans and final decisions.

Mission in Context was another attempt by the HMB, the Woman's Missionary Union, the Sunday School Board and the Brotherhood Commission to equip local leaders to make the hard decisions of missions in the 1980s.

More on the Mission in Context meeting will appear in the Spring issue of *HM NOTEBOOK*, including excerpts of major addresses and an interview with James Nelson, a guiding force behind the conference.

China homecoming

When novelist Thomas Wolfe said you can't go home again, he referred only to a state of mind. Wolfe hadn't heard about the Bamboo Curtain. But the Home Mission Board's Peter Chen has. For 33 years, he hasn't been able to return to his home in Mainland China.

But recently, Chen, a former home missionary in San Francisco and now

associate in the HMB department of interfaith witness, accomplished literally what Wolfe suggests figuratively is impossible: he visited his old home to celebrate his father's 90th birthday.

In Shanghai, Chen was reunited with most of his family for the first time since 1948. In that year, just before the communists took control of the Chinese government, Chen came to the United States to study.

Four generations of the Chen family—from the United States, Hong Kong and China, and ranging in ages from one to 94—were present for the reunion.

There were "moments of tears, joy, solemnity and laughter" during the emotion-packed reunion, Chen says. "The first thing my father said to me was, 'What happened to your hair?'" recalls the balding, 56-year-old Chen, laughing.

As surprising and pleasing as his father's health, says Chen, was the health and vigor of the Christian church in China. On the first Sunday in Shanghai, the Chens attended the Protestant interdenominational church where the family have been members for years.

More than 2,000 people filled the church, jammed the aisles and stood outside during the service. People began lining up at 9 a.m. to attend the 11 a.m. worship service. Almost two-thirds of those attending were youth, Chen estimates.

Shanghai, the world's largest city, has only three Protestant churches. All are packed on Sundays.

But this may be only the tip of the iceberg of Christians remaining in China.

The churches suffered repression for a number of years, and many Chinese Christians are still reluctant to display their faith publicly, Chen found.

"I detected among the people a fear—they were terrified to pray openly or to express their faith," Chen says.

His own father refused to talk about the way Christians were treated during the cultural revolution. Chen learned his

father and other family members were forced to shave their heads and parade in the streets so everyone would know they were Christians and had relatives in America.

Although he was encouraged by China's new freedom and the vitality of the Christian movement there, Chen says "it will be a long time before the churches can recapture the spirit they had before the revolution."

Chen holds little hope of American (Anglo) missionaries being readmitted to China "in the foreseeable future," but believes Chinese will return to their homeland and among them will be many of the Christian faith.

"It will not be Americans witnessing to Chinese," he says, "but Chinese reaching other Chinese."

Keying on unentered counties

Since 1979, Southern Baptists have started new churches and missions in 55 counties where they had no work before. Only 512 counties in the nation now have no SBC church or mission.

The new total means "about 1.5 million more persons now have access to an SBC church or mission," says Clay Price, HMB researcher.

Price adds that the 1981 update on "Key Counties" indicates Bold Mission Thrust is working, but new starts may slow in the future, since most of the remaining counties are small rural populations and/or have "a strong church of a denomination with beliefs similar to ours."

Price suggests Southern Baptists "begin focusing more resources on metropolitan areas, where needs are more pressing."

The first study of unentered counties

revealed 832 without an SBC fellowship by 1975, the number had dropped to 585. By 1979, to 542.

The 1981 report shows 55 new works, but 25 others disbanded in the past two years, resulting in a net of 30.

Five states—Minnesota, Iowa, Wisconsin, Nebraska and South Dakota—account for 52 percent of all unentered counties. Approximately 10.3 million people, or five percent of the U.S. population, are still without a Southern Baptist church in their area.

But a much larger number are not within reasonable distance of an SBC congregation. SBC mission strategists believe a church is most likely to attract people within a four-mile radius.

All's fair in love and expos...

If you're going to the World's Fair, your ticket purchase could help support a wide gamut of ministries being conducted by Baptists at the 1982 extravaganza in Knoxville, Tenn.

In a move which could solve problems of financing Baptist Ministries for the World's Fair, which recently broke ground on a \$115,000 pavilion, officials of the international energy exposition are allowing Baptist Ministries and three other non-profit organizations to sell tickets.

Baptist Ministries will receive a commission for each ticket it sells.

The plan has approval of Knox County Baptist Association, local sponsors of the exhibit, and other participants, including the Home Mission Board.

The HMB has allotted \$90,000 to Baptist Ministries. The Tennessee convention and Knoxville association have added \$78,500 and individuals have promised another \$25,000. But Baptist Ministries is still \$150,000 short of budget.

David Peach, director of Baptist Ministries, hopes the ticket sales will make up the difference.

Peach is also seeking to enlist 300 Baptists who will give \$500 each to support the pavilion and Baptist activities at the World's Fair.

Theme for the Baptist pavilion will be "The Word Is Energy," in keeping with the fair theme of energy, "including the creative energy of man."

Plans for the Baptist pavilion include a multimedia presentation, a musical



drama, puppetry, performances by Baptist choirs and musicians, and numerous other programs. The pavilion will seat 265 people.

Displays in the pavilion will show the energy of creation, revelation and proclamation.

Southern Baptists were the first private, non-profit group to break ground on a pavilion. So far only two religious groups, Southern Baptists and the Churches of Christ, have signed contracts on pavilions.

An ecumenical group of 10 religious bodies will have an exhibit in the Technology and Lifestyle Building.

Step right up, folks

Baptist groups or individuals going to the fair can buy their tickets from Baptist Ministries; two-day tickets are \$15.95 for adults and children (four and older); one-day tickets are \$9.95 for adults and \$8.25 for children. One-day tickets for senior adults, 55 and over, are \$9.95.

Season tickets are \$70 for adults and \$35 for children (four and older) if bought before December 31. From January through April, season tickets will be \$85 and \$45. After the fair opens May 1, season tickets will jump to \$100 and \$50.

To order tickets, write Baptist Ministries to the World's Fair, P.O. Box 1086, Knoxville, Tenn. 37901. Or call 615/688-5377.

An estimated 5,000 Baptist volunteers, including about 150 choirs from SBC churches, are expected to participate in Baptist Ministries at the Fair.

Returning the favors

Each year we write about southern churches traveling to northern areas to help struggling SBC congregations in construction projects. Seldom do we hear of a northern church journeying south for the same reason.

The northern church is Calvary Baptist of Matawan, N.J. The southern one is First Baptist of Columbus, Miss.

Two years ago, 75 members of First had gone to Matawan to help Calvary members construct a new church building.

This past summer, 27 members of Calvary came to Columbus to help First build a music-educational building.

Andy Mandez of the Matawan volunteer group explained Calvary church's attitude:

"They loved us first and we're loving them back."

The Matawan building, constructed to 68 percent completion in two weeks primarily by the Columbus group two years ago, gained a reputation as the "miracle church." From about 30 families it now has grown to more than 85 families.

For the Columbus building, First Baptist contracted work on the superstructure, but interior work—electrical, plumbing and finishing—was done by volunteers. The church raised \$275,000 to pay for materials and is entering its new building debt-free.

Recycling foreign missions careers—God's continuous plan

The final trip stateside doesn't necessarily mean work is finished for Southern Baptist foreign missionaries. Some just turn their wealth of experience in language work and church starting into home missions involvement.

"Nothing can replace the background foreign missionaries have," says Irvin Dawson of HMB missionary personnel department. "They're veterans of missions work."

Dawson says foreign missionaries-turned-home missionaries are invaluable because they tend to be open-minded and relate effectively to different cultures and backgrounds, important criteria considering the increase in ethnic groups in the United States.

One veteran couple, Urban and Loretta Green, for 17 years missionaries to Ghana until Loretta's blood disease forced their return, now work in a Baptist education center and help develop black churches in Tulsa, Okla. They've been "quickly accepted," Green says.

"It took a while to adjust to not being overseas," Green admits. "But now I realize this is God's continuous plan for my life. I'm just as happy here as in Africa."

Another former overseas missionary, Wade Akins, uses the flexible aptitudes and creativity he learned to use as a Journeyman in Vietnam in his new work as director of missions, Prince Georges Baptist Association near Washington, D.C.

"On the mission field, you learn things seldom go right; the generator breaks down, the wrong movie is sent. But my missions experience taught me to adapt to any situation," he says.

The heavily international area is "as real a mission field in every sense of the word" as anywhere in the world, he thinks. Akins looks forward to beginning missions for blacks and language groups.

In Tucson, Ariz., where 35 percent of the population speaks Spanish, former

missionary to Dominican Republic, Jim Richards, is now director of missions.

Richards has found people "trust you a little more when you know their language and understand their culture. Even non-Hispanics, such as Koreans and Chinese, are impressed I've taken time to learn another language and culture."

Using his experience in church planting and development, Richards has started five missions in 18 months.

We're always sorry when a missionary's overseas career ends, but we're glad, too, when people like Richards, Akins and Green turn their talents and experience to home missions.

For, as Richards says, the experience in foreign missions "has prepared me to work in home missions. It has broadened my ministry tremendously."

A new breed of minister

As churches grow in strength and membership, they often begin to divide responsibilities by hiring additional staff members: for education, music, youth.

But too often, says Doug Metzger of the HMB's evangelism section, Southern Baptist churches forget the pivotal role that can be played by a minister of evangelism.

"The minister of evangelism," says Metzger, associate director of personal evangelism department, "has come of age, and rightfully so. He is needed, especially when churches have a heart for reaching the lost for Christ."

Metzger points out the problems a pastor has devoting all his time to evangelism. Even if he practices personal visitation and prepares "effective evangelistic messages," he must still perform hospital visits, funerals, weddings; attend committee meetings and conduct the day-to-day business of church administration.

Even with ministers of music, youth and/or education on the staff, the pastor still "could use help in the area of evangelism; thus," says Metzger, "a need for the new breed of church worker, the minister of evangelism."

No current SBC statistics include

minister of evangelism; the number of churches with such a position is, therefore, unknown.

Metzger suggests more attention be given to this church-job and lists six responsibilities of local church ministers of evangelism: to engage in personal evangelism; set an example; to develop a comprehensive plan to reach non-Christians of the community; to train members in witnessing; to promote outreach evangelism; to assist the pastor in planning and promoting revivals, crusades; and to establish follow-up for new believers, a vital part of evangelism, but often neglected, he says.

Metzger also warns churches with ministers of evangelism to remember this is not a grandiose title for a bus captain, head of Sunday School or hospital/nursing home worker. "He is to be the coach and player model for evangelism in the church."

For churches wanting to do more than talk about reaching their communities, says Metzger, "the missing link may be the minister of evangelism."

Home Missions deaths

• **E.J. Cobb**, 77, of massive stroke; director of missions and missionary pastor in Arizona and Oregon.

• **George W. Cummins**, 74, of natural causes; director of chaplaincy for the HMB in the 1960s.

• **David Espurroa**, 73, of injuries suffered in a traffic accident; language missionary in Texas.

• **J.T. Gillespie**, 88, of heart attack; pastor missionary in New York and Maine, associational missions worker in Florida and South Carolina.

• **Mrs. Manuela Garcia Ortiz**, 70, of cancer; language missionary in Texas.

• **Angelo Pucclerelli**, 85, of long illness; 36 years language missionary in Alabama, California and Florida.

• **Roland T. Smith**, 79, of heart failure; associate director of Negro work in the late 1940s and first black to hold executive position with the HMB.

Challenging decades ahead

"Southern Baptists are on the threshold of the most important decades of the twentieth century. It could well be that the towering issue confronting all human kind in the final 20 years of this century will be world survival. A creeping fear of utter extinction has burrowed into the secret depths of our collective nature."

With that forecast, William G. Tanner, president of the HMB, challenged directors of the Home Mission Board and all Baptists to accept the responsibility of Bold Mission Thrust and "proclaim the gospel of Christ to every person in the world by AD 2000."

Tanner made his remarks in his annual speech to the full board of directors, the 52-member group representing all state Baptist conventions.

"Bold Mission Thrust is not just another cliché," Tanner concluded, "but rather a living, viable concept with real bite."

As governments around the globe step up the arms race and nuclear war again looms before an alarmed world, Christians must act with a force and an urgency unequalled in their history.

Only the Prince of Peace can restore sanity in this angry world, Tanner said.

Breaking new ground in Church Loans

Guidelines have been established for Church Loans Division plans to issue church bonds for local churches. The new program is an effort to help Baptist churches find additional financial resources to establish new churches and missions and improve existing ones.

The division has been authorized to set aside up to \$1 million to purchase 20 percent of a church's bond issue. The only limitation would be that the church's bonds return an interest rate equal to the interest rate current on church loans money. The church loans division cannot buy more than \$100,000 in bonds from any individual church.

When the division's investment in church bonds reaches \$600,000, the bonds would be offered for sale to the general public at face value.

Promotions and new staff appointments

In its October meeting, the HMB board of directors elected Richard W. Harmon, curriculum development coordinator for the Sunday School Board, as assistant director for American Christianity in the interfaith witness department.

Harmon will succeed Brownlow Hastings, retiring after 10 years on the staff. Gary Leazer, currently director for American Christianity, is shifting to assistant director for sectarian groups and new religious movements.

Phillip Jones, planning researcher, was promoted to associate director of the HMB research division.

Michael Robertson was promoted to associate director in special mission ministries.

Home Missions force grows

During the past quarter, the Home Mission Board has appointed 149 persons to mission service. These include missionaries and associates, and persons receiving church/language pastoral aid.

The HMB also commissioned 26 young people for two years of mission service as US-2 volunteers.

And in the largest commissioning service in its history, the board commissioned 75 missionaries and 29 chaplains in a joint service—the first time for such a recognition of the "missionary responsibility" of chaplains, says Carl Hart, director of the chaplaincy division.

The new home missionaries will serve many areas of the United States, from Green Bay, Wis., to South Florida, in tasks ranging from language work to Christian social ministries and associational directors of missions.

The challenge of US-2

The 26 US-2ers, college graduates who will perform varying ministries in 19 different states plus Puerto Rico, fulfill vital missions needs while having an "opportunity to do mission service and determine if this is a life-time career call," says Irvin Dawson of the HMB missionary personnel department.

Blair and Rebecca Faulk of Savannah, Ga., echo Dawson, seeing their appointment as a chance "to expand our witness full-time while giving us a taste of career missions." The Faulks will coordinate seamen's ministries in Tacoma, Wash.

A "great desire to minister to the needs of others" drew Steve Waechter of Edmond, Okla., a church extension appointee, to the program. "I feel burdened to spend time working outside the school environment, meeting needs and serving others."

Missionaries, one and all

Carl Hart, director of chaplaincy at the HMB, has for years stressed the "missionary role" of chaplains. For him, the joint missionary commissioning/chaplains endorsement service "says to Southern Baptists, chaplains are missionaries."

"In fact," Hart adds, "they are the least expensive missionaries we've got, since their salaries are paid not by the mission board, but by the institution which hires them."

The 29 chaplains endorsed by the HMB included 12 military, 9 hospital, 7 institutional and one business-industrial chaplaincy.

The 75 missionaries commissioned at the same service included 28 in church extension—most as church planter apprentices; 14 in Christian social ministries; 16 in rural-urban missions; four in evangelism; and three in black church relations.

All missionaries had been previously approved for appointment.

In his charge to the group, HMB president William Tanner warned missionaries and chaplains could expect opposition and doubt, but God will "give you strength to endure."

Urging them always to be sensitive to the needs of others rather than being concerned about their own problems, Tanner said. "You'll never see the world if you keep your eyes on your own pair of shoes. You have to get outside yourself to see the needs of others."

Record budget adopted

Directors of the Home Mission Board have set the 1982 agency budget at \$40.5 million, an increase of \$3.5 million (9.9 percent) more than the 1981 figure. Most of the income, almost \$30 million, will come from the denomination's Cooperative Program unified budget plan and the annual Annie Armstrong Easter offering.

Although the largest budget in home missions history, the increase barely keeps pace with the soaring costs of living. The agency's budgets for 1975, '76 and '79 were actually greater in terms of buying power adjusted for inflation, say HMB planners.

The light of Day

When Cecil B. Day of Atlanta, founder of Days Inns, Inc., and a prominent businessman, died last year, he willed to the Home Mission Board the largest contribution ever made to the agency, and one of the largest ever to any Southern Baptist organization.

The Foreign Mission Board also

received a large bequest.

The Day family has requested the amounts not be disclosed.

The home missions board of directors have decided to establish a memorial fund to honor the late Baptist philanthropist and to express appreciation to Mrs. Day and other members of the family for "their continuing concern and support of home missions."

The estate will be invested in short-term securities under a plan that will allow interest to be used to support the work of the agency. Most of the money will be used in field missions, Day's major missions concern.

Annie Armstrong smiles on home missions

For the second straight year, you folks can pat yourselves on your collective backs. And accept our most sincere thanks.

You've once again, in your gifts to the Annie Armstrong Easter Offering, set a record: so far, the Board has received \$18,198,114. This amount exceeds the

goal by five percent.

We wish we could make personal our gratitude: some recognition like "The Foundation of this new mission building is the result of gifts from Good News Baptist Church" or "The salary to support the work of missionaries to Nome, Alaska, is the gift of Mr. and Mrs. Joseph Jones. . . ."

Your gifts aren't allocated that way, of course. They're neatly lumped into a giant missions pie and sliced into a hundred-thousand different pieces.

But, on the other hand, you won't be that far wrong if you imagine your contributions going to support one specific aspect of home missions—something that appeals to you: a new church in Montana, a new ministry in New York City; a fresh witness approach at a fair or resort; an original expression of concern for Christ's "least of these" in Seattle.

It's all part of your home missions dollar.

A dollar well spent in the cause of Christ, we believe.

In memoriam . . . The triumph of gentleness

In a world that sometimes seems overwhelmed by monetary and statistical measure of success, it may be worthwhile to note other yardsticks by which we gauge the value of a human life.

The death recently of Brooks Hays calls to mind the memory of the "different drummer." In his column in the *San Francisco Chronicle*, Tom Dearmore wrote of the 83-year-old Hays:

"He had been a loser in some of the main battles of his life—ousted from Congress by a wave of racial hate. But he will be remembered more precious than the tigers who won. . . . He was triumphant in defeat because he felt fervently, as did Justice Holmes, that 'the rule of joy and the law of duty are one.' Beyond doubt there are people in his native Arkansas who observe that heaven is bound to be a happier place now that Brooks is there."

Hays was a congressman from Arkansas who, in the late 1950s, tried to moderate the racial hatreds inflaming his district. Although he had seniority, prestige and power in Congress, Hays was defeated in his bid for re-election.

Hays never again held public office, though he did serve as special assistant to presidents John Kennedy and Lyndon Johnson. He later lost another congressional election and, in

1966, a race for Arkansas governor.

Hays was president of the Southern Baptist Convention 1957-59; during his tenure, the emphasis wasn't so much on theology as it was on reconciliation of the human race.

Dearmore recalls that for Hays, "defeat was but an opportunity for something new. In misfortune, he usually found a benefit. Once, he told me how *getting mugged* had been a blessing."

Hays had been asked to speak to a club of wealthy leaders in Dallas. He couldn't think of anything to tell them. Walking out of his hotel, he was robbed by three young men.

"And right there," he told Dearmore later, "those young men gave me the subject, the inspiration, that I had been groping for."

Concludes Dearmore: "There was a sparkle of triumph in his eyes. I don't know what he told those bigwigs the next day, but it had something to do with the conscience of Dallas, one may be sure. He thought the gift of insight was worth the wallet."

"We meet few such believers in the course of life, but they leave a warning inspiration that we keep forever. They teach us, too, that triumph can be the cumulative result of many defeats."

TRENDS

Sun Belt states lag

During the 1970s, as Southern Baptists got ahead, they fell behind—"alarmingly," says an HMB research director.

Orrin Morris of the board's research division reports Southern Baptist membership grew faster than the U.S. population, but the Convention's growth fell significantly behind the rate of population increase in Sun Belt states.

SBC membership increased 17 percent from 1970 to 1979, while U.S. population grew 11.4 percent, to 226.5 million. The SBC, in round numbers, expanded from 8.3 million resident members to 9.7 million.

Churches in the South provided 79 percent of total membership and 48 percent of the increase in churches. But while SBC churches increased by 15.4, the South's population jumped by 20 percent. "If we'd kept up with the rise in population, in eight southern states," says Morris, "we would have 427,000 more Southern Baptists right now."

Morris notes states in which Baptists lagged farthest behind total population growth—Texas, Georgia, Florida and North Carolina—were among the biggest gainers in SBC numerical growth, ranking first, second, fifth and sixth. But combined, their numbers of SBC members grew only about half as much as their total populations.

In other sections, Southern Baptist growth far exceeded population growth. Much of that is the result of aggressive SBC outreach in northern and western states, despite the small churches there, while those states had minimal population growth.

"We knew we'd show larger gains in those areas," notes Morris, "because we were smaller there to start with. We had nowhere to go but up."

Morris warns it's easy to misapply statistics in cases like this; gains in the North and West, for example, were deceptive because the percentages are large but actual numbers small.

For example, Southern Baptists in the Northeast more than doubled in the 1970s, but the gain was only a modest 18,305 members.

Nevertheless, Morris is concerned about the showing in the South.

He believes early indications reveal the denomination is not keeping pace with the southern states' increase in ethnic and black populations.

He also points out the "large church" mentality means some churches grow, but not enough new ones are built to accommodate shifts in population.

Morris says the only certain thing in the whole statistical melange is "that we're losing ground in the South." It will take more research, he says, to "see just why."

On the black-red-yellow-brown front

The encouraging increase in numbers of ethnics and blacks in the SBC does not mean Southern Baptist churches are keeping up with population growth of these groups. Hispanics, for example, account for one of every 122 Southern Baptists and blacks only one of every 351 SBC members. Yet Hispanics and blacks both comprise approximately one in 10 Americans.

Hispanics grew 7.3 percent in the past decade, blacks 6 percent.

Neither group grew that rapidly in SBC life. As numbers of ethnics and blacks grow, say HMB strategists, the SBC will have to learn ways to reach them, or the Convention will not report the same numerical and percentage increases it has experienced in the past.

More critical, fewer Americans will adopt the Christian approach to life.

For Oscar Romo, language missions director, the statistics indicate SBC growth cannot continue without ethnic

church growth. He stresses a need to encourage and develop ethnic leaders and cites a critical shortage of language missions materials.

"Census figures show us," says Romo, "our greatest opportunity is among ethnic groups; this generation is receptive to the Christian message. We must reach them now, for we don't know how receptive the next generation will be."

Religion alive and . . . well?

A recent Gallup organization report, *Religion in America 1981*, shows "new signs of vitality in U.S. religious life."

Findings are based on polls of "seven key dimensions in people's religious lives." The stability found "is all the more impressive in view of certain trends which could be expected to have a negative impact on religion, including distractions of modern life, forces undermining the family, and the ongoing conflict between values of society and church."

The report credits increased clergy activity and "the electronic church" with the unexpected stability.

The seven key dimensions upon which Gallup bases his conclusions are:

(1) **Religious identification:** More than 9 of 10 Americans state a religious preference. The proportion with "no preference" increased from late '60s to late '70s, but has leveled off now.

(2) **Church/membership:** About 7 of 10 claim affiliation, a stable percentage after three decades of decline. Gallup warns, however, these are "self classifications," some may not belong to a local church; others, like Roman Catholics, are members by birth.

New outlooks, new missions

Two things seem clear: First, Southern Baptist churches will continue to die wherever the black population increases unless radical changes in attitudes by both whites and blacks occur regarding the ministries and function of the church. Second, people are reached for Christ by both large and small churches, by both new and established congregations. In many counties, the data seem to indicate an "obsession with largeness" to the exclusion of starting new work. The greatest successes of the past decade occurred wherever a balance was maintained.—Orrin Morris, director, HMB Research Division

Home Mission Board
1982 PRODUCTS LISTING

The Products Listing includes resource materials on missions in the United States and its territories. Many items are "how-to-do-it" in nature. Most items are free, in reasonable quantities and can be ordered from the Home Mission Board (see Order Form) unless otherwise indicated. BBS items **must** be ordered from Baptist Book Stores (with the one exception—books in Human Touch series.) Listings move from general information on home missions to specific mission subjects.

1982 HOME MISSION STUDY

Books
Home Mission Study—Complete Planning Kit, from BBS . . . \$11.85
Challenge of the Cities (adult) from BBS . . . \$ 2.00
Neon Rainbows (youth) from BBS . . . \$ 1.25
South Bronx Diary—Keep Out (older children) from BBS . . . \$ 1.50
Band-Aid Annie (younger children) from BBS . . . \$ 1.75
Brochures/Posters
The City Hurts (poster) 523-79F . . . Free
Only God's Love (brochure) 523-78F . . . Free
Audiovisuals
The Cities—Challenges and Dreams (youth, filmstrip and cassette and script) 522-75P . . . \$ 5.50
Urban Dreams (adult, tape) 522-74P . . . \$ 3.00

1981 HOME MISSION STUDY

Books
Mission Possible (adults) from BBS . . . \$ 1.95
Cowboy Boots and City Slickers (youth) from BBS . . . \$.35
A Treehouse in Frostburg (older children) from BBS . . . \$ 1.00
Willie the Bully & Friends (younger children) from BBS . . . \$.75
Brochures/Posters
Join the Parade (older children, poster) 523-59F . . . Free
Who Cares, God (teaching picture) 523-60F . . . Free
Audiovisuals
The Association: Churches on Mission (80-slide set) 522-63P \$10.00
The Association: Churches on Mission (adults, 80-frame filmstrip) 522-66P . . . \$ 4.00
Running Shoes and Big City Blues (youth, 124-fr. filmstrip) 522-64P . . . \$ 4.00
A Team for You (older children, 65-fr. filmstrip) 522-65P . . . \$ 4.00

GENERAL

Books
Annie: Herald of Home Missions by Eva Brown Lloyd (play) from BBS . . . \$ 1.25
California Journey (adults) 523-54F . . . Free
The Foundation of Missions by M. Thomas Starks, from BBS \$ 4.95
Hunk! Here Comes the Church (younger children) 523-52F . . . Free
Just Folks from America's Heartland (adults) 523-62F . . . Free
The Very Best Plan (older children) 523-53F . . . Free
Human Touch photo-book series
American Montage, from HMB or BBS . . . \$ 6.95
And a Cast of Thousands, from HMB or BBS . . . \$ 6.95
Chaplaincy: Love on the Line, from HMB or BBS . . . \$ 6.95
The Human Touch, from HMB or BBS . . . \$ 5.95
Love with No Strings, from HMB or BBS . . . \$ 6.95
More Than Just Talk, from HMB or BBS . . . \$ 6.95
A Road to Reconciliation, from HMB or BBS . . . \$ 6.95
Seven Beginnings, from HMB or BBS . . . \$ 5.95
Your God, My God, from HMB or BBS . . . \$ 6.95
Brochures, Displays, Magazines, Posters
MissionsUSA (bimonthly magazine and quarterly Home Missions Notebook) . . . one year \$ 6.95

Home Missions Notebook (quarterly newsletter) . . . one year \$ 1.20
Annie, C.P. and Me 524-05F . . . Free
Arms Around America (brochure on movie) 522-08F . . . Free
Audiovisuals Order Blank 522-07F . . . Free
Bold Mission Thrust 301-05F . . . Free
Bold Mission Thrust Resources 524-29F . . . Free
Bold Mission Update (film description) 522-03F . . . Free
Church/Community Needs Survey Guide 300-25F . . . Free
The Faces of Man (5 posters) 523-02P . . . \$ 5.00
Free Literature Order Blank 524-03F . . . Free
The Home Mission Board 524-13F . . . Free
Home Mission Board Annual Report 524-27F . . . Free
Home Mission Board Highlights 1981 524-37F . . . Free
Home Missions Map 524-06F . . . Free
Home Missions Since 1845 524-04F . . . Free
The Mission Pastor 531-03F . . . Free
Missions Ministries Division 360-01P . . . Free
MissionsUSA Calendar (1982) 524-01P . . . \$ 2.95
New Frontiers (display) 520-01P . . . \$16.50
Northwest Faces, Places (16 photos, map) 523-06P . . . \$ 5.00
Personnel Directory 524-08F . . . Free
1982 Products Catalog 524-12F . . . Free
Survey Packet (selected brochures) 524-10F . . . Free
There Is a Stirring in Our Land 524-35F . . . Free
Update '80 (magazine) 800-03F . . . Free
A US-2er 531-05F . . . Free
We're Wrapping Our Arms Around America 524-38F . . . Free
25 Ways to Be a Missionary 531-11F . . . Free

Audiovisuals
Arms Around America, loaned by HMB and state directors of missions; purchased from HMB 522-76P . . . \$100.00
Baptist Historical—Northeast (5 slides) 522-14P . . . \$ 1.00
Bold Mission Update (15-minute movie) loaned by state directors of missions . . . Free
The Call to California (78-frame filmstrip) 522-57P . . . \$ 3.00
The City—Where the Action Is (30-min. movie) rented from Baptist Film Centers . . . \$ 17.00
Come Go with Me and See This Land (80 slides) 522-72P . . . \$ 10.00
Come See This Land (20-min. movie) loaned by HMB and state missions directors; purchased from HMB . . . \$150.00
Explain Me a Missionary (30-min. movie) loaned by HMB; rented from Baptist Film Centers . . . \$ 7.50
Glorieta Baptist Assembly (5 slides) 522-17P . . . \$ 1.00
Home Missions and Bold Mission Thrust (104-fr. filmstrip) 522-44P . . . \$ 4.00
Home Missions Map (5 slides) 522-16P . . . \$ 1.00
Life and Missions in the North Central States (adults) (115-fr. filmstrip) 522-58P . . . \$ 5.00
The Life of Annie Armstrong (52-fr. filmstrip) from BBS . . . \$ 16.00
Missions in California (30-min. video cassette) 522-42P . . . \$ 35.00
Missions and Ministry for Everyone (52-fr. filmstrip) from BBS . . . \$ 13.00
The Mustard Seed (23-min. movie) rented from Baptist Film Centers . . . \$ 13.00

North Central States: Faces, Places and You (youth, 81-fr. filmstrip) 522-59P		Coordinated Annual Planning 310-11P	\$ 1.25
Ridgecrest Baptist Assembly (6 slides) 522-15P	\$ 4.50	Reaching Out to People in Apartments and Mobile Home Parks by Talmadge R. Amberson, from BBS	\$ 4.95
There Is a Stirring in This Land (20-min. video cassette of HMB presentation at 1980 St. Louis SBC)	\$ 1.00	Social Systems Study Guide 310-19P	\$ 1.00
1/4" U-Matic 522-67P	\$39.00	Superintendent of Assn'l Missions by E.C. Watson 310-04P	\$ 1.00
1/4" VHS 522-68P	\$31.00	The Supervision of Ministry Students by Doran McCarty 313-02P	\$ 2.90
1/4" Beta I 522-69P	\$31.00	Audiovisuals	
1/4" Beta II 522-70P	\$30.00	The Baptist Association (37-frame filmstrip) 310-06P	\$ 2.00
What Is the Church? (29-min. movie) rented from Baptist Film Centers	\$15.00	Brochures	
Musicals (only from BBS)		The Associational Missions Division (an introduction) 311-35P	Free
Bold Mission by William J. Reynolds		The Baptist Association 310-02F	Free
score/lyrics \$3.25; stereo album \$6.98; instrumental tape	\$25.00	Churches in Fellowship on Mission in Their Setting 310-03F	Free
The Call of God by Ed Seabough and Bob Burroughs		The Director of Missions—Missions Leader of Your Community of Churches 310-09F	Free
score/lyrics \$1.95; stereo album	\$ 5.95	Guidelines for Messengers 310-04P	Free
The Fabric of Freedom by Ed Seabough and Bill Cates		Iglesias in Companerismo con una Mision en Su Medio Ambiente 311-51F	Free
score/lyrics \$2.95; stereo album \$6.98; instr. tape	\$25.00	La Asociacion Bautista 311-50P	Free
Go Then and Be a Witness by Ed Seabough and Beryl Red		The Theology of Associational Missions 310-16P	Free
score/lyrics \$2.75; stereo album \$6.98; instr. tape	\$25.00	Un Mandat para Mensajeros 311-49P	Free
Joy by Ed Seabough and Bill Cates		Why Associational Missions? 310-07P	Free
score/lyrics \$3.50; stereo album \$6.98; instr. tape	\$22.95	Why We Need Baptist Associations Today (min. order 10 copies) 310-07P	each \$.10
Reaching People by William J. Reynolds		Metropolitan Missions	
score/lyrics \$3.50; stereo album \$6.98; instr. tape	\$24.95	Brochures, Books, Papers	
Stearns and Co. by Norman Bowman, John Hendrix and Mark Blankenship		Models for Ministry on the New Frontier: Multifamily Housing 312-14F	Free
score/lyrics \$3.25; stereo album \$6.98; instr. tape	\$31.95	Occasional Paper 1—The Urban Pastor as Leader by Robert D. Dale (min. order 3 copies) 312-04P	each \$.35
drama suggestions booklet \$.75		Occasional Paper 2—Principles for Effective Church Growth by Larry McSwain (min. order 3 copies) 312-06P	each \$.35
ASSOCIATIONAL MISSIONS		The Program of Metropolitan Missions 312-03F	Free
Books		Sent Forth to People in Multifamily Housing 312-29P	Free
The Advance of Baptist Associations Across America by Elliott Smith, from BBS	\$ 4.95	Shaping a Future for the Church in the Changing Community by Jerre Allen and George Bullard 312-05P	\$ 2.00
Associational Organization Study Guide 310-17P	\$ 1.25	Social Implications for Churches with the Mobile American 312-05F	Free
The Baptist Association by E.C. Watson, from BBS	\$ 3.20	A Theology for Metropolis 312-13F	Free
Church Study Guide 310-15P	\$ 1.25	Rural-Urban Missions	
Designing your Association's Mission Strategy (Associational Strategy Planning) 310-12P	\$ 1.25	Brochures, Magazines	
Farming the Inner City for Christ by Delores Freeman Cork, from BBS	\$ 4.95	Associational Missions Committee 313-18F	Free
Fellowship of Kindred Minds by F. Russell Bennett 310-01P	\$ 1.50	Associational Missions Committee Planning Guide, 1982-83 313-06P	Free
Future Talk for Southern Baptists by Don Hammer and James Nelson 313-03P	\$ 1.50	A Guide for Church/Community Profiles in Rural-Urban Congregations 313-10F	Free
(6 or more copies, each \$1.20)		Guidelines for Progress in Rural-Urban Churches 313-09P	Free
Leading Your Association in Planning (Introduction to Planning) 310-10P	\$ 1.25	A New Look at Rural Sociology 313-08F	Free
The Local Church in Ministry by William M. Pinson Jr., from BBS	\$ 4.95	One Call—Two Vocations 313-14P	Free
Making Bold Mission Thrust a Reality in Your Association (Denominational Emphasis Planning) 310-13P	\$ 1.00	Strengthening Churches Through In-Service Guidance 313-06F	Free
The Mission of the Suburban Church compiled by F. Russell Bennett 312-01P	\$ 1.75	Tomorrow's America 313-13F	Free
Models of Metropolitan Ministries by B. Carlisle Driggers, from BBS	\$ 5.50	The Vital Ministry of the Rural and Small Church 313-12F	Free
Other Religious Groups Study Guide 310-18P	\$ 1.00	BLACK CHURCH RELATIONS	
Population Study Guide 310-16P	\$ 1.25	Books	
Principles of Administration for a Baptist Association by Allen W. Graves, from BBS	\$ 2.95	Baptists Talk by Pat Strother 362-08P	\$ 1.00
		The Church in the Changing Community: Crisis or Opportunity? by B. Carlisle Driggers 362-02P	\$.75

His Heart Is Black by W.T. Moore 362-10P	\$.75
A Road to Reconciliation (photo-book), from HMB or BBS	\$ 6.95
Brochures, Magazines	
Black Church Relations Department 362-08F	Free
Joint Committee Handbook 362-01F	Free
Partners in Ministry (magazine) 362-02F	Free
Audiovisuals	
In Joyful Response: Financial Stewardship in Black Churches (72-frame filmstrip) 362-09P	\$ 3.98
The Roots and Fruits of Black Church Music (audio cassette 362-16P)	\$ 2.00

CHAPLAINCY

Books	
Chaplaincy: Love on the Line (photo-book), from HMB or BBSS	6.95
Brochures	
Business and Industrial Chaplaincy 320-11F	Free
Chaplaincy Ministries 320-15F	Free
A Guidebook for Baptists Away from Home (min. order 5 copies) 320-01P	each \$.25
Hospital Chaplains 320-02F	Free
Institutional Chaplaincy 320-03F	Free
Volunteer Chaplaincy: Business and Industry 320-04F	Free
Volunteer Chaplaincy: City and County Jails 320-05F	Free
Volunteer Chaplaincy: Fires Departments 320-13F	Free
Volunteer Chaplaincy: Hospitals 320-06F	Free
Volunteer Chaplaincy: Mental Retardation 320-14F	Free
Volunteer Chaplaincy: Motels and Hotels 320-12F	Free
Volunteer Chaplaincy Opportunities 320-07F	Free
Volunteer Chaplaincy: Police and Sheriff Departments 320-08F	Free
Audiovisuals	
Hey Chaplain! (12-min. movie) loaned by HMB Chaplaincy Division	Free

CHRISTIAN SOCIAL MINISTRIES

Books	
Love with No Strings (photo-book) from HMB or BBS	\$ 6.95
A Migrant with Hope by Elizabeth Newby	\$ 5.50
Brochures/Magazines	
Aging (Senior Impact: Handbook on Aging and Senior Adult Ministries) by Tom E. Prevost 361-01P	\$ 1.75
Blind Ministry 361-15P	Free
Christian Social Ministries 361-06F	Free
Church Community Weekday Ministries 361-01F	Free
Dinner's Ready 361-25F	Free
Handbook for Literacy Missions 361-05P	\$ 1.75
I Can't (alcoholism information brochure) 361-09F	Free
Literacy Missions 361-07P	Free
Local Hunger Survey Guide 361-27F	Free
Missionaries Help the Poor 361-26F	Free
Volunteers in Christian Social Ministries by Edward B. Freeman Jr. and Judith E. Freeman 361-02P	\$ 1.50
Audiovisuals	
Christian Social Ministries Overview (83-frame filmstrip with cassette) 361-07P	\$ 8.50
Ministries with Older Persons (93-frame filmstrip 361-03P	\$ 7.50
Sounds of American English (60-minute cassette) 361-04P	\$ 2.00

CHURCH EXTENSION

Books	
The Birth of Churches compiled by Talmadge R. Amberson (1980) from BBS	\$ 5.95
How Churches Grow in an Urban World by Francis M. DuBose (1980) from BBS	\$ 5.95
Planting New Churches by Jack Redford, from BBS	\$ 5.95
Seven Beginnings (photo-book) from HMB or BBS	\$ 5.95
Brochures	
The Bi-vocational Minister as a Church Planter 370-32F	Free
Church Extension Division 370-11F	Free
Church Extension Planbook (magazine) 370-03F	Free
Church Planting: 9 Steps in Starting Churches 370-40F	Free
Cultivative Community Events 370-05F	Free
Guide for Planting New Churches (magazine) 370-06F	Free
Mission Fellowships 370-09F	Free
Audiovisuals	
Churches and How They Grow (68-fr. filmstrip) from BBS	\$13.00
Let's Talk about New Churches (48 min. movie) loaned by HMB Church Extension Division on short-term basis	Free
Planned Parenthood for Churches (22-min. movie) loaned by HMB Church Extension Div. or state director of missions; purchased from HMB Church Extension Div.	\$125.00

EVANGELISM

Books	
The Evangelistic Church by John Havlik, from BBS	\$ 2.05
I Want My Church to Grow by C.B. Hogue, from BBS	\$ 6.50
Making Friends for Christ by Wayne McDill, from BBS	\$ 3.95
More Than Just Talk (photo-book) from HMB or BBS	\$ 6.95
Where in the World Is Jesus Christ? by John Havlik, from BBS	\$ 3.95
You Can Be Born Again by John Havlik, from BBS	\$ 1.95
Brochures/Booklets	
Area Crusade: An Introduction 211-09F	Free
Area Crusade Preparation Guidebook 211-05P	\$ 1.00
Area Crusade Preparation Guidebook, No. 2 211-06P	\$ 1.00
Christ, the Only Hope 201-04P	Free
Correspondence Bible Course (leaflet) 223-05F	Free
Counseling Guide 211-02P	\$.25
Creative Christian Concepts and Concerns 222-01P	\$ 5.00
Evangelistic Ads (8, camera-ready) 3-column width 201-16F	Free
4-column width 201-17F	Free
Evangelistic Bible Studies, Series 1 (10 leaflets) 212-11P	\$.49
Evangelistic Bible Studies, Series 2 (10 leaflets) 212-12P	\$.49
Evangelism Planbook 210-01F	Free
An Invitation For You 201-10F	Free
An Invitation to Grow 223-07F	Free
Life Commitment: Special Service 201-12F	Free
My Favorite Sin 201-05P	Free
National Evangelism Training Center 223-01F	Free
N.E.S.T. Flyer 222-10F	Free
A New Dimension: Rededication 201-13F	Free
Preparation Through Prayer 211-07P	per 100 \$3.00
Priority One: A Guide to Metropolitan Evangelism Strategy 221-02P	Free
Priority One: Concepts in Metropolitan Evangelism 221-03F	Free
Real Life 212-08P	\$.10
Revival Planbook for the Local Church 211-01P	\$ 1.00
Revival Preparation Seminar Notebook 211-03P	\$ 5.00

Some Things God Wants You to Know	201-06F	Free
Tip for a VIP	201-18F	Free
Toward Christian Maturity	201-14F	Free
What Am I Responsible For?	201-07F	Free
What Is God Like?	201-11F	Free
Who Am I?	201-08F	Free
A Word of Help for the Unsaved	201-03F	Free
You Are a Baptist: Why Not Belong?	201-02F	Free
You Can Be Saved Today	201-09F	Free
Your New Life: For the New Believer	201-15F	Free
Audiovisuals		
A Disturbing Silence (28 1/2-min. movie) rented from HMB Personal Evangelism Department		\$ 15.00
Media Evangelism Through Television Specials (23-min. 3/4" video cassette) from HMB Mass		\$ 25.00
Media Evangelism Through Worship Service Telecasts (37-min. 3/4" video cassette) from HMB Mass Evan. Dept.		\$ 25.00
People-Centered Evangelism by John Havlik (cassette) from BBS		\$ 6.95
Sharing the Glory (30-min. movie) rented from Baptist Film Centers		\$ 25.00
TELL Lifestyle Kit (14 film-tape cartridges) from HMB Personal Evangelism Dept.	212-20P	\$494.00
Projector separately		\$400.00
Lay Evangelism School Materials		
Bulletin 1 for Lay Evangelism School (with registration form on back) from BBS	per 100	\$ 3.50
Bulletin 2 for Lay Evangelism School (with registration form) from BBS	per 100	\$ 3.50
Bulletin 3 for Lay Evangelism School (with registration form) from BBS	per 100	\$ 3.50
Bulletin Insert 1 for Lay Evangelism School (with registration form) from BBS	per 100	\$ 2.50
Bulletin Insert 2 for Lay Evangelism School (with registration form) from BBS	per 100	\$ 2.50
Bulletin Insert 3 for Lay Evangelism School (with registration form) from BBS	per 100	\$ 2.50
Church Manual/Lay Evangelism School from BBS		\$ 5.00
Church Spiritual Preparation Packet (order 1 for every 30 leaders) from BBS		\$ 2.00
Information Packet/Lay Evangelism School from BBS		\$ 1.00
Leader's Evangelistic Bible Study Packet (order 1 for each teacher) from BBS		\$ 1.00
Pupil's Handbook/Lay Evangelism School from BBS		\$ 5.00
Registration Packet for Lay Evangelism School (order 1 per organizational unit in church) from BBS		\$ 1.00
Spiritual Preparation Packet (order 1 for each person registered) from BBS		\$ 1.25
Teacher's Manual/Lay Evangelism School 212-04P		\$ 5.00
Win Our World (WOW) Training Materials		
WOW Go Guide 212-05P		\$ 1.00
WOW Packet 212-15P		\$.75
WOW Preparation Guide 212-06P		\$ 1.00
WOW Teacher's Guide 212-07P		\$ 1.00
Renewal Evangelism Materials		
Itinerary for the Journey into Lifestyle Evangelism and Ministry 222-03P		\$ 1.95
Journey Packet (3 booklets and other materials) 222-02P		\$ 6.95
Journey into Lifestyle Evangelism and Ministry 222-08F		Free

INTERFAITH WITNESS

Books, Modules

Baptists and Ecumenism by Glenn Igleheart, from BBS		\$ 6.95
The Christian Confronting the Cults 363-09P, single copy		\$ 1.00
363-10P, 5 copies		\$ 3.60
The Christian Confronting the Cults: a Church Training Equipping Center Module (cassette tapes, posters, study guide, includes booklet 363-09P) from BBS		
		\$24.95
Confronting Popular Cults by M. Thomas Starkes, from BBS		\$ 2.95
Dialogue and Interfaith Witness with Muslims by Ray G. Register Jr., from BBS		\$ 4.95
Interfaith Witness by M. Thomas Starkes, from BBS		\$ 1.95
Introducing Southern Baptists by C.B. Hastings, from BBS		\$ 6.95
Utilization Guide and cassette tape for Your God, My God, from HMB or BBS		\$ 2.00
Your God, My God (photo-book) from HMB or BBS		\$ 6.95
Brochures		
Baptists and Roman Catholics in Interfaith Marriage 363-02F		Free
A Baptist View of Changes in Roman Catholicism 363-03F		Free
Brief Introduction to Buddhism and the Christian Witness 363-26F		Free
Factors in Effective Interfaith Witness 363-14F		Free
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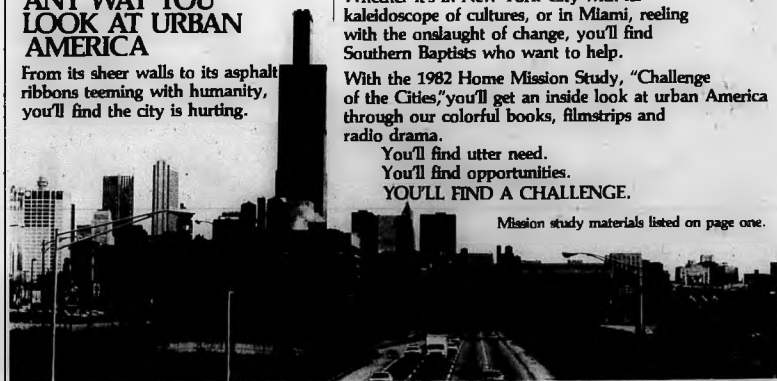
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(3) **Church/synagogue attendance:** About 4 in 10 Americans attend in an average week, with relatively little change in recent years.

(4) **Importance of religion in personal life:** 55 percent claim it's "important" and another 31 percent say it's "fairly important." Only 14 percent say it's "not important." This category has leveled off, after increasing from 1952 to 1978.

(5) **Confidence in organized religion:** The church continued to score highest of ten key organizations in U.S. society. But none have scored very high since Watergate.

(6) **Perceptions of the influence of religion on society:** About half and half, Americans believing religion losing influence vs. those believing it's increasing or staying the same. These findings are unchanged from previous years.

(7) **Sallency of religion in today's society:** 65 percent think religion can answer all or most of today's problems, "a remarkable finding." Those who hold this view are more inclined to say they are happy than those who feel religion out-dated or old-fashioned. A 15-year decline in those who rely on religion for answers seems to be leveling off.

The report concludes that decline in religion in America will not come from forces outside, but from indifference, religious ignorance and spiritual immaturity inside the church.

On mediums, averages and difficult data

We at the HMB talk a lot about strategy planning: on national, state, association and local church levels. And always the first emphasis is, *know your community.*

With the publication of the first reports of the 1980 census, the task may be easier for most of you.

Philip Jones, associate director in the research division, says some census data is being held up as a result of lawsuits by cities who allege undercounts (and therefore lose tax dollars).

But, Jones adds, some census reports

are in print, including *1980 Census of Population and Housing: Preliminary Reports and 1980 Census of Population and Housing: Advance Reports.*

Jones says the advance reports "are very useful because they not only provide final 1980 census total counts and percentage changes in population, but also racial and Spanish origin population counts."

All are available for states, counties, county subdivisions, incorporated places and congressional districts.

There are also a number of local sources for obtaining and interpreting census data, says Jones. These include local and state planning agencies (check phone book under government listings), local newspapers and regional college and university business and social studies departments.

"Although the census provides a snapshot of the American population at only one point in time," says Jones, "for most Southern Baptist planners it will be a valuable source of information through the early 1980s and possibly until 1990."

State booklets on census data (at \$1 or less each) and more information are available from Customer Services, Data User Services Division, Bureau of the Census, Washington, D.C. 20233.

Other Census Bureau titles and their tentative release dates include: PC80-1-A, *Wander of Inhabitants* (7/81-12/81); PC80-1-B, *General Population Characteristics* (10/81-3/82); PC80-1-C, *General Social and Economic Characteristics* (6/82-12/82); HC80-1-A, *General Housing Characteristics* (10/81-3/82).

Also, the HMB is preparing a manual, the *Census Data Manual for Association Planning: The Environmental Phase*, which explains ways to use the census data. Copies are available on a limited basis (\$1.10 each, from Orders Processing).

New poverty guidelines

The U.S. Department of Labor has revised its figures determining when a family is poor. Under the new guidelines, a non-farm family of four is poverty level if income does not exceed \$8,450; a farm family's cutoff is \$7,190. That's about \$1,000 higher than the year before.

We note the median family income in the U.S. now is about \$20,000 (\$19,400 in 1979).

An individual is considered poor if he makes less than \$4,310 (non-farm) or \$3,680 (farm). The only surprise in these figures may be for the wealthy—anybody with this sort of income already knows he/she is poor.

For elbow room, try Vermont

Urban growth in the U.S. slowed the past decade, only 0.1 percent compared with 3.4 percent a decade earlier.

Smallest in the nation's history. Still, 73.7 percent of the population live in urban areas, the rest in rural (Urban population includes all in places of 2,500 persons or larger; rural comprises persons in places of less than 2,500 and open country.)

City population continues its migration to suburbs and exurbs. Growth in rural areas is non-farm; many have urban jobs.

The nation's most urbanized region is the West (84 percent in cities); the South remains least urban (67 percent), though its 2 percent gain in urban population is the largest of any U.S. region. The Northeast is most urbanized, 79 percent, but Vermont is the least urbanized state (only 33 percent in cities).

North Central states' urban population declined 1970-79, from 71.6 percent to 70.5 percent.

Leftovers and tidbits

- During the past decade, average family income rose about 130 percent while the average home mortgage payment increased by 339 percent, home heating by 397 percent and electricity cost by 195 percent.

- About 82 million persons in the U.S. changed their place of residence at least once in the past five years.

- Women in the work force are more likely than men to be injured or to be sick; more than half the women 16-and-over are in the labor force, with divorced women the highest percentage represented (5.3 million or 74 percent).

- About 35,000 female family heads had incomes of \$50,000 or more in 1978. Almost a half million, \$25,000.

TRENDS

Continued

- Agricultural soil worldwide is eroding annually at a rate of 7-10 tons per acre (causes: poor farming, overgrazing, ground clearing for construction, logging and mining).
- Only about 11 percent of the land on earth is suitable for raising crops. Much of that is used for non-food crops, such as tobacco.
- The average American eats twice the recommended amount of protein.
- Under current conditions, 20 percent of all species on earth will be eliminated by human action in two decades. (These represent "a nearly limitless potential source of food, medicines and information about how ecosystems work.")
- "Oil shale, which has been touted as a solution to energy problems, has limitations few proponents mention: to produce a single barrel of oil requires 2-5 barrels of water. Water shortages seem most serious in states with large amounts of shale. Are we going to divert water from food production (and human necessities) to satisfy our desire for a weekend trip in the family car?"
- Speaking of vacations, in 1980 travel dropped 13 percent from 1979, largest decline in weekend travel (23 percent); vacation travel down 7 percent and convention travel off nearly 14 percent.
- And speaking of energy crises, Three-Mile Island might be a nice place to visit, but would you want to live there? Remember, one-thousandth of a gram of plutonium absorbed in the lungs could cause death within a few hours; if dispersed evenly as powder, it could wipe out the entire population of the earth. Ten pounds of plutonium are enough for a nuclear bomb. A 1,000-megawatt nuclear power plant produces 400-500 pounds of plutonium waste a year. No permanent U.S. storage site for plutonium and other high level wastes has been found. Plutonium has a half-life of 24,300 years.
- The human species half-life may be considerably shorter. . . .

Most of the information in Trends is from HMB Research Division. Some facts, especially environmental data, from *The Crucial Moment: An Inventory of Life on Our Water Planet* by Jacques Yves Cousteau.



Ministry to "broke down"

Without even thinking about it, Ron Lamb lives the Christmas spirit—year-round.

Lamb is sort of a modern-day good Samaritan: he rescues auto drivers in distress, stopped by mechanical problems. And for each with an overheated radiator, a busted fan belt or a flat tire, Lamb is a welcome, but surprising sight.

Dressed in coat and tie, he daily maneuvers his hulking, rust-mottled tow truck through interstate rush-hour traffic to and from his job as a U.S. Post Office supervisor.

When Lamb spots a car beached along the shoulder, he stops and offers to change a tire or repair a part; if he can't fix it, he tows the car to someone who can—all free of charge.

It's not unusual, we're told, for Lamb to arrive at work with his clothes smeared with grease.

Yet Lamb, a friendly, unassuming man who's ill at ease with praise, refuses pay from grateful motorists. "Helping people who are broke down is my ministry," he explains.

The idea of becoming the Good Samaritan of Atlanta's highways grew from Lamb's lay witness training at his church, First Baptist of Tucker, an Atlanta suburb.

"Everyone was talking about using your gifts for the Lord," he recalls in a bashful drawl. "I knew I couldn't preach, but I could change a tire and drive a truck, so maybe the Lord could use that."

Lamb bought a road-worn tow truck, replaced the engine, added new tires and overhauled the winch.

Since then, day and night, he's aided dozens of marooned motorists, from towing travelers to the nearest garage to donating gasoline to drivers whose auto tanks have run dry.

"I give them the gas can, too," he says, "on the condition they fill it up and give it to somebody else in trouble."

Lamb, a former Navy airplane

mechanic, scavenges parts from old cars. He stores a tangled heap of clamps, belts and hoses in his truck, stocks jugs of antifreeze and oil. He keeps a spare starter on the floorboard next to his weighty toolbox.

More than once, his spare parts have been stolen. "I guess the thieves must have needed them more than I did," Lamb says simply.

While replacing burst water hoses or hoisting a stricken car with his boom, Lamb puts his witness training to work. "I have sort of a captive audience out there on the road," he smiles.

To folks who reveal unhappy lives, sickness at home, rebellious children—or numerous other problems common today—Lamb listens patiently and shares his faith openly. "I always explain why I have this ministry," he says. "You never know what effect your words will have on someone further down the road."

Lamb remembers his mother sending him as a young boy to mow the grass for two neighborhood widows, "warning me not to take a penny for it. That was just something you were supposed to do."

Now a grandfather, Lamb continues to live by that generous creed. "You can help people and take credit for yourself, or you can use it to share the teachings of Jesus. Who'd ever have thought a tow truck could help you do that?"

We learned about Lamb in late autumn, when merchants begin pushing their visions of Christmas gifts in a non-stop assault on the Christmas spirit. Somehow, the giving spirit of Ron Lamb seemed more real than all the toys, games, clothes and perfumes being touted by TV hucksters.

So we thought, as you enter your Christmas season, you might like to know about Ron, too. Maybe with a few more like him, we would all recall more clearly the meaning of the first Christmas.

The future in binuclear households



We Southern Baptists have decided the family is in trouble. We have, therefore, designated 1982 as a special family-emphasis year; you will hear much about the family in months to come in many SBC publications, HM NOTEBOOK and *MissionsUSA* included.

MissionsUSA's first article will be "The Future of the Anglo Family" (Jan-Feb 1982); later we'll focus on the black and the ethnic family in U.S. culture.

We have divided our attention among the three because the problems of white, black and ethnic families are so diverse and so dissimilar in most instances, it seemed impossible to make any generalizations that could include all races and language groups in the United States.

Even generalizing within racial/language groups may be like predicting the weather in Texas: risky business, at best.

For example, one expert we discovered presented a view-point—and a new (to us) family type: *the binuclear family*.

Writing in *Science 81*, Paul Bohannan describes the "binuclear family" as a divorced couple, man and woman no longer married, maintaining separate households with a place in both for the couple's children.

Bohannan suggests this is one way the modern "family" will survive, despite divorce rates that continue upward (with no sign of abating).

He bases his prediction, in part, on an analysis of the historical traditions of marriage/family—some of which comes as a surprise to those of us with biblical orientations.

Marriage (according to Bohannan) was a far more casual relationship until the Council of Trent, when the Roman church declared it to be one of the seven sacraments.

As a result, marriage "became not just a social institution but a symbol of the unity between Christ and the church. Divorce became almost impossible because it symbolized not only the destruction of the family, but the destruction of the church." But marriages didn't become more stable; just harder to dissolve.

Protestant reformers, however, returned to the concept of marriage as a secular, rather than sacred, institution. Puritans in New England demanded marriage by civil authorities and

allowed dissolution of marriages in court. Divorce returned. By early 1800s, about one in 100 marriages ended that way.

Divorces continued to increase throughout the century and into the next, partly propelled by the 19th century woman's movement "which gave women more of a say in how the family household was run."

Curiously, the divorce rate probably did not rise as rapidly as it might because the death rate was so high. In 1900, life expectancy was a little over 47 years; because people married late, the "until-death-do-us-part" meant only about 18 years. By 1975, with increased life expectancies, the length of marriage before one spouse died had stretched to 40 years.

Staying married for 18 years is one thing; staying married for almost 50 is quite another, says Bohannan. (Anthropologist Margaret Mead expressed similar conclusions.) **Whatever the cause**, divorce rates have been rising since the 1600s; only during the years following World War II has there been any stability. It was short-lived.

By the turn of this century, Americans had introduced a term to describe what was happening to the children of the divorced: "broken home." The concept continues to be valid, says Bohannan, only as it applies to *homes*—families are not breaking up, just living apart, (a condition not unusual a thousand years ago)—today's "binuclear family."

Writes sociologist Bohannan: "All sorts of people tell me that the family continues to exist after divorce. It has simply changed its form. Its members now live in a different kind of two-house household."

"It is not the marriage that is indissoluble, but the family. . . . Marriage has been separated from the family, and the family has become a unit that can survive even divorce."

"What is so interesting is not merely that the family survived—that was predictable. What has changed is the element that for so many years," concludes Bohannan, "was thought to be the cornerstone of the family: marriage itself."

We're not advocating Bohannan's views. But we invite your feedback and consideration of "the binuclear" and other manifestations of "family" as we explore in *MissionsUSA* what might lie ahead for humankind's oldest institution.

If you're not a subscriber to *MissionsUSA*, or have persons you'd like to give it to, why not accept our SPECIAL OFFER: for \$6.95 you get a year of *MissionsUSA* (six issues) and four issues of *HOME MISSIONS NOTEBOOK*, plus a FREE 1982 *MissionsUSA* Calendar (a \$2.95 retail value, 8x10 inches, containing full-color missions scenes).

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NEWS BRIEFS

Baptist-Marxist dialogue

For only the second time since World War II, a group of Soviet Marxists and a group of Christians have participated in a series of religious freedom/human rights discussions.

The Soviets, part of the United Nations community in New York City, met with a group of Southern Baptists, led by Elias Golonka, director of UN-international ministries for Southern Baptists.

The Baptist group stressed the U.S. Constitution's guarantee of religious freedom (among several "personal freedoms"), while the Soviets pointed out their constitution promises "freedom of conscience" which Soviet leader Edward Baskakov said included "the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda." Marxist Russia has no "right to worship" among its inalienable rights, Baskakov said, but stresses "the basic right of every human being is the right to life." Yuri Romantsov, another Soviet stationed in New York, said the current arms race threatens that right with "the annihilation of all mankind."

Resurrection of Chelsea First Church

Neglect and old-age almost killed First Baptist Church of Chelsea, Mass., but thanks to a generous dose of concern for others, it's been resurrected. Founded as an American Baptist congregation in the mid-1800s, FBC eventually swelled to 1,200 members in the bustling enclave near downtown Boston. But decimated by urban blight, the church dropped to 10 members in the 1960s. They sold the building to the Home Mission Board, which began to pump funds and personnel into resurrecting the congregation.

That 10-year effort finally bore fruit this past summer with the "re-constitution" of First Baptist, Chelsea.

Programs conducted by First, while still a mission, included weekday activities for youth and adults of all ages, worship services, children's clubs and

day care. Latest in a series of Christian social ministries missionaries to pastor the church are Joe and Debbie Bagwell, who'll continue to offer a full gamut of activities for people in the community. "CSM is so compatible with what the church is all about," Debbie explains. "We would do it wherever God placed us. Every time we can, we try to link activities of the church and CSM programs."

Catholics study the Baptist view

In an exciting first for Southern Baptists, a Roman Catholic publisher, Paulist Press, has printed a book by a Southern Baptist: *Introducing Southern Baptists: Their Faith and Their Life*, by C. Brownlow Hastings. Hastings is the "Catholic watcher" in the HMB's interfaith witness department.

The book, designed to answer questions Roman Catholics and other non-Baptists might have, explains the Southern Baptist concept of the relationship between God and the individual; the fellowship of believers and the local church; and the history and growing need for social awareness in the denomination.

Hastings says he wrote the book to increase understandings between the two denominations. "We can no longer ignore each other," he says.

(Introducing Southern Baptists is available from Paulist Press, 545 Island Road, Ramsey, N.J. 07446. Price is \$6.95, paper.)

Cold toes, warm hearts

In what may be the first Bering Sea baptisms, a Southern Baptist Air Force chaplain has immersed four converts in the frigid waters near Shemya AF base, Alaska.

Brrrrrrrr. The temperature was 51; the water an even colder 48 degrees. But Chaplain Capt. David Breeding and four airmen braved both to perform the ancient Christian ordinance.

"It was invigorating," said one airman, who wasted no time getting to

shore. Considering the weather, one thing's clear: There are five very dedicated folks of the Baptist faith in the far end of Alaska's Aleutian Islands.

A feast for the eyes

"For I was Hungry," a new filmstrip examining hunger in the United States, has been released by the HMB audiovisuals department. The filmstrip, conceived by Nathan Porter, HMB hunger specialist, gives information on the poor and hungry in the U.S., plus examples of church response and follow-up. The 83-frame filmstrip costs \$4 and comes with a 12-minute cassette soundtrack and script.

To order, write Orders Processing, HMB, 1350 Spring Street, NW, Atlanta, GA 30367.

Handicapped but not disabled?

A Southern Baptist, assigned to help promote 1981 as "the international year of disabled persons," urges SBC churches to remember handicapped persons in their construction and in their programs.

Harold O'Flaherty, a deacon at Redland Baptist Church in Gaithersburg, Md., directs the U.S. government emphasis to recognize the contributions and needs of the handicapped.

His committee also is working to involve federal agencies and other institutions/businesses in projects to give opportunities to the handicapped.

Churches can contribute, too, O'Flaherty believes. He urges them to be creative, discovering disabled persons in their communities and making church activities available to them—as his own church has done.

For O'Flaherty knows about that: he's been blind since birth.

Bold new ideas

Bold New Work, the sub-theme of Bold Mission Thrust, 1982-85, calls every Southern Baptist church, no matter what size, to become involved in one or more of seven projects identified by

HMB strategists as methods of beginning new church work.

The projects range from an associational-led "new work campaign" to a "Pentecost Sunday" plan. In months ahead, you'll hear more about opportunities for your church's participation. Meanwhile, a brief *Bold New Work* brochure is available from the HMB. Using it, you'll be able to order additional literature on the seven key "bold new work" projects.

Write Orders Processing, HMB, 1350 Spring Street, NW, Atlanta, GA 30367.

When aging improves quality...

The life of C.E. Autrey proves the old adage, "You're not getting older, you're getting better." Autrey, after a long and distinguished SBC career in pastoral, missions and seminary teaching, retired several years ago.

Actually, retired isn't the correct word.

He left seminary as a "retired" professor. He picked up an exciting, challenging and very demanding career as pastor of University Baptist Church, Salt Lake City.

You'll recall Salt Lake City is the headquarters of the Church of Latter-Day Saints; one of every two residents is a Mormon. It's not exactly a spot one would anticipate "fast Baptist church growth." But that's exactly what's happened.

In the two years since Autrey's arrival, University has grown to 179 members, not including 66 Cambodians in a separate mission. This year alone, it's had 107 professions of faith and 44 joining by letter.

But Autrey doesn't take credit for the growth. It's God's doing, he says, adding, "Every pastor back in the South should serve in the mission field just one year. What ego I had was stamped out in the first 12 months. One either becomes Christ-centered or he throws in the towel."

Autrey's work is described more completely in the HMB Human Touch book, *Your God, My God*, now available from the HMB for \$7.95. Write Orders Processing, HMB, 1350 Spring Street, NW, Atlanta, Ga. 30367.



Now that's good scouting

"Be prepared"—the Boy Scout motto—was borrowed this past summer by Hermon Baptist Association, which sponsored a hospitality house during the National Boy Scout Jamboree at Fort A.P. Hill, Va.

More than 150,000 attended the 13-day Jamboree, held once every four years.

Of that number, more than 2,500 from 45 states and 10 countries, visited Hermon association's hospitality house, including King Carl XVI Gustaf of Sweden, who thanked the Baptists for providing wheelchairs for the handicapped.

Bill Mills, an Olympic gold medal winner, signed the house's register, as did a visitor from Cuba who said, "God bless you wonderful folks."

Hermon association, Virginia's smallest with just 13 churches, staffed the house 24-hours a day, offering ice water, information, a rest area (with video tape of "The Life of Christ"), emergency services, counseling and free gospel portions and tracts.

Ken Prickett, consultant for the HMB's special missions ministries department, praised the project. He added it was the first time Southern Baptists had witnessed to visitors at a national Boy Scout jamboree.

Counterfeit cultists

Churches need to beware of "wolves in cult's clothing" who are practicing an "escaped-cultist" con game, says Glenn Igleheart, director of HMB interfaith witness. Igleheart's office has learned of scattered incidents in which people claiming to be former cultists seeking ways out of their involvements have

asked Baptist churches for money. Though some are legitimate, many are counterfeit ex-cultists, Igleheart says, whose motive is money, not guidance and help.

New convention planned

Messengers to the annual meeting of the Wyoming Southern Baptist area fellowship voted unanimously to seek state convention status by 1984. Since 1967, Wyoming has been part of the Northern Plains Baptist Convention (Wyoming, Montana, North and South Dakota). The denomination requires new state conventions to have a minimum of 76 constituted churches and 10,000 members or 64 churches and 11,500 members before its national agencies can offer assistance. Wyoming leaders project 60-plus churches and 13,000 members by 1984. The Wyoming fellowship already contributes 48 percent of the Northern Plains budget, about \$3.4 million.

New news writer

Patti Benton Stephenson, former staff writer with the *Chattanooga News-Free Press* and HMB books editorial assistant, has been named assistant news editor at the board. Stephenson will report news and write features on home missions activities for Baptist Press, the SBC national wire service, and various SBC publications, including *Missions-USA*, of course. Watch for her byline.

Of course we don't take all the credit...

A special grant has been given the Southwestern Baptist seminary, the Southern Baptist Foundation and the two mission boards "for studies concerning the mental health of ministers and their families." The money, now valued at \$515,000, will also be used to establish training, counseling and guidance programs for missionaries and their families. The gift comes from Earl and Vivian Gray Shoemaker of Paducah, Ky., who have had a long-time concern for helping those in the ministry "understand themselves, their calling

NEWS BRIEFS

NEWS BRIEFS

Continued

and their relationships *before* they are on the field of service," says Shoemaker.

"We have seen problems created because of this lack of understanding of self and family relationships. There are so many pressures in the ministry of which people are not aware."

We hesitate to mention it, for fear of breaking our arm patting ourselves on the back, but the Shoemakers also said the June 1974 issue of *Home Missions* magazine (now *MissionsUSA*) confirmed their commitment to seek ways to provide for the mental health of ministers and their families. That issue, you may recall, was devoted to "Problems of the Pastorate."

A penny for your thoughts

We'd love to claim it as an idea originating with our promotion folks, but it comes from Paul Martin of Crystal Lake Baptist Church, Lakeland, Fla. To raise money for the Annie Armstrong Easter offering, Martin talked his congregation into contributing pennies based on each member's age, pound of weight and inch of height. The church mailed a penny to each member to remind of the special collection; they were asked also to bring the number of pennies equaling the year the coin was minted.

All this netted the church about \$400 in pennies, which we find kind of exciting. But we're not sure if that means Martin's church members are old, tall or fat—or a combination thereof.

Putting the fun back in fund raising?

Martin's technique reminds us that raising money for important goals—like home missions—shouldn't be comparable to having teeth pulled without novocaine.

It is possible to give until it hurts without it really hurting. Maybe your church has a special way of making members aware of home missions needs and goals. If so, why don't you write and let us know. In the next *HM Notebook*, so others can learn of, and

maybe use, different approaches, we'll publish any we receive.

Sharing our methods may be important this next year.

With 1981's Annie Armstrong offering of \$18.20 million having surpassed its \$17.25 million goal by almost a million dollars, the WMU—sponsors of the offering—have set a 1982 goal of \$22 million.

"That means we're going to have to stretch really hard to reach and exceed the goal again next year," says Leonard Irwin, HMB vice-president.

HMB president William Tanner reminds us, too, that surpassing the goal this year enables the board to grant raises for missionaries whose salaries have not kept pace with inflation; and to begin new work in places we've not been able to enter before. "But we still have tremendous needs, especially in the large metropolitan areas of America," Tanner says. "Just because we met the goal this year does not mean we have met all needs."

Taxi testimonies

Just when we decide there are no new ways to spread the gospel, someone like Claude Frazier comes along with a different idea.

Frazier, a Baptist layman in Asheville, N.C., has started putting Bibles or scripture portions in taxi cabs. Frazier, who conceived the project after riding with a Chicago cabbie who carried a Bible "to read when I don't have any fares," has developed an elaborate network of volunteers to keep the cabs stocked. "Drivers have to replenish their supply every other day, due to demand," he says.

Frazier says the cost is minimal and the results effective. "This is an easy way to bring others, perhaps some who may not normally be reached, into contact with the Bible."

The American Bible Society helps Frazier by supplying scriptures with special covers for the cabs. Most taxi drivers have been receptive, Frazier adds.

Now that Frazier's program has en-

dorsement of North Carolina Baptists and a commendation from the SBC ministries committee, he wants to extend it. "I'd like this Bold Mission program to be adopted in every city in the country," Frazier says. He realizes not every cab rider will pick up the scriptures, even if they're captive in a cab. But he's sure "some will look at them. When people do, it will start them thinking. It's better than having a Bible in motel rooms, because they reach only people who travel."

For more information, write Claude Frazier, Doctor's Park, Building 4, Asheville, N.C. 28801.

8.5 by '85

Included in the SBC's 1982-85 Bold Mission Thrust emphasis is a three-year promotion plan to reach a Sunday School enrollment of 8.5 million persons by September 1985. This means an increase in enrollment of more than 1.1 million persons and anticipates 5,000 new Sunday Schools and 10,000 new visitation programs in local churches. To remind you of the goals, the SSR has designed this logo; we're sure you'll see a lot of it in the future.



We are one

Baptist World Alliance Day is February 7, 1982. A free packet of materials—sermon ideas, Bible readings, discussion questions and other projects—is available to help churches observe the occasion. Bulletin covers are also available. Celebrate your unity with the family of 33 million Baptists around the globe by observing this important day.

To order, write Baptist World Alliance, 1628 Sixteenth Street, NW, Washington, D.C. 20009.

COURAGE TO CONTINUE

His answer is Anty

"When I first met Antoinette, she seemed, of all women, to be without hope. Alone with the responsibility of rearing two small girls, she seemed locked firmly into the welfare cycle. She drank beer constantly, could rarely hold a coherent thread of thought and shouted a lot at the girls."

So begins a letter from Bruce Schoonmaker, a home missionary who directs Graffiti Center in Manhattan, N.Y. (See *MissionsUSA*, Jan/Feb 1980).

Schoonmaker's is among the most difficult, dangerous and demanding of all home missions assignments: to minister in a poverty-stricken, crime-ridden, physically and mentally depressed section of the largest city in the U.S.

By nature of location and clientele, Graffiti Center offers Schoonmaker few tangible, easy rewards. After three days there on a mission trip this past summer, a Virginian exclaimed: "You know he's only had a few conversions in all the time he'd been in New York. He sees so little response for all he does, I don't see how Schoonmaker can stand to stay there."

Or, the man implied in his remarks, why the Home Mission Board continues to support a work with so few measurable results.

The question, of course, has no answers—and many answers.

You already know those relating to need and our unwillingness to use numbers as a criteria for success. But maybe you don't know the reason Schoonmaker—and hundreds of other home missionaries—remain in discouraging situations, is that they discover people like Antoinette.

Schoonmaker met Antoinette through a puppet show he was conducting to teach Bible studies. The show's simple message "touched something deep inside her." She began attending a Bible study at the center. She became an ardent supporter of the programs, indignantly resisting efforts of Catholic friends to get her to "quit fraternizing with Baptists."

Schoonmaker didn't debate theology with her, but, when asked, pointed up

differences in Catholic and Baptist faiths.

In 1976, Schoonmaker met the pastor of the local Catholic church and discussed Antoinette with him. Meanwhile, Antoinette asked Schoonmaker to hold Bible studies in her home, often a gathering place for "a lot of people who watched TV and drank beer."

For two years, Antoinette attended Baptist Bible studies. She changed very slowly, but in 1978, she gave up beer and "her mind began to clear."

"Anty" began to be more regular in her own church. When Schoonmaker questioned her about salvation, "her reply indicated she had really taken Christ into her life although she knew nothing of conservative evangelical language."

Over the next months, Anty continued to grow spiritually, mentally and physically. She became a catechism teacher and worked with young Catholic girls. "She remained loyal both to the Baptists and to her Catholic church."

Recently Anty died, victim of multiple brain tumors and cancer. Schoonmaker helped her get to the hospital, called the parish to tell them of her sudden seizure.

Anty was given a Catholic funeral. Although there is ordinarily no place in the liturgy for a Baptist minister, Schoonmaker was given time to tell of the Anty he'd come to know and love.

An excerpt of Schoonmaker's remarks follows:

Those of you who knew Anty well could not help but see the change that took place in her life over the past years. From what seemed the worst of circumstances, Anty

became a joyous, loving, vibrant person, a real strength to a lot of people.

It was no accident Anty was this way. She put her faith and trust in God. Anty was not perfect—none of us are—however, she was growing in wholeness in God.

A couple of weeks before she went to the hospital, we prayed, as we had done often, for God to heal her. Anty said as we finished, "I think God must have some purpose in my illness." Certainly her illness shows us how dear she was to us. And her illness brought her family together.

Yet it is hard to see purpose in death. We may know some reasons why Anty got cancer, but we do not know why it happened now. We do know a keen sense of loss. The loss we feel serves to underline the zest and purpose with which Anty lived.

In God's hands Anty's life took on direction and meaning. Her death makes us stop and be grateful for the wonderful things God was able to do for her while she lived.

If the life of Antoinette demonstrated anything, it is that God does touch and change lives of people in this city, right here on this block. God is right here with us. He offers meaning and purpose to all who will ask. "God, help me. Show me your way." He will touch each of us. He will change each of us if we let him.

God wants us all to experience this love, joy, peace, wholeness and excitement at living which had become so typical of our friend Anty.

To which we can only add, Amen. And be glad folks like Bruce Schoonmaker have the courage to be available when people like Anty need them.

Rev. Dull Visits a Black Church

by Chan C. Garrett

Drawing upon his actual experiences as a pastor involved in interracial ministry, the author of *Rev. Dull Visits a Black Church*, Chan Garrett of the HMB's Black Church Relations Department, creates characters and situations to give a humorous look at ourselves and to teach basic lessons about interracial ministry. He depicts the exchange of pulpits by a white Southern Baptist pastor and a black Southern Baptist pastor; the efforts of an associational joint committee; the coming of the first black members to a church; and the church's recognition that it is in a racially changing community.

If you're concerned about the place of the church in racial reconciliation you'll want this book. Price \$2.00. Orders Processing, Home Mission Board, SBC, 1350 Spring Street, NW, Atlanta, Ga. 30367.

IN PASSING
By William G. Tanner

Urgency is people



I can still hear my father saying, "Hurry home before sundown." That was years ago; today I tell my wife, Ellen, when she goes out: "Get home before dark."

The rural fears of my childhood—becoming lost in the woods, being hurt by animals—have become urban fears of adulthood: muggers and rapists and traffic accidents. "Hurry home, hurry home before sundown..."

The urgency to be finished before night, before the darkness stops our labors, before the fears of unknowns beyond the light, must be ageless. From the gospels of Mark and John, it's clear Jesus felt this urgency: Mark skips other synoptic writers' preludes to leap into the ministry of Jesus, healing the sick, raising the dead, preaching the gospel. And John recalls Jesus saying, "We must work the works of him who sent me, as long as it is day; night is coming, when no man can work."

Jesus was driven by the relentless imperative of the Father's command, pressed by the compelling necessity of the Father's will, moved by the overwhelming compulsion of the Father's love. Feeling deeply the lostness of humanity, Jesus spent his days urgently "on my Father's business."

Should it be any different today? Is there reason to "hurry before sundown"?

It is all too obvious: a planet, inundated by hunger, suffering, neglect, despair; a nation, oceanswept by materialism, hedonism, skepticism, scientism, doubt. Overboard in a sea of competing "isms," drifting in a black hole of progress, pride and prejudice. Everyman and Everywoman struggle in a leaky craft called *Anomie*.

Hurry before sundown.

With Jesus, it was always the next town, the next person; the lost, the unevangelized, they beckoned him on, while always his nemesis, the shadow of a cross, urged him to hurry.

Time is energy; time is money; time is the only resource life offers—to waste it is sin. Are we really in a hurry to tell our nation of the abundant life promised by Jesus Christ? How many of us can

confess one sleepless night, one toil-filled day spent recently in the interest of a nation that is spiritually lost?

A sense of urgency, of immediacy, is the missing ingredient of Bold Mission Thrust. We boast 34,000 churches, 13 million members and a denominational unity that is the envy of Christendom. But where is the urgency when it takes 35 of us to bring one person to Christ? Where is the urgency when almost half our members are non-resident, inactive and, for all practical purposes of mission, non-existent? Where is our urgency when our giving represents only the inflationary spiral, not sacrificial generosity?

Hurry before sundown.

The moment is ours. In 20 years begins the third millennium since our Lord walked this earth. Thus we stand at the opening of two critical decades to change the history of humankind; our world teeters between nuclear holocaust and peaceful coexistence; our nation trembles on the thin edge between greatness and decay.

Which way will human beings fall? Moses related God's message to Israel: "See, I have set before thee this day life and good, death and evil." Our choice is exactly that. Life and good are wrapped up in being the people of God on mission in God's world; death and evil fester in fractured, divisive, narrow people sensitive only to self-preservation.

Surely this is a time when we who call ourselves Christian—followers of Christ—must exhibit for our world and our nation attitudes of sacrifice, servanthood, service.

And just as surely, the key word to when we begin is NOW.

The acts of discipleship must carry with them an awareness of urgency, an urgency pregnant with the purpose of Jesus: to rescue the lost.

Urgency cannot be programmed into the sibilant hiss of computer tapes; it cannot be compressed into orderly, statistical columns; it cannot be

measured in dollars and cents.

Urgency can only be communicated in terms of John, Mary, Jose, Carmelita, Victor, Hans, Rebecca. Urgency, now as in Christ's day, is set to the music of compassion, sung in God's name to the hungry baby in the ghetto, the retarded boy next door, the drug addict in the alley, the teenage prostitute on the corner, the money-loving executive in the plush office, the power-primed politician in the capital.

Urgency is not our self-survival, not campaigns to save our culture or resuscitate our denomination; rather urgency is people. All people. People for whom Jesus Christ died to give new life.

We have domesticated Jesus Christ.

We have surrounded him within stained glass windows, chained by organ preludes and invitational hymns. He-roamed the streets; we want him within church walls. He dined with sinners and prostitutes; we closet him with "nice people." He walked the marketplace; we lock him out of our corporate decisions. He talked of justice; we bar him from city hall. He lived in the center of controversy; we paint him a mild-mannered, inoffensive saint. He was a prophet who laid truth bare; we made him a rubber stamp for cultural prejudices and denominational programs.

He stands outside, before the western horizon, shadowed by the the sunset far away. His is the urgent voice filtering through our smog-bound consciences, pleading for us to reach this nation, all nations, "before sundown."

Isn't it time we realized his task can no longer wait? Isn't it time we hear him saying, to us, "I must work the works of him who sent me while it is day, for the night is coming when no one can work."

God help us to hurry before sundown. □

EDITOR'S NOTE: This column is adapted from the opening chapter of *Hurry Before Sundown* by William G. Tanner, published this year by Broadman Press.

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CHURCH GROWTH
Mail order church. McCommon, Margaret/Hullum, Everett (photographer) 10
05 00 1981 V0052.0056
CHURCH BUSINESS Jameson, Norman 10 11 00 1981 V0052.0077
CHURCH MEMBERSHIP
On the move? out of state, out of mind? Jameson, Norman 10 03 00 1981 V0052.0058
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Camp-outs and chicken-foot. Anthony, Sherri/Hullum, Everett (photographer)
10 11 00 1981 V0052.0041
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Clark, Randy and Mrs
The scavenger of Borrego Springs. Purlew, Elaine/Sandlin, Mark (photographer)
10 01 00 1981 V0052.0068
Clayton, Walter
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Cloyd, Brenda
Growing up in Jackpot. Hullum, Everett 10 09 00 1981 V0052.0049
COMMUNICATION
Comment: meanings and symbols. Knight, Walker L 10 03 00 1981 V0052.0079
COMMUNITY
Reach out. Tutterow, Michael 10 01 00 1981 V0052.0077
COMMUNITY CENTERS
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Compa, Danny
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
10 03 00 1981 V0052.0002
Conner, Cecelia
Comment: a "programless" church? Knight, Walker L 10 01 00 1981 V0052.0099
CONSUMPTION
News and notes: Baptists aid hotel fire victims. Knox, Harv 10 01 00 1981 V0052.0095
CONTRADICTORY, BAPTIST
Opinion: a church mind-set for our times. Havlik, John 10 01 00 1981 V0052.0078
COOPERATIVE PROGRAM
A visit with some who've decided. Wilkinson, David 10 01 00 1981 V0052.0062
COUNSELING
Reach out. Tutterow, Michael 10 01 00 1981 V0052.0077
Cross, Dale
Opinion: mandate of reconciliation. Cross, Dale/Spear, Randy (illustrator)
10 05 00 1981 V0052.0064
CULTS AND SECTS
Cults & sects: Hate Hate, Hate Krishna. Leaser, Gary 10 09 00 1981 V0052.0056
Daniel, Ted
Reflections on the American dream. Hullum, Everett 10 07 00 1981 V0052.0002
Davis, Buck
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
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DAY CAMPING
The association: missions at the grassroots. Price, Joan/Trusty, Jan 10
01 00 1981 V0052.0073
DEAF - Blindness
The association: missions at the grassroots. Price, Joan/Trusty, Jan 10
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DEATH
A chaplain for the children of St Jude. Newton, Jim/Sandlin, Mark (photographer)
10 07 00 1981 V0052.0037
DISARMAMENT
Waging peace. Knox, Harv 10 11 00 1981 V0052.0002
DISASTER RELIEF
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Divorce Thompson, Phyllis/Oregon, Paul (photographer) 10 05 00 1981 V0052.0021
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Journey to freedom. Stephenson, Patti/Do, Hung 10 11 00 1981 V0052.0072
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Drain, Toby
From paternalism to pluralism. Drain, Toby 10 09 00 1981 V0052.0002
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Eckelberger, Jack
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
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ECUMENICAL MOVEMENT
Christianity survives the revolution Newton, Jim/Stevens, Claude W (illustrator)
10 07 00 1981 V0052.0056
Elliott, Mike
The penny count. Trusty, Jan/Wright, Jim (photographer) 10 07 00 1981 V0052.0059
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Ervin, Pat
Jesus on the inside. Chadwick, Marilyn/Grinstead, Wayne (photographer)
10 11 00 1981 V0052.0081
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The association: missions at the grassroots. Price, Joan/Trusty, Jan 10
01 00 1981 V0052.0071
Potential in small group seminars. Newton, Jim 10 01 00 1981 V0052.0029
Ethnic cooperation in Los Angeles. Newton, Jim 10 01 00 1981 V0052.0032
Hope for the helpless? Stephenson, Patti/Sandlin, Mark (photographer)
10 03 00 1981 V0052.0061
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
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Me-on-my-on, big fun down on the bayou. Knox, Harv 10 05 00 1981 V0052.0071
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Evangelism
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EVANGELISM
An experiment in worship. Turner, Ben/Hullum, Everett (photographer) 10
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John Havlik. Chancey, David 10 11 00 1981 V0052.0021
EVANGELISM - Campaigns, crusades, revival meetings
Return of the tent revival Hullum, Everett 10 11 00 1981 V0052.0024
EVANGELISM - Personal
Just call me Brother. Thompson, Phyllis/Oregon, Paul (photographer) 10
05 00 1981 V0052.0040
EVANGELISM - Social activity
Paul-Best's spiritual, physical food. Newton, Jim 10 01 00 1981 V0052.0030
FAMILY - Relationships
Foster family. Bridges, Rich/Sandlin, Mark (photographer) 10 05 00 1981 V0052.0002
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Feria, Fidel
Reflections on the American dream. 10 07 00 1981 V0052.0002
Finance
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FLORIDA, BAPTIST ASSOCIATIONS - Miami
From paternalism to pluralism 10 09 00 1981 V0052.0002
FOOD
Butterbeans and bread banks. Gunderson, Gary/Losey, Brenda (illustrator)
10 07 00 1981 V0052.0019
FOOD SERVICES
PHIL-BEST's spiritual, physical food. Newton, Jim 10 01 00 1981 V0052.0030
FOOD SUPPLY
Butterbeans and bread banks. Gunderson, Gary/Losey, Brenda (illustrator)
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Foote, Bill and Evelyn
In passing: come see this land/Detroit. Tanner, William G 10 05 00 1981 V0052.0081
Freedom 76
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FUEL SUPPLY
Room town. Knox, Marv/Knight, Walker L (photographer) 10 01 00 1981 V0052.0079
Furlow, Elaine
The scavenger of Borrego Springs. Furlow, Elaine/Sandlin, Mark (photographer)
10 01 00 1981 V0052.0068
Seminaries offer new approaches. Furlow, Elaine 10 09 00 1981 V0052.0039
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Georgia "adopts" New York. Furlow, Elaine 10 09 00 1981 V0052.0041
Elder-pastor ministers to miners. Furlow, Elaine 10 09 00 1981 V0052.0042
Galaxy, Jovita
In passing: a resolution, a journey. Tanner, William G 10 01 00 1981 V0052.0103
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A church for Crackers and Carpetbaggers. Tutterow, Michael/Swain, John
(photographer) 10 07 00 1981 V0052.0035
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The Association: missions at the grassroots. Price, Joan/Truisty, Jan 10
01 00 1981 V0052.0071
GEORGIA, BAPTIST ASSOCIATIONS - Atlanta
A vision not yet captured. Newton, Jim 10 01 00 1981 V0052.0027
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Georgia "adopts" New York. Furlow, Elaine 10 09 00 1981 V0052.0041
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A church for Crackers and Carpetbaggers. 10 07 00 1981 V0052.0035
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The Association: missions at the grassroots. Price, Joan/Truisty, Jan 10
01 00 1981 V0052.0071
Gilley, Alan
A church for Crackers and Carpetbaggers. Tutterow, Michael/Swain, John
(photographer) 10 07 00 1981 V0052.0035
Graham, Maurice
A chaplain for the children of St Jude. Newton, Jim/Sandlin, Mark (photographer)
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Grinstead, Wayne
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
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Grinstead, Wayne (photographer)
Jesus on the inside. Chadwick, Marilyn/Grinstead, Wayne (photographer)
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Groups, small
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Gunderson, Gary
Butterbeans and bread banks. Gunderson, Gary/Losey, Brenda (illustrator)
10 07 00 1981 V0052.0019
Recapturing the joys of an old-fashioned Christmas. Gunderson, Gary 10
11 00 1981 V0052.0045
Gunderson, Gary and Mrs
A visit with some who've decided. Wilkinson, David 10 01 00 1981 V0052.0062
Hall, Bud
Reflections on the American dream. 10 07 00 1981 V0052.0002
Hammack, Rex
New York City spots. Hammack, Rex 10 03 00 1981 V0052.0020
Hanna, Ross
Mister Hanna. Knox, Marv/Sandlin, Mark (photographer) 10 07 00 1981 V0052.0025
Hastings, Brownlow
Brownlow Hastings (staff series 11). Chancey, David/McKissick, Randall
illustrator) 10 05 00 1981 V0052.0061

Havlik, John
Opinion: a Church hand-set for our times. Havlik, John 10 01 00 1981 V0052.0078
John Havlik. Chancey, David 10 11 00 1981 V0052.0021
Havrich, Bob
Divorce. Thompson, Phyllis/Oregon, Paul (photographer) 10 05 00 1981 V0052.0021
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Reflections on the American dream. Hullum, Everett 10 07 00 1981 V0052.0002
Henderson, Veryl and Mrs
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10 05 00 1981 V0052.0026
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Hoque, Michael
News and notes: Baptists aid hotel fire victims. Knox, Marv 10 01 00 1981 V0052.0045
HOLIDAYS
Recapturing the joys of an old-fashioned Christmas. Gunderson, Gary 10
11 00 1981 V0052.0045
HOME MISSION BOARD (SBC) - Administration
Gerald Palmer Chancey, David 10 09 00 1981 V0052.0015
HOME MISSION BOARD (SBC) - Appointees
Missionary appointments 10 01 00 1981 V0052.0097
HOME MISSION BOARD (SBC) - Conferences, Assemblies, etc.
News and notes: students experience missions. Knox, Marv 10 01 00 1981 V0052.0044
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James Nelson (staff series 11) Chancey, David 10 03 00 1981 V0052.0055
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Come with me. Tanner, William G 10 01 00 1981 V0052.0049
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Laying on the cities. Newton, Jim 10 01 00 1981 V0052.0002
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New ideas and old friends 10 01 00 1981 V0052.0102
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Annual report, 1980. Tanner, William G 10 03 00 1981 V0052.0025
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HOME MISSIONS (periodical, Atlanta, GA)
New ideas and old friends. 10 01 00 1981 V0052.0102
Viewing with Alana Knight, Walker L 10 07 00 1981 V0052.0074
Hopkins, John and Mrs
Divorce. Thompson, Phyllis/Oregon, Paul (photographer) 10 05 00 1981 V0052.0021
Howell-Short, A
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Return of the tent revival. Hullum, Everett 10 11 00 1981 V0052.0024
Summer '81. Newton, Jim/Hullum, Everett/Wilson, Eva/Thompson, Phyllis
10 11 00 1981 V0052.0053
Hullum, Everett (photographer)
A world on eighteen wheels. Wilkinson, David/Hullum, Everett (photographer)
10 03 00 1981 V0052.0072
The Way on Waikiki. Pennington, Celeste/Hullum, Everett (photographer)
10 05 00 1981 V0052.0026
An experiment in worship. Turner, Ben/Hullum, Everett (photographer) 10
05 00 1981 V0052.0074
The littlest missionary: Hanh Nguyen. Thompson, Phyllis/Hullum, Everett
(photographer) 10 07 00 1981 V0052.0012
Crash-out and chicken-out. Anthony, Sherri/Hullum, Everett (photographer)
10 11 00 1981 V0052.0041
Mail order church. McCosmon, Margaret/Hullum, Everett (photographer) 10
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HUNGER
The alternative. Wilkinson, David 10 01 00 1981 V0052.0055
A visit with some who've decided. Wilkinson, David 10 01 00 1981 V0052.0062
Comment: when the ark fails. Knight, Walker L 10 05 00 1981 V0052.0078
Butterbeans and bread banks. Gunderson, Gary/Losey, Brenda (illustrator)
10 07 00 1981 V0052.0019
Poverty--everyday, ugly and real. Porter, Nathan 10 07 00 1981 V0052.0021
Hurst, Dan
Chaplain to a world of fun. Touchton, Judy 10 03 00 1981 V0052.0024

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MINISTERS (ordained) - Bivocational
The packed pulpit. Trammell, Wilma 10 09 00 1981 V0052.0045
Goodbye bluegrass: Hello grease bush. Furlow, Elaine 10 09 00 1981 V0052.0046
Georgia "adopts" New York. Furlow, Elaine 10 09 00 1981 V0052.0041
MINISTERS (ordained) - Call and training
The packed pulpit. Trammell, Wilma 10 09 00 1981 V0052.0045
MINISTERS (ordained) - Part-time
Goodbye bluegrass: Hello grease bush. Furlow, Elaine 10 09 00 1981 V0052.0046
Ministers of the marketplace. Furlow, Elaine 10 09 00 1981 V0052.0037
Blaster-pasto/ ministers to miners. Furlow, Elaine 10 09 00 1981 V0052.0042
Georgia "adopts" New York. Furlow, Elaine 10 09 00 1981 V0052.0041
Boulder bulldozes berth for Baptists. Furlow, Elaine 10 09 00 1981 V0052.0044
Seminaries offer new approaches. Furlow, Elaine 10 09 00 1981 V0052.0039
MINISTERS (ordained) - Placework
The packed pulpit. Trammell, Wilma 10 09 00 1981 V0052.0045
Comments: the call and the pulpit committee. Knight, Walker L 10 09 00 1981 V0052.0022
MINISTRY
News and notes: Baptists aid hotel fire victims. Knox, Mary 10 01 00 1981 V0052.0095
Wendell Belew (staff series 111). Newton, Jim/McKissick, Randall (illustrator)
10 07 00 1981 V0052.0053
MINISTRY - Alcoholics
No place like home. Pennington, Celeste 10 11 00 1981 V0052.0034
MINISTRY - Coffeehouse
Smoky Mountain re-creation. Wilson, Tami/Sandlin, Mark (photographer)
10 01 00 1981 V0052.0039
MINISTRY - Deaf
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MINISTRY - Inner city
Multimedia is the message. Newton, Jim 10 01 00 1981 V0052.0031
Phil-hes? Spiritual, physical food. Newton, Jim 10 01 00 1981 V0052.0030
Saying on the cities. Newton, Jim 10 01 00 1981 V0052.0002
Potential in small group seminars. Newton, Jim 10 01 00 1981 V0052.0029
The association: missions at the grassroots. Price, Joan/Truisty, Jan 10 01 00 1981 V0052.0071
Jesus on the inside. Chadwick, Marilyn/ Grinstead, Wayne (photographer)
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Ministry - Lepers
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MINISTRY - Resort
Smoky Mountain re-creation. Wilson, Tami/Sandlin, Mark (photographer)
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The association: missions at the grassroots. Price, Joan/Truisty, Jan 10 01 00 1981 V0052.0071
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10 05 00 1981 V0052.0026
Ministry - Senior adults
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MINISTRY - Telephone
Reach out. Tutterow, Michael 10 01 00 1981 V0052.0077
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Mission action
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MISSION ACTION - Internationals
Never enough time. Knox, Mary/Sandlin, Mark (photographer) 10 05 00 1981 V0052.0021
Mission action - Juvenile rehabilitation
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Mission action - Senior adults
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MISSION SERVICE CORPS
The association: missions at the grassroots. Price, Joan/Truisty, Jan 10 01 00 1981 V0052.0071
Growing up in Jackpot. Hullum, Everett 10 09 00 1981 V0052.0049
MISSION TOURS
Dear Bill. Brady, Bruce/Stevens, Claude W (illustrator) 10 07 00 1981 V0052.0023
MISSIONARIES - Appointment, call, and election
Missionary appointments. 10 01 00 1981 V0052.0097
MISSIONARIES - Home
Come with me. and see this land. Tanner, William G 10 01 00 1981 V0052.0049
Jesus on the inside. Chadwick, Marilyn/ Grinstead, Wayne (photographer)
10 11 00 1981 V0052.0081
Missionaries - Mission Service Corps
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MISSIONARIES - Student
New York City spots. Hammack, Rex 10 03 00 1981 V0052.0020
Summer '81. Newton, Jim/Hullum, Everett/Wilson, Eva/Thompson, Phyllis
10 11 00 1981 V0052.0053
MISSIONARIES - Summer
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MISSIONARIES - US-2 missions
Smoky Mountain re-creation. Wilson, Tami/Sandlin, Mark (photographer)
10 01 00 1981 V0052.0039
Never enough time. Knox, Mary/Sandlin, Mark (photographer) 10 05 00 1981 V0052.0021
MISSIONARIES - Volunteer workers
Summer '81. Newton, Jim/Hullum, Everett/Wilson, Eva/Thompson, Phyllis
10 11 00 1981 V0052.0053
MISSIONS - Agricultural
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
10 03 00 1981 V0052.0002
MISSIONS - Associational
James Nelson (staff series 11). Chancey, David 10 03 00 1981 V0052.0055
MISSIONS - Biblical teaching
Comment: a "programless" church. Knight, Walker L 10 01 00 1981 V0052.0099
MISSIONS - Conferences
News and notes: students experience missions. Knox, Mary 10 01 00 1981 V0052.0095
MISSIONS - Cooperation
A church for crackers and carpetbaggers. 10 07 00 1981 V0052.0035
MISSIONS - Lay workers
Summer '81. Newton, Jim/Hullum, Everett/Wilson, Eva/Thompson, Phyllis
10 11 00 1981 V0052.0053
MISSIONS - Local
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MISSIONS - National Baptists
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The way on Waikiki. Pennington, Celeste/Hullum, Everett (photographer)
10 05 00 1981 V0052.0026
MISSIONS, Home - Appointments
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James Nelson (staff series 11). Chancey, David 10 03 00 1981 V0052.0055
MISSIONS, HOME - Christian service corps
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer)
10 03 00 1981 V0052.0002
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MISSIONS, HOME - Education and promotion
Come with me. and see this land. Tanner, William G 10 01 00 1981 V0052.0049
MISSIONS, HOME - Evangelism
Option: mandate of reconciliation. Cross, Dale/Spear, Randy (illustrator)
10 05 00 1981 V0052.0064
Return of the Lord Festival. Hullum, Everett 10 11 00 1981 V0052.0024
John Havila. Chancey, David 10 11 00 1981 V0052.0021
MISSIONS, HOME - Good will centers
Mister Maada. Knox, Mary/Sandlin, Mark (photographer) 10 07 00 1981 V0052.0025
The peppy count. Truisty, Jan/Wright, Jim (photographer) 10 07 00 1981 V0052.0059
MISSIONS, HOME - History
Wendell Belew (staff series 111). Newton, Jim/McKissick, Randall (illustrator)
10 07 00 1981 V0052.0053
MISSIONS, HOME - Indians
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MISSIONS, HOME - Interfaith witness
Brownlow Hastings (staff series 11). Chancey, David/McKissick, Randall
(illustrator) 10 05 00 1981 V0052.0061
In passing: fireworks and interfaith witness. Tanner, William G 10 07 00 1981 V0052.0077
Cults & sects: Bare Hate, Ware Krishna. Leazer, Gary 10 09 00 1981 V0052.0056
MISSIONS, HOME - Jews
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MISSIONS, HOME - Methods
Wendell Belew (staff series 111). Newton, Jim/McKissick, Randall (illustrator)
10 07 00 1981 V0052.0053

MISSIONS, HOME - Metropolitan
Ethnic, cooperation in Los Angeles. Newton, Jim 10 01 00 1981 V0052.0032
Multimedia is the message. Newton, Jim 10 01 00 1981 V0052.0031
Potential in small group seminars. Newton, Jim 10 01 00 1981 V0052.0029
PHIL-BEST's spiritual, physical food. Newton, Jim 10 01 00 1981 V0052.0030
Volunteers make the difference. Newton, Jim 10 01 00 1981 V0052.0026
Community events draw people. Newton, Jim 10 01 00 1981 V0052.0028
Keying on the cities. Newton, Jim 10 01 00 1981 V0052.0002
A vision not yet captured. Newton, Jim 10 01 00 1981 V0052.0027
MISSIONS, HOME - National Baptists
PHIL-BEST's spiritual, physical food. Newton, Jim 10 01 00 1981 V0052.0030
MISSIONS, HOME - Negroes
PHIL-BEST's spiritual, physical food. Newton, Jim 10 01 00 1981 V0052.0030
Jesus on the inside. Chadwick, Marilyn/ Grinstead, Wayne (photographer) 10 11 00 1981 V0052.0081
MISSIONS, HOME - Pioneer
Room tours. Knox, Mary/Knight, Walker L (photographer) 10 01 00 1981 V0052.0079
MISSIONS, HOME - Religions (non-Christian and non-Evangelical)
Cults & sects: Hare Hare/Hare Krishna. Leazer, Gary 10 09 00 1981 V0052.0056
MISSIONS, HOME - Resort areas
Smoky Mountain re-creation. Wilson, Tami/Sandlin, Mark (photographer) 10 01 00 1981 V0052.0033
The Way on Walkiki. Pennington, Celeste/Hullum, Everett (photographer) 10 05 00 1981 V0052.0026
MISSIONS, HOME - Summer workers
Never enough time. Knox, Mary/Sandlin, Mark (photographer) 10 05 00 1981 V0052.0021
MISSIONS, HOME - Social Ministries
Comment: when the AR falls. Knight, Walker L 10 05 00 1981 V0052.0078
MISSIONS, HOME - Stature
Come with me, and see this land. Tanner, William G 10 01 00 1981 V0052.0049
Wendell Belew (staff series III). Newton, Jim/McKissick, Randall (illustrator) 10 07 00 1981 V0052.0053
MISSIONS, HOME - Summer workers
The pride of Pippa Passes. Thompson, Phyllis/Oregon, Paul (photographer) 10 05 00 1981 V0052.0067
Summer '81. Newton, Jim/Hullum, Everett/Wilson, Eva/Thompson, Phyllis 10 11 00 1981 V0052.0053
MISSIONS, HOME - US-2
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MISSIONS, HOME - Volunteer workers
Volunteers make the difference. Newton, Jim 10 01 00 1981 V0052.0026
Smoky Mountain re-creation. Wilson, Tami/Sandlin, Mark (photographer) 10 01 00 1981 V0052.0033
Brothers of the border. Grinstead, Wayne/Oregon, Paul (photographer) 10 03 00 1981 V0052.0002
New York City spots. Hammack, Rex 10 03 00 1981 V0052.0020
A world on eighteen wheels. Wilkinson, David/Hullum, Everett (photographer) 10 03 00 1981 V0052.0072
Mister Hanna. Knox, Mary/Sandlin, Mark (photographer) 10 07 00 1981 V0052.0025
Summer '81. Newton, Jim/Hullum, Everett/Wilson, Eva/Thompson, Phyllis 10 11 00 1981 V0052.0053
MISSISSIPPI CHURCHES- First BC, Brookhaven
Dent Hill 10 07 00 1981 V0052.0023
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Noteland, Ren
Reflections on the American dream. 10 07 00 1981 V0052.0002
National Baptists
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Negro Baptists
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Nelson, James
James Nelson (staff series I). Chancey, David 10 03 00 1981 V0052.0055
NEVADA CHURCHES- Jackpot BC, Jackpot
Growing up in Jackpot. Hullum, Everett 10 09 00 1981 V0052.0049
NEVADA, BAPTISTS
News and notes: Baptists aid hotel fire victims. Knox, Mary 10 01 00 1981 V0052.0055
NEW YORK, BAPTIST ASSOCIATIONS - Adirondack
Georgia "adopts" New York. Purlov, Elaine 10 09 00 1981 V0052.0041
NEW YORK, BAPTIST ASSOCIATIONS - Metropolitan (NYC)
New York City spots 10 03 00 1981 V0052.0020

NEW YORK, BAPTIST ASSOCIATIONS - New York
Volunteers make the difference. Newton, Jim 10 01 00 1981 V0052.0024
Newton, Jim
Ethnic, cooperation in Los Angeles. Newton, Jim 10 01 00 1981 V0052.0032
Community events draw people. Newton, Jim 10 01 00 1981 V0052.0026
Keying on the cities. Newton, Jim 10 01 00 1981 V0052.0002
Potential in small group seminars. Newton, Jim 10 01 00 1981 V0052.0029
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