

HOME **MISSIONS**

POLITICS AND RELIGION:

**The Christian and a Disordered World
Confronting a Disordered Society**



LETTERS

From Our Readers

Reaction to Renewal

Many of us in smaller churches are receptive to the ideas but we need practical suggestions as to the scheduling and location of a graded religious education program. The publication did help us in the article on Dedatur, but those of us who will not take time to theorize need some practical help for this other suggestion—small cell groups.

Professor Hinson in talking about the "house church" does hit upon the problem of children, page 16, April. He gives a good philosophy for such meetings but does not face the problem of how. The chairman of our deacons has five children. On Sunday he comes to a central place for study and worship. Only one step is necessary for there are classes for all ages provided by our church in this one church building. Granted they (buildings) are more liability than assets during the week for they more than likely remain empty. But what is the alternative? If no central building and no central time for meeting, would our deacon make five stops on the way to his class meeting and suppose each of the five boys classes would meet on a different night of the week.

Keep up the good work but remember that many of us fellows are looking to you gentlemen to give us not only a theology for doing but because of your training and the nature of your work to give us helpful hints on how.

Kenneth C. Duke
Metairie, La.

● I plan to use the April issue for discussion in church council meetings. I am very much interested in renewal through small groups. We have used Yoke-fellow Inc. materials in our church for the past year with amazing results. I am surprised that no mention was made of this movement in your article on small groups. I greatly appreciate the effort of the HOME MISSIONS magazine to keep the church abreast of what is happening in the world of religion.

Carmen L. Conner
Portales, N. M.

● Congratulations! The April issue of HOME MISSIONS is terrific! Of course, you knew that I would be elated by such an emphasis. It is my judgment that this issue will be a mighty thrust forward for Southern Baptists in the area of renewal. The articles are excellent, and the fact that you indicate that something practical is being done in some churches, will undoubtedly be most encouraging for other churches.

Findley B. Edge
Louisville, Ky.

● The exceptionally high quality of the recent issues is an outstanding achievement. In fact, the April, 1968 issue is of such significance that I should like to obtain copies for distribution. Perhaps the day may come when the kind of publication you are developing will become the standard and not the rare exception.

John E. Ciesak
Oklahoma City, Okla.

● I just got chills reading the April issue. Exciting stuff!

We have been involved in renewal and the small groups approach for two years now. It's been hard going at times because it seemed like we were "against" the official Southern Baptist approach. You can't imagine what it means to me and our people to have an official agency come through with not only approval but moving strong on new frontiers in real church.

It feels good to be able to recommend to a member to read HOME MISSIONS, and know they'll get the good stuff. For God's sake keep it up.

Paul Smith
Kansas City, Mo.

● Due to being out of town I am just getting started in reading the April issue, but already I am greatly helped and tremendously excited about this wonderful report of what God is doing.

Some exciting things are beginning to happen in the Gulf South in a behind the scenes sort of way. At the present time an interdenominational group of clergymen are meeting with the conviction that God has brought us together for a purpose and we are seeking to find and fulfill that purpose. These clergymen come from a radius of probably 200 miles around New Orleans and cross every denominational line conceivable from Roman Catholic to Pentecostal. We feel that one thing that will probably come out of this will be a regional faith at work conference in a couple of years. I personally have the conviction that God is in the preliminary stages of bringing into being a renewal center located in New Orleans and fanning out an influence and outreach throughout the Gulf South. This may take the form of a Yoke-fellow Renewal Center but that is yet to be determined.

George N. Hay
Port Sulphur, La.

● I was tremendously impressed with the April issue. I am rejoicing over the fact that our people gave almost \$150 to the Annie Armstrong offering. This is more than twice what we gave last year and it is even more than we gave to the Lottie Moon Christmas offering in December. Our chapel has been assigned one of the Project 500 spots marked out as the north shore of Staten Island. Thank you again for the many stimulating articles that are coming through the HOME MISSIONS magazine.

Lewis C. Lowe
Staten Island, N. Y.

● Each month's HOME MISSIONS has brought me closer to writing you, as it does many people, and April's issue was the particular one that did it for me. Renewal has been my favorite subject, study and theological doctrine for a few years now. Thanks for devoting this issue to the subject. It was very refreshing and exciting to see what two of our churches in the South are doing about it. Often renewal remains unattended because we don't know what's being done by others in a practical way.

It is also refreshing to know that some Baptist churches have had the guts to do

it in a radical way, even to the dispensing of the SS envelope. Fresh winds (or new wine) are blowing in our Convention. I share your affection for Miller and am glad for your interview with him.

Numerous Baptists are right with you on the concern and need for renewal. I would like to offer a practical suggestion, and that is that HOME MISSIONS start a forum. No Baptist publication offers a forum in which the constituency of laymen and pastors can speak. I would like to see such a forum begun on the theology and practice of renewal. I feel that we need it and would profit from it. Many have something to say but have no platform from which to speak to Southern Baptists in general. Certainly this could be included in the format of the magazine.

Thanks also for the broader and truer perspective of the meaning of obscurity. I, for one, had never looked at it from this broader viewpoint.

Marcus Rackley
Mendocino, Calif.

● A part of a quote on page 19 of HOME MISSIONS magazine by George Euting is not true of Mississippi—"and most are still dominated by clergymen both at the state and the SBC level." Out of approximately 150 trustees in our convention serving colleges, etc., some 100 are laymen. A layman is president of our convention.

William F. Evans
New Albany, Miss.

● I have been impressed with the new format and the up-to-date and highly informative articles appearing of late in the old, formerly-dry-as-dust HOME MISSIONS. I am especially impressed with the April issue.

E. W. Taylor
Cypress, Calif.

● Thank you for the excellent April issue on frontiers of renewal. We are planning an adult retreat in May and the HOME MISSIONS magazines are so very valuable as resources.

Burnett T. Davidson
Arlington, Va.

● Thank you for the pertinence with which HOME MISSIONS applies the changeless gospel to the needs of changing man in the twentieth century. Your April issue concerning frontiers of renewal was especially stimulating.

Flynn T. Harrell
Columbia, S. C.

● Every month that HOME MISSIONS arrives at my home, I want to shout from the rooftop! The magazine is the most encouraging, stimulating publication I've read in a long time.

Now, your April issue has really stuck home! For over a year a small number of people in our church has experienced the power and effectiveness of small, enriching group fellowships. We are also searching the best means to begin prayer and study groups, and as a real challenge, a counseling group. As mission action chairman of our WMU, I have been slowly but consistently informing and directing a change

here, which we are attempting to implement through the WMU, Brotherhood and existing missions committees to make it a part of the whole church mission effort.

Your April "Frontiers of Renewal" will serve as a most valuable aid to all of us as we read and study and pray as these changes take place in our church, particularly as we have pulled from the best of Robert Raines, Keith Miller and our marvelous, flexible and openminded staff who is willing to inform Southern Baptists of this exciting world in which we live and how as Christians (not just Southern Baptists) we may be more effective in our communities.

Mrs. Ernest T. White
Alexandria, Va.

A Sign of Hope

I feel congratulations are in order. I must admit that for a long time I set HOME MISSIONS aside after a quick glance never to pick it up again. Recently, I have found this impossible. You have developed HOME MISSIONS into a really fine publication. Keep up this fine trend, we need it.

Chaplain C. W. Brennan
Patuxent, Md.

Opportunity of Crisis

I have read carefully the editorial, "The Opportunity of Crisis." Before I comment on this article, please let me tell of a wonderful experience I have had for the past two years. We have here in Vicksburg, Miss., a seminary for the negro pastors and fellow negro Christians, men and women. This seminary is an arm of the Mississippi Baptist Seminary of Jackson. It has been my joy and pleasure to serve as one of the instructors in this seminary. My relationship with these wonderful people has been most enjoyable, and I feel that I have profited more from the seminary than I have given to it. We have had many wonderful discussions, and among the topics we have discussed has been the work of the late Dr. Martin Luther King.

One of the statements in your editorial impressed me as a real shocker. "The funeral services, conducted with such dignity and love in the Ebenezer Baptist Church, presented the world with its greatest single Christian witness to Jesus Christ and his way of life with its emphasis upon God's Word, hymns and spirituals and the resurrection."

Sir, I watched the funeral from beginning to end, missing only a few words when I had to leave the television for a moment or two. When was the gospel preached during the funeral. When was one clear statement given which would have pointed out the way of salvation to a sinner? I acknowledge that precious passages of Scripture were read, beautiful hymns were sung, and great oratory was heard; however, to say that "the funeral presented the world with its greatest single witness to Jesus Christ and his way of life . . ." is a shocking statement that is simply, in my opinion, not true.

Mr. Knight, what did Dr. King believe? Did he believe in the historical Christian

doctrines? Did he believe in the inspiration of the Bible as Southern Baptists maintain they do? Did he believe in the incarnation and the virgin birth of Jesus? Did he believe in the power of Christ to save sinners? Did he believe that men in their lost state are estranged from God because of sin, and that only the blood of Jesus is sufficient as the ground of their justification? I tell you honestly and sincerely that I hope he believed these truths.

Dr. King has been called a great man since his death just as he was called great prior to his death. He was quoted as saying a young man should resist the draft and refuse to fight in Vietnam. He was quoted as saying he would not obey an injunction handed down by a federal judge in Memphis. He was quoted as saying he would not obey a bad law. Sir, is the man greater who stands against his government which is trying to free innocent people from the terrible onslaught of communism than the young man who feels it is his duty to go and fight for his country and gives his life in the act? I think not!

Cecil E. Gregory
Vicksburg, Miss.

● I am terrified, shocked, dismayed and concerned, when I read some of the statements that have been made and published, since the assassination of Dr. Martin Luther King, from the different bodies of the Southern Baptist Convention.

In your editorial entitled "The Opportunity of Crisis" in the May issue of *Home Life*, (a common switcheroo—it's HOME MISSIONS) you leave an impact upon your readers that we all have mistreated the Negroes, which is not true and that you think whatever is asked by this so-called "nonviolent" group should be granted.

Dr. King traveled this country over speaking of nonviolence yet in practically all his marches there was nothing but chaos, sexual immorality, filthy lust, defiance of law and order and the destruction of personal property—property that husband and wife spent a good portion of their lives working for in order that they might have a home to live in; businesses they had worked to build over the years in order to earn a livelihood, educate their children and maybe put back a little savings for their later days. Yes, many Negroes earned their livelihood in these businesses.

The American people and government have given the Negroes equal opportunities in housing, employment, education and social activities. Yet they insist that we NOW give them a guaranteed annual wage or else, as the Rev. Abernathy stated, we will have "hell on our hands." I have not heard him say that they are ready and willing to earn these wages. I think the time is here that we become concerned with the needs and rights of the majority instead of letting a very small minority ruin the nation that our forefathers founded, the nation for which over the past 50 years our fathers, ourselves, and now our sons have shed blood and given their lives for our freedom.

It is time to LOOK, SEARCH, READ AND ANALYZE.

William M. Watts
Huntsville, Ala.

HOME MISSIONS

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EDITORIALS

by Walker L. Knight

After Houston, what?

Southern Baptists in Houston for their annual meeting adopted their strongest statement ever recognizing both the current situation in the nation and their obligation to work to secure for every person equality of human and legal rights and to seek to eliminate poverty and human indignity.

While the statement went through a series of steps which modified it somewhat, nothing of a serious nature was deleted. Even more important was the fact that this was not simply a resolution. This statement has the force of Convention policy instructing its agencies toward action, and directing the Home Mission Board to lead in the implementation. (See story on page 28, and the statement on page 30.)

How significant was the Houston action?

Because of the interpretation most Southern Baptists have placed on church autonomy and Baptist democracy, we have been reluctant to move with force much beyond a consensus position. The Houston action does mean that as far as Baptist leadership is concerned, we have reached a consensus on the need for action and for a strong position on poverty and race. The origin of the statement reflected this—coming as it did from agency and state convention personnel to the Executive Committee and then to the Convention. In the past all such efforts have originated either with one agency or from the floor.

Certainly (as a number have indicated) a hurdle was crossed, a corner was turned, a gigantic step was made (or substitute your own cliché). We can never go home again to inaction, to racism, or to a partial preaching of a demanding gospel. With events reaching the climax they have within the nation, Southern Baptists were forced to face the question of social involvement. To their credit, their reaction was strong and decisive. To their discredit

was the fact that the nation had approached violent revolution before they acted.

It is possible that journalist Stephen Rose has something to say to Southern Baptists in an article he recently wrote concerning the failure of both liberals and fundamentalists to meet the present social and ecclesiastical crisis. "Liberalism's greatest failing is its relative loss of any theological basis. . . . Essentially, believing that man is the measure of all things, liberals have been tried and found wanting. . . ."

"If the conservative diagnosis of our ills has been accurate to a large extent, conservative programs for combating social evils have been minor in scope. . . . Conservatives have more of a theological basis, but biblical allegiance has tended to become domesticated. A sharp edge is lacking. One senses that the conservative would falter if ever confronted with the choice between biblical allegiance and national loyalty.

"Protestant evangelicals have become so acculturated that, in certain parts of the country, they would be hard pressed to preach on the topic of God having made of one blood all nations of the earth. Conservatives have emphasized individual moralism at the expense of the fulfillment of the law. Their God is large indeed, but the world he sent his son to reconcile to himself is made too small. . . ."

"I shall believe in the possibility of reform when the opposite poles of a dead liberalism and a bankrupt fundamentalism provide the basis for the only church merger worth discussing: a new synthesis based on a wedding of the personal and the public, of justice with love, of God's law with man's. What is needed is a social evangelicalism."

Did we witness the beginning of a social evangelicalism at Houston?

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

RA Congress Set In Oklahoma City

Oklahoma City may be the first city ever to receive 10,000 ambassadors at one time, but that's the number expected to arrive there Aug. 13.

They are Royal Ambassadors (RA), ages 9-17, from the boys' missionary education organization of Southern Baptist churches, who will attend the Fourth National Royal Ambassador Congress, Aug. 13-15.

At the top of the list of experiences awaiting these boys will be hearing testimony from Southern Baptist missionaries about their work at home and overseas. The Royal Ambassador Congress emphasizes missionary experiences for Baptist boys, along with Christian fellowship, recreation and tours of historical and geographical significance.

In addition, there will be a slide-illustrated presentation by Robert Short, author of *The Gospel According to Peanuts*, appearances by Tommy Lester, the active Southern Baptist who costars in television's "Green Acres" show, a world's champion rodeo, a visit to Indian City at nearby Anadarko, the unveiling of new songs written especially for the congress and testimony from Baptist Robert Hingson, an internationally-known medical doctor.

The Home Mission Board's Glendon McCulloch is master of ceremonies for the congress.

Thousands of boys and their adult counselors now are making preparations to attend the congress, sponsored by Brotherhood departments of cooperating state conventions and the Baptist Brotherhood Commission.

For example, Chuck Bradshaw, 10, an RA from Suffolk, Va., raised three pigs to market size to earn money for the trip. He even named the pigs for the event: "Okla," "Homa" and "City."

At Ardmore, Okla., just 100 miles away from Oklahoma City, boys of the RA chapters at Northeast Baptist Church are planning to attend with funds earned from picking pecans last winter.

These boys and their RA leader, Clyde Kemp, went into partnership with a local pecan grower to harvest the crop on a "share" basis. Money earned from the pecans will help pay the way of the boys to Oklahoma City. They also intend to share their experience by paying the way of some other RA's from a nearby Southern Baptist church.

The congress gets underway at 7:30 p.m., Aug. 13. The next evening the boys will eat what may be one of the world's largest barbecues, staged by the firm of the late Walter Jelton, who served barbecue at the LBJ Ranch.

The theme of the congress is "World Missions . . . My Mission," growing out of the Southern Baptist Convention's 1967-68 theme, "The Church Fulfilling Its Mission Through Ministry."

Sponsors of the congress at the Brotherhood Commission in Memphis recommend that churches send an adult counselor for each ten boys. Reservations should be made with the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tenn. 38104, stating the number of boys and counselors planning to attend the congress and the number

of room accommodations needed. The registration fee of \$3 for each person includes the chuck-wagon supper on Aug. 14, and should accompany requests for reservations.

The missionaries and mission personnel have a heavy responsibility in providing testimony for these boys. Through them, some 10,000 boys may find their most tangible contact with Southern Baptist missions work.

The above material was supplied for my use by Lloyd Dinkins of the Brotherhood Commission, following my expressed interest in using this page to call attention to the congress.

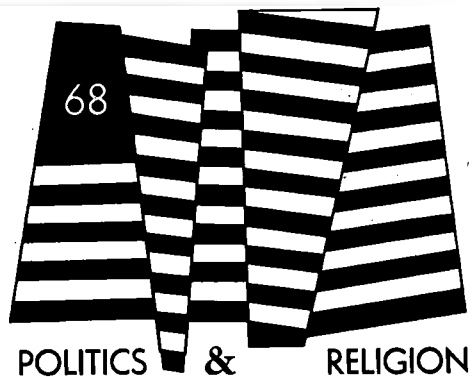
The boys who belong to RA chapters are VIP's—very important persons—to the Home Mission Board. The 13,000 plus churches which have such chapters provide a strong assist for all the work of home missions. Through these chapters thousands of boys have opportunities for missionary education and involvement in mission actions. Many of our future missionaries will be able to look back upon RA experiences as the first meaningful stirring of personal concern for missions and a missionary career. All of those who have the opportunity of RA involvement will make better informed and more faithful supporters of Christian missions around the world, we believe.

The Home Mission Board salutes Royal Ambassadors and their leaders all across the Convention, and wishes for them an exciting, Christ-honoring congress in Oklahoma City next month.

July, 1968

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"The great decisions of our time," said Southern Baptist layman and former Congressman Brooks Hays, "are made in a political arena. I want those who make the decisions to be guided by a deep commitment and faith in Christ."

If the great decisions are indeed made in a political arena, and if indeed Christians are concerned about the spiritual status of statesmen and lawmakers, then the question of a Christian's role in politics becomes a serious one.

At a recent Christian Life Commission seminar in Washington, D. C., Congressman Jim Wright of Texas, himself an active Presbyterian, expressed little patience with the Christian who condemns politics as something evil.

"To love democracy but have disdain for politics is to love the product and despise the process," he said.

"The Christian community has a peculiar responsibility to participate in politics," he argues, "but not just as another pressure group. Politicians instinctively say 'there oughta be a law.' The Christians say 'there oughta be a change, let it begin with me.' It's the role of the heaven in the lump."

There is, of course, the common charge that politics is the sinful art of compromise, which usually carries the implication that great principles are compromised in the political arena.

"It is necessary for the Christian community to understand the place for

compromise, even though the word has taken on a slimy texture," Wright said. "Compromise is, in one sense, sublimation of private greed to public need. It can be part of a ministry of reconciliation."

Methodist theologian-philosopher Franklin Littell called for a strong, purifying role on the part of Christian citizens. He stated:

"From the political point of view, the first task for Christian citizens is to clean the racists out of the Democratic party and purge the copperheads and Birchers from the Republican party and to break the unholy coalition of both which controls this Congress today to the despair of all patriotic Americans."

The question of political party loyalty is a serious one also. T. B. Maston, retired professor of Christian ethics of Southwestern Baptist Theological Seminary, wrote recently:

"My personal opinion is that the vast majority of Christians should be politically independent. In this way, they can let the man running for office or the issues rather than the party label determine how they vote."

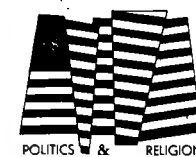
Pragmatic politicians such as Congressman Wright, however, fear a deterioration of the democratic political process at the local party level, and cite this as the most strategic point for a Christian to try to wield his own influence.

"It's fashionable but naive," Wright said, "to say you vote for the man, not the party. If you get a man, you get the party."

The individual, Wright maintains, limits his freedom of choice if he ignores party politics—the ultimate choices to the voter are created there. Fewer than three percent of American voters have attended a precinct convention, Wright said, adding: "Out of an average precinct of 3000 voters, about 10 will be present at a meeting. Majority rule begins at the precinct level."

Other questions may go deeper, and perhaps raise still other questions about the compatibility of politics and religion. A big temptation always will be self righteous indignation over another Christian's interpretation of his beliefs under God. And yet surely it is true that decisions affecting morality, justice and personhood are made in the political arena, making it urgent for Christians to find a loving but forceful avenue for exercising their citizenship.

The two articles which follow deal in more depth with the Christian's struggle with society's ills. They were extracted from the Christian Life Commission's seminar. The first is by Paul Geren, a former state department official and now president of Stetson University (Baptist) in Deland, Fla. The second is by Lewis Rhodes, pastor of the Broadway Baptist Church in Knoxville, Tenn.—DALLAS LEE, ASSOCIATE EDITOR.



THE CHRISTIAN AND A DISORDERED WORLD

"THE VIETNAM WAR DEMONSTRATES HOW NARROW ARE A CHRISTIAN'S OPPORTUNITIES TO HAVE ANY VISIBLE EFFECT ON THE GREAT DISORDER IN THE WORLD."

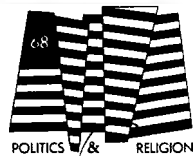
"THIS IS A TIME FOR CHRISTIANS TO PURSUE THE SPECIAL VOCATION OF PEACEMAKER. IT IS A TIME TO SEEK PEACE . . ."

by Paul Geren

The disorder in our time seems irremediable and interminable; but we are liable to forget that there always has been much disorder in the world. We have the black power movement; our great, great grandfathers had slaves. What is new under the sun is that our nervous systems are exposed by television and radio to all the disorder in the world. Never before has it been possible to communicate so much bad news so vividly, so quickly, to so many people. The greatest battle of the War of 1812 was fought in New Orleans after a peace

treaty already had been signed in Europe. In 1968 we can have the day's body count from Vietnam in color, in our living rooms on the same day. How much better off we are for knowing so much disorder so quickly is another matter. It is ironic that at a time when our electronic intelligence collection devices enable us to see more places and count more weapons than ever before, we continue to make wrong estimates of the enemy's intentions and capabilities. These electronic devices can only

Continued



observe the surface, and our mistakes proceed from ignorance of what lies below the surface.

The easiest response to disorder is to lament. I propose to discuss two levels of Christian response, other than lamentation.

The most horrendous feature of the world today is the nuclear bomb. The two super powers, the United States and the USSR, each have enough nuclear warheads to destroy most of the world's population. Several other nations are on their way to membership in the club. The nuclear bombs have introduced remarkable restraint in the dealings between the United States and the USSR. Had it not been for the bomb in the background, the two super powers may well have been at war already over such issues as Berlin, Cuba and Vietnam. The bomb seems to be responsible for a shift in the focus of violence. For 150 years culminating in World War I and World War II, most of the wars started between the developed countries of Europe. The 379 separate instances of armed conflict since the end of World War II listed by the Fund for Education in World Order took place overwhelmingly in the undeveloped countries, either as conflicts between a developed and an undeveloped nation or between the undeveloped countries. On reflection you will recollect that all the most noted cases—Vietnam, India, Pakistan, Korea, Cuba, Nigeria, the Congo, Israel, Jordan, Egypt, Syria—conform to these categories.

Thank God none of these wars turned into a nuclear war. Nevertheless, any less than nuclear war is fought in the context of the nuclear standoff between the Soviet Union and the United States. The Vietnam War is a daily case in point. To understate the case, the undertaking of wars has never been confined to a rational calculation of cost. Nevertheless, before the nuclear bombs it was possible to reckon what a war would cost against the possible conceivable gains. Now every equation for a little war must be accommodated in the summary equation: total nuclear war equals collective suicide.

The disparities among people constitute another dominant feature of the disordered world. These disparities are most dramatic in the economic area. In the United States, there is one motor vehicle for every four persons; in India one bicycle for every 400 persons. The net effect of the last decade of efforts in the development field has been to raise the average per capita income in the backward areas by \$1.00 a year. By contrast, per capita money income in the U.S. increased by more than \$20 in

the last year, more than \$3 in the latest month for which we have statistics. Most Americans are convinced that our government foreign aid programs are only partially effective. A more effective program would require both more imagination and more money. The United States currently contributes less than one-half of one percent of gross national product for foreign aid other than military. This is "peanuts" compared with the cost of the Vietnam war.

Another disparity: ideological conflict seems to be declining in the developed world while it intensifies in the undeveloped world. I am defining ideology as the basic content and method of thinking of a like group of people—for example, communism, fascism, materialism, statism. The power of the Soviet Union over the Communist bloc seems to be waning as the ideological power of Marxism declines in Europe. The alienation between the USSR and China mainland is in part that the Soviet Union has had more than 50 years of Marxist ideology while China mainland has had less than 20 years. The Chinese Communists bestow one of their dirtiest words on the Soviets: revisionists, that is, those who would revise the truth given to Marx and Lenin.

We in the United States have not had the same propensity for ideology as either the Europeans or the leaders in the undeveloped world. Perhaps it is one of our strengths that in the United States we incline more to pragmatism than to ideology in politics and economics. A politician in the United States is judged more for his ability to get elected than for his ideas and the businessman for his ability to make money rather than for his idea of the role of government in business. Some Americans are tempted to anti-communism as an ideology. This stance compounds weakness of ideology with weakness of the negative. Other Americans, more in past years than present, have been tempted to make an ideology of *laissez-faire* capitalism. I do not hesitate to declare my own enthusiasm for our free enterprise system, which has given us the most productive economy in the world. However, I am enthusiastic for capitalism on pragmatic grounds: it works. The process of economic development is amazingly complex and does not yield to any easy ideology, whether statism, socialism or communism.

A third feature of the world is the gathering strength of regional and international structures and the corresponding decline, not yet an eclipse, of the supremacy of the nation-state. Obviously, the generalization does not fit all the areas of the world. In Africa, for

example, where about 30 nations have come to birth in the last 10 years, nationalism is the wave of the present and immediate future.

Technology, economics and politics seem in the main to have an international focus. The horror of a nuclear bomb is global. Even in a test explosion above ground, the fallout is a factor thousands of miles from the scene of the blast. The United Nations and its special agencies are a primary manifestation of international organization. No nation is outside the line of sight of one of the several communication satellites aloft. Regional defense arrangements continue to be important and economic groupings are becoming even more important. The common market in Europe is one of the great developments of our time. Other regions of the world are trying to organize their respective common markets. Gold and the question of international payments are likewise world concerns.

This international impulse manifests itself spiritually also. At first men identify with their families, then with the clan or tribe, with the village, the town, the region, the province and the nation. Now, more and more people are beginning to identify with the world. The prayers I hear in churches and civic clubs include gratitude for America and the petition that we may make this world a better place. The transformation which took place in Israel of the Old Testament has the possibility of being repeated in contemporary national groups. In their nationhood the children of Israel were identified as the chosen people. The prophets caused Israel to see that to be the chosen people was a most demanding thing. It involved obligation

to and involvement with Syria, Egypt and Persia. Certainly in the New Testament we have the sense of universal obligation. The Great Commission is that we go to the uttermost ends of the earth, teaching the gospel and baptizing. We are not clear on how we teach nor what to do inasmuch as most people refuse our invitation to be baptized, but at least we have never doubted that our concern, commission and obligation are for all men everywhere.

It is vain and presumptuous to use the words "diagnosis" and "remedy," but there is no alternative once consent is given to speak about the world's disorder. The "remedy" has two aspects: one in the realm of worship, prayer, meditation, theology, ethics and the other in the realm of action. This division of planes of thought and action will not please everybody in our activist society, but it is a model by which we may approach reality. We do go to church, read the Bible and pray. We likewise operate in the Chamber of Commerce, the marketplace, the courthouse, the office, the factory. It is the same man who is now in the church and next in the Chamber of Commerce. Since the earliest New Testament days, Christians have been in dialogue about faith and works and this dangerous 1968 is not the time to stop.

Therefore, a Christian must seek an understanding, a theology, a world view of the disordered world. This understanding may not solve any problems. It bears the same relationship to faith which pure research bears to science. Every new development gives rise to more questions than it answers. In this kind of world, if we are to know any joy, we must be engaged in many enterprises which are not primarily prob-

lem solving: marriage, music, good fellowship, worship, meditation.

Perhaps the search for an understanding of the world belongs to the field of speculative theology. Supremely through Christ, we know something about God. We do not apprehend him, however. We love, we hate, we are born, we worship, we are conscious of mystery, we die. The contemporary world, racked by disorder, compels a Christian to wonder how it comes to its present sad state.

If some of our brave men have been challenged to climb Mt. Everest because it is there, the highest mountain in the world, some brave Christians will seek an understanding of the world because it is there—high, deep and wide in disorder. Professor Herbert Butterfield of Cambridge has sought the meaning of history from Christian perspective and written of it in his *Christianity and History*. Just as Butterfield finds that the doctrine of original sin helps him to understand the meaning of history, so it will help us to understand the disorder in the world. I remember a British diplomat telling me that the doctrine of original sin is basic to an understanding of diplomacy. In a sense, the disorder in the world is an empirical verification of the doctrine of original sin. But a doctrine of original sin is cold comfort without a doctrine of redemption. I am the first to concede it is much easier to relate our present predicament to the doctrine of original sin than it is to relate the rescue of the world to the redemption which we claim to have experienced through Christ.

So much for the plane of thought and worship. Now I make some suggestions for direct action, knowing better than anyone how second-handed they are.

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The Vietnam war is the gravest, the most difficult problem we face and it also demonstrates how narrow are a Christian's opportunities to have any visible effect on the great disorder in the world. The foreign policies of the United States are no simple aggregation of the attitudes of 200 million individual Americans about the world. The president of the United States is responsible for foreign policy. Within a given term of his office he can overrule what many would consider the best and wisest of the legislators. Through their control of appropriations the legislators can make it more difficult for the president to execute his policy but they can exercise little initiative to bring him to a different policy. Likewise, the State Department can counsel the president, make representations and negotiations on the basis of the policy projected him, but the department's officers, certainly those below the Secretary of State level, have little opportunity to fashion a new policy. I have the impression that the decisions on Vietnam have been close, and I know they have been difficult. Once the decision had been taken to put our fighting troops in, and then to bomb North Vietnam, the officers in both the State and Defense Departments who advocated these policies moved by the principle of bureaucratic gravity to the highest places of authority. Among those who opposed the policies, a few resigned, and most simply accommodated through silence and otherwise.

So, the opportunity for a person to influence the war in Vietnam is by voting in the presidential election and between elections taking actions by which to influence the president in his choice of policies. Since I am a university president and getting to be an old man, I trust you will understand that my reference is not to demonstrations but to the persuasions of logic and morality. I am a registered Democrat, but I shall vote in November for the candidate who offers the best hope of bringing the earliest peace in Vietnam. I hope the election will give us a real choice.

Between now and the election in November we will be in our churches, out in the marketplace and in the courthouse. It is neither desirable nor practicable for us to take positions on presidential candidates in the churches. I dare to hope that study and worship in Baptist churches will inform our voting, though I can foresee already that we Baptists will be "informed" in at least four directions: some for the Democratic candidate, some for the Republican, some for George Wallace and some to stay at home on election day.

My list of actions proposed for the peacemaker is not exhausted by an exhortation to vote. There are some actions to be taken by us as laymen in Baptist churches. Here one gives thanks for what already is being done, much of it of long standing, and much of it growing out of Baptist involvement in the foreign mission enterprise. To Baptist-watchers it may seem strange that Wake Forest University, Ouachita Baptist College, Georgetown College of Kentucky and other Baptist colleges were able to accept Negro Americans as students because the colleges had accepted Nigerian and other African students on the nomination of Baptist missionaries. But to Baptists, as contrasted to Baptist-watchers, this is a fact of life for which to praise God and thank the Foreign Mission Board.

There are other tasks for us. I am pleased that Baptists through the Home and Foreign Mission Boards provide a ministry to victims of earthquake, flood and famine. We may need a closer connection with existing agencies such as Church World Service. So far as I know, we have not done as well as the Friends, the Mennonites, the World Council of Churches nor the Roman Catholics at this point.

The associate missionary program by which the Foreign Mission Board sends out laymen in their middle years to do tasks in business management, building, agriculture, education and medicine and the Journeyman program by which young people go as short-term missionaries are great new ways for Baptists to witness in the din of the world's disorder. The Christian Service Corps, Student Summer Missions and US-2 ministries of the Home Mission Board offer these same opportunities on the home front.

We should continue to assist appropriate students from the foreign mission fields to study in American universities. Just as our churches sponsor missionaries, I wish that more churches might sponsor international students. We should continue to minister to international students and visitors who come to the United States.

We should support world literacy campaigns, the distribution of Bibles and other literature, the translation and production of literature for new literates such as Baptist Robert Bratcher's simple English translation of the New Testament, *Good News For Modern Men*.

There is also a vocation for universities, church-related and otherwise, in the quest for peace. In this statement you will recognize my vested interest as president of a small liberal arts, church-related university. The Fund for Edu-

cation in World Order reports that in 1966 for every dollar the American people gave to prevent disease, they gave only two and one-half cents for programs in the prevention of war. Perhaps this is because pragmatic Americans can see a dollar's worth of progress in prevention of disease, but are skeptical of whether the peace organizations might be able to accomplish their two and one-half cents worth. Yet the stakes are so enormously high and our economic resources so great, I wonder if we have not made a wasteful miscalculation.

We would like to have at Stetson University a chair, preferably endowed, for the study of war and peace. In September, 1968, with Bethune-Cookman College, a primarily Negro college in Daytona Beach, we will be launching a joint seminar in social conflict. We will involve our students, faculties and townspeople from DeLand and Daytona in attempted solution of the kinds of social conflict encountered in our part of the country. If we are faithful in our neighborhood, we may find a place of study and work in other places.

All of these are ways of attempting in our troubled time and disordered place to be peacemakers who are blessed in Christ's Beatitudes as "the sons of God." For 20 centuries now there have been people bearing the name of Christian. At certain times in history they have held a special vocation. For example, David Livingstone steadfastly fought slavery in Africa in the third quarter of the nineteenth century. In the context of the economic, political and moral forces of the time, he won a victory. He did not cease to be a Christian missionary, he did not forsake the preaching of the gospel. Nothing was taken away, but the special vocation of God's man against slavery was added.

This is the time for Christians to pursue the special vocation of peacemaker. Like the Christian world mission of which it is a part, this vocation starts where we are and extends to the uttermost ends of the earth. It is a time to seek peace in the family, across the generation gap, in the schools, in the factory, in the slums, in the city, in the churches and in the world. We are wearied to death of futile wars, the little ones and the big ones. Jesus Christ wept over Jerusalem, longing that the city had known the things which made for its peace. We remember Thomas A. Kempis wrote, doubtless from his reflection on this particular verse of Scripture: "All men love peace, but few love those things which make for peace." We know at least enough to start on those things that make for peace. ■

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CONFRONTING

A DISORDERED SOCIETY

"ANY DENOMINATION THAT HAS TOO MUCH TO LOSE TO BE REDEPTIVE IS ALREADY CONDEMNED TO BE UNREDEEMED AND UNREDEPTIVE."

by Lewis E. Rhodes, Pastor, Broadway Baptist Church Knoxville, Tenn.

National irrationality has swept the country. It seems now that it can be dated from November, 1963. We have not been able or willing to convert our guilt into cleansing and constructive activities. We may be, with our inflexible position in Vietnam, trying to bring off an atoning victory to assuage our guilt of violence against our national leader, violence in our cities and violence in Vietnam.

Ours is a sick society from top to bottom. It seems as a nation we have

run out of destiny. National leadership is divided over policies at home and abroad. This is not new, but the depth of the division, suspicion and distrust seems to be new. There are no symbols of unity, the flag itself no longer commanding common respect. Equally honorable men not only disagree in judgment but in statements that should be factual.

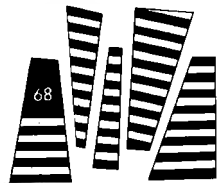
Sanity seems to be a scarce commodity today. Irrationality and impulse

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CONFRONTING



A DISORDERED SOCIETY

continued

ride in the saddle while wisdom walks on foot. Eventually, or soon, reason must be the guiding principle in our national deliberations, not defenses of governmental policies or we shall move into totalitarianism. There is no way at the present time to discuss or deal with our disordered society without reference to the Vietnam war, which has divided the conscience of America.

Incoherent frustration is a second expression of our disordered society. It is most pronounced among the deprived. One-third of the population was in the poverty category in the early thirties. One-fifth is in this category now. This does not tell the whole story because one-third was 40 million then and one-fifth is 40 million now. Actually in terms of human misery, the numbers have not changed in 35 years. The widening gap between the affluent and the deprived makes the situation worse by contrast. There are more whites in poverty than Negroes, though the percentage of deprived among the total Negro population is far greater. The problems are human, the causes, many and the solutions complex.

Frustration is the mood of the deprived whether you are talking about education, employment, housing, job training, health or recreation. This is truly a disordered society: deterioration and disintegration on all levels of life.

No one can understand our disordered society unless he understands it in terms of the estrangement between affluence and poverty. There are other problems, to be sure, but they cannot be dealt with apart from this one. The "haves" and "have-nots" lived together in peaceful indifference for a long time, the "haves" believing that they have because they earn and deserve it and that the "have

nots" do not have because they do not earn and deserve it. This coexistence went unchallenged for generations, but the issue is now joined and the outcome is not in sight.

No one can understand the breadth of estrangement between affluence and poverty unless he understands the alienation of Negroes and whites. The writer can see a difference in conversation with Negroes now and a few years ago. Our "words of wisdom" used to fall heavily on Negroes' ears. There is now courtesy but not enthusiasm for our words or presence at interracial meetings. The Negroes no longer feel that whites dignify their gatherings nor that they are being honored by being invited to ours.

One Negro said in a discussion with us, "You Southern Baptists have offered us a piece of your pound cake and asked us to go off and eat it. We don't want your pound cake unless we can eat it with you. If you can't eat your cake with us, let us eat our corn bread by ourselves with dignity."

A young Negro from Watts said after the riot:

I really don't hate the white man. I just want the man to leave me alone. Just back up and keep his distance.

It (Watts riot) was the best thing that ever happened. You come to the man and try to tell him, over and over, but he never listens. Why, the man has always been killing.

Few whites I'll let know me. I know some whites who are okay. Others I can't have anything to do with. There's one white guy I knew at school . . . he could be a soul brother if he was black. I don't know any middle class Negroes.

When he (Malcolm X) died I knew a brother was gone. But I didn't cry for him. If my mother fell down and died I couldn't feel anything. I've got no tears for nobody.

Preachers don't make sense. The Bible says, 'Do unto others as you would have them do unto you.' So?

We don't want a black man the white man has built up to lead us. We know what we want.¹

A few years ago a New York Negro refused to go to a conference unless all whites were excluded. A white friend said: "It's okay for us to go to jail with you. We can march the picket lines with you. But now are you telling us we can't sit down in this meeting with you?" "Yes," was the reply. "That's the way it is."²

You may question the rightness of this attitude, but this is not the point.

As Roger Shinn says:

The time has come for white liberals to quit praising Negroes as 'nice people' who deserve to be treated better. Some Negroes are fine people and some are not . . . The point is that they have rights to justice and opportunity because they are persons, not because they are a special kind of people.³

The point is whether or not the above attitudes express the deep and wide alienation of whites and Negroes. The situation now is this: whites know Negroes who know Negroes, but the white man is out of touch with the hardcore frustrated Negro. The greatest mistake the white man can make is to assume he is talking to the Negro who is in control of the restless masses who are either too angry or frustrated (or both) to talk.

There are other disorders, e.g. crime, addiction, alcohol, family breakdown, immorality, gambling, disunity within the church and population explosion, but we do not treat athlete's foot, the itch and dandruff when the body is bleeding to death. The major disorders are the estrangement between affluence and poverty and Vietnam.

Hindrances to Confrontation

Baptists arose in history in the seventeenth century. They not only arose in history, but history partly conditioned Baptist life as it does all historical entities. Our roots go even deeper into historical soil, penetrating into the radical

¹Malcolm Boyd, *Witness to a Generation*, Wayne H. Cowan, ed., New York: The Bobbs-Merrill Company, Inc., 1966, pp. 206ff.
²Ibid., p. 204.
³Ibid., p. 202.

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reform movement of the sixteenth century. Our appearance as a church came in the early 1600's out of the English Independent movement. In origin and attitude Baptists were left-wing radicals. Baptists were radicals in colonial America and perhaps our greatest contribution to our national life was made in the struggle for independence and nationhood, contending for religious freedom for ourselves and others.

The beginning of Southern Baptists is a different story. We were born from the womb of cultural reactionism. The organization of the Southern Baptist Convention (SBC) in 1845 was not for theological or missionary reasons but for the preservation of a slavery-centered culture. Doubtless there were flourishes of oratory setting forth the justifications for the Convention, but after all the stage scenery is removed, there is the life and death struggle to preserve segregation as a social and cultural value, higher than the claims of Christ. A clear confession, one the speaker has never heard at a state or Southern Baptist convention, must include the fact that we were organized to preserve injustice, exploitation and human slavery. A common loyalty to a social structure has been our cohesiveness, and a prevailing fear of division over the race issue is convincing evidence that our loyalty to Christ is not stronger than our loyalty to our culture. One now committed to Southern Baptist life shudders to think what would happen if we required our members to be more committed to Christ than race, more committed to the universal church than to denomination, and more committed to humanity than to nationalism.

Baptists have been consistent in preaching that forgiveness is predicated on repentance. Can we hope to be forgiven and whole as long as we perpetuate by word and action the reason for our origin? Is it not high time we repent and declare a divorce from the reason for our beginning?

We are, as a majority, a cultural, historical and religious phenomenon more committed to cultural than to Christian values.

Our ecclesiology hinders us, maybe not as much as we think, but to some degree. There is no authority above the local church that can enforce its will on the congregation. State conventions and the SBC can pass resolutions and adopt programs, but they cannot coerce cooperation. Convention leadership should not interpret this to mean the conventions have no responsibility to confront the challenge of a disordered society. If our ecclesiology prevents our

meeting our responsibility to a disordered society, the answer is not to claim immunity from responsibility or wait until the challenge goes away. It may be time to develop an ecclesiology capable of meeting our responsibility.

Baptists excuse their lack of involvement in great issues because of their ecclesiology. This is more apparent than real, because we have no trouble dealing with great efforts when we have the will. We are now involved in an intercontinental, interracial, international and interlingual effort—the Crusade of the Americas. Will the Crusade of the Americas, in its effort to populate heaven on an intercontinental, interracial, international and interlingual basis, insist that all cooperating churches open their doors of revival for attendance, conversion, baptism and church membership to all these groups? Can and will the Crusade of the Americas say the crusade is for everyone but church membership is for some? Will we sing, "Yes, we'll gather at the river, where bright angel feet have trod," but we'll not gather in First Baptist, Dixie, USA, where dark feet of our brothers tread? Will the crusade condone and perpetuate selective evangelism? New hope and a new day would dawn if we could move in the Crusade of the Americas to say to the churches: we want your cooperation without discrimination and segregation, but not your cooperation with them because it violates the spirit of Jesus of Nazareth who commands us to evangelize.

Our theology of salvation (soteriology) is a hindrance to Southern Baptists' confronting the challenge of a disordered society. Our concept of man is more Greek than Hebrew-Christian, agreeing with the following gnostic myth: "Why have ye snatched me away from my home and brought me into this prison, and incarcerated me in this stinking body?"⁴

We have emphasized man's having a soul rather than being a soul or self, a person.

We are heirs and victims of a half-reformation. The reformers gave most of their attention to how one receives salvation, not what salvation is. Protestant and Catholic understanding of salvation is practically the same: it is safe and certain deliverance of the soul from earth and hell to heaven. Justification by grace through faith gives man a new standing before God now—no condemnation; and a new destiny beyond this life—heaven. Salvation has been thought

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⁴Rudolf Bultmann, *Primitive Christianity*, New York: Meridian Books, 1956, p. 163.



of as something one receives at death. The primary function of the church is to get people saved in this sense. This attitude hinders our confronting the challenge of a disordered society.

Our sociology is a hindrance to confronting the challenge of a disordered society. Any effort to confront this disorder must reckon with the fact that Southern Baptists are a part of the disordered society and partly the cause of it. Pastors, deacons, Bible teachers of children and adults and women in missionary unions are prisoners to culture. It is clear now to all of us that the church will be the last to surrender its cultural values and loyalty. The government has already moved ahead of the church in justice and mercy (desegregation and human welfare).

The basic reason why Southern Baptists cannot face the challenge of change is that we are presently in the role of resisting change, defending "our way of life," at the heart of which is racism. W. C. Fields in *Trumpets in Dixie* says: "We have helped to shape the Southern culture and we in turn have been shaped by it. There are times when our culture and our Christianity become so intertwined that we have difficulty separating them." This results in defending culture rather than challenging culture in the name of Christ. Few people can hear Christ speak to or against their culture; he has to speak through it or they have to think their culture speaks for him.

Possibilities of Confrontation

After we abandon our *laissez-faire* attitude toward society we must agree that the responsibility to confront the challenge of a disordered society belongs to all of us. We have a penchant for passing responsibility. Pastors may say denominational leaders, agencies, press and institutions should take the lead. Leaders other than pastors say it has to start with the local church and pastor. It is time for us to move together, recognizing as Martin Luther King said in his Birmingham letter:

We must come to see that human progress never rolls in on wheels of inevitability. It comes through tireless efforts and persistent work of men willing to be coworkers with God, and without this hard work time itself becomes an ally of the forces of social stagnation.¹

Our own doctrine of depravity of man does not allow us the luxury of believing justice will evolve.

¹ Martin Luther King, *Nonviolence in America: A Documented History*, Staughton Lynd, ed., New York: The Babbo-Merrill Company, Inc., 1966, p. 472.

The pastor and local church must face the challenge, because they are the *locus communis*, the place where the action is or can be. This will not be easy since a pastor holds tenure by congregational consensus. Peter Berger says that

in the voluntary church the leader must learn how to gain the consent of the constituency. . . . The task of the minister is extremely complex because now he becomes a person whose function it is to give guidance to a consensus-forming process, in and through which particular judgments (including his own) can be clarified and be brought to bear on the relevant points of action.²

A pastor can be prophetic only if he can gain a consensus of support or toleration. This raises serious questions about the freedom of Baptist pulpits. How free in the deep South is the county seat pastor to invite Negroes to church, to encourage support of the poor and poverty programs, to advocate support and cooperation with the National Council of Churches? If his conscience persuades him, will not his deacons dissuade him? How freely can one function under economic threats? If we have freedom let us use it; if we do not have it let us admit it; and if we should have it let us get it.

There is a need for a pastoral emergency fund to support for a reasonable time prophets without portfolio. State conventions and the SBC have the funds. We are well able to finance it and we have the intelligence and skills to find ways to do it rather than reasons why we should not. The Foreign Mission Board has been doing a similar thing for its personnel for years and rightly so. Pastors are entitled to some securities that denominational workers have. What hinders us from seriously considering the establishment of a pastoral emergency fund, which in turn would allow a pastor some freedom of conscience outside a congregational consensus, thus permitting a new consensus to develop?

Pastors and local churches must do more than speak; they must minister and witness to all the community. This will include the deprived Negro, white and language groups. We cannot say we will feed and clothe no one since we cannot feed and clothe everyone. If we do, we should apply this principle to evangelism also, saying we will witness to none since we cannot win everyone.

² Peter Berger, *Theology Today*, Lancaster, Pa., Oct. 1967, pp. 346-347.

Southern Baptists can meet the challenge of a disordered society by a better use of the printed word. We have reasons to be encouraged at this point. More can and will be done through writing to help us confront the challenge of a disordered society.

Conventions, assemblies and other Convention-sponsored programs must include a larger variety of speakers, some of whom will confront us with the challenge of a disordered society. This will require more of Convention leaders, elected and employed, than tolerating a speaker who is not on the consensus wave length; it will require open and vocal support when the voice is right, if we hope to create new and more meaningful consensus of support. We can no longer pass the responsibility for constructive change to someone else. Pastors and denominational workers must share the responsibility, which means we share in support and in common threats. Baptists operate from a *consensus gentium*, and it is a security consensus, but planned change involves risk. The secure route to follow is to resist change until change advances far enough for us to get used to it without it being a threat. This, however, contradicts our deepest roots as well as the spirit of Jesus the Christ.

Our ecclesiology, theology and sociology are hindrances to our confronting the challenge of a disordered society. It seems that we will have to decide whether or not we have a responsibility to society. If we have, and the writer is not in doubt, we have to desacralize our canonized traditions about the nature of the church, salvation and culture. You may resist by saying we would not then be Baptists. Someone said: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Any denomination that has too much to lose to be redemptive is already condemned to be unredeemed and unredeemptive. If the price is too high, the cross is too demanding, and we choose to save ourselves.

If you had asked me to write about the institutional strength of Southern Baptists, you would have received an encouraging report. The mood of this article should be evaluated in view of the subject. The writer would like to believe it is too pessimistic, but this is his understanding of our situation confronting the challenge of a disordered society.

Should and can Southern Baptists confront our disordered society? Some of us are convinced by conscience that we should and are committed to try, and in trying, we ask others to join us.

New Dimensions In Chaplaincy

Photos by Don Rutledge



Shown here in management's business suit and labor's "hard hat," Industrial Chaplain Howard Tisdale is a quick-change artist trying to assume, at one time or another, the identity of each individual in the present industrial complex.

Working in the Louisville, Ky. area as director of a pilot project of the still-youthful industrial chaplaincy, the former engineer has laid the foundations for several innovative and promising ministries.



With the resources of nearby Southern Baptist Theological Seminary, Tisdale began a preliminary internship-type program under the sponsorship of the Home Mission Board's Division of Chaplaincy, that gives students practical experience in pastoral care. Student

Donald Rentz (below, left) hears the unique problems of Catholic John Littrell (who has a handicapped son), a foreman of Motor Parts Depot Inc., where Rentz has been student chaplain two years. One Sunday morning Tisdale, Seminary

professor Henlee Barnett and students sat down with auto workers (above) to find out what industrial chaplains can do to help with the usual problems of alcoholism, finances and family crises that at this session had been magnified by a strike.



Gary Marsh (above right) was chaplain in the Mall Shopping Center in St. Matthews, Ky. (Another student will be assigned to this ministry in September.) A psychology major, Marsh was available for counseling with those involved in some 50 businesses in the mall from managers and working mothers to shoplifters. Hopefully in the future, a permanent office can be established from which a chaplain can direct a regular lunch-hour dialogue, periodic special services and continue other facets of ministry. Such concepts overshadow the old wives' tale that business and religion don't mix. On the contrary these concepts purport that such ministries could help maintain the identities of those caught in the cogs of industrialization. A perceptive labor steward such as Virgil (Butch) Maxwell (left), an employee of Cabot Piping Systems Inc., can "multiply the chaplain's effectiveness in union plants," according to Tisdale. Not all grievances are job-related, and in these special instances, the steward can be a link for employee and chaplain.



HUNGER, USA

by Beth Hayworth, Baptist Joint Committee on Public Affairs Washington, D. C.

Stories about hunger among the poor in some parts of the United States appear from time to time in newspapers. Occasionally, the public is startled by reports given to congressional committees that there is "starvation" among some groups of American citizens. Reaction to these claims has been varied. Some have dismissed them as "unbelievable" in a country so affluent as ours. Others are indignant that the federal government allows such conditions to exist. Still, some others are indignant that the conditions are reported.

Last summer members of a Senate subcommittee toured parts of Mississippi along with a group of doctors and declared that they found evidence there that "overwhelmed their worst preconceptions" about the prevalence of hunger among some poor Negroes.

When the evidence was presented before the full committee in open hearings in Washington, Sen. George Murphy (D., Calif.) gasped: "I didn't know that we were going to be dealing with the situation of starving people and starving youngsters."

Evidence of hunger and malnutrition in affluent America has been presented again in a privately-financed report released in the spring. The claims this time are made by a group of private citizens who, after an eight-month investigation, declared that chronic hunger and malnutrition are not confined to parts of Mississippi but are "national in scope and distribution."

HUNGER, USA, released by the Citizens' Board of Inquiry into Hunger and Malnutrition in the United States, is a widely-documented report which asserts that roughly 10 million Americans are suffering from chronic hunger and illnesses related to malnutrition.

"The prevalence of such conditions is shocking," the report states. "A thousand people who must go without food for days each month would be shocking in a wealthy nation. We believe that in America the number reaches well into the millions. And we believe the situation is worsening," the board declared.

Actually, the board said its estimate of 10 million Americans affected is a conservative figure based on available data. The number of persons suffering from insufficient food might be closer to 13 million, they said.

In a land of agricultural plenty such as ours, such hunger is directly related to the unrest which threatens our society. It cannot help but "aggravate a sense of injustice, of grievance, of frustration and revolt," as the report said.

The private board of inquiry was established last summer by the Citizens' Crusade Against Poverty at the suggestion of its chairman, Walter Reuther, head of the United Auto Workers. The 25-member panel was appointed and research begun after the public was alerted to the prevalence of hunger in some parts of Mississippi. Two religious denominations were among the private groups financing the study: the Domestic and Foreign Missions Society of the Protestant-Episcopal Church in the USA and the Board of Missions of the United Presbyterian Church.

The board's staff gathered data from federal and state government agencies, food industries, physicians and some private service agencies. In its eight-month investigation, the panel of prominent Americans held hearings in many parts of the country. Testimony was heard from medical observers, public officials, community leaders and the

poor themselves who told what it meant to be hungry day after day.

"Wherever we went, we heard the voices of the poor . . . telling us of constant, chronic unremitting hunger."

HUNGER, USA is the story of babies who weigh less at one year than they did at birth, of children who go to school too hungry to learn and of old folk who are so poor that they must live on a liquid diet, or chew gum because it's cheaper than food or scrounge "clean" garbage from the garbage cans.

HUNGER, USA is the story of a middle-aged Negro woman in a rural county trying to care for 20 children on \$104 a month. Not all the children are hers: two daughters left home, leaving behind five children. Six of the youngsters are the family of a deceased brother. "You can't throw them away," she said, "You have to take them in." The remaining nine children are hers.

HUNGER, USA is the story of a mother who told a social worker: "There was no food in the house and I didn't want them to go to school hungry and then come home hungry too. I felt that if I kept them at home with me, at least when they cried and asked for a piece of bread, I would be with them and put my arms around them."

"If you will . . . look you will find America a shocking place."

Members of the panel said that they were "startled" by their own findings. "We too had been lulled into the comforting belief that at least the extreme of privation had been eliminated in the process of becoming the world's wealthiest nation." They said their findings have compelled them to conclude that America has not escaped such extremes as are known to exist in some other countries.

Here is a summary of the board's findings:

* Hunger and malnutrition exist in this country, affecting millions of Americans and increasing in severity and extent from year to year.

* Hunger and malnutrition take their toll in the form of infant deaths, organic brain damage, retarded growth and learning rates, increased vulnerability to disease, withdrawal, apathy, alienation, frustration and violence.

* Federal programs designed to help the poor eat better are "terribly insufficient." Of the nearly 30 million poor, only 5.4 million, or 18 percent, benefit from the surplus commodities and the food stamp program. The majority of those participating are not the poorest of the poor.

* Of the six million school children of poor families, only two million received free lunches in the nation's school lunch program in 1967.

* Participation in government food programs has dropped 1.4 million in the last six years while malnutrition among the poor has risen sharply.

Geographical Distribution

Victims of hunger can be found all over the United States, according to statistics and charts in the report, with pockets of extreme privation from Florida to the northeast states, west to Arizona and north to Montana and Alaska. Desperate conditions also exist in many of the large cities. The situation is particularly acute, according to the chart, in the South and Southwest.

The "desolate" poor, the citizens group said, are Indians, Negroes, Appalachian whites and Spanish-speaking residents of the Southwest. Migrant farm families and Indians on some reservations were described as having the worst of all health conditions.

The report labeled 256 counties in 20 states as "hunger areas" involving "desperate" situations. Conditions are so bad in these counties that a national emergency should be declared in order to give immediate aid, members of the board urged.

Georgia leads the list of states with 47 "hunger counties." Mississippi is second with 37. Others are Texas, 30; North Carolina, 27; Alabama, 17; South Carolina, 16; Virginia, 14; Kentucky and Tennessee, 11 each; Louisiana, 9; Florida, 8; South Dakota, 7; New Mexico, 6; Arkansas and Oklahoma, 4 each;

And there are days without meat, or vegetables or fruit.

Colorado, Missouri and Illinois, 2 each; and Arizona and Montana, 1 each.

A county was classified as a "hunger area" if it had three out of four factors at an established "critical" level: 40 percent of the families below the poverty line; mortality rate of 15 per 1,000 among infants from one month to a year; 25 percent of the poor participating in federal food distribution programs and receiving welfare assistance.

Although the board said the critical level for each factor was set conservatively to insure that they were addressing themselves to extreme conditions, in most cases the critical level was twice that of the national average.

The report indicates that there are other areas where segments of the population are in dire need, but did not qualify as "hunger areas" because fewer than three of the four factors reached the critical level.

It is important to note that the use of counties as the basic geographic and

statistical unit necessarily overlooks smaller pockets of intense privation indicated by census tracts within those counties. This also tends to understate the extent of malnutrition and hunger in large cities where census tracts of the poorest areas will be averaged with other more affluent areas within the same county.

"The children are malnourished, hungry . . . and are being deprived of the opportunity of ever becoming healthy, well adjusted and productive citizens."

In its study of available data and in conferences with medical personnel, the board sought to study the particular effects of an inadequate diet on the growth and development of infants and children. In documented statements from physicians and medical reports, the problems of malnutrition cast a long shadow over the physical, emotional and mental health of children born into poor families.

* "Substantial numbers of newborn, who survive the hazards of birth and live through the first month, die between the second month and their second birthday from causes which can be traced directly and primarily to malnutrition."

* "Protein deficiency in early childhood may cause permanent brain damage."

* "Among the young, anemia can have serious and lasting medical and even emotional effects."

* "Anemia remains a very great problem in our infants; and very many of our infants have severe anemia by the time they reach age one."

A physician in Seattle, Wash., told the panel that "between 50 and 75 percent of all poverty infants between six

HUNGER, USA

continued

months and three years of age suffer from nutritional deficiency anemia compared to five percent of infants in private practice."

In San Antonio, Tex., the board heard testimony from doctors at Green Charity Hospital that "severe cases of anemia were commonplace, that children one-year-old frequently weighed less than their birth weights and three, four and five-years-old weighed around 20 pounds."

A pediatrician in Harlan County, Ky. said that if two children have pneumonia and one is poor it would take twice as long to get the poor child well because "he has the handicaps of anemia, parasites and poor nutrition standing behind him."

The cost of chronic hunger and malnutrition takes other forms besides physical illness and mental retardation. The ultimate costs, of interest to the entire national community, are to be found, as the report indicates, "in patterns of social unrest, distrust, alienation, withdrawal and frustration."

What happens when a child goes to school day after day with no breakfast and no money for lunch? What happens when a child grows up never having had "square meals"?

One of the doctors who testified before a Senate subcommittee about hunger in the rural south and in some urban areas said that there are "hundreds

And the children go to bed hungry.

of thousands" of people in this country "who have literally grown up to be and learned to be tired, fearful, anxious and suspicious and in some basic and tragic sense, simply unbelieving."

Federal Food Programs

The government administers an array of food assistance programs including the Commodity Distribution Program, the Food Stamp Program and milk and lunch programs for school children.

The commodities program is designed to cut down on America's food surplus (food which is not needed on the regular market) by distributing surplus food to poor families. Through this program, eligible persons can receive up to 15 staples, such as corn meal, grits, flour, nonfat dry milk, peanut butter, rice and

rolled wheat. In addition, the government has available special funds to buy (and distribute free) any other food that from time to time is "surplus to the commercial market."

The Food Stamp Program was begun to help poor families buy more and better food of their own choosing. Stated simply, the poor pay a certain portion of their income for food stamps with which they can buy almost twice as much food as they would if they were paying for it in cash.

Both programs are administered by the U. S. Department of Agriculture through state welfare agencies. State and local communities can choose whether or not to take part in the programs, even though the government does reserve the right to distribute surplus food and food stamps directly if the local authorities refuse to comply.

The Citizens Board of Inquiry labeled both programs "a failure" and gave several reasons why:

- * Only 5.4 million of the more than 29 million poor participate in these two programs and the majority of those participating are not the poorest of the poor.

- * Since the county bears the cost of storing, transporting and distributing the food, many local officials turn down the offer of food for the poor. **Over 300 of the poorest counties in the United States have no food assistance of any kind.**

- * Some people are declared ineligible in some counties because their income is too high, although it may be substantially below the poverty line.

- * Some people are discouraged from participating because the distribution depots are too far away and the problem of transporting the food home is too great.

- * Some families cannot afford even the minimum purchase requirements for the food stamps. The stamps must be paid for in lump sums at a certain time each month and once a person chooses to participate, he must continue to do so at the same level each month.

- * The surplus commodities program does not supply even the minimum standards determined by the Department of Agriculture for a "sufficient diet."

"Do your commodities last through the month?" asked a member of the board on a Mississippi field trip. "Well, the meat don't," the woman replied, and then continued slowly, "the cheese don't, the meat don't, the flour don't, the raisins don't, the peanut butter don't."

It is important to note, in the light of constant criticism leveled at conditions there, that the state of Mississippi makes more extensive use of the

federal food programs than any other state. States with very poor records of participation in the food programs, according to the report are: Virginia where only one county of the 14 listed as "hunger areas" has a food program; Florida where only one out of eight counties listed distributes food to the poor; and South Carolina where out of 16 "hunger counties" there are four with government food programs.

Another charge leveled at government food efforts was against the national school lunch programs. Of the six million school children of poor families, only two million received free lunches in this program in 1967. The report charged that this program actually operates "for the benefit of the middle class."

Sometimes they cry.

When these programs were passed by Congress, the provision was expressly written into the legislation that poor children "shall be served without cost or at a reduced cost." As the programs are carried out, however, the board found that a majority of poor children are forced to pay the full price or go without lunch.

The reasons for this failure to provide free or reduced-cost lunches may be many. Some schools have no school lunch program. The requirement for "free meals" is not enforced. Also, there are no uniform standards to determine when a child is "unable to pay."

In its recommendations, the private board urged that the government's food programs be taken from the Department of Agriculture and given to the Office of Economic Opportunity or the Department of Health, Education and Welfare. At the heart of its proposals is a free food stamp program. According to the plan recommended, eligible recipients would file simplified federal income tax returns and receive vouchers entitling them to the food stamps.

In concluding its 100-page report, the citizens urged private organizations concerned with human welfare to address themselves to the "most elemental of all of humanity's problems" and to find within its purposes and resources its own distinctive contribution to the problem of hunger in America.

A commitment equal to that of the industrial expansion following World War II and the present efforts to explore space should be the model, it said. "With a realistic and sincere sense of resolve, we must say that all our children shall eat well," the group challenged. ■

Should the Government limit Births?

by Ed Chasteen
Liberty, Mo.

One of the basic purposes of government is to protect the individual citizen from danger. Historically that protection has been applied largely to external aggression by another state. Beginning about 100 years ago in America, however, the federal government began to exercise its duty to protect against internal danger. The antitrust laws of the 1860's were simply the first in a long line of legislative decisions designed to protect the populace from unscrupulous business.

Compulsory school attendance laws, labor legislation, income tax, social security and civil rights acts all have diminished the sphere of private initiative in order to maximize the public good. Most citizens now accept the right of government to regulate these activities, though when first introduced the legislation was widely opposed.

Today various levels of government are recognizing and beginning to exercise their duty to protect the citizenry against environmental hazards. Air and water pollution, litter and ugliness have all come under the legislative gun. Laws have been passed giving local governments the authority to forbid auto travel when contaminants in the air reach a dangerous level and the federal government is acting to add on aesthetic value of junkyards.

The Population Problem

In the field of population control, however, all levels of government have been conspicuous by their inaction. When they did manage to do something, it was usually to worsen the situation. From the 1873 Comstock laws, prohibiting not only the dispensing but even the discussion of contraceptives, to the present regulations denying birth control information and devices to welfare recipients, legislation has acted to worsen the population dilemma. Only recently have laws begun to emerge which offer to the poor the right of family limitation long enjoyed by the rich. This invidious economic discrimination is clearly a violation of the equal protection provision of the United States Constitution, and undoubtedly will be so interpreted by the courts.

The urgency of the population problem is now so apparent to informed Americans that actions are being taken which were unthinkable a generation ago. By 1980, information on contraceptive devices and techniques should be generally available. This will mean that parents may then decide on the size of their family as they do the kind of car they buy. Twenty years ago we thought that if such a time were ever

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Should the Government limit Births?

continued

to arrive, man would have at last shown Malthus up as an unnecessary pessimist. Not so now. I dare say it will make little difference simply to make the techniques of contraception widely available.

Experience has proven that people still smoke even though it has been shown to produce cancer. Even the law requiring each package to be marked, "cigarette smoking may be injurious to health," has had little impact. So it will be with laws which simply permit parents to decide how many children they want. Only legislation which prohibits more than a given number of children per family, based on the ability of the family to provide for them and on the utility of the child for society, will be effective.

Just as the English mercantilist legislators of 200 years ago enacted laws to punish celibates because they provided no workers for the nation's industries, so legislators of all the world will now have to punish those who inflict economically and psychologically marginal children upon society. Just as laws now punish adults for contributing to the delinquency of a minor, so will they soon come to punish them for contributing to excessive population growth.

It is the duty of the state to protect women against pregnancy as it protects them against job discrimination and smallpox. And for the same reason—the public good. No longer can we tolerate the decriant position that the number of children a woman has is a strictly private decision carrying no social consequences.

The evidence is clear and convincing that smokers do not see themselves as potential cancer statistics; drivers sit on their seat belts because they think an accident can't happen to them. Neither do parents see themselves as contribu-

ting to the population problem. Because of their inability to see this relationship, the question of social responsibility involved in parenthood is seldom raised. Individual initiative, then, cannot be counted on to materially reduce the population problem.

The time has now come to react to prolific parenthood as we act toward other types of environmental contaminants. "Every litter bit hurts," has become a common phrase in American speech as we have begun to realize the staggering economic and aesthetic costs of the indiscriminate disposal of waste. Those who engage in littering are branded "litterbugs" and are subject to fine. Industries which contaminate our water and air are now being inveighed and legislated against by an impatient Congress. It makes no sense at all to stigmatize and punish these contaminants while allowing the offenders basically responsible for all the problems to escape unscathed. Unless birth control is made mandatory man is doomed to perpetual war and to an increasing sense of individual meaninglessness.

The Solution

Since man first appeared on the earth, his number has multiplied to its present level of three and one-half billion. At the present rate of growth, this number will quadruple in less than 80 years. Each day now adds 300,000 babies to the world's population; 2,100,000 each week; over 109 million every year.

The number of hungry people in the world today is greater than the total number of people in 1900. The continents of Africa, Asia and South America are losing the race with literacy, food production and political stability. The last five years have demonstrated to

Americans the illusory nature of what we once called the food surplus. Food experts are now predicting a worldwide food shortage by the mid 1980's. And the spectre of worldwide nuclear war generated from unremitting population pressures constantly haunts us.

To ease population pressures sufficiently to allow the world to solve its other problems, we must move quickly toward a system of regulated family and national size. Priority must be given to the development of a national population policy. In his recent article, "Population Policy: Will Current Program Succeed?," Kingsley Davis points out that America has no policy in regard to population. As director of international population and urban research at the University of California, Berkeley, Davis shows that none of the more than 30 countries now trying to curb their population growth seems to have any idea what their goals are. All of them equate individual and voluntary family planning with national population control. But Davis says, "There is no reason to expect that the millions of decisions about family size made by couples in their own interest will automatically control population for the benefit of society. On the contrary, there are good reasons to think they will not do so."

America should move immediately toward a population policy aimed at a zero rate of increase. With a current population of 200 million, we do not need any more people. Already we have too few jobs, schools, hospitals and homes. The countryside is being gobbled up at the rate of 40 acres per mile of freeway, and still the journey to work takes longer than it did 100 years ago. The northeastern seaboard has become a vast and confusing megalopolis with up to 30,000 people per square mile. So contaminated is the air of Los Angeles that a sudden inversion of the wind pattern could choke the life out of thousands of people. Such a horror has stricken London twice in the past 15 years. An effective and enforced population policy is the only alternative to national suicide.

To insure a zero rate of growth, the policy must contain the following minimum provisions.

1. Contraceptive advice and materials, including vasectomies and male contraceptives, must be made available to every American. This must be accompanied by an educational campaign to encourage more extensive and effective use.

¹Kingsley Davis, "Population Policy: Will Current Programs Succeed?" *Science*, November, 1967, Vol. 158, No. 3802, p. 732.

2. Abortion must be legalized and the techniques perfected so as to insure maximum safety and utilization.
3. Legislation limiting family size must be enacted. Fair and meaningful criteria must be devised as a basis for limitation. The difficulty of establishing such criteria in no way negates its needs.
4. Public and private funds must be made available to develop the birth control technology necessary to implement this policy.
5. After enactment of the above four proposals internally, America must insist that recipients of its foreign aid act accordingly. The United States could not then be accused, as it now is, of urging other countries to control their population while doing nothing about its own.

Some will call these proposals radical. And so they are, but most of us will live to see them enacted. The only real question is whether it will be done out of foresight or hindsight. Will our vision of the future and our compassion for people converge to produce a meaningful population policy now or will we act only in retrospect when, frustrated and afraid, we have passed the point of no return?

The Technology

Such a population policy must be accompanied by the development of a birth control technology which can be widely used, is 100 percent effective and can be reversed.

In his *Babies by Choice or by Chance*, Allen Guttmacher, president of Planned Parenthood-World Population described the ideal contraceptive:

"It must be foolproof, infallible. It must be cheap. It must be harmless even when used over protracted periods. It must be readily reversible, so that when it is discontinued, fertility will be restored rapidly. It must be simple to apply, requiring neither intelligence, nor consistently maintained motivation nor special equipment. Finally, its application must be wholly dissociated from the time of coitus."

At present the pill is the most effective contraceptive available. However, the pill requires the individual user to be highly enough motivated to seek a medical prescription and to follow directions for its use over a long period of time. On both counts the pill would be acceptable as a means of achieving the above goals.

Medical science is now experimenting with a shot which inhibits fertility for a number of years. Once this is perfected, it would be possible to inoculate both males and females against fertility as they reach puberty. After marriage and permission to have a child, this process could be reversed by another shot or pill designed to restore fertility temporarily.

This sophisticated technology has not yet been perfected. But once American science is given a task, its solution is virtually inevitable. As yet Americans are not fully aware of the great need for a crash program to develop contraception for the billions. Until that time comes we will continue to quibble over questions of ethics and morality as if our understanding of both were universal absolutes completely unrelated to man's changing world.

The Church

Because of the many ethical and religious problems involved in a policy of

governmentally controlled births, the church will to a large extent determine whether we act in time. I regret to say that a review of church history does not give much reason for optimism. From the feudal period, when the church sanctioned serfdom and special privilege, until the present, we find the church usually opposed to social change. The church did not initiate the labor movement or the civil rights movement. In fact it opposed both until popular opinion redefined them as socially acceptable objectives. The fact that millions of sensitive young people are rejecting today's church is not unrelated to this history.

The church is now offered the opportunity to redeem both itself and humanity through its active support of philosophies and programs designed to check the cancerous growth of uncontrolled population. The church dare not remain silent or uninformed on this issue. To do nothing offers temporary safety; to oppose brings transient popularity; to champion a good cause is to be relevant and humanly redemptive. ■

Operation ESCAPE

A Southern Baptist professor is seeking to effect the **ESCAPE** of his students (and the world) from what he terms "one of society's biggest social problems"—the population explosion.

Edgar (Ed) R. Chasteen, an associate professor of sociology at William Jewell College (Baptist) in Liberty, Mo., has organized a nationwide operation of "Every Student Concerned About the Population Explosion."

The project's initial action came in November as a three-day fast of the "charter members" in an effort to "call attention to the eminent world food shortage because of overpopulation," Chasteen said.

And although the students joke about losing weight, they can see the serious manifestations of hunger, even over a short period of time. "I couldn't imagine what it was like to go for days without food like some people I've read about," said one coed.

Others said, "... hunger pains ... all my nerve endings felt like they were standing on end ... nothing

makes any impression ... dizzy ... so weak, climbing stairs is a major problem."

Next began a "hunger chain," a sort of continuous fast maintained by the group of about 100 students from the three-day fast in November until March when a population conference was planned in Kansas City. (The group also promoted student attendance at this particular conference.)

And ultimately the students donated money they would have used for food to the local Planned Parenthood organization.

According to Chasteen this specific operation grew out of a small-scale class project of this type about two years ago. Operation **ESCAPE** has gained national publicity and has been supported by similar movements on other campuses. As a result, Chasteen has consulted with several major organizations on population problems who have indicated interest in continuing this approach.

Chasteen describes himself as "a former minister whose faith in the church has been badly shaken but whose love for it is undiminished."

"This world may perish from any number of afflictions—war, overpopulation, contamination, etc.—but it will perish first and foremost from apathy."—SUE BROOKS

ENCOUNTER

by Kenneth Day

In the summer of 1965 the Home Mission Board appointed Daniel Gruver, medical doctor, to serve in Panama, including the San Blas Islands. The San Blas consist of some 450 offshore islands stretching for many miles along the northeastern coastal line of Panama. More than 40 of the islands are inhabited by the San Blas Indians.

While the work in Panama has been a part of HMB responsibility since 1905, our entry into the islands did not come until 1955. Prior to that time, the Baptist witness had been carried to the San Blas Indians by Dr. and Mrs. Lonnie Iglesias whose ministries were supported by several sources.

At present there are six churches and 13 missions scattered across the populated islands. More than 5,000 are being reached weekly through the Sunday Schools of churches and missions. Most of the work is in Cuna, the language spoken by the people.

Though the San Blas make up only a small part of the 1,200,000 Panamanian population, they represent a growing challenge to Christian missions. Gruver has felt something of this challenge during his first two and one-half years of frontier medical practice

and Christian witnessing among the islands. These years have brought a mingling of frustration and joy for the young physician. In a recent letter to his parents, written from Ailigandi, Dan tells it best.

"It's Tuesday and I plan to go home for one day, Friday. I think that is the only drawback to my job—I'm away from Jane and the kids most of the time.

"The hospital is full all the time. Last week a whole family—mother, father and six children—came in almost dead from anemia. Normal hemoglobin is 14 grams, and these children had only from two to four grams. They are all almost well now and ready to go home, except for the two-year-old who because of severe liver damage and other complications will remain some few days longer. All this is due to malnutrition and parasites; they eat dirt most of the time.

"Measles and TB have been the big killer among the San Blas. Two years ago I was in a measles epidemic and it was a ghastly affair. In one day I saw 100 cases of pneumonia brought on by measles. For weeks afterwards we had children dying in the hospital from TB

which started with measles. The time is just now ripe for a measles epidemic again. The night before I came back to San Blas I got a call about measles vaccine. It normally costs \$3 per person. However, enough vaccine was given to me to vaccinate all San Blas. A dermo-jet gun also was provided on a loan basis for four days. Four days to vaccinate 4,000 children scattered on 30 islands, and at the same time take care of 25 patients a day! Impossible! But with my airplane . . . I did that. Mornings—surgery; afternoons—vaccinate on other islands; evening—outpatients; nights—inpatients. It was thrilling to see what good transportation can do. I'm sure at least 200 deaths were prevented by that one week of work.

"The hospital is progressing. We are doing some building. (We can use all the old sheets you can dig up.) The spiritual aspect of the ministry recurs again and again; seven decisions for Christ among the patients last Sunday and constant requests for New Testaments. They sell at the rate of 75 per month at the hospital. We constantly need your prayers."

This letter was not written for publication—just a personal word to his mother and father, former missionaries to Panama and Puerto Rico, who, like few others, can appreciate Dan's exhilarations and his burdens. And yet, these are the needs, opportunities and burdens that should be shared with all Baptists. We do indeed rejoice in the advances of the past years, but island needs are so great as to make our progress look small.

Surely the Christian commitment and humanitarian interests of Southern Baptists who are medical doctors would lead them to respond to Gruver's circumstances. In the interest of a more effective ministry for this missionary doctor; a better life for San Blas Indians; an extended witness of the gospel of Christ and a renewal of your own spiritual life, consider giving yourself away for two or three weeks.

Write Warren Woolf, 161 Spring St. NW, Atlanta, Ga. 30303 or call him at 523-2593 (area code: 404).

In December of 1967, this column carried the story of C. E. Parker, a Kentucky dentist, who gave three weeks of his summer to a dental mission in Puerto Rico. Happily, other dentists have responded to the suggestion that they might consider such mission involvement during future months. The Department of Special Missions Ministries, HMB, presently is working to complete plans for several such missions this summer. ■

Home Missions

by Marjorie Vanderveide

Chocos and Cunas Consider Cleavage of Tribal Lands

The helicopter came to roost in a jungle clearing inland from Caledonia Bay on the Atlantic side of the Republic of Panama. Out stepped United States officials investigating possibility of a new sea-level canal (route #17) cutting across San Blas Corridor and Darien Province to San Miguel Bay on the Pacific.

Into the clearing from the forest stepped a Cuna Indian chief, who was obviously not agreeable to the twentieth century (or any century for that matter) cutting a swath across tribal lands. His grandfather had felt the same way about the conquistadors of the sixteenth century, and sharpened his machete to reinforce his feelings. His father had reacted the same way in 1925 to Panama.

An immediate result was that U.S. officials and their helicopter were forcibly detained until they had paid a "departure fee" said to have been \$70.

It made no difference to the Cunas that the ICSC (Atlantic-Pacific Inter-oceanic Canal Study Commission appointed by President Johnson in 1965) has a working agreement with Republic of Panama allowing them to . . . enter freely, move within and leave the Republic of Panama as necessary." Many Cunas still consider the tribe autonomous as before their 1925 revolution. (It ended in a compromise treaty which confirmed their allegiance to Panama, continued



Missionary Peter Miller Sr., a San Blas Indian, shields his sensitive skin from the tropical sun.

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but left them pretty much to their own tribal rule.)

Before any data could be gathered along route #17 (one of several under consideration for a new canal) there was the touchy problem of establishing friendly relations with Cuna and Choco populations.

Some 20,000 Cuna Indians occupy San Blas Islands along the Atlantic coast extending from the present Panama Canal area to Colombia. While each island has a chief or two of its own, the islands are represented as a unit in current canal investigations by the top three in this order: Yabiliquina of Tubuala, Olotobiliquina of Ustuppu and Estanislao Lopez of Nargana. Since leadership duties keep them busy on separated islands and/or in Panama, the three do not get together often—a situation that does not lend itself well to "collective bargaining." They now have, however, a young Cuna adviser who travels on Ailigandi's Colman Boat with briefcase in hand, attempting to coordinate the ideas of the three chiefs. His name is Ignacio Colman (pictured right); and he has studied in the U. S., his interests being economics and law.

In visiting with several about leadership of the three chiefs I was told, "Yabiliquina is getting far along in years and has the thinking of the old... Estanislao is well-grounded in tribal culture and tradition, but he recently has married a young wife and doesn't think much about the canal these days."

Peter Miller, Cuna translator of the Bible said of the new canal possibility: "In some ways it could be a benefit; such parts of the tribal practices as the *Chicha* orgies could well be changed. But other parts of the culture should be retained by our people—I tell the women to keep wearing their traditional *molos*. It is rather sad that no one listens to the *kantule* tell tribal traditions any more." Then Peter added significantly, "Though our people retain traditional clothes, their minds are changing."

A young Cuna leader told me, "Violent opposition to a new canal? There will not be another 1925. Our people had closed minds then. Now they are open. They know there is another world and want to be part of it."

The Cuna chief, Franklin Roosevelt, told me "This will be for the next generation of Cunas to decide."

But the nearer you get to the Mula-tuppu Island (near Caledonia Bay), the

Chocos and Cunas Consider Cleavage of Tribal Lands

continued

Cuna adviser Ignacio Colman



more opposition you feel. As here in the U.S., those Cunas whose personal lives are touched and actually affected by a change react more vehemently to it.

One man said, "God gave these lands to our fathers and we must pass them on to our children."

But the actual delaying actions seem to be staged by mainland Cunas, many of whom are considered more primitive and fanatical. They claim land further inland than the Panama government concedes is their corridor, and there is a running dispute about that. Especially since Colombians are pushing up into the Darien Province, crowding some of the Chocos over and into the land claimed by mainland Cunas. It makes for an irritable situation in any event, and more so since there is the canal possibility.

While the island Cunas are divided by water into tribal and/or political units, mainland Cunas are divided by the rivers along which they live. There are the Bayano, Uala and the Morti Cunas. The Morti, possibly because of their proximity to Route 17, have created the most anti-canal incidents.

They became violently angry when a Route 17 employee shot a bird. It wasn't just any bird; it was a kingfisher, considered sacred and possibly the reincarnation of a deceased friend or relative. A chief demanded \$50 damages. Since to meet the demand might set an expensive precedent, the ICSC suggested, instead, firing the fellow who did the shooting—which was done. But it didn't seem to take care of the matter. The Cunas, under cover of darkness, took an outboard motor belonging to ICSC. An ultimatum was laid down—they were to have the motor back on the ICSC boat by a certain Friday. When I left the area that Friday had come and gone. No motor. I don't know how the problem finally was resolved. But it points up not so much a rascality as a clash of cultures.

The very forest through which the canal would penetrate is inhabited by wildlife which may be held sacred in varying degrees (such as the awesome bushy-tailed anteater). What's more, certain trees are the homes of spirits, good or bad as the case may be. To upset this unique balance of nature would be unthinkable to some tribal elders.

Col. Alex Sutton, field director of ICSC and a personable soft-spoken

man, made countless visits to tribal leaders in their thatched huts to explain Route 17 and answer questions about it. Some of the barefoot chiefs visited his offices in the Canal Zone to ask more questions. One came with a toothache, and was taken to Col. Sutton's dentist at the colonel's expense. Another sent word that epidemic measles had hit his villages. The people were given medical help.

Opposition lessened some, and an agreement was made with the Indians stating that ICSC would:

1. Respect and not interfere with the civilization, customs and people of the Indian villages;
2. Respect and leave alone the animals, birds and plants which the Indians consider essential to their existence;
3. Hire Indian men for all general labor required in the area;
4. Promptly pay for any actual damage done during the course of the studies to property of the Indians, and
5. Respect the authority of the chief in all relations with his tribe.

The investigations have furnished an economic spurt to the area. A chief may be asked to furnish 100 laborers. He has them Johnny-on-the-spot, and he receives payment when the job has been completed.

A meteorological station was set up on a small San Blas island near Mula-tuppu, called Suskatuppu, under an agreement that seemed satisfactory to all concerned. A scale of values was set up covering any trees that have to be felled. The coconut tree tops the list—after all it is their money tree.

In spite of bettering relations there is a pair of words that strikes terror to the Indian population, "the bomb." They carry a psychological impact—and are used incorrectly in connection with nuclear excavation of a sea-level canal.

Operation Plowshare works at developing peaceful use of nuclear energy, and a present assignment is aimed at a "clean" nuclear device for excavating a sea-level canal. The name Plowshare is derived from the biblical statement about turning swords into plowshares. An authoritative spokesman says, "Fall-out has been greatly diminished, with the vanishing point possibly in sight." Such a device would be detonated far

underground, also. It would bear little resemblance to what the world knows as "the bomb." Nevertheless, agitators among the Indians in the area of Route 17 find those two words useful.

This route would be 48 miles from ocean to ocean. Some 10 miles of that would be through the San Blas Corridor, the rest through Darien Province of Panama which is jungled wilderness unpenetrated by roads and undeveloped. Though, as mentioned, Cunas have come over into this area, it is traditionally the home of Choco Indians and their subtribes.

What has been said about diplomatic dealings with the Cunas applies to relations with the Chocos. Also, their jungle-oriented economy and religions are somewhat similar. But Chocos have a very loosely-knit tribal structure, and are so isolated from each other that there is little opportunity for unified dealing with (or even discussion of) the possibility of a canal in the Darien.

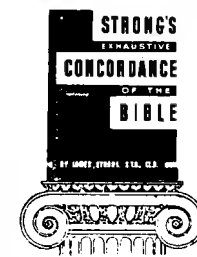
Rivers drain down the Pacific slope of Panama's shiny backbone into the ocean, and along those rivers the Choco's homes are scattered. They measure distance not by miles, but by the number of rivers between two points. It is doubtful if Chocos living two or three rivers away from Santa Fe (base camp in Darien for Route 17 investigations) have given much thought to implications of the project. I traveled in a *piragua* up Rio Jaque recently, and discovered the Indians on that river had not heard of a possible canal. Nor could they have been less interested. They did have a consuming interest in the portable medical clinic carried to them in the *piragua*.

Fewer problems have developed along Route 17 with the primitive Chocos, for they are by nature less aggressive than most Cunas. Of course they won't hesitate to use poison darts or poisoned foods on humans when they consider it necessary. But, where I have met Chocos they seem to go out of their way to be cooperative.

A non-Indian spokesman for them told me, "My fear is that the Choco people might be completely wiped out by a head-on clash with twentieth century culture, diseases and domination."

Jungled terrain from Caledonia Bay to San Miguel Bay has long been the isolated home of jaguars, ocelots, tapirs, boasconstrictors—and scattered Indians. Will those residents now bow to, and move over for, progress?

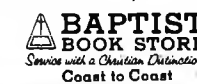
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SBC Leaders Race

Southern Baptist agency leadership met in Atlanta in immediate response to the strong statement on the crisis in the nation adopted last week by their Convention in Houston.

Thirty-two agency heads and program leaders, called to Atlanta by Executive Secretary Arthur B. Rutledge of the Home Mission Board, brainstormed ways to respond to the 1,100-word statement asking Southern Baptists to work to secure for every person equality of human and legal rights and to seek to eliminate poverty and human indignity.

The Convention had asked the mission agency in Atlanta to take the lead in implementing the statement. Rutledge said he called the meeting immediately because he saw the Convention asking for action, and he quoted the statement, "We believe that a vigorous Christian response to this national crisis is imperative. Words will not suffice. The time has come for action."

The Atlanta meeting did not attempt to drive toward immediate solutions, but instead searched for directions, structure and an understanding of what already is being done.

Strong threads running through the five-hour session were that Southern Baptists needed to hear from leaders in poverty and civil rights groups, they needed to schedule a grass-roots search for answers and they needed to heal any division between social action and evangelism.

Probably most significant was the speed with which the leaders came together, and the mood of those who attended. Most agencies of the 11-million member denomination were represented.

Fred Moseley of the Atlanta mission agency said, "one pastor in Houston told me that the Convention statement was just another paper action, and it would be six months before the Home Mission Board would do anything."

"I told him, if we wait six months we will get run over. Southern Baptists want action. How else could you inter-

pret the vote of 5,687 to 2,119 on the statement?"

Henlee Barnett, a professor at Southern Baptist Theological Seminary in Louisville, said the hour had come when we must incarnate our Convention pronouncements into action.

He said we must overcome the Negro sentiment that the Southern Baptist Convention was "conceived in sin and born in iniquity." These were references to the Convention's origin, partly over the slavery question in 1845.

The Houston statement asked Southern Baptists to respect every individual regardless of race or culture, to secure opportunities for every man to achieve his highest potential, to welcome into the fellowship of faith and worship every person, to become well informed about public issues and to involve themselves with other Christians to work for righteousness in public life and in justice for all persons.

The Atlanta meeting of agency leaders was recognized by those attending as historical.

"We have taken steps forward of great significance as Christians," said Foy Valentine of the Christian Life Commission in Nashville, Tenn.

"Too long Southern Baptists have been identified in the mind of the world with such lost causes as the Civil War and slavery. God has great things in store for us as a denomination."

And Hugo Culpepper of Atlanta, director of the Division of Missions of the Home Mission Board, said, "This is one of the most exciting moments in my life as a disciple of Jesus Christ." He spoke from years spent as a missionary in China and South America, which included a long-time imprisonment by the Japanese.

One thread which ran through the brainstorming suggestions was that Southern Baptists needed to hear from leaders in government, education, poverty and civil rights areas.

"Program leaders must have listening sessions from such people as an orientation for their planning," Loyd Corder of Atlanta said.

Map Action on Stand

Suggestions also were made that Baptist associations of churches schedule meetings immediately or as part of already planned meetings this fall to discuss the statement, hear from leaders at work in poverty and civil rights, pinpoint local problems and search for actions for both local and national groups to take.

Yet another thread which wove its way through the meeting was expressed by evangelism leader C. E. Autrey of Atlanta, who said, "It is inconsistent to go out after the souls of men and not be concerned about the rest of their lives."

His associate, Harold Lindsay, recognizing that some polarization had come between evangelism and social action, said there was a need to break down any animosity between the two groups. "We must stress what is the real goal of evangelism—that we are interested in the whole man."

He suggested that as a start the Division of Evangelism of the mission agency and the Christian Life Commission plan to get together in a series of meetings to discuss this division between the two groups.

Autrey said his division would seek to influence every pastor to enlist members to become involved in these problems. They would urge pastors to discuss the problems and the needed Christian response into the orientation of new converts. His division plans to prepare a tract presenting the necessity for such actions.

"Southern Baptists must involve themselves with other denominations including Roman Catholics, to bring about justice, eliminate poverty and establish human dignity," Autrey added.

Miss Alma Hunt, executive secretary of Woman's Missionary Union, said her organization and the Brotherhood Commission will produce a mission action guide for churches on ministering to Negroes. She said they first considered making it an across-the-board treatment of all races but later decided that Southern Baptists' problem was mostly with Negroes.

July, 1968

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Ecclesiastes 12:1



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SBC Statement Concerning the Crisis in our Nation

(We recognize that no individual or organization can speak for all Baptists. The following represents the concern, confession, commitment and appeal by the majority of the messengers meeting in Houston, Tex., June 5, 1968.)

We Face a Crisis.

Our nation is enveloped in a social and cultural revolution. We are shocked by the potential for anarchy in a land dedicated to democracy and freedom. There are ominous sounds of hate and violence among men and of unbelief and rebellion toward God. These compel Christians to face the social situation and to examine themselves under the judgment of God.

We are an affluent society, abounding in wealth and luxury. Yet far too many of our people suffer from poverty. Many are hurt by circumstances from which they find it most difficult to escape, injustice which they find most difficult to correct or heartless exploitation which they find most difficult to resist. Many live in slum housing or ghettos of race or poverty or ignorance or bitterness that often generate both despair and defiance.

We are a nation that declares the sovereignty of law and the necessity of civil order. Yet, we have had riots and have tolerated conditions that breed riots, spread violence, foster disrespect for the law and undermine the democratic process.

We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation, we have allowed cultural patterns to persist that have deprived millions of black Americans and other racial groups as well, of equality of recognition and opportunity in the areas of education, employment, citizenship, housing and worship. Worse still, as a nation, we have condoned prejudices that have damaged the personhood of blacks and whites

alike. We have seen a climate of racism and reactionism develop resulting in hostility, injustice, suspicion, faction, strife and alarming potential for bitterness, division, destruction and death.

We Review Our Efforts.

In the face of national shortcomings, we must nevertheless express appreciation for men of good will of all races and classes who have worked tirelessly and faithfully to create a Christian climate in our nation.

From the beginning of the Southern Baptist Convention and indeed in organized Baptist life, we have affirmed God's love for all men of all continents and colors, of all regions and races. We have continued to proclaim that the death of Jesus on Calvary's cross is the instrument of God's miraculous redemption for every individual.

Inadequately but sincerely, we have sought in our nation and around the world both to proclaim the gospel to the lost and to minister to human need in Christ's name. Individually and collectively, we are trying to serve, but we have yet to use our full resources to proclaim the gospel whereby all things are made new in Christ.

We Voice Our Confession.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land" (2 Chron. 7:14).

The current crisis arouses the Christian conscience. Judgment begins at the house of God. Christians are inescapably involved in the life of the nation. Along with all other citizens we recognize our share of responsibility for creating in our land conditions in which justice, order and righteousness can prevail. May God forgive us wherein we have failed him and our fellowman.

As Southern Baptists, representative of one of the largest bodies of Christians in our nation and claiming special ties of spiritual unity with the large conventions of Negro Baptists in our land, we have come far short of our privilege in Christian brotherhood.

Humbling ourselves before God, we implore him to create in us a right spirit of repentance and to make us instruments of his redemption, his righteousness, his peace and his love toward all men.

We Declare Our Commitment.

The Christ we serve, the opportunity we face and the crisis we confront compel us to action. We therefore declare our commitment, believing this to be right in the sight of God and our duty under the lordship of Christ.

We will respect every individual as a person possessing inherent dignity and worth growing out of his creation in the image of God.

We will strive to obtain and secure for every person equality of human and legal rights. We will undertake to secure opportunities in matters of citizenship, public services, education, employment and personal habitation that every man achieve his highest potential as a person.

We will accept and exercise our civic responsibility as Christians to defend people against injustice. We will strive to insure for all persons the full opportunity for achievement according to the endowments given by God.

We will refuse to be a party to any movement that fosters racism or violence or mob action.

We personally will accept every Christian as a brother beloved in the Lord and welcome to the fellowship of faith and worship every person, irrespective of race or class.

We will strive by personal initiative and every appropriate means of communication to bridge divisive barriers, to work for reconciliation and to open channels of fellowship and cooperation.

We will strive to become well informed about public issues, social ills and divisive movements that are damaging to human relationships. We will strive to resist prejudice and to combat forces that breed distrust and hostility.

We will recognize our involvement with other Christians and with all others of good will in the obligation to work for righteousness in public life and justice for all persons. We will strive to promote Christian brotherhood as a witness to the gospel of Christ.

We Make an Appeal.

Our nation is at the crossroads. We must decide whether we shall be united in good will, freedom and justice under God to serve mankind or be destroyed by covetousness, passion, hate and strife.

We urge all leaders and supporters of minority groups to encourage their followers to exercise Christian concern and respect for the person and property of others and to manifest the responsible action commensurate with individual dignity and Christian citizenship.

We appeal to our fellow Southern Baptists to join us in self-examination under the Spirit of God and to accept the present crisis as a challenge from God to strive for reconciliation by love.

We appeal to our fellow Southern Baptists to engage in Christian ventures in human relationships, and to take courageous actions for justice and peace.

We believe that a vigorous Christian response to this national crisis is imperative for an effective witness on our part at home and abroad.

Words will not suffice. The time has come for action. Our hope for healing and renewal is in the redemption of the whole of life. Let us call men to faith in Christ. Let us dare to accept the full demands of the love and lordship of Christ in human relationships and urgent ministry. Let us be identified with Christ in the reproach and suffering of the cross.

We therefore recommend to the messengers of the Southern Baptist Convention that:

1. We approve this statement on the national crisis.
2. We rededicate ourselves to the proclamation of the gospel which includes redemption of the individual and his involvement in the social issues of our day.
3. We request the Home Mission Board to take the leadership in working with the Convention agencies concerned with the problems related to this crisis in the most effective manner possible and in keeping with their program assignments.
4. We call upon individuals, the churches, the associations and the state conventions to join the Southern Baptist Convention in a renewal of Christian effort to meet the national crisis.

(As approved by the Convention June 5 in Houston)

July, 1968

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Missionary Appointees



1. Mary Evelyn Wiegner of Bentonville, Ark. is serving with the Department of Christian Social Ministries as director of weekday ministries of Central Baptist Church in Salt Lake City, Utah. A graduate of Southwestern Baptist Theological Seminary in Fort Worth and of Howard Payne College in Brownwood, Tex., she served as a student summer missionary to Utah in 1963. Her birthday is Aug. 16.

2. Roy Phillip Belcher is serving in Newport, Ore. as superintendent of missions for the Myrtlewood and Coast associations. He had been serving as pastor of Mercer Island (Wash.) Baptist Church. A native of Shreveport, La., he also has been pastor of several Louisiana churches. He is a graduate of East Texas Baptist College in Marshall and Southwestern Seminary. His birthday is Jan. 26.

3. Howard H. Ramsey is serving in Spokane, Wash. as superintendent of missions for the Coulee and Inland Em-

pire associations. He had been pastor of Kennewick (Wash.) Baptist Church. A native of Tulsa, Okla., he has been pastor of several churches. He is a graduate of Southwestern Baptist Theological Seminary. His birthday is Aug. 16.

4. Rebecca Marsh, a native of Tumpka, Ala., is serving as director of Christian social ministries for the Madison Baptist Association headquarters in Huntsville. Former director of executive ministries for the Madison Association, she has served as a field worker in Madison County. She is a graduate of Alabama College in Huntsville, the University of Louisville, and the Kent School of Social Work and Southern Baptist Theological Seminary in Louisville. Her birthday is Aug. 16.

(Most of these missionaries were appointed jointly by the state convention and/or other Baptist groups.)

JULY 2: Huey A. Bridgman, Ga., Army; James W. Greer, Fla., Navy; Ira G. Moss, Tenn., Army; Robert W. Tabb, Ky., Air Force. JULY 3: Geoffrey Knott Jr., N.C., Army; Kenneth J. Nettles, S.C., Air Force; William C. Tappert Jr., Ky., Army. JULY 4: Joe B. Franklin, Okla., Air Force; James C. Galt, Ark., hospital; Robert H. Money, N.C., Army. JULY 5: Oscar Harris, N.C., hospital; Ross E. Lister Jr., Ky., hospital; James P. Taylor, N.C., hospital. JULY 6: James A. Bennett, Mich., hospital; James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 7: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 8: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 9: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital.

John W. New, Okla., Air Force. JULY 9: Timothy O. Langston Jr., N.C., Navy. JULY 10: James C. Blanchard, Ky., Army; Joe M. Ellison, Tex., Army; Frank E. Garver, N.C., Navy; William H. Vinson, Tex., Navy. JULY 11: Elmer G. Horn, Miss., Army; Robert C. Tate Jr., Tex., Navy. JULY 12: William E. Donan Jr., Ky., Navy. JULY 13: Bruce Coltharp, S.D., Air Force; Richard L. Park, Fla., Army. JULY 14: Charles D. Bass, Tex., Army; Charles H. Wilkens, Tex., Air Force. JULY 15: George Nelson, Tex., hospital; Kenneth Pepper, Tex., hospital; Earl D. Roderick, La., Air Force; Roy O. Swift, Ala., Navy; J. B. Cheshire Jr., Fla., hospital. JULY 16: Willie E. Buice, Ga., Air Force. JULY 17: Charles A. Meek, Ark., Army; B. H. Tucker, Ark., hospital; Buster P. White, Tex., Army; Frederick R. Funches, Ala., Army. JULY 18: Derris C. Highsmith, Ill., Air Force. JULY 20: Elmer H. Ammerman, Mo., Army; Donald L. Crowley, Okla., Army; Alfred DeLoosa Jr., Mass., Army; Earl Clayton Grandstaff, Tex., institution; Reuben V. Watts, N.C., Navy. JULY 21: Wayne Durham, La., hospital; Lowell C.

Todd, La., hospital. JULY 22: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 23: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 24: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 25: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 26: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 27: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 28: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 29: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital. JULY 30: James C. Galt, Ark., hospital; James C. Galt, Ark., hospital.