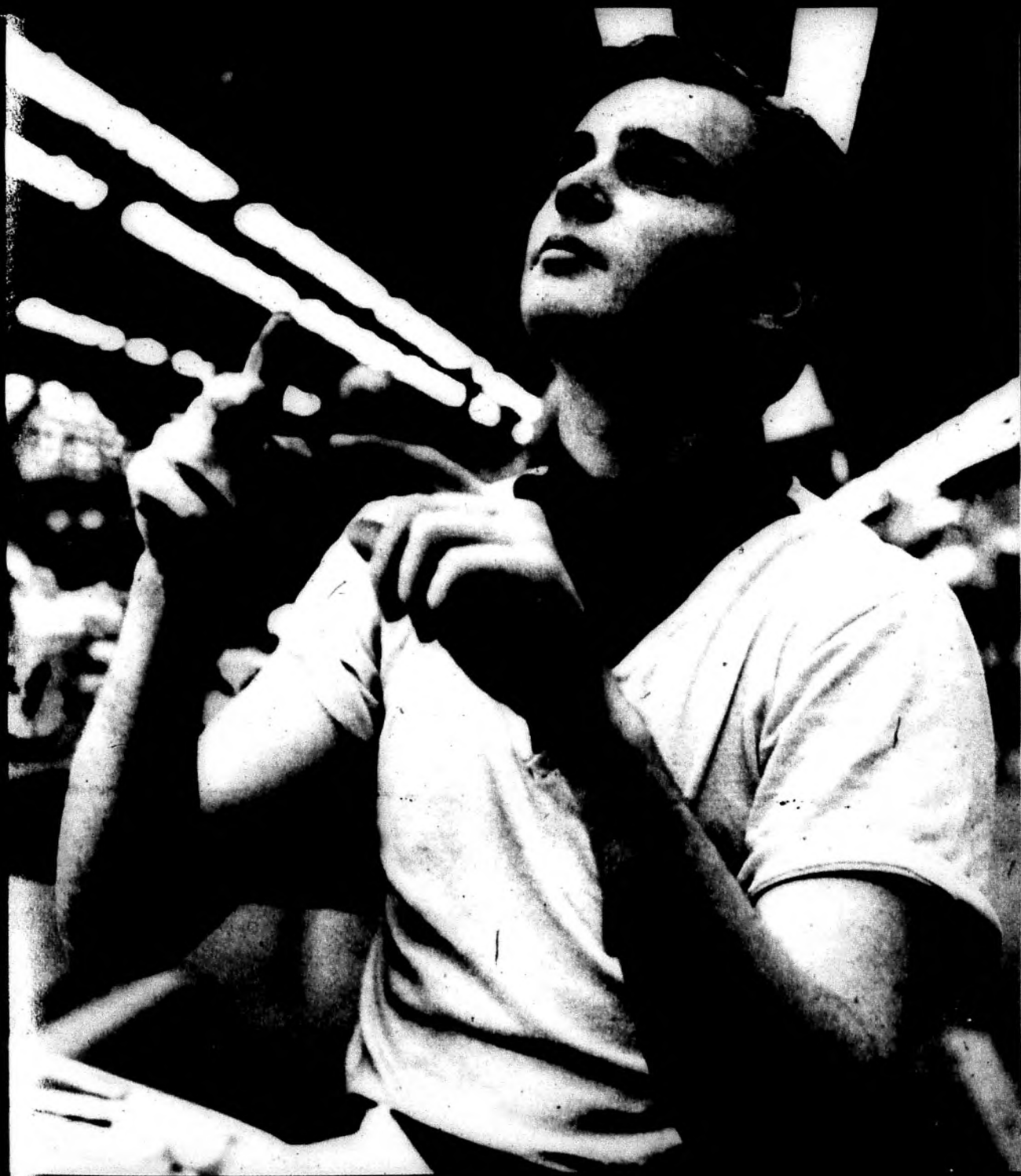




HOME **MISSIONS**

February, 1969

HOME MISSIONS

Walter L. Knight, editor
Dallen M. Lee, associate editor
Sue M. Brooks, editorial assistant
ART: provided by Art Services, HMB
Linda Stephens, layout
Tom Baker, art director
PHOTOGRAPHY: provided by Audio-Visual Department, HMB
J. C. Durham and Don Rutledge

INDEX

LETTERS	2
EDITORIALS	4
EXECUTIVE'S WORD	5
THE LUXURY OF FEARING	
THE STRANGER	6
Clyde E. Fant Jr.	
THE BOUNDS OF SILENCE	8
Sue M. Brooks	
MOLEHOLE TO MOUNTAINS	12
Sue M. Brooks	
Photos by Don Rutledge	
TO CATCH A THIEF	16
Walker E. Knight	
CHAPLAIN'S PRAYER CALENDAR	17
ENCOUNTERS	18
Kenneth Day	
HMB FILLS POSTS	20
DEMYTHOLOGIZING THE NEGRO	21
Ann Parker Garrison	
MISSIONARIES CAUDILL, FITE	
MAY REACH U.S. IN	
FEBRUARY	24
BOOK REVIEWS	26
COMMUNITY MINISTRY REVITALIZES	
CHURCH	28
Adon Taft	
MISSIONARY APPOINTEES	30

ON THE COVER: Eighteen-year-old Jesse C. Holbrook of Marietta has more than the usual difficulty in communicating his youthful reflections—since birth, he has been unable to hear or to speak (except in sign language). He attended the Georgia School for the Deaf in Cave Springs and now is utilizing an unusual opportunity for employment in an aeronautical industry. See story, page 8.

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LETTERS

From Our Readers

Be Ye Also Ready

Have delayed sending in my renewal in order to find inspiration to say a bit differently what so many others have already expressed in their letters. Not being very original, may I just say 'thank you' for a very penetrating and conscience-pricking magazine. When a new issue is received I go through it hurriedly and read the letters to the Editor. These letters remind me of articles I've passed over in previous issues, like the article by Robert Soileau, which should be read and studied by the leadership in every Southern Baptist church.

Southern Baptists need to renew their faith in the sovereign power of God and in the final authority of his Word. . . . What greater incentive do we need to win people to Christ than his admonition "be ye also ready?"

Mrs. John E. Marion
Wilmington, N. C.

Our church has removed HOME MISSIONS from its annual budget, and I think deservedly so. However, I believe someone in the church should keep up with what is happening in the Home Mission Board, and with this in mind I am (ordering a three-year subscription) of T. L. Crowder Eclectic, Ala.

I continue to give thanks to God for your strong editorial pronouncements on the social and racial disorders of the day and the moral responsibility of the most numerous regional Christian denomination in the Southeast—the Southern Baptist churches. Keep calling for this desperately needed ministry of interpretation and reconciliation.

I am distressed, though not much surprised, at the letters you receive from people who appear to be pastors and, in any case, members of regional Southern Baptist churches denouncing you and the Christian stance so belatedly assumed by our Convention.

It is sad to contemplate that so many people seem unable to comprehend the nature of our revolution and the clear demands which social needs are now making on those who profess the gospel.

Keep up the good work, and more power to you.

Adiel J. Moncrief
Tampa, Fla.

Angels Glad to See

For many years I have thought of and looked on Southern Baptists as being the largest organized body of hypocrites in the world. After reading some of the letters in the September issue of HOME MISSIONS, that belief was further reinforced. However, when I went on to read further, I realized that in spite of all the meaty-mouthed platitudes voiced in Southern Baptist pulpits, there was a spark of real Christianity in the editorial staff of HOME MISSIONS.

K. E. POPELON
Plaquemine, La.

I've been reading HOME MISSIONS carefully for about a year and a half now and have concluded that at last there's a Southern Baptist publication which speaks consistently to the contemporary scene which leads in preparation for the future yet does so without neglecting the past. And as a college student, let me say that HOME MISSIONS has begun to be noticed on campus as well. For many of us it presents in a convincing way what seems to be truly workable. Christian synthesis of social and evangelistic concern: a live option between dogmatism and secularism. Thanks.

FRANK BROWN
Georgetown, Ky.

I am thankful for your love for Christ and his power through you to the "sure" spots we seek to avoid. It is good to write something angels are glad to see. I remember you in prayer.

Neal T. Jones
Dallas, Tex.

In business session on Nov. 12, 1968, the Virginia Baptist General Association passed unanimously a motion stating the association's appreciation and support for the fine quality of articles and features printed in HOME MISSIONS. We who are students at the University of Richmond take this opportunity to express our enthusiasm for such a progressive Southern Baptist publication. Thank you for your efforts and ministry.

Davis L. Smith Jr.
Richmond, Va.

Keep ahead of us, keep a creative tension in your magazine, and maybe one day we as a denomination will minister as never before.

Irving Hitt
Louisville, Ky.

Let me take this opportunity to say that I appreciate very much the change that has taken place in HOME MISSIONS. I pray the Lord will use the magazine to open all of our eyes to the many different needs in the world and the various ways available for expressing our love for Christ and sharing with others the love of Christ and the new life he desires to give to all men.

Kenneth H. Watkins
Asuncion, Paraguay

Thank you, thank you, thank you for the most challenging and forward-looking of all Southern Baptist publications. In fact, I don't know of many magazines of any type, including SATURDAY REVIEW and CHRISTIAN CENTURY, and a few others to which we subscribe, that so shake the cobwebs out of my mind as does each month's HOME MISSIONS.

William N. McElrath
Bandung, Indonesia

Communicative Covers

The meaningful changes in HOME MISSIONS magazine have now extended even to the covers. The November issue cover

was done strikingly but in excellent taste. Each covers will surely communicate in our contemporary society. Congratulations! Bill Russell
Honolulu, Hawaii

Money Where His Mouth Is

As a military chaplain, I receive without charge your magazine; but as evidence of my support, and appreciation for your endeavors, enclosed within is the cost of my subscription plus an additional amount to cover the expense of some who felt "lead" to cancel their subscriptions due to your editorial policies.

James E. Doffin
New York, N. Y.

Soileau's Understatement

My first reaction to Robert R. Soileau's September article was "this thesis is correct, but he has overstated his case." Since reading Colton's reply my present reaction is, "Soileau understated his case."

Other than A.T. Robertson's big grammar (certainly not a theological work per se) and E.Y. Mullin's *The Christian Religion in its Doctrinal Expression* (a popularization of Schleiermacher's work) Southern Baptists have not written significantly enough to receive non-Southern Baptist attention.

Colton's arguments are no more than restatements of Soileau's points: "We do not need a new doctrine . . . but . . . stronger emphasis upon . . . the doctrine of the autonomy of the local church."

It is far more biblical to minister to social needs on a personal basis than it is to try to change the structures of society. Taken altogether, these two statements reflect the problem our Convention does face: many, simply reflecting their inherited culture, do not understand that our once effective rural-whelped idioms are dated. An irrelevant statement is still irrelevant when repeated over and over, or even shouted.

My apologies, Robert R. Soileau, for if anything, you erred on the side of understatement.

Craig Ratliff
Newport, Tenn.

New Morality

Starkes is doing a dangerous thing when he endeavors to make situation ethics, which is basically an anti-God and anti-scriptural philosophy of life, a usable and acceptable philosophy to the born-again Christian. He is setting a precedent for me to take any modernistic or liberalistic philosophy of theology, sugarcoat it with morsels of biblical truth and make it seemingly acceptable. This is a major tool which Satan has used to invade the thinking of every individual and every major denomination which has "gone to the dogs" theologically.

The article does another dangerous thing when it makes God's moral law obsolete and irrelevant by an overemphasis on *agape* love. He states, "The new morality is that method for Christian de-

cision making which stresses all-giving love instead of rules. It says that all rules, laws and ideals are illuminators which one brings to a concrete moral decision. These rules are not always to be followed. So, it follows that it is not always wrong to commit adultery, steal, kill, lie or to commit a dozen other 'wrongs' in the traditional Judeo-Christian set of values. What really matters is the law of *agape* love." Granted, Jesus did summarize God's moral law in love for God and neighbor but in his summary Jesus was not saying that God's eternal "Thou shalt not's" were no longer binding. There is no love, be it *agape*, *eros* or whatever kind one chooses, which justifies a person committing adultery with his neighbor, or, in Starkes' words, "committing a dozen other wrongs" against his neighbor.

Godly love cannot be exercised apart from godly morals. The two are eternally inseparable no matter what "new" idea comes along. Jesus linked together love and commandments when he said, "If you love me, keep my commandments" (John 14: 15, 15:10). If a man exercises proper love for God, he will certainly exercise proper love for his neighbor within the framework of God's moral law.

Starkes further states that "the new morality works but only when practiced by a limited number of participants." These persons are described as "mature" and "responsible" before God, "committed disciples of Christ." If this so-called "Christian new morality" is such a good thing, why can't every Christian use it and not just a few who are mature and committed? Who is qualified to decide who is a mature Christian and who is not? Would a believer in Christ be so bold and proud as to say that he is a "mature Christian"? The apostle Paul would not even make this claim (Phil. 3:12).

Another point which can be questioned is Starkes' idea of freedom. He states, "When allowed to operate in proper forces, situation ethics gives man the same freedom to operate which God gave him when He created him in His own image." I ask, then, was Adam exercising *agape* love in the garden of Eden "situation" when he took of the forbidden fruit? He was certainly free, but what did he do with his freedom? He disobeyed God's very first "thou shalt not." Concerning freedom Starkes further states that when a Christian exercises the new morality "he is no longer a machine obeying demands but is free to exercise the *agape* love God has shown him through Christ." This statement implies that a Christian who does not subject himself to the new morality philosophy is not free. This is a false implication. Jesus said, "Ye shall know the truth and the truth shall make you free" and, "If I shall make you free, ye shall be free indeed."

Jerry L. Price
Atlanta, Ga.

Ministry of Evangelism

Now that you have opened your "paper to differing opinions," when do you plan for someone to give the other

side of "Towards A Ministry of Evangelism" or "Black Power" or the first article in the series?

J. Vernon Wheelless
Houston, Tex.

EDITOR'S NOTE: Most articles of this type come to the editor unsolicited, and when we receive others that reflect competent scholarship, adequate research, an awareness of our social context and contribute to serious dialogue, they will be published with enthusiasm.

The creative and bold article by Thomas Starkes was most exciting. As one vitally interested in evangelism, I was refreshed to see evangelism given a much broader base than most Baptists have previously conceived it. The article showed balance, yet it placed the tension where it belongs.

Baptists have traditionally placed a heavy emphasis on man's initial encounter with Christ and this is to be commended. We have needed, however, for someone to remind us of the other biblical aspects of evangelism. This article by Starkes served as an excellent reminder. Tension on a sore spot may be painful, but in the end it heals.

Earl Craig Jr.
Chamblee, Ga.

The Gospel is Relevant

In the November issue a letter from Douglas J. Harris expressed enthusiasm for what he calls "the pilgrimage for a gospel that is more relevant."

The gospel is good news. It is the revelation of God's grace. It is the account of Christ's sacrificial atonement on the cross of Calvary for our sins. The apostle Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

There is no doubt concerning man's deepest need. The one imperative for every human being is salvation. "For all have sinned and come short of the glory of God." The gospel is the only answer to this greatest of all human needs. It is impossible to find anything more relevant than God's Word to an individual whom he has created, whom He loves, and whose fellowship He desires. Salvation is by grace through faith. The grace of God is the same yesterday, today and forever. The gospel of Christ is not outmoded. It has not become obsolete. It is just as relevant to the human family today as it was in the first century.

The pilgrimage we desperately need is not to find a gospel that is more relevant. We need a pilgrimage to the empty tomb by the way of the cross on which our Saviour poured out his life blood to redeem us from the penalty of sin. With a fresh experience of God's divine grace upon us, let us go forth and courageously declare the gospel of Jesus Christ, which was delivered once for all. Tell the glorious news about Jesus to the whole world. Preach the gospel of grace in its purity under the anointing power of the Holy Spirit. God will do the applying; we are to do the proclaiming.

J. M. Jordan
Dallas, Tex.

EDITORIALS

by Walker L. Knight

Our near pathological emphasis upon buildings has Southern Baptists dangerously close to losing completely the biblical meaning of the word "church." Despite occasional attempts to teach our people otherwise, we equate the buildings with the church. We erect huge signs proclaiming that the property and buildings are "First Baptist Church," etc., and almost never do we proclaim that "the First Baptist Church meets here." We even speak of going to the church. By associating photographs of buildings and the word "church" we teach that the building is the church. How often have you seen a picture of people assembled that was labeled church?

tion leads well meaning Christians was emphasized recently when the Church Loans Association of Kansas Southern Baptists found itself in an impossible financial situation and under government investigation. Churches had issued bonds, much in excess of their incomes, in order to build buildings, and most of them are now hopelessly in arrears. Spacious buildings have been seen as the quick route to instant success in gathering a large congregation, and maybe in the 1950's this was often true. But today something has to be taking place within that building, something so strong and so attractive that people come regardless of the building. With our buildings we have sought

the church within a geographical location, and then to "institutionalize" the organization. The usual pattern is to attempt to erect buildings larger than needed, and in order to fill these with people and to pay for the costs we seek new members more for what they can contribute to the institution than for what Christ does for the individual. The institution takes on preeminence, as the emphasis is turned inward not outward. The focus of our concern is on ourselves and not on others, and we quickly communicate this concern to others, to the "prospects" for our organization. We are not asking them to join the people of God whom Colin Williams describes as "a pilgrim people moving across time

Quick Routes to Success

We have taught that the way to gather the church is to erect adequate buildings and that if we provide for the people physically they will come. So even our evangelism is linked to the building, and our people have the subconscious concept that in contributing to the building fund or in working on the building they are relieved of the necessity to witness to their faith. This false concept of "structural evangelism" now comes back to haunt us as society reaches the point of rejecting the church as the "in" organization, and the people of God discover they must somehow penetrate society with their witness, since society no longer comes to them.

The extreme toward which this posi-

tion to erect the Temple of the old Testament, failing to realize that the true temple is the risen Lord; the church is the body of Christ. We must think in more temporary, transitional terms, re-discovering the fact that we are the pilgrim people whose structures must be seen as tents not temples. Such an understanding of structures prepares us for the society in which we now live, as analysts speak of "the underlying change as a move from a society of order to a society of movement or constant change. Man no longer sees life within a fixed framework; he is aware of life as a 'project' which is being realized in an emerging future."¹

Our tendency, however, is to freeze

and space in participation in the mission of Jesus Christ. We want them to build the institution on the corner of Main and First. This is not to say that buildings are not needed. It is a matter of emphasis. We need to use buildings, not let the buildings use us.

To extricate ourselves from this morass we might need to cease using the word "church" and to adopt Emil Brunner's suggestion and speak of the *ecclesia* as the people of God, or the pilgrim people of God or the fellowship of Christ. We might even resurrect the term "meeting house."

Footnote

¹ Colin W. Williams, *The Church* (Philadelphia: Westminster Press).

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

"The Living Church at Work"

The Week of Prayer for Home Missions, now just a few weeks away, furnishes one of the outstanding challenges of the year for Southern Baptist churches. Spiritual, moral and social needs continue to press upon the nation. We must find Christian answers to our critical problems. The growing effectiveness of our missionary efforts abroad waits upon a more vital Christian witness at home.

The theme for the week, "The Living Church . . . at Work," emphasizes that missions is the responsibility of every church. The week's study and prayer will point up opportunities of local mission action by churches in their own communities, without the aid of an employed missionary. The week will emphasize also the need for additional missionaries to represent the churches in distant fields, in situations requiring special training, and in fields calling for full-time, vocational Christian missionaries.

The Annie Armstrong Easter Offering will provide urgently needed funds for advance through such programs as evangelism development and establishing new churches and church-type missions; through pioneer, metropolitan, and rural-urban missions; through language mission and work with National Baptists; and through Christian social ministries and work related to non-evangelicals.

In 1968 the Annie Armstrong Offering accounted for approximately 40 percent of the contributions received for the work of the Home Mission Board. This provided a strong assist to the Cooperative Program, the Board's primary, continuing source of financial support. In late December, as this was being written, the 1968 special offering had passed the \$4.6 million mark, the highest level yet reached. The gain of more than half a million dollars above the previous year's offering was the largest single year advance in the history of the offering.

This is a good time for me, on behalf of the Home Mission Board, to pay tribute to Woman's Missionary Union for their outstanding support of home missions through this offering. In 1894

Woman's Missionary Union, then in existence only six years as a Convention auxiliary, conducted a week of self-denial to acquaint women with needs in the homeland. Plans included an effort to raise \$5,000 to help the Home Board with an indebtedness. The goal was surpassed. In 1903 the emphasis was renamed a week of prayer and special offering for home missions. In 1934 the offering was named for Annie Armstrong, the Convention WMU's first corresponding secretary, and in 1969 for the first time the offering is being called the Annie Armstrong Easter Offering for Home Missions. During recent years the week and the offering have become churchwide concerns in most churches, and now the Brotherhood is joining WMU in promoting this special appeal.

In the 75 years since its beginning this annual offering has provided approximately \$50 million. It is a tremendous leap from the \$5,000 of the first year to the almost \$5 million of 1968. Our field has become nationwide, needs have multiplied, and the denomination has responded encouragingly.

Southern Baptists have steadily, and even dramatically, increased their support. During the past 10 years combined contributions from the Cooperative Program and the Annie Armstrong Offering have doubled, climbing from approximately \$5 million to more than \$10 million. This has enabled the Board to expand its work remarkably, particularly in the western and northern states where there are pressing needs for Christian ministries to disadvantaged persons.

among minority peoples, in establishing needed new congregations, and in evangelism. The missionary force, now in excess of 2,000, has grown during this decade, and your Board is thus able to minister to more people and to serve more effectively in more fields than ever before.

But unmet needs call for help. The goal for the 1969 offering is \$6.5 million. This is set at the highest level ever, in view of the Convention's 1968-69 emphasis on evangelism and world missions. The first \$4.85 million will help support 11 of the Board's 12 programs of work (the Church Loans Program receives no assistance this year). These funds will help finance the climactic months of the Crusade of the Americas and will enable the Board to increase the number of appointments to student summer missions and to US-2 missions. It will provide scholarship assistance for missionaries' children (the Margaret Fund) and for National Baptist students. It will assist in providing disaster relief, such as that so badly needed in Fairbanks, Alaska in 1967. It will assist in providing buildings and equipment for mission congregations, though in a smaller amount than in many years in order to major on the ministries of persons to persons.

Major attention will be given to accelerating Project 500, which had to be slowed down during 1968 due to shortage of funds. Some of the \$4.85 million will be used to open Project 500 fields, as new allocations for church pastoral aid are directed primarily to this project. The next \$1.5 million are designated totally for use in Project 500 fields. The last \$150,000 of the total goal are designated for special assistance in providing Christian social ministries and related ministries in needy areas and communities not otherwise provided for in the Board's budget.

It is my prayer that every church and every Southern Baptist will consider carefully and prayerfully the significant service being provided and the urgent needs still unmet, and enter heartily into the 1969 Week of Prayer for Home Missions and the Annie Armstrong Easter Offering March 2-9.

February, 1969

5

FIRST OF TWO ARTICLES:

The Luxury of Fearing the Stranger

by Clyde E. Fant Jr.
Southwestern Baptist Theological Seminary
Fort Worth, Tex.

6

Is the Southern Baptist Convention going to sell out to the "social gospel"? When is the Convention going to get relevant and start dealing with the social issues of our times?

These questions obviously are not being asked by the same person. But they both are being asked—and by Southern Baptists. In order to understand such conflict of opinion, we must first understand the environment of strife in which we find ourselves today.

H. A. Overstreet says that "our culture is marked, not by inner consistency, but by raw conflicts."¹ These conflicts cause society to be divided radically in its opinions. Many of these differences exist because of a "hostility potential" in man.

This hostility stems from four sources: ethnocentrism, or an emotional tie-up with one's own group; xenophobia, or the fear of the stranger; and therefore the readiness to hate that stranger; the will to survive, which expresses itself in self-defensive action; the angers, frustrations, fears, boredom and disappointments that mark our individual experience.

Southern Baptists are not alone in their frustrations and conflicts. We are reflecting the controversy of our age. But we cannot allow ourselves the luxury of fearing the stranger, or having an emotional hang-up with our own group, or self-defensive action or frustrated hostility. We must seek to work through our conflicts with Christian maturity.

That in itself is not easy. Overstreet observes that it has become extraordinarily difficult in the twentieth century for a human being to grow out of psychological childhood into maturity. The typical member of our culture is by now a divided self, unlikely to be whole or psychologically mature. The only inner harmony most people know is accomplished by compartmentalizing life, parcelling out to competing philosophies the various phases of their own experience. The typical member of our culture can express the highest idealism and practice the crassest realism without ever knowing that the two are in contradiction. As a result, those philosophies that ask a high level of maturity command a smaller following than do those that accept adult immaturity as good enough.

The implications for Christians should be plain. It is much easier to accept a simplistic, divided view of life than one that requires more understanding and insight. Specifically, it is much easier to insist that the church not get involved with social concerns at all, or to insist that we board up the doors to

HOME MISSIONS

Is the Southern Baptist Convention going to sell out to the "social gospel"?

our churches and march out into the streets, than it is to come to a mature understanding of our Christian responsibilities in social issues.

Nor can the Christian get by with a "who cares" attitude toward social concerns. One psychiatrist says that in order for the human race to survive on earth, "It is necessary that there should be enough people in enough places in the world who do not have to fight each other, and who are the kinds of people who will take effective measures whenever it is necessary to prevent other people's fighting."²

Jesus said the same thing a long time ago: "Blessed are the peacemakers." In today's complex world, you simply cannot be a peacemaker without getting involved with social issues.

Why are there such difficulties, even among Christian leaders, in assuming such a role? I suppose one reason is that many Christian leaders simply do not see any connection between the gospel and social issues. They believe that their responsibility is to change the inside of a man and leave the changing of the social issues up to him.

But if this is so, it is the only area of our lives where we believe that the Christian gospel has nothing to say. Once a man is saved, a preacher does not hesitate to teach him his responsibilities in stewardship, churchmanship, family relations, use of leisure time, philosophy of work and virtually every other phase of his existence. Does the Christian gospel have nothing to say about his attitude toward social issues?

Cannot personally think of another area of human experience where preachers are not quite forthright in continuing their Christian nurture of the new Christian. But in the area of social issues, the attitude of some seems to be, "Save 'em, and leave them alone."

Some may only be guilty of this kind

of shortsightedness, but for many, the problem is much deeper. Daniel D. Walker, in his book *The Human Problems of the Minister* says, "We know that the religion of Jesus, applied to modern society, is revolutionary. But with professional success at stake, most of us are afraid to be radical. . . . With most of us the urge to be amiable is overwhelming. And many have accepted it as the principal determinant of their ministry. They are in favor of that which makes for agreeable relations and opposed to that which disturbs. This is their gospel and their life. Never wanting to be caught on either side of a controversial issue, they avoid the great subjects altogether. The only time they ever deal with the real issue is after it has been settled."³ In other words, some of us do not preach on social issues because we know they are controversial.

Yet you may well ask, "Is such controversy necessary? Do we need to stir up such a hornets' nest? Wouldn't we do better to leave it alone? Can't we just lead men to Jesus and let him take care of the rest?"

But then I must ask you, "Why don't you do this about the rest of a man's life—as, for instance, in the area of money? There is nothing more controversial than the use of a man's possessions." No one who reads the book of James can doubt that the biblical writers themselves applied the principles of Christ to specific social problems.

Of course I don't think that any of us like to get involved in controversy. But can we afford silence? Hafold Bosley writes:

Silence may be golden, as the proverb has it, for most men most of the time, but not so for the preacher confronted by the unfolded issues of the life of his time. . . . The one thing he cannot do is keep silence in their presence. If he belongs to the great tradition of preaching, he will know that it is better to be wrong than to be silent in the face of the problems that are tormenting the thoughts and lives of his people. It is easy to explain mistakes, for all honest men will understand and sympathize; it is impossible to explain silence, for none will listen."⁴

I cannot understand how we expect to be the salt of the earth, the light of the world, or the leaven in the loaf, if we never place ourselves squarely in the midst of life's aching needs.

Yet before we can deal redemptively in controversy with the world, we must first speak to ourselves. "Before the

When is the Convention going to start dealing with the social issues of our time?

church can endure the tension that results from witnessing to the world, she must be able to absorb the tension that results from witnessing to herself."⁵ And that is plainly where we are today—in tension from witnessing to ourselves.

For some are speaking to us prophetically about applying the principles of Christian love to an unredeemed society—hungry, confused, lonely, needy in a thousand ways; and if we do not do it, we deny the love we profess. Others speak plainly to remind us that man does not live by bread alone, that personal redemption is the fundamental need of man and the exclusive calling of the Christian church; and if we do not do it, who will?

This conflict is not altogether pleasant—even if it avoids personalities and unspecified accusations. It will take maturity even to face the issues, and then a great deal of grace to resolve it. Probably we will never agree entirely, nor strike a balance that suits either school of prophecy.

That in itself may not be too significant. But it seems to me that the important matter is to endure this tension with patience, hear one another with understanding, and work through this issue with Christian love.

It now appears to be without question the question for our time. ■

Footnotes

¹ Overstreet, H. A. *The Mature Mind*. (New York: W. W. Norton and Company, 1954), page 140.

² Chisholm, G. B. "On the March for Mental Health," *Surrey Graphic*, Volume XXXVI, number 10, October, 1947, page 509.

³ Walker, Daniel D. *The Human Problems of the Minister*. (New York: Harper, 1960), page 104.

⁴ Bosley, Hafold. *Preaching on Controversial Issues*. (New York: Harper, 1953), page 20.

⁵ St. Clair, Robert James. *Neurotic and the Church*. (Westwood, N. J.: Revell, 1963), page 149.

February, 1969

7

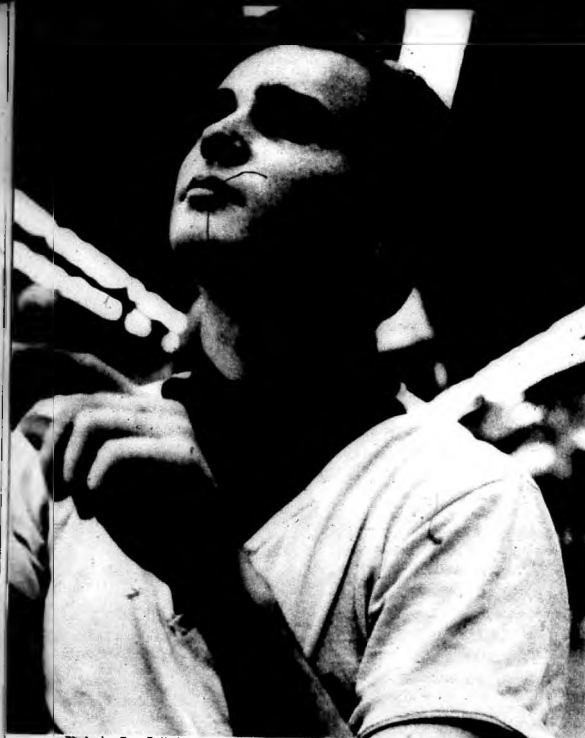


Photo by Don Rutledge

A shadow on the sidewalk, a pat on the back, a flashing signal light—sounds of silence which shout important messages daily to the estimated 250,000 deaf persons in this country.

And Carter Bearden, a deaf man who serves the Home Mission Board as a field consultant on the denomination's deaf ministry, compares this group to other minorities, who in this era are coming to be recognized as equal and productive individuals.

For one thing, Bearden revealed that, contrary to popular rumor, 95-98 percent of the married deaf population do have normal children. He and his deaf wife are examples, with three normal, active children. He added that most deaf are married to other deaf persons.

Another interesting fact that the Beardens illustrate is that most are not born deaf, but become deaf as a result of disease (usually during childhood) or accidents; or in this age, some of the new, powerful drugs cause deafness to a fetus. Both the Beardens are deaf as a result of childhood diseases.

The deaf are not dumb, and they are not necessarily silent. And just as "Negro" is more acceptable than "nigger," so is the term "the deaf" more descriptive than the archaic concept, "deaf and dumb."

There has been (and still is) a continuing controversy as to the better method of educating a deaf child—orally, through speech and lipreading; manually, through sign language; or simultaneously, or a combination of both methods.

The Alexander Graham Bell Association for the Deaf tells parents of

young deaf children that "a child advances academically in direct ratio to his understanding and use of spoken and written language."

This need of language, or communication, for the young deaf child is emphasized even more when it is recognized that "deafness hits a child before his language develops more and more frequently these days."

Many schools do not use sign language (and some do not allow students to attend churches that do not incorporate the deaf person into a "normal" study class or worship service, rather than providing interpreters). Most deaf persons seem to see the need for spoken communication (wherever possible) as well as sign language.

Most of the deaf population have some high school-level education, and many attend college. With the exception of Nevada, every state in the U.S. has a state school for its deaf, in addition to private institutions. Deaf children are required to attend public or private school, just as normal children are.

Gallaudet College for the deaf—the only one of its kind in the world—is located in Washington. The liberal arts college is named for Dr. Thomas Hopkins Gallaudet, a Frenchman who in the early 1800's brought the sign language to the states.

The National Technical Institute for the Deaf has been established in connection with Rochester (N.Y.) Institute of Technology (for those who do not choose to attend "regular" local trade schools). In addition, job training is available to the deaf through the

continued on page 10

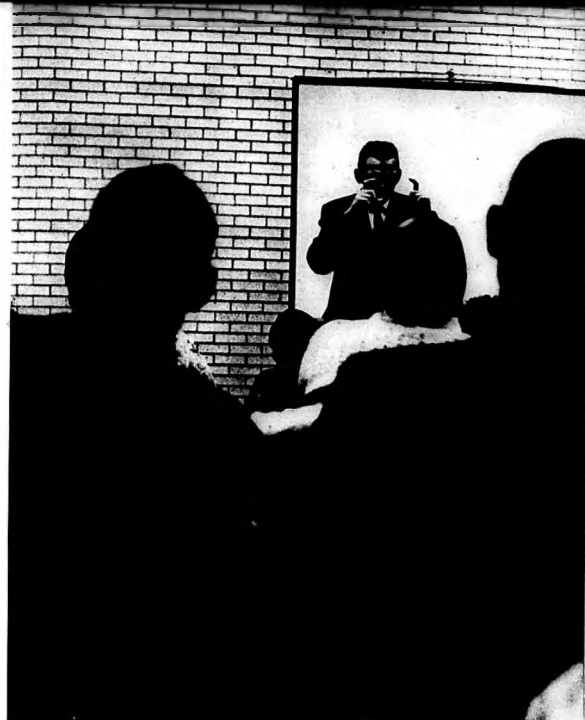


Photo by Randy Fell

Sickafus—
No one ever knows what is going
on in their minds.

The Sounds of Silence

by Sue M. Brooks



Photo by Marvin L. Pruitt service

St. John—
Assists in juvenile court inquiry.



Bearden—
The problem is communication.

federal Vocational Rehabilitation Administration.

Sometimes a deaf person (even with high school training) shows difficulty in a particular subject, such as reading, English or writing. This difficulty comes probably because he hasn't been afforded sufficient early preschool training (for this same reason, many deaf persons have a quite limited Bible knowledge), and because he cannot hear words to correct pronunciation, clarity and speed. Such difficulties, however, do not indicate mental retardation.

The deaf are employed on almost every level of the economic scale—from unskilled laborers to professional positions, such as dentists or even airplane pilots (using fly-by-visual regulation, which include landing at airports that do not use radio communication). However, they often are held back from promotions equal to their earning power, sometimes simply because they can't use the telephone (see photo story, page 12).

Recreation for the deaf is selected most frequently according to "where the action is," especially movies. They enjoy swimming, golf, bowling, baseball and parlor games. They catch TV dialogue by lipreading, since the camera generally zooms in on the speaker. Where the picture doesn't tell the whole story or the person can't read lips, he asks a family member or friend to interpret.

"You don't have to plan any big thing, all you have to do is get them together," said Ed Sickafus, a Baptist layman in Detroit who nonetheless has big plans for the 300-plus deaf in that area.

The Ford research physicist learned the sign language to interpret for a Sunday School class in Colorado where he was a physics professor at the University of Denver (before moving to the Detroit area about a year ago) because "It looked like a chance to do something worthwhile."

Then, he taught a class in a sign language at the university's speech and hearing clinic where the graduate staff designed materials and programs for the deaf, but didn't know their language.

And when he moved to Detroit (headquarters of the state's Baptist convention) he had 1,000 survey forms printed and conducted his own informal survey of the city. From the 300 deaf he discovered was born a group called Silent Citizens, aimed at expanding the cultural activity and opportunity for the deaf.

The monthly meetings usually are held at a youth center in Dearborn where Sickafus shows a captioned movie

for the deaf and serves coffee and donuts for a fellowship period afterwards.

About 35 respond regularly, mostly families from all over the metropolitan area. "They are so starved for communication with each other that it is hard to get them to go home," Sickafus said.

Sickafus had learned earlier at the university speech clinic about Caption Films for the Deaf, a service of the U.S. Department of Health, Education and Welfare which at no charge provides recent Hollywood films captioned for the deaf. HEW stipulates that there be no admission charge for a film showing, no discrimination as to race, color or creed of those attending, and that the films must be part of a continuing program of work with the deaf.

Sickafus made application, was approved, got a contract, was assigned a number and now orders film from one of the five distribution centers around the country.

The Silent Citizens also have taken trips to the Ford Museum and Greenfield Village on the Ford campus. "They are not completely mobile people, particularly at night when they can't see shadows to indicate danger," he has found much interest for other field trips—visiting museums, seeing an airport.

Sickafus said he is working on the social aspects with Silent Citizens. "I've seen men at work with no one to talk to. Some can lipread to see what everyone else is talking about, but no one ever knows what is going on in their minds."

"Some learn to talk but they are afraid. They cannot tell about the tone or the volume or how pleasing the sound is."

At first, Sickafus, his wife and a few interested friends footed the bills alone for this ministry. He said the cost was about 14 cents for each person per movie, including the refreshments, and stamps and stationery for mail-out information. Then there is a rental fee for the projector and the meeting place.

But now the Baptist Men's group of the Livonia (a Detroit suburb) Baptist church, where Sickafus is a member, pays the projection rental. The deaf also collect donations among themselves each time.

In Detroit a Tri-County Council, sponsored by the Michigan Deaf Association, offers a referral help to tell the deaf where they can get lectures on voting and taxes, certain classes—such as sewing, auto repair and driving—and other services.

Sickafus feels that "a great project for a church" would be to work up a directory of services that are available

to the deaf to provide to city agencies "who always are getting calls but don't know enough to make referrals."

The winner of a Ford community services award for this ministry, Sickafus teaches a sign language class at the Livonia church and interprets once a month at worship services of the First Baptist Church of Detroit (an American Baptist church). He also serves on the board of directors of the Home Mission Board. He has interpreted for a Billy Graham crusade and even an annual convention of the American Medical Association.

"Opportunities to minister to the deaf go way beyond just interpreting," Sickafus said. "They need help often with income taxes, or someone to go to court with them."

And that's just what Jerry St. John, Southern Baptist missionary to the deaf in Mississippi, does. "In church you can interpret freely," says St. John, "but in court it has to be strict. The judge must know exactly what I'm saying to the witness." Since sign language changes in the same manner as the spoken word, it is easy to be ambiguous.

Baptists and Lutherans are the only denominations working with the deaf in Mississippi. An interdenominational church in Jackson is the only one in the state, especially for deaf people. In addition, some "regular" churches have an interpreter who translates regular worship services.

The church for the deaf was begun in 1953 and is self supporting. Since the church has been without a regular pastor, attendance has declined to only about 30 each Sunday. St. John and a Lutheran minister, both coincidentally from Memphis, Tenn., take turns preaching.

The Woodland Hills Baptist Church in Jackson has a Sunday School class for the deaf. "Deaf parents leave their children in the Woodland Hills nursery and go to worship services at their own church," explained St. John.

"Our main problem is in finding volunteers to train as interpreters," St. John said. "Some people can interpret in three or four months depending on the time spent with the deaf and in practice, and on the person's ability to summarize. Of course, an interpreter really must be interested and have some talent."

He added that interpreting is not hard but most people let shyness hold them back. Most persons can learn enough in a week to begin at least chatting with the deaf.

At the same time, Bearden said recruiting full-time missionaries for the deaf is a "very serious problem," and

he cannot put a finger on the reason why. There are 18 career missionaries to the deaf, employed by the Home Mission Board in cooperation with various state conventions and other groups. (There are only six pastors who serve deaf churches full time.)

St. John coordinates Southern Baptist work with the deaf in Mississippi, preaches, interprets and teaches sign language classes. He also works closely with the state's vocational and rehabilitation counselor.

In an effort to enlarge and improve work with the deaf in Mississippi, St. John hopes to incorporate into his ministry a television program, comparable to one entitled "Light Unto My Path" engineered by the North Carolina Baptist Convention in its work.

The half-hour broadcasts are carried weekly by about 20 major television stations in North Carolina, Georgia, South Carolina, Virginia, Tennessee, Alabama, Texas and Michigan. TV time is provided as a public service by the stations, and the sponsoring group (a Baptist state convention, association, church or group of churches) pays about \$35 a week to cover cost of the tapes and production. The program utilizes both oral and sign language in its presentation of inspirational messages and music. The North Carolina Baptists have been producing and supplying the video tapes for about seven years.

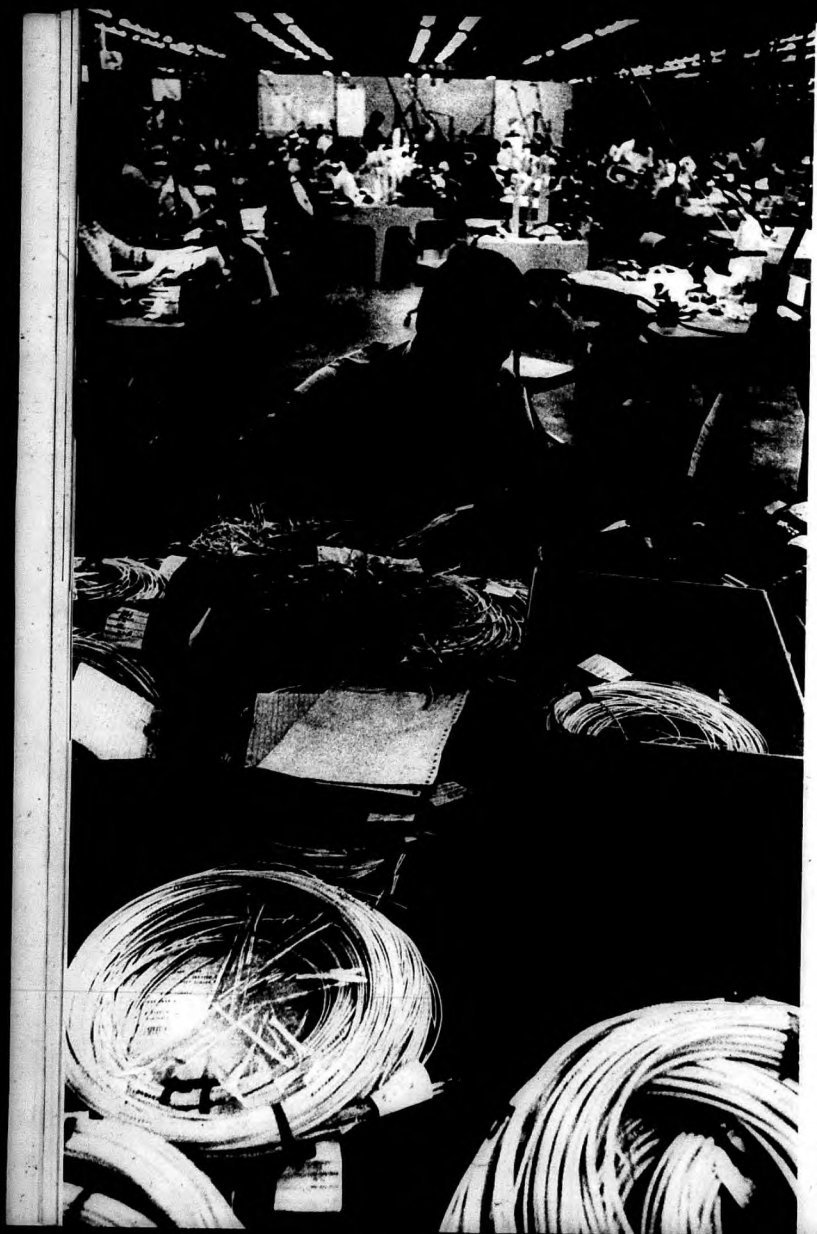
The St. Johns learned sign language while attending Golden Gate Baptist Theological Seminary in California.

"My wife worked with a deaf girl from Mississippi and had to learn some signs in order to keep from writing notes all the time. Then we decided to continue learning the language because we might use it some day in our work." They were appointed in 1963 by the Home Mission Board as the only missionaries to the deaf in Mississippi.

Although there are about 250,000 deaf persons in the United States, there is no accurate count of the number living in a particular state. "Since working with these people, I've found they are transient and the census just doesn't tell us how many there are," he explained.

"In any situation—education, employment or integration with others—the problem is communication," Bearden said.

But, he and St. John agree, "Deaf people are like anyone else. They have the same needs. We have to overcome this communication barrier in order to meet those needs."



Molehole to Mountains

by Sue M. Brooks
photos by Don Rutledge

Molehole University does not specialize really in removing mountains, but the training center of the Lockheed Georgia Company in Marietta, Ga. recently removed a rather mountainous barrier in the skilled business world by training and employing several deaf men.

Twenty-six-year-old Clint Ivey, who has been deaf since early childhood, opened the avenue when he applied for a position and was hired by the aeronautical industry. Now four years later:

"He turned out so well as a productive worker, he was promoted up to lead man," according to a Lockheed official.

Ivey knew several friends who would be interested in employment. And after consultation with the Department of Vocational Rehabilitation of the Georgia Department of Education, Lockheed officials instituted a six-week training course for 16 deaf men.

The men entered the first week without pay as an indication of their interest and determination. In the remaining time, they each were given a weekly subsistence pay.

In Molehole (dubbed for its location in a basement section of one of the gigantic plants which together are comparable to a small city), where training for employees on all levels is conducted by university professors, scientists and other specialists, the new students spent two weeks studying theory and four weeks at a workbench.

continued

COWORKERS J.D. Baughns of Atlanta (picture at far left), and Clint Ivey of Canton (left below) working with Forrest Wyley of East Point.





HEARING PERSONS have accepted the deaf employees, such as D. E. Garland (right), who makes a note to neophyte Frank Osborne, (left).

They learned to take a group of wires and, according to computerized instructions, to insert each into a connector. After travelling further on the assembly line, these wire bundles appear in electronic boxes and controls of such overbearing airships as the C-5 Galaxy that can transport 250,000 pounds of cargo. Fifteen of the men (one decided on his own not to accept a job before starting the training) now pull down about \$3.25 an hour at least 40 hours a week—a vast improvement for some who never have held a job.

Although there is little likelihood for much further advancement, particularly on an administrative level, there is reasonable job security and comfort, com-

plete with fringe benefits. And job security is pretty important to many of them. For example, 20-year-old Forrest Wyley had been working the past seven years as a cook in order to help support his elderly parents.

The men are assigned together in one section of a department. Ivey serves as their main liaison with those who hear. Each communicates by using the sign language, reading lips and/or writing notes. A few of those who hear—including Department Manager Jim Beswick—are feeling motivated to learn the sign language.

They are deaf; but according to the way they rallied to the usual battery of

IQ and other such tests, the training class and on-the-job performance, they are not dumb. (J.D. Baughns, 19-year-old Athens, Ga. native and the only Negro in the group, was doubly handicapped by his limited reading ability, probably largely creditable to social deprivation rather than his being deaf.)

"I was kind of skiddish," Beswick professed. "I didn't know if it was wise, but they all are very much above average—it's as if they were handpicked. They fit in real well. Our people have accepted them."

Probably because this group of working men appears much like any other. They are quite young, two-thirds are 18-20. (This also probably accounts

HOME MISSIONS



JESSE HOLBROOK, left, enjoys fellowship with other deaf persons, such as Clint Ivey.

much for the fact that only four in the group are married.) Seven of the single guys are enjoying their "very good hours" by sharing a nearby luxury apartment.

Ivey has been married two and a half years to a young woman who both speaks and hears. They have a baby girl. Ivey seemed to be an exception among the men in that he is an active church member. He attends First Baptist Church of Canton, Ga. where there is a Sunday School class for deaf persons and a sign language interpreter during worship services.

Many of the men professed to be Baptist, but only a few could even remember the name of the church they

had last attended or of which they were members. (Baughns said he attends Wheat Street Church in Atlanta.) Conventional Southern Baptist ministries to the deaf—Sunday School classes for the deaf, interpreters in worship services—seem to hold these people within their minority, providing little contact with hearing members and very often overlooking avenues for meaningful ministry.

Besides their obvious handicap, many of these men needed employment, housing or the name of a reliable, available physician, not to mention companionship, when they came to live in a strange metropolis.

Realizing the potential of persons with handicaps is not new for the Lock-

heed industry. Earlier, bags of small parts—bolts, nuts, screws and cells which can be valuable in quantity—that had been picked up off the floor were taken to blind persons who could sort them swiftly and efficiently by feel. Even today one woman who functionally is blind sorts wires by "reading" identifying numbers with her fingers.

In this mechanized, material era it is pretty unusual to hear an Industrial official say, "We work strictly with people." This is a little exaggerated. Lockheed has its computers; but in comparison to the 26,000 people employed, the machines are few in number and not so grateful or loyal with the confidence entrusted them. ■

The nervous youth glanced in every direction, then he quickly rolled four pairs of trousers into a neat bundle, stuck them beneath his coat, and left the store by a side entrance. As he walked briskly to the street, a large neatly-dressed man approached him and demanded the merchandise. The youth froze. Then in almost one action he shoved the pants at the adult and pulled his large knife, snapping the blade into place. The adult froze, and the youth fled.

Thurmond Coleman had just made his first contact with a shoplifter as a beginning security officer for the downtown J. C. Penney company in Louisville. That was seven years ago, and today he can laugh about the fact that all he did was recover the merchandise. However, he still is apprehensive with every arrest: "Once you lay your hands on a man, you don't know if he is going to turn around with a razor, knife or pistol, or if he is going to lay a fist on you. Your nerves are always up tight."

Today Coleman, all 212 pounds of him, is the chief security officer for the downtown store, with a force of three to five assistants (depending on the season). He is a unique person, not only as the first Negro in Louisville hired as a security officer, but also as pastor of the 250-member First Baptist Church of Jeffersonton, Ky., a Louisville suburb.

A native of Logan, W. Va., Coleman attended Indiana University in Bloomington and Southern Baptist Theological Seminary in Louisville.

As security officer and as a pastor,

Coleman finds himself working on both ends of morality: prevention and enforcement. He also finds his security work an extension of his ministry, and he gets ample opportunity to exercise it.

During the past five years, the FBI reports, shoplifting arrests have increased by 79 percent, with more than 200,000 people arrested annually. As many as 800,000 are caught but not arrested. Coleman says he releases 35 percent of those he catches, after talking with parents or other responsible adults.

His seven years in the work have shattered some of his preconceptions about those who do the stealing. He has caught all ages (from seven to 83), all areas of society (doctors, lawyers, bankers, preachers, church workers), all races, and employees as well as customers. In fact, he says studies report that 50 percent of the people are just basically dishonest, another 25 percent will steal if given a safe opportunity, and only the remaining 25 percent are basically honest.

Coleman knocks the attitude that all Negroes steal. "Actually, the Negro is suspect when he enters a store, and his color makes him conspicuous. It's the white person who is given the most opportunities to steal; however, the poor white is also always suspect. Because it's easy, there is a great degree of shoplifting among the middle and the upper classes."

Breaking the color barrier in his position did not come without opposition, with some influential white people threatening to quit trading if he remained in the position.

The manager placed full authority in

his hands for security, even subjecting his own packages to search. The manager told all who asked, that Thurmond Coleman was in charge of security. "It gave me a feeling I never had before," Coleman said. "A man had given me respect, regardless of color." He has needed the backing, for most of the store's customers are white.

Coleman seeks to handle each case separately, finding out why the individual steals, and how far advanced the thief is on his criminal life.

In the interviews following apprehension, he finds most youthful offenders are from broken homes. In fact, even with the others he finds the home life at fault. With the poor who steal, he finds they are attempting to "keep up with the Joneses," unable to resist the pressure to have what everyone else has. Others steal because some clubs make this part of their initiation. A few are emotionally ill.

He especially finds himself in a ticklish position in using force to arrest a white woman. He remembers attempting to arrest one woman who had filled a shopping bag with stolen items. When he apprehended her, she yelled, "Turn me loose! Get your hands off me! Give me my bags!" She began to wrestle with him, and to bystanders he was made to appear the culprit. When a male customer started to hit him, he released the woman. He called to one of his assistants, who arrested the woman on her dash out the door, while he explained to the customer what was going on.

Parents rate as his number one problem. "Parents are busy giving their chil-

The pastor as law officer:

To Catch a Thief

(Or, how to put the arm
on shoplifters
and still care for them)

by Walker L. Knight

MUSIC TO LIVE BY
YOUR CHOICE OF

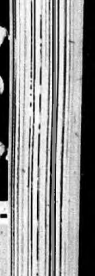
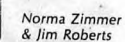
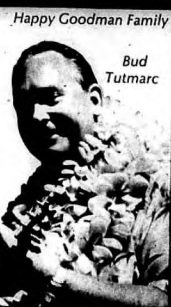
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...an things, not love. I've picked them where they had rather go to jail than to go home."

Coleman says most parents cannot accept any of the blame, and their first reaction is: "You've ruined our name. You have disgraced us. What are we going to do?"

Other parents will not believe that the child has stolen, and many will blame someone else's child, especially two or three are caught together. There is also the case where the child is actually trying to get his parents to recognize him.

"If I don't think the family can help the child, then I send them to the juvenile court, hoping that maybe going to jail between two blue uniforms will awaken them to what's happening to them."

Coleman has a new appreciation for overloaded courts. "There is hardly a day that the police court judge doesn't have 100 cases, and I have seen one judge have 200." Few individuals are given maximum sentences. Like most law officers, he wants stricter enforcement of the laws by the courts, even though he releases a third of all those he apprehends.

He sees, however, that arrest and conviction without a heavy fine or lengthy confinement is a form of punishment, since it gives a person a criminal record that haunts him for life.

The work has some surprising satisfactions: young adults frequently come by to express appreciation for the fact he did not lock them up. One college junior recently thanked him. Two young

girls wrote him a note of appreciation. Some parents bring their children in to report on grades and how they are progressing.

He has an appreciation also for parents who act responsibly, like the couple who instead of staying quiet made their child return merchandise and admit his guilt. One mother found a box of stolen items, and she made her daughter return each item to a number of different stores.

He also has had hardened shoplifters express their thanks for his courtesy and the fact that he did not create any more scene than was necessary even though he called the police.

Most parents, like the deacon who came crying to Coleman, want to know what they can do. Coleman suggests that they first make sure they are living an honest life before their children, and expressing love toward them. Next, they should instill within their children a fear of gaining a criminal record. They also should strengthen them in withstanding peer-group pressure to conform to wrong standards of behavior. Finally, they should provide supervision of their shopping, and question them whenever they have little money but come home with expensive items. They also should question the practice of swapping clothes with friends, often a ruse used to fool parents.

Coleman also has another apprehension: inventory time, when the store discovers how much "leakage" there has been, and often these losses run into the thousands of dollars. He refers to this period as "judgment" day as to how effective his work has been.



COLEMAN
"Your nerves are always up tight."

Photo by Don Rutledge

February, 1969

Chaplains Prayer Calendar

MAR. 1: Joseph E. Galle, La., Army; Douglas E. Pond, Tex., Army; George T. Sturch, Tex., Air Force. MAR. 3: Roy E. Grant, Ala., hospital. MAR. 4: Raymond Y. Chauncey, Ga., institution; Robert C. Jones, Tex., Army; Paul A. Montgomery, Ky., Air Force. MAR. 5: Calvin V. Swearingin, Tex., Army. MAR. 6: Billy D. Hensley, Ark., Air Force; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., hospital.

MAR. 7: Alvin W. Hedin, Okla., hospital; Allen G. Landers, Mo., Air Force; Charles C. Noble Jr., Mo., Navy; Franklin L. Sparkman, Ala., Army; Lawrence S. Uyebara, Hawaii, Army. MAR. 8: Wrex K. Hault Jr., Mo., Navy; G. Howard Linton, Tex., hospital; Jack L. Thomas, N.C., Army. MAR. 9: Sam Richard Gordon, La., hospital; Robert F. Shaddox, Ark., Army. MAR. 10: Teddy R. Pope Jr., Tenn., Army. MAR. 11: Grover E. Stillwagon, Mo., Air Force.

MAR. 12: George L. Esch, Mich., Air Force; James W. Millsaps, Tenn., Air Force; H. Bernard Nail, Miss., hospital. MAR. 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; Willie D. Powell, Tex., Navy. MAR. 14: John W. F. Skinner, Ala., hospital. MAR. 15: Jimmy G. Cobb, Tex., institution; Edward A. Flippen Jr., Va., Army; Zeak C. Mitchell Jr., Ala., Navy. MAR. 16: John H. Boyle, Ky., hospital; Henry A. Tidwell, Ala., Navy.

MAR. 17: Ernest Kircus, La., Air Force; William C. League, S.C., Navy; Carl P. McNally, Me., Army; Wallace H. Welch, Ala., institution. MAR. 18: Jack C. Huguen, Fla., Army; Frederick H. Ogilvie, Tex., Army. MAR. 19: James F. Bray, Ga., Army; Robert D. Christian, Ala., Air Force; Leonard B. Hinz, Tex., hospital. MAR. 20: Thomas A. George, Ga., Army; Leo S. Stanis Jr., S.C., Navy; Bobby D. Moore, Ala., Army. MAR. 21: Eugene A. Blitch Jr., La., Air Force; William L. Clark, Miss., Air Force; Louis M. Jackson, S.C., Army; Walter C. Jackson III, Ky., hospital. MAR. 22: Leonard E. Markham, Ala., Navy. MAR. 24: James E. Jordan, Tex., Air Force; Elmer Palmer, Ky., Army; Weldon F. Wright, Tex., Army.

MAR. 25: James Dent, Ky., institution. MAR. 26: Fred A. DeLashaw, Tex., Air Force. MAR. 27: Charles Patisaul, Ga., institutional. MAR. 28: Lester E. Burnette, Miss., Army. E. C. Houston, Ala., hospital. MAR. 29: Vancil V. Gibson, Mo., Air Force; Harold D. Thompson, Tex., Army; Frank M. Ornburn, Miss., Army. MAR. 31: George T. Boyd, Miss., Navy; Joseph K. Dodd, Ala., Army; Clinton E. Phelps, Mich., hospital; John O. Solano, N.M., Air Force.

ENCOUNTER

by Kenneth Day

Starting at the Finish Line

To the healthy and service-oriented person preacher or layman, retirement is the beginning of a whole new life. No drab end-of-it-all-at-65 shadows. No self-pity. No arguments with the mandatory retirement age. To the contrary there is every reason why the homestretch should find the retiree-to-be sprinting—not to cross some finish line, but rather to reach a new starting line. A number of "retired" Southern Baptists recently have reported accomplishments and personal satisfaction in service unmatched during their first 65 years. The following are but a few of the many stories worthy to be told.

* * *

At the end of 1965 Lewis W. Martin retired from the staff of the Home Mission Board. He had served as secretary of the Department of Missionary Education for 23 years following an eight year ministry as missionary to the mountain peoples of eastern Kentucky.

In the fall of 1967 opportunity came for the Martins to move to Hawaii where they would do the work of missionaries, serving the Pukalani Baptist Church on the island of Maui.

The call to the little church in the middle of the Pacific Ocean fanned the fires which 40 years earlier were kindled in the Martins. Their earliest commitments had been to "foreign missions" but reassessment and redirection had been necessary because of lack of funds for the appointment of more foreign missionaries. Now, after one full, rich and complete career those early impulses of soul to share the good news of the gospel with "aliens and strangers beyond . . ." were finding opportunity for fulfillment.

So, they leased their home in Atlanta, packed a missionary's trunk and moved to Hawaii. They served as pastor and

wife to the 26 members of the struggling Pukalani Baptist Church—visiting, counseling, preaching. During the Sunday School hour Martin taught the young people; Mrs. Martin taught intermediates. Sunday School attendance ranged between 40 and 50.

Other activities are listed in this excerpt from a newsletter from the Martins. "Our nursery school has its peak enrollment of 32. Transporting children, looking after property, finances, organizations, teaching, preaching, attending association meetings, showing the island to visitors, has kept us busy." Other lines from his letters present the mission challenge of this "retirement ministry."

He writes, "We do so much need your prayers. To minister to these of non-Christian background (strongly Buddhist) is sufficiently difficult. . . . Only seven adults and three children have ever come at night. Only Baptist churches have night services here. There must be 1,000 people in the immediate Pukalani community and 2,000 more within ten miles on the mountainside. We have had up to 55 in Sunday School and as low as five in prayer meeting."

When time came for the Martins to return to Atlanta in late November, 1968, he assessed the year of ministry in Hawaii. Because he longs to see every man come to Christ, he naturally voiced a sorrow that more had not turned from their Buddhist and other nonevangelical backgrounds to embrace Christianity. But he also registered a satisfaction and sense of fulfillment in the last letter with a Pukalani postmark:

"These have been full and rewarding months. . . . three at Pukalani have made professions, two have been baptized, four have joined by letter and two by statement. . . . 14 others have expressed faith in our Saviour elsewhere. . . . the Sunday School staff is stronger, Sunday School attendance is a little above a

year ago . . . finances are better . . . some improvements and repairs have been made on the property . . . one young lady from this church went to Japan in August as a journeyman of our Foreign Mission Board. A fine man who was our right arm is now a student at Golden Gate Seminary. Both are Japanese and graduates of the University of Hawaii."

And they call it "retirement."

* * *

In 1920 Walter E. Craighead and his wife were appointed missionaries to Romania where they served along the Russian border until World War II pushed them out in 1940. For the next eight years, writing, local church ministries and deputation work for the Foreign Mission Board occupied them. Then in 1948 they were reassigned to southeast Paraguay, where for the next 21 years they ministered to both Russian-speaking and Spanish-speaking communities. In Encarnacion, Paraguay, both Russian and Spanish churches were established and extensive ministries developed over the years. An extension of the Spanish work led them across the border into Posadas, Argentina where other work was begun.

Then, in 1959 the Craigheads retired after the difficult years of missionary pioneering in two vastly different parts of the world. But the record of the past 10 years would read more like an accelerated mission than a traditional retirement.

Few couples have addressed more churches and church members on behalf of world missions during the past 10 years than have the Craigheads. Their address changed almost from week to week as they traveled all over this nation serving in World Missions Conferences (formerly called Schools of Missions). There is no way of know-

ing how many persons have responded to God's call to mission service as a result of the ministry of their "retirement years." When they were not engaged in mission conferences, they worked in and through the First Mexican Baptist Church of Dallas, Tex.

More recently the Craigheads have entered yet another phase of their retirement careers. Moved by the crisis statement adopted by the Southern Baptist Convention meeting in Houston, Tex. in June of 1968, they concluded: "We want to invest our lives where they can make a contribution to one of the crisis areas of our nation." While visiting their son Albert (foreign missionary—president of the Baptist seminary in Riboli, Italy—presently on furlough) living in Atlanta, they were challenged by need in one of the transitional communities in the Atlanta area. Consequently they changed addresses again, moved into an apartment provided by the church serving the community and began their "new" work. They visit extensively in the community, walking from house to house, working among the Negro, Spanish and white families.

Both teach Spanish Sunday School classes in the church. Craighead preaches to 40 or more Spanish-speaking persons during the worship hour. Mrs. Craighead serves both as pianist and chorister. And the lives they are touching may well be the leavening influences of this crisis area." No one would minimize the worth of their years on foreign fields, but by the same token who would suggest that these 10 retirement years have been less productive? Chances are, they have been the channels through which many times their number have been encouraged to pray and give and to the mission fields of the world.

* * *

When Durwood Cason, director of work with National Baptists for the

Georgia Baptist Convention, came to retirement at the end of 1966 he transferred immediately to his "retirement ministry." His years in pastoral and denominational service (covering the period from 1920 to 1966 with the last 11 being devoted to ministry among both Negro and white churches) rendered him a prize leader for the young Lakeview Estates Mission of Conyers, Ga. He had served this new work for one year when the Oakhurst Baptist Church of Decatur, ministering in an interracial community, called on Dr. Cason to give staff assistance to many of the new ministries of the church.

Since Jan. 1, 1968, he has served as associate pastor of this church, applying the wealth of his years of training and experience to a church and community of great challenge. His sphere of influence may have been broader prior to his retirement, but never has he been nearer the white heat of mission opportunity than during his year at Oakhurst.

* * *

A layman in Colorado (Methodist, and postal employee until he reached retirement age in 1965) became concerned for the numerous small settlements of people without churches in southern Wyoming. Many of the communities of 50 to 100 persons in that sparsely settled section of the West have no established churches in them.

So, the newly retired layman purchased a small travel trailer, fully self-contained, and pulled it into the area of his concern. He set up living quarters in one of the small communities for one week. The first day he visited residents of the community inviting them to a prayer service which he would be conducting that evening. The next day he drove 15 to 20 miles

to another small settlement where he followed the pattern of the previous day. The following day he drove to another village in yet another direction. After a week, he moved his trailer and living quarters to another section of southern Wyoming and began another week of outreach from this new base. At the end of four weeks, he had served as itinerate lay pastor to 28 small communities and he started his cycle all over again. In one of these villages where 78 persons live, 72 showed up for a Sunday morning service. Percentage-wise, that's hard to beat.

Not only is this man finding a great satisfaction in retirement but he is providing a pastoral ministry to many people who are simply forgotten in a day dominated by the urban masses. Maybe he has rediscovered an old method—known to our grandparents as the "circuit riding"—which has as much place in our current catalog of mission methods as it knew a hundred years ago.

How many Southern Baptists are there, retired or approaching, preachers and laymen, who could yet discover the most meaningful part of their lives through such a productive retirement as this? The Annuity Board of the Southern Baptist Convention has liberalized its policies in recent years to encourage retirement ministries among pastors. The Home Mission Board's Department of Special Mission Ministries serves to locate areas of need and to inform interested persons of these opportunities for service. Today there are many who are enjoying a fuller retirement because they contacted this department for information and responded to an open door of continuing service. They are indeed building a "second career" which is every bit as exciting and rewarding as the first.

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THY YOUTH
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HMB Fills Posts



McKay Carter Updike

Richard Warren McKay, a former chaplain supervisor at a Winston-Salem, N.C. Baptist hospital, joined the staff of the Southern Baptist Home Mission Board's Division of Chaplaincy.

As the new assistant director in charge of institutional chaplaincy, McKay replaces T.E. Carter who recently was appointed secretary of the Department of Christian Social Ministries.

Another recent addition to the staff of 81 is William T. Updike, a former California pastor now a field representative in the church loans division. He makes appraisals and counsels with new Southern Baptist churches and missions on the West Coast who apply to borrow money from church loan or site loan funds.

McKay, a native of Drewry's Bluff, Va., will be a liaison between the denomination and Baptist chaplains in correctional and other institutions and also will help secure chaplains for city, county, state and federal institutions.

One primary task of the job is to interest institutional executives in establishment of a volunteer or paid chaplaincy position, said Geo. W. Cummins, director of the division.

In his new post, Carter is creating and giving direction to a variety of ministries to the economically disadvantaged, troubled youth, nonreaders, alcoholics and drug addicts, prisoners and ex-prisoners.

McKay was a chaplain supervisor at the School of Pastoral Care, Bowman-Gray Baptist Hospital in Winston-Salem, N.C.

His background includes graduation from the University of Richmond and

Southeastern Baptist Theological Seminary at Wake Forest. He also holds a master of theology degree from Southeastern Seminary, and has clinical training and pastoral care experience from the Dorothea Dix Hospital in Raleigh, N.C. as well as from Bowman-Gray.

McKay also has been pastor of churches in Virginia and North Carolina and served as chaplain at the Southwestern State Hospital in Marion, Va. His call to the ministry came during his regular tour of Army duty, where he was a chaplain's assistant.

Carter's training includes a bachelor's degree from Furman University in Greenville, S.C., a master's degree in psychology from Florida State University in Tallahassee, and a master of religious education and doctor of religious education from Southwestern Baptist Theological Seminary in Fort Worth.

He has been a pastor in Georgia and Florida, a U.S. Army chaplain, chaplain at a Fort Worth maternity home and adoption agency for unmarried mothers and a staff counselor at the Buckner Baptist Family Service Center in Dallas.

Chaplaincy assignments with the U.S. Army included a stint at Fort Leavenworth, where Carter worked with death row prisoners and others under maximum security conditions.

Updike has pastored churches in Ridgecrest and Merced, Calif., and Merit, Tex. He also has served as association Sunday School secretary and church architectural consultant for the California Baptist Convention.

He is a graduate of Baylor University in Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth.

HOME MISSIONS

Demythologizing the Negro

by Ann Parker Garrison
Martinsville, Va.

I'm a W.A.S.P., a White-Anglo-Saxon-Protestant. I just stumbled across this disconcerting label recently, and I'm not taking it lying down! The very word wasp is distasteful, designating an insect that, when bothered or frightened, will quickly sting and flee, totally unconcerned over the lingering pain that it has inflicted. Our way of life has been threatened, so we are certainly hotheaded, and decidedly frightened. And yes, we have stung and stung again, unthinkingly and, perhaps, uncaring about the pain and injury that we have inflicted. In my community, Negroes are the recipients of these abuses. Both the W.A.S.P.s and the Negroes, according to Kenneth Clark in *Dark Ghettos*, "are caught in a human predicament. Each needs the other, the white to be free of guilt, the Negro to be free of his fear; guilt and fear are both self-destructive." The psychological distance, the hostility, the wariness and the ignorance that keep the Negro and the white apart seems too great to span.

But, nothing is unsolvable. Since I can't escape the stigma W.A.S.P., I can at least try to remove the hurt of sting by trying to determine the validity of one of the myths that I hear—phrases repeated more often, and with more conviction than the pledge of allegiance, scout laws, and "don't be a litterbug." We've all heard them. Many of us have said them, never questioning their truth:

1) *The Negro race is biologically inferior to the white race, therefore we*

must keep our blood pure; hawks and eagles don't mate, so neither should whites and blacks.

2) *The Negro race was condemned by God to be servants or slaves to other people of the world.*

3) *Negroes are inferior because they are descendants of slaves.*

4) *Negroes are a primitive people with low morals and undesirable characteristics.*

5) *Negroes are lazy, shiftless and occupationally unstable.*

6) *Negroes were happy, knowing their place, until stirred up by Northern troublemakers and Communists.*

Let's examine the first premise, that of racial inferiority. The world has condemned Hitler for his belief in racial superiority, yet many white Americans subscribe to the theory that the Negro race is mentally inferior. We have not examined, critically, these rationalized, stereotyped beliefs that we glibly state as fact. John Griffin, a white man who passed himself off as a Negro to learn first-hand how a colored man thinks, lives and is treated, wrote a book entitled *Black Like Me*. In it, he says: "These accepted cliches are all smoke screens to justify prejudice and unethical behavior."

Perhaps history can help us to gain insight into the mental capabilities of the two races by comparing their resulting civilizations. "When man arrived on the scene less than a million years ago, he found a varied world of immense extremes, of lush rain forests

and arid deserts, of rugged mountains and flat plains, of steaming tropical heat and icy arctic cold—a primeval world—beckoning and forbidding.

"From the time of man's appearance, the extremes of the earth sculptured him into biologically divergent races. For great periods of time he lived in isolation—some under a burning sun until their skins had grown dark and their hair kinky; others in wind and snow until their complexion turned fair and their bodies thick and slow to lose heat. The physical environment imposed its demands on man, forcing his body to adapt or perish. It molded his mind, too, but in a different way; for while differing physical environments brought forth differing body forms, all environments demanded in man the ability to react quickly and surely. And the struggle between man and his world sharpened his wits and honed his mind without regard to climate or soil." So begins George Carter, professor of Geography at Johns Hopkins University, in his article "The Earth," which appeared in the *Johns Hopkins Magazine*.

Anthropologists and geneticists agree that all men living today are of one species, *homo sapiens*, and are derived from a common stock. Such differences as now exist between men, including eye, hair and skin coloring, are due, as Professor Carter wrote, to the differing geographic conditions under which these men lived after having migrated

continued

February, 1969

21

from the common place of origin. This place is believed to be the region that includes northern Persia, ancient Mesopotamia (including Sumeria and Babylonia), Arabia, Egypt and North Africa. These people, our earliest ancestors, were dark-skinned, dark-haired people.

The beginnings of village life, and thus the world's earliest known civilization, probably began in the marshy valley of the Tigris and Euphrates rivers of Sumer in southern Mesopotamia between 10,000 and 7,000 B.C. *The Golden Book of Lost Worlds* states: "Between 4,000 and 3,000 B.C. this culture produced more inventions and discoveries than any other time in human history before the sixteenth century A.D. During these years the basic mechanical principles upon which all the devices of civilization would depend were first mastered. Weaving, metallurgy, the plow and the wheel were invented. The technique of molding bricks was discovered, draft animals were harnessed for new sources of motive power, sails were devised to capture the force of the winds, and seals were caged and used to distinguish and protect private property." It goes on to say that by 3,000 B.C., they "had raised great cities with huge temples, devised a system of irrigation, invented a form of writing and created a literature, and learned to use copper and cast bronze for tools and weapons."

Babylon, in northern Mesopotamia, reached its zenith under King Hammurabi, one of the world's greatest—and earliest—lawgivers, who reigned from 1792-1750 B.C. His famous law code, one of the most important documents in human history, provided legal procedures covering almost every kind of human activity. Also in general use at this time were dictionaries, scientific documents; texts on astronomy, algebra, geometry, anatomy and surgery; and 500 drugs, some of which are used today.

Almost simultaneously, another civilization appeared on the banks of the Nile. Egypt, also, had learned to keep significant records and had invented the calendar. The great epoch of pyramid building occurred between 2660 and 2500 B.C., followed by the flourishing of literature and arts until 1730 B.C.

At the time of the pyramid building in Egypt, a nation of people came down from the foothills of the Himalayas into what is today called Pakistan. In addition to a writing system, they

had spacious two-story houses with a bathroom and toilet on each floor, and controlled urban planning.

Now let's take a look at the civilization from which our more immediate ancestors sprang. The Iberians, one of Britain's most ancient peoples, who probably migrated from Africa during the Stone Age, had been absorbed by the Celts. These were wild, barbaric

"All men are of one species and are derived from a common stock. Our earliest ancestors were dark-skinned, dark-haired people."

savages without any culture or education. Living in caves or crude wooden shelters, they dyed their bodies blue, wore skin clothing, made pottery and practiced crude superstitious rites which included human sacrifice and cannibalism. They apparently cultivated no crops.

After Greece and Rome became the world's great civilizations, Scotland, Ireland, and England were again invaded and conquered by the Anglos,

Saxons, Jutes, Vikings, Normans and Romans. Even by the fourth century A.D., the famous historian, St. Jerome said, "When I was a boy in Gaul I beheld Scots living in Britain eating human flesh, and although there were plenty of cattle and sheep at their disposal, they would prefer a ham of the herdsman." Christianity was spreading in Britain by 597 A.D.; but in the twelfth century, 2500 years after the Africans built the fabulous tomb of Tutankhamen in Egypt, the Scottish people still were practicing cannibalism.

Now considering the fact that all races are branches of the first group of dark-skinned people of the Mesopotamian region; that our "Anglo-Saxon" ancestors have such a mixture of so-called bloodlines; and that they have so recently reached a civilized state; we whites can hardly justify our claim to biological superiority. Indeed, the facts tend to indicate that the Negro race is mentally superior.

There are those who speak with fervor about keeping our blood pure. They don't realize that they are speaking in a metaphor, not in a scientific reality. Blood and race have no connection. There are only four types of human blood, and they are found in every branch of the human family. Strangely enough, our "pure white blood" represents the greatest amount of crossbreeding of any race, making us the mongrels of the human species. Over 30 races have participated in the making of America.

The American Negro's blood probably would be as pure as can be found anywhere, if it weren't for "the white man's contribution to the southern way of life," as John Griffin puts it. "His vast concern for 'racial purity' obviously does not extend to all races." One anthropologist estimates that the average American Negro is as far from the pure Negroid type as he is from the average caucasoid type. He is, in other words, as much a white man as he is a black man.

Besides this, expert opinion tells us that "not more than one percent of the genes involved in producing a person's inheritance are linked racially. Color is so linked, but there is no evidence that the genes determining skin color are tied to genes determining mental capacity or moral qualities."

As for the one about "eagles and hawks don't mate," or other similar comparisons, the two species named

are never the same. All human beings belong to the same species. No one could claim that brown dogs and white dogs don't mate.

Then there's the myth where they pass the buck to God. Shakespeare said something about "every fool in error can find a passage of Scripture to back him up." The baseless curse of Canaan has been passed down since the time of its writing. Here is an early expression of race prejudice. The people of Israel always hated the Canaanites; and the story of Noah asking God to put a curse on his son Ham is an explanation devised to justify it. The story seems to have begun among the newly-settled nomadic Israelites, who recoiled from the vile practices and perversions of the Canaanites. It also explained, to them, their success in subduing the inhabitants. "No modern biblical scholar would subscribe to any such theory," says Robert Guste, parish priest of New Orleans.

Many people who discount the story of the curse do, however, claim that the Negro is inferior because he is a descendant of slaves. However, no member of the human race can say that none of his ancestors were ever slaves. Some of your ancestors were undoubtedly slaves sometime, somewhere. Cicero, the famous orator, advised a friend, "My dear fellow, you are very foolish to buy any slaves from the British Isles; they are a lazy, good-for-nothing lot of inferior breed."

Some of our ancestors probably came to this country from the British Isles as slaves of other Englishmen. It has been eight generations since that time, and that represents 256 direct ancestors. If we went back to only the fourteenth century, that would be 20 generations and your ancestors would number more than a million.

Ancient Greece had only 5 million free citizens, while there were 12 million slaves, many of them white. At the time in America, there were more white slaves than black ones. It's true some of these whites were in bondage and could buy their freedom. This was true of some of the Africans, too. As late as 1661, there were 2,000 Negro slaves in the Virginia colony while there were 8,000 indentured white servants who were treated little better than the black ones.

When slavery began in our country, imported Negroes, the captured

and the indentured whites were all treated alike. There was no thought of biological inferiority. But as the whites and Indians worked off their bond, and the Negro was pushed into chattel slavery, this Christian country felt a need for some kind of justification. So they came up with the dogmas we all know.

As for the statement of low morals and undesirable characteristics, these apply just as much to whites as to Negroes. However, Negroes have more justification for these attributes than do the whites. Arnold Rose, author of *The Negro in America*, writes, "The Negro is seemingly inferior. Body often deformed, bad health, higher death rate, intelligence performance, manners, and morals are lower. Malnutrition, bad housing, and lack of schooling . . . subtle influences of the denial of outlets for ambition, social disparagement, cultural isolation, and the early conditioning of the Negro child's mind by the caste situation can deform the body and soul." John Griffin, in *Black Like Me*, wrote, "The white racist has masterfully defrauded the Negro of this sense (of personal value). It is the least obvious but most heinous of all race crimes, for it kills the spirit and the will to live."

Would any human being, relegated to the role of an inferior, be happy or contented? Of course not! Negroes—even though it was against their will—were among the first settlers in this country. Negroes have died for this country in five wars. The first American killed in the American Revolution was Crispus Attucks, a free Negro. Yet still is heard, "Send them back to Africa. They'll be happier anyhow, with their own people!" Their people? Their country? Who but us? Where but here? They are as much "native sons" as the rest of us.

The greatest message of the Bible concerns the universality of human destiny, with its culmination in the teachings of Jesus. "Love one another: even as I have loved you." But even without the Constitution, the Bible and other great works that teach the brotherhood of man, inherent honesty, human decency and compassion most surely should dictate our thoughts and deeds: not passive acceptance of the Negro as an equal and a friend, but reaching out a welcoming hand of unashamed kinship, honor, and respect. "By this all men will know that you are my disciples."



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Missionaries Caudill, Fite May Reach U. S. in February

Southern Baptist Missionary Herbert Caudill, 65, apparently has been freed from house arrest in Havana, Cuba and will be allowed to come to the U.S.

Word of Caudill's release came from Donald Fite of Atlanta, Ga., twin brother of Missionary David Fite, Caudill's son-in-law, whose release from a

Cuban prison was announced shortly before Christmas.

L.D. Wood of the Southern Baptist Home Mission Board in Atlanta said:

"We don't know what is happening or why. We are just grateful that they both are free."

Wood, after communication with

Donald Fite in Atlanta, said it appeared both Fite and Caudill—and their families—would be allowed to leave Cuba in February if transportation can be arranged.

Caudill and Fite were both arrested on Apr. 8, 1965 and subsequently convicted of illegal currency exchange. Caudill was sentenced to 10 years, Fite to six.

The wives of both men have remained in their Havana homes. Just last fall, the oldest of the three Fite children, 12-year-old James David Fite, Jr. was permitted to leave and now is staying with the Donald Fites in Atlanta. Caudill, who earlier was imprisoned in La Cabana Fortress near Havana, had been under house arrest since the spring of 1967, when he was released under close watch to seek treatment for a detached retina, the same ailment that earlier had cost him sight in one eye.

He was operated on in March 1967 by an Atlanta eye surgeon, who was permitted into the country for the delicate operation, which apparently was a success.



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BOOK REVIEWS

The Population Bomb

THE POPULATION BOMB by Paul Ehrlich. Ballantine Books, New York City, 1968. 223 pages, hardback \$2.95, paperback 95 cents.

Books about population problems usually are written either by experts whose language cannot be understood by the layman or by reporters whose effort to "tell it like it is" suffers from a lack of knowledge.

Paul Ehrlich's *The Population Bomb* suffers neither of these liabilities. As director of graduate study for the department of biological sciences at Stanford University, Ehrlich has written several books and over 70 technical papers. He represents that new breed of scientist whose technical competence has been overlaid with human compassion.

The facile optimist who relies on science to save us will find little comfort in this book. Few institutions or interest groups escape his righteous indignation. He indicts the "health syndicate" in American biology for its preoccupation with death control and its neglect of birth control. Indiscriminate uses of pesticides are blamed for the "great Mississippi fish kill," and for destroying the natural balance of living things. Our oceans and lakes are turned into open sewers by irresponsible industries and inadequate regulations.

The wishful thinking that excess population could be transported to other planets by spaceship also is shown to be impossible. The author calculates that a mere 50 years would be required to populate Venus, Mercury, Mars, the moon and moons of Jupiter and Saturn to the present density of Earth.

Doubling time of the world's population has declined from over 1,000 years to only 37 years as a result of what Ehrlich calls "instant death control." exported to underdeveloped countries by developed (Western) ones. Birth control efforts on the other hand, have been limited severely by religious and political timidity. The rhythm method sanctioned by the Catholic Church is labeled, "Vatican roulette," and he ignores "and shortsightedness which shrouds political actions in this field are sharply criticized."

The author's summation of all evidence bearing on the population problem is stated in the prologue to this

book. The battle to feed all of humanity over. In the 1970's the world will undergo famines—hundreds of millions of people are going to starve to death in spite of any crash program embarked upon now.

But Ehrlich is not the resigned pessimist one might think. The reader inescapably drawn to the realization that this book was written to awaken American people to the gravity of the problem and to prod us to take action. The fact that it is written in nontechnical language without the usual overabundance of footnotes and is available in paperback is evidence of its popular intent.

On his last point, the author draws a chilling parallel from military medicine. In time of war, the wounded are divided into three groups: (1) those who will die regardless of treatment; (2) those who will survive regardless of treatment; and (3) those who can be saved only by prompt attention. When medical aid is limited, only the third group is treated. The time is close at hand when a similar policy for classifying population problems of nations will be necessary. As inhuman as such a notion seems, it is inevitable unless we rapidly set our house in order. This book deserves to be read. If enough people take it seriously, we may yet save ourselves.—Ed Chastee, William Jewell College.

WHO ARE THE CRIMINALS? by William S. Garmon, Broadman Press, Nashville, 1968. 127 pages, \$1.50

Dr. Garmon, formerly associate professor of social ethics at New Orleans Baptist Theological Seminary and presently professor of sociology at Averett College in Danville, Va., has written this book primarily to encourage pastors and lay people to help ex-prisoners and their families. Much of the material gathered during a Home Mission sponsored fact-finding study by the author.

The first three chapters present a factual overview of crime, the characteristics of prisoners and prisons, the needs of men being released into society. Chapters four, five and six indicate what can be done to releasees become useful citizens, to themselves and their families as well as useful to the communities which they are released.

The author has been successful in a real way; not only is his material informative and readable, but it is also motivating.—Travis Lipscomb.

Chaplains One-Day Conference

The conference is held in cooperation with Southern Baptist theological seminaries for pastors, ministers, missionaries, students, chaplain candidates and all interested in the Christian ministry.



GOLDEN GATE SEMINARY
Mill Valley, Calif.
February 11-13
Tuesday A.M. to Thursday Noon
Chapel Speaker—W. Morgan Patterson,
Professor of Church History, Southern Baptist Seminary
Louisville, Ky.



MIDWESTERN SEMINARY
Kansas City, Mo.
Thursday, March 6
8 A.M. to 7:45 P.M.
Chapel Speaker—Lowell F. Sodeman,
Assistant Director, Industrial Chaplaincy,
Chaplains Commission,
Atlanta, Georgia



NEW ORLEANS SEMINARY
New Orleans, La.
Thursday, January 23
8 A.M. to 7:45 P.M.
Chapel Speaker—Captain Francis L. Garrett, ChC, USN
Chaplains Division, Bureau of Naval Personnel
Washington, D.C.



SOUTHEASTERN SEMINARY
Wake Forest, N.C.
Thursday, April 10
8 A.M. to 7:45 P.M.
Chapel Speaker—Roger O. Braaten, Director
of Chaplains Service, Veterans Administration
Washington, D.C.



SOUTHERN SEMINARY
Louisville, Ky.
Thursday, March 27
8 A.M. to 7:45 P.M.
Chapel Speaker—Rear Admiral James W. Kelly,
ChC, USN, Chief of Navy Chaplains,
Washington, D.C.



SOUTHWESTERN SEMINARY
Fort Worth, Tex.
Thursday, March 20
8 A.M. to 7:45 P.M.
Chapel Speaker—Major General Francis L. Sampson, USA,
Chief of Army Chaplains,
Washington, D.C.

CHAPLAINS DAY will be observed at each of the seminaries in the morning chapel service.

INTERVIEWS FOR THOSE INTERESTED IN THE CHAPLAINCY. Members of the staff of the Chaplains Commission will be present at the seminaries to interview those interested in the various fields of the chaplaincy. They will be present on the day of the conference and until noon of the following day.

DINNER, TO BE SERVED in the seminary cafeteria at 5 P.M., will close the conference. Golden Gate dinner, 6 P.M., Tuesday, February 11.



28

He hasn't always felt that way about the church which several years ago

" unless something happens to

"We emphasize evangelism more than ever in all phases of our program," said Massey, "because we are convinced that it is only as there is a spiritual impact on the lives of people that any material assistance can help them to lift themselves to a new and better life." ■

Bless This Mess

Georgia Markness

Small Windows on a Big World
David J. Williams

A BINGDON PRESS

Missionary Appointees



1. John W. Brill of Holdenville, Okla., is serving as state director of work with National Baptists in Oklahoma. A graduate of East Central State Teacher's College in Ada, Okla., he has served as pastor to four churches in northwestern Oklahoma. His birthday is Feb. 3.

2. H. Wesley Wiley of Caswell County, N.C., is serving as director of metropolitan ministries in Washington, D.C. He had been serving as pastor of Springfield Baptist Church in Washington. A former chairman of the board of trustees for the General Baptist Convention of North Carolina, he has attended Shaw University in Raleigh, N.C., Virginia Seminary in Lynchburg, the School of Pastoral Care at Winston-Salem (N.C.), Baptist Hospital, American University in Washington and Southeastern Baptist Theological Seminary in Wake Forest, N.C. He also has served as pastor of two other churches in Winston-Salem and as dean of the Southern Baptist City Mission there. His birthday is Dec. 16.

3. Roy Edgar Enterline of Oklahoma City is serving with the Department of Work with National Baptists as center director in Tulsa, Okla. He had been serving as pastor of Dumas Avenue Baptist Church in Oklahoma City. A native of Edmond, he also has been pastor of several other Oklahoma churches. He is a graduate of Oklahoma Baptist University in Shawnee and attended Central Seminary in Kansas City. His birthday is Oct. 18.

4. Charles Edwin Hancock of San Francisco (elevated to a career position from an associate status) is serving as a consultant in Christian social ministries in the San Francisco bay area. A native of Thomasville, Ga., he is a licensed marriage and family counselor. A graduate of Howard Payne (Baptist) College in Brownwood, Tex., and Golden Gate Baptist Theological Seminary in Mill Valley, Calif., he is a former pastor. His birthday is Oct. 17.

5. William Houston Rutledge has been appointed as a student at the Mexican Baptist Bible Institute in San Antonio, Tex. before assignment to a language missions field.

A native of Lebanon, Tenn., he was an adult education supervisor for a

Y.M.C.A. at the time of his appointment by the Department of Language Missions. He is a graduate of Middle Tennessee State University in Murfreesboro and New Orleans (La.) Baptist Theological Seminary. His birthday is May 31.

6. Mrs. Wanda Jean Rutledge was appointed with her husband as a student at the Mexican Baptist Bible Institute in San Antonio, Tex. She is a native of Whiteville, Tenn. Her birthday is Oct. 8.

7. Rollin Edward Spencer of Fort Collins, Colo., is serving as director of the Baptist Center in Coronado, Calif. under the Department of Christian Social Ministries. He had been serving as a correctional officer at San Quentin (state) Prison in Marin County, Calif. A graduate of Wayland (Baptist) College in Plainview, Tex. and Golden Gate Seminary, he is a former youth director and mission pastor. His birthday is Nov. 20.

8. Mrs. Rollin Edward Spencer of Post, Tex., was appointed with her husband as director of the Baptist Center in Coronado, Calif. A former public school teacher, she also is a graduate of Wayland College and attended Golden Gate Seminary. Her birthday is Apr. 28.

9. Roderick Nicholas Alfred Loney, formerly with Associated Teams Inc., a New York City-funded corporation which is organizing a new area Job Training School, has been appointed for work with Internationals in New York's Harlem district by the Department of Language Missions. A native of Trinidad, West Indies, he is a graduate of Moody Bible Institute in Chicago, Wheaton (Ill.) College and Columbia University in New York. He also has served as administrative director of research at Gibbs Junior College in St. Petersburg, Fla. His birthday is Apr. 6.

10. Mrs. Roderick Nicholas Loney, of Trinidad, West Indies, will work with her husband in New York. She is a graduate of Moody Bible Institute, Wheaton (Ill.), College, Columbia University, and Teachers College (M.A.). Her birthday is Nov. 22.

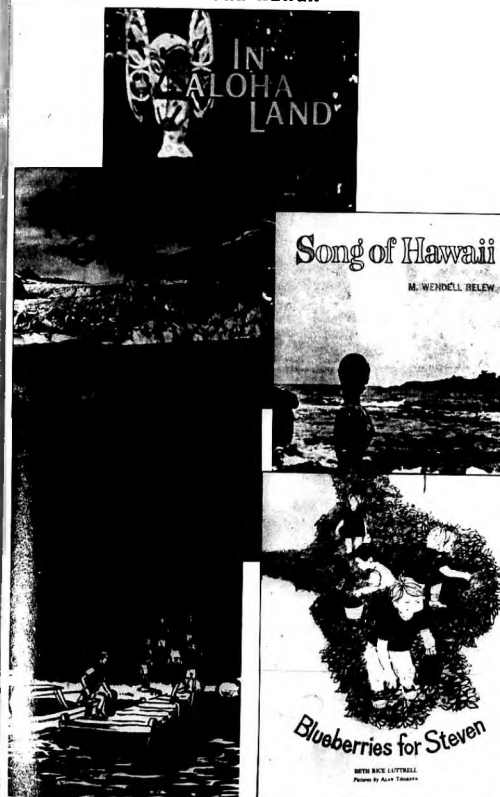
(Most of these missionaries are appointed jointly by the HMB and the joint convention where they serve, and/or other Baptist groups.)

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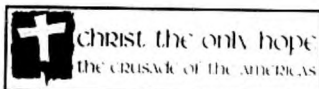
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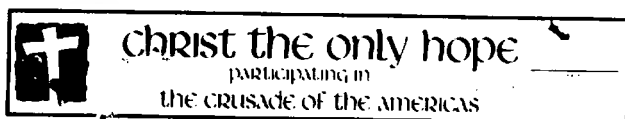
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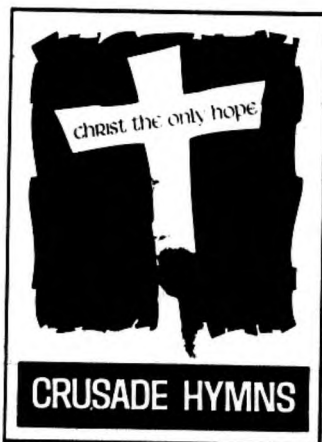
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E



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G

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