

What we do about



ecology depends on our ideas  
of the man-nature relationship.  
More science and more technology  
are not going to get us out of the  
present ecological crisis  
until we find a new religion . . .  
*or rethink our old one.*

Lynn White Jr.  
*The Environmental Handbook*

February, 1971

# home missions



# MINISTER IN A NEON-TATTOED DREAMLAND

Jim Reid's "congregation" is the often-ignored show people of the nation's open-all-night city, Las Vegas, Nevada. • Text by Mary-Violet Burns Photography by Don Rutledge

James Reid came out of his church every Sunday night, looked at the strip down the hill and asked himself: If Jesus were here would his pulpit be in this building or on that strip? Reid kept getting the same answer — on that strip. For months, he tried to ignore it.

But the feeling that he was refusing to follow God's leadership plagued him. In mid-1970, with no visible means of support for himself and his family, he resigned his pastorate and moved his pulpit to the streets of the Las Vegas strip.

Home Mission is published monthly by the Home Mission Board, 5101 134th Street, S.W., Atlanta, Ga. 30329. Vol. 41, No. 2. Rates: \$1 per year or \$2 for three years. All back rates are paid. Second class postage paid Atlanta, Ga.



where he became unofficial minister to the show people of that fantasy land where life begins at sunset and ends at dawn.

Reid found his decision to give up a steady job particularly difficult because of his large family. But with wife, Janice, working and his substitute teaching, financial ends were met. Now ten months into his ministry, he is an appointee of the Southern Baptist Home Mission Board.

Reid was committed to pastor Faith Baptist Church, and his decision to leave was not an either/or proposition—either the church or the strip. He was confident, however, that at this period in his life, his place was the strip. "I felt moved to begin a Christian witness in this place," he says. "I feel that my ministry is the Lord's will; praise the Lord."

Because he is so strongly convinced that it was God's guidance that led him to the strip ministry, Reid does not want to exploit the people there. For instance, he refuses to accept revival speaking engagements that arise from publicity of his work on the Las Vegas strip.

"I was a pastor here for six years and never got an invitation to preach a revival," Reid says. "Since I've been involved in this strip ministry, invitations have come in by the dozens."

The Reids—including a wife and six children—moved to Henderson, Nev., near Las Vegas, six years ago when Reid was chosen to head Faith Church. At this time he felt that show business—especially the Las Vegas brand—was dirty and the dirt extended to show people. "I used to take people who visited us down to the strip," Reid remembers, "and feel dirty for three days afterward."

Overcoming his "pious" revulsion for the strip was difficult for Reid, but he realized a strip ministry must equate, in uniqueness, the uniqueness of the strip.

To better relate to show people, the 40-year-old clergyman adopted a manner of dress that does not brand him "minister" and thereby hamper his attempts to mingle with his "congregation." A typical outfit features a brown lace man's shirt accompanied by a gold and brown sleeveless coat and bell-bottomed trousers. The garb is topped off by long sideburns and long hair.

Reid fits his "working" hours to the waking hours of his parishioners. "My ministry is to people with screwball hours," Reid says.

Originally he led Bible studies in three hotels three nights a week. But by the end of 1970 he had begun three more Bible study periods. "We now have a study in several of the major places on the strip, including such famous spots as the Sahara Hotel and the Dunes Hotel."

Reid also has an English class for Japanese show people (held one night a week at one a.m.)



Dressing rooms and backstage areas of clubs are the setting for Bible study periods. Strip Minister Jim Reid (opposite page) stands in front of the Dunes Hotel, one of several major hotels/casinos where show people meet between performances for their particular kind of worship service. Above, Reid stimulates discussion of scripture in the hope that its message of God's affirmation of mankind will seep through. Reid's Christmas eve Strip service drew 300 people. In his 15-minute sermon, Reid related the Talmud account that the shepherds were the first century's social outcasts because their "tending-the-flock" hours conflicted with temple worship services. The minister compared his parishioners to the shepherds, reminding them that the choir of angels made the initial announcement of Jesus' birth to a group of outcasts.

and another class for Cuban members of the Latin Fire Follies Show. In this group are practitioners of religions like devil worship and voodoo.

Reid mingles easily with stage hands, pit bosses and bartenders. His face is familiar and his work well known on the strip. But this was not always the case.

"Beginning the ministry was difficult, because I was lost on the strip," Reid explains. "I had no ideas and no 'in' with the right people."

Reid began by beginning. He approached people, introduced himself and explained what he wanted to do. He developed friendships with show people by entering into conversation with them. He made no intentional, overt attempt at "evangelization" but just established rapport.

In one such conversation metaphysics was the topic. Reid was unfamiliar with metaphysics so he researched it. In subsequent conversations he laced his comments with references to Christianity. Because the people he spoke with knew little

Reid has more than a peripheral interest in show people; he is concerned about them as individuals. For example, Reid has learned the names and religious views of many people on the Strip, including members of the Latin Fire Folies revue—the first group he met after beginning his Las Vegas ministry. Right, a chorus girl, a member of the show, stops Reid to ask his advice; below, male performers in the revue chat with Reid during a post-midnight conversational English class Reid teaches



about Christianity they began to read the Bible. Reid's Wednesday night Bible study was born from these conversations over coffee.

Reid understands the resentment many Las Vegas show people feel for the institutional church. For instance, the members of his Bible class consider themselves something of a congregation, but, "the word 'church' is strictly off limits here," Reid says. "These people feel like the church doesn't want them as they are."

He does not attempt to persuade anyone, to change his profession once he accepts Christianity. "I don't feel like it's my place to tell anybody that he has to quit doing anything," Reid explains. "If the Holy Spirit is who I think he is, that's the Holy Spirit's work." Reid feels a high moral code

exists among show people, most of whom, he says, are admirably honest.

Sunday worship services are held at 5 p.m. in a meeting room of a large strip hotel. The average attendance is between 40 and 50. It is many show people's only opportunity for a corporate worship experience.

The inevitable question of whether Las Vegas is a fitting atmosphere in which to raise children is no hangup for this St. Louis, Mo., native and his spouse.

"I have discovered that our children have the same problems, but no more, than they would have growing up in any other city. Our oldest son is a very strong Christian."

by Walker L. Knight

## TODAY

I saw the small tender teenager  
huddled inside herself.  
She nestled under her poncho close beside the building  
to block the chill of the early morning wind.  
The street was her home  
and it was at its bleakest.  
The gray light traced the lines of neglect,  
and loneliness looked out from sad, empty eyes.  
She must have thought of warmer times,  
and of a mother whose heart ached,  
as her body now hurt,  
but she might have squatted there  
because she wanted her mother in pain.

We were the first customers of the morning,  
met by a stooped thin shadow of a man  
holding weakly to his job.  
His clothes reflected his careless way with life  
and his reddened eyes and puffy face  
prepared me for the spirit of his breath.  
The junk and trash  
of old records old magazines old stereotypes  
formed a narrow aisle to the rear office  
and told a story of fading interests.  
The store and the life strangely matched,  
as if no one cared about either.

Had I seen the strong arms by themselves,  
my mind would have completed the body,  
making it strong, virile, robust—  
instead I saw a crippled, shuffling man.  
He moved by balancing himself upon the crutches,  
then throwing his legs forward.  
It was progress more by will than by muscle.  
He was on his way through the ghetto trash  
to the barricaded corner store.  
A smile crossed his face for a friend.  
Crippled, poor, black—  
and still a smile for a friend.

The little movements betrayed him.  
They never stopped.  
He tapped the pencil,  
straightened the silverware.  
Smoked. Ate. Talked.  
These were safety valves for the turmoil inside.  
If they ever stopped his heart might explode  
or his mind would destroy itself.  
'Twas the price he had paid for success  
and now with purchase made  
he was stuck with shoddy merchandise.

She smiled, a light but heavy smile,  
for as hostess she was expected to be gay.  
But in the quieter moments  
the smile faded and sorrow had its way.  
Word had come about her mother's illness,  
a cancerous growth beyond doctor's skill.  
And tomorrow she would fly to bedside.  
The minutes dragged through the laughter  
until the guests could leave.  
They hugged and kissed and bade farewell.  
"These moments helped," she answered solicitation,  
"They took my mind away."

By the happenstance of the way we think,  
by the categories of organization,  
by the legacy of history,  
by the accident of birth,  
by the inclinations of our lives,  
by the working out of our days,  
by our friendship with Him—  
God put a nation on our hearts.

And he gave us the word of friendship;  
"Our message is that God was making friends  
of all men through Christ."



COLLAGE BY LINDA TAYLOR



## A GIFT FOR THE FUTURE

Annie Armstrong was a paradox—a gentle woman with a dynamite interior. "Miss Annie" was farsighted; she was keenly aware of the need for missionaries in this country as well as abroad.

In gratitude for her commitment to missions and her vision, the Annie Armstrong Easter Offering for Home Missions was born. Today it provides almost half the operating budget of the Southern Baptist Home Mission Board, including the support of nearly 2,300 missionaries working in the United States, Panama and Puerto Rico.

This year the goal is \$6,000,000. The bulk of the offering will go to language missions—ministries to America's ethnic and culture groups. Another large sum will aid young churches struggling for maturity and will help establish new churches, supporting their pastors until they are strong enough.

Portions of the offering will support Baptist efforts in community ministry, Christian social ministries that reach out to where people hurt in day-to-day living.

In the collage of humanity on these pages are representatives of the "world" which Christians are called to serve. These are the people with whom home missionaries involve themselves for Christ's sake.

Annie Armstrong, a gentle, delicate lady who dreamed big and gave herself for her dream—a dream kept alive today by the unselfish gifts of Southern Baptists who care.

MVB



## Executive's Word

### A WEEK TO WATCH

The Week of Prayer for Home Missions, 1971, could well be a time of earnest prayer for our nation, as we struggle with its multiplicity of problems.

I trust that every Southern Baptist congregation is preparing now for a church-wide, major emphasis on home missions March 7-14. I have been impressed with the creativity and imagination churches reveal as they present the challenge of America to the entire church community.

Southern Baptists are indebted to the Woman's Missionary Union for initiating the annual Week of Prayer for Home Missions. The week can be an outstanding opportunity for men and women, youth and children of the denomination to acquaint themselves with Home Missions' accomplishments and needs.

The 1971 theme is "Sharing With One or One Thousand." One of the background scripture passages is Acts 4:20 (TEV): "For we cannot stop speaking of what we ourselves have seen and heard." Here is an expression of the ultimate objective of every home missions effort, and indeed every church activity: to share our faith with all people.

From an organizational viewpoint, the beginning point in fulfilling this mission is the individual church. It is through the church that God reaches out, calling others into this fellowship of faith. The church, through its words of the gospel, its acts of mercy and its spirit of compassion, must be God's chief instrument for calling people of all races and places to him.

Members of churches gathered in Augusta, Ga., in 1845 to form the Home (then Domestic) Mission Board and the Foreign Mission Board. Their purpose, as I interpret it, was not to create a way for the church to evade its responsibility for sharing the gos-

pel, but to provide channels through which each church could fulfill this responsibility.

There were great needs in those days, a century and a quarter ago. But needs are far greater today: America's population is now over 200 million, compared with 8 million in 1845. Large urban areas have borne new crises. The influx of persons from other countries has placed a foreign mission field at our door. Poverty and alienation, so ironic in our affluent society, demand unusual Christian understanding and service.

The work of every church in its own community is a part of home missions in its broadest sense—interpreted as a part of the effort under God to help churches, usually through associations and state conventions, to understand needs and develop programs for serving people in their localities.

But even when churches have responded, to their capacity, to persons of every circumstance, urgent needs for God-called, well-trained, full-time vocational missionaries still remain. Today you are helping support over 2,000 missionaries in the United States, Puerto Rico and Panama. God is blessing the efforts of these men and women and Christian influence is being exerted.

The Week of Prayer for Home Missions provides opportunities to take a fresh look at one's own community, and to be inspired to find ways to live one's faith with people, one-by-one or by the thousands.

The Week of Prayer provides opportunity to study the work of the Home Mission Board in undergirding and helping to spearhead Southern Baptist witness where our work is small.

The Week of Prayer reminds every church and every church member of

the privilege he enjoys in making a liberal once-a-year contribution to the work of home missions, in addition to the basic continuing support which the churches provide through the Cooperative Program.

This year's Annie Armstrong Easter Offering is exceptionally important. Economic pressures which affected families, churches and state conventions, resulted in a decline in the 1970 offering. In 1969 the offering reached the alltime high mark of \$5,045,783, and in 1970 hopes were that it would reach at least \$5.5 million. But it appears that the 1970 offering will only total about \$4,950,000.

While the Cooperative Program has provided increased support year by year, the Home Mission Board's Cooperative Program allocation for 1971 is just four percent higher than in 1970, and in 1970 the operating funds allocation was just two percent higher than the previous year. Obviously such increases do not keep up with the rising costs of operation.

As a result, in 1970, for the first time in many years, there was no increase in the number of home missionaries. The Annie Armstrong Offering of 1971 will have much to say about whether we continue to expand.

I trust that every church will set a goal, much higher than the 1970 contribution, so that this year your Home Mission Board may respond affirmatively to appeals it has been forced to decline or delay in months just past—while continuing its broad and significant nationwide ministry.

*The Annie Armstrong offering is money invested in man's future, for it is used to significantly change the lives of people, bringing individuals of every race and opinion—like those at right and on the previous page—into brotherhood in Christ.*



by Arthur B. Rutledge  
Executive Secretary-Treasurer, HMB

### ALLOCATION OF 1971 ANNIE ARMSTRONG EASTER OFFERING

It is recommended that the following distribution be made:

<b>For Support of Ongoing Programs</b>	\$4,780,000
• Evangelism Projects	200,000
• Chaplaincy Ministries	25,000
• Ministry to military personnel Chaplain—Mayo Clinic	
• Christian Social Ministries	850,000
Baptist Centers; Youth and family services; Literacy; Migrant missions; Disaster relief	
• Language Missions	1,500,000
Spanish; Chinese; Japanese; Slavic; Indians; Deaf; Panama; Puerto Rico	
• Establishing New Churches	900,000
Mission Pastors	
• Pioneer, Metropolitan, Rural-Urban	
Missions	865,000
• Superintendents of Missions	
• National Baptists	375,000
Missionaries	
• Nonevangelicals	65,000
Field Ministries	
<b>For Special Mission Projects</b>	720,000
• Student Summer Missionaries	250,000
To assist the Board in sending out 700 college students for ten weeks in summer missions.	
• US-2 Missionaries	100,000
To assist the Board in sending out 65 college graduates as US-2 missionaries for a period of two years.	
• Mission Buildings	200,000
To assist the Board in providing mission buildings to be used by language groups, Baptist centers, etc.	
• Disaster Relief	25,000
To assist the Board in providing aid to churches and communities severely affected by a major disaster.	
• Margaret Fund Scholarships	100,000
To assist the Board in providing scholarships to the children of missionaries.	
• National Baptist Scholarships	25,000
To assist the Board in providing scholarships to dedicated Negro young people who express a desire to enter church vocations.	
• Language Missions Scholarships	20,000
To assist the Board in providing scholarships to language culture young people who express a desire to enter church vocations.	
<b>Church Pastoral Aid</b>	350,000
To assist the Board in providing continued church pastoral aid to situations started in Project 500.	
<b>Special Assistance in Critical Areas</b>	150,000
To assist the Board in providing Christian social ministries and related ministries, not otherwise provided for in the budget, in areas and communities with critical needs.	
	\$6,000,000

The above items will be provided in the order listed as funds are received.



# In the Beginning God

created the heaven and the earth . . . And God said, Let us make man in our image, after our likeness; and let them have dominion over . . . all the earth . . . So God created man in his own image, in the image of God created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it . . . And God saw everything that he had made, and, behold, it was very good.

Genesis 1:1, 26-31

PHOTO BY DON RUTLEDGE

# The Earth Mourns and Withers

The world languishes and withers; the heavens languish together with the earth. The earth lies polluted under its inhabitants; for they have transgressed the laws, violated the statutes, broken the everlasting covenant. Therefore a curse devours the earth, and its inhabitants suffer for their guilt. (Isaiah 24:4-6)"

The eerie, penetrating warning cannot help but startle. Listen for a moment, as you breathe the foul air; as you are assaulted by the sounds of radios blaring, traffic honking, machines whirring; as you brush aside the morning mail into that circular file you keep just to the right of the desk; listen to the alarming results of that centuries' old prophecy.

We live in a small portion of a finite world. Although blessed with abundant natural resources, the United States' supply—like those of the entire earth—is also finite. Elementary, perhaps, but the truth is we of the United States are rapidly spending our future—without regard for the consequences. One person in the U.S. consumes as many resources and pollutes the environment as much as 80 in In-

I personally doubt that disastrous ecological backlash can be avoided simply by applying to our problems more science and more technology. Our science and technology have grown out of Christian attitudes toward man's relation to nature which are almost universally held not only by Christians and neo-Christians, but also by those who fondly regard themselves as post-Christians. . . . Since the roots of our trouble are so deeply religious, the remedy must also be essentially religious.

Lynn White Jr.  
The Environmental Handbook

PHOTOGRAPHY BY DON RUTLEDGE



dia. Although the U.S. contains only six percent of the world's population, it consumes more than 40 percent of its production of natural resources. (Some sources say as much as 60 percent of many resources.)

In 70 years of life, the average American uses 26 million gallons of water, 21,000 gallons of gasoline, 10,000 pounds of meat, 28,000 pounds of milk and cream.

From massive consumption and production comes massive filth. Every year, Americans junk seven million cars, 100 million tires, 30 million tons of waste paper, 28 billion bottles and 48 billion cans.

A million tons more of garbage piles up each day. A family of four can fill a two-car garage with trash in less than a month. Just to collect the garbage costs \$2.8 billion a year. And once collected, where do we put it?

The U.S. also produces almost 50 percent of the world's industrial pollution. Every year, U.S. plants discard 165 million tons of solid waste and slop 172 million tons of smoke and fumes into the air. Electric power generation spews out 15 million tons of pollutants—one third of the world's total.

The sunlight is 16 percent dimmer than it was 50 years ago. We hurl 200 million tons of contaminants into the air each year. Sixty percent of the nation's air pollution is caused by its 105 million automobiles—we burn more gasoline than the rest of the world combined—and cars are multiplying three times faster than people. To accommodate the auto and its ugly offspring, megalopolis, we are paving over the land at a rate of one billion acres a year. 175 million visitors seek solace in our overcrowded national parks; at a rate of 10,000 cars a day, summer traffic in Yosemite was so heavy that the mountain peaks disappeared in the smog.

Our air is, in fact, increasingly visible—and that's a sick sight; the injunction, "Breathing may be hazardous to your health," is no joke. Chronic bronchitis has increased seven times from 1955; lung cancer is twice as prevalent in cities as in rural areas; bronchial asthma and emphysema are up eight times in the last ten years.

One day's breathing in New York City smog is equivalent to smoking five packages of cigarettes. But don't feel too smug if you don't live in New York. In Donora, Pa., in 1948, polluted air sickened 42 percent of the population and killed 20 people; in four days of 1952, it killed 4,000 people in London; in 15 days of 1963, it killed 400 people in NYC; and in 1966, again in New York, 168 died during the Thanksgiving weekend as a result of heavy smog. Because of reporting difficulties, no one knows how many deaths result from smog each year, but experts predict mass dying by 1975. Can you imagine the headlines: "Hundreds Die in L.A. Smog"?

Despite the heavy brown layer hanging ominously over many cities, four-fifths of all air pollution is invisible. Unseen, it takes a drastic toll: in every urban area, air pollution has reduced vegetation of all kinds by 10 to 20 percent; fruit trees grown in normal city air are 10 percent smaller and produce

10 percent less fruit than trees grown in clean air. 400 million pounds of lead is poured into the atmosphere each year from vehicular tailpipes. Lead in San Diego's air gets deposited in layers in the Pacific.

Before stringent anti-pollution controls, smog cost England about \$700 million a year in lost efficiency and cleaning bills. Air pollution costs this nation one billion dollars a month.

Water pollution is so bad our rivers, lakes, streams, marshes are becoming open sewers. The seas are next.

Every year we pour 25 billion pounds of human chemical and industrial wastes into our waterways. Last year oil sludge got so thick in the once beautiful Cuyahoga River in Ohio that the river caught fire and burned.

Lake Erie is dead. 10,000 square miles of biologically unsafe, zero oxygen water. Fishing, once a major industry, is practically non-existent. The lake has aged a million years in the last 50.

Over 15 million fish died in 1969 from water pollution.

The oceans, comprising 70 percent of the earth's surface, receive most of the pollutants eventually. They can absorb much of the human waste, but chemical by-products are another matter. If the supertanker Torrey Canyon had leaked herbicides rather than oil, the spillage would have wiped out all plankton life in the North Sea. Yet phytoplankton, a minute sea plant, produces about 70 percent of the earth's oxygen.

We could go on, but perhaps the point is made. We face a crisis. It cannot be dodged, side-stepped or ignored. It will, in time, affect the life-style of every man, woman and child on this globe.

If we know these things are so, then, why do we allow them to continue? What sort of excuse is "It costs too much"?

We can confidently praise our technology for creating our affluence and look to it as our "savior," while we toss our no-deposit cans by the roadside, drive our cars into the haze, dump our trash in every available open space, concrete over every blade of grass, and build our SSTs—maintaining our superiority in every endeavor while the quality of our lives slowly deteriorates before our eyes.

It is possible to become overwhelmed by the enormity of the problem, to so bog down in statistics that hope is crushed and despair climbs out of the heap.

But it need not be that way, for a rising cry begs us to save the land, to turn over to our children the heritage of a world God can still call good.

Time is the genie in our non-returnable bottles; to voice wasteful or worthless wishes would only mean less for a next generation. The choice is ours. Act now? Or find more excuses to wait?

If we are willing to act now, while we still have trapped our genie, Time, we have hope in a clean, clear future. It is a choice, made plain in Deuteronomy, to "therefore choose life, that you and your descendants may live."

Everett Hullum Jr.

# Christians and the Voyage of Spaceship Earth

By E. C. Rust

Photography by Don Rutledge

How small is this fragile sphere, floating like a pebble in a warehouse universe, dwarfed by the immensity of creation.

From 200,000 miles away, the astronauts looked at the planet's swirling whites, blues, greens and browns, and they called it "the good earth."

But from that distance was hidden the skeleton heaps of old cars, rusting in their roadside graveyards, the unhealthy, grungy brown air hanging like an ominous cloud over our cities, the scum covering our waterways, all that makes up our rapidly deteriorating environment.

For we are recklessly, heedlessly polluting our soil, our water, our air. With only passing regard to the consequences, we are wrecking the delicate eco-systems that sustain all forms of life—including human—on this globe. We are destroying the God-made creation, and ruining for generations of mankind the quality of their existence.

The guilt is ours; we cannot avoid the issue by shoving it off on God. Religious people have done that too long. It is time for Christians to speak out, for the theological implications of our silence are a slanderous, infamous attack on the Creator of all things.

In recent years, Christians have said little about nature's place in the divine purpose, or about their own practical responsibility to the natural order. We have confined ourselves to moral obligations to others and to social dimensions of ethical responsibility.

It has taken scientists, humanists, naturalists to awaken us to the Christian obligation to protect that ball of land, water and air which God made and called "good."



We travel together, passengers on a little spaceship, dependent on its vulnerable supplies of air and soil . . . preserved from annihilation only by the care, the work, and I will say the love, we give our fragile craft.

from the last speech of Adlai Stevenson

We must move to an economic system appropriate for the crew of a finite spaceship. We must learn to recycle everything and waste nothing. We must acquire a life style which has as its goal maximum freedom and happiness for the individual, not a maximum Gross National Product. . . . Far out and idealistic, you say? You bet it is! But it is also the only way out of our current bind. Mankind's present course leads straight down the drain. Our species will either adjust its behavior to the realities of today's world, or it will lose its dominant position and perhaps suffer the fate of the dinosaurs.

Paul Ehrlich Ecologist

## Without Environment, What?

**I. Biblical Approach to Nature**  
Biblical testimony leads to certain conclusions about the natural order.

First, the Creator rejoiced in his workmanship, declaring it to be attractive, bountiful, sound, suitable—to be "good." The earth potentially fulfilled its role in his divine plan.

Second, nature is alive, capable of a responsive relationship to God and to the human beings that God created. In this Old Testament "covenant" relationship, God not only relates to men, but also to all creatures. Noah took two of every species on the ark. All life created by God was sacred to God.

Furthermore, the covenant binding man to nature carries obligations: respect the life of domestic animals; guard the soil by leaving it fallow periodically.

Third, man is given strength and insight from the glory of God's workmanship. The psalmists recognized this, and many of their songs celebrate the Creator's majesty and power.

Fourth, man is part of nature; he, like all creatures, is flesh. Man has been given the mental powers necessary to subdue nature. Yet, because nature is part of God's revelation, man must act responsibly as he moves through this world. Scientific knowledge isn't to exploit nature, but to respectfully control it, subduing the earth while protecting and developing its beauty.

Fifth, man, in alienation from God, became alienated from nature. In the garden story, man is launched into a long history of life in the desert. The symbolism is significant. A garden paradise became a desert; fig gave way to thistle. In using nature without divine guidance, man ruined the gift of nature. And that, unfortunately, has been a sad characteristic of all civilized societies—in ignorance, in

blindness, to exploit the environment, rather than cooperate with it.

Sixth, the incarnation and resurrection are concerned with nature as well as man. So often we interpret the coming of the Son of Man solely in terms of redemption from sin. But John's Prologue and Paul in Colossians paint a far bigger canvas. The coming of Jesus culminates the whole creative process.

The incarnation was the goal of creation. All things come into being through Christ. He is before and after all things; he is the bond that binds all things together. In the Word were all things created.

Last, the Bible calls for a cosmic eschatology. The new humanity of Christ is the center of a new creation. Men are to look for a new heaven and a new earth. The resurrection promises a renewed universe, in which all things are summed up in Christ. Man's destiny is bound up with the destiny of his world.

### II. Environmental Issue and Its Scientific Settling

Our environment has shown remarkable fitness, a testimony to the infinite wisdom of the Creator. The chemical constituents of our planet's crust and atmosphere have proved—"naturally," we might add—excellent for the emergence and continuance of life.

Intricate eco-systems are delicately balanced to sustain all forms of life, with the energy which makes it all possible coming from only two sources, the sun and nuclear energy.

We are beginning to tap the latter, but the sun is still our primary source of energy, and we are as dependent upon it as were the first living things in God's beginning of the world.

In the life cycle, plants use sunlight to turn carbon monoxide into carbon dioxide, which in turn sustains animal life as the process is reversed.

Carbon is used in plants to provide fats, proteins, carbohydrates—the basic foods for the plants and all living things which feed on plants. Plants also require water and nitrogen, which nature provides in the water cycle (evaporation and falling of rain) and nitrogen cycle (atmospheric nitrogen turned into soil nitrates by thunderstorms and plants decaying to be partly released into the air).

On these plants and their stored up food feed the herbivores. Carnivores

Environment means the biophysical surroundings in which organisms live: the land and rocks we walk upon and feed from, called the lithosphere; the waters we drink, called the hydrosphere; the air we breathe, called the atmosphere; and the plants and animals that share this planet with us and on which we depend for many life-supporting relationships, called collectively the biosphere.

Man, however, has added to and modified the environment to such a degree that he has created another major component—the technosphere—the vast urban areas of paved land, houses with controlled environments, office buildings, industrial developments and man-made objects of every description. As man has continued to enlarge and further modify the technosphere, he has caused destruction in all strata of the environment. Today we do not know the extent of the destruction. We do know that our environment is a continuum—a dynamic system continually seeking equilibrium among the forces acting upon it, and continually changing through time. It is a unique product, one that man can never reproduce.

James A. Oliver  
American Museum of Natural History

Nowhere is man's ecological naivete more evident than in his assumptions about the capacity of the atmosphere, soils, rivers and oceans to absorb pollutants.

Paul Ehrlich  
Saturday Review

Whatever man does to his self-made and natural world comes back to him, because he is, after all, the last link in a food chain that starts with algae or grass and ends with a fillet of fish or a steak on his plate. With increasing populations, and more dinner plates to fill, he needs more than ever to stop smashing the fine mechanisms of nature and find out how they work, so that he may solve his own problems.

Shelly Grossman  
Understanding Ecology



## And It Was ery Good ...Until

live on the herbivores. So we have an ecological pyramid in which every living creature fills its own niche and carries out its own role in an interlocking, interdependent system of nature.

Then comes man to upset the balance. For, instead of accepting his knowledge of nature's processes as a divine gift, man prostituted his scientific learning to his own selfish ends. The finest men of science have always shown a conscience, but technology, dominated by economic greed, has increasingly harnessed the unveiling of nature's secrets to its materialistic goals.

Nature, in biblical testimony, was a setting for God's fellowship with man and with all creatures. Man would respect nature as he loved his fellow-men and served God.

But man carelessly used nature, and what could have been a garden threatens to become a smog-clogged, refuse-littered, life-barren desert.

Today we see science rape nature, destroying the virgin environment to meet individual, temporal needs. Science isn't wrong, but horribly unjust in its misuse and misdirection by economic greed and human indifference.

The judgment is on us. Will the excesses of our drive for abundance create another Sodom saltmarsh, another lifeless desert?

Ecologist, biologists, chemists warn us of the dire consequences of mishandled knowledge and power. Dozens of books expose the tragic destruction of the environment.

Lake Erie, we discover, is already dead, a vast chemical tank, with little free oxygen and no edible fish. Other Great Lakes may soon follow.

Industrial waste, human sewage, municipally dumped garbage—the refuse meets us everywhere!

Inland streams and waters are polluted and so are the waters on our continental shelf. DDT and other persistent pesticides are destroying bird life, flowing down our rivers and poisoning oceans' fishes and plant life.

Industrial dust and noxious gases contaminate the air, with fossil-fuel

burning automobiles the worst offenders.

The carbon dioxide cycle is being so upset, we are told, that the planet's gas-blanket may cause dire results before the end of this century. Sulphur dioxide combines with solid pollutants to make death-dealing smogs in our cities. And the catalogue of ecological horrors could go on and on.

Some progress is being made toward controlling the ravage of the environment. Governments, municipalities, industries are at least awakening to the problem. Ordinary citizens are becoming increasingly concerned—or perhaps "aware" is a better word. For, despite the awareness, progress has been deceptive.

Most efforts have been token acceptance; apathy and misunderstanding still rule people's lives. The attitude that "I'm-tired-of-hearing-about-ecology" is common, and threatening. The struggle to save the environment is just beginning.

Where does the church come in? Are we too busy getting people out of hell and into heaven to care about this world? If that's our attitude, we may discover, by the year 2000, the reality of the other world, for this world will no longer sustain life!

God's handiwork mutilated by man's thoughtlessness and shortsightedness and avarice? It could happen, for God has given us the power to subdue nature. But he also—we are told in the same passage—challenged us to replenish it. That's an injunction we must cease to ignore!

### III. Co-Workers with God in an Unfinished Universe

The grim picture painted by ecologists might cause some to throw up their hands and wait helplessly for the garbage avalanche.

But Christianity is a world-affirming faith. Eternal life begins here and now. The incarnation affirms the value of our earthly existence. In this world God works.

Furthermore, Christian hope sees the consummation of all things in Christ. The positive values of this world will not be cast out like rubbish

"Kill them," my training said. "Everyone kills them. It's a public service." My finger moved to the trigger. The cross was steady on the breast just below the panting tongue. . . . The second coyote stood sideways to my rifle. I moved the cross hairs to his shoulder and held steady. There was no question of missing with that rifle at that range. I owned both animals. Their lives were mine. I put the safety on and laid the rifle on the table. . . . Then I remembered something I heard long ago that I hope is true. In China . . . when one man saved another's life he became responsible for that life to the end of its existence. For, having interfered with a course of events, the savior could not escape his responsibility. . . . Now I had a token responsibility for two live and healthy coyotes. In a delicate world of relationships, we are tied together for all time. I opened two cans of dog food and left them as a votive.

John Steinbeck  
Travels with Charley

What is the value of preserving and strengthening this sense of awe and wonder, this recognition of something beyond the boundaries of human existence? Is the exploration of the natural world just a pleasant way to pass the golden hours of childhood, or is there something deeper? Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexation or concerns of their personal lives, their thoughts can find paths that lead to inner contentment and to renewed excitement in living. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts.

Rachel Carson  
The Sense of Wonder

A Look on the "Light" Side: Modern Obituaries—Clean Air is dead at the age of 3,122,445,888. Death took place at 1:33 this afternoon when the final trace, a small breathable patch above Lincoln, Neb., was smogged out. . . . There will be no funeral services, due to survivors being too choked up to speak. . . . From "21st Century Outdoors" magazine—if you're going to be visiting the Grand Canyon this month, color film is the only film to take along. Your eyes will be dazzled at the impact of the rainbow of beauty to be seen there—perhaps 500 different shades and hues of every conceivable color can be found in the accumulation of empty soda and beer cans that line the canyon to within two feet of the rim. . . . If you're visiting New York, you might want to send the folks back home the largest souvenir of that Fun City—a cubic foot of air! It is cut fresh daily, and is available in 1, 2 or 3 cubic foot sections. . . . sturdy enough to be mailed anywhere.

Mad magazine



HOME MISSIONS

# **An Intricate Ecological Pyramid**

on the void, but rather be resurrected transformed, gathered into a new heaven and a new earth.

In the creation, God put in man's hands a degree of power and freedom to control his own destiny; man became a co-worker with God. In Christ redemptive love permeated the uni-

verse. Today it is revealed through the church's fellowship and witness and, in a hidden way, through all men who seek, however blindly, to create a better world.

Thus we need to see ourselves as Christians committed to a redemptive task within this world-order. As co-

worker's with Christ, we need to be ready to work with all men of good will and exalted vision.

When, in creative discipleship, we witness in our fellows and seek to liberate the warped and bound potencies in our world, we become agents of his redeeming grace, hastening the day

when Christ will be all in all.

This requires a different attitude toward nature. Albert Schweitzer advocated a reverence for life far removed from orthodox Christianity. "Even when sympathy with the animal creation was felt to be right," he wrote in *My Life and Thought*, "it



The issue is, indeed, a religious one in the sense that it raises the question, "What is the true end of Man? Is it to populate the Earth with the Maximum number of human beings . . . or is it to enable human beings to lead the best kind of life that the spiritual limitations of human nature allow?"

Arnold Toynbee  
Historian

An overwhelming majority of respondents to the Baptist Viewpoll feel local Southern Baptist churches should "lead church members to involve themselves and cooperate actively with the authorities" in attempts to solve air and water pollution problems. A small proportion felt that a local church should "preach and teach" on the subject, but not encourage involvement. Others felt pollution was "none of the church's business."

Baptist Press

An increasing idolatry of production has been sweeping the land, and its icon is the growth chart. The bulk of human effort and most of public policy have been dedicated to the proposition that this free society ought to be judged in history by the way it mobilizes its dwindling natural riches and its talents to the indulgent support of increasing numbers of citizens.

Robert and Leona Train  
Moment in the Sun

We are waking now from the American Dream to realize that it was a dream few Americans lived in their waking hours. The history of the New World has turned out to be not so different from that of the old. The peril that threatens the last of the American wilderness arises not from the reckless dream, but from the same historic forces of rapacity and cruelty that laid waste the land in the Mediterranean Basin, in Arabia, India and the treeless uplands of China.

Gerard Piel in  
Kaiser News

The great question of the 70s is: Shall we surrender to our surroundings or shall we make our peace with nature and begin to make reparations for the damage we have done to our air, to our land and to our water?

Richard Nixon  
State of the Union Message

could not be brought within the scope of ethics, because ethics were really focussed only on the behavior of man to man."

Perhaps we need to extend our concept of ethics to include man to nature, and gain some of Schweitzer's understanding of life. In our new dimension of ethics, we need a reverence for nature.

As did St. Francis of Assisi, we must recognize our kinship with all living things. He sang of mother sun and sister moon, or brother wind and brother fire, praising his and their Creator for the role they played in his own life.

But we are losing this sense of joy and wonder in our experience of nature.

Yet reverence, joy, wonder must be present, for they are the roots of ethical concern. Scientific attitudes that nullify our desire to rejoice and celebrate, that reduce nature and its creatures to expendable "its," rob us of the poet's insight and his sense of communion with nature and nature's Creator.

We have forgotten that God rejoiced in his workmanship and declared it good, and that we can meet God through nature, a reverent "thou" attitude toward nature merges into a "thou" relationship with its Creator.

## In Christ Creation's Culmination

### IV. Christian Ecotactics

We are concerned with the preservation of nature because we men have in the past, irresponsibly failed to recognize its place in God's creative act. We must, under God, right the wrong that men have done, restore the balance of nature, and, as Christ's servants, heal the environmental wounds.

As Christians, our responsibilities are fourfold:

(1) Emphasize Christian motivation, including its theological roots, in meetings and discussion.

If the church is truly to exercise its mission as the servant community, it will need to list among the urgent needs of men not only the basic issues of personal and social redemption, but also man's relation to and mishandling of his environment.

Because redemption ends alienation and estrangement and reveals the meaning of existence, achievement of "abundant life" has environmental as well as social aspects.

Being concerned with social injustice and economic inequity is of little value if we show no concern for the natural setting without which life in every aspect would be impossible. If our environment goes dead, all else will be of little avail.

We need to organize church conferences in which the ecological issues are discussed, in which the biblical view of nature is made clear, in which the theological dimension of the environmental problem is considered, and in which the ethical dimension of our relation to nature is stressed.

No effective, sustained action will occur without adequate understanding. Preaching and occasional lectures will help, but dialogue is most effective. Many excellent films and books are available.

The church should be the conscience of the community. Too often has it sadly ignored its responsibilities of social and racial issues; perhaps it can better exercise its duty to the environment.

(2) Form groups to translate Chris-

HOME MISSION

*Oh, cancerous for smoggy skies, for  
pesticided grain. . .  
Irradiated mountains rise above an  
asphalt pain.*

*America, America, thy birds have fled  
from thee;  
Thy fish lie dead by poisoned streams  
from sea to fetid sea. . .*

*America, America, thy sins prepare  
thy doom;  
Monoxide cloud shall be thy shroud  
. . . thy cities be thy tomb.<sup>1</sup>*

These words typify the mounting concern in America about pollution. Americans are demonstrating their desire to see this nation cleaned up. Groups are being formed to fight pollution. Those whose major concern is dirty air are often known as GASP, such as the Greater Washington Alliance to Stop Pollution, or the Gals Against Smoke and Pollution in Missoula, Montana.

Other groups, such as the Ecology Action group in Berkeley, California, have broader interests—the entire pollution

problem. This Berkeley organization has staged street theater presentations to protest smog and has sponsored such events as "Smog Free Locomotion Day." Student groups are also protesting pollution. Teach-ins, moratoriums, and demonstrations have been held to stimulate anti-pollution efforts. Concern over pollution is also evidenced by the increasing number of articles, books, agencies, and conferences which deal with the problem.

### THE NATURE OF THE PROBLEM

Why this widespread alarm over pollution? Anyone who lives in any of the urban-industrial areas in the nation needs no one to explain the problem to him. He experiences it daily. On the other hand, a person who lives on a farm or in a small town far from a city or industrial center may well wonder what all the fuss is about. He breathes clean air, fishes in clear water, and has no garbage problem. Pollution seems far away. But it isn't. Pollution affects all of us to some degree no matter where we live. And the problem is increasingly severe for all.

<sup>1</sup>This is the first in a series of resource papers prepared by a team of writers and edited by the staff of the Christian Life Commission. The material may be filed as reference information to be used by pastors, other church leaders, and discussion groups. Reprints are available from the Christian Life Commission, SBC, 480 James Robertson Parkway, Nashville, Tennessee 37219; one to nine copies, 25 cents each; ten or more copies, 10 cents each.



If our planet had unlimited supplies of fresh air, water, and soil, pollution would be no great issue. Since all three of these are limited in quantity, pollution is a matter of life and death. We live on a kind of spaceship hurtling through the universe at a speed six hundred times faster than that of the fastest airplane. Like all spaceships, ours has a limited system of resources to sustain life. No new air, water, or soil can be injected into the system. We must use and keep usable what we have—a narrow band of breathable atmosphere less than ten miles high, a thin crust of land most of which is not fit for human life, and a finite supply of water. The immediate problem is not that we will use up these resources, but that through contamination we will make them unfit for sustaining life.

Currently, man is doing a poor job of keeping his resources usable. He fouls the air, pollutes the water, and contaminates the land. If the trend is not reversed, man may choke to death on wastes which he has created. We are already well on the way to such a fate.

#### Air

Millions of tons of pollutants are belched into the air each year over the United States—a responsible estimate is 130 million tons. The approximate composition of the waste is 52 percent carbon monoxide, 18 percent oxides of sulfur, 12 percent hydrocarbons, 10 percent particulate matter, 6 percent oxides of nitrogen, and 2 percent miscellaneous gases and vapors.<sup>2</sup> As a result of filth thrown into the air, about 7,300 communities in this country have air pollution problems.<sup>3</sup>

These problems are intensified by certain atmospheric conditions. For one thing, the layer of air suitable for breathing is very thin. "On an ordinary desk globe, that habitable portion of the atmosphere would be only as thick as the varnish on the globe's surface."<sup>4</sup> Usually, however, a city has access to more than the air immediately above it: winds blow out polluted air and bring in fresh air. But when air movement falls below seven miles per hour, pollutants build up rapidly. And when a calm settles in, the situation can soon become dangerous.

Horizontal air movement (wind) carries away polluted air. So does vertical air movement (convection currents). Normally, air temperature decreases with height. Warm air from the surface—usually where air is polluted—rises and the pollutants are dispersed. On the other hand, when the air temperature increases with height, vertical air motions are suppressed. "This temperature structure is called a 'temperature inversion' because it is 'inverted' from the normal condition of temperature decreasing with height."<sup>5</sup> When a temperature inversion occurs, the ground air is trapped. Trapped too are the particles and gases polluting it.

Because of a number of geographical, meteorological, and industrial factors, Los Angeles often suffers from temperature inversion and the resulting concentrated pollution called smog. Other cities are similarly afflicted, though usually to a lesser degree. When a temperature inversion is accompanied by a lack of wind, the air available to a city is severely limited. Pollutants collect rapidly, sometimes to a lethal level.

Air available in closed places, such as theaters, airplanes, offices, and homes, is also limited. The major

pollution in such places is tobacco smoke, although often biological pollutants are also present. Even when a geographical district is not seriously bothered by air pollution, pollution problems may be created in limited areas.

#### Water

The Task Force on Economic Growth and Opportunity declared, "The problem of water pollution in the heavily populated states could become overwhelming in the next few decades unless we adopt many technological and sociological innovations."<sup>6</sup> For example, the recent discovery of the mercury contamination of fish indicates how pollution affects the whole society.

Rivers, lakes, streams, and oceans receive a steady flow of solid, chemical, and biological wastes. Over 170 billion gallons of sewage and waste are produced daily in the United States.<sup>7</sup> Approximately 50 million pounds of solid wastes are dumped into the nation's waterways each day. Less than half the cities—and less than one fifth of the factories—treat their sewage before releasing it into streams. As a result, waterways often become open sewers.<sup>8</sup>

Other damaging pollutants, though less extensive, also corrupt water. Radioactive wastes have been put into containers and thrown into oceans already polluted with atomic debris from the testing of nuclear weapons. Oil gushes from accidents at underwater wells, seeps from tankers, and is washed from the holds of ships to foul the oceans.<sup>9</sup>

Factories and power plants use huge amounts of water for cooling, and then dump the heated water into nearby streams and lakes; the result is thermal pollution, or the raising of the temperature of water in the rivers and lakes. Extreme thermal loads have caused temperatures of 120° F or more in some streams.<sup>10</sup>

#### Land

Soil also suffers pollution. Pesticides, radioactive fallout, and garbage are the chief culprits in soil pollution. The United States produces over 1 1/4 billion pounds of pesticides each year, much of which is deposited in American soil.<sup>11</sup> Atomic explosions produce radioactive wastes such as Strontium 90 and Cesium 137; while these are said by some not to be a serious problem now, no one really knows what the long-term effect of their presence will be.

Garbage and trash are the most obvious forms of land pollution. More than 3.5 billion tons of solid waste must be disposed of each year in America. Each individual American produces an average of over five pounds of waste per day—more than 190 million tons a year. The annual trash disposal bill exceeds \$4.5 billion.<sup>12</sup> Each year, 55 billion cans, 23 billion bottles, 60 billion metal or plastic bottle caps, and 7 million junked automobiles are discarded.<sup>13</sup> Trash is increasing even faster than the population. The result: many cities are running out of places to dump garbage.<sup>14</sup>

#### Other

Other forms of pollution are also attracting attention. For example, "Noise is known to cause hearing loss and is believed by some authorities to have more far-reaching effects on humans."<sup>15</sup> Studies are being conducted

to determine if some food additives and drugs are pollutants.<sup>16</sup>

#### Inter-related

The various forms of pollution are inter-related. Some pollutants affect all three basic components of environment, air, water, and land. Radioactive wastes drift in the air, float in the sea, and rest on the land. Pesticides are sprayed through the air, settle in the soil, and are washed by rain or irrigation into wells, streams, lakes, rivers, and oceans. A pollutant may be related chiefly to one of the three but still affect the other two. For example, garbage and trash pollute the soil where they are dumped, but water seeping through the refuse and air blowing over it are polluted also.

#### CAUSES OF POLLUTION

The specific causes of pollution are numerous. Each type of pollutant—gas, dust, solid waste, chemical, biological—can be produced in many different ways. But generally pollution occurs when booming urbanization, technology, and population are united with human greed and ignorance.

#### Basic Causes

Not all pollution is man-made. Some is natural to the environment. Dust storms, volcanoes, and water seeping through certain mineral deposits result in pollution. Nevertheless, the worst sources of pollution are related to technology. Man's ability to develop power, heat, and light from fossil fuels has resulted in pollution from the combustion of such fuels. The number one contributor to air pollution is the internal combustion engine used in most trucks and automobiles. Each day in this nation 90 million motor vehicles pour 180,000 tons of carbon monoxide, 33,000 tons of hydrocarbons, and 17,500 tons of nitrogen oxide into the atmosphere.<sup>17</sup> Power plants using fuel oil and coal contribute an additional 100,000 tons or more of sulfur dioxide.<sup>18</sup>

Countless chemical plants, paper and pulp companies, steel mills, mines, and other industrial operations—all the products of man's technological genius—spew out pollutants in massive doses. The source of most noise pollution also centers in the machines of modern transportation and industry.

Not all air pollution comes from industry. Agriculture is guilty too. Cattle feed lots are serious offenders in some states. Plowing, spraying, and burning fields can also contribute to pollution. Feed mills, cotton gins, and food processing centers can make conditions nearby almost unbearable. Pesticides, a product of the marriage of technology and agriculture, may prove to be among the most harmful pollutants.<sup>19</sup>

If the polluters were widely scattered or few in number, the problem would not be intense. But the reverse is true. Major polluters are numerous—more so each year—and jammed close together in urban settings. Cities are by far the most polluted places on earth.

The trend is toward increased industrialization, urbanization, and population throughout the world. In the United States land is urbanized at the rate of 3,000 acres a day. Seventy percent of all Americans are packed into urban areas which comprise only one percent of the

land.<sup>20</sup> It is estimated that by the year 2,000 approximately 85 percent of all Americans will live in cities.<sup>21</sup> And a booming world population will make the cities larger and demand increased production from industry. There is no prospect of pollution diminishing without basic changes in technology and life style.

#### Ignorance and Greed

Man's lack of knowledge also contributes to pollution. Many of the polluting effects of technology and urbanization came about because men simply did not understand the long-term impact of pollution on the environment. For example, who at the turn of the century could foresee that the horseless carriage would one day foul the air of cities? Or that DDT would not only make abundant harvests possible but also threaten the existence of entire species of certain animals? Or that the phosphate in detergents would not only clean clothes but would also result in clogged rivers?<sup>22</sup>

Human greed and selfishness have also contributed to pollution. Major contributors to the problem have done little to alter their damaging ways. Inadequate funds have been channeled into anti-pollution research. Industrialists protest that the cost of corrective measures is too high or that the problem is not really serious. Only in rare instances does pollution control pay off in increased income. A business which spent huge sums to counter pollution could find itself at a disadvantage competing with firms which have not made such expenditures. In some instances pollution control agencies of state governments have been controlled by polluters who have short-circuited any effective action.

Irresponsibility of government officials and taxpayers is often part of the problem. City-owned operations are often serious polluters. Many cities dump untreated sewage in lakes and rivers. Rather than pay for treatment—which would require an increase in taxes—the municipalities pass the pollution problem downstream for others to worry about. Some local governments have refused to act against industrial polluters for fear of driving away industry and suffering a loss of tax revenue.

#### EFFECT OF POLLUTION

In the past, few people became excited about pollution. Those who did were often written off as conservationist fanatics or health-food fadists. The mounting evidence of the ill-effects of pollution makes it no longer possible to write off those who are concerned.

#### Human Health and Well-Being

Wide disagreement still exists about the effect of pollution on human health and well-being. No one argues that pollution is good for man. But for many the question is, "Since some pollution is a necessary evil of modern, urban, technological existence, how much pollution can man take without his health being seriously harmed?"<sup>23</sup> Others are more strict and ask, "At what level does pollution begin adversely to affect man?"

Sometimes pollution does reach a lethal level.<sup>24</sup> In London in December, 1873, a thick cloud of pollutants gathered and snuffed out the lives of over 1,000 persons. This was one of the first major pollution catastrophes. Such tragedies have taken place since in London and

other cities with alarming frequency. The first major air pollution disaster in the United States occurred in Donora, Pennsylvania, in October, 1948. Fog coupled with thermal inversion made the air thick with pollution. In all, the smog killed 20 people and made almost 6,000 sick.<sup>21</sup> The most lethal pollution in recent years was in London, December, 1952; in a five-day period at least 4,000 persons were killed by polluted air.<sup>22</sup>

On a far less extensive scale other deaths have resulted from pollution. Some are the direct result of toxic dust and gases from industrial operations or of automobile exhaust.<sup>23</sup> Others are more indirect, such as automobile accidents caused by smog or heart trouble aggravated by pollutants.

Even when pollutants don't kill, they can damage a person physically. Some substances, such as radioactive wastes and pesticides, have an undetermined effect on man.<sup>24</sup> There is evidence that these might do genetic damage and have horrible long-range effect.<sup>25</sup>

The harm caused by other pollutants is much more firmly established. Most types of air pollution irritate the respiratory passages. City dwellers suffer a far higher rate of respiratory diseases than do people in rural areas. In some cities a person—through the regular process of breathing—may take in a daily quantity of cancer-causing agents equal to that of two packs of cigarettes.<sup>26</sup> The statistical relation of air pollution to lung cancer and emphysema is significant, if not conclusive. Both lung cancer and emphysema have increased rapidly in the United States during the same period in which air pollution has increased also. Lung cancer and emphysema occur more frequently in polluted areas than in nonpolluted ones; emphysema occurs twice as often in American cities as in less polluted rural areas.<sup>27</sup> The damage of the respiratory system places an added burden on the heart and aggravates, if it does not instigate, heart disease.

Pollution can also harm people emotionally and mentally. The irritation of a person's eyes and breathing passages often makes him nervous and reduces his mental alertness. High school principals in Southern California report a general student lethargy when there is heavy smog. Air pollutants also tend to leave an excess of psyche-souring positive ions in the air.<sup>28</sup>

Rubbage-strewn landscapes, foul odors, and sewage-tainted rivers offend man's aesthetic sense. Beauty contributes to a person's well-being; pollution destroys beauty. In many cities drinking water is an unappealing chemical brew—a diluted chlorine solution—which makes the water safe to drink but renders it unpalatable.

#### Plants and Animals

Plants and animals are also harmed by pollution.<sup>29</sup> Entire forests with all related animal life have been wiped out, herds of cattle decimated, and thousands of acres of farmland ruined by air pollution. Fish and plant life in scores of rivers and lakes have been practically eliminated by water pollution.<sup>30</sup> Pesticides have so seriously disrupted the reproductive cycle of some species of wildlife that they have been almost exterminated.<sup>31</sup>

Industrial emission of sulfur dioxide gas have been found to be detrimental to the health and vigor of trees in the Southeastern and Eastern United States.

Smog has become a silent killer in the forests of California. More than a million trees were dead or dying from polluted air in 1969. In the Los Angeles Basin, where the smog level is often acute, it is no longer profitable to grow lettuce and spinach. Yields of citrus fruits have been cut in half. Flower growers have been forced to move.

Some of the damage to plants and animals also affects men. The milk from cows feeding on polluted crops often contains the pollutants. Toxic substances collect in shellfish living in contaminated water, sometimes enough to kill men who eat shellfish. Fish taken from oil-polluted water frequently have an unpleasant oily taste. Pollution in food eaten by American mothers as part of their daily diet is passed on to their babies. The breast milk of American mothers contains 2 parts per million of DDT, four times the 'safe' level the Federal Government allows in shipment of cows' milk for human consumption.<sup>32</sup>

Pollution may eventually contribute to worldwide food shortage. Growing populations and expanding cities already contribute to hunger. Since some forms of pollution destroy or reduce the yield of crops, pollution further cuts down on the amount of food available. Expanding populations combined with unchecked pollution could bring starvation to millions.

#### Other

Inorganic materials are also harmed by pollution. Airborne pollution has blistered and discolored paint eaten into glass, tarnished silver, deteriorated rubber dissolved synthetic fabrics, eroded stone, and weakened steel.

Weather and climate are affected by pollution. Air pollution frequently increases the amount of fog and rain in an area. The destruction of plant life by pollution could lead to a decrease in oxygen. Burning fossil fuels raises the level of carbon dioxide in the atmosphere which in turn raises the temperature of the earth. Some scientists fear that if this continues, the polar ice caps will melt and lowland cities will be flooded and destroyed.

#### Economic Loss

The total financial loss to the nation caused by pollution is not possible to calculate. Figures often used are a cost of \$12 billion a year for air pollution and \$7 billion for water pollution.<sup>33</sup> But estimates differ widely. For example, estimates on air pollution range from \$4 to \$20 billion a year.

The difficulties involved in establishing the actual overall cost of pollution are staggering. At least the following costs would have to be included: damage to livestock, crops, trees, and wildlife; cost of present pollution control measures; cost of inefficient operation of industrial plants and vehicles which produce pollution; cost of medical care and burial expenses related to the adverse effect on human health; cost of absenteeism due to illness caused by pollution; extra maintenance expense for industrial buildings, homes, public facilities and roads because of pollution; loss of recreation and leisure income in polluted areas; increased costs for illumination of smog-stricken areas; the expenditure required to restore streams, lakes, and rivers.<sup>34</sup>

No one knows what pollution costs. But the costs are high. The cities pay the highest price for pollution. But everyone is affected. Pollution pays little attention to city limits, state lines, or national borders.

#### REMEDY FOR POLLUTION

Men have been struggling to curtail pollution for centuries. King Edward I of England in 1273 prohibited the use of a particularly offensive kind of coal. The prohibition was not effective. Kings and parliaments continued to pass anti-pollution laws. Men of science issued warnings against pollution. Meanwhile pollution became an increasingly serious problem. Only within the past few decades has pollution control become extensive. It has yet to become effective.

#### Obstacles

Many obstacles stand in the way of effective anti-pollution measures. Pollution in some areas is so far advanced that clean-up operations will show few results for many years. Anti-pollution devices are expensive; cities, states, and businesses are reluctant to purchase them because the resultant high taxes and prices make citizens and consumers unhappy. Public indifference slows down clean-up control. Differences of opinion exist as to who should head up anti-pollution measures—governments or private businesses—and if governments, which ones: local, state, or Federal?

Furthermore, there is disagreement over what standards of purity should be established, who should establish them, and whether they should apply equally to all areas. For example, should all streams be kept clean enough for fish or should some be designated as channels of waste disposal? Should industrial plants in isolated areas be required to keep their airborne wastes down to the same level required for plants in urban areas?

#### Present Efforts

In the United States the first legal steps regulating pollution were related to water.<sup>35</sup> Because water may carry diseases fatal to man, laws have been passed regulating the purity of municipal drinking water. Yet regulation of waste disposal, most of it into rivers and lakes, has not been carried out. As a result, 95 percent of the 12,000 disposal sites in the United States are unacceptable and threaten disease, pollution, and blight, according to the Department of Health, Education and Welfare.<sup>36</sup> Furthermore, Federal grants to improve municipal waste disposal have not reduced the total pollution in rivers, largely because of the increase in industrial wastes.<sup>37</sup>

Laws and government control agencies concerned with air pollution are relatively new. A few cities, notably Los Angeles, New York, San Francisco, and Chicago, have instituted control programs with sizeable budgets and personnel.<sup>38</sup> A few states have moved to curtail pollution, California is by far the leader. And the Federal Government has expanded its operations.<sup>39</sup>

Private and public sources of pollution have also begun to act on the problem. Executive orders require all Federal facilities to meet certain anti-pollution stan-

dards. Many businesses are spending millions each year to curtail pollution.<sup>40</sup>

But pollution remains a deadly serious problem for millions of Americans, and the chief contributing causes are increasing. By 1980 the urban population is expected to be 30 percent larger, the number of motor vehicles increased by 40 percent, and the demand for energy 50 percent greater. Each year the situation grows more perilous. Clearly much more must be done to combat pollution. But what? And by whom?

#### Guidelines for Action

*Deal with Basic Causes.*—Any adequate anti-pollution measures must remember that the causes of today's pollution problems are a rapidly expanding population, urbanization, and technology. World population growth must be restrained; continued growth at today's rate is suicidal. Urban centers must be better planned. It may be that the size of cities should be limited and new cities built rather than allowing continued expansion of already overcongested areas. Certainly industrial growth should take into consideration ecological factors.

Realistically, however, the most immediate and successful anti-pollution measures are needed in the area of technology. Modern manufacturing and transportation, the products of technology, are the source for most of today's pollution. Each polluter must be dealt with according to its particular characteristics. But some general guidelines can be applied to most cases.

*Consider the Options.*—There are many ways to tackle the pollution problem at its source. But all of these methods require complex programs of research to resolve technical problems and the expenditure of huge sums of money. Here are some basic options:

(1) *Remove the pollutants before the air and water used in industrial processes is returned to the general environment.* This is one approach advocated to cut down on the pollutants coming from the exhausts of internal combustion engines.<sup>41</sup> The manufacture and sale of anti-pollution devices has become a \$500-million-a-year business, and the boom has just begun. Hopefully, some of the pollutants can be utilized in constructive ways.<sup>42</sup>

(2) *Cut down on the amount of pollutant produced.* Some propose, for example, that pollution caused by automobiles could be reduced by improving the efficiency of the internal combustion engine or by restricting the use of automobiles. Some industrial processes are notoriously inefficient. As a result they produce large amounts of pollution. Improving or altering industrial processes would cut down on the amount of pollutants.

(3) *Seek nonpolluting methods to accomplish the same purposes.* Electric automobiles are being proposed as a substitute for cars with internal combustion engines. Similarly some scientists hope to see atomic fusion become the primary source of electric power replacing both fossil fuel and atomic power plants.<sup>43</sup> Others are working on edible containers; a package for frozen food, for example, could be cooked and eaten as part of the food. Mass public transport is viewed by many as an alternative to wide use of private automobiles.<sup>44</sup>

(4) *Ban polluting processes or products when they do more damage than they are worth, or when there is a less polluting substitute.* The Federal Government has

recently taken such steps to deal with the harm caused by DDT. Similar measures are being considered for detergents using phosphates.

**View pollution as an ecological problem.**—Ecology, a word devised in 1869, is the study of the relationship between life systems and their environment. In a sense, pollution is part of a larger issue—how the earth's environment is to be treated to preserve its life-sustaining quality. Everything about us is tied together in a system of mutual interdependence. Water helps plants to grow. Plants help renew the air. Air helps to cleanse the water. Animals contribute carbon dioxide needed by plants. Man has been the great disrupter of the process. He must learn to work with his total environment. Otherwise he may so drastically alter it that he cannot survive.

**Acknowledge that combating pollution requires more than individual or local effort.**—Pollution is a worldwide problem. A pollutant is not confined to its source. Pesticides and other pollutants washed into the ocean spread to other nations. Radioactive fallout from atomic explosions and other man-made wastes are carried by winds around the world. Pollution from a paper mill dumped into a river can affect communities downstream hundreds of miles. Pollutants from a refinery can cause considerable harm on the downwind side.

The nature of pollution demands at least a national, and preferably an international, approach. The United States ought to work with Mexico and Canada to curb pollution near the borders. And states must cooperate with each other if pollution control is effective.

Federal regulation, legislation, and research are definitely necessary. Many businessmen as well as state and local governments resist Federal intervention and insist on local action because they can control local politicians more easily than national authorities. Local action has not solved, and furthermore it cannot solve, the pollution problem.

There are several reasons for the failure of local efforts at control. Pollution affects wide areas. Often the area most seriously threatened by pollution is distant from the source, sometimes beyond the local government district in which the polluter is located. The people most harmed, therefore, have no recourse through local government. Furthermore, polluting businesses often control local governments and undercut efforts to enforce anti-pollution measures. Or local governments fear that stringent anti-pollution efforts will drive industry away or discourage new industry. Loss of industry results in loss of tax revenue. Without some kind of Federal control, there can be no solution of the pollution problem.<sup>21</sup>

To be effective, pollution control agencies must be composed of persons who are not financially dependent on polluting businesses or governments. Further, some control must be put in the hands of regional agencies which are related to a Federal anti-pollution program.<sup>22</sup> The Federal program must conduct research, set standards, police polluters, punish violators of standards, and assist state and local groups in fighting pollution. "The glaring need is an overall body to coordinate the goals and protect the environment in a systematic way."<sup>23</sup>

A number of approaches to pollution control have been considered. Among the most mentioned are the following: (1) Require companies to comply or face

stiff fines and other severe penalties, including perhaps imprisonment. (2) Charge companies for the pollution they release and use the money for government anti-pollution measures. (3) Encourage companies to install anti-pollution equipment by either making such equipment tax-exempt or by giving the companies a grant or subsidy. (4) Give control agencies the power to grant or deny permits to operate equipment and processes that are capable of producing pollution.

A program of enforced standards will be welcomed by industrial leaders with vision. Sometimes a business leader would like to take effective steps to curb pollution in his own operation although to do so would be very costly. The added cost might cause him to be at a serious disadvantage in competition with others in his field unless Federal standards and strict enforcement put every business on an equal basis. In fact, the Federal Government might consider rewarding those businesses which have already, on their own initiative, taken steps to curb pollution because they have already absorbed much of the anti-pollution cost.

#### THE CHRISTIAN'S RESPONSE

The Christian brings unique resources to combat pollution. To him the problem is a moral problem and his response a religious response. The following biblical insights should guide Christians in dealing with pollution.

The earth is the Lord's; we use it as a trust. As good stewards we have a responsibility to preserve the earth and to pass it on to future generations in usable condition. Pollution seriously violates good stewardship.

Christians should be concerned about anything which prevents human life from achieving the standards set by God. Christian compassion calls for dealing with those things which needlessly hurt men. The command of God to love our neighbor certainly means to protect and not to harm our neighbor. If a Christian contributes to pollution—or fails to fight pollution—he runs counter to the command to love.

Sin is falling short of the mark God has set for us. God has made it clear that he intends for man to use the earth for the benefit, not the hurt, of all mankind. For a few to grow rich at the expense of the many is not God's will. Pollution, therefore, is sin. It is sin against God. It is sin against nature. It is sin against humanity. And modern knowledge concerning the damage of pollution makes it even more heinous sin.

#### Christian Action

Christians must act to curb the fouling of the earth's environment because they care about their fellowman, and because they take seriously the stewardship of the earth. What can individual Christians and churches do about pollution?

#### Churches can:

- (1) Engage in Bible study and discussion to develop understanding of the theological basis of concern about pollution.
- (2) Educate people about the nature and cause of pollution and stress the Christian responsibility to do something about the problem.
- (3) Petition local, state, and national governments to act to curb pollution.

- (4) Contact those guilty of pollution and urge them to "cease to do evil and learn to do well" (Isaiah 1:16-17).
- (5) Appoint special study and action groups to deal with pollution problems.
- (6) Cooperate with other groups in combating pollution.
- (7) Eliminate any polluting practices in which they are engaged.

#### An individual Christian can:

- (1) Seek to develop a Christian conscience about the problem.
- (2) Study the problem and be prepared to act on the basis of accurate information.
- (3) Avoid pollution on a personal level.
- (4) Combat pollution through his vocation. Christian businessmen certainly have a heavy responsibility at this point as do Christian government officials. Christian engineers and scientists should use professional know-how to develop improved processes for dealing with pollution.
- (5) Develop local groups to educate people about pollution and to bring pressure on local polluting firms to clean up their operations.
- (6) Investigate sewage treatment in his area to determine if improvements need to be made; if so, urge local government officials to take the necessary steps.
- (7) Find out if his city or county has a pollution control agency; if not, he can urge local officials

to establish and adequately fund such an agency.

- (8) Investigate the laws and agencies in his state related to pollution; if they are inadequate, he can:
  - (a) Form volunteer associations to lobby for improved legislation and law enforcement in regard to pollution, and
  - (b) Write elected representatives in government, urging them to develop government programs to curtail pollution.

#### CONCLUSION

Lyndon B. Johnson said in a presidential address to Congress:

"Air pollution does not exist because it was inevitable, nor because it cannot be controlled. Air pollution is the inevitable consequence of neglect. It can be controlled when that neglect is no longer tolerated. It will be controlled when the people of America, through their elected representatives, demand the right to air that they and their children can breathe without fear."<sup>24</sup>

What he said about air pollution applies to all kinds of pollution. As a recent advertisement put it: "Now is the time for all good men to come to the aid of their planet. We have the weapons that enable us all to die together; can we not forge the tools that enable us all to live together?"<sup>25</sup>

#### Footnotes

- <sup>21</sup>Time, October 10, 1969, p. 70.
- <sup>22</sup>APCA Abstracts, November, 1969, p. 1. In a typical industrial city 20 tons of dust fall on each square mile each month according to America, May 17, 1969, p. 580. The pollutants in the air result from burning, evaporating, and dissolving substances. There are five basic types of air pollution: those caused by (1) smoke, (2) dust, (3) smoke, (4) motor exhaust, and (5) toxic substances. Most instances of air pollution contain more than one of these. Howard R. Lewis, *With Every Breath You Take* (New York: Crown Publishers, Inc., 1965), p. 44.
- <sup>23</sup>Frank Butrica, "Environmental Pollution in America," *Current History*, October, 1969, p. 224.
- <sup>24</sup>Howard R. Lewis, *With Every Breath You Take* (New York: Crown Publishers, Inc., 1965), p. 23.
- <sup>25</sup>Louis J. Bunt, *The Urban Sky: A Meteorological Look at Air Pollution* (Garden City, New York: Doubleday and Co., 1966), p. 8.
- <sup>26</sup>Roger Revelle, "Pollution and Cities," *The Metropolitan Enigma: Inquiries into the Nature and Dimensions of America's Urban Crisis*, James O. Wilson, ed. (Washington, D. C.: Chamber of Commerce of the United States, 1967), p. 90.
- <sup>27</sup>Business Week, November 1, 1969, p. 49.
- <sup>28</sup>Mitchell Gordon, *Sick Cities* (Baltimore: Penguin Books, 1965), p. 111.
- <sup>29</sup>See *Old Pollution: A Report to the President*, Suppt. to Documents, U. S. Government Printing Office, Washington, D. C., 20402, 1968.
- <sup>30</sup>There is a difference of opinion among scientists whether moderate increases in water temperature is harmful or not. See Billy Ray Wilson, ed., *Environmental Problems* (Philadelphia: J. B. Lippincott Co., 1968), pp. 123-145.
- <sup>31</sup>Current History, October, 1969, p. 225.
- <sup>32</sup>Id., November 7, 1969, p. 32.
- <sup>33</sup>Science News, September 27, 1969, p. 279.
- <sup>34</sup>Each year America's garbage, rubbish, junked cars, and scrap would fill the Panama Canal four times. California's toxic waste would make a mass 100 feet wide and 30 feet high from Oregon to the Mexican border. The combined litter of America would make a drift five feet high from New York to Seattle. Look, November 4, 1969, p. 86.
- <sup>35</sup>Current History, October, 1969, p. 225.
- <sup>36</sup>Food Additives: Blessing or Curse? Time, December 19, 1969, p. 41.
- <sup>37</sup>Criticism Comes Over Tests to Determine Which Food Additives Are Safe, New York Times, November 10, 1969, p. 51 L.
- <sup>38</sup>Current History, October, 1969, p. 224.
- <sup>39</sup>Id.
- <sup>40</sup>The persistent nature of certain of these insecticides permits the chemical to be carried from one organism to another in the food chain. As this occurs there is a gradual increase in the biocide at each higher trophic level. Many such examples have been reported in the literature. One of the most striking comes from Clear Lake, California, where a 46,000 acre warm lake, south of San Francisco, was sprayed for gulls, ducks in 1910, 1954, and 1957, with DDT, a chemical presumably less toxic than DDT. Analyses of the plankton revealed 250 times more of the chemical than originally applied, the lake 2,000 times more, the snails 12,000, and the grebes up to an 80,000-fold increase. In 1954 death among the grebes was widespread. Prior to the spraying, a thousand of these birds perished on the lake. Then, for ten years no grebes hatched. . . . The flesh of edible fish now caught reaches 7ppm, which is above the maximum tolerance level set by the Food and Drug Administration." Billy Ray Wilson, ed., *Environmental Problems* (Philadelphia: J. B. Lippincott Co., 1968), p. 106.
- <sup>41</sup>Look, November 4, 1969, p. 32.
- <sup>42</sup>Time, November 14, 1969, p. 76.
- <sup>43</sup>See Current History, October, 1969, p. 229.
- <sup>44</sup>In the United States approximately 110,000 deaths a year are due in part to air pollution. America, May 17, 1969, p. 581.
- <sup>45</sup>Lewis, op. cit., p. 18.
- <sup>46</sup>Id., p. 19.
- <sup>47</sup>Id., see Chapter 9.
- <sup>48</sup>Scientists in the United States, for example, have concluded that DDT is a potential threat to human beings while scientists in England concluded there was no evidence that DDT had adverse effect on man. New York Times, December 18, 1969.
- <sup>49</sup>Billy Ray Wilson, ed., *Environmental Problems* (Philadelphia: J. B. Lippincott Co., 1968), p. 110.
- <sup>50</sup>Condon, op. cit., p. 80. See also Lewis, op. cit., pp. 173-180 for discussion of the relation of air pollution to cancer.
- <sup>51</sup>Other scientists insist that little has been proved concerning the relation of pollution and health, that most of the evidence is circumstantial.
- <sup>52</sup>The atmosphere normally contains an approximately equal number of air molecules that carry either a positive or a negative electrical charge. These charged molecules are called ions. An excess of negative ions stimulates a sense of exhilaration and well-being. By contrast, an excess of positive ions can produce nausea, fatigue, dizziness, and headache. Experiments show that negative ions cluster on particles of air pollutants, which thus tend to sweep the atmosphere clean of negative ions." Lewis, op. cit., p. 143.
- <sup>53</sup>The most serious offenders are sulfur dioxide, hydrogen fluoride, and ozone. See Bunt, op. cit., p. 75.
- <sup>54</sup>Each year millions of fish are killed by pollution. The extent of destruction is huge in some cases; for example, in 1962, 38 million fish died in San Diego Harbor. Science News, September 13, 1969, p. 213.

Birds are especially vulnerable. Birds of prey, such as the bald eagle, osprey, and hawk, are in serious danger. See Wilson, *op. cit.*, p. 107.

<sup>12</sup>Look, November 4, 1969, p. 26.

<sup>13</sup>Business Week, November 1, 1969, p. 72.

<sup>14</sup>Power plants and factories, for example, waste \$300 million worth of sulfur each year. *Ibid.* And inefficient internal combustion engines waste \$2.3 billion in fuel costs each year. *Proceedings of the Third National Conference on Air Pollution*, Washington, D. C., 1968, Public Health Service Publication No. 1648, p. 32. Hereafter listed as *Proceedings*.

<sup>15</sup>An estimated \$28 billion will be required to do the task by 1973. *APCA Abstracts*, November, 1969, p. 1.

<sup>16</sup>Most early studies dealt with water pollution. See, for example, "Report of the Commissioner of Health to the Commerce Council, March 10, 1884, on Pump Wells and Well Water of Brooklyn"; "Result of Examination of Water from the River Schuylkill by Charles M. Creason, 1875"; "Report on Pollution Survey of Olney River Basin, by Lewis Carpenter and Kenneth Herndon, 1829"; "Conference on Oil Pollution in Navigable Waters, Washington, D. C., 1928."

<sup>17</sup>Science News, September 27, 1969.

<sup>18</sup>New York Times, November 5, 1969, p. 24 L.

<sup>19</sup>Proceedings, pp. 387-89.

<sup>20</sup>Recent Federal legislation dealing with air pollution is significant. Federal programs began in 1955 when the 84th Congress passed the Air Pollution Control Act, "an act to provide research and technical assistance relating to air pollution control." *Proceedings*, p. 462. From 1955 until 1963 the Federal Government confined itself largely to studies, reports, and limited cooperation with states. In 1963 President Johnson signed into law the Clean Air Act. This act considerably broadened the role of the Federal Government in air pollution control. The act also made clear that the states and local governments have primary responsibility for the regulation of air pollution. In 1965 the act was amended to provide Federal controls on new motor vehicles. It was amended again in 1966 to provide for Federal grants to states and local governments to maintain effective air pollution control programs. In 1967 the Air Quality Act further expanded Federal efforts and established 57 air quality regions. For a more complete description of Federal programs and legislation see *Proceedings*, pp. 462-63 and Arthur C. Stern, ed., *Air Pollution* (3 vols., New York:

Academic Press, 1968), III, 568-577.

<sup>21</sup>For example, the steel industry claims to have spent over \$500 million in the past fifteen years; chemical producers allocate 2 to 5 percent of the total capital investment for pollution control. *Newsweek*, May 22, 1967, p. 64.

<sup>22</sup>For an excellent discussion of various methods see Stern, *op. cit.*, pp. 291-354. Included are control by centrifugal force and gravity, filtration, electrostatic precipitation, liquid scrubbing, gas-solid adsorption, and combustion.

<sup>23</sup>Some companies have found the pollutants to be profitable. Their sale has often at least paid for the anti-pollution measures. *Lewis, op. cit.*, p. 247. Research is underway to find uses for wastes. Among the ideas are these: use energy from burning trash to generate electricity, compress trash into blocks for building material.

<sup>24</sup>APCA Abstracts, November, 1969, p. 1.

<sup>25</sup>Proceedings, p. 136.

<sup>26</sup>The United Nations has become intensely interested in pollution. See, for example, the *UNESCO Courier*, January, 1969. Most industrialized nations suffer from extensive pollution. At the turn of the century, 50 species of fish swam at the lower reaches of the Seine. Today only a few diseased eels survive. Thousands of lakes in Finland are totally polluted. Lake Zurich in Switzerland is biologically dead. England's industrial cities are dark with smoke. Most nations are beginning to fight pollution. See Arthur C. Stern, *op. cit.*, III, 568-591.

<sup>27</sup>Pesticides are now found throughout the world, even in places far from any actual spraying. Pesticide and crab-eating snail in the Antarctic are contaminated and fish far off the coasts of four continents now contain insecticides." Wilson, *op. cit.*, p. 108. See also Nikolai Gorky, "The Pollution of the Ocean," *UNESCO Courier*, August-September, 1969. Fat-storing animals in the Antarctic carry appreciable quantities of organic-chlorine compounds in their fat. *UNESCO Courier*, January, 1969.

<sup>28</sup>America, May 17, 1969, p. 580.

<sup>29</sup>See *Proceedings*, pp. 356-525, for discussions of relations between local, state, regional, and national programs.

<sup>30</sup>Time, August 1, 1969, p. 62.

<sup>31</sup>Proceedings, p. 66.

<sup>32</sup>Time, November 14, 1969, p. 77.

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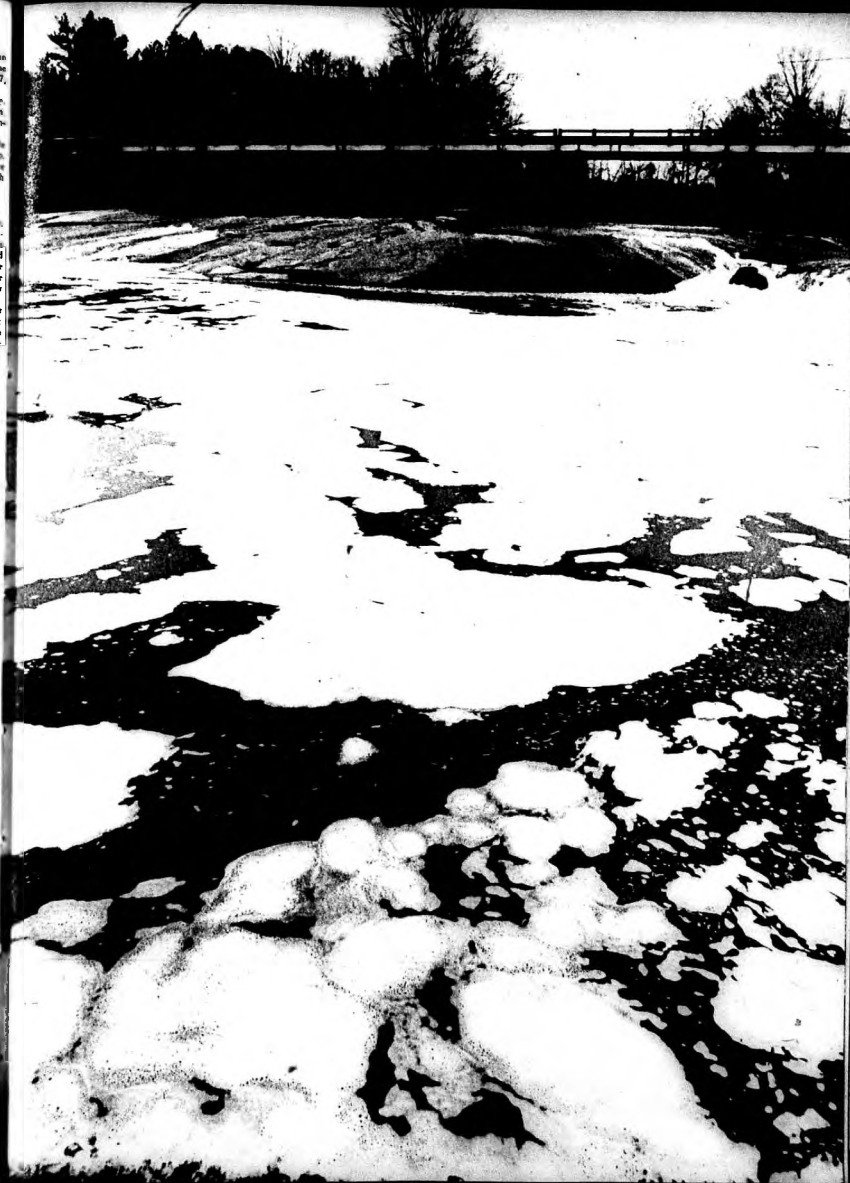
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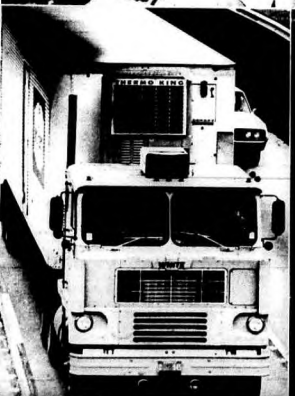


Our major technologies—power production, transport, the metal and chemical industries, and agriculture—are a threat to the ecosystems that support them and to our very lives. Because we reckon the value of technology by the value of its marketable products, we have neglected their cost to society—which is, potentially, extinction.

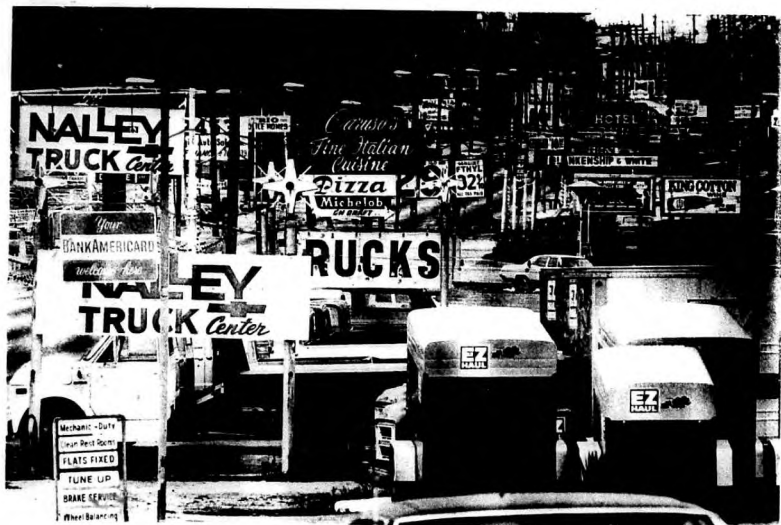
Barry Commoner  
Saturday Review



Ecology, the science that studies the relationship between all living things and their environment, is a common word today. We have all heard about "ecology" and the "ecological crisis." But do we understand why ecology is important to us, as individuals on Spaceship Earth? Do we realize why a field of grass is more important than a concrete parking lot? Do we understand that diminished sunlight means diminished life? Do we know why clean water is more valuable than high GNPs? Do we know these things? We had the answers here somewhere, only a moment ago, but they seem to be lost beneath the







Form is the crest of a wave that is breaking—bathed in the radiance of a beneficent star, a pebble, a drop of water, and a blade of grass are the magic ingredients whose constant interaction is the foundation of that "dilute gelatinous film" we call biosphere. These are all the tools we have; to destroy them or abuse them, to interrupt their function, is to destroy ourselves. Not all the decisions of corporate board members, not all the legislation passed by our politicians, not all the money in all the banks of the world, not all the power stored in our military arsenals can change this fact. Yet we act as if they could and continue to consider that the laws of men have priority over the laws of nature and that wealth is more precious than life. One reason that we do this is that we tend to think of a pebble, a drop, or a blade of grass as "things" when, in reality, they are phases in a process that moves as waves of energy through space and time. We are, at best, poor voyagers upon this tide.

Don Fabun  
Kaiser News

tian concern into action. Communities have been fouled with trash, garbage has been dumped carelessly in creeks, seashores sludged by oil seepage and bird life endangered—hundreds of ecological emergencies confront the nation. Some arise from immediate man-caused disasters, others result from long-standing inadequacies and shortsightedness.

Instead of following the leadership of student groups and concerned citizen organizations, the church should lead the struggle to save the environment, demonstrating through its "this-worldly" concern a world-affirming Christian theology.

(3) Join conservation groups, exert pressures on governmental bodies at all levels, and voice strong opposition when industrial greed and the profit motive are behind activities which will increase environmental pollution or destroy a natural setting and its wild life.

Christian lawyers need to devise ways to prevent corporations from "getting by" with so much pollution. Christian politicians and legislators need to attack this issue as zealously as their humanistic and secular colleagues.

Such men should have church support, since ecology is a bi-partisan

issue calling for help from all men of goodwill.

In addition, letters should be written to public officials when a particular and vital matter relating to the natural environment is under consideration. After all, it's in the best interests of ourselves and our children that we preserve this planet.

(4) Finally, act as a Christian should; assume the responsibility of being the conscience of society.

As scientist C. A. Coulson has written, "Only those who know the inner nature of man and the peculiar ways in which God transforms man's mind by the renewing power of his Spirit, and the status which God confers upon him that he may be called a child of God, are big enough to speak to the condition of today."

Certainly Christians meet that requirement; surely it is time they spoke out, loudly and clearly, to preserve the work of God in creation.

Russ is professor of Christian philosophy, Southern Baptist Theological Seminary, Louisville, Ky.

HOME MISSIONS

## the Rising Furor



I have yet to see any problem, however complicated, which, when you looked at it the right way, did not become still more complicated.—Paul Anderson

However essential they may be, more than plans are needed. For the grinding oppression of environmental deterioration—the blighted streets and uncollected garbage, the rats and the cockroaches, the decaying and foul rivers, the choking, polluted air—degrades the hope of our citizens for the future and their will to secure it. To unwind this spiral of despair, we must take immediate steps against the symptoms as well as the fundamental disorder. Community efforts to clean up rivers and beaches, to build parks, to insist on enforcement of anti-pollution ordinances and to improve them can give tangible meaning to the spirit of environmental renewal.

Berry Commoner, *Saturday Review*

over the environmental crisis, the Joint Atomic Energy Committee reported in 1970, "we must either ask the people to forego luxuries like air-conditioning or build electric plants over the protests of the conservationists."

The choice—air conditioners or good-conditioned air—may be more symbolic than real. Whichever, it will not be an easy one for us, the affluent-spoiled Americans of the decade of plenty.

But if, as we have asserted, the Christian must act responsibly to preserve what God has given, the choice must be faced. It is the first step in creating a life style that sustains rather than subdues this planet earth.

Once that gulf has been crossed, once an individual decides to reduce waste and curtail destruction of this fragile spaceship, he can do many things.

We make no attempt to list them all, but here suggest a few actions—some simple, others extreme—that concerned people can do to save the environment.

- Fight companies and individuals who profit from the sale, use or manufacture of products harmful to the ecological system or depletive of natural resources.

- Grow your own fruit, vegetables and herbs, using only natural predators, no pesticides.

- Use shopping bags or re-use paper sacks when you shop. Never accept any item in a bag which can be carried by hand.

When buying items excessively wrapped (and what isn't?), such as bottles inside boxes or take-out hot food products (hamburgers, etc.), take the wrapping off at the store and request the store manager to return it to the manufacturer.

- Promote recycling and/or re-use. More than aluminum cans can be recycled; more than bottles can be re-used. For instance, return used coat-hangers to laundries; boycott laundries unwilling to re-use hangers.

- Use vegetable wastes to start a compost pile. Everything from coffee grounds to banana peels to dead leaves can be used to make this fine soil conditioner and fertilizer for gardens. Do not use bones or animal wastes; eggshells and ashes are ok, but not in large quantities. Keep the compost pile covered with dirt. Turn it over every few weeks to prevent spontaneous combustion as a result of decomposition in the center of the pile; this also helps it to decompose evenly. A damp compost pile will "work" faster.

February, 1971

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- Put bricks in your toilet tank to conserve water.
- Don't drive a car. Use public transportation or walk. If you must drive, form car pools. Keep the engine well-tuned.
- Support voluntary birth control and incentive programs for family limitation and planning.
- Sponsor neighborhood cleanups; turn vacant lots into parks and gardens. Plant trees and flowers.
- Buy no soft drinks in no-deposit, no-return containers.

• Be vocal about waste and pollution. Write or phone those responsible and those charged with your protection.

• Find projects related to our survival and do them, work alone or with others. Form "grass roots" organizations (pardon the pun), clubs to watchdog governmental agencies responsible for the environment. Local groups have power, if they understand how to use it. In San Francisco, a group stopped plans for a waterfront skyscraper complex by rallying public opposition. In Memphis, a group of conservationists used legal action to block construction of a freeway through a beautiful downtown park.

In Boston, an ecology action organization has determined and publicized channels of complaint for anti-ecological actions (who to call for water pollution, etc.), as well as sponsoring an ecology food store.

Church organizations are perfect vehicles for ecological action. Most have lawyers, doctors, scientists and other specialists who can contribute expertise.

Concerned Christians can also do much to keep each other informed. A bulletin board at the church could spotlight the week's (month's) best eco-obscenity, chart local (national) politicians' contradictory statements on pollution, and post news items.

• Finally, keep informed. To do this, amidst the bombardment of words being hurled on the ecology issue, is difficult.

Perhaps, writes Don Fabun, editor of *Kosier News*, the answer is to start with a national education in ecology, in which ecology is as much a required subject as math or language.

Fabun follows this with other programs for national attention:

- Establish a Secretary of Ecology at cabinet level.
- Develop regional political systems that encompass logical geographic ecosystems—the course of a river, the shoreline of a lake.

"Man 'made up' the political subdivisions now existing, and they don't work anymore," argues Fabun. "Why not make up new ones?"

- Set up an international council to review technological innovations and determine where they can be absorbed by human society and the ecosystem.

Such a system might slow down "progress," admits Fabun, "but we are having difficulty absorbing, without ruining our environment, such innovations as the combustion engine, nuclear power, supersonic aircraft, the transfer of work from men to machines, computerization . . . so many. Slowing down a little may not hurt."

Finally, Fabun says, "we need some new think-

ing. Technologically we can now produce whatever is necessary for a reasonably comfortable existence for man on earth. Technologically we can do this with only a minimum disturbance of the natural ecology. . . . Our ecological problems can be solved. But we will not do it if we continue as individuals to support technological systems that rapaciously destroy the very system that supports them.

"We can still do anything with our future that we want to. But we really don't seem to know what we want to do. We are peering out of our cave, amidst the thunder and lightning, hoping to hear a voice.

"The only voice we are likely to hear is our own. Don't wait." Amen.

## Epilogue

Once upon a time the gond ship Affluence set sail its mighty engines knifed through diamond-sparkling waters, its billowing smokestacks silhouetted against a pure blue sky.

For generations it sailed on. Its forward-looking passengers, addicted to the plastic present and enamored with the dollar-dominated future, kept their faces pointed into the wind, their minds on tomorrow. They winced and dined on success, played leisurely on today, lived grandly on yesterday and slept contented.

Occasionally a lone figure would stumble through the ship, crying, "Stop! Look back, look back! Before it's too late, look back! See what you've done."

But they couldn't look back. And, after the initial shock of seeing a deranged person, the passengers would continue to pursue their individual desires.

Then one day it happened that the passengers noted a burning in their eyes, a wheezing in their breath. They felt the ship sputter and stop. Looking up, they saw the once-white smokestacks hidden in a dingy brown haze. Looking back, they saw the trail of garbage they'd tossed overboard for years. Looking ahead, they saw the swampy morass that marked the beginning of the ship's voyage, the point of sailing. And they realized they had come full circle. There was no place left to go.

It was not long after that the ship sprang its first leak. Others slowly followed. Some passengers panicked and jumped overboard, dying in the soupy waters. Others ran for their teacups, to begin bailing. Still others formed committees to study the situation.

Meanwhile the captain, standing on the poop deck, slipped on his water wings and waited patiently for the waters to engulf him.

Moral: The Titanic was the first unsinkable ship. Look where it is now.

—a hullam f

## Leadership Section

### HMB Reorganized To Emphasize Strategy

Time was when one discussed the expanding organization of the Home Mission Board, he talked about departments of work, such as language missions.

But by 1959, the number of departments relating directly to the executive secretary had multiplied so much that further efficient expansion demanded grouping.

"Divisions" entered the scene: missions, evangelism, chaplaincy, church loans, and education and promotion (now communication).

The 1959 director of missions, Arthur B. Rutledge, also became chief architect of cooperative agreements with state Baptist conventions. This eliminated duplicate mission programs, related the missionaries to associations and state conventions, and began to set the stage for the development of a national missions program.

Rural-Urban Missions, Metropolitan Missions and Pioneer Missions departments were assigned to correlate home mission work in the nation, but the way these departments were structured within the Missions Division did not give them organizational handles for correlating.

In addition, all cooperative agreements had to flow through the director of the Missions Division, who had the enlarging task of administering eight departments.

A couple of things happened to cause the administration to consider reorganizing in 1970.

First, the programs which were asked to coordinate jointly expressed their frustration at not being able to do so; second, the director of the Missions Division (Hugo Culpepper) resigned to return to teaching at

Southern Baptist Theological Seminary. 1970 became the appropriate time to rethink the agency's organizational structure.

Almost everyone contacted about reorganization wanted to strengthen the correlative and strategy planning functions of the agency.

Executive Secretary Arthur Rutledge said, "We found that in our work with state conventions our 12 programs were not being correlated as they should at the agency, and this lack of correlation weakened our planning of a national mission strategy, which the SBC back in 1959 asked us to implement."

Those in charge of reorganizing began to think of grouping the divisions into sections, for other divisions and additional departments had been added to the 1959 organization. The

staff had grown to more than 85 people.

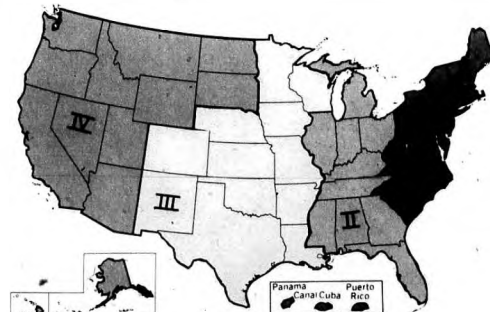
The new organization was adopted in December. It creates three sections: Planning and Coordination, Program Implementation, and Program Services.

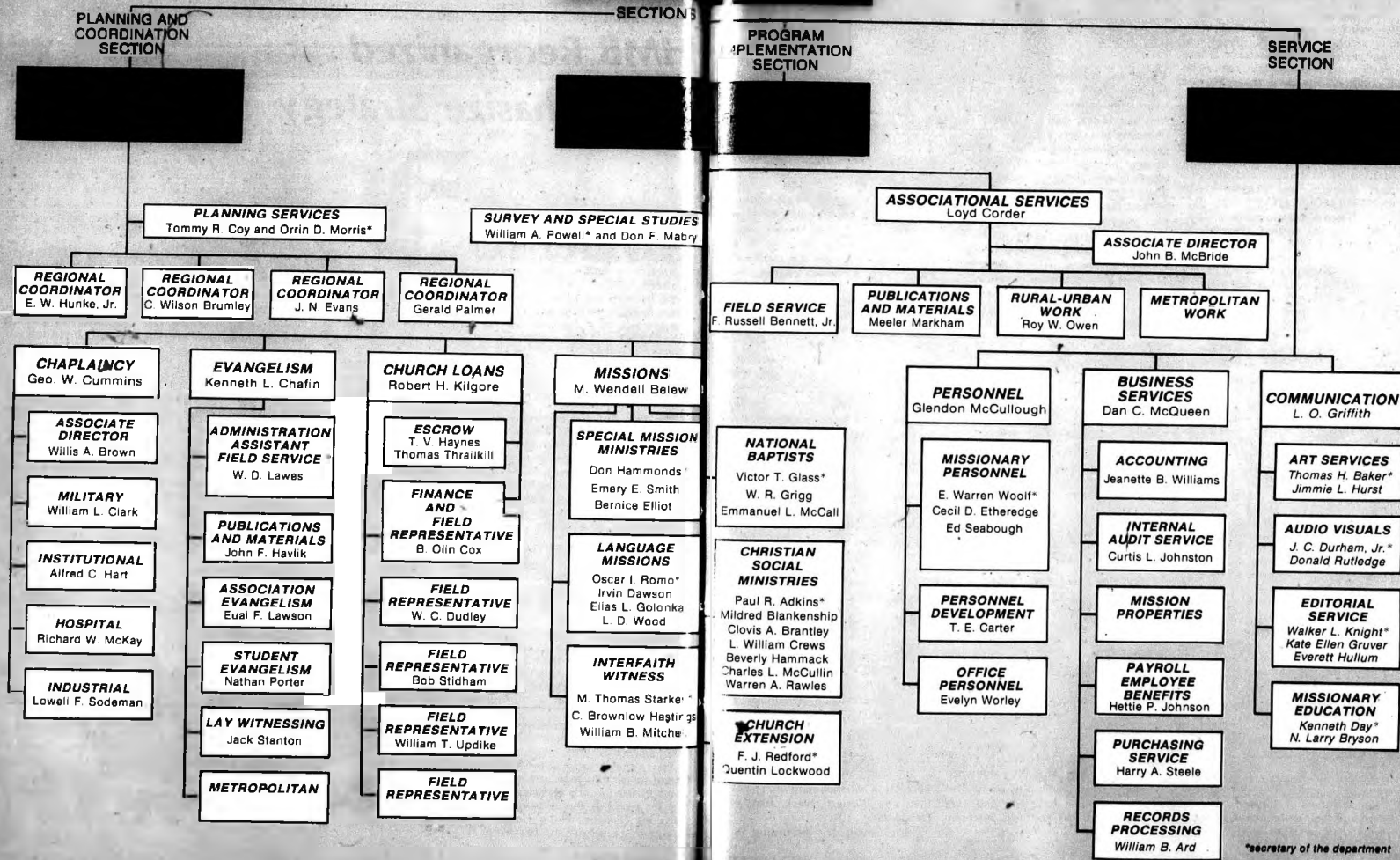
During 1970 staff members who left were not replaced because of changes to come, and by shifting personnel, the complete reorganization added only one additional staff member.

**Planning and Coordination**  
The completely new section, Planning and Coordination, captures the thrust of the restructuring and mostly affects the work with state conventions.

In fact, it will be within the offices of state conventions and agency departments of this section that the

Continued on page 34





changes will be most felt. Missionaries will be largely unaffected in their relationships to the Board, and church leadership will discover few differences. Programs of the agency will be unchanged, at least for the next year or so.

The new section, headed by Executive Assistant Leonard Trivitt, includes a planning services department and four regional coordinators. These coordinators relate to four regions of the nation (see map, page 31, and chart, pages 32-33.)

The coordinators will work with the Board's program leaders, and with state conventions in planning and projecting future work. They will make recommendations to the administration as to budget and strategy. After adoption, the program implementation section will take over.

#### Program Implementation

The program section (headed by Assistant Executive Secretary Fred Moseley) pulls together into five divisions all of the agency's 12 programs. The divisions are Evangelism, Church Loans, Associational Services, Missions and Chaplaincy.

The major change was the separation of the Missions Division into the Division of Associational Services, headed by Loyd Corder, and the Division of Missions, headed by Wendell Below.

Designed to strengthen the work with Baptist associations, the Associational Services Division pulls together those related to superintendents of missions. In this division are the emphases of rural-urban, metropolitan, and associational administrative services.

In the Missions Division, Church Extension, a new department, will channel aid to new churches.

Also in this division are the departments of Language Missions, Interfaith Witness (formerly Work with Non-evangelicals), National Baptists, Christian Social Ministries, and Special Mission Ministries.

#### Program Services

The third section of the new organization is Program Services, grouping the Divisions of Communication, Business Services and the new Personnel Division.

Added to the Personnel Division (headed by Glendon McCullough) are offices of Personnel Development and Office Personnel. The Personnel Development office will provide for a continuing relationship with missionaries.

Staff members of the Home Mission Board and their assignments are given on the chart on pages 32-33.

## New Moods among Black Churchmen

by Emmanuel L. McCall

With the realization that "Black is Beautiful" came sweeping changes in Negro life-patterns, symbolized by Afro-hair styles, new cosmetics emphasizing blackness and new clothing styles distinctly Negro. "Soul food" became popular. New art forms began to communicate to a new generation of blacks.

The "Black-is-Beautiful" mood has also touched the black church. With a new, wholesome pride generated through increasing self esteem, Negro churchmen have (1) reinterpreted black church history in America; (2) developed a black theology; and (3) brought about the reordering of priorities among Negro church bodies.

All three have resulted from the present Negro mood regardless of denomination, education or location. Black Baptists in Mississippi are as affected as Black Catholics in Detroit.

#### Reinterpreting Black Church History

During the past five years, the black church has been assaulted by militant extremists who believe that because Western Christianity has tied its destiny to Western culture, perverting the oppression of minorities, Christianity must go. By their reckoning, the black church is an agent of the oppressor.

Black churchmen have endeavored to prove that the black church since the days of slavery has led the fight for emancipation. Numerous books and articles support this.

White extremists who castigate the black church are also the objects of the reinterpreters. The notion that any entity is inferior because it is black is passe. The black church no longer must strive to be "white" to be accepted.

But the new interest in black church history is more than a defense against extremists black or white. The study of Negro hymnody and sermonic styles has intrinsic aesthetic value.

Beyond aesthetic are other contributions which Negro worship styles offer.

The students of black church history are changing some black moods toward the past. Shame has been replaced by pride. Faded worship features are revived. New interpretations are given to the traditional.

For example, many Negro spirituals were more than products of an oppressed soul. They were protest songs sung in the presence of the master. When a slave was lustily singing, "Swing lo' sweet chariot, comin' to carry me home," he was neither talking about death nor heaven. The "River Jordan" was the Ohio River. "Heaven" was up North in the free states. "The band of angels" was the underground railroad system. "If you get there belo' I do, tell all of my friends I'm comin' too" was the determined hope of freedom.

Through the reinterpretation of historic Negro idiom, we now know that slave mentality was not low I.Q.

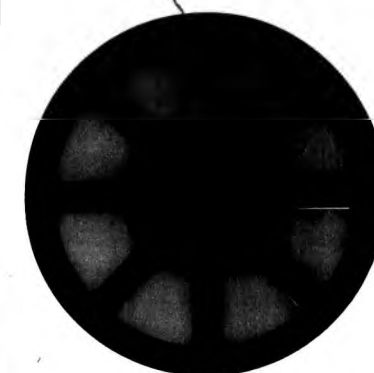
The reinterpretation of black church history has provided new heroes to whom black youth can properly relate. With one or two exceptions, Negro youth have had only sports figures to look up to. Now they have models with tremendous Christian and spiritual depth. These will take their rightful place among other Christians of giant stature.

#### Developing a Black Theology

"Liberation is the objective of the Black Revolution. The Black Revolution was born in the 'invisible' black church of the slave era. Black religion is an instrument of revolution; and black theology is rapidly becoming the organizing principle of black religion," writes C. Eric Lincoln in *Christianity and Crisis*. "Whoever provides a functional theology for the Black Revolution will command more power than any Western black man since Dessalines."

"Black theology," according to its

HOME MISSIONS



## CHRISTIAN SOCIAL MINISTRIES--

### Filmstrips

#### "Something You Do!"

A look at Baptist centers through the eyes of a child. Scenes from Baptist centers and churches that are carrying on similar ministries. Teaching aid for Younger Children in 1971 home mission study on "New Concepts in Home Missions," focusing on Christian social ministries. A child's voice narrates the recording. (34 frames w/record; 4 1/2 min.; \$4.50)

#### "To the Whole Man"

Change dominates today's world and some churches are making adjustments to change through the use of Christian social techniques for ministry in their communities. This is an emphasis on Christian witness, helping churches to respond to some of the multitudes of need facing people daily. (72 frames w/record; 18 min.; \$4.50)

### Recordings

#### "Sounds of Christian Social Ministries"

Interviews with people involved in Christian social ministries—teaching aid for Older Children, Youth and Adults in 1971 home mission study. (33 1/2 rpm record; 16 min.; 75c)

#### "Stories of Christian Social Ministries"

Open-ended stories based on situations in Baptist centers—teaching aid for Younger Children in 1971 home mission study. (33 1/2 rpm; 16 min.; 75c)

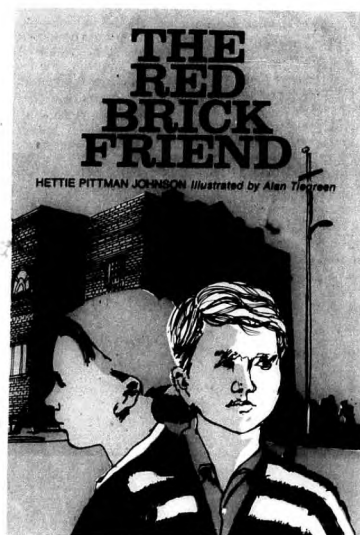


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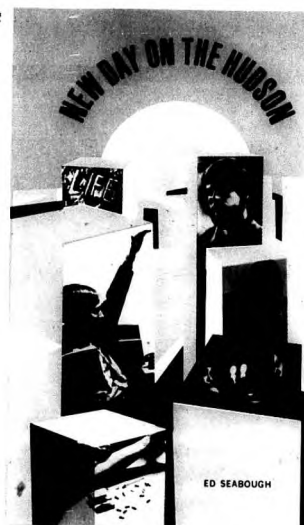
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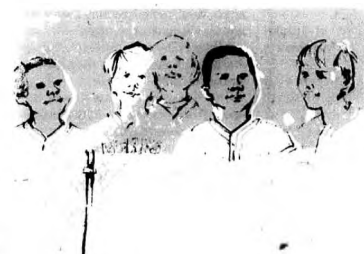
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February, 1971



most articulate statesman, Dr. James Cone," merely tries to discern the activity of the Holy One as he effects his purpose in the liberation of man from forces of oppression."

Black theology is new only because of its new interpretations, which examine biblical truths from the perspective of the disadvantaged.

"The kingdom is not an attainment of material security nor is it mystical communion with the divine. It has to do with the quality of one's existence in which a person realizes that persons are more important than property. When black people behave as if the values of this world have no significance, that means that they perceive the irruption of God's kingdom," says Cone in his recent *Black Theology of Liberation*.

Why a black theology? Certainly not to establish dual Christianity, but because black theologians and churchmen feel that the theology in most American churches is irrelevant and inaccurate. It has expressed lofty platitudes, but avoided the basic issues of humanity. It has lived comfortably with a gospel of peace in a world of hate. It has avoided presenting the judgment of God upon the affairs of men.

Black theology affirms the biblical fact that God is concerned about the oppressed and is actively involved in making right what men have wronged. "If he (Christ) is not in the ghetto, if he is not where men are living at the brink of existence, but is rather in the easy life of the suburbs, then the gospel is a lie," writes Cone in *Black Theology and Black Power*. "The opposite, however, is the case."

Black theology seeks to bring a correct emphasis to the development of the whole gospel.

"White theology suffers mortally from the sin of omission," adds Lincoln. "It has sent its theologians to study in Europe where the problem isn't; or imported the best European theologians to bring us the light—but not for our darkness. In consequence, American theology has had few words to speak to our condition. White theology has not done anything for black people except ignore them."

Black churchmen, through various methods, are seeking to express biblical and theological truth in the light of relevant concepts. These methods

include study groups, special institutes, special use of denominational meetings and restructuring college and seminary curricula. The results are the emergence of creative black theologians who hopefully will be redemptive.

**Priorities of Black Churchmen**  
*Separation:* Some have concluded that American Christianity is doomed; to identify with it is the "kiss of death." They choose to remain separate and develop their own style of Christianity.

*Temporary Separation:* Some feel to evaluate adequately the uniqueness of the black religious heritage, a temporary separation is necessary. They hope to "polish their rough diamond" and share it with the world.

*Total Integration:* Others have a goal of making the family of mankind "one in Christ." They continue to press for acceptance as equals. Some will do so with compromise. Others view the black heritage as a contribution to religious synthesis.

*Ecumenical:* A significant number are involved in local ecumenical projects. The emphasis is not on ecumenics as an end, but as a means of solving problems common to blacks.

The National Committee of Black Churchmen is a national attempt at solving black problems through ecumenical coalition.

What are the implications of the new black mood for Southern Baptists?

First, Southern Baptists need to adjust to the changes in race relations. The same black-white relationships will never exist again. Negro Baptists will continue to speak up and expect to be heard.

Second, Negro churchmen and denominations will continue to apply gospel teachings to social issues with or without Southern Baptists.

Third, evangelistic movements and church programs that are concerned only about "souls" will continue to be rejected by most black churchmen.

Fourth, the formulation and expression of black theology will consume more attention and influence of Negro Baptists.

Fifth, only racially cooperative ventures will be countenanced. Paternalism is dead.

*McCall is associate secretary, Department of Work with National Baptists, HHSB.*

## Living the Spirit of Christ in Expectancy and Creativity

by D. Lewis White

More than 6,000 Southern Baptist pastors, laymen, and denominational leaders have participated in studies from which have come annual themes and church emphases.

The theme for the church year 1971-72 is "Living the spirit of Christ in Expectancy and Creativity." This theme is a "call to renewal of a Christian attitude, a commitment to the basic Christian spirit" embodied in Philippians 2:5 ("Let this mind be in you, which was also in Christ Jesus.").

From this theme comes the 1971-72 church emphasis, which encourages establishing creative and expectant

relationships with non-Christians for effective Christian witness and ministry. Individuals are urged to live the spirit of Christ in creative ministry. Plans will be made for intensive evangelism in 1972-73.

This church emphasis was developed from planning goals adopted by the Southern Baptist Convention in 1968.

**Goal 1:** To extend the relevant ministries of the churches by enlisting 77 percent of local church members in one or more church program organizations offering study and involvement related to the 1969-73 themes and objectives.

**Goal 2:** To extend the evangelistic ministry of the churches by baptizing 100,000 converts.

**Goal 3:** To extend the evangelistic ministry of the churches by establishing 3,600 new churches.

**Goal 4:** To extend the evangelistic ministry of the churches by supporting 3,055 foreign and 3,055 home missionaries.

**Goal 5:** To extend the evangelistic ministry of the churches by enrolling annually 4,500 volunteers for church vocations in colleges and seminaries.

**Goal 6:** To extend the world witness of churches and the denomination by increasing the financial support to an average of 5 percent of the total of all the church members' income with 20 percent to missions, including 8 percent to Southern Baptist Convention agency causes.

Five critical areas of concern—evangelism, Cooperative Program, vocational guidance, moral issues, family ministries—are highlighted as a result of these goals.

Within each critical area of concern are focus points that can become worthy goals for each church.

**Evangelism—**(1) Stress the inevitable ultimate victory of Christ over the forces of Satan, that some day "all beings in heaven, and on earth, and in the world below will fall on their knees in honor of the name of Jesus, and all will openly proclaim that Jesus Christ is Lord." (Philippians 2:10-11, TEV); (2) Establish creative and expectant relationships with non-Christians; (3) Organize and conduct Bible study fellowships; (4) Become more effective witnesses; (5) Start new churches in pioneer areas; (6) Start new Sunday Schools that will grow in the churches; and (7) Discover and use more creative methods of soul-winning and personal witness.

**Cooperative Program—**Increase the stewardship of finances for extending world witness of the church and denomination.

**Vocational Guidance—**Enroll volunteers for church vocations in the programs of study at colleges and seminaries.

**Moral Issues—**(1) Find more different ways of extending special ministries to church members and to others outside the church; and (2) Establish creative and expectant relationships with non-Christians.

*Continued on page 40*



## CLEAR CREEK BAPTIST SCHOOL Pineville, Ky. 40977

### MEMO FROM THE PRESIDENT

It seems very natural and, somehow not surprising at all, that so many fine people have come to Clear Creek to add their talents to those of others in serving the Lord as members of this faculty.

Yet, I confess, often times I look across our campus, here in the hills of Pineville, and marvel at the way God has touched the lives of men and women, skilled through years of education and training as professional educators, and led them to this missionary work.

Clear Creek Baptist School cannot offer them the salaries or even the fringe benefits they could command from other schools, colleges, and universities for which their professional preparation makes them qualified, but to Clear Creek they have come from many places, each drawn by the desire to serve in a special way. They have come understanding the needs of our students for specialized training for Christian service—and understanding the missionary aspects of this challenge, one that we feel is so important to the cause of Christ.

The key to much of what is accomplished here certainly is due to the dedicated faculty members whom God has led to this place. I write this simply because I believe you, our friends who help so vitally in supporting this work, want to know something of the total effort that is put forth by those who serve the Lord at Clear Creek.

We would like to keep you up-to-date on all that is happening and would be happy to send you, without any charge, a subscription to our bi-monthly magazine, THE MOUNTAIN VOICE. Just send your name and address on a postcard.

D. M. ALDRIDGE  
President

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What assistance is available to help churches meet these areas of concern?

Particular and specific help will be given in Leadership Readiness Conferences, scheduled in 28 state conventions, January-May, 1971. Southern Baptist Convention and state convention leaders will meet with pastors and other staff members, as well as church council members, to share ideas and resources available in the five critical areas of concern already noted. Best use of planning procedures and methods of church goals will be discussed.

"Living the spirit of Christ in Expectancy and Creativity"—a noble thought or an attainable reality? With God's power and our resources, this theme can become a vibrant reality in 1971-72. \*

White is coordinator, Leadership Readiness Conferences, Sunday School Board, Nashville, Tenn.

## When a Member Moves

by FLOYD TIDSWORTH JR.

Many Southern Baptists are among the 20 percent of Americans who move each year. Some move to states where less than 25,000 people are members of Southern Baptist churches and where Southern Baptists have only one congregation for 100,000 people.

Too many of these movers drop out of Southern Baptist church life, joining the ranks of the three million non-resident Southern Baptists.

Can churches help change this situation? Forty-three missionaries from 17 states indicated they could by (1) communication with the member and/or the church in the area to which he is moving, and (2) preparing

the mover for the transition through classes in doctrine and differences in local traditions and life styles.

A majority of the respondents felt the best solution was to send the name of the family to the pastor of the church in its area, or to a missionary or state office.

A number indicated that the family should be given the name and exact location of a nearby southern Baptist church.

Other suggestions within the area of "communication" included: stories in state papers about "pioneer" area featuring a family that is moving; a "contact" program, in which the home church would keep in touch with the family that moves; and correspondence with the area pastor or missionary.

Responses were varied concerning ways to prepare families for the transition from one community to another.

Many felt information about the area and Baptist work there would be helpful. As one said, the moving family understand that life may be radically different; they should be shown how to make a constructive contribution to the new community.

"The first question should not be 'What can the church do for me and my family?'" said one missionary. "The question should be, 'What can I do to serve the church and God?'" The family should "seek out" a Southern Baptist congregation. "Don't wait to be invited."

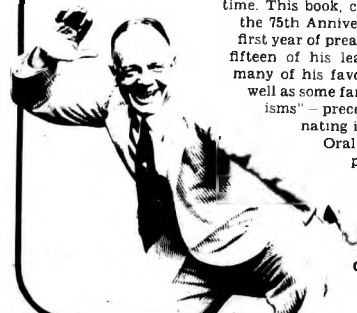
The importance of understanding Baptist distinctives was stressed; families moving to new areas should realize their ties with Southern Baptists are based on more than formation of a "you-all" club.

A final suggestion was that churches show more interest in Baptist work in other areas. Youth groups could help with Bible schools, and choir tours and youth revivals could be held. Associations could sponsor crusades, and laymen could help with revivals.

Teaching "pioneer" missions through regular channels and World Mission Conferences were also recommended. \*

Tidsworth is pastoral missionary, Upper Ohio Valley area, Parkersburg, W. Va.

## Billy Sunday Speaks

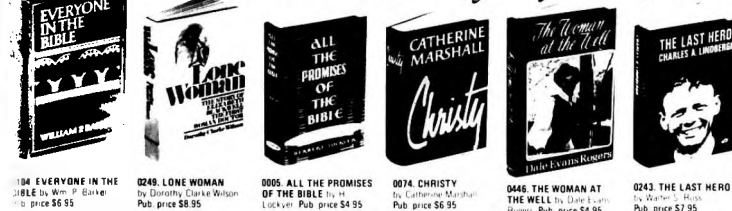


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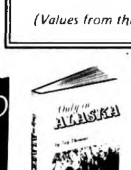
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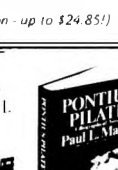
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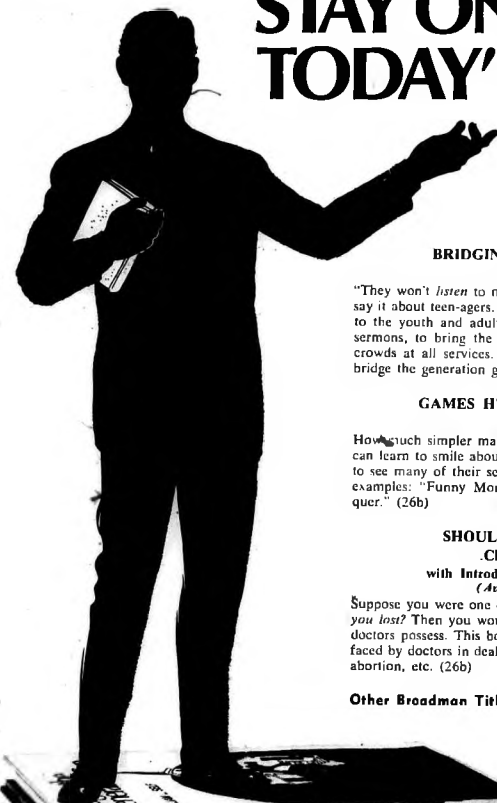
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HOME MISSIONS February, 1971

## Appointments

### Appointed:

Mr. and Mrs. Santos Martinez, to serve among the Spanish, Agua Dulce, Tex.

Mrs. Mary Delgado, to serve as kindergarten worker in the Spanish Baptist Mission, Hondo, Tex.

Mr. and Mrs. Esequiel Cervantez, to serve as teachers at the Mexican Baptist Bible Institute, San Antonio, Tex.

### Transferred:

Mr. and Mrs. Calvin Sandlin, from the Indian Chapel, Roosevelt, Utah to serve the entire southeastern region of Utah, as regional missionaries among the Navajo and Ute Indians in the "Four Corners" area (where the states of Arizona, New Mexico, Colorado and Utah meet).

Mr. and Mrs. Carlos Romero, from the Spanish department of the Riverside Baptist Church, Miami, Fla., to the Primera Iglesia Bautista Hispano-Americana (First Spanish-American Church), New Orleans.

Mr. and Mrs. Daniel Hernandez, from Falls, Tex., to serve with the Iglesia Bautista Jerusalem, Lorena, Tex.

Mr. and Mrs. Andres Rodriguez, from the Spanish mission, Wilson, Tex., to serve in the Spanish mission, Delhart, Tex.

Mr. and Mrs. Lorenza Castillo, from Charlotte, Tex., to the Oakview Spanish Mission, Lockhart, Tex.

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## Chaplains Prayer Calendar

Mar. 1: Joseph F. Galle, La., Army; Douglas E. Pund, Tex., Army; George T. Sturch, Tex., Air Force; Robert F. Bradley, Va., hospital; Joe I. Orr, Tenn., institutional; Mar. 3: Roy F. Grant, Ala., hospital; Mar. 4: Raymond Y. Chauncey, Ga., institutional; Robert C. Jones, Tex., Army; Paul A. Montgomery, Ky., Air Force; James W. Wilson Jr., Ala., Navy.  
Mar. 5: Calvin V. Swearingin, Tex., Army; Bennie I. Billings, La., Navy; Sander O. Lakehead, Ala., institutional; Mar. 6: Billy D. Hendley, Ark., Air Force; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., hospital; Mar. 7: Allen G. Landers, Mo., Air Force; Charles C. Noble Jr., Mo., Navy; Franklin L. Sparkman, Ala., Army; Alvin W. Hedon, Okla., hospital; Mar. 8: Wrex K. Hauth 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: Oscar Forrester, Ga., Navy; Graver 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., institutional; Edward A. Flippen Jr., Va., Army; Zeak C. Mitchell Jr., Ala., Navy; Mar. 16: John H. Boyle, Ky., hospital; Ira G. Carter, Fla., Navy; Mar. 17: Ernest E. Kous, La., Air Force; William C. Lea, S.C., Navy; Carl P. McNally, Me., Air Force; Wallace H. Welch, Ala., institutional; Mar. 18: Jack C. Huguen, Fla., Army; Fredrick H. Ogilvie, Tex., Army.  
Mar. 19: James F. Bray, Ga., Army; Bert D. Christian, Ala., Air Force; Lewis B. Hinz, Tex., hospital; Kinster Boyd Hall Sr., N.C., Navy; Mar. 20: Thomas A. George, Ga., Army; Leo S. Stans Jr., N.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. Jacobs III, Ky., hospital; Mar. 22: Leonard Edward Markham, Ala., Navy; Paul W. Beathard, Tex., Air Force; Mar. 24: James E. Brown, Tex., Air Force; Elmer Palmer, Ky., Army; Weldon F. Wright, Tex., Army.  
Mar. 25: James Dent, Ky., institutional; Mar. 26: Fred A. Delashaw, Tex., Air Force; Mar. 27: Charles Paisaul, Ga., institutional; Mar. 28: Lester E. Burnette, Ala., Army; Irvin Hayes Thompson, N.C., Navy; E. C. Houston, Ala., hospital; Mar. 29: Vancil V. Gibson, Mo., Air Force; Harold Thompson, Tex., Army; Frank M. Cornburn, Mo., Army; Mar. 30: Joseph C. Simpson, Ky., Navy; Harold E. Brown II, institutional; Mar. 31: George T. Boyd, Miss., Navy; Joseph K. Dudd, Ala., Army; Clinton R. Phelps, Mich., hospital; John O. Solano, N.M., Air Force.

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J. C. Durham and Don Rutledge

## ON THE COVER

Christians, because of their awareness of the divine nature of creation, have a special interest in the environment. What there is left of it. Rethinking our old attitudes may result in a better understanding of the gospel of God, rather than the gospel of Greenback. Our photo-essay begins on page 12.

Vol. XLII February 1971 No. 2

Published Monthly by the Home Mission Board  
Southern Baptist Convention

Subscription rates: \$1 per year or \$12 for three years; club rate (10 or more): 75¢ budget rate to churches, 60¢ single copies, 50¢

Shipping: All changes of address, renewals and new subscriptions should contain a zip code number. All correspondence should be addressed to Circulation Department, Home Missions, 1150 Spring St. N.W., Atlanta, Ga. 30309

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## To err is typical?

I appreciate the inclusion of news from the churches and leadership, which you have been publishing in recent issues.

BUT, the next time you get an urge to say something about our church, would you please find something to say, or just skip it? ("Happenings," Nov. HM) Was this article(?) supposed to say something, mean something; or, is there some misprint?

Our church was constituted in April 1967!

Terrill Road Baptist Church has experienced some print-worthy accomplishments in these few years. And, I do think there are many people in our churches across the nation who would delight to know that some of the young congregations they have helped so much are now numbered among the helpers.

Judging by the overwhelming "swinger-type" image projected through many Home Missions articles recently; and, by the reactions which come in some letters published—I believe the idea has gone forth that the goal of establishing self-supporting churches has been scratched, or given a very low priority in our Home Mission operations.

Kenneth King, pastor  
Terrill Road Baptist  
Scotch Plains, N.J.

We are sorry. We misunderstood our sources. Terrill Road has started a new home fellowship, a move we heartily endorse. We also apologize if we have given the impression that establishing self-supporting churches is a low-priority goal. This is certainly not the case, although we have shifted emphasis through Project 500 to finding the most strategic and needy places to start new churches. There is an additional emphasis on beginning churches without building a structure, as well as using all the creativeness possible.

## An A+ in Logic

A letter . . . from one E. A. Berberich (Nov. HOME MISSIONS) justifies segregation on the grounds that "Our good Lord is a segregationist." As evidence he offers "our good Lord did not want a robin mating with a red bird or a cat with a dog. . . ."

This is faulty analogy. Cats and dogs

are different species. Mr. Berberich's reasoning implies that Negroes, Orientals, and other non-whites are something other than humans.

Our good Lord does permit white cats to mate with black cats and white dogs with black dogs. Furthermore, He does permit robins and red birds, cats and dogs, and many other combinations to live together in harmony—without mating. That is a more accurate analogy to integration.

William Plamprin

Alexandria, Va.

## A Mrs.-stated Remark?

I was shocked to read the statement, "Someone once said that God couldn't be everywhere, and so He made mothers;" (Nov. HM).

Miss Dina Merrill also made this statement earlier in the year in speaking for the March of Dimes. Dr. Woods and I wrote to the National Foundation and voiced our disapproval.

This statement makes a mockery of the Christ that HOME MISSIONS is striving to present to people.

Mrs. D. L. Woods, Jr.  
Chattanooga, Tenn.

## Three Cheers

Just a note to say that I deeply appreciated your issue of December. I believe it is the best issue you have published in a long time. At least it struck me that way. Dr. Rutledge's articles as well as the articles by Lyle Schaller and T. B. Maston really have impact.

Jack Harwell  
Atlanta, Ga.

## Pinko Paper = Red Face?

I was disturbed when I read the letter to the editor, "A 'Pinko' Paper?" (Nov. HM). Obviously Mr. Key does not even know what communism is even though he admitted he did. I am embarrassed to think we have Southern Baptists who think in such a twisted fashion. If what you are printing in HOME MISSIONS is communism then I say we need more of this kind of communism.

If Southern Baptists are ever to get with the twentieth century, I believe

HOME MISSIONS

the Home Mission Board will be the one to do it. If Southern Baptists did not have you to make the Good News relevant we would be at least 50 years behind the times. I hope you have enough guts and fortitude and grace to ignore such sick letters. . . . Keep up the good work. If HOME MISSIONS became anything less than what it is, I would cancel my subscription tonight.

Jack A. Shaw  
Gainesville, Fla.

## Waging War on Morals

Far be it for me to take Dr. Cummings to task on the politics of this war—I do not necessarily agree with him on that point, either—but, as a Christian layman, stationed with a combat-proven armored cavalry unit, I do feel I can perhaps be justified in publicly disagreeing with his analysis of the moral effects of Vietnam duty upon American personnel.

The average young enlisted man in today's "Action Army" has had more academic and technical training than any foot soldier in any previous military organization.

How is the young well-trained soldier expected to act? From all appearances, he must maintain a junior-high level vocabulary with an exhaustive inventory of profanities and obscenities, he must be able to hold limitless quantities of alcohol, and be ready for the sexual conquest of the local populace on short notice. In addition, for conformity's sake, he

would be ready for such uplifting versions as stag films and strip shows which would make "Oh, Calista!" blush. Really, it is not the fault of the common soldier that he is given credit for a not-so-admirable level of morals; if guilty, he is only following the unfortunate example set by his officers, senior NCOs and (yes, even) peers.

When a squadron staff party includes heavy drinking, brawling, and tripper or two, can it be surprising if enlisted personnel will try to "get a little action" too? What is heart-breaking about the situation is the fact that most of the participants list

themselves as Christians of one kind or another. It is almost as if . . . actions over here will have no lasting effect upon character and personality development.

The majority of Vietnamese "locals" cannot be held guilty for the corruption of American troops. They, for the most part, are non-Christian and have moral values different from the traditional Judeo-Christian concept of the worth of the individual personality.

True, there are small, scattered groups of Vietnamese Christians of both Catholic and evangelical persuasions, but they are a small minority in most areas. In actuality, American God-fearing patriots have done an outstanding job of encouraging prostitution, alcoholism, and other practices which have been nothing short of degradation for countless thousands of Vietnamese girls, young women, and young men.

Chaplains are more often than not politely ignored and excluded from their legitimate place on the commander's special staff. With the usual seven-day work week, chapel attendance is implicitly, if not overtly, discouraged.

I have not meant to imply that all Americans, or even a majority of American personnel on duty in Vietnam, are guilty of gross misconduct. Many troopers somehow or other manage to maintain their purity despite the availability of illicit sex, when a chapel service is held, a congregation manages to materialize from somewhere. In my own chapel congregation (Episcopal) at Long Binh, there are people who regularly encounter two-hour round trips on Sundays in order to receive the Word and worship the Lord according to the dictates of their consciences. The same is doubtlessly true in virtually any chapel congregation; the fact remains, however, that those who do respect the virtue of Vietnamese womanhood and who dare to put their Christianity into practice do so with a minimum of official encouragement.

Capt. Henry B. Shirley  
APO San Francisco, Calif.

## What for Whom? Youm?

Thank you for the Nov. '70 issue. Now, that is what I consider a mission magazine!! It informs, inspires, motivates and tells how and even who is doing what, for which to pray, personally and by name!!!

Merle and Clarence Richardson,  
Dallas, Tex.

We appreciate your comments. HMB is making every effort to carry more stories like those in the Nov. issue. See this month's story of Jim Reid, page 2, and next month look for the story of Dewey Hickey, a Nebraska missionary with a gentlemanly parish. And while on the subject of next month's issue, we'll mention that we have a few words to say about the suburban church what makes it tick who hears its heartbeat?

## We Goofed

Response to the January issue has been excellent, and requests for extra copies of the special section are very gratifying. However, some corrections are being made before these copies can be mailed.

The jewel "consistency" was lost in that issue, and readers have been quick to point out that we were giving three versions on how to organize the church for community ministry.

We didn't mean to come through with varied possibilities, letting you pick your way through, but when we used the resources of a number of people we let their methods and ours get confused.

The version we recommend (see Missions Committee in that issue) is as follows:

The missions committee takes initiative in making studies about local mission needs. It then brings plans for doing local mission work to the church council. The church council considers these plans, coordinates them appropriately with its total church program, and requests appropriate church organizations to assume responsibility for the mission work that is selected.

Mission work that can be performed through mission action (and most of what we suggested in January) should be assigned to the Woman's Missionary Union and/or Brotherhood.

The Editors

47

February, 1971





*I learn that my own perversions  
distort my awareness of others' needs.  
And I learn that ministering to my own needs  
might be the real reason  
I talk about God's love.  
So I guard against self-deception,  
like the lawyer who asked Jesus,  
"Who is my neighbor?"  
I know my neighbor.  
He is the person needing me.  
He is the person ahead  
on my pathway through life.  
He is the person I need.*

*To live for others  
is in some way to realize myself.  
to know my own need for love.  
I never see myself so clearly  
as when my image is reflected  
in the bright, shiny eyes  
of a laughing child.*

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