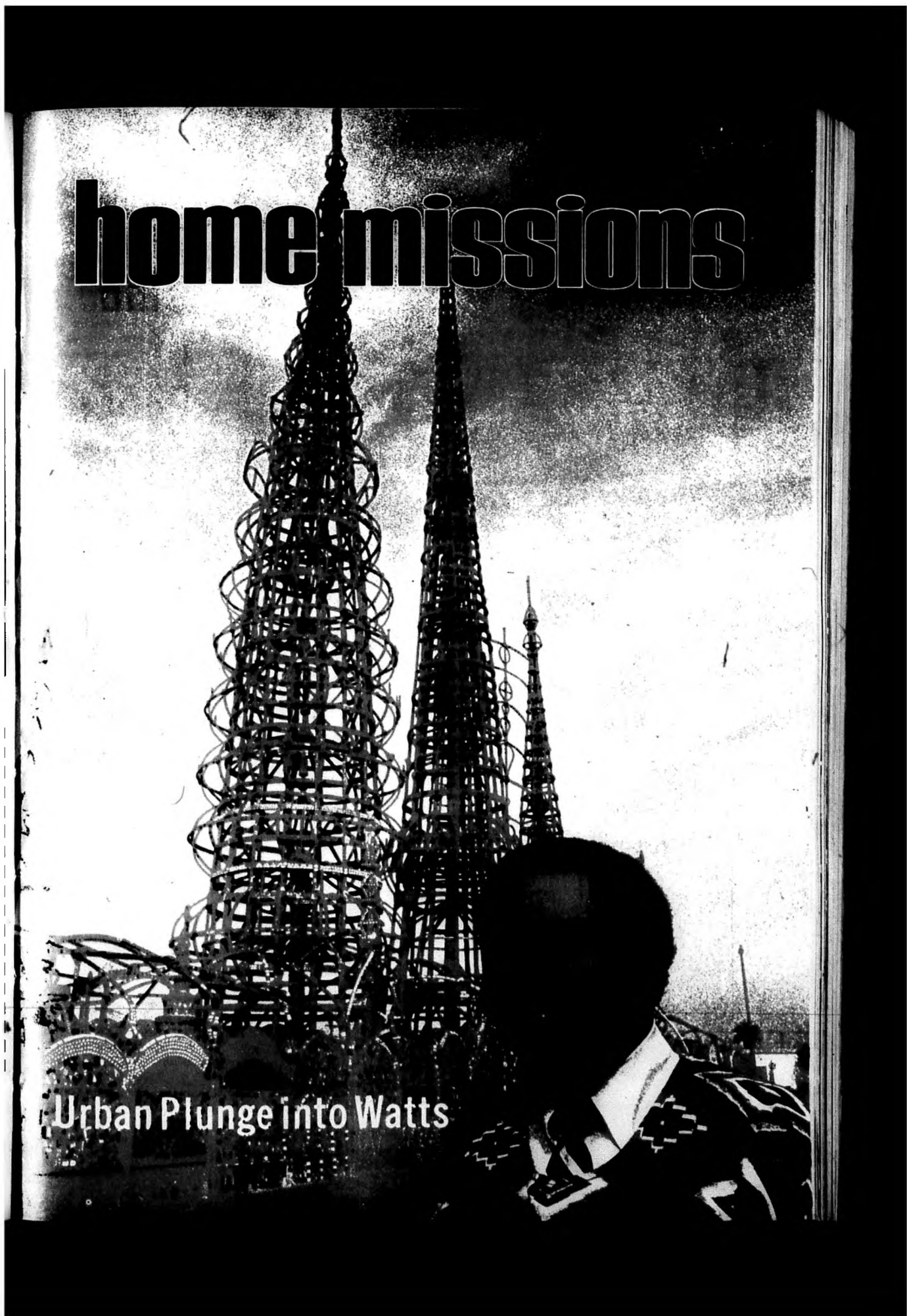


# home missions

Urban Plunge into Watts





## "Our Kind of People"

Sometimes you need to take a ride on a motorcycle—even if it's going nowhere.  
by Dallas Lee

HOME MISSIONS

I felt funny, my friend and I, standing in front of the First National Bank of Atlanta, waiting for the 17 Main Decatur bus. Our clothes were dirty—jeans and old shirts—our hair was long only compared to a banker's trim, but it was dirty and uncombed; we were unshaven and we were tired and we were carrying our bedrolls. People glanced snobbishly at us, as they do at "hippies."

No. 17 finally rolled around the corner and stopped. We got on, paid our exact fare, and went to seats in the rear. There was only one old guy back there—skinny, with beady eyes, and a thin head that tapered down past toothless jaws to a pointed chin—the sort of guy who might beg two-bits from you when he was most lonely and down. He seemed amused by us as each of us sprawled across a seat. He said something like, "Going on a little trip?"

I muttered we'd just returned from one; but he didn't hear; he was still talking. "You guys sho' ain't from Georgia, I can tell you that."

I was faintly surprised that he could make such an assertion from watching us walk onto a bus, but I just smiled and nodded and turned my eyes away—to the world outside the bus—hoping that would make an end of it. I was tired and, without straining, I couldn't hear the guy over the fuming whine of No. 17's engine. But he just kept on.

"Where y'all from, now, I know it ain't Georgia," and he laughed at his own perceptivity.

I decided I was going to have to reply. But then the bus rolled within sight of the police station. He pointed at it and said, "Now there's the place, boys. I'll tell you..." He turned his head and resentfully looked at the dull white building until it was blocked from view. "I'll tell you, they could come on here right now and arrest us... they could arrest us for being drunk, and then knowing we're not drunk, and we knowing we're not drunk..."

He raved on a minute or so and I couldn't catch his words. I really didn't care. But there was something about \$13.50 for the first offense and something about "10 days."

I don't know... but I suddenly found myself leaning in his direction. There was no changing it now; he was rolling, and I wanted to hear.

"Yeah," he rambled on, "I paid two guys out this morning. And they hadn't been doing nothing. They wasn't drunk. I was over on Memorial Drive—my wife's a cashier over there—my ex-wife—we been divorced 20 years—but I love her still—I mean, I believe you only have one love—and she can tell if something's wrong just by looking at me. She says, 'Do you need anything? You're not looking too good.' I told her I wasn't doing so bad, but I told her about my friends getting took in..."

He mumbled about his paycheck being over in southwest Atlanta or something like that, and then he said, "...and she gave me a five dollar bill." He looked at me with his eyebrows raised to gesture the seriousness of what he was saying, his old hat cocked back on his thin, balding head, one arm resting across his knee.

He nodded seriously. "Yeah, she give me a five dollar bill, just like that."

He had me then. I was half way out into the aisle straining to hear. But then he gazed off out of the bus, staring right through all those greasy shops and storefront hallelujah churches on the avenue, lost somewhere way off in the past. He was gone, and there I was leaning out into the aisle with my head cocked attentively, waiting.

Something brought him back, and he said, "Yeah, I was in the Navy 20 years. Been all over the world. Been to France and all them European places. Say, where you fellas from, anyway? I know you ain't from Georgia, I'll tell ya that."

San Antonio, Texas, originally, I said; and my friend said L.A.

"Yeah, I knew it wasn't Georgia." He laughed again to himself. "I knew a guy in the Navy from Texas. You remember that big landing we made when we got on the beach in France?"

I nodded—yeah, yeah.

"Well, we were on a tanker waiting for that time and everybody was telling where they was from and passing notes about who to go see in case they didn't make it back. We had guys on there gonna make that landing. There was this guy from Texas—they called him Tex..."

Right, I nodded.

"Tex Alston, I believe his name was. Somebody else on there was from Oklahoma and a guy asks, 'Where on the

map is Oklahoma?' Tex says, 'it outlies Texas,' and this guy jumps up and says, 'you're a ——— liar,—no ——— nothin' outlies Texas!'"

I laughed and he laughed, and he shook his head as if he were saying to himself, "Those were the days, man..."

"Yeah, them old Arkansas and Missouri boys got to talking about huntin' coon in the Ozarks. One fella telling about huntin' just before he got drafted, said he got one 13 inches, and somebody said, '13 inches? That's a baby!' And the guy said, 'I'm talking about 13 inches between the eyes.'"

I was ready for more. This guy could have written the script for "Guadalcanal Diary!" But the old guy stood and bent over to peer out the windows, asking where the Honda place was. I said oh, it's another mile and a half. He asked us if we wanted to ride his motorcycle. I smiled admiringly and said no we had better get on to Decatur.

He sat silently a minute, then he got up again at least a half-mile too soon and stood down by the back exit. He didn't look back until the bus was slowing down for the stop across from the Honda place; then he looked our way and said, "Sure you fellas don't want to ride my bike?"

I said no-thanks, but regretted it when I said it. The bus stopped and the woman in front of him pushed open the door to step out. The old man started down the steps, stopped, reached into his cheap trousers and looked back at me.

"Here," he said, flipping me a quarter, "you and your friend get yourselves a cup of coffee."

I snatched that quarter in mid-air and held it there and something went all over me. I said thanks, buddy, and he was gone. I looked over at my friend and I knew he was thinking the same thing. For a passing moment, we were that guy's kind of people, and we were glad. ☐

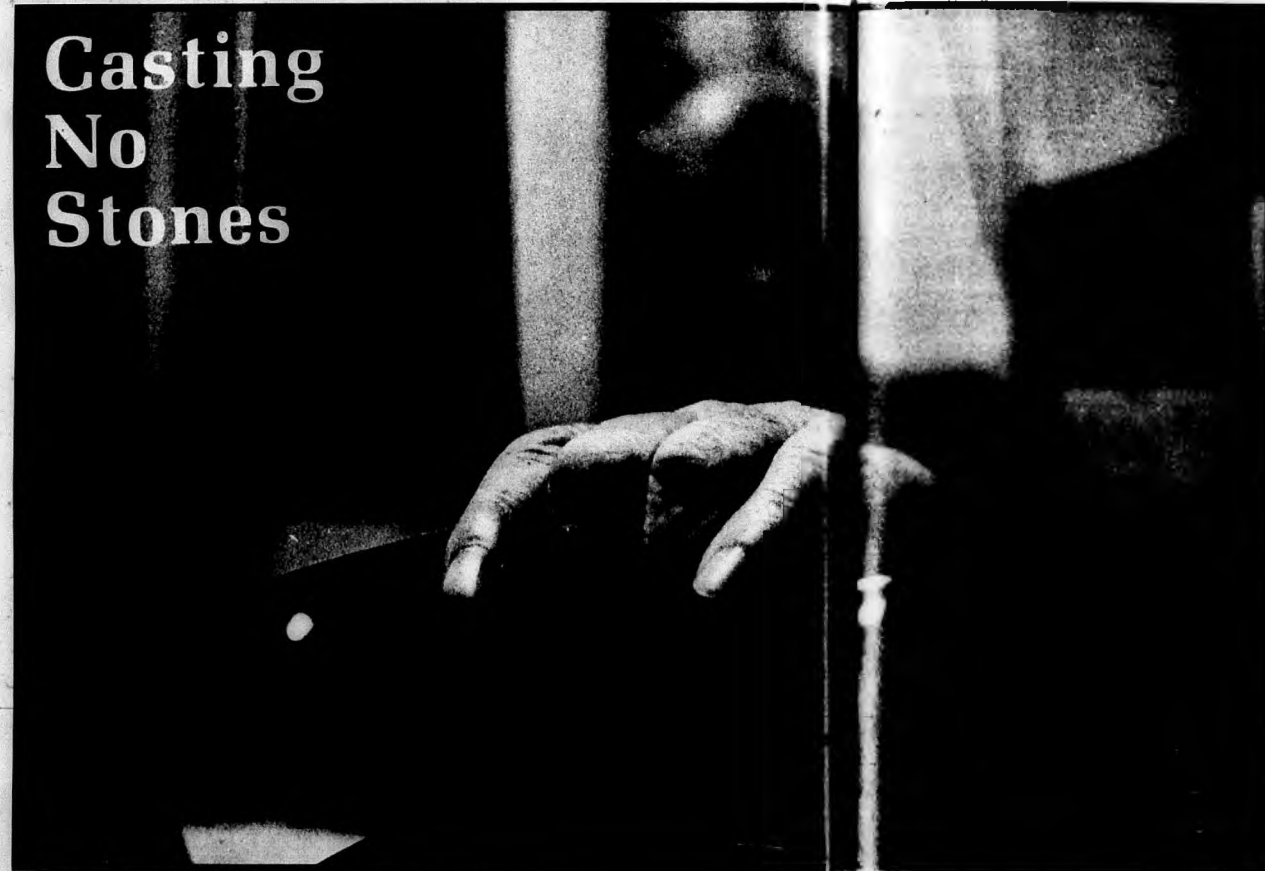
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Home Missions is published monthly by the Home Mission Board, SBC, 1350 Spring St., N.W., Atlanta, Ga. 30309. Vol. 42, No. 8. Rates \$1 per year or \$2 for three years. For bulk rates see page 46. Second class postage paid Atlanta, Ga. Copyright 1971 Home Mission Board, SBC.

August, 1971

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# Casting No Stones



I could tell you if I really wanted to,  
what makes me what I am.  
But I don't really want to,  
and you don't give a d— .

—sign in a crisis  
intervention center



There are many ways to  
signal help. A flashing  
red light. Shrill dots and  
dashes of an SOS. A  
squawking voice on a  
policeman's radio. Des-  
perate screams.

The silence-shattering  
ring of a telephone.

by Bill Skutt

Suicide is the tenth most common cause of death in the U.S. More than 25,000 Americans die at their own hand each year. Total cost per death: approximately \$60,000.

For thousands of Americans in trouble, turning to the telephone is not merely a means of instant response to external threats such as fire and theft. It is an instrument of solace, a comforting salve against the internal bruises of loneliness, anguish, despondency, pain.

In the latter part of the twentieth century, Bell's 95-year-old invention is becoming a lifeline of hope, and its ring more and more signals a quiet shout for help from the mentally alone.

For every two Americans there is one telephone, and each one represents an instantaneous, omnipresent source of help—if the voice seven-

digits away answers with "This is—; may I help you."

The anonymous voice is a trained worker, an individual concerned about the loneliness, the alienation, the mental dissatisfaction of much of today's society.

He will never meet the caller, yet he is ready to listen, to understand—but never to condemn. He is ready to reach out at the caller's moment of need and offer help.

Being on the "help-end" of a telephone line has become a full-time occupation for some and a part-time avocation for others. For Christian and non-Christian humanist alike, it is a vital ministry.

In the dozen years since the first crisis intervention center opened, telephone ministries have moved from experimental projects to widely acclaimed programs.

The slender thread between a successfully solved crisis and a mental breakdown or suicide is often a relatively minor force acting for a relatively short time—usually the peak moments of the individual's dilemma. Because the crisis intervention center can meet this need instantly, it has been accepted. Units of it—in varying forms and names—have sprung up across the United States.

Although crisis intervention centers now aim far beyond meeting the

needs of potential suicides, it was the mounting crisis of suicidal individuals that brought their inception.

Suicide is the tenth most common cause of death in the U.S.—and its grisly ranking is rising. Over 25,000 Americans die at their own hand each year. Based on such things as medical costs, loss of taxes, and special assistance to survivors, each suicide death is estimated to cost \$50,000. For every successful suicide, eight to ten fail.

Men kill themselves for individual reasons. For some it is a rash act precipitated by sudden personal disaster; for others, the sting of events builds to such insurmountable fury that suicide seems the only alternative. And for others whose lives swell with quiet, lonely desperation, the irrevocable decision to take their own life is reached with a nothing-to-lose air.

Yet few—if any—suicides want to die. They want to be stopped. As a consequence, they invariably hint—subtle suggestions like making a new will, closing bank accounts or living recklessly; obvious hints like buying weapons suddenly or talking excessively about death.

If no one "discovers" his intentions and moves to stop him, the suicidal individual usually moves to threats before taking action. Contrary to popular belief, there are no "prank" suicide threats; all are serious.

"Three quarters of the people who have killed themselves have previously threatened it or attempted it," says H.L.P. Resnick of the Center for Studies of Suicide Prevention.

Given no relief from the situation that causes the threat, the individual will eventually take his own life.

In many cases, the crisis intervention center may be his last-ditch effort to find another human being who cares whether he lives or dies.

The centers began by concentrating on suicide prevention, but it was quickly apparent they needed to broaden their scope.

**Multi-purpose units** now act as reference centers, lonely-hearts counselors and minor homework problem solvers. They receive calls from alcoholics; families in emotional distress; people who need food, clothing, a place to sleep; teens seeking "Dear Abby" advice; lonely elderly people; kids with schoolwork difficulties.

In one city a wealthy socialite came home from an evening with friends, picked up a phone and called a crisis intervention center. For more than an hour, she poured out the gnawing problems that plagued her to a faceless person on the end of a phone.

Her situation was too "personal" to be revealed to a friend; she needed a confidant who would sympathetically listen, but not be judgmental.

Her need is not unusual. One success of the centers has been their anonymous, noncondemnatory character. Problems that imply shame or guilt, that may result in real or imagined censure by the individual's peers or "pointed-finger" mentality from neighborhood gossips, may be revealed to an understanding ear on the opposite end of a telephone wire.

And there is no one whose very presence constantly reminds the "confessor" of his bad experience.

**Another success** of crisis centers is enduring willingness to listen. The loneliness of individuals—especially the elderly—in the swarm of impersonal urban society has been a cause célèbre for crisis intervention centers. For all who call, however, the moment represents a crisis—small, per-

haps, but very real to the caller at that instant.

At most centers, this means less than 20 percent of the callers are suicide. But most are hurting.

"A crisis is that point where a person finds himself unable to cope with some problem or problems," says Jim Kersey, executive director of Suicide Prevention of Tarrant County (Tex.), Inc.

"When a person calls us, it's our job to help him resolve the crisis and attain a pre-crisis level of functioning."

**A crisis intervention** volunteer answered immediately. The woman on the other end of the line was angry; and she didn't want to talk. She wanted to kill herself, she said.

For over an hour, the volunteer—a man—talked with her. He was sympathetic, understanding. He probed occasionally; now and then he voiced an opinion or made an observation.

In minutes he had broken down her wall of distrust, and she was baring her soul to him. She was divorced—several times—and had "a few" boyfriends. She also had a child by a rape. The child was mentally retarded.

Relatives wanted to take the child, now 10 years old, and "put it in a home." The woman loved the child and feared losing it. She was poor, needing money to buy food and clothes....

The story went on. The woman rambling from one worry to another, releasing pent-up hostilities and anxieties to the "yes, I see" voice on the phone.

When the conversation was over, the volunteer sighed. "Her voice was different when she hung up," he said. "I think the talk may have helped her."



Crisis intervention ministries have given many Christians an opportunity for rewarding service. For CONTACT workers Valera (above) and Bill Robinson (previous page), the work opens



doors "for church workers who are tired of just being officers in Sunday School or something." Adds Bill, "It's made the church mean something to me."



Like the Robinsons, Gil Anderson was a Christian looking for a way to use his abilities in helping others until he volunteered for a crisis intervention service.



The volunteer had just lived through his first experience with a situation the crisis intervention worker had described during training:

"You leave your morals and ideals in a drawer," the worker had said. "You're going to be hit with language and situations that are shocking. You have to look beyond this. Down the line is a live human-being looking for help."

**Many centers** focus on specific topics—providing such things as crime hot lines, drug information or referral services.

New York City's Manhattan Baptist Church has a Narcotics Hot Line, for instance, and Calvary Presbyterian of Cleveland, Ohio, sponsors a Justice Line. The Switchboard (in San Francisco and other cities) offers advice on where to get everything from free food to military draft counseling.

Centers also focus on the needs of certain age groups occasionally—such as an open line for the elderly in Philadelphia or First Baptist's telephone answering service for teens with problems in West Palm Beach, Fla.

But most crisis intervention centers are more universal in approach. This is especially true of those sponsored by government agencies, organizations like the National Institute for Mental Health (NIMH) or multi-denominational religious groups.

**Often, only government** has the funds needed to build and staff the optimum crisis intervention center. In Atlanta, the city, surrounding county governments and NIMH have anted up \$50,000 a year for a center that employs a full-time director, W. James Powell, three full-time employees and six carefully screened, well-trained volunteers.

The Atlanta Emergency Mental Health Center also has three full-time nurses. To follow up calls, they make more than 100 visits a month, speaking with clients in their homes, working out their problems and helping achieve solutions.

"When we get a call," the sandy-haired Powell said, "we try to find out

*(Continued on page 11)*

"You're going to be hit with language and situations that are shocking. You look beyond this. Down the line is a live human being needing help."

## Listening with the Heart

Bill M., a middle-aged insurance executive in a large southern city, became interested in crisis intervention through his Presbyterian Sunday School class. He had been a telephone volunteer only a few months when he had this conversation:

**Lady:** Talk to me.

**Bill:** Okay. What is your problem?

**Lady:** Would you believe suicidal depression?

**Bill:** Certainly. Can you tell me what's bothering you right now?

**Lady:** No. I'm just ready to die.

**Bill:** Are you under any kind of professional care?

**Lady:** I have been. All he recommended was this electro shock treatment. Let's face it, I couldn't agree to it. I'm in a hopeless situation. There is only one way out, and that's to die.

**Bill:** Have you ever made an attempt to do away with yourself?

**Lady:** A time or two. I have now enough sleeping pills to put away at least a dozen people. They're here. I can take them.

**Bill:** You don't really want to take them, do you?

**Lady:** I don't really know. I don't see any other way.

**Bill:** Can you tell me about your situation?

**Lady:** First off, I'm aware that suicide attempts are against the law. That's the reason I'm not giving my name; if I didn't die, I could lose a lot. I might as well die if it ever got wrote up on a police report, I might as well go on and die, because there sure wouldn't be anything left of my life after that.

**Bill:** I understand. We're just trying to help. We try to avoid the police. If I thought you'd taken those pills, I'd call an ambulance, not the police.

**Lady:** I haven't took a lethal dose and I'm well aware of what the maximum dose is. I'm a nurse. I've been one for 12 years...I am ready to do away with myself; this is one situation I can't change and it is one of those things. I am not married and I don't have boyfriends. I have one child. She's a teenager and doesn't live with me... It seems like the whole world has kicked me down and stepped on me and I just don't see an point in going on.

**Bill:** Do you have anyone you can trust—You know, confide in?

**Lady:** No one. I'm totally alone.... My psychiatrist

had is a very good human being and I think the man would really like to help me, but I think that he simply can't understand because he is not use to dealing with a nobody, and I'm nothing.

**Bill:** Everybody is somebody. You are important to a lot more people than you know. How 'bout that girl of yours?

**Lady:** She barely knows me.

**Bill:** But every mother is important to her child; it's a natural thing. Besides, think of the people you nurse; you're important to them.

**Lady:** Yes. They forced me to take a vacation; 12 whole days. I won't live 12 days. My work is my whole life. I've no place to go, nobody to see. The only people I know have kicked me down real good. I just can't see spending 12 days totally alone inside an apartment looking at four walls.

**Bill:** What about your little girl? Could you visit her?

**Lady:** She doesn't care to have anything to do with me. All I am is a meal ticket. She could care less if she sees me. Her grandmother has practically raised her and her grandmother is more her mother than I am. I'm a pretty unsavory person.

**Bill:** Why do you say that?

**Lady:** I have these little hang-ups. I am a very unpleasant person. Even my psychiatrist doesn't like me. I am not able to conform to society's rules. I'm promiscuous, and I dearly love to drink.

**Bill:** None of us are perfect. Maybe you're too hard on yourself. I'm sure you're not as disliked as you believe.

**Lady:** My mother and my kid would be better off and I wouldn't have any financial worries and I wouldn't have worries about talking to people if I were dead. It seems like so many people would be better off if I were dead. I would have no problems.

**Bill:** What about the hereafter?

**Lady:** I believe when you die there is nothing. If there is a God he has turned his back on me. I cannot even turn to religion because I do not believe in the concept of a higher being that they keep talking about because he simply has never done anything for me...I don't have any friends. I have one or two fairly good acquaintances but that is all. They have families and don't need a basket case around the house. I wouldn't even feel free to call them. That's why I called you.

**Bill:** I'm glad to talk to you, but I wish we could think of a solution to your problems. What are your interests besides work?

**Lady:** The only thing is reading.

**Bill:** How 'bout joining a book club? You'd probably find you have a lot in common with them.

**Lady:** It doesn't work. I stay strictly to myself. I don't talk to people and I don't bother them and the only ones I have let get close to me have managed to kick me down, then step on me. It seems I have been hurt so much. I am a young woman and I can see 20 or 30 years of the same and I don't see any point in it. Things do not get better. But worse and worse. My breaking is nearly here.

**Bill:** We want to help you before you get to that point. Do you think another psychiatrist might be of more help?

**Lady:** Maybe you can't trust them at all. Maybe they don't know anything more about the mind than I do, and I know very little. This psychiatrist says it is strictly up to you and that is fine when you have friends of family, even boyfriends, but when you don't have anyone you wonder why you should live. I'm just cluttering up the world. Why should I live?

**Bill:** Maybe you don't believe in God, but there has to be something higher than you for you to lean on. All this universe can't be an accident. I can only suggest you search for something worth believing in. You might try religion again.

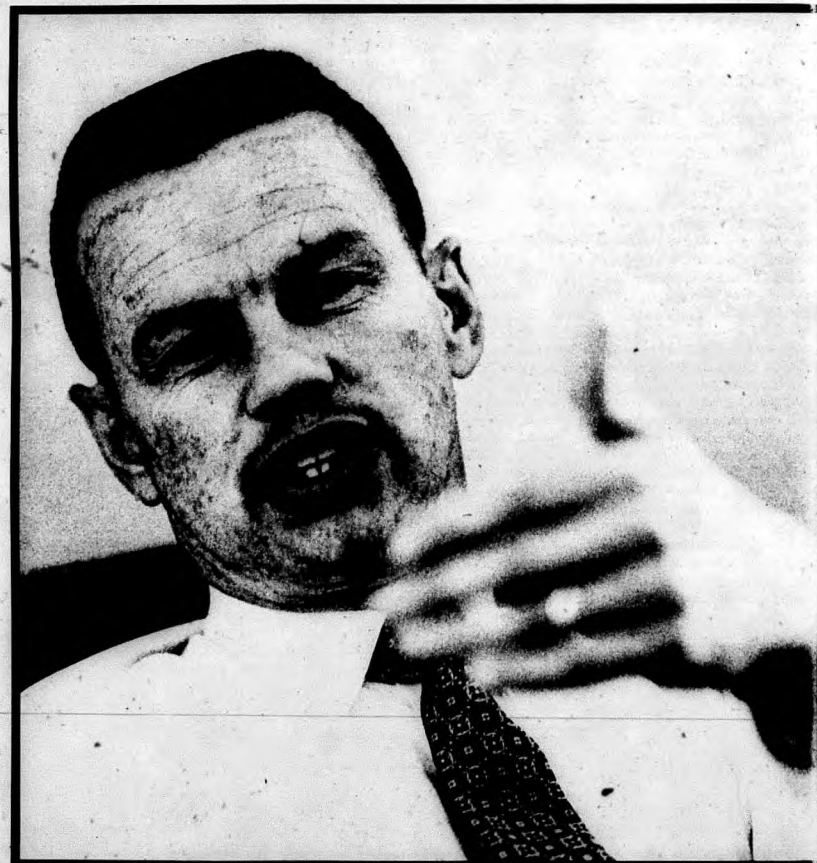
**Lady:** Until about six years ago, I was a staunch church-goer. I then realized that God turned his back on me. I was in a bad situation and I called on him and he turned his back on me.

**Bill:** Sometimes, in crisis situations, we mistake God's answers. We don't get the ones we want and just give up on God.

**Lady:** Well, I'm ready to give up on everything.

A few minutes later, the woman hung up. Bill was dejected. He felt the conversation a failure; he wondered what he could have done to help her more. And he wondered if she would kill herself. The next days' newspapers had no report of a young woman suicide. Meanwhile, Bill hoped she'd call again; maybe next time he'd get through to her. Maybe next time...

# CASTING CONTINUED



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HOME MISSIONS

Turtis Schafeld gave up his Methodist parish to direct CONTACT Chattanooga. The telephone ministry is important, Schafeld says, because "no person is a case or a category. Each is an individual. We don't put people in categories because we don't have to love categories. But as Christians, we do have to love individuals."

what made the caller call now. There is obviously something that made the client call now, and this is what the counselor looks for.

"We try to teach our counselors to be good listeners. When these people call they are in a hopeless condition. Our counselors try to show that all is not hopeless; that is a relief in itself," Powell said.

Many of the problems are simple, according to Powell; some can be solved on the spot. But others indicate deeper psychological or physiological needs. They require more help.

"It is very important for client and counselor to have an understanding as to what the next step is after the contract is broken," Powell said. "The understanding might be for the client to think over the discussion that just transpired, or it might be to discuss the problems with a minister or his family."

"It might be for a client to contact a family counseling service recommended by the counselor or set up an appointment with a mental health agency to begin what might turn out to be long-range treatment. But an agreement should be reached," Powell emphasized.

Each month the center receives calls opening about 225 new cases; through hospitals, police rescue and other agencies, another 100 cases are begun each month.

The center tries to close every case. Until the client has contacted the reference, his symptoms have disappeared or in some way been "resolved," no case is closed.

Powell thinks being a part of a government agency helps his unit. The association makes it easier for his unit to operate, he feels, because it gives his people an added entrée into the client's life, as well as making other government facilities available for follow-up activities. And being government-sponsored, the Atlanta Center has the funds needed to carry on activities.

**Yet government funding** is not a prerequisite to either successful operation or service-agency cooperation. Many units operate on budgets much smaller than the one in Atlanta enjoys.

In Memphis, Tenn., the 10-month-old Mental Health Association operates on a shoestring budget, and a lot of unpaid help. Carolyn Lawson, the director of the Memphis Association, fostered the development of an all-volunteer crisis intervention center when she realized that the suicide rate in Memphis was rising and there were no programs to remedy it.

Mrs. Lawson approached members of the psychology department at the Memphis-based University of Tennessee Medical School and asked them to help train volunteers to man a telephone unit; she also asked them to act as back-up resource people. They agreed.

Volunteers received 12 hours of training, listening to lectures, watching films and acting out phone calls.

The role playing was especially helpful, volunteers reported. When the unit was ready to begin accepting calls, the university provided a back-up man, on call for a 24-hour period,

to help any volunteer who found himself in a situation where he felt inadequate.

With little funds, Mrs. Lawson found facilities for a 24-hour working day too expensive—and impractical for volunteer help.

Besides salaries, the biggest expenses of crisis centers lie in office space and telephone lines. Although the city of Memphis would provide an office, Mrs. Lawson found it inadequate for round-the-clock use since it had neither bed nor rest room. She solved this problem—an answering service.

Other cities, such as Los Angeles, had used an answering service successfully. Mrs. Lawson decided to use the office from eight to five, like any other business, funnel calls at other times of the day through an answering service. The answering service would take the caller's number, and contact the volunteer, who would phone the caller. The process took only a few minutes.

"Some people won't leave a number but most do," Mrs. Lawson said. "Ones that don't are afraid you will trace their call and discover their real identity."

"Lots of calls come from phone booths and the people will wait there for the call to be returned."

A volunteer on duty does not take personal calls. But if the volunteer's phone is busy, the answering service has several alternatives. It may either call an alternate volunteer, the University of Tennessee resource person, or government emergency agencies.

Whether the answering service has been help or hindrance is a debatable question. Some argue it is awkward, causing callers to be apprehensive; some feel the people who need help the most may not leave their

(Continued)

August, 1971

11

## Confronting the Crisis

The house was dark, heavy curtains shutting out sunlight. But clean, with carpets and comfortable chairs. In one of them was a girl, young and attractive; slim; white teeth; well-shaped Afro hairstyle.

At 23, she was unemployed; she had been divorced and was a heavy drinker. Several months before, she had tried to commit suicide.

Ida smiled. "Where do you want me to begin?"

**Home Missions:** Begin with coming to Chattanooga. **Ida:** I came in 1965. I had worked all my life, since I was 14. I started cleaning house. The lady I worked for said, "You can't do this all your life; you're too smart." She taught me payroll work. Then she brought me here to find a job. When I found one, she took me to the YMCA to get a room. We went to town to get me some clothes. I did pretty good for the first four years. Then I began to feel prejudice. They acted like it was an insult to talk about anything but the job.

Even though I was qualified, a lot of people were promoted over me. During the day, I would just get stared at. Like they had a cafeteria and you could count on one hand the blacks that went up there to eat. It began to mount up with the problems I was having on the outside.

**HM:** What were those?

**Ida:** I got married; I shouldn't have. My husband and I didn't get along. I was around a drinking crowd.

**HM:** What happened then?

**Ida:** I quit and got another job. My supervisor gave me minor things to do, not what I came there to do. I was there three months when I became ill.

When I got out of the hospital, the president of the company came to my house. He told me I was terminated. I said, "Why?" He said, "Well, uh, I heard you stayed off work because you wanted to go to a party."

I told him, "No, I didn't. I can prove I was ill." I was going to the doctor that day.

He said, "No, the decision is mine." And I was terminated. He said I didn't do the work well. I said I hadn't had a chance. He gave me two months pay and left. My world crumbled in.

I tried to get another job, but no one would hire me. The company wouldn't give me a good reference, even though he said he would.

Finally I got work as a maid. I worked every day. The day for me to go to court for my divorce, I didn't even go.

**HM:** All during this period you had been having marital problems?

**Ida:** Yes, and drinking problems. I was drinking vodka every day. The work was hard and I was only

making \$35 a week. I felt I was worth more. I didn't like to think about it.

I don't know. Problems kept piling up. Another bad thing happened. I worked a party one night. I got high. I was driving home in the lady's car and a guy hit me from behind.

I didn't know what to do. I should have called her that night. It was his fault. I was afraid to call the police, because I was drunk.

I laid off from work. I was scared and didn't know which way to turn. When I took her car back, she said, "Well, I don't need you anymore." I said okay.

I was at a stage where I felt I didn't care what happened.

**HM:** Were you all alone?

**Ida:** I felt like it. I couldn't find work. I've run an adding machine, auditing claims, and can type 60 words per minute. All I could get was part-time work making \$1.60 an hour.

One Saturday, I was in a good mood and I went to a friend's house and started drinking gin. I got this urge to see my ex-husband, just to talk to him; sometimes I got like that. I guess I really cared about him. I went over to his place and he got smart and we had words.

I came home crying and—I don't know—I just wasn't myself. I called a friend but she couldn't talk. I called another. Nobody had time to talk. I felt so lonely; I wanted to talk to somebody so bad. But there wasn't anyone.

Then I remembered CONTACT. I had heard it advertised on TV. Just call C-O-N-T-A-C-T. So I did. Carol (a volunteer) answered.

I just laid on the bench and talked to her. I was really feeling depressed; I was sorry for myself. I said, "Just a minute," and got up and got some sleeping pills and opened a can of beer.

I had this sense of "This is it, this is all." I didn't really want to die, I guess, because I had this razor blade and I said, "Well, if this doesn't go too far, well..."

I started taking the pills and taking sips and I had enough where I didn't care. I told Carol what I was doing and she said, "Where do you live?" I told her.

**HM:** What happened next?

**Ida:** It's hard for me to recall. During this time we were constantly talking. I remember Carol was so sweet. Somebody finally was really aware and cared. This got to me.

Then the police came and rushed me to the hospital emergency room. They gave me a lot of stuff to wake me up. I dozed for three days.

HOME MISSIONS

**HM:** When did you meet Curtis Schofield (director of CONTACT in Chattanooga)?

**Ida:** At the hospital. He came by and talked. Then Carol—that's all I know, that her name is Carol. I haven't ever seen her and don't know where she lives—she called, every day, real encouraging, you know.

Once, about a year ago, I'd thought about killing myself; I'd promised God I wouldn't try. I went back on that, you know. And I was disturbed. I had mental problems.

I just wanted to get myself straightened out. But that wasn't easy. I had to get my nerves together. Rev. Schofield kept coming by and his friends came to see me. Carol kept calling and talking to me. They talked to me about religion, and I learned of inner peace with myself.

They knew to anticipate my needs; they were always there to let me know that whatever they would stick by me. And this was good, because I had never had too many friends, and after my divorce, I lost contact with my friends I had when I was married.

I sort of felt like an outcast, especially when you don't have a job and people say, "What are you doing now?"

**HM:** It's hard to believe that anyone as attractive as you could ever have tried to commit suicide.

**Ida:** It's hard to realize, but when you go through life without God, no matter how attractive you are, it's going to get you down.

In the hospital, I don't know, just looking out through the doors, I thought that it is wonderful to be alive.

Sometimes you feel like sliding back down; but as long as I continue to be associated with people like those I know now, I know I will get straight.

**HM:** What about the future? Are you optimistic?

**Ida:** I'm not going to worry about it. I know between God and myself, I can do something.

I'm not too good at explaining, but I'm here. I'm ashamed of what I did, but I am so proud of how it helped me. Like I told Rev. Schofield, if this could help some out from making the same mistake, then it'd almost be worth it.

**HM:** Would you like to be a CONTACT volunteer?

**Ida:** Oh yes. As a matter of fact, even if I don't get to be a CONTACT worker, I'm going to the meetings. All this came about because of CONTACT; it is the most significant thing for me right now.

Now I feel more peaceful. I'm afraid I can fall back in the old way. I watch myself. I get scared. But more or less I feel very much that people are caring for me. And I'm happy.

## CASTING

numbers, or may leave before their call is returned. Others say that there is too great a chance that the volunteer may not be able to be reached, or that, when reached, he is likely to be preoccupied.

But Mrs. Lawson has found these arguments more theoretical than realistic. Because she had studied other centers' programs, she was aware of the criticisms; the Memphis volunteers, she said, have made every effort to overcome them.

"We know we are giving a service and the volunteers feel they are helping, so from that standpoint, at least, we are a success," Mrs. Lawson said.

On the other hand, Mrs. Lawson feels, the answering service has been a benefit on many occasions. "It cuts off crank calls," she said. And even though there have been some false alarms, fast action by the answering service has saved lives.

On one occasion a young man called from a phone booth near the Mississippi River Bridge. He said that he was going to commit suicide by jumping off the bridge. Realizing the seriousness of the situation a volunteer kept the man talking as long as he could while the answering service called the police. The police arrived in time.

On another occasion a woman called and wanted to talk to the volunteer. When she found that the volunteer was a man she did not want to talk to him; she hated men.

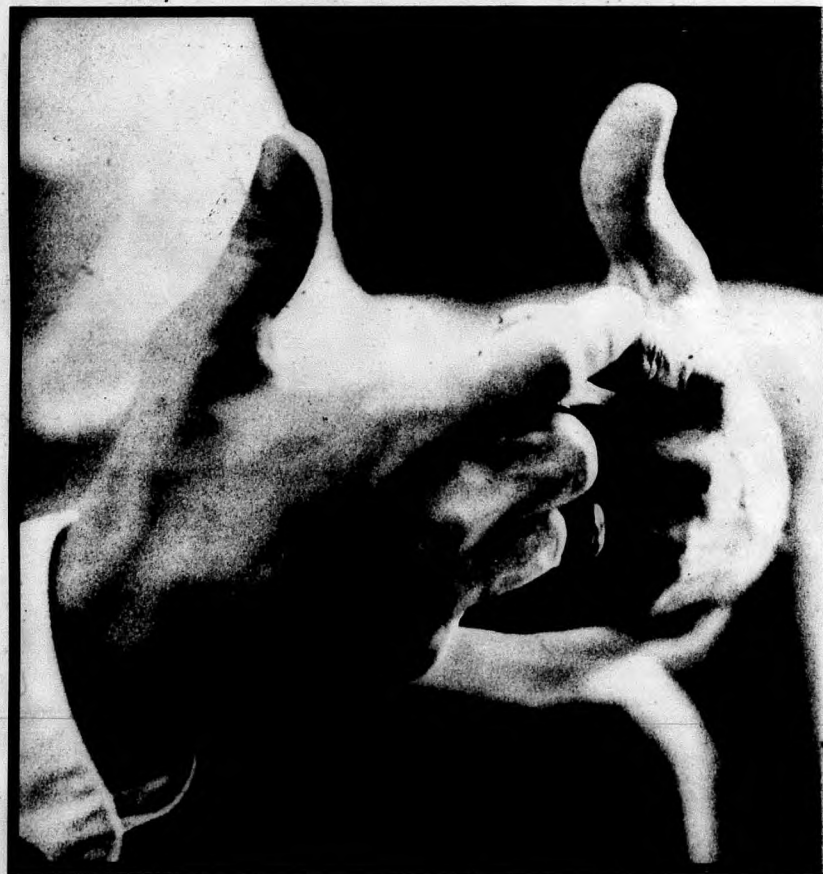
The woman at the answering service talked to her for a few minutes, finally convincing her to talk to the volunteer. As a result, the conversation that almost wasn't lasted more than an hour.

The Memphis unit, and others that depend heavily on volunteer help, are only as effective as their workers are skilled and dedicated. Motivation is important.

**In Memphis,** the 80 workers include housewives, people in the helping professions, salesmen and lawyers, clerks and students.

Carol Brady, 25, a social worker recently graduated from college, volunteered because she'd had a friend who committed suicide. And Gil

Continued



"To commit suicide is a way of saying, 'Go to hell—like I tried living and found it wanting.' We have to give each potentially suicidal individual a reason to change his mind."

she talks, Schofield's hands hold the words. "Today it's hell to be isolated, with no significant contacts with others. We're becoming 'thing' oriented people—things provide what people used to. We're destroying interpersonal relationships, and becoming things ourselves. CONTACT treats everyone as a person—not a thing. We believe in every call—even pranks—and take everyone seriously."

Anderson, 46, a middle-aged insurance salesman, joined when a group from his church—interested in expressing their Christianity through action—looked into two or three possible activities.

"I felt I had an obligation as a Christian to do something," Anderson said. "I've spent half my life on the phone; talking's about the only asset I have. I decided to try it."

Anderson was concerned during the early training sessions that "they were trying to make instant psychologists out of us. But as soon as they stopped giving background and got into practical operation, I could see where I fit in."

The work is frustrating sometimes, Anderson said, but "if I just did so much to help someone get straightened out for a while, if I just made life easier for a while, it'd be worth it."

And, he admitted, smiling, "I like the excitement of it, too."

Like Anderson, Carol Brady takes each call seriously. "I get very involved," she said. "I'm affected by all callers. Sometimes, afterwards, I feel good. I feel I have given the person the right direction; but sometimes I fail. I feel like I didn't

listen hard enough. I get angry with myself.

"I feel I didn't fully understand," she added. "And you have to understand."

Completely different from the Memphis and Atlanta units is the religiously-oriented CONTACT, a crisis intervention ministry which operates completely independent of any government agency.

Originated in Australia as a ministry of the United Methodist Church, CONTACT has since moved toward a non-sectarian stance, embracing all Christian faiths. CONTACT strives for professional excellence setting basic standards for training and operation. To become a member of CONTACT, a unit must have a responsible governing board; provide 24-hour direct access to trained telephone workers; be staffed by persons with a declared commitment to the Christian faith; present evidence of training and preparation of telephone workers; and have operated for 90 days.

One of the many successful CONTACT units serves Winston-Salem, N.C. Like most units, its one full-time employee is a United Methodist minister, Kenneth M. Johnson.

"I don't look on this as a separate job," says CONTACT's director. "This is part of my Christian ministry—I've been preaching this stuff for 20 years."

"Now I hear people tell our workers, 'I never met a Christian like you before; you don't preach to me.' I know our presence is worthwhile."

CONTACT is never blatantly dogmatic or doctrinaire, but, Johnson says, opportunities to express one's faith arise often. "Why are you doing this?" we're often asked; our worker replies, "Because I care..."

All CONTACT workers are Chris-

tians, dedicated to serving others. But that doesn't make them qualified to answer CONTACT's telephones. Each volunteer must first undergo extensive training. In Winston-Salem, CONTACT workers were trained by faculty members of the School of Pastoral Care, Bowen-Gray School of Medicine, Baptist Hospital.

The pastor-counselors also serve as resource people, in case telephone workers need help in a crisis or need referral services for distraught callers.

"Christian culture holds dear every life," says L.L. McGee, assistant director of Bowen-Gray's School of Pastoral Care. "To commit suicide is a way of saying, 'Go to hell—like I tried living and I've found it wanting.' We have to give each potential suicide a reason to change his mind."

Weather doesn't seem to affect callers, says McGee, a former chaplain in the Home Mission Board's Division of Chaplaincy. "In fact," he adds, "we seem to get more calls in clear weather. During bad weather you can blame the caller's depression on the rain or cold, but on clear days, you can't blame it on anything external like the weather. You have to search for the real causes."

Searching for causes is an active part of CONTACT. But even if the telephone worker is only a stop-gap solution, he still serves the purpose of CONTACT: to help people in their moments of crisis.

And apparently there are many crises that cause a person to call CONTACT. In its first year of operation, the CONTACT unit in Chattanooga, Tenn.—largely publicized by word of mouth—received 12,000 calls.

Under director Curtis Schofield, an ordained United Methodist minister,

(Continued)



## Humanizing the Help

by C. Burt Potter

"If you have emotional or spiritual problems and don't know where to turn for help, call HO4-7908 between 10 and 4 Friday for Minister's Counsel."

We ran the ad for our jerry-built Telephone Counseling Service in the classified pages' "Personal" column of three Philadelphia papers with a readership of six million people.

The calls came in startling numbers.

"I just got back from Holy Day services and I'm bored. I'm thinking of committing suicide."

"How do you know when you have an alcoholic in the family? I've been married 20 years and I really don't know my husband."

"I'm going to Vietnam in two weeks and I want to see my children before I leave, but my wife and I are separated and she won't let me..."

"What should I do about my husband's infidelity?"

"I lost another job today. I can't seem to hold a job."

"What can I do? My parents are always screaming at each other."

"Should I force my lover to leave his wife for me?"

For nine months, our experimental telephone service averaged 20 to 25 calls per week; each lasted from several minutes to an hour or more.

Calls came from all over Philadelphia and the five outlying Pennsylvania counties, as well as from New Jersey. The callers were people plagued with guilt, bottling up secret fears, unnerved by previously unreleased tension or hostility.

Three of every four callers were housewives, but working men and women called too—often saying they weren't free to talk then, but they'd like to call back later.

While callers ranged from 10 to 80 years, over half were in their twenties and thirties. More than one third were Catholics, nearly a third Protestant and one of 20 was Jewish. A large number professed no religion.

We received a few prank calls—and some of them were not immediately identifiable. One woman told me she'd been seeing a monster. I didn't know if she was schizophrenic or making fun of me, but when she asked me, "Do you believe I've been seeing a monster?" I replied, "It doesn't matter if you are or not. The important thing is that you believe you are."

I referred her to a psychiatrist and didn't hear from her again.

Yet most of the calls were serious—sometimes deadly so.

Almost half represented personal problems, while another third of the callers had marital crises. Religious problems and parent-child conflicts were mentioned often by other callers.

Personal problems dealt with loneliness, sexual maladjustment, perversions, neurotic behavior and nervous disorders. Lack of communication, conflicting sets of values, infidelity and finances burdened those with marital difficulties.

And the fact that our service was obviously religiously oriented didn't seem to affect the callers, despite a rare complainer who questioned my "credentials"—either professionally or spiritually.

One woman wanted to know what training I had to render such a service. I explained I'd had pastoral counseling and a year's internship. Another asked, "By whose authority are you doing this? Did the Lord tell you to do it?" I answered that I believe he directs me in all my work. She argued about it for a while.

Nevertheless, the great numbers of callers who expressed a desperate need for help convinced me that the telephone service can contribute significantly to a Christian witness.

First, it represented an unexpected promise to the public that somebody really cared, and was willing to listen. "It was good to hear a voice instead of a recording," an alcoholic woman told me. Her sentiments were echoed again and again.

Second, anyone had instant access to help by picking up a phone. Callers could pour out confessions for the first time in their lives, without fear of condemnation. "You're an answer to prayer," said a troubled woman in her forties. "It's so comforting to have someone to talk to who cares."

Third, the callers experienced a catharsis; they eliminated fears by ventilating pent-up feelings.

Fourth, the anonymous nature of the service was a high incentive. Callers could reveal intimate problems without fear of years of censorship by relatives or friends.

We heard hundreds of painful, long-hidden problems: a grown daughter's irritability with a domineering, possessive mother; a wife's utter boredom with her husband; a child's fear of angry parents; a transvestite wondering how to confess his condition to parents.

Fifth, through referrals, the most distressed received professional help, from psychiatry to legal aid services. Most problems could be helped by an understanding, sympathetic person, but others could be resolved only by trained persons.

Sixth, troubled persons who initiate telephone sessions seemed more open to receiving help. Because they came to me, I knew they needed help and I wanted it. Often, if we'd tried to initiate the contact, the troubled person would have resented or rejected it.

Through conversation, troubled people found help and self-understanding. They discovered how they got into their dilemma.

Through sharing her problem, a woman married 14 years began to question why her husband was unfaithful. She realized her own inadequacies and resolved to make their homelife more of an adventure for him. She decided if she changed, he might too.

A mother who feared a daughter's abortion was ordered came to recognize the source of her worries. A devout Catholic until her divorce and remarriage separated her from her church, the mother was pruning her own fears and anger to the daughter. In listening with a trained ear, counselors could guide callers to find insight into their own problems.

A 21-year-old unmarried woman had been led on for three years by the father of her child. She saved her boyfriend, rather than marry her, had used her like a puppet. She realized her need to stand up and exert her independence.

Sometimes a counselor could help a troubled person by showing him new interests for a more vital outlook on life.

An adulterous soldier's wife, bored with her life, found creative interests for her talents in helping activities at the YWCA. Her "need" for other men stopped.

A constantly worrying wife with an unfaithful husband, found community interests which kept her from withering away emotionally.

And when the problem was intense, referrals to helping agencies were made. Unwed mothers, elderly sick people, mentally disturbed persons—all could be helped by professional care and guidance.

In fact, we quickly found that helping—either directly or through referral—was a full-time business. So many calls were coming in—and at such odd hours—that the service began to take more time than I could afford to give it.

Early in the ministry, I had thought about scuttling the project. A 12-year-old girl's desperate call stopped me. In offering her help and solace, I recognized the necessity of such a service.

But after nine months, the volume of calls made it imperative that something be done. Because we lacked the necessary resources—both in finances and personnel—I went to other groups for assistance. When we could get no other help, the telephone counseling service was ended.

Yet I believe that in five years of ministry in the City of Brotherly Love, few services provided by Southern Baptists have so dramatically reached and helped the masses of troubled people in this area. We are still trying to "resurrect" the project.

In the meantime, I would challenge every association in the Old South—where you have the needed people and finances—to go into this. It is an important ministry in today's dehumanizing society.

He is director of Philadelphia City Ministries, Philadelphia, Penn.

## CASTING

Volunteers can't be categorized. Their commonality is a sense of empathy and a love of their fellowman. Each person is taught that every person has a tremendous value.

CONTACT continues to flourish, with 33 "back-up" pastor-counselors and 170 telephone workers taking more than 30 calls a day.

It has an office in an area church and an apartment in the University of Tennessee at Chattanooga Methodist Student Center, where the volunteers lock themselves in to operate the telephone unit. Two operators man the four telephone lines. Schofield says this helps the volunteers operate efficiently when a crisis arises. When one must talk to the caller, the other is free to seek help from police or other resource people.

How can the unit operate on such a large scale with only volunteer workers? "We have tapped the greatest resource of the community," says Schofield, "the church."

"Most of the money for the operation of the unit comes from Christian businessmen. In the beginning about eight men committed themselves to raise about \$8,000 for the first year's operation. These men say this was the easiest money they have ever tried to raise."

While some argue that large numbers of volunteers hurt a unit, Schofield believes the opposite. "The reason we receive as many calls as we do is because we have involved so many people."

Each volunteer is carefully screened and trained. As in Memphis, the volunteers defy categorization. They are male and female, old and young, from many walks of life. Their commonality is a sense of empathy and a love of their fellowman. "Each person is taught," Schofield says, "that every person has a tremendous value."

"There is not a great deal someone like myself can do, other than offer what little help I can," said a volunteer.

"Volunteers are people who feel like they are making a contribution," said one observer. "Volunteers feel they hear the change in a person's voice as he comes out of the dumps, goes to a peak and gets a new outlook. It is a source of satisfaction for them to be able to help someone—to hear a person change attitudes right over the telephone."

Schofield sees CONTACT as the optimum in Christian ministry because

Continued

## CASTING CONTINUED

"People have to know that when they call CONTACT, they aren't going to get some religious fanatic. We have to first deal with their problems. Callers must initiate conversations about faith

it serves people during crises. As such, it is a very real sort of evangelism. But CONTACT workers make no over attempts to be evangelistic. "People have got to know that when they call CONTACT they are not going to get some fanatic. We have to first deal with his problem," emphasized Schofield.

"There are over 200 agencies in the community to which a caller can be referred if his problem is more than the telephone worker can handle. If the caller is in crisis, the worker can contact the referral agency immediately, tell them the problem and secure information while the caller holds on.

"We also have an emergency counselor on call at all times to counsel with the caller either face to face or over the telephone if desired," Schofield continued.

The emergency counselor is usually a pastor. For those who criticize this lack of "professional" counseling, statistics reveal that 42 percent of those emotionally troubled seek a minister first, and of these 64 percent are satisfied.

"Yet a person could call and never know we were a Christian organization," Schofield said. "The caller must take the initiative to talk about faith. But if he does we are always ready.

"The caller doesn't usually say, 'Let's talk about faith.' He may say something about meaning in life and ask the worker where the meaning in his life comes from.

"The worker may take his cue from that," Schofield said.

**B**ecause CONTACT is clearly Christian centered, it gets many calls from people with religious problems. So many callers asked the volunteers to pray for someone that the volunteers

began a prayer box.

The prayer cards shout loudly of crises in the lives of those hurting callers, overcome by their desperate need, their aching concerns.

"Pray for young wife with a jealous husband," reads one card. "...has four children, husband not well; children drinking. Pray for her that she will find strength for her work and comfort in her daily life."

Human suffering jumps from CONTACT'S prayer box: "Pray for my son who left home to join a hippy colony." "Pray for my son who's AWOL from the Marines." "Pray for... She's suffering from heart trouble and also has mental problems. Her husband is not a Christian."

One of the major criticisms of CONTACT and other such programs is their lack of follow-up. After the call, hangs up he may never be heard from again. Little effort is made to conclude the case.

But Schofield views the criticism with mixed emotions. "In some instances the lack of follow-up is a weak point; in others, it is a strong point," Schofield claimed. "If a person calls CONTACT he knows no one is going to come beating on his door uninvited the next day. He knows what he said is confidential and doesn't have to go any further. He doesn't have to face the embarrassment of confrontation."

But emergency counselors or ministers of the day are free to follow up where they think it is necessary. Schofield points out. [An example of CONTACT'S follow-up is the case of Ida; see page 12.]

Yet follow-up of the kind that changed Ida's life is rare—not only in CONTACT, but also in other crisis intervention programs. The caller's problems may be bandaged when he hangs up, but often bandages aren't

sufficient to heal the sore; the problem continues to fester until an emergency situation again climaxes—in another call, or in death.

What to do with these cases is an unanswered question. But even in their grossest imperfection, CONTACT and other crisis intervention centers make one fact painfully clear: they are meeting a need.

"Help is as close as your telephone" is no empty slogan to thousands of people. In this crowded, hectic world are thousands of lonely, depressed, hurting individuals—people who need a friend they can count on for advice; people who seek a sympathetic ear; people who are troubled, bottle-capped full of tensions, pains, anxieties; people depressed, dispossessed, defeated by their past, discouraged by their future.

Curtis Schofield spoke for many telephone workers when he said, "In our society, we keep putting people in categories. We don't have to love categories, we can escape our responsibilities toward them.

"We're becoming a thing-oriented people. Things provide the satisfactions people used to. We are destroying our significant personal relationships and becoming things ourselves.

"At CONTACT, no person is a case or a category. Each is an individual. We treat everyone as a person. We believe in every call—even the pranks: we take everyone seriously.

"Jesus is our example. When the adulterous woman was brought to him, Jesus treated her as a person. The Pharisees and the men used her as a 'thing,' each for his own end.

"But Jesus didn't cast any stones. He pointed the way for this woman. That's what CONTACT is all about. Pointing people the way."

Skitt, a former Home Mission intern, works for Associated Press, Atlanta, Ga.

HOME MISSIONS

Only two square miles and bulging with 72,000 people, Watts still retains scars from the long, hot summer Watts riots. Despite the area's built-in problems, missionary Sidney Smith has taken the...

## Urban Plunge into Watts

by Mary-Violet Burns



Simon Rodia Towers, testimony of one man's gratitude to a country which had given him joy, stand out as a hanging petticoat in this eye-bag called Watts. Simultaneously, the celebrated "Watts Towers," a mixture of junk and genius, seem to defy their locale. During the riots six years ago the Towers remained untouched.

The cliché, "closing the gate after the horse has gone," comes to mind as one drives through Watts. There permanent scars of that long,

hot summer, when tempers, frustration and stifling heat erupted into revolutionary violence. The main street is lined with storefronts carrying names of government programs that sprang up after that summer.

A theatre marquee announces Budd Schulberg's Watts Writers Workshop, which has uncovered rare talent among Watts residents.

One is tempted to sigh, "Why did it take that ugly summer to make people notice?"

In 1968 the Southern Baptist Con-

vention established the Cooperative Christian Ministry for South Central Los Angeles, with the appointment, jointly by the Home Mission Board and the Baptist General Convention of California, of Sidney Smith.

Smith is a commanding figure of a man, a brawny, brainy black Texan with precise speed and definite ideas.

His resounding bass voice needs no artificial amplification, even when he addresses a large crowd. He is at home in several cultures. His yankee accent belies his birth in Corpus Christi, Tex., and, although he has no noticeable dialect, he can jive with the best of the soul brothers.

The first black student summer missionary appointed by the student division of the Baptist General Convention of Texas, Smith spent 10 weeks in Mexico. He is conversant in Spanish, a valuable asset with Watts' Chicano population.

Since his entry into Watts he has plunged into a program of total community involvement which includes:

—two tutorial programs at elementary schools in the L.A. County area;

—an arts and crafts program at one of the schools involved in the tutoring program;

—food and clothing distribution, aiding more than 1,500 people, through the Watts Trojan Horse;

—a recreation program at Zander-ton Teen Center, site where the riots began;

—"Project Help," a ministry to keep it cool during the Watts Summer Festival;

—Bible distribution in which copies of Good News for Modern Man [The New Testament in Today's

Continued

PHOTOS BY GEORGE TORNEY



English Version) were distributed; —an interracial twinning program in which three black churches and three white churches sponsored 22 vacation Bible schools, enrolling more than 1,800 children and realizing 150 professions of faith;

—a 12-week black studies seminar, taught by Smith, which grew into 24 weeks because of the participants' enthusiasm.

It is no wonder that, with such a program, Smith says, "My most pressing need is people."

The 27-year-old clergyman has a three-part responsibility. He is HMB

**In the California sunshine, missionary Sidney Smith talks with two children who participate in a tutorial program in Los Angeles' Watts area.**

liaison to the Baptist Ministers Conference, the Baptist Ministers Fellowship and the Los Angeles Southern Baptist Association; he relates to the LA/Southern Baptist Association's Human Relations Committee as an ex-officio member; and he implements and develops direct social ministries in the community.

In addition he is also a member of the steering committee of a group of 40 persons who are concerned about alleged injustices in California prisons. They have formed a coalition of community service groups to seek penal reform.

HOME MISSIONS

## PUBLIC HEALTH EDUCATION



Smith's domain is two square miles bulging with 72,000 people. One to 14 percent of the male population is unemployed, three times the national average. Eighty-five percent of the inhabitants are black; 10 percent, white; 10 percent, Hispanic.

The young missionary's concept of ministry is centered around the life of the church and bound by the doctrine of stewardship.

"The church ought to be involved helping people become what they are capable of becoming through a Christ-centric approach."

August, 1971

"My duty as a Christian should be somewhat therapeutic because love at its best is therapeutic. The church must ask itself, 'What is Christ trying to do in my community today through the church?' in non-theological, relevant, modern terms.

"The church must also ask, 'what does it mean for me to be a Christian in this particular context? And how may I use the creativity, the resources that God has given me in this context?'"

"My greatest emphasis is the doctrine of stewardship: stewardship of intelligence, money, power. It is a reflection of my stewardship if I am in a poverty area and I do not do anything about it," he explains.

Much of Smith's program has been carried on by student summer workers and a US-2er who has now completed her tenure.

Summer missionaries were assigned according to their race (black SM's to white churches and vice-versa) to conduct vacation Bible schools at churches involved in the twinning program. This summer the twinning program was a triplet program with 15 churches working together in teams of three to sponsor 10 schools each—a total of 50. The churches also sought to involve the entire membership in interracial ventures.

The summer workers plus people from the Watts community were involved, again, in Project Help. During the Watts Summer Festival they kept a close eye on potential trouble makers, thwarting them before they caused trouble.

During his seminary days at Golden Gate Baptist Theological Seminary, Smith was a guard at San Quentin prison. He co-founded Self

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Advancement Through Education (SATE) for black inmates. This organization encouraged inmates to take advantage of vocational courses offered in prison, helped them develop relationships between inmates and people outside, and built racial pride through success images.

Now Smith would like to begin a "SATE-Outside" program which would aid releasees in the Los Angeles area. The program would include job placement, social services, legal services, health services, family counseling, and church referrals.

"As soon as a man gets his release papers we want to go to his family and explain what kind of man is coming out of prison."

"We want to make sure that the first person who visits him is a member of a church who loves him and cares about him."

"When I was a guard at San Quentin, the men were hungry for this kind of program," Smith says.

Smith is, by his very presence in one of the country's most racially tense areas, involved in the black struggle. His strong sense of racial pride coexists with his Christian ethic of brotherhood. Often the unanticipated responsibility of correcting the myths surrounding Watts residents falls on him.

"One of the programs of community involvement was a tutoring project at Jordan Downes Housing Project," Smith explains. "The fact that we were Southern Baptists and had almost all white tutors did not bother the people here. That's one of the myths—that every Negro is standing around with a Molotov cocktail waiting for a white face to appear."

Smith was involved, earlier this year, in the planning of a unique

human relations conference involving lay people.

The meeting was unique for the LA association because it brought together churches representing five ethnic groups, for genuine discussion of racial hang-ups. "Many times pastors and denominational workers have opportunity to be involved in interracial meetings, but not lay people," Smith explains. Over 200 attended the two-day meeting which featured combined youth and adult choirs from the participating churches.

He believes that the pastor must play a major role in sparking activism in race relations among the members of his church. To this end, Smith hopes to involve pastors of his association in "Operation Get-Together."

"I have the feeling that many of the pastors are like me. They just don't know many members of other ethnic groups on a personal level," he explains. "This would be the first step and we hope it would filter down to the local church."

The 80 black and white pastors would be divided into teams of five. "They could meet each other, get to know each other. We would let it develop into whatever it does," Smith hopes to present this recommendation to the Human Relations Committee for its consideration.

Educating lay people to the urban, ghetto lifestyle occasionally demands unconventional methods. Smith was introduced to the "urban plunge" in his doctoral studies at Claremont School of Religion. Last summer he pitted four California Baptist College students against LA's Sunset Strip for a week. They were each given \$5 to live on and had to make it as the inhabitants do.

"During the week they witnessed

to more than 100 people," Smith says proudly. "The plunge had no purpose other than the education of these students. I felt that they needed an opportunity to grow by sharing the experiences of others," he adds. "They were the ends themselves."

Smith's years at San Quentin sensitized him to the plight of the ex-con re-entering society. He is now finalizing plans for a ministry to female parolees.

A seven-unit apartment complex has been made available to the Cooperative Christian Ministry which will be used to house 18 parolees in an environment conducive to their rehabilitation," he explains.

About 10 denominational and secular groups jointly sponsor the operation which is being funded by the state of California.

"The home will supply a real need for a rehabilitation center," Smith says.

About two months before its scheduled opening, two of the units burned. The fire, coupled with the numerous incidences of robbery, emphasized the necessity for a guard at the site. Another damper on the opening was news that state funds would not begin until the project's second month of operation. First month expenses were dependent on donations.

"When people became aware of the need for funds, contributions poured in," Smith says.

The Metropolitan Los Angeles Mission Planning Committee and the LA association donated \$500. A member of the California Board of child-care donated \$300. A member of a local church donated \$150 toward a guard's salary. The LA/SIC association donated another \$100 toward the salary plus \$75 toward



room and board, plus \$350 toward operating the facilities.

A member of First Baptist, Norwalk, pledged a car for use in the program. A donor gave 23 new dresses to be given to the women and pledged another 1,000 garments for use in the program.

An inmate at San Quentin, whose date of release hung on his securing job, contacted his old guard, Smith. He has been hired, at a salary of \$60 a month, with room and board provided.

In addition, there is also the possibility that an inmate of the

**Smith and his wife, Arnette, work with children in several Los Angeles' Watt area schools in a tutorial program that includes an arts and crafts class.**

California Institute for Women will be hired as resident counselor. "The home would be guarded by an ex-con, supervised by an ex-con, and contain ex-cons," Smith says.

Smith's concept of therapeutic love demands that he dabble in the unconventional at times; because therapeutic love demands that every aspect of the hurt he finds be diagnosed and destroyed. The goal of the Cooperative Christian Ministry for South Central Los Angeles is that the spirit of Christ be personified, communicated in the mammoth parish of Watts. □



Teenagers picket  
a homophobic  
bookstore in  
Birmingham, Ala.



## Jesus Explosion (Part II)

Readers respond to the June/July issue  
of Home Missions

### Truly the Movement Has Come...

Your magazine is always stimulating and this issue was a very helpful one. I feel you covered the subject well and it is a most relevant subject to consider.

I recently taught at First Southern Baptist Church in Costa Mesa, Calif. As you well know, Calvary Chapel is nearby.

... On Wednesday evening we visited the Chapel and I had the same feeling that you reported in the magazine concerning the movement that is being felt among the youth there.

I had the opportunity of talking to the associate pastor and meeting many of the youth who were at the services. My, what a thrilling experience it was to see the radiance on these people's faces and the glow in their lives as they talk about the reality of the Lord Jesus!

I for one feel that it is authentic and I praise the Lord for the movement of the Holy Spirit among these people and I just want to see it spread.

First Baptist Church in Costa Mesa, under George Kouri—a unique person who has just come to pastor there—is beginning a very fine ministry...to youth of that area, long hairs and so forth.

Recently he wrote concerning the follow-up to the lay evangelism school I conducted there.

"Sunday morning I let those (from the school) have the service. We put a microphone right in front of the congregation. One after another came and shared what the Holy Spirit had taught them during the week. There was not a dry eye in the house...many decisions were made for Christ..."

"Again Sunday night we let people share what the Lord was saying to them; again the Spirit of God moved like a fresh wind...and quickened and renewed us."

"People knelt at the altar in thanksgiving...only the Lord of the Harvest knows what the future holds."

I have also seen the movement of the Holy Spirit in my own congregation.

We are a small county seat First Baptist Church with 800 members. We, too, are experiencing a Jesus Movement.

During our spring revival, we had Dan Hodges, pastor of First Baptist, Perry (Ga.), as our evangelist.

One evening, Dan brought several young people from Perry to share their testimonies...the Lord had moved in a mighty way among all the young people of that congregation.

They came and shared with us. Dan preached briefly and then opened up the service to give all who had the desire an opportunity to respond. A large number of our young people filled the front as if it were a great altar.

There was weeping and brokenness and contrition. One of the young ladies got up and told the congregation what had happened to her, confessing her hypocrisy and her desire to be closer to the Lord, and seeking the prayers of the people.

This was just the beginning of a great outpouring as literally scores of young people began to get up and share what God had done for them.

It spread out into the congregation and numbers of adults, deacons and average people came to the microphone and shared. It was an experience of praise and confession...we were unable to leave church until 10:30 that evening.

On two occasions I invited people to leave if they had to go; the vast majority stayed.

We were on radio that night, and they didn't cut us off at the regular time (8:30 p.m.) but left us on until 9:10. We received reports about the service from 50 and 60 miles away.

This response happened again during the week, when I felt led of the Lord to open up the service and allow the people to share what the week had meant to them. It was a very moving and inspirational experience. (Eight of those giving testimonies professed new faith in Christ and asked to be baptized into the church.)

Now the wonderful thing is that this continues. The vast majority of the young people who made life-changing decisions are carrying on. ...teenagers are carrying their Bibles to school and witnessing. We have a tremendous youth choir with some 50 senior high students in it...they almost packed the school auditorium when they presented "Tell It Like It Is."

These young people are really turned on to the Lord. They are zealous in their witnessing... Truly the Jesus Movement in some small fashion has come to Jackson, Ga.

Don Folsom  
Jackson, Ga.

#### 'Moving' in Missouri

The Jesus Movement has come to Southeast Missouri. Bill Shamburger, a Methodist minister, came to Lilbourn, Mo. In a short while the moving of the Holy Spirit was apparent. Many church members were saved, many Christians were revived, and much joy spread throughout the community and surrounding area.

I grew up in Lilbourn. Now I see people who would not speak to each other before, now run up and embrace. I see people walking down the street with a Bible under their arms, and meeting in homes for study of the Scripture. It's just so wonderful! Praise the Lord.

This movement has affected people in different ways. Some have spoken in tongues. Others have found the courage just simply to praise the Lord. To many others this movement has led to a deeper study of the Scriptures, and a desire to have and live a spirit-filled life.

I pastor a church about 30 miles from Lilbourn. For the past five years, I have been discouraged, disillusioned, and full of doubts and fears. But as I continued in prayer, there was a hope inside of me that something would happen. I waited and the Lord answered. For the first time in a long time I can say with feeling and without being embarrassed—"Praise the Lord."

The Jesus Movement will need mature guidance. The Holy Spirit has prepared for this.

Larry McCarby  
Vanderser, Mo.

#### Impressed by Spirit

...Read every word of (HM) from pages 1 to 66. To me it was such a blessing to read the new awakening in the youth of this country. It led me to prayer several times...

I am studying at New Orleans Baptist Seminary and it is my fourth month in this country. I came from North India and in this short period I have been very much impressed by the spirit of evangelism and revival among Southern Baptists...

I pray that revival may spread to other countries; particularly I pray for India... We request your prayers as well.

E.P. Jacob  
New Orleans, La.

#### In the Bathroom?

I am secretary of First Baptist Church in Burleson (Tex.) and also the mother of two teen-age boys.

Our spring revival was held in the latter part of March and I made a commitment of my life and felt impressed that I could be used more fully by God. So I asked to have a youth fellowship in my home on the last Friday night of the revival. (Incidentally, most thought I had lost my mind.)

More than 80 young people, representing several denominations, attended.

After Cokes and snacks and outdoor games they all clustered in my den with the overflow going into the garage and the hall.

I shared with them what I had read in Look magazine (on the Jesus Movement)...mainly the love and excitement reflected in the faces of the kids pictured on the pages of the articles and also the changed lives and the fact that many had experienced instant withdrawal from addiction to drugs.

Our youth director then gave some pointers on conversational prayer. We encouraged them to go home if they didn't feel inclined to participate or if their parents expected them.

A few did leave and a few more did not really get involved, but the (overall) result was overwhelming.

We had nine groups with 5 to 12 in each group; they went into different rooms and also in the garage. We even had a group of five boys who prayed in the bathroom. (But due to cramped conditions, they disbanded and found another place in the backyard.)

The groups prayed until about 1:30 a.m. They would come from their groups laughing and crying at the same time.

Since that night, they have had many prayer meetings of this nature. They started a morning watch at both the junior high school and the high school here in Burleson.

We here at First Baptist have felt the "Jesus Movement." I personally feel a new love and vitality among many of our members.

Your magazine is the most exciting thing our denomination has going...

Jean Beckwith  
Burleson, Tex.

#### No But Yes!

Experience with the Jesus Movement, no. Opinion, yes.

I can only give the latter, which is this: "Jesus Freaks," as some call them, are they not headed in the right direction?

I am not trying to be trite. We are commanded to teach about Christ, and baptize. He said, "teaching them to observe all things whatsoever I have commanded you." ...Then Jesus' commands are found in Matt. 22:36-41. Verse 40 supersedes any other command in the Bible.

HOME MISSIONS



Young people from Meadows of Dan Baptist Church, Va.



PHOTOS BY SANDY SIMMONS

In parables and stories throughout the Bible, new characters play many of the same roles. In my life I have found that love is the fulfilling of the law.

Who should care if people do not conform to this world as to hair, dress, etc? It is the transformed life (they should care about).

In II Cor. 7:1 Paul says to cleanse ourselves from all filthiness of the flesh as well as the spirit. By their works we shall know them. When spirits become truly clean, it follows that living becomes clean.

But these followers of Jesus Movement are babes in Christ. It is the duty of mature Christians to help them grow. After all, they fail, it will in reality be the mature Christians, who have failed.

I am in accord with Dr. Culpepper...at those who have a real experience of the Holy Spirit in their lives are going to love others regardless of conditions, beliefs, ad infinitum...

HOME MISSIONS tells it like it is, neither we like it or not, and it sincere is not "TRASH," as some would say. and judges the use of the money that is freely given.

June Brownlee  
Borger, Tex.

#### Light On!

HOME MISSIONS is wonderful. I am

grateful for all the information I get from reading HM about how God's work is carried on, and the letters of different ones' opinions.

Myrtice Cook  
Decatur, Ga.

#### Oh Wow! Add One!

Praise the Lord! Your June/July issue is superb. I was about to let my subscription expire, but not now...

Frances White  
Silver Spring, Md.

#### Two in a Row?

I have just finished the June/July Home Missions. I think it is just tremendous. Truly revival is upon us, and that which we have longed for is coming to pass...Your previous magazine on drugs was also tremendous (May issue). Keep up the good work.

Darrel L. Heath  
Bentley, Okla.

#### Meanwhile, in the Meadows of Dan...

This is the finest coverage of what is happening among our youth that I have seen. I am grateful...for the detailed investigation.

This (Movement) is taking place in the Blue Ridge Mountains of Virginia.

A few months after I became pastor of Meadows of Dan Baptist Church, a large part of the community came together for a funeral service for a young man.

At that time I spoke of the meaning of life and the joy of being in a right relationship with God, self and our fellowman. Most of those present did not attend any church, Sunday School or have religious teaching in the home.

Five young people were brought together to start a Sunday School class. It has grown to 56. Conversions started taking place with all ages up through 69, but most were from 15 to 22. Thirty-seven have been baptized in these few weeks. Similar experiences as pictured in HM are taking place. They meet to study the Bible twice a week and are witnessing in other churches with wonderful results.

Curt Flint  
Meadows of Dan, Va.

Editor's Note: An article from a local paper, by J. Clayton Boaz, was enclosed. We quote a few passages: "Call it 'The Happening,' 'The Awakening,' or anything you like. But it is definitely a change, a change you can feel by merely being in the presence of this amazing group of young people. These are 'flint's Gangbusters'..."

"They fixed up the basement of the

Continued

parsonage for their 'Hangout.' Upon walking into this room you stand amazed; it is a large room with concrete floor and walls. You have the impression of being in a discotheque after hours, when all is quiet. You look around at the psychedelic colors on the walls. After reading a few of the inscriptions you see how wrong you are. 'Jesus is a Soul Man,' 'We Believe in Inner Peace—the Lord,' 'Jesus Christ is Coming,' 'Jesus Christ, Superstar,' and many other expressions of faith.

"(Interviewing some of the group), Jeffrey Shelor said, 'It's amazing what's happening. We didn't think it could, but it did.'"

"'I didn't know there were this many young people in the county,' said Ted Turman. 'I have prayed for it.'"

"Earl Harris said, 'I think everybody is looking for something in life. I believe I've found it in this group.'"

"'I think it's the greatest thing that ever happened,' said Gene Smith.

"...Their most outstanding characteristic is their love for Him and for each other..."

"The 'Gangbusters' have participated in several activities; one is a rock group, made up of a 3-piece band called 'Medieval Prophecy.' ...They have performed at several gatherings.

"They also have had 'slave days' where they washed cars, mowed lawns and did many other chores, with the money going to their church work."

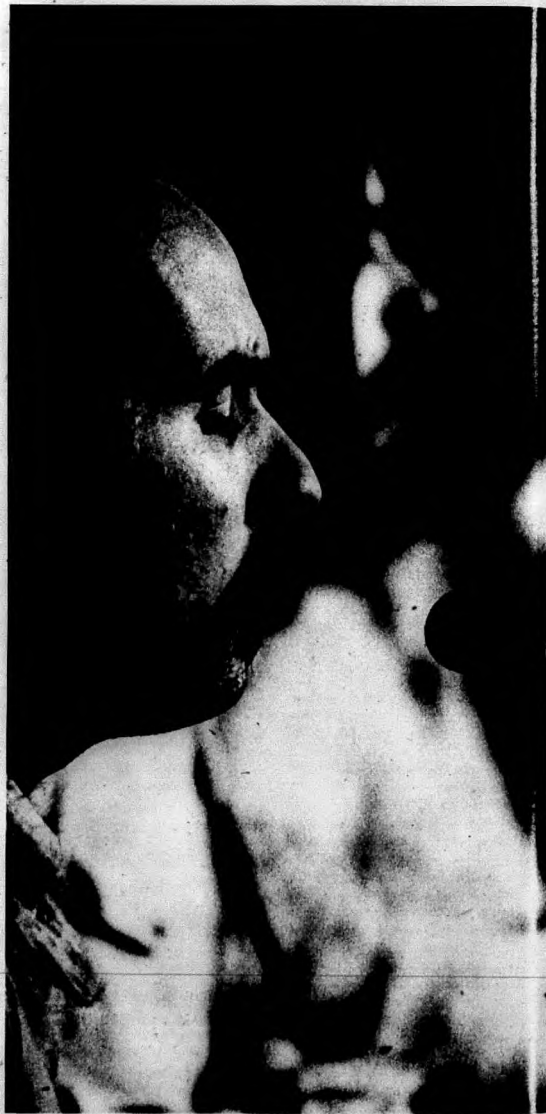
#### Son of Country Faith

Praise the Lord and God bless you and your courage and ability in bringing the facts of this Jesus Movement to the attention of our good Southern Baptists.

The photography and analysis are great.

As a mother of two of these very enthusiastic young people (son, Scott of Calvary Chapel and "Country Faith," and daughter Sandi, who plays piano for the earliest of Calvary's three Sunday morning church services), I want to thank God for having found a more meaningful purpose in my Christian life by my close association with these young folks.

For two years I have watched these kids grow into as mature Christians as I ever hoped to know—we have shared our home with groups of them—studying the Word, praying, sharing, eating and sleeping. Our home is headquarters for the musical groups when they tour northern California.



Scott Lockwood of "The Country Faith"

the pace they set is terrific—playing and witnessing to as many as three different gatherings in different towns one day and perhaps sleeping in their cars to be ready to be at the next college campus at 8 o'clock the next day. These are home missions—different as it might be before our eyes.

How about giving them a little spiritual and financial support? This is full-time work for them. "Love Song" and "Country Faith" have just released an album under the Maranatha label—I'm sure it can be purchased for about \$4.50 direct from Calvary Chapel, Santa Ana, California.)

Keep up your good work and may all our churches acknowledge this different Christian movement for what it is and grow with it—the kids need the support and guidance of our New Testament churches and the churches need their enthusiasm for everyday living for Jesus.

Dottie Lockwood  
Fairfield, Calif.

EDITOR'S NOTE: The album, "Maranatha," is available from Calvary Chapel, 3730 Greenville, Santa Ana, Calif. 92704. Cost is \$4 (plus a small amount for postage and handling). The record not only features the two groups Mrs. Lockwood mentioned, but several others as well. We have not heard the recording, so cannot recommend or endorse it. However, we heard both "Love Song" and "Country Faith" while in California covering the Jesus Movement, and the singers were high-quality musicians with a polished sound. Their songs, says Chuck Smith of Calvary Chapel, are "living Jesus music and communicate the message of salvation." We can only hope for the fact that the young people at the concerts were really turned on by the music.

#### Good Sound

The (HM) issue on the Jesus Movement was rich. Music with a new freedom, relevance and dimension has played a vital part in the great revivals of the past.

Martin Luther both wrote hymns and helpfully started congregational singing. John Wesley preached while Charles Wesley touched the soul with... spiritual music. Moody had Sankey and the great hymn "The Ninety and Nine." ... Billy Sunday had Rodeheaver and Billy Graham has Beverly Sills. ... The phenomena of music turn-

ing on the soul to God is hardly new.

We need not be too concerned about the emotionalism in the Jesus Movement. It was in evidence particularly in the Wesley and Finney revivals, yet positive long-range results testified these spiritual awakenings were not of men. It is normal that a new convert who has just discovered that Jesus lives and loves will react differently from an old togey like myself who has lived on heavenly manna and preached the gospel for 25 years. The world needs people hung up on Jesus instead of crime, dope, doctrine or the form of religion. It is an exciting time to be alive.

John R. Sampey III  
Louisville, Ky.

#### The Spirit Is Moving

...Praise God, the Spirit is moving rapidly in Florida also. The fires are really burning on the west coast in the Cocoa Beach and Miami areas and the movement is moving across the state.

I'm working as a summer youth director and your articles have been an answer to prayer for me in my desires to share the movement of the Holy Spirit with this congregation. ... It's HERE! Praise the Lord!!

Faye Drew  
Fort Myers, Fla.

#### 2¢ Plain

"More Trash" (Letters, June/July HM) expresses my opinion of HM magazine.

I wouldn't give 2¢ for it another year and in fact I am ashamed for anyone to see such trash in my home.

Baptists should be ashamed of how they have degraded our reading materials and lowered the stature of Christ. You have put Him down on the level and below of men today! He deserves the highest place of honor and respect but you have made a mockery of Him, of Baptism in this issue and I guess the Lord's Supper will be next.

Keep your magazine—don't send me any more. I'm sick of it!!!

Wilma Pracht  
Norborne, Mo.

#### Plugged In

...issue is "electric." ... Mal Utleye  
Lexington Park, My.

#### Comprehensive

...I am especially impressed with the comprehensive coverage in the June-July issue of the way in which God is

moving among our young people today.

As one who is well over 30, I have been deeply concerned for several years that a way be found to reach young people for Jesus Christ. After hearing the Christian folk musical, "Good News," I knew that the way had been found.

Mary C. Hogue  
Richmond, Va.

#### Back at Southwestern...

Editor Knight's article ("When the Trip's Over...") is excellent.

But I want to call to question the statement by Dr. Cal Guy that says, in essence, that on the Southwestern Seminary campus 200-300 students are beginning to feel the "deep moving of the Spirit-filled life." Some others, he says, hear and don't know what day of the week it is.

I feel that I represent the 1,700-1,800 students who are on the fringes of the Spirit-filled life, or who do not know "which day it is," and in all respect to Dr. Guy, it seems somewhat contrived to state so dogmatically where are the "Spirit-filled lives" on Seminary Hill.

Many students and professors did not take part in the Asbury revival (roughly 90 percent, by Dr. Guy's figures). Their lack of involvement is due to many things: heavy work loads in both church and secular jobs, lack of time, and the fact that Asbury presented nothing new on the Hill. Many hundreds of men and women are striving daily to let God quietly lead them to the Spirit-filled life through the disciplines of earnest study, demanding local church leadership roles and human fellowship.

And this striving is often at a sacrifice of which many would be surprised to learn.

These students felt no need for public confession for forgiveness in dishonesty in exam procedures or failure to live without sin. I thank God that the majority of these people have felt it their God-given duty to remain honest in the preparation of God's work and have accepted Christ's ability to forgive as just that.

Many... have refrained from criticizing the bad effects of Asbury in a sincere attempt not to structure another man's experience with God after his own.

But when it is so clearly stated that the "Spirit-filled life" is characteristic of emotional spill sessions and "can-you-top-this?" sin sharing, one is forced to ask if God's Spirit is not as real in the man who very unspectacularly waits

Continued

quietly upon the Lord and without fanfare is engaged in the growth process of maturing faith.

Let Asbury's continue, but let us be careful to follow Christ's teaching that "the wind blows where it wills."

Bill Blackmon  
Ft. Worth, Tex.

#### Getting Together (Please?)

Thanks for informing us who have been isolated from the mainstream of this (Jesus) movement. I appreciate your advice to "look out, it's coming."

I trust we will all be prepared to help our youth keep this spiritual movement centered in the church. I believe that both the young people and the organized church are going to be willing to make necessary adjustments. This issue of HM should help us make our preparation.

J. C. Odum  
Port St. Joe, Fla.

#### Remembering a March

It was Sunday, May 2, 1971. The day after Birmingham's Spiritual Revolution Day.

I drove slowly down... to the park once more, got out of the car and sat down under a tree and closed my eyes.

It was quiet and lonely now; events of the day before marched vividly and colorfully across my memory.

There were the giant gatherings of young people in the four sections of town and their own individual march to the park.

Once the groups had merged... the singing started. Clusters of young people and adults clumped together in all parts of the park, all singing different songs.

Many held signs: "God is Love"; "Christ is the Answer"; and "One Way, Jesus Way" with a giant hand painted on, the index finger pointing skyward.

Everyone was smiling and exchanging "Isn't this great?" Or, "Good to see you. God's beautiful." Many just shook hands and went off somewhere to kneel and pray for the march that lay ahead.

Then Arthur Blessitt appeared and the marchers knelted and Blessitt prayed for the march to have only one purpose: to glorify God.

The march—which included 1,000 people, mostly youth—began, leaving the park and heading south... The first group began a Jesus cheer and the name of Jesus rang down the street and echoed off the buildings; someone

would call out, "What does Birmingham need?" And the answer would come back, "JESUS!"

"Who loves you?"  
"JESUS!"

...onlookers stood quietly by and simply stared... Young people would break out of the march and talk to people on the sidewalk. One man was kneeling on a corner while a college student prayed with him to receive Christ.

Back at the park, the group (heard) Blessitt talk about what true discipleship meant.

An invitation was given and many came forward. One man came and knelted at the front. He had walked up and stood on the fringe of the crowd, listening.

His pause was worth it. He went away with Christ in his heart.

Back to Sunday, and the reality that it was all over. But was it really? Or was it just beginning?

As I drove back down the march route, I saw red stickers on mailboxes, on lamp posts, on a night club sign, and on the back of a bus. I got close enough to the bus to read the sticker: "Smile. God loves you."

I smiled, for I knew in my heart that God did love me and that the march had made its mark on our city.

Joyce Norman  
Birmingham, Ala.

#### Real Awakening?

Thank you for the splendid report on revival in our land. Since 1941, there has been a burden of my heart for revival, real awakening. There is no doubt but that God is moving, ("operating," as they say in Portuguese). In Brazil there has been a working of God, not fully accepted by all because it did not always follow traditional patterns. There was a great awakening to the need and understanding of the Holy Spirit. Thousands have been filled with the Holy Spirit. Unless the Holy Spirit makes experiential things of God, there will not be, cannot be lasting results. It will remain creed and enthusiasm. Surface results. Nothing is so needed now as a deep biblical study of the Holy Spirit.

I rejoice that you are appealing to the churches to give their cooperation. The genuine new birth and infilling of the Holy Spirit will give the necessary stability to make it real and last.

Rosalee M. Appleby  
Canton, Miss.



#### Keeping Alert

Thank you for helping me be alert to what God is doing in the world today. I am glad you extended your search beyond the citizenry of Southern Baptists to do this.

In a future issue I would like to see a discussion of glossolalia. Are those of us who don't have it not with it?

Mary Alice Meyer  
Lubbock, Tex.

Editor's Note: Home Missions ran an article on glossolalia in May, 1965 ("Speaking with Tongues" by John P. Newport). Current plans are to watch the present movement and report on glossolalia in a future issue. In the meantime, reprints of Newport's article—as timely today as it was in 1965—are available free (as long as they last) from the Board.

#### Changed Outlook

Praise the Lord for the wonderful job you did of reporting the movement going on all across the United States.

I lived in the Christian commune Mansion Messiah in Costa Mesa, Calif., last year and attended Calvary Chapel almost nightly for three months. I had been a Christian since 1962, but after having been involved in the Jesus Movement my entire outlook has been changed and my life as well. God has been so good to me.

All in all your articles were "right on," but I was sorry to note that you neglected to mention how much so-called Bible-based preaching is going on. You seem to emphasize the emotional side of the movement, but there is so much more behind the scenes. God is rene-



Jesus rally in Birmingham, Ala., attracts more than 1,000 youth.

wing the church today and these kids are turning on, not so much to the music and emotional aspect of the movement, but they are finding out for themselves that Jesus Christ is all he claimed to be.

I am not a Southern Baptist, but received the magazine from Southern Baptist friends. I hope that the Southern Baptist Convention will wholeheartedly give its support to the movement and join in the renewing ministry of the Holy Spirit that is abroad in the land today.

Eric William Wood  
Scottsdale, Ariz.

#### 'Jesus Freak' Speak

I used to take drugs, drink, riot, study Buddhism, smoke, etc. But I have been born again, eight months ago, and I live for Christ now.

I read your magazine... the June/July issue. I know all about it. I am a long-haired "Jesus freak," and I have so many friends in my neighborhood that have been talking to about the Lord. I would like for them all to read this edition about the Jesus Movement, because... this is just the thing they need to read... It's the evidence of what I've been telling them...

You don't realize what a testimony magazine is for the average, long-haired, drug-using lost people...

Paul Perkins  
Imperial, Mo.

#### Best Issue Ever?

Your combined June/July issue was the best issue of any denominational or denominational periodical I have read in 20 years—and for the past de-

cade I have been reading (or at least looking at) 15 to 20 magazines every month.

Lyle E. Schaller  
Naperville, Ill.

#### Disturbing?

The Jesus Movement issue is outstanding! Admittedly, some facets of the phenomenon may be disturbing to those of us who continue to identify with the "established" segment of the Church, but it is now up to churchmen of all traditions to be able to give the new converts the nurture in the faith which they themselves admit they need. If the spiritually newborn cannot receive the necessary encouragement in worship, Bible study, and experience sharing within the existing church, it will be the tragic loss to the latter that they will continue to remain, in most cases, outside the main body of Christianity as a counterculture movement.

The article on the Christian communes was especially interesting; there is a somewhat similar group in Denver at St. Andrew's Church (Episcopal), located in the inner-city area. During the past two years the Order of the Holy Family has existed as a beacon of hope and God's love through Christ for the homeless and outcast youth in the greater Denver area. Although Father Jon Marr Stark guided the Holy Family along monastic lines, I noticed many striking parallels between the Messiah Mansion group and my friends in Denver.

When young people can get excited about living together as a Christian community, worshipping and studying,

it is evident that the Holy Spirit is at work—whether the older generations acknowledge his presence or not. God is alive and well, praise the Lord!!! Keep up the good work.

Henry B. Shirley  
Colorado Springs, Colo.

#### Pricking Nerves

...one of the best issues that has ever gone to press. Many of us, especially those of us who are pastors and Christian leaders, need to know more about the Jesus Movement, which is sweeping across our country, among our young people.

You continue to prick the nerve center of Southern Baptists as nothing else in our convention seems to do. Just do not stop. We need you and more, the case of our Lord Jesus needs you.

Jerry Stanley  
Emporia, Va.

#### Movement Encouraging

I have just completed a thorough reading of (June/July HM)... my sincere appreciation to each one who had a part in this issue.

Every issue of the magazine is great, but this particular one helped to fill some gaps in my knowledge of the current movement among our youth. It gave me a great deal of encouragement, and yet a sense of soul-searching in my own heart and the life of our churches. There is still hope!

Frank Feather  
Roanoke, Va.

#### Midwest City "Amen!"

I believe the Crest Baptist Church of Midwest City, Okla., is part of this Jesus Movement.

Will Hardin, son of the minister, is leading the movement. He attended Oklahoma University where he worked on the team of Crusade for Christ. The young people are revitalizing the church. The service rings with "Amen!" from young and old alike. Very young people—as young as 14—who were dope pushers and users, have come forward to give their hearts to Jesus, and to join the church.

This church will have a great impact on community life in Midwest City.

Loyce Qualls  
Midwest City, Okla.

Because of the volume of letters that have come in, "The Jesus Explosion, Part III" will be continued next month. We appreciate all the response. Editors





# BEYOND THE FADS

In the last decade fads have frolicked through supermarket shelves, recreation areas, and even the verbal jungle of the classrooms. From hula hoops to lapel flags, few areas of life have escaped faddism.

Certainly an avalanche of ecclesiastical fads has nearly smothered the church. Some would praise this as a blessing, while others are stirred to irritation, anger and misunderstanding. Criticisms and counter charges have disrupted churches. Contemporary religious fads have failed to affect—positively or negatively—few Christians.

Church renewal, a recent fad, promoted religious machinery created by the contemporary church. So much time was given to oiling and repairing machines, anti-institutionalists argued, that neglected was work of the church (as opposed to church work).

One strategy substituted a small-group approach for traditional mass meetings. Sharing time replaced lectures. Informal, relaxed personal growth was emphasized. In the process groups tended to become small institu-

tions requiring planning, organization, and extensive promotion. A renewed church could not be separated from all forms.

Why have these positive efforts to revitalize the church not been more effective? Perhaps it is because a push-button culture reinforces the fact that people are lazy. Or perhaps another factor is that the average church member sees church renewal as another gimmick.

*Honest to God* was a catharsis for a great number of Anglo-Saxons. John A.T. Robinson's book accentuated suppressed emotional and intellectual conflicts, and many readers identified with it in their growth struggles. A need for men of faith, skilled in more than biblical languages, was revealed. Problems in communication are real, rooted in questions of how we should think and verbalize our faith. Even so, the movement was short lived.

*The Secular City* was based upon the assumption that the world has been stripped of religious ornamentation. Man, supposedly, has come of age and

lives in a post-Christian world. God cannot be spoken of, because he is no longer active in the empirical world. But how does the modern deist know what God is or is not doing?

A surrender to scientific thinking is no answer. In an apologetic mood the Christian was instructed to hand out cups of cold water and to hope for better times, in effect reducing God's activity to sidewalks and the poverty section. As a result, the City's view of God was as limited as the one being opposed.

After the transcendent themes of mystery, wonder, and grace were defined out of existence, the secular city was deluged with a multi-million dollar business in objects of the spirit world. The city became obsessed with astrology, ouija boards, occultism, and worship of the dead.

The audacious pronouncement that man has come of age has been followed by an age that has come unglued. Protests against the establishment, despair of the ghettos, the turtle pace of jus-

*Christians must move beyond the ecclesiastical gimmicks and movements to discover the multi-dimensional experience of "stereotyped" faith — OPINION by Dan Wray Cochran*

## How does the "Jesus Revolution" Affect YOU?

Are you frightened by the groups of young people openly criticizing the organized church as they do what they call their "Jesus thing"?

Do casually-dressed, young preachers seem somehow far removed from your idea of pastors? In his new book, *The Jesus Revolution: New Inspiration for Evangelicals*, Bill Cannon looks with you at the "Jesus Movement". He discusses both its positive and negative aspects. He further shows how this youthful excitement can be channeled advantageously for you and other church leaders. Helpful comments are made by such men as John Bisagno and Jack Taylor.

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### FADS Continued

tice, inflation, an endless war, pollution, and a greater chasm dividing the rich from the poor reveal how far mankind is from Utopia.

In effect, *The Secular City* was a parasite feeding on the popular diet of the past decade.

*Situation Ethics* climbed on the bandwagon. Exceptional situations were displayed as normative paradigms for making ethical decisions. Like instant coffee, instant choices were prescribed as our daily bread. Love ran like a greased pig through *Situation Ethics*. Christians were shocked at the thought of immediate, unguided ethical decisions; the revival of Augustine's "love God and do what you will" was received skeptically because the emphasis upon the latter tended to negate the "love God" part.

The Jesus Movement has coupled a sense of deep, warm religious experience with bold affirmations. Lusty exclamations of "Wow," "Neat" and "Real" are voiced in a very personal tone. Prayer and sermons have turned conversational. The Jesus Movement has taken a courteous swipe against technology, the values that are glued to affluence, and the conflicts produced by these elements in modern life. God is interested in more than middle-class virtues, the movement insists, and his compassion reaches beyond social status and models. Outsiders are welcomed into the group without demands for conformity.

Although Bible reading has been actively practiced, the reading has been selective as judged by the primarily individual nature of religious experience in the group. Very little responsibility has reached beyond evangelistic witnessing. Compassion has been professed, but hardly exerted in the hospital, orphanage, old folks home or ghetto. Effectively, the Jesus Movement has been an exclusive cluster of peers. With its emphasis upon the inner life, it has tended to escape the troubles of the body and the everyday world.

Moved by a need for security in unsure times, the Jesus Movement has grasped a new fundamentalism. Confused issues have come from the attempt to make a simple faith synonymous with simple answers for a complex world. Audacious claims that "Jesus People" need never suffer cancer, injury, or sorrow sound much like

Christian Science, which is neither

Christian nor science. Both faith and the world are over-simplified by such thinking.

Annual denominational conventions have featured exhibitions of faddish interests. Under the mask of a spiritual cause, which covers an urge for personal power, attacks have been made within the group and polities firmly established. The Southern Baptist Convention has experienced such faddish encounters over the Bible sex, race, poverty, etc.

They are fads because these events have created more heat than light in their emotional outpourings. By one individual's twist of interpretation and another man's twist of interpretation is denounced. An unchristian attitude often comes out in the criticism of another's unchristian position.

Further mention could be made of the faddism in religionless Christianity, the death of God, and the new transcendence. Don't overlook the underground church, for it raises the question whether its "members" are more interested in being underground or in being in church.

However evaluated, we've averaged about one new fad every nine months for the last decade. That's quite a work load for layman or scholar. Positive results, although limited, merit thoughtful appraisal. Generally speaking, these movements were honest searches for an authentic expression of faith.

But another time must be reserved for evaluating their contributions. At present I'm disturbed about direct and indirect negative effects of these fads.

Having changed fads more often than the calendar, the average Christian feels washed out.

The shock approach creates anger rather than awakened concern. Even the smallest matter becomes a touchy source of irritation. Under such conditions few people give evidence of prolonged commitment to anything. Apathy characterizes not only the church but also PTA, civic clubs and social involvements. Why are individuals so slow to respond in Christian love to human need? One reason might be that they are emotionally drained from an overdose of religious fads.

Fads have polarized the Christian community. The layman has lost respect for "faddish" scholarship. In the rational content of Christian belief is suspect, then the layman will turn to

something more meaningful. Most likely he will revert to some form of mysticism. The choice is unfortunate because irrationalism is more dangerous than faith than is reason. In genuine Christianity reason and emotion are partners. What is needed is a combination of hard heads and soft hearts, not the reverse.

Fads have contributed their part to modern man's obsession with things. The spotlight has been on novelty while competition breeds covetousness and selfishness. Scavengers bargain with their soul for something new. Values are disjointed; worth is determined by ability to pay. Security is lacking in this culture because everything is replaceable; no-thing is of true importance. It's no surprise then that people are treated as things and are manipulated for selfish interests, even in church.

Churches are guilty of worshipping things and using people. There are widespread examples of pride in unique architectural designs, the number of members (as though faith increases by adding numbers), and prestige labels like "doctor" and "first church." Today increased budgets may have little to do with Christian faith, but rather reflect an affluent economy. Why an emphasis on quantity instead of qualitative faith experiences? When I check the newspaper's church page, I'm provoked to ask if the only spiritual victories left are discounts on building products or having coffee and donuts during Sunday School.

Persons have lost their sense of identity in a thing-filled world. Human values have been devalued. The irony is that purposeful values are not located in things; values basically are found in people. One who has no sense of value himself cannot find value in anything else. Galsworthy stirs the imagination at a moment of truth with his picture of a monkey clutching a gnarled orange. That's us—with the juice squeezed.

Where do we go from here?" was a posed question in *Alice in Wonderland*. The answer given there is still appropriate: "It all depends on where you want to go."

These fads have stereotyped religion. Genuine expressions of Christianity have been blurred, and subsequently spiritual sensitivity has been dulled. We cannot live where beliefs are oversimplified. Heresy, by definition, is an

exaggeration which comes close to describing religious fads. In this perspective neither the latest oddity nor the frontier type of religion is necessarily an authentic faith.

The third option is: a whole faith for the whole man who truly lives in the world. Since the past decade was a fragmented attempt to substitute one stereotype for another, it's time to remold what's left.

"Can these bones live?" A clue to the answer may be found in the word stereotype. The latter half of the word is the source of the problem, for any type, strictly speaking, draws hard dividing lines. In religion this usually means a suppression of miracle and mystery. Distinctively, the word stereo means a full realization. Whenever we type something, we've got it. But when we put something on stereo it circles around and penetrates our whole being. Faith is like that—an experience in stereo.

In ancient Greek, "stereo" was defined as solid, hard and three dimensional. This is also an exciting definition of faith.

Unfortunately, many think falsely of solid as one-dimensional. The result is a mini-faith often caused by defensive reactions based on fear that faith might be destroyed by modern advancements. Faith, however, does not need protection. It only needs to be proclaimed—in the full realization of solid state stereo. A solid faith, then, is multi-dimensional.

Christianity is like a great orchestra that moves at the direction of the master's hand. Rehearsals and performances have been disrupted by absenteeism and other forms of delinquent behavior. The drummers (radicals) have tried to drown out the brass section (the Establishment). The string section (Holy Spirit), meanwhile, cannot be heard for all the screeching, warm-up exercises in the reed section (cynics). Everyone else (laymen) is confused about whether there will be any cue for them to participate. If there is to be a public benefit performance, it is most important that everyone commit himself to the conductor and to whatever is required for a beautiful production.

Each instrument contributes to an orchestra exactly because it is different. Christianity likewise needs the gifts of all its sons. Each one must participate in the full realization of faith.

Now is the time for all good men to listen to their stereo. ☒

Casavant is associate professor of photography, Northwest Baptist College, Portland, Me.

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HOME MISSIONS

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## Books

**Jesus and Israel** by Jules Isaac (New York: Holt, Rinehart and Winston, 1971), 405 pp., \$12.50.

*Jesus and Israel* is dedicated by its French author, Jules Isaac, to his wife and daughter, who were "Martyrs, killed by Hitler's Nazis, killed, simply because their name was ISAAC."

The author knew personally the aftermath of the naive and deliberate anti-Semitism which the Christian system has produced. The book, first published in 1947, displays a degree of objectivity amazing in light of Isaac's personal experience.

The author closes the preface by declaring that he belongs to no religion but is guided by "fervor for Israel, fervor for Jesus, son of Israel." This also gives the work a degree of objectivity found rarely in books dealing with anti-Semitism.

Isaac establishes the Jewishness of Jews by frequent reference to New Testament sources. He makes a significant link between the synagogue and primitive church.

The author further traces the rapid spread of Christianity through the early synagogues of the Dispersion which had already spread Judaism throughout the first century world.

This demonstrates the debt early Christianity owed to the Jews of Jesus' day.

Much of the book is given to bursting "myths," which most Christians have examined, regarding the Jews of the early Christian era.

For example, Isaac concludes that no Jew has any right to say that the Jewish people "as a whole" rejected Jesus. "It is surely possible that the Jewish people as a whole were not even aware of his existence." Later, the author emphasizes the point further. "It is overwhelmingly probable that in Palestine a number of Jews did not know Jesus did not benefit from his ministry. In all likelihood, Jesus reached only a minority of Jews; one could almost say a minority of a minority."

Isaac deals with the positive qualities

of the Pharisees—including their belief in the resurrection of the dead, in a judgment beyond the grave and hope in God's justice. This emphasis is needed in an Christian scholarship's treatment of the Pharisees. According to Isaac, Jesus' attacks were against those Pharisees who put the letter before the spirit.

*Jesus and Israel* was written under duress in late and post-World War II. This caused a lack of attention being given to German scholarship. Discussion of Bulmann, e.g., is a major one in textual criticism.

The final words of the book form a cry for the removal of latent anti-Semitism beginning with the recognition that the "Jewish problem" is fundamentally a spiritual problem, whose resolution can be found only in a profound spiritual and religious renewal.

*Jesus and Israel* fails to achieve one of its goals, i.e., establishment of the thesis that the New Testament is not latently anti-Semitic. However, the book deserves recognition for its call for renewal on the part of both Jews and Christians.

M. Thomas Starkes  
Secretary  
Department of  
Interfaith Witness

**Dictionary of Pagan Religions** by Harry E. Wedeck and Wade Baskin (New York: Philosophical Library, 1971) 363 pp. \$10.

A dictionary of terms used by religions long dead, reviving or coming to life is needed. This work partially fulfills that need.

The preface makes it clear that paganism did not die out completely with the expansion of Christianity. Instead, "it went underground to a large extent, retaining its hold for several centuries in the form of mystery cults."

Full pages are devoted to certain larger subjects such as the entries dealing with religion in Africa and China.

(Continued)



### Men in War...



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**Broadman  
Books**

37

August, 1971

## BOOKS

Modern Christians will want to consult the excellent entries on astrology, peyotism, Gnosticism and Soka Gakkai, for current information. Reliable background data is here also under such topical headings as Baal and the Canaanite Pantheon.

The cost of this volume is prohibitive for most and the entries are by their nature far too brief. However, this dictionary is a valuable entry for libraries in comparative religion. Where else can one find a brief introduction to every subject in pagan religion from AAHIA TO ZWIMBAGANANA?

M. Thomas Starkes

### SMAY By John Burns

SMAY (Summer Mission Activities for Youth) is a resource book for young people who want to become involved in mission activities in and around their

communities. Published by the Brotherhood Commission, this book should be read by every person working with the youth of a church. One of the unique features of SMAY is that it can be used by all of the church youth and is not limited to the youth mission organization of the church.

The format of the book will appeal to most young people. It is filled with pictures depicting needs of people and people meeting those needs. The first section of the book deals with the concept of mission action and will speak to the minds of young people.

SMAY is not a "How to do it" book. It does not go into a great deal of details on "How to" but merely offers examples and suggestions as to how youth can minister to the needs of people. It deals with ministering to the handicapped, delinquents, military personnel, migrant workers, vacationers, and today's teens.

Similarly suggested activities will require detailed planning and qualified

adult supervision while other activities allow the youth to "Do their own thing" without supervision. One of the assumptions of the book is that the reader is a creative person capable of thinking for himself.

Youth groups considering a visit to a pioneer mission area will be most interested in the section entitled "A Mission Tour". This "chapter" does offer significant suggestions on how to go about preparing, planning and participating in a youth mission tour.

A resource section provides an excellent list of books, organizations, and program materials. This section will aid the youths in whatever mission activity they undertake.

SMAY is an adaptable book. The title of the book is deceiving because its contents can be applied to fall, winter, spring or summer. Even though it was designed particularly for youth, SMAY can be of valuable help in helping the church see how it can minister to the needs of people.



Today's Christian Serviceman, a booklet by Willis A. Brown, has been released by the Division of Chaplaincy of the Home Mission Board.

Designed for all military personnel and their families, the publication helps readers achieve a meaningful Christian life and witness throughout their military service tour.

The sub-title, "Maneuvers in Problem-Solving," describes the major thrust of the booklet, which is based on the responses of approximately 200 servicemen and women to a questionnaire sent out by the office of the Chaplains Commission.

The publication is divided into four sections: War and the Christian Conscience; Personal Problem Areas; Strategic Aids to Involvement in Problem-Solving; and the Strategic Role of the Christian Faith.

According to the survey, the problem encountered most often by Christian servicemen is war itself.

In treating this complex and continuing problem, the major historical attitudes of the Christian faith, along with personal testimony by Dr. Hugo Culpepper, professor at Southern Baptist Theological Seminary, Louisville, Ky., are presented.

Personal problem areas include interpersonal relationships, personal feelings such as loneliness, guilt, grief, anxiety, despair and hatred, and such social factors as alcohol, drugs, and prostitution.

Strategic or long-range aids to involvement in problem solving encompass the military chapel, the local church, including English language programs and the "Military Missionary" movement.

The long-range role of the Christian church, including the initial commitment to Christ as Savior, stresses spiri-

tual growth through Christian fellowship, Bible study, prayer, personal witnessing and habitual worship.

The booklet, like the earlier produced *Your Life and Military Service* (for the new inductee), is available free.

The booklet is also a good opportunity for churches to establish and main-

tain a line of communication with their military-related members.

Requests for *Today's Christian Serviceman* (as well as *Your Life and Military Service*) should be addressed to Division of Chaplaincy, Home Mission Board, 1350 Spring St., N.W., Atlanta, Ga. 30309.

## Who am I? Where am I going?

The young people in your church are asking questions as they try to discover themselves and their future goals. These booklets will help them and help you as you counsel with them. Each of the authors talks with young people, not to them, about the problems and pressures of reaching maturity.

### BEING ME by Grady Nutt

Teen-agers need to see their personal value both to themselves and to others. This book will help them do this and at the same time accept the challenge to live the Christian life to the fullest.

paperback, \$1.50

### RIGHT OR WRONG? (Revised Edition) by T. B. Maston and William M. Pinson, Jr.

If someone asks a young person from your church to try marijuana, will he stand up to the pressure? Will he choose right or wrong? This book helps the teen-ager think through such decisions before he is faced with them. Some of the issues dealt with include: sex, prejudice, gambling, and alcohol.

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### IT'S TOUGH GROWING UP by C. W. Brister

This is a crisis world. No wonder your young people have problems setting life goals, sticking it out in college, and resisting drugs, depression, and delinquency at the same time. C. W. Brister understands these pressures and he helps young people see how to keep a straight course on the road to maturity.

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# Happenings

Children cut and paste paper art work in Kansas City language mission.



"I'm a yankee. I was born in Brooklyn, raised in New York. My father was a psychiatrist, my mother was an opera singer and our family did not know Christ; we weren't religious.

"I thank God for four basic things that have happened in my life.

"First, seven years ago I accepted Christ in a Southern Baptist Church in North Carolina.

"Second, six months after my conversion, I saw my family won to Christ by Southern Baptist.

"Third, I had been a Christian for a year, a junior in college, when I felt God leading me to full time service for him.

"Fourth, I am rejoicing daily that God led me back to New York, back to my people, back to these millions of people who are really lost, to share the Gospel of Jesus Christ. My coming back to New York results from your participating in home missions. When you put money in your envelope, you didn't even know where it was going or who it was going to. But you are allowing me to go back to New York to share my burden for the people.

"This is the most exciting thing to happen in my life. I can't wait to get back and to see what God is doing.

"On behalf of all home missionaries, we praise God for all Southern Baptists and for your mission, that even though you haven't seen us, you loved us and charged us with this responsibility and we want you to know, we take this commission seriously."

"How have I come to this place in God's plan for my life. Like the patchwork quilt that is held together by the recurring color, so is my life a patchwork of many experiences held together by God's hand.

"From the family doctor who fully expected the tiny baby he left, to be dead by morning, to the alert Sunday School teacher who presented the claims of Christ so compellingly on my life, so has my life been directed by God's wisdom.

"As a 17-year-old girl, I was so ignorant about Christianity that I did not even know how to fill out the visitor's card that asked whether I was a Christian.

"It seemed highly unlikely that a girl with this background would be a candidate for a pastor's wife. But I married a man whose active interest in missions

"God didn't tell me about lazy people. I grew up on a farm," missionary Mildred McWhorter tells an audience.



sparked that same interest in me. I grew to a world awareness of missions through WMU.

"I have always tried to be sensitive to God's leadership in all my decisions, but had no concept where this commitment would lead. A girl from Texas seemed an unlikely prospect for New England or to be director of WMU work for Massachusetts. As I accept this assignment with my husband, I make this assertion that it is not a time of sacrifice but celebration that I have come to this time in God's plan for my life."

The faith and commitment of the 2,200 home missionaries are revealed through the testimonies of Dana Cogdon and Bobbie Norris. A faith that has resulted in the giving of themselves to become involved in the lives of other people. A faith, as it was for Paul, that resulted in a commitment that called them to act.

This commitment and action has resulted in missionaries being appointed to cities, rural areas, coastal plains, and mountains. Men and women who are willing to go to people who hurt, who are lonely, searching, and who need to know the love of God through Jesus Christ.

HOME MISSIONS

By Larry Bryson

El Paso, Tex., volunteer leads preschool children in song and game during week-day ministry kindergarten.



PHOTOS BY KNOLAND BENFIELD

from churches in the Houston area and 30 percent of them are laymen. These volunteers, along with college students who work during the holidays, visit each home in the community at least three times a year.

The work through the mission centers includes activities such as citizenship classes, recreation, camps, kindergartens and preschool programs, tutoring classes, worship service, vacation Bible schools, and mothers' club. The Thursday morning mothers' club has an average attendance of 96 Latin American women, and only 2 percent of them are Christians. They have over 140 preschool children enrolled in weekly activities.

Children in the neighborhood provide unlimited opportunities and frustrations. Narcotics and juvenile delinquency are problems; 80 percent of the children come from broken homes and 10 percent of the young people have been to reformatory and 30 percent of them have public records. Mildred said that if a child is not in the program by 10, they have a difficult time getting them involved in the activities of the mission center.

The people in the neighborhood walk

to the centers. There are no cars. Mildred McWhorter's ministry covers 60 blocks where 52,000 live.

Don Gurney is Director of Military Personnel and Baptist Student Ministries, serving the United States Air Force Academy and the Colorado Springs area. In addition to the Air Force Academy, Gurney conducts a city-wide ministry to six schools in the city. In addition to work with students, he has organized an active Baptist Faculty Fellowship in the area. Gurney said, "Cooperative missions is more than just a name for the way Southern Baptists seek to carry out the Great Commission. Cooperative missions is the bringing together of concerned Christians to meet the needs of people in all areas of life."

The Gurneys are also involved with International students through a program called "Friendship International." This resulted in English speaking classes being organized and the associational WMU organization providing transportation and enlisting people to work on a "one-to-one" relationship in teaching.

Continued



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## HAPPENINGS

Gurney expressed a need for parents, pastors, churches and friends to let him know when sons and daughters would be entering school in the Colorado Springs area. "It takes two to three months to receive names of Baptists enrolling in the schools." His mailing address is 1230 North Cascade, Colorado Springs, Colo. 80903

Richard Wilson is director of the Rachel Sims Mission in New Orleans, La. The mission is 52 years old and is located in a 7 x 17-block area where 52,000 people live; only one percent of them attend church.

500 people a week participate in 42 groups and eleven nationalities are represented. Laypeople in the New Orleans

Association participate in the volunteer program. Wilson said, "These people become mission minded as a result of their participation. They are an active part of missions."

Donald L. Harlan is Secretary of Missions in the Pittsylvania Association in Virginia. The association recently celebrated its 30th anniversary. It is currently engaged in a joint endeavor with the Chatham ministerial association in providing a chaplain for a correctional prison camp. Ministry includes counseling, Bible classes, scripture distribution, newspaper subscription and worship services all under the direction of J. H. Spears, pastor, Marion Baptist Church.

Blyson is associate secretary, department of Ministry Education, INMB, Atlanta, Ga.

## New Staffers Named by Board



New HMB staffer John Allen

Two staff members, John H. Allen and Bennett C. Cook, were recently appointed by the Home Mission Board. John H. Allen was elected to lead in starting new churches west of the Mississippi River as assistant secretary of the Department of Church Extension. He will be responsible for helping churches, associations and state conventions in planning techniques of church extension for maximum utilization of multiple ministries.

A native of Fort Worth, Tex., Allen served as pastor of the Southampton Baptist Church in Richmond, Va., for four years before coming to the Board. He graduated from Wayland Baptist College and Golden Gate Baptist Theological Seminary. He has done post-graduate work at Southern Baptist Theological Seminary, the Medical College of Virginia and the American

Association of Pastoral Counselors Training Center.

He was formerly a pastor in Texas and California and was superintendent of missions for South Dakota for five years.

Bennett C. Cook, former director of the Church Services Division for the Northwest Baptist Convention in Oregon and Washington, has been named field representative for the Division of Church Loans of the Home Mission Board.

Cook will visit churches in the Northwest, Utah-Idaho, Alaska and New Mexico conventions, where he will give counsel, advice and guidance, when requested, concerning church loans. The Church Loans Division assists Baptist churches, association and state conventions in providing financing for the purchase of church sites and for construction of church buildings.

A Marshall, Tex., native, Cook was education director of Fernwood Baptist Church in Dallas, before going to the Oregon-Washington convention in 1959.

In the Northwest Convention, he was the interim executive secretary of the two-state Baptist body from January to May of this year. Cook has been associate executive secretary of the convention, director of its Church Services Division, consultant in church architecture, associate in the department of evangelism and Brotherhood, and Sunday School secretary.

A graduate of East Texas Baptist College, he attended Southwestern Baptist Theological Seminary.

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## Chaplains Prayer Calendar

Sept. 1: George F. Ricketts, Va., institutional. Sept. 2: William L. Luce, Mo., Air Force; Kenneth G. Robertson, Ark., Army. Sept. 3: Charles T. Clanton, Ark., Army; Walter B. Clayton Jr., Ky., Navy; Thomas W. Murphy, Kans., Air Force; Willis F. Young, Minn., Army; Gordon Shamburger, Miss., hospital.

Sept. 4: Norvell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army. Sept. 5: Robert D. Tatum, Tex., Navy; Robert L. Tilley, N.C., Navy. Sept. 6: Nathaniel H. Britton, Ala., Air Force; Otis Owens, Jr., S.C., Air Force; Tallie Williams, Tex., hospital. Sept. 7: Newton V. Cole, Miss., Air Force; Anthony Johnson, Md., hospital.

Sept. 8: Ralph W. Below, Ind., Navy; J. Don Corley, Ark., hospital; Austin L. Ingram, Calif., institutional; Virgil Lee Kearney, Tenn., hospital.

Sept. 9: Otis I. Courtney Jr., Tex., Army; J. Ernest Kelly, S.C., hospital; L.L. McGee, N.C., hospital; John D. Quick, Fla., Army. Sept. 10: Robert B. Estes, Tex., Army; Heyward P. Knight, S.C., Army; Leo J. McDonald, Tex., Navy; Charles E. Mallard, Ga., Army.

Sept. 11: Avery G. Timmons, Tex., institutional; James C. Rittenhouse, Ga., Navy; Seaburn S. Daniel, Ala., Navy; Hugh D. DeLoach, Ga., Industrial. Sept. 12: Fred L. Bell, Tenn., hospital; Henry E. Quates Jr., Fla., Air Force. Sept. 13: Marvin L. Chamberlain, Mo., Navy; Frank E. Deese, N.C., Army; Vernon L. Fash, S.C., Air Force; Daniel K. Hall, N.C., Army; Harold K. Hulsey, Ga., Navy.

Sept. 14: H. Marlowe Link, Calif., hospital; Jack F. Phillips, Tex., Navy. Sept. 15: Jimmie D. Baggett, Tex., Air Force; Angus Youngblood, La., Air Force; George S. Thompson, Tex., hospital. Sept. 16: Donald E. Fowler Jr., Minn., Army; Leonard C. McGuire, Va., Army; William R. Waits, Mo., institutional; William N. Williams, Tex., Air Force.

Sept. 17: Robert David Knights, S.C., Army; John T. McBride, N.C., hospital. Sept. 18: Eugene E. Allen, Fla., Army; Joseph W. Bomar, Mo., Air Force; James R. Taylor, Miss., Air Force; Richard K. Young, N.C., hospital; Richard Earl Martindale, Tex., Navy. Sept. 19: William T. Bayless, Okla., hospital; Harry T. Wright, Tenn., hospital.

Sept. 20: Francis T. Alewine, S.C., Air Force; George Turbeville, S.C., hospital. Sept. 21: Erasmund Swaffar, Mo., Air Force; Rodney C. Wurst, Ga., Air Force. Sept. 22: Guy M. Leonard Jr., W. Va., Navy; Henry C. Kimbrell, Ala., institutional; Don E. Cureton, Tex., hospital. Sept. 23: Donald K. Duncan, Ky., hospital; Stanley O. Miller, La., Army. Sept. 24: Martin A. Schlueter, Calif., hospital. Sept. 26: Billy D. Ingram, Tex., Army. Sept. 27: Hollis H. Bond, Tex., Navy; Jerry L. Martin, Ill., Army; C. Roy Woodruff, Ala., hospital; Therman E. Moore, Ga., Air Force.

Sept. 29: James O. Beasley, Miss., Navy; James D. Johnson, N.C., Army; Malcolm W. Rogers, Ky., Army. Sept. 30: Rhodes W. Harper, Mo., Navy; Michael Summers, Tex., Navy; Stanley Elison White, Tex., Air Force.

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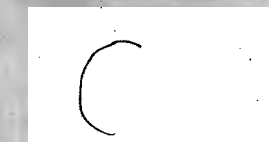
Do we have filmstrips on youth work or outreach to unenlisted youth? Yes! For example, a series entitled **THE CHURCH AND THE UNDER 25 GENERATION** contains four color filmstrips with two recordings. It discusses some of the current problems facing churches desiring to minister to the "now" generation. Each filmstrip with guide is \$7.25. The recording (for two filmstrips) is \$3.75. You can purchase the entire set and save money. The set and all recordings, is \$32.50. Titles are: **COMING OF AGE; THE GENERATION GAP; BECOMING ADULT; AND THE CHURCH MINISTERS TO THE NEW GENERATION.**

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## Comment

by Walker L. Knight  
Editor



# A Sense of Absurdity

Earlier this year, in the Associated Church Press' annual publications awards ceremony, Home Missions was presented an Award of Merit for Editor Walker L. Knight's editorial, "A Sense of Absurdity." First published in August, 1970, "A Sense of Absurdity" remains as relevant today as then. We reprint it here.

Most of us search constantly for coherence and meaning within today's constantly changing society, looking for important characteristics which give a clue to what's going on. The first question we usually ask is, "What's unique about today's world?"

One of the major historical tendencies taking place today, according to Robert Lifton of Yale, is the flooding of imagery produced by the extraordinary flow of cultural influences over the mass communication networks, even across national boundaries. Each individual is touched by everything, but at the same time he is overwhelmed by superficial messages and undigested cultural elements, by headlines and endless partial alternatives in every sphere of life.

Marshall McLuhan, the communications philosopher, has called ours the electric age, and we immediately recognize that more than any other single, pervasive change, television has the greatest impact. Television and jet travel have created the global village, the spaceship earth. However, we have

not determined the impact of television upon our lives, simply because it has not been around long enough. Today's youth are the first raised on a steady diet of television.

A number of observers compare our time to the time of the Renaissance, when man discovered a new world view and broke free from the imprisonment of intellectual darkness. What had laid the groundwork for that period was the invention of the printing press, and the change in how man communicated with himself, the improvement in his ability to exchange ideas, the speeding up of the process, changed man and his world. Television is doing that today in new ways.

Composer John Gage has said, "nowadays, everything happens at once and our souls are conveniently electronic—omniattentive." That's McLuhan-like—omniattentive, and it is the sense of contemporary man as having the capacity to receive and take in everything.

Lifton says, in attending, as in being, nothing is off limits. We soon realize that this flooding of imagery, which we are unable to sort and assemble within meaningful ways, has made the medium as important as the message, and the medium becomes the message. Technical achievements, however, should not be the message, only means to diffuse the message. What has taken place is that we are substituting them for the message, and everything appears to be losing its meaning.

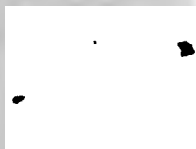
Paul Tillich tells us that ancient man knew the anxiety of fate and death; for medieval man it was the anxiety of

guilt and condemnation. Modern man experiences the anxiety of meaninglessness.

To this flooding of imagery, which proves to be meaningless, modern man reacts with a profound sense of absurdity and mockery. He puts everybody on—even himself. Everything he touches he mocks. His favorite TV show is Laugh-In, and a favorite comedian/singer is Tiny Tim. Pop art and pop culture flourish.

Yet the hunger for a strong ideology haunts him. He is starved for ideas and feelings that give coherence to his world, but here too he leans toward new combinations, explores the drug experience, and investigates the mystery religions. Astrology zooms to a new peak of interest.

Where does that place the Christian? For one thing, we should heed what Tillich was saying. Our message must be more and more addressed itself to the meaninglessness of life here and now. We must speak to the questions asked today in order to give coherence and meaning where none exist, but we must also continue our own search for the revelation of Christ to our lives and our times. ☐



HOME MISSIONS

## Executive's Word

by Arthur B. Rutledge  
Executive Secretary-Treasurer, HMB

# A Look at the Record

Like one, thousands of Baptists gathered in St. Louis for the 114th session of the Southern Baptist Convention.

The Book of Reports, made available to messengers, contained annual reports of the agencies of the Convention, together with recommendations from the Convention's Executive Committee. This will be printed in the 1971 Southern Baptist Convention Annual, but some who read this page may not have access to the Home Mission Board's Annual Report. Therefore, I am pleased to use this space to present some of the highlights of home missions in 1970.

The Board closed the year with 2,222 missionaries in service, scattered through all 50 states, plus Puerto Rico and Panama-Canal Zone. About two-thirds of these were jointly employed with one of the state conventions. An additional 943 college students served in summer missions for ten intensive weeks.

There are also 186 beloved living retired home missionaries and staff members. Most are active in some form of Christian service.

The Board related to a total of 942 Southern Baptist chaplains in active service at year's end—617 in the military; 221 in the hospital chaplaincy; 84 in the institutional chaplaincy (principally prison); and 20 in the relatively new field of industrial chaplaincy. These men, usually employed by the agency with which they are directly related, are Southern Baptist ministers or missionaries serving in critical areas of human need.

The Board's evangelism program gave major attention to the development of a comprehensive, workable approach to lay witnessing. They participated in planning conferences looking toward a nation-wide interdenominational evangelism thrust in 1971. Called "Key '73," this is an outgrowth of the international conference

on evangelism held in Germany in 1966, and is a response to an action of the Southern Baptist Convention in 1968.

Through several programs, the Board continued its strong stress upon establishing new churches and missions. Through its Pioneer, Metropolitan, and Rural-Urban Missions programs, the Board was assisting approximately 400 young congregations with pastoral support at the close of the year.

The Church Loans Division served 207 churches—almost four per week—by the closing of loans (to 126 churches) or the commitment for future loans (to 81 churches). This provided over \$8 million for young churches, located largely in newer areas of the Convention.

Approximately 70 new language congregations were started during 1970. The Language Missions Department, in cooperation with state conventions, urged the several hundred language congregations which receive Home Mission Board assistance, to extend their ministry and witness and to accelerate their progress toward full self-support. The 1,058 missionaries involved in language missions reported 36,910 professions of faith.

The Department of Work with National Baptists enjoyed encouraging progress. The missionary force increased to 99, related to 17 state conventions. The department personnel reported that "relations between National and Southern Baptists are improving at church, associational, state, and national levels."

Christian social ministries, with 288 missionaries related to persons of deep need in ghettos of practically all of our large cities, reported 3,126 professions of faith. The department reported a growing Southern Baptist awareness of social ministries as a part of our Christian witness. The department conducted workshops and conferences in literacy missions, migrant missions, ministries to drug users, and varied commu-

nity ministries in dozens of locations.

The program of work with nonevangelicals had an active year, writing and distributing materials, and holding conferences. Pamphlet distribution exceeded 150,000.

The Board's program assignments include helping churches, associations, and state conventions meet mission needs without employing missionaries. Within recent years the agency has strongly emphasized this, cooperating with Woman's Missionary Union and the Brotherhood Commission in undergirding mission action of churches. The Board's Survey and Special Studies staff worked with many groups in pinpointing needs, such as for new missions and churches, social ministries, and evangelism.

The program departments also worked with Woman's Missionary Union and Brotherhood in developing missions methodology for churches.

Conferences for church leaders have been conducted in various parts of the nation. Annual Home Mission Weeks at Glorieta and Ridgecrest Assemblies attracted 5,589 persons. Specialized conferences held in 1970 included a language missions leadership conference in Tennessee; a conference on the suburban church in Kentucky; and a pioneer missions colloquium in California.

As the written report to the Convention began, so we may conclude:

"Despite a continuation of serious spiritual, moral, and social problems in American society, there were many Christ-honoring accomplishments in home missions in 1970.... The Home Mission Board is an additional arm of the churches, reaching across barriers of race, culture, religion, and geography to point people to Christ as Lord and Saviour. In so doing it helps to build a Christian nation and to lay stronger foundations for the carrying of the gospel around the world." ☐

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### COVER STORY

Inner-city missionary Sidney Smith stands in front of the celebrated "Watts Towers," a mixture of junk and genius. Smith's mission field covers two square miles of largely urban ghetto with 72,000 population, mostly black. PHOTO BY GEORGE TORNEY

Vol. XLII August 1971 No. 8

Published Monthly by the Home Mission Board Southern Baptist Convention

Subscription rates: \$1 per year or \$2 for three years, club rate (10 or more); 75¢ budget rate to churches, 60¢ single copy, 10¢.

Mailing: 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.

Change of Address: Please give old and new addresses.

## Letters

### The "Painful" Editorial

The May issue continues the present policy of the magazine...in stressing the social gospel rather than the personal gospel. I would not minimize the social aspect of the gospel but I think that you are going too far to the left and that you are losing sight of the fact that only regenerated persons will ever change the society in which we live. Two paragraphs in "The Painful State" rile me. You say, "They (youth) became not less moral, but reach toward an idealism we never thought anyone in their right mind would accept."

If you consider less moral the dope heads, the long-haired hippies...there is something lacking in your idea of morality. If you are writing about our fine consecrated and dedicated Christian youth...I agree. But the whole issue is not about our lovely Christian youth, but the addicts. I hardly know whose idealism you are writing about.

You say, "They have become our severest critics, and here we stand, our hypocrisies exposed, crying peace while we wage war, calling for love while we reject the poor, calling for economic justice while we count our offerings."

Do you condemn all of us because we are in an undeclared war most of us condemn? There are things that we Christians deplore but cannot correct. Who rejects the poor? Are you condemning all of our churches who have been ministering to the poor since the dawn of Christianity?

(Economic justice?) I dare say you will count the Annie Armstrong Offerings with keen anticipation...

I find that most of the writers in *Home Missions* are quick to condemn in masse, and slow to give credit where credit is due.

It is easy to condemn in generalities but let's be specific—who do you mean are hypocrites? Have not Southern Baptists in convention after convention deplored the very things you write about? I would like a little word of encouragement now and then from you and *Home Missions* magazine.

Alvin G. Hause  
Bradenton, Fla.

I have just completed reading and studying your May editorial...I am sorry that you have taken the position that the pastor of a Baptist church chooses to lose his freedom in order to be accepted by a congregation.

The freedom of a Baptist pastor is unequaled by no other profession. I recall the words of Jesus, "If the Son makes you free, then you will be really free" (John 8:36 TEV). No pastor who is true to his calling and the gospel of Jesus Christ has anything to fear. It is when he gets away from the gospel that he becomes confronted with heavy difficulties and opposition from a church which has also been set free by the Son. In the 20 years which I have been pastoring, I have never felt any restrictions...

I also feel that it is correct for readers to voice their objections to many positions which *Home Missions* is now taking. It seems that you are attempting to shackle the Southern Baptist Convention with a social gospel.

Jesse G. Smith  
Ulysses, Kan.

### And In This Corner...

I consider *Home Missions* the finest publication in our convention.

Jack Brewer  
Texas City, Tex.

I deeply appreciate the May issue...No doubt it is the finest issue yet, and your staff is to be commended for the excellent work done in putting it together.

Rufus Spraberry  
Mineral Wells, Tex.

May is the most informative and educational medium for the church and the Christian. I see tremendous opportunities to use the issue as an excellent resource for small group studies in the church.

Sam O'Neal  
Raleigh, N.C.

### Upset Stomachs

I have read C.B. Hastings report on the Florida Baptist-Catholic Dialogue, and like that great poor fish that walked Jonah, I'm ready to vomit also. Truly 2 Thessalonians 2:1-3; 2 Timothy 3:1-9 has come to pass. Many "Baptist ministers" can no longer say, as did Paul, "I have fought a good fight. I have finished my course, I have kept the faith." (2 Tim. 4:7)

Like Rehoboam (1 Kings 12) of old, we have forsaken the counsel of the wise men of old, and have turned to the

young liberals for advice, and like Rehoboam's kingdom, we are divided!!! God forbids unequal yoking (2 Cor. 6:14-17), yet when men fail to obey the Word of God, they lose the yardstick, then they cannot tell how long a foot is. God warns about men that call good evil and evil good.

Truly, the old rule that association makes like mindedness was clearly shown...Do these men actually think that the Ethiopian can change his skin, or the leopard his spots? Then may the Catholic church also change and we can become "likeminded." The Vatican isn't changing—only liberal Baptists are changing—and that to the Vatican's thinking. Wake up, Baptists! Apply the eye-salve Christ talks about in Rev. 3:18.

Did our Cooperative Program money go to pay for the expenses of this "history-making conference"? Why not tell the whole story?

We need to again heed the words of Paul as found in 2 Timothy 4:15. We are living in the age of the "itching ear teachers." Surely the Lord's return is near.

Robert S. Whitehead  
St. Louis, Mo.

Just what sort of dividends do we Southern Baptists hope to gather from a dialogue with Roman Catholicism? Christ had a lot to say to those of a "different religion" from his own, but the Gospels fail to record any "dialogue" he had with any of them.

God's message to God's people has been the principle of separation, both from the world, as well as religious entanglements that would pervert the Gospel...When Judaizers approached the believers at Galatia, this would have been a wonderful time for Paul to have led the church. "Some good men are trying to have a dialogue with you. They are of a different faith altogether. But you have many things in common. After all, you basically believe the same thing and all of us are trying to get to the same place anyway, so put away your differences and let's learn to love one another."

Strange as it is, Paul told them indeed, "But though we, or an angel from heaven, preach any other gospel to you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

Paul did not hate the Judaizers, only the error they propagated. He did love the truth of God's Word and was concerned about false teaching leading the true believers astray.

It is a pity some of our more liberal leaders in the Convention do not see this.

Now there is nothing wrong with being open-minded, but to be too open-minded is to accept heresy. May our ecclesiastically inclined Southern Baptist leaders beware, for if the blind lead the blind, they both shall fall in the ditch.

John Rush  
Murphy, N.C.

### More on Prisons?

Brown's "Christians and the Prisoner" (April HM) is excellent. Have you considered an entire issue (on the subject)? I would like to see *Home Missions* explore the matter in depth.

DeLane Ryals  
Freehold, N.J.

### But Will They Bounce?

Your editorial "Evangelism" (March HM) was very refreshing and meaningful. Although the whole-man concept of evangelism is a new wrinkle to some, we have reason for optimism. I think we need to drop the ambiguous and childish terms of conservative and liberal and all of us start visibly and audibly projecting the redemptive message of Christ to our fragmented society.

Jim Willmoth  
Kansas City, Mo.

### Pot Power

Concerning "The Lepers of 1971" (May HM): 1. Who was the informed researcher writing the article who could state "from relatively harmless marijuana?" Research is still underway in laboratories all over the U.S. and your writer must have made findings he has not published for the use of the other researchers.

2. Did the writer interview the young men expelled from West Point for smoking "relatively harmless marijuana?"

3. Or perhaps he interviewed someone like the 19-year-old boy from a broken home in Jackson, Miss., arrested in April for possession of marijuana and still in jail and will be until his trial in

July, because he cannot post bail. Did he?

4. Maybe he interviewed (Did he?) of many "pushers" in prison for selling "relatively harmless marijuana."

This is a very unfortunate choice of words or a very uninformed person writing, who in the first paragraph of the first article of an issue which should have carried great impact, destroyed much of the impact in the very beginning, before one could continue into the heart of the material.

This is a terrific issue, but cold chills run over me when I read "relatively harmless marijuana."...it seems you (advocate) marijuana.

Ann O'Hare  
Cleveland, Miss.

I have always enjoyed reading *Home Missions*, but...I was shocked when I saw curse phrases typed in a Christian magazine (May HM). One of the phrases is on page 13, second column, fifth line.

In Romans 12:2 it says, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove good and acceptable..." The Bible tells us not to conform to the world. The Bible speaks against cursing and all manner of evil. How can Christians teach their children not to curse when our denomination allows it to be printed in a Christian paper? Matt. 12:36 says, "...every idle word that men shall speak, they shall give account thereof in the day of judgment." The Bible teaches that curse words are idle words.

It is time our denomination sees that many of the leaders are liberal and modernists. The Bible says in 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?"

Leo A. Porter  
Columbus, Ohio

Thank you for May HM (on drug abuse). Each article is candid, not painting a fairy tale of the situation.

As a Navy chaplain, I have spoken to many hooked on drugs and many who have been. Using their language, those who have gotten "hooked on Christ" have found that he is the answer to the drug problem.

William F. Dodson  
Camp Pendleton, Calif.



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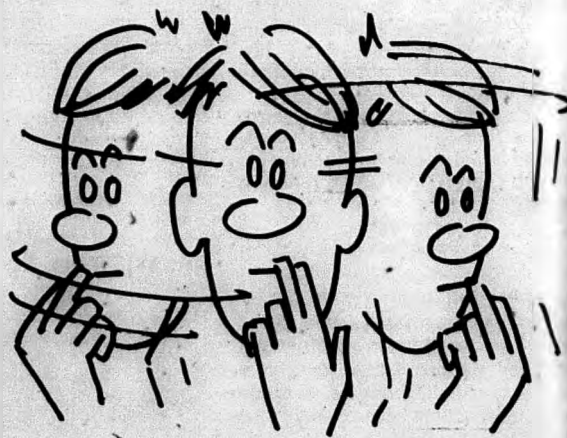
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