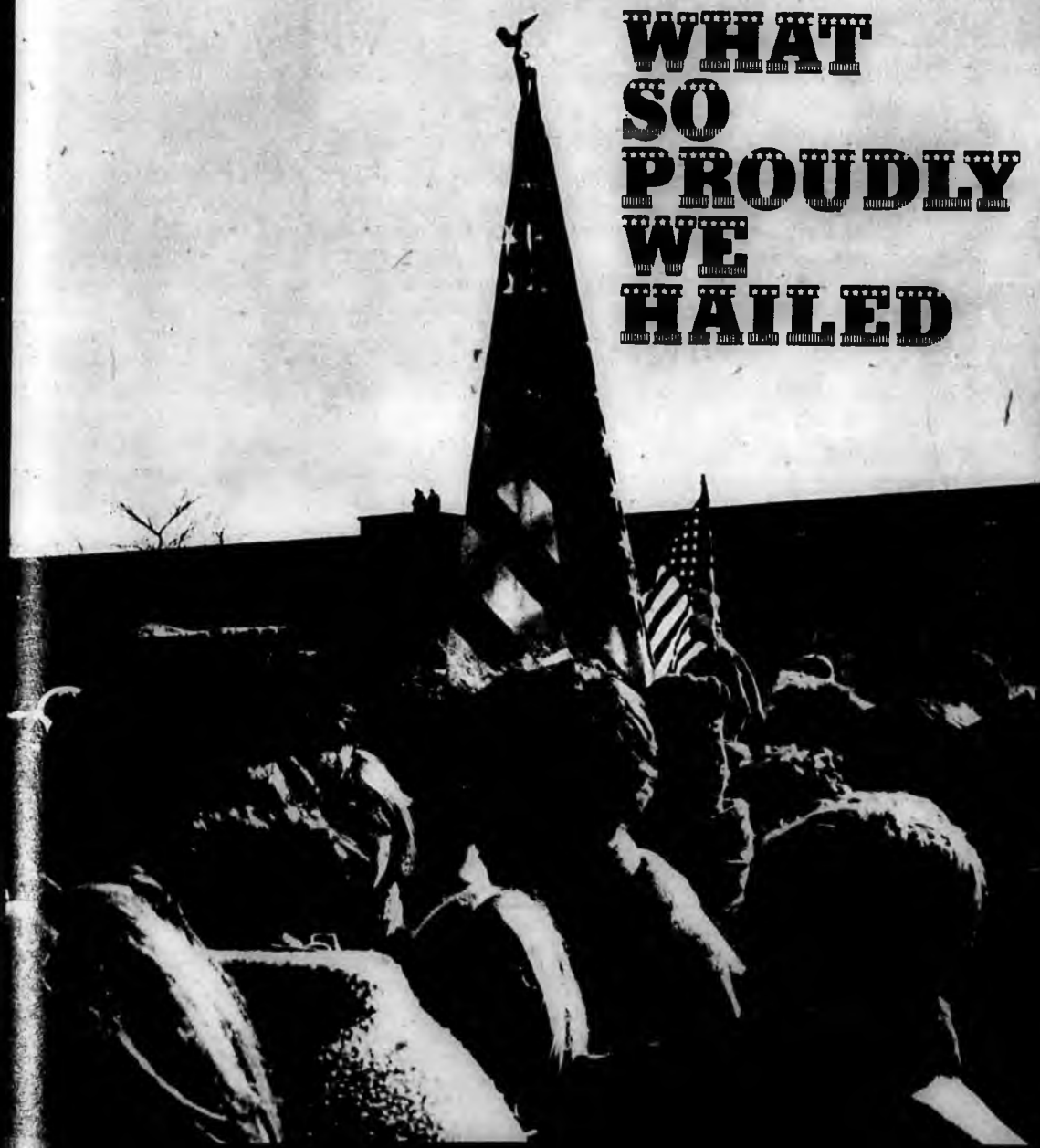
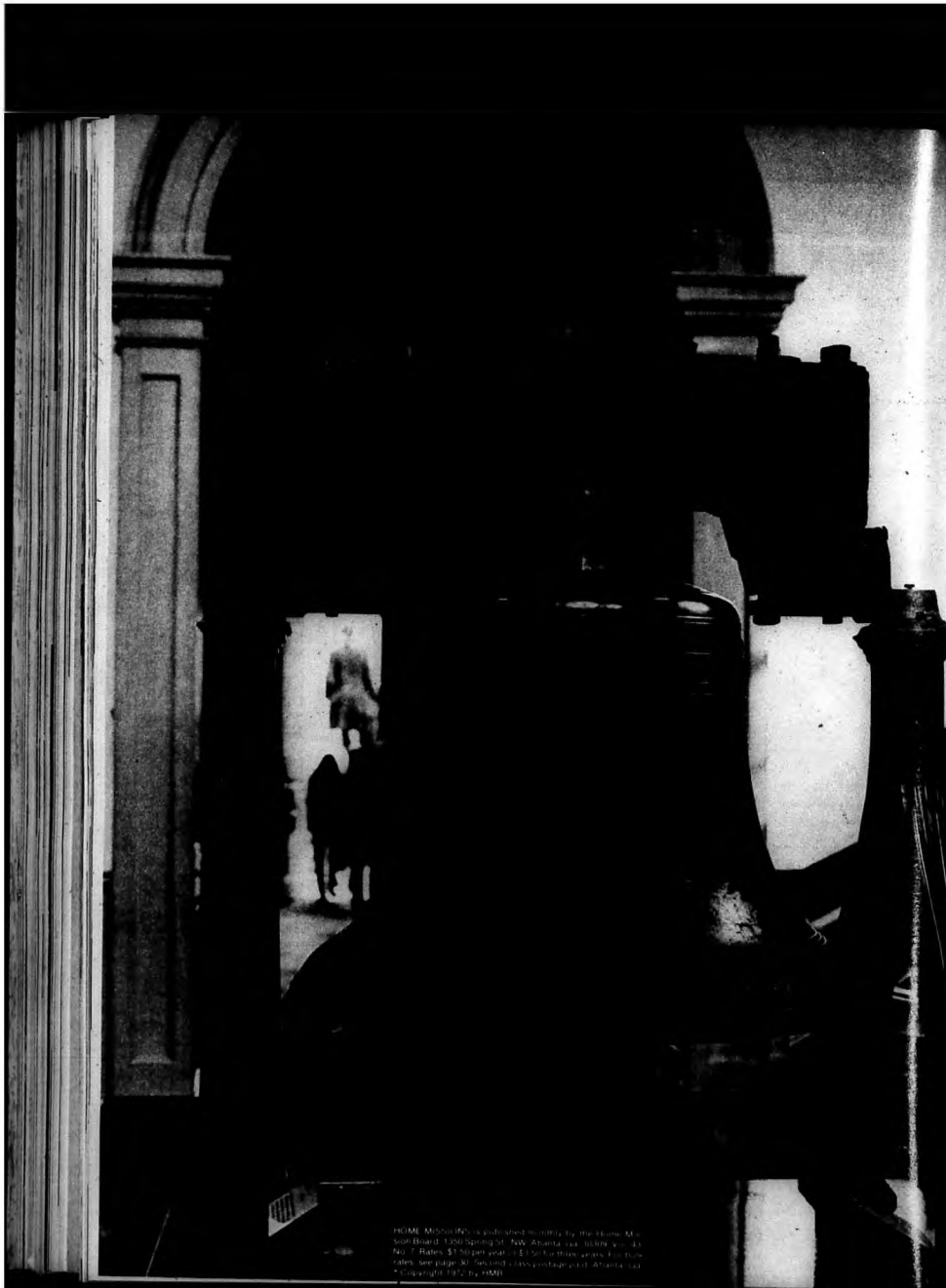


JULY 1972

home missions

WHAT
SO
PROUDLY
WE
HAILED





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PATRIOTISM AND PIETY



PHOTOGRAPHY BY DON RUTLEDGE

We—my family and I—were sailing to Europe. At the great ship's inexorably steady movement away from our native shores, with the Statue of Liberty fading in the distance, I had a lump in my throat: something about the experience stirred feelings of patriotism in me — good feelings.

And why not? Patriotism is an honorable impulse. Patriotism is a wholesome emotion. It is good for a citizen to love his country devotedly. I could not help but reflect on the warring, almost daily conflict of opinions swirling around so noble a feeling as misuse of patriotism, the cynical use of patriotism, the unguided use of patriotism—all called for a new look at values and loyalties.

A few days we celebrate the birth of the nation, and the meaning of freedom. Patriotism will again flame up in parades, shows, picnics and political speeches.

Let Christians must guard their expression of patriotism, weighing it against responsibility to God and to

conscience. For Christians have an obligation to maintain their ultimate loyalty not to government, but to God, not to Caesar but to Christ.

Being a Christian, after all, means having no other gods before God, having no obligations equal to our obligation to him, having no commitments as deep as our commitment to Jesus Christ.

It is good for a citizen to stir up the spark of patriotism in his breast, but it is imperative for a believer to fan into flame the fires of absolute loyalty to God.

I liked the feeling of patriotism that swelled within me as we sailed out of New York Harbor. And I recognized the responsibilities that went with my citizenship in a free country—especially important in this election year.

Certainly Christians today need to think together and talk together about the relationship of their Christian faith to the campaigns and the issues presented by each candidate. Most of us,

no matter how sketchy our acquaintance with history, can recall the grave problems that have arisen when Chris-

A citizen should stir the spark of patriotism, but it is imperative to fan into flame the fires of absolute loyalty to God.

tian citizens failed to exercise moral discernment in political decisions and unthinkingly followed unscrupulous political leaders.

Realizing the critical moral and spiritual problems that can spring from indiscriminating nationalism, early Christians refused to bow the knee to Caesar. That civil disobedience cost many of them their lives, but they died as martyrs' deaths in the firm conviction there could be no other master or lord for them than Jesus Christ.

Christians have historically reserved the right to disobey the laws of the state when those laws conflict with the

Continued

will of God as they perceive it.

The right to deliberately disobey unjust laws—from the tax issues of 1775 to the racial discriminations of 1955—is an obligation not to be shirked or evaded.

Identification with and support of a political party is another aspect of Christian conscience in conflict with the state. It is, of course, perfectly and morally permissible to back a given party—it may even be desirable. Nevertheless, a partisan spirit which puts party ahead of principle has no place in the life of a Christian.

When in England in 1622 Robert F. Atkings was ejected from his ecclesiastical position for refusing to sign the infamous act of conformity, he declared in his last sermon: "I beg you not to interpret our non-conformity to be an act of unpeaceableness and disloyalty. We will do everything for his majesty but sin. We will hazard everything for him but our souls. We hope we could die for him if the need arose, but we dare not, and will not, be damned for him."

John Milton emphasized the same insight when he said, "My conscience I have from God and cannot give it to Caesar."

The right to deliberately disobey unjust laws is an obligation not to be shirked or evaded.

Yet we continually are faced with a sort of "My-country-right-or-wrong" mentality that, in truth, is the very antithesis of everything this country has been built upon.

Conservative elements in the United States have in recent years popularized the slogan, "America: Love It or Leave It," and have waved flags like ownership of the Stars and Stripes was equal to "American Sainthood."

[One cannot help but wonder at the

reaction of George Washington, Alexander Hamilton, or other patriot leaders at the bandying about of such attitudes—or on whose wagon bumpers such stickers would have been placed in 1776: the Tories or the Rebels?]

Surely it is the devil's patriotism that pledges support to Caesar regardless of the demands of Christ. I reject the extremists' implication that Christians have to choose between blind acceptance of the nation's problems on the one hand and emigration to Australia or Brazil on the other.

Christians can and should seek to be God's instruments of change, loving their country with the kind of responsible and disciplined love which will move it in the direction, under God, in which it ought to be going.

I therefore make no apology, in my role with the SBC Christian Life Commission and in my role as citizen, for calling attention to some of the weaknesses of American society as I see them. Perhaps a look at them is useful in the election year air of promise and choice.

National priorities are tragically confused.

We spend tens of billions of dollars for space exploration but we refuse to spend enough to maintain the health of our poor citizens. We tolerate an antiquated system of taxation which often favors the rich at the ultimate expense of the poor. We stand by mildly remonstrating while unchecked powers and principalities pollute the air, poison the water, pillage the earth.

We wring our hands over the inequities and inadequacies of our welfare system but have not yet brought ourselves to make the obvious and necessary correction of the guaranteed annual income. We practice welfare for the rich (tariffs, depletion allowances and tax write-offs) but officially proclaim the values of rugged individualism for the poor. We find our educational system in need of sweeping improvements and broad reforms, but we are much more ready to talk about the problem than to solve it.

Our inner cities are in appalling condition, but in spite of all our ingenuity and affluence we have devised no effective remedy.

We stand passively by like sheep, while military, industrial, educational, and highway complexes devise ever

more sophisticated ways to shear of our money, our youth, our ideals, our dreams.

Much of this confusion of national priorities is a stench in the nostrils of almighty God; and all of it is a disgrace to a people who could and should do better.

National priorities are tragically confused: space exploration vs poverty, tax breaks for the rich and rugged individualism for the poor.

The United States is an extremely hawkish nation—our stance on Vietnam proves that—and on important issues of war and peace, most church people appear to be much more adjusted to culture than to Christ. The raw aggressiveness that enabled our forebears to carve a civilization out of a wilderness has not yet been adequately tempered either in the church or in the culture at large.

Racism is still an albatross about our necks. In embracing the evil institution of human slavery, our fathers in both the state and the church ate sour grapes; today their children's teeth are still set on edge. While in some ways the racial problem is gradually responding to significant efforts to solve it, in other ways (such as employment, housing, genuine integration) the problem actually seems to be getting worse instead of better.

The distressing thing to multitudes of Christians, white and black, is that not only has there been an absence of national leadership, there is not enough moral guidance in this extremely important issue being exerted by the church, as such, in the United States. Hopefully the church's moral leadership can be renewed or recovered. The struggles that seem to be in the immediate future regarding such matters as unitary (truly integrated) public schools and more effective opposition to manifestations of white racism call for the clear eyes, the strong hands and the good hearts of the people of God.

The United States as a nation and the churches of America obviously are not alone in the world in having harbored

the defective gene of white racism. They have struggled mightily to throw off this tragic and evil thing, have made headway—and no doubt that struggle will continue.

Thoughtful churchmen in America are deeply concerned that the churches give leadership in the recovery of spirituality as opposed to material values. There is far too much materialism and status seeking in our society. Youth's rebellion against the misplaced values of their elders is a healthy sign; and young people's commitment to live the simple life, wear plain clothes and avoid the materialistic entanglements of their elders are, at least in some instances, an encouraging effort to affirm the wisdom of Jesus' observation that a man's life consists not in the abundance of the things which he possesses.

Many Americans are more than ready for a change from the adverse influence in their lives of advertising, planned obsolescence, frantic activism, chauvinism, inadequate housing, alcohol and other drugs, pornography, gambling, crime, and unchecked inflation, which have too long robbed life of significant joys and values.

The current malaise or ennui or apathy affecting segments of American life is of special concern to Christians who know that "where there is no vision the people perish."

To be sure weaknesses abound in American society. But there are also remarkable strengths, and it is fitting that we look at them, too.

Americans have shown a surprisingly vital capacity to dream. Christians, nurturing concepts of brotherhood, peace, and neighborly love, cultivate that capacity in the body politic. Public officials, jurists, statesmen, educators, mass media communicators are involved through their various vocational pursuits in the cultivation of the dream.

One of my highest spiritual hours came when the late Supreme Court justice Hugo Black addressed the Christian Life Conference in Washington, D.C., concerning the Baptist values and ideals which had molded his life in the red clay hills of Alabama and which had been profoundly influential in shaping his extremely significant impact on the nation's life and direction. American society has fostered through the years a democratic spirit

of amazing buoyancy and vitality. The great democratic affirmations of the nation's founding fathers, embodied in the Constitution, are repeated again

Weaknesses abound but American society has remarkable strengths: a capacity to dream, a democratic spirit, a vast energy, a strong history of separation of church and state.

and again in American history: in Abraham Lincoln's Gettysburg address... on the base of the Statue of Liberty—

"Give me your tired, your poor, your huddled masses yearning to be free"... on our coins, "E Pluribus Unum," declaring our unity in diversity... in the passionate utterances of civil rights leader Martin Luther King Jr., poet Carl Sandburg, political craftsman John F. Kennedy. They are embodied in the American system of free education for all children... in the strong

two-party political system... in the rich diversity of life in the churches and in the success stories of tens of millions of poor and middle Americans.

Believing that eternal vigilance is always the price of liberty, a surprising number of American people seem genuinely committed to the values of freedom. Freedom is a concern to which Christians in general and Baptists in particular have contributed substantially in the past.

There is, moreover, vast energy at work in American society. Whether the source of that energy is geographical location, natural resources, cultural heterogeneity, national adolescence, the profit motive, or some combination of these, the fact is that Americans have been doing accustomed to accomplishing prodigious amounts of work.

Churches have likewise involved themselves in broad tasks—missions, education, human welfare, social change—with such a will to work as to leave a definite imprint on American society. Baptists and other churchmen supported passage of sweeping civil rights legislation, and that legislation was enacted. A great deal of moral

Continued



energy continues to be exerted in favor of peace in Vietnam and in favor of a reordering of national priorities.

An especially important strength of American society is embodied in the First Amendment to the Constitution. These introductory words of the Bill of Rights are: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." An eminent Jewish lawyer, Leo Pfeffer, says, "I am convinced that the evolution and successful launching of the uniquely American experiment epitomized in the first 16 words of the First Amendment is the greatest contribution made by the United States to democracy and human progress." Supreme Court Justice Charles Evans Hughes, a Baptist, said that the once despised doctrine of separation of church and state "has become the very cornerstone of our freedom."

Religious liberty, embodied in the Constitution with the strong support of early Baptists, has nurtured a wholesome pluralism, avoided entangling alliances detrimental to both church and state, and kept in check a Pandora's Box of divisive issues throughout the nation's history. Although some strong forces are at work to scuttle the principle, there continues to be substantial support from many different sources, including Baptists, for the idea of church-state separation.

Like the ill-starred brother who traded his Kaiser automobile in on a new Edsel, I cannot lay claim to the gift of prophecy. I suggest, however, some directions American society may take in the near future.

Support is building to hang about reordering of national priorities. The slow machinery of justice, at least in some important respects, seems to be moving in the direction of closing out the war in Vietnam, abolishing racial segregation in the public schools, achieving better balance in the expenditure of public funds for the military

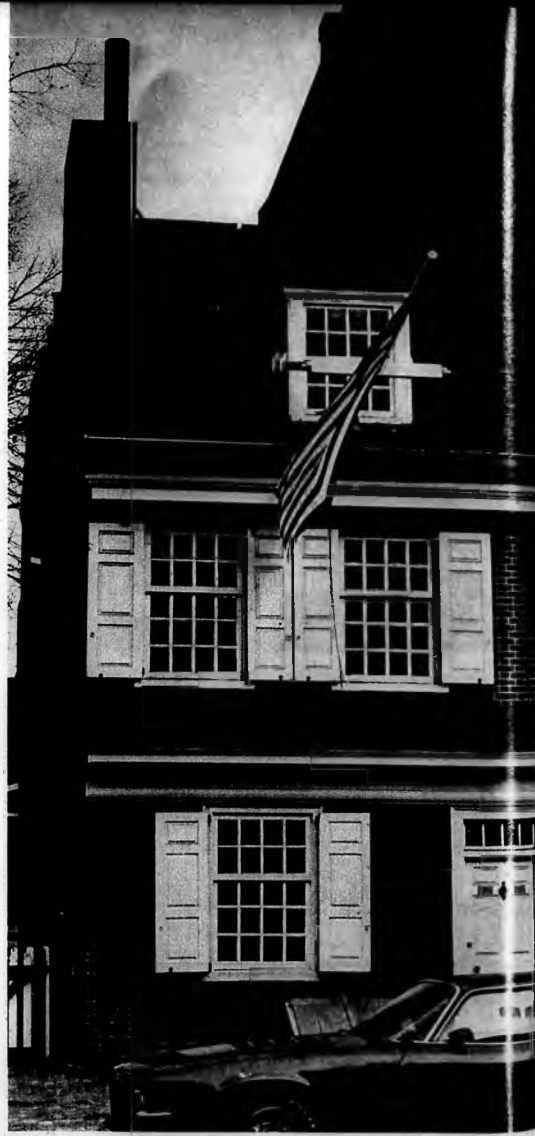


PHOTO BY GEORGE TORNEY

establishment, realizing a more reasonable approach to space exploration, enacting national health legislation, and containing the forces of crime and lawlessness which have threatened the national well-being in general and our cherished freedoms in particular.

do not seek to gloss over America's faults, but to press America to live up to its potential.

Although critical problems of race exist, the long view gives reason for encouragement. In most measures we are nearer to the realization of our national vision that "all men are created free and equal" than we were 100 years ago, or even two decades ago.

Indications can be found to presage the pendulum may be swinging from wholesale immorality and perversity toward a recovery of character and integrity. Baptists, with

our emphasis on a personal experience of grace through personal commitment to Jesus Christ as Lord, are in a position to make a significant contribution in the life of the nation at this important point. The national character must be strengthened by new commitment to integrity if the nation is to maintain a position of influence and leadership in the world tomorrow, for without integrity we can neither maintain our own self-respect nor earn the respect of the rest of the world.

There are evidences, moreover, that certain important values and ideals are being recovered in the midst of all the problems of this technological age. Work, leisure, family life and personal religious experience are all taking on new meaning.

Traditionally, Americans generally cherish neither a superiority nor inferiority complex about their country's wars, while seeking to undergird and strengthen it for what they hope will be better days ahead. In multitudes of ways American churchmen are doing the same kinds of things in their denominations and local churches.

Admittedly, my view of America—stimulated by years of observation and sweetened by brief trips outside my country—is seen with eyes of faith and hope and love. I view universally recognized values and ideals as being of primary importance in this land; and I see that my role as Christian, Baptist, minister of Jesus Christ, requires me to stay sensitive to the leadership of God's Holy Spirit, both in Baptist circles and in the larger communities of which I am also a part.

I am a patriot—proud of this country, its history, its future. But I am not blind. I do not seek to gloss over America's faults, but to press America to live up to its potential.

My patriotism, this year as always, is loyalty to the nation that nurtured me—not to support it, "right or wrong," but to bring it to the right, as God gives me the courage and insight to see the right. Isn't that every Christian's responsibility? □

Valentine is secretary of the SBC, Chap. from Lake Communities, Nashville.

PHOTO BY PHIL VERRELL



WITH LIBERTY AND JUSTICE FOR ALL...

As director of Kentucky's ACLU, Southern Seminary John Rabun practices a Christianity that blends social strategy with courageous activism.

By Jimmy Ballard

John Rabun pastors a different "flock": It's made up of black militants and Ku Klux Klanners, of radical students and hardhats, of policemen and convicts—of anyone, in fact, whose legal rights are in jeopardy. John Rabun, a social work student at Southern Baptist Theological Seminary, has swapped a church pulpit for a desk in the state headquarters of the American Civil Liberties Union (ACLU). Rabun, a 25-year-old Georgian, is the unpaid director of the Louisville, Ky., chapter—and with a salary of \$8,000, he finds himself in a very comfortable position for a student working his way through school. Life-long Southern Baptist, Rabun insists that he is not leaving the ministry but is demonstrating his Christian faith in a ministry that reaches out to a congregation. Most members of his "congregation" are serious about social justice work and his audiences include the general public who hears him on high local journalistic media or at meetings.

The ACLU, with state chapters, is an organization of dues-paying men and

women devoted to civil liberties and equal protection of citizens under the law. While some of its stances have appeared liberal to some Baptists, Rabun points out that ACLU zealously works to preserve the U.S. Constitution in defense of biblically-based private individual and property rights espoused by leading conservatives.

The Kentucky Civil Liberties Union, for instance, has recently been involved in court trial cases defending rights of policemen accused of brutality and misconduct. Other ACLU chapters have defended KKK members as well as black militants—radical students as well as ultra-conservatives.

One of Rabun's first tasks has been to try to change the image of the ACLU as an organization dominated by liberals and attorneys. ACLU membership draws laymen of various occupations, students from colleges and seminaries, clergymen and housewives. Suzanne Post, a housewife and mother, is a member of the board of directors. "We want to make civil liberties an everyday man-on-the-

street issue," Rabun explained.

Rabun also enjoys working with Christians of different denominations as he is now doing with Catholic, Presbyterian and Baptist members of the board. He has preached in a Unitarian Church and visited Friends (Quaker) meetings. He and his wife, Betsy, are members of Crescent Hill Baptist Church in Louisville.

Rabun received the Master of Science degree in Social Work (M.S.S.W.) from the Kent School of Social Work at the University of Louisville. He will receive the Master of Divinity degree from Southern Baptist Seminary next spring.

Students and faculty at Southern Seminary know Rabun for his outspokenness on social issues and active involvement in campus life. Henlee H. Barnett, Christian ethics professor, early recognized Rabun's potential and encouraged him to remain in seminary.

"John Rabun is one of those unique students who show up on campus about once every generation," commented Barnett. "Every institution needs a responsible critic-in-residence."

Continued



One of Rabun's responsibilities is counseling young men about their military obligation. Rabun organized a draft information project before coming to KCLU.

or a 'hoat-rocker' to keep it flexible and open to reality. John possesses a rare combination of religious piety and radical social concern. For him theology is not an abstract enterprise but is related to the current issues of poverty, war, peace, race and government.

"John is a keen strategist and a courageous activist who tackles with zest injustice in his own community. He is helping to force the power structure of the urban community to be more responsive to human needs," said Barnett.

The son of Dr. and Mrs. John B. Rabun of Savannah, Ga., Rabun attributes much of his social concern to his environment.

"My mother was always involved with other people, doing things for others," said Rabun. "While I'm turned off by other doctors in general—due to

their capitalistic, individualistic orientation toward medicine—I have seen my father's deep commitment toward medicine and Christianity."

The young KCLU director's real social awareness was aroused during his years at Mercer University, when he lived across the hall from Sam Oni, a Nigerian student who was rejected for membership by a local Southern Baptist church. Rabun was involved with other students in that controversy which increased his sensitivity to racial injustice.

He credits two Mercerites with giving him valuable insights and inspiration: Bob Otto, dean of chapel, "who had a fantastic social outlook on life"; and James Crenshaw, Old Testament professor "who helped us move from a highly individualistic religious style and see the sense of oneness that belongs to the people of God."

"The super-individualistic approach that leaves everyone out is a false bag of evangelism," Rabun said. "Christianity is sharing the oneness of God with others, an effort to try to better society

for all of us.

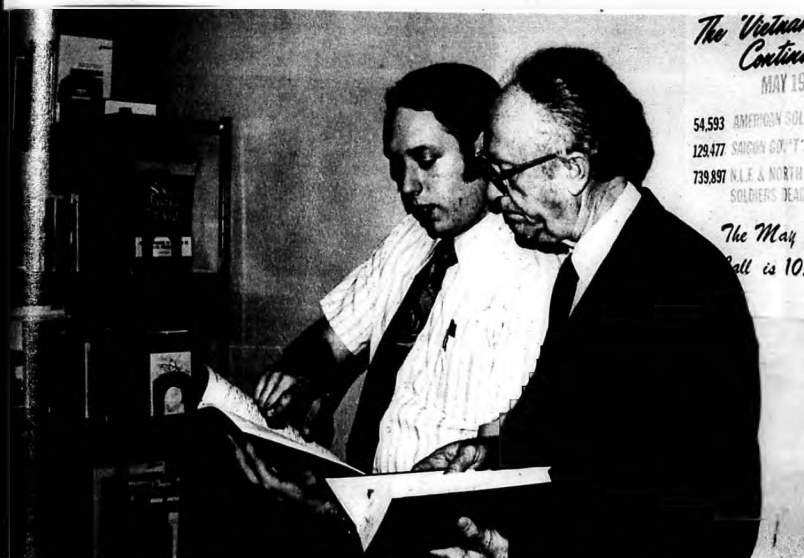
"We are saved for what? To offer what is Christian to others," he continued. "When I was participating in a peace demonstration in Washington, D.C., I felt a sense of worship there because everyone was sharing, sacrificing, giving themselves. This sense of *agape* is absent in our religious fervor," he added.

Rabun thinks there should be a sense of sacrifice among all people. He compares pulpit sharing once a year with a black minister to giving Christmas baskets, and deplores the fact that some tithe only for the tax deduction.

Rabun, who calls himself a theological conservative, says that he agrees with Wayne E. Ward, theology professor at Southern Seminary, "who was one of the deepest commitments to mankind of any person." He also has been strongly influenced by the writings of Walter Rauschenbush and Jacques Ellul.

"We can use social jargon, not religious language, and get the message across," Rabun declared. "Some have left the seminary to enter social work

PHOTOS BY JIMMY BALLARD



The Vietnam Continuum
MAY 1972

54,593 AMERICAN SOLDIERS
128,477 SAIGON GOVT'S
739,897 NLF & NORTH VI
SOLDIERS DEAD

The May 2
Ball is 10.6

because they feel uncomfortably restricted to religious jargon in the ministry.

For his social work field requirement Rabun organized the Kentuckiana Military and Draft Counseling/Project before coming to KCLU, and counseled youth about the draft. Recently he went to Canada to advise war-protesters and Kentuckians living there and lobbying for amnesty in Washington, visited Senator John Cooper and Congressman Romano Mazzoli of Kentucky.

Mazzoli, surprised to meet a Baptist minister serving as KCLU director, told Rabun where his real commitment lies. Rabun gave him the same reply that he gives to everyone: "To Jesus Christ; I'm not here out of a need to be."

Rabun feels that the Southern Baptist Convention should establish draft counseling programs such as those in American and National Baptist Conventions and other denominations. Southern Baptists "could work with half of the 18-year-old population to help young men decide their

stance on war," he said.

However, he is proud that Southern Baptists are making progress in recognizing the value of pastoral care, social work, and child care as ministries, but thinks more social commitment is needed. "Social policy and community organization are open fields for the church," he said. "Places for service are beginning to open up. We need a people trained for social policy."

Rabun was ordained to the ministry by Horeb Baptist Church, Sparta, Ga., where he was pastor in 1967; he has served as assistant pastor at First Baptist Church of Charlestown, Ind., and at Mt. Herman Baptist Church, Louisville, during his seminary years.

A member of the Savannah, Ga., orchestra for five years, he was also in the seminary symphony orchestra for two years. He was a member of the student-faculty social action and welfare committee at Southern Seminary.

He is also a member of the Louisville Peace Council, Clergy and Laymen Concerned About Vietnam, Common

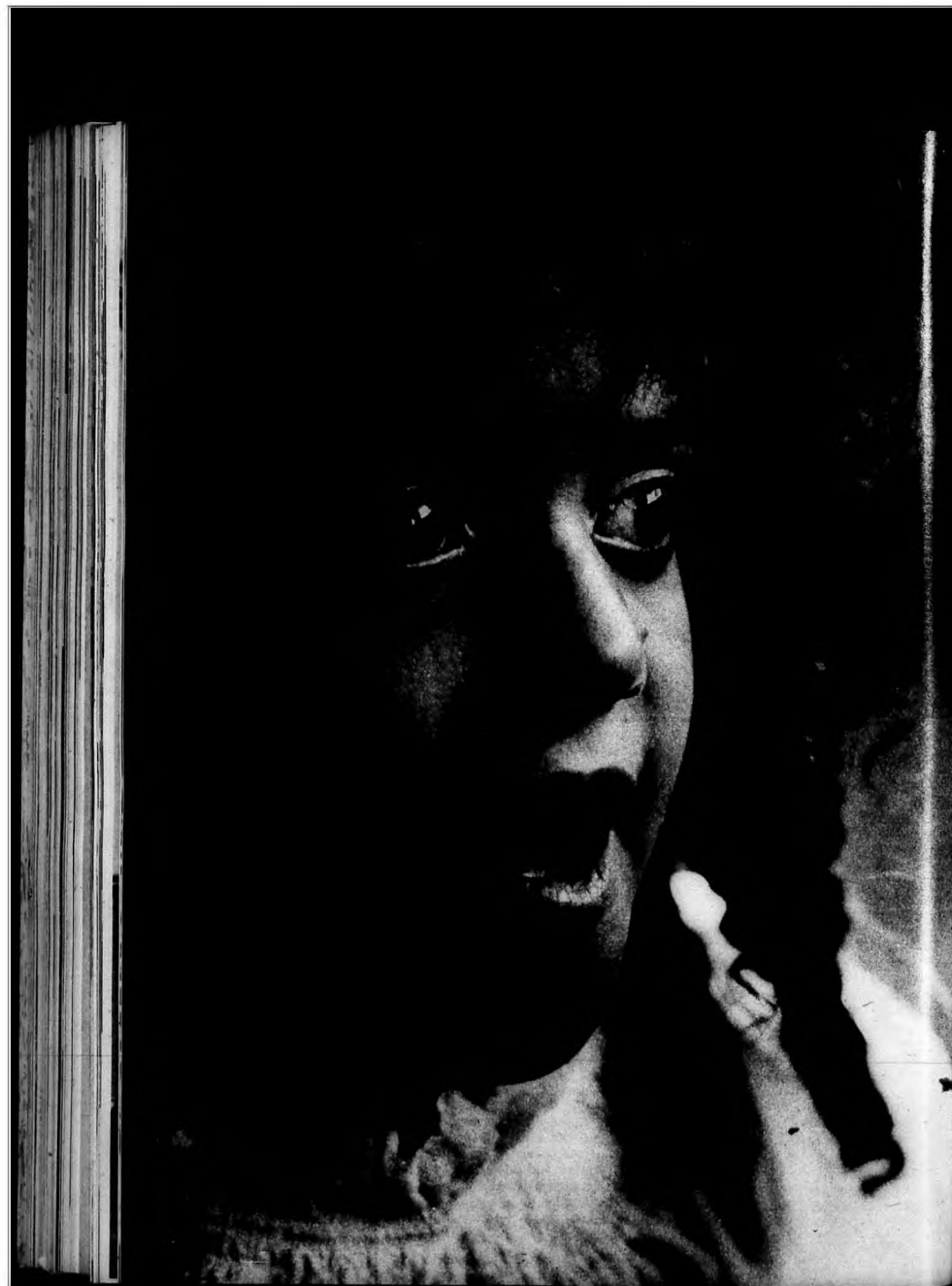
American Civil Liberties Union's John Rabun and Henlee Barnette, Southern Seminary professor, discuss material appearing in the Congressional Record.

Cause, and the Kentucky Welfare Association.

From Georgia to Kentucky, John Rabun has been consistent in proclaiming the gospel of Christ in its social and evangelical dimensions. He is fond of a Quaker saying: "Every man has a spark of truth in him." He adds, "I believe every man has God in him; we all have propensity to become true believers."

Barnette, who has taught Rabun in 36 hours of ethics courses, said, "In his present position, John is probably doing more to humanize the powers that be than one can do as pastor of a church. He is effectively attacking injustice in community institutions and dealing with issues most churches are reluctant to confront."

Ballard is dean of students at Harrison-Clithorne Baptist Academy, Seymour, Tenn.



ALONG CAME LISA

It's surprising the changes
a new baby can make in
a normal family of five—
especially when she's
deaf and dark-skinned....

Text and photographs by
Everett Hullum Jr.

It's in the best Hollywood tradition, this story. Packed with human interest, excitement and suspense, hardship and pathos, an old-fashioned, heart-warming, catch-in-the-throat saga. Not since a long-suffering Cary Grant patiently endured Betsy Drake's love-weakness for unwanted orphans in the 1940s movie, "The Easy Way," has there been such a plot.

Grab a few of the ingredients: a loving, understanding woman; a kind, sympathetic kid; physical handicap; criticism from friends and rejection from relatives; heartache; racial problems. Look at its human elements: nature, suspense, happiness, sadness, discouragement, passion, disappointment, rejection, faith. Wrap them all together, tie with a strong title, and you've got something screenwriter would love to play with. And it's all true.

And it's all true. On second thought, you might want to make a movie of this story. For the story of Sunny and Jean explains folks faced with an unusual kind of faith—is unfinished. It has no Hollywood ending. Only a happy be-

ginning, a day-by-day happy beginning that is as surprising and unpredictable as the beauty of a sunrise.

The Dyes' story really began six years ago with a height-eyed, black-haired bundle of fluff only a few days old. Her name is Lisa.

Lisa, the unwanted child of an unmarried mother, was up for adoption. Mrs. Dye, who had been in contact with the agency, agreed to keep Lisa as a foster child until a family who wanted to adopt Lisa was found. The child was so beautiful it seemed only a matter of days.

As it turned out, Mrs. Dye's decision proved fateful. Within three months, doctors had discovered that Lisa had glaucoma, a serious eye disease that damaged her sight and threatened her total vision. (She now has only partial sight in one eye.)

The Dyes had barely recovered from that shock when they found that Lisa was profoundly deaf—completely unable to hear even the loudest sounds. With such serious handicaps, Lisa

had little chance of adoption. Among the most unwanted orphans are those with health defects.

But the Dyes were not upset that Lisa was to stay with them longer than planned. In the months that Lisa had been in their home, the Dyes had grown to love the little soft-brown-skinned girl and had, for all practical purposes, "adopted" her into the family.

Only the exorbitant cost of Lisa's medical treatments—which would eventually include four major eye operations—kept the Dyes from beginning formal adoption proceedings. As long as Lisa remained a foster child, the home paid for her medicines and doctor bills.

About this time, in the gale of other troubles, the Dyes began to notice what others had already suspected. Lisa was "different" from their other children: blinded by love and concern for Lisa's health, the Dyes had failed to notice changes that signaled Lisa's heritage: she was becoming darker-skinned each day.

"We found out later," Mrs. Dye re-

Continued
hm/july '72 13

LISA (CONTINUED)

members. "That Lisa's mother was white but her father was Puerto Rican. Apparently that was one reason her mother put Lisa up for adoption. Of course, Lisa doesn't look very dark—her skin is light and her hair is curly but not kinky. We had been so worried about her welfare and whether she would live, and be able to see, and she had been such a white-skinned baby. We never realized..."

The situation that confronted the Dyes was so totally unexpected and so totally different they were unprepared to deal with it.

Sunny and Jean Dye had come out of the hill country of western Virginia. Children of farm people, they had expected to be farm people. But the land didn't yield a living, and Sunny was forced off the soil. He followed a relative's trail, over the Appalachian chain and across the Ohio River, finding work at a factory in Columbus, Ohio.

The Dyes had one child already—Sherri, now 16—and in the years that followed, other children came into the

family. Jerry, now 14, and Patty, 11. As Sunny prospered, Mrs. Dye felt they could afford another child. Because she believed she could bear no more children, she turned to the county's family service agency. A fair-skinned, black-haired woman whose inner strength belies her frail appearance, Mrs. Dye has an uncommon love for children; it made her vulnerable to the charms of the little baby growing up in her household.

"We had applied to be foster parents," Mrs. Dye says. "Lisa was the first child we took in. She was only five days old when we got her. By the time we found out she was dark-skinned, we loved her so much that, well, it didn't make any difference to us."

Confronted by the bi-racial Lisa, the Dyes struggled against dormant prejudices. "It took us a while to get used to," Mrs. Dye admits. "We wondered what our friends would think, you know; Sunny had a little criticism at work; there were phone calls."

"But in the long run, it really didn't matter. We loved her too much to let the color of her skin make any difference."

The transition to a transracial family wasn't easy, but once the barrier was

broken, it could never again be raised. "God had a hand in the placement of Lisa in our home," Mrs. Dye believes. "She has taught our children more about loving, giving and sharing than we could have."

"We've experienced the prejudice of friends, relatives and neighbors. Many people cannot understand how a family can take a child like Lisa and make her one of their own, much less believe that God could have a hand in it. Yet as I see the love our children give to Lisa," Mrs. Dye adds, "and the love Lisa returns, I know they will grow up with a deeper understanding for those whose skin is darker than theirs and whose handicaps are greater."

So complete was the lesson in race relations taught by the diminutive Lisa that several years ago, when another deaf child was offered the Dyes, Mrs. Dye brought the family together to discuss the prospects of a second foster child in the home.

"I told them she was colored. I wasn't sure of the reaction I'd get," Mrs. Dye remembers. "Sherri just looked at me and said, 'Well, Mother, what difference does race make? Remember we're living in a generation different than when you grew up.' And it was settled. We took in Shelinna," Shelinna, the same age as Lisa and

also deaf, joined the Dye family, making one of only about 10,000 transracial families in the United States. Once transracial adoption was forbidden by agencies, but their attitude has changed in recent years. Prejudices have subsided and the pill, easier abortion laws and increasing numbers of unwed mothers who spurn social stigmas and keep their offspring—all residual effects of the movement toward equality of the sexes—have caused shortages in available white babies.

The crisis of finding homes for non-white babies, meanwhile, has reached such proportions that "we cannot wait until society is prepared [for the transracial family]," says Clayton Hagen of the Lutheran Social Service in Minnesota. "A person who finds his identity in his race cannot bring up a child of another color. But a person who finds his identity as a human being can well be a parent to another human being."

Continued

Even with a brood of seven, Jean Dye manages to devote special time to Lisa and Shelinna, her deaf girls. "The other children understand," she says. "There's no jealousy; in fact, they like to help in the word games and other activities."



Like stepping stones, six of the nine Dyes wade across a river. They didn't all make the other side dry.





For the Dyes, accepting Lisa—then Shelinna—meant temporary rejection by some of their most loved relatives—even being told, on one occasion, that they would never be visited as long as “those black children” were in their house.

“The situation was very bad for a while,” Mrs. Dye confesses, “but most of the relatives have come around. Some of them visited us recently and the host fell in love with the kids. They might not completely approve, but they have accepted.”

In the Dyes' experience, the bi-racial family has not only given them an opportunity to shatter walls of prejudice, but also “we feel doors have been opened for us to serve God in a new way.”

When Lisa was two years old, Mrs.

Shelinna, 16, teases Shelinna, the new addition to the Dye family line. When Mrs. Dye hesitated before accepting Shelinna, Sherri wiped away doubts by asking, “What difference does race make?”

Dye “began to wonder how we would teach her about God and what our church would mean to her as she grew older.”

The Dyes began to search Columbus for a church program for deaf children. “We learned that no church was teaching the oral deaf child; if a church had a program, it was for older children or adults who knew or were learning the manual (sign language) method of communication,” Mrs. Dye says.

“As Christians we became concerned for the children in our community who were learning to lip-read and speak, but who were not learning about God.”

Mrs. Dye had been attending classes with Lisa, to learn how to raise a deaf child. “By the time Lisa was three years of age, I knew how God was leading,” Mrs. Dye remembers. “I knew God was opening the way to begin a religious education class for the oral deaf child. I knew that God was calling me to be part of that work.”

“At first I could think of many excuses for not listening. I wasn’t a teacher. The only training I had was a cor-

July brings watermelon and holiday picnics—and with the Dye family, it’s a chance for the “whole” family to spend time together at a local park.

respondence course, visiting Lisa at her therapy class, and for a year attending Lisa’s class once a week as an observer.”

Seeking help, a thorough check of Southern Baptist literature revealed no aids. But Jean Dye was determined. With approval of her pastor and Sunday School superintendent at Westgate Baptist Church, where she’d gone since coming to Columbus, Mrs. Dye began a program for deaf children.

At first growth was slow. Mrs. Dye had no lesson plans, no blueprints from which to build. She studied teaching techniques for deaf children, developing her own materials to meet her children’s special needs. Periodically she checked them for accuracy and appropriateness with the authorities at Lisa’s school.

Continued

LISA (CONTINUED)



Shelinna, at first believed profoundly deaf, is now coming out of her shell, talking and—doctors predict—hearing with the aid of amplification.

Dressing can be an ordeal, but Mrs. Dye seems to move effortlessly from one child to another. Fortunately, three of them wear the same size clothes, making interchangeable outfits a premium at "get-ready" time.

Lisa curls up in her father's arms. Lisa, who came to the Dyes when she was five days old, has never known any other home. The Dyes' first foster child, she was named Central Ohio's March of Dimes poster child.

"We began with four children," Mrs. Dye says. "In a year and a half, we had grown to 22 and twice had to move to bigger quarters."

The parents really appreciated what was done for their children. It's the fact that someone cares. The schools provide an education because it is required and necessary. Our church gives them religious training and love because we care and we know that God not only cares and loves the normal child, but also everyone regardless of handicap. I feel deeply it is as much the church's duty to teach the deaf, blind or mentally retarded just as it is her duty to send missionaries."

As classes increased in size and age levels, Mrs. Dye's duties as a programmer began to take more and more time.



Again, she contacted the Sunday School Board requesting any literature suitable for work with deaf children.

When she received none, she suggested the Board needed to publish something. She offered her own as one possibility. She was told the demand was not great enough to warrant producing such specialized materials. For a while she hoped to publish them herself—in response to hundreds of requests she's received. But costs were prohibitive.

"There are thousands of deaf children in the United States," she points out angrily. "There are possibly 30,000 six-year-olds. We need something for these children."

Carter Bearden, the Home Mission Board Language Missions associate who heads up work with the deaf, questions Mrs. Dye's figures but quickly seconds her argument that deaf work is slighted.

"Most churches' programs are for the deaf adult or older teen," says Bearden, who is also deaf. "Few have any programs for children, especially pre-schoolers."

"Other churches in our Convention face the same problems that Mrs. Dye has now—the lack of suitable material for use in our work with primary and junior deaf boys and girls."

(In order to facilitate continued

growth in the ministry to the deaf, the Dyes recently moved from Westgate to another, more centrally located Baptist church. "It was a hard decision," Mrs. Dye says, "but we felt the Lord leading us to make the change.")

Working with the deaf child is often like working with a normal child, Mrs. Dye has found, but special problems also exist.

The children are usually loud—they cannot hear themselves and thereby judge the noise—and they require constant help and attention. A large corps of trained workers is important.

Even small items can create major demands. "We cannot call the children to tell them we missed them on Sunday, so our contacts must be made with cards. Occasionally I'll write letters to the older children," Mrs. Dye says.

But preparing the lessons—which include elaborate word games, puzzles, pictures to color and felt-lettering posters—take the most time.

The lessons and the family, which now numbers seven children, just after Lisa was brought into the home, Mrs. Dye gave birth to a third daughter, Lynn. Billy, another foster child, came to live with the Dyes two years ago. Keeping the family running, raising

a garden, sewing for all the kids and herself, preparing lessons and working with the deaf—even with the help of all the kids and a kind, quiet, considerate husband, it's a hectic, busy world in which Jean Dye lives. But she wouldn't trade it "for anything."

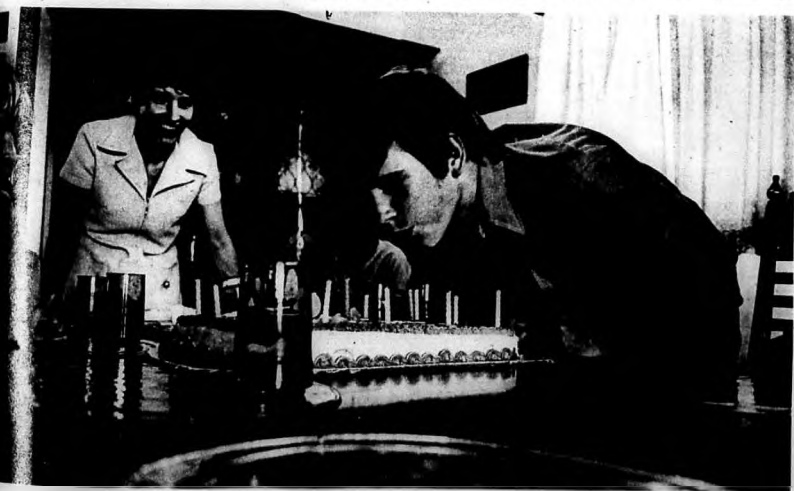
"It hasn't always been easy, and I'm sure some people look at children like Lisa and Shelinna and think, what a burden. If they could only know what a blessing they have been to our home."

"At first, I asked why, why had Lisa been placed in our home? Why did she have so many problems when we loved her so much?"

"We still do not know the answers to all our questions. But some things we are sure of: God had a hand in placing these children in our home. We have to trust God completely and turn our lives completely over to him."

"Lisa also helped me find God's will for my life, because I feel very strongly that I have a responsibility to teach the deaf child."

Jerry Dye blows out the candles on his 14th birthday cake. Jerry recently dedicated his life to full-time Christian service, and is "already witnessing to friends and teachers at school," says Mrs. Dye.



Comment

Violence: Pornography of Aggression

Once again we were shocked to witness an assassination attempt upon a presidential candidate, and we are grateful that the life of George Wallace was spared.

Of course, the act is that of one person and we cannot take upon ourselves the guilt for such violence, but the occasion does call for some reflection upon the depth of violence within our society and within ourselves.

There is an almost hypnotic obsession with violence today on TV and especially within motion pictures. Violent shows and programs are in a sense, according to Leo Madow, the "pornography of aggression." He says the growing interest in newscasts may be related to the increasing violence being reported, frequently in gruesome detail. Not only are the tragedies of the results of violence recorded, but reporters sometime badger the surviving relatives, almost appearing to relish their grief. The aggressive sports are very popular, especially when the aggression can be contained within safe bounds.

Experts vary in assessing violence. Some say violent programs, movies, and sports are good for us in allowing us to act out our own aggression; others assert that they should be banned.

Madow feels response varies with the individual. "The stronger his ego, the less likely a man is to be distressed by sexual or aggressive shows. . . . If he has a weak ego with poor impulse control, however, such programs may stimulate him to seek action. He has difficulty in differentiating between what is real and what is just a story and may seek to become an active participant."

This observation is interesting in the

light of the fact that each of the assassins were, from all indications, weak in ego strength.

Kenneth Kenniston believes the issue of violence is the central issue of American life today. He focuses on the student movement, where he has done extensive research, and shows that while this movement was basically a non-violent effort, it drew violence. Now there is strong evidence of violence within the movement itself. There has also been an element of unacknowledged violence.

Studying the students' childhood experiences, he found physical violence almost completely absent. "We have taught our children to express their rage in indirect and verbal ways. Middle-class Americans take out their anger on themselves by becoming depressed, or they express it verbally with cutting remarks or in the form of obscenity."

An obscenity shouted at a policeman did not seem violent, but the policeman's billy-club in response is seen as a shocking aggression. . . .

"The counter-culture had become infected by the very violence it opposed."

When youth realize their own involvement in the motives which they criticize in others, the movement is on the road toward better mental health, he writes.

Two outcomes are predicted and can lead to flight, to escape and aggression. The other involves according the awareness of one's own destructiveness and covetousness. He finds it becomes progressively harder for the student radical "to divide mankind neatly into good and evil, for he recognizes that both co-exist. And he becomes more effective, for he is less prone to an unconscious complicity

with the forces he seeks to overcome."

Kenniston expects one of two possibilities. First, the youth movement could continue to splinter, go underground, be suppressed and eventually disappear. Or unable to confront the potential for evil that lies within the student movement, they might continue the disastrous externalization that leads to dogmatism, to the denial of the humanity of one's adversaries, or to a withdrawal into private pleasures.

The second possibility is more hopeful. The recognition of violence could ultimately strengthen and renew the student movement.

He says, "It is time for the student movement to become a national movement of affirmation. To transform this movement will require not merely the enthusiasm of Consciousness III, but the professionalism for Consciousness II. It will require not only the celebration of life and the expansion of consciousness, but the respect for hard work, persistence and the dedication that characterized the old culture. It will require an alliance not merely of the young, the privileged and educated, but of those who are not young, unprivileged or educated."

We are in a period of national crisis because our society is out of control. The technology that we created to serve us has come to dominate us and now threatens to destroy us. The institution that we founded to express the public will have come to manipulate public opinion and exploit public anxieties."

More than one observer has noted the grossity, sullenness, and dispirited character of the American people. Many have become discouraged about the political process.

No one knows quite why this mood is so deep and so pervasive. Martin Marty writes that some imply that people are simply exhausted, having been knocked and dragged by too many forces and appeals during the decade past.

Others would say that everything has been tried and nothing worked, so nothing will. Still others go scapegoat-hunting and find obvious enough targets in the administration of government, church and private institutions.

We must discover the will to respond to the depression which cripples us. We must make the effort to reverse the trends where our institutions will express public opinion.

To do so, Kenniston says, will not be the work of one apocalyptic movement, one revolutionary spasm, one outcry of opposition and despair. It will be the work of a lifetime, of a generation of men and women dedicated to making the best visions and ideals of the youth real throughout society—who are willing to continue in that struggle long after they themselves cease to be students.

Senator Mark Hatfield, an impressive Christian statesman, has said, "That the Congress, the executive branch—indeed, government at all levels—is no better than the demands of the citizens. If the people pursue excellence, they can require it from their public officials. If the nation seeks after righteousness, then its leaders should surely point the way."

Not every indicator points toward despair, for there is indication that many are willing to work hard at the processes of government. No one expected Common Cause to attract the thousands of supporters and participants it has. This citizens' lobby seeks

by Walker L. Knight
Editor

to make the government more responsive to the people, stressing accountability, openness, equal rights, and other causes which should restore hope in our government.

John Gardner has summarized our yearnings, which we believe are worth working for:

"We want peace, justice, liberty. We want a society that honors the dignity of each person and proscribes the oppression of one by another."

"We seek equal opportunity, equal access to the benefits of the society, an end to the exclusion of some citizens from full sharing in the life of the community. We seek the fulfillment of the individual, the release of human potential."

"We believe in individual responsibility and the opportunities for participation that keep responsibility alive. We seek to restore a sense of community and to foster honest, open, and compassionate relations between people."

"We seek for each individual the chance to be a whole person, free of the fragmentation that plagues modern life—fragmentation of intellect and emotion, work and play, job and family, man and nature."

"We want a society that puts human values above materialism, commercialism, technology, and the success ethic. We seek an end to the dehumanizing aspects of large-scale organization."

"We seek an end to the destruction of our natural environment. We want to bring ourselves back into some kind of livable relationship to the animate world of which we are a part and the planet which is our home."

These are values worth our effort, grounded we believe in the Christian values. ■

Executive's Word

by Arthur B. Rutledge
Executive Secretary-Treasurer HMB

Where the Action Is...

"It is my conviction that the mission action concept offers Southern Baptists their greatest opportunity during this century to win America for Christ. . . . Mission action however is so basically different from our direction and emphasis of the past 50 years that it will require a radical revolution in thinking for our church leaders. We have pushed our programs, plants and church population growth so energetically and effectively that we have had little time to be concerned about people who are not 'prospects'."

Marine chaplain John H. Craven's comments above came after he represented the Home Mission Board's Chaplaincy Division in mission action workshops in New Jersey and Missouri. These were two of a series of 15 such 1972 conferences being conducted in all parts of the nation by Woman's Missionary Union, SBC, and the Home Mission Board. The HMB staff provides specialists to lead conferences in these workshops. (In 1973, the HMB plans to work with the Brotherhood Commission in similar workshops structured for men.)

"Mission Action" refers to the organized effort of a church to minister and to witness to persons of special need or circumstance who, without this special effort, are often bypassed by direct outreach activities.

About every church are disadvantaged people who need loving attention. We bear witness to our Lord when we minister to the needs of the poor, the unemployed, the non-reader, the lonely, the elderly, the drug addict, the alcoholic, the ex-prisoner, the prisoner and his family, troubled youth and all disturbed families and individuals, regardless of race or circumstance. Such witness by deed often opens doors of verbal witness which were previously closed.

The mission action concept recognizes that our Christian faith calls for love and mercy toward the less fortunate. Jesus had little patience with people of his day who were callous to the plight of the unfortunate.

Mission action magnifies the supreme worth of people in the sight of God, whether or not they are "immediate prospects" for one's own church. This accelerated emphasis on mission action is one of the most significant developments in the life of the Southern Baptist Convention within the past decade.

To be sure, not every church member has the skills or time or energy to be involved in mission action. But surely every church has several, if not many, members who can engage in loving mission action. In my visits with various churches during the past few years, I have been inspired by mission action; not only have these churches served people, but such service also has uplifted the churches' spiritual life.

Southern Baptists' 2,200 missionaries give major attention to helping churches and associations undertake local mission projects. With the assistance of an area or associational superintendent of missions or a mission pastor, churches hold weekly Bible studies in a home, conduct mission Vacation Bible Schools or use other approaches which lead ultimately to formation of a church.

Within the past several years the Board has added staff specialists who assist churches, associations and state conventions in discovering and initiating mission efforts. Fully two-thirds of the time of the Board's 91 staff members is given to field mission work, similar to what many "official" home missionaries do.

HMB staffers assist workers and church groups in such fields as resort

missions; ministries to drug users and alcoholics; literary missions; ministries to military personnel; volunteer ministries to persons in hospitals, prisons and industry; ministries to the disadvantaged; youth and family services (working with juvenile delinquents and their families); work with ethnic and racial minorities; witnessing to persons of other faiths; evangelism with youth; adult renewal groups and outreach through the bus ministry.

The HMB relates to no church program organization. But it does assist WMU and Brotherhood in developing methods and techniques to use in enlisting men, women and youth for mission action.

The work of the HMB thus falls into two parts. One is the task of helping churches, associations and state conventions discover and meet the mission needs around them. The other is to send out missionaries to persons and fields where a trained, skilled, dedicated missionary is needed. Both approaches are important, and God is blessing both.

About nine months ago a news magazine spread this question across the cover: "Has the church lost its soul?" In the feature article dealing with the Catholic church, I was struck by this quotation from a professor at Notre Dame University: "The church's main task is not to spread the church, but to spread faith and love and service." I think he said it well.

The mission of the church is not to advance herself, or merely to survive. Her mission is to represent Jesus Christ. In order to do this she must survive and be in good spiritual health. The church has no sure road to survival and health than following fully in the steps of her Master, who loved and served struggling and suffering mankind in the name of the Father.

Happenings

An Interview with Robert Kilgore



PHOTO BY KENDRA BENFIELD

From the Atlanta-based Home Mission Board, Robert Kilgore directs the division that loans churches the resource to build and expand—money.

For the rest of the nation Robert Kilgore is concerned about money. His concern entails more than understanding inflation and price freeze controls.

In his position as director of the Home Mission Board's Division of Church Loans, Kilgore has seen the needs of more than 2,000 Southern Baptist churches. In April of this year, a total month, the division processed 100 in new loans to churches throughout the nation.

Church loans went primarily to relative newcomers: first or second unit churches, most being less than 10 years old, and located both in the Bible Belt states of Texas and Kentucky, and in outlying states of Oregon, Idaho, Michigan, Washington, Nebraska, and California.

As any other organization, parochial or otherwise, the Home Mission Board is affected by inflation, which continues to be a major worry for divisions, such as church loans.

"Inflation has hurt us," Kilgore said. "It costs more to build. To pay more money for a church building means you must adjust the church program—churches either spend less for the church program or have less building. Our experience is that it is best to have less building and put greater emphasis on program. People respond to ministry and program before responding to buildings."

"So while inflation has hurt, it has caused us to be more careful with greater planning and setting of priorities."

Handling of financing requires more than a talent for balancing numbers; it requires good judgement and good business procedures.

"In my estimation there is no way to separate good business and missions," said Kilgore, a Wichita Falls, Tex. native who was educational director in three Texas churches before entering the commercial banking field in 1953. He rejoined the Texas denominational staff in 1957 when he became manager of the Mortgage and Church Loan Departments of the Baptist Foundation of Texas. He was named director of the Board's Church Loans Division in 1965, and began his job of granting loans to churches throughout the United States.

"Most of the churches assisted by the Division are meeting in home fellowships, storefronts, and so on. Then after the churches get 40 or 50, or even 60 to 100 people together then they come to us," Kilgore explained.

Most churches are assisted with the expectation that the church will experience growth, and eventually become self-supporting.

"Ultimately the mission must pay its own way. The Board can help support it in subsidized mission work for a limited time, but if the Home Mission Board keeps expanding its mission enterprise, the churches will have to

become self-supporting at an early date enabling the Board to assist other areas and become involved in other work."

Of the appraised churches on the books in the Church Loans Division many spend their money in these four ways: Local expenses, 10 to 20 percent; missions, 10 to 15 percent; salaries, 40 to 50 percent; and for debt, 15 to 35 percent.

"Another way we appraise them is to look for a balanced church program—one for all ages and a ministry to the community. The program is the biggest factor in appraisal," Kilgore said. "Real estate values are secondary. Churches must have people and money in sufficient amounts to pay its obligations in a crisis regardless of the value of its properties."

An additional consideration is the trend of the community, including the growth factor and viewing the church from a geographical standpoint.

"It's hard to get people to cross a major geographical or cultural barrier," he explained. "By barriers, I mean major expressways, railroads, vacant land masses, and rivers. Distance is also a factor. Cultural differences are racial, economical, and varying social distinctions."

"Then every community will have a different response to our Baptist program. Some communities may have as high as 25 percent Baptist or Baptist prospects, and in others it might be as low as two or three percent. The habits of the church—attendance, leadership, giving—create factors which go into an appraisal. If you don't read these factors into the appraisal, then the church and the loan will be in trouble," he said.

"We counsel with every church that comes to us. Every church is different and has to have a separate appraisal."

Kilgore and his staff of two escrow officers, T.V. Haynes and Thomas Thraikill, and five field representatives, Olin Cox, whose position also includes finance officer, Bennett C. Cook, W.C. Dudley, Bob Stidham, and

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HAF ENINGS CONTINUED

Will Updike, offer not only guidelines but also practical recommendations.

"For us to use standard procedures in the financing and erection of buildings keeps us out of all kinds of trouble and expenses," the division director said. "For instance we are asking churches to deal with contractors who furnish payment and performance bonds."

"The contractor is obligated to build the building, and if he doesn't the bonding company will. So that's protection insurance," Kilgore said.

"Another thing we encourage is the church members to use their energies getting ready to move into the building with enlargement campaigns, revivals and a spiritual emphasis."

"The church will be money ahead in the long run. Frankly, I can't separate good business practice from mission work. Churches ought to be prepared to spend appropriate fees for professional services." And he echoes, "Again that's a good business practice."

way in that needy country—construction of simple houses for people without homes has begun in collaboration with the Foreign Mission Board, SBC. Other construction needs are being done with Baptists of New Zealand. The BWA fund has also helped Australian Baptists replace equipment at their hospital at Mymensinghe, which was destroyed or taken by looters during the fighting. Through other channels BWA has helped feed the hungry and import seed rice for crops for the 1972 season.

Yet much more is needed; 15 to 25 million people are homeless, and unemployment has reached 20 percent. "All contributions for Bangladesh relief will be welcome," says BWA associate secretary Carl Tiller, "and can be put to good use. We are still considerably short of our goals for this project."

Contributions can be sent to BWA, 1628 Sixteenth St., N.W., Washington, D.C. 20009.

Chaplain's Prayer Circle

Military chaplains are world missionaries, serving around the world. It's sometimes a very difficult ministry, and one that is helped by prayer support from people at home.

That's the word from Navy Chaplain Jacob Fisher, who retires this month. The Jacob Fisher WMU circle of Ingleside Baptist Church, Shreveport, La., has "meant much to me," reports Chaplain Fisher. "To know that these Christian ladies were praying for me, as I and my family served tours of duty from Texas to Florida, has been real support!"

Coffee in New York

For several weeks now, Mrs. Byron Lutz, associate missionary to Polish-speaking people in Buffalo, N.Y., has been having ladies' coffee/Bible study for seven to 13 women of Polish and German descent. Most are Catholics, Greek Orthodox, or of other denominations.

"I am really thrilled with this class,"



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WHAT'S WRONG WITH CRYING OUT TO GOD ONCE IN AWHILE?

Robert A. Raines



Most everybody has moments when the feelings, fears, joys, and longings of the inner man cry out for expression. For author Robert A. Raines these "soul yearnings" take the form of free verse in his new work *Lord, Could You Make It a Little Better?*

Free verse is the prayer of the soul, the writer explains in the introduction of this Word Books release (hardback, \$4.95). It is the creative release of hopes, intuitions, and longings that keeps the spirit alive and offers self insight through intimate glimpses into what's going on inside the soul.

Raines believes that it's good therapy to set down on paper one's inner feelings. "Don't deny what's going on there," he exhorts. "Get in closer touch with your own yearnings."

This is what the writer did during a period of serious reflection in his life. It was a time of job changing, of coping with a new situation, of family adjustment. The result is a series of expressions that Raines describes as the "outward yearning of my inward being."

"There's so much I feel but don't understand or even perceive but it's there all these feelings, hopes, intuitions, fears, longings and it all comes alive when I sigh."

"Whenever I am really seeing, hearing, touching, smelling, remembering, hoping, with all my heart, I am praying."

"God is at the heart of our deepest hoping and fearing. It is He who releases our yearning and allows it to come to the surface and pour out in stumbling words or silent tears."

The prayers of the poet's soul are alarming in their honesty, profound in their feeling. *Lord, Could You Make It a Little Better?* is available from your local Baptist Book Store.

HAPPENINGS

said Mrs. Lutz, "although I get butterflies each week when we meet in my home."

"You have to keep it informal and even the Bible study has to be casual, with no pressure...just letting the Bible speak to each one."

It has taken Mrs. Lutz almost four years to make the contacts and establish the relationships necessary to make the Bible study successful.

Little Pentecost

At a recent revival in Capital City Indian Baptist Mission, Anadarko, Okla., the ten tribes represented sang in their native tongues. "Amazing Grace."

This was just part of the activities at the revival. Music leader, pianist and evangelist were all Indians. The services had many meaningful moments, reported Californian Guy Newton, a visitor, but the singing in unison, "each in his own tongue," was perhaps the best. "I felt this must be a little part of heaven come down," Newton said.

Out of Bad, Good

Missionary John Arnold fell from a ladder in January—the result: compressed fracture of vertebrae in his back.

From such misfortune, it seems that no good would come. But Arnold feels it did.

For a long time, he had been concerned about one of the members of his church. First Spanish Baptist in Chicago.

Jose Salinas, a new Christian, had given his testimony, saying "God has put it in my heart to come to church every Sunday, so that I can learn all I can about the Gospel, then go back and share this with my people."

He had continued to come regularly, but had made no other efforts to fulfill his commitment. Then, when Arnold was laid up, Jose came through.

He preached the Wednesday night service; "the congregation was blessed," Arnold said, "and since then he has been before them every Sunday morning and evening." In addition, he

has given his testimony in other churches, as well as preaching to others.

Once Arnold returned to the work, he continued to use Jose in the same way as a sort of assistant pastor. In his own, Jose visits hospitals and does occasional evangelistic work.

Jose has still not said, "God wants me to be a preacher," reports Arnold, "but that doesn't bother me in the least. For you see, Jose is doing what God put in his heart months before. The key was I had to get out of the way in order for him to get started."

Arnold feels other pastors may be making the mistake he made. "We should be enlisting and developing the talents of God-called and talented messengers. They may never be licensed or ordained ministers, but they would rather fight than have to quit preaching and giving their testimony."

Baptist Songsters

In an improvised coffeehouse at Cumberland College, Williamsburg, Ky., two young men with a guitar stepped in front of 200 students and sang "Bridge Over Troubled Water."

It wasn't Simon and Garfunkel—it was Scott and Stockton, two Southern Baptist missionaries plying their ministry.

Frank Scott and Ed Stockton have been performing as "The Phoenix" from their home in Pittsburgh, Pa., for a year—using popular songs as a witnessing tool. They have given more than 90 shows in high schools and colleges.

Scott, a Syracuse, N.Y., native, and his wife, Mary Joy, were commis-sioned Home Board missionaries this past spring. "To be a Yankee appeared a Southern Baptist missionary is a pretty thing," said Scott.

So far, the main problem with "The Phoenix" is success—they're in such demand they cannot accept all requests. Scott is also pastor of Gateway Baptist Church, in Pittsburgh's inner city. Stockton, a US-2er, is campus minister at University of Pittsburgh and Carnegie-Mellon University.

New Name?

The Home Board should change the name of its Department of Work with National Baptists.

That's the consensus of participants in the HMB-sponsored first National Conference on Work with National Baptists.

"We got rid of the word 'Negro,'" said Victor Glass, head of the department, "Southern Baptists were killing us with the word—they couldn't pronounce it."

"National Baptists" was substituted, Glass explained, and the term is still technically correct because it refers to any of the three National Baptist conventions: National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., and Progressive National Baptist Convention.

But the problem has arisen because the name has connotation of being just for the National Baptist Convention of America. In addition, the conferees felt blacks in the field dislike getting something for free from Southern Baptists and having "missionaries" sent to them. Most members, said Glass, preferred terms like "black-white relationships" and "cooperative ministries."

"We'd like to rewrite the whole moon-picking thing," Glass added.

Another "First" Church

San City, Ariz., has another "first" Baptist church—believed to be the first Southern Baptist congregation to be constituted in a retirement community.

San City is a retirement community for rather affluent senior citizens. Residents are all at least 50 years old.

Senior Eugene Virt, "a 49-year-old with pepper hair and moustache, has been on the job for a year."

"The one thing this group appreciates is good old-fashioned country living," said Virt. "They're conservative and I'm conservative; they're happy and I'm thrifty."

Maybe so, but the church has been paying \$400 per week over their budget. It is paying a property loan from the Arizona state convention and a long loan from the Home Board.

"HOME MISSIONS" reporters visited

the other San City, San City East, in Florida, during preparation for the special two-part series on the aging, issued in November and December of 1971.

"Ecumenical Wedding"

For the first time in history, an ordained Southern Baptist minister will marry a former Catholic priest.

The wedding of Shirley Carter, a Baptist chaplain at the Harbison Correctional Institute for Women in Columbia, S.C. (see May, 1972 HOME MISSIONS), and W. Pringle Lee, a counselor-recruiter for the Columbia Technical Education Center in May has been called the ecumenical wedding of the year, a local newspaper said.

The ceremony was led by Eddie Rickenbaker, pastor of Kathwood Baptist Church which last August ordained Miss Carter to the gospel ministry. She is one of only three women known to have been ordained to the gospel ministry by a Southern Baptist church. The couple also asked Msgr. William J. Croghan, pastor of St. Peter's Catholic Church to officiate jointly in the ceremony.

In an interview, both Miss Carter and Lee, as well as Rickenbaker, said they had not thought of the wedding in terms of its being "the ecumenical wedding of the year."

"I'm marrying them, not because she is a Baptist minister and he is a former priest, but because they are very much in love with each other," Rickenbaker said.

The couple is not worried about criticism. They said they have no problems whatever about any theological differences between them.

"We're asked questions like, 'Are you going to convert him?' and 'Are you going to become a Catholic?'" Miss Carter said. "But this is no issue for us. Religion is no hangup."

They plan to worship together at Kathwood Baptist Church where she is a member, and at St. Peter's Catholic Church, where he was assistant pastor for many years. Both plan to continue their own professional careers in the same fields. ☐

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Chaplains' Prayer Calendar

Aug. 1: Dallas G. Ruscoe, La., Army; Larry Neil Shirey, Ala., Navy. Aug. 2: Roger G. Donathan, Okla., Army; David R. Johnson, N.C., Air Force; Jack R. Peters, Okla., Navy. Aug. 3: Lewis G. Burnett, Tex., Army; Thomas W. Black Jr., Miss., Air Force. Aug. 4: Kenneth H. Edmiston, La., Army; Calvin H. Garner, Ark., Army; Charles R. Parker Sr., Ga., Navy; James S. Parks, Tex., hospital. Aug. 5: Lynald C. Barnes, Ill., Army; Howard A. Easley, Ala., Army; James R. Perdev, Mo., Navy; Parker C. Thompson, Mo., Army; James E. Dillard, Ga., hospital. Aug. 6: Ray N. Cooley, Ky., hospital; Jack L. Welch, Tex., Air Force; Donald Mimbs, Fla., Navy. Aug. 7: Lester T. Buckalew, Ga., Air Force; Wallace M. Hale, Tex., Army. Aug. 8: John D. Ford Jr., Calif., Army; Robert Wilson, La., hospital; Charles H. Wolcott, Tex., Army; Clarence Martin

Brooks, N.C., Army; Joe Frank Weber, Tenn., hospital.

Aug. 9: Rober F. Collum, Tex., hospital; Harry C. Hand, N.J., industrial. Aug. 11: Bobby G. Allen, Miss., Army; Kirtley R. Cook, Ky., Air Force; Ronald M. Stephenson, Ky., hospital. Aug. 12: Harold Jordan, Miss., industrial; Francis A. Knight, Fla., Army. Aug. 13: William R. Eaton, Ariz., hospital; Dean L. Minton, N.C., Air Force; John F. Wakefield, La., Army.

Aug. 14: John J. Gleason Jr., Ga., hospital; Herbert R. Earley, Tex., institutional. Aug. 15: Paul N. Mitchell, Ark., Army. August 16: Edwin R. Andrews, Ky., Army; Wesley E. Brett, N.C., hospital; Jerry D. Reynolds, Tex., Army. Aug. 17: Elvin B. Norris, Tex., Army; Jefferson D. Norman III, Ala., Air Force; Billie H. Pate, Calif., institutional. Aug. 18: W.T. Permenter, Tex., Army; Kenneth R. Speer, Tex., Army; Sam C. Rushing, La., hospital.

Aug. 19: Ray E. Woodall, Miss., Army. Aug. 20: Jack R. Woodshaw, Ga., Navy; George W. Pettigrew Jr., N.C., Navy; Charles L. Phipps, Ga., institutional; Wallace

M. Hucabee, La., Air Force. Aug. 22: William G. Justice, Tenn., hospital. Aug. 23: E. Doffin, Jr., N.C., Navy; Leslie M. Ladd, Tex., Navy; Elden H. Luffman, Fla., Navy. Earl W. Minor, Mo., Air Force. Aug. 24: Robert L. Browning, Miss., Air Force; Ford C. Kimble, La., Navy.

Aug. 25: Alfred W. Menka, Fla., Air Force; Hugh D. Smith, Tex., Navy; Clyde J. Ward, Ala., Army. Aug. 26: George M. H. dere, Pa., Navy; Charles A. Tyson, Tenn., Army; James David Reed, Ark., hospital. Aug. 27: Ralph McDonald, Ga., Air Force; J.Q. Williams, Ark., Army; Bernie Lee Crisaway, S.C., Army. Aug. 28: William K. Logan, S.C., Army. Aug. 29: Paul B. Cassibry, Ala., Army; Phillip J. Cassibry, Ala., Army; Gary E. Penton, La., Air Force.

Aug. 30: Marvin D. Keenen, Colo., Army; Joe H. Morgan, Tex., Navy; B.J. Williamson, Minn., hospital; Robert J. Paciocco, Pa., Navy; Bobby J. Bundick, Tex., Army. Aug. 31: Alfred C. Hart, Tenn., institutional; Charles F. Hill, Tenn., Army; Benjamin F. Kelley, Ark., Air Force; Norman L. Redding, Fla., institutional. ☐



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Letters

Ms. Fortune

Blessed! The May issue (Women's Changing Role...) is a masterpiece. The fair and unbiased articles are finally crediting women of the SBC with accomplishments worth recognition...

how good it is to know that someone is aware of the contribution of our sex. One Arkansas Baptist News-magazine recently referred to a poll taken in their state paper. There are more lay people than preachers and more women than men in the SBC, yet I don't recall our being asked what we want.

We women are not on the defensive, but it is refreshing to note that your publication is aware of us.

Incidentally, Mrs. Mathis would make an excellent SBC president.

Every Wednesday night I hear my church pray that we find the right man for our pulpit. We just might find someone if we prayed for the right person and didn't limit God with our prayer requests.

Margaret Sparks Kolts
Little Rock, Ark.

Your best issue yet. Thank you for bringing Southern Baptists face to face with an issue most people snorted about previously.

The Betty Bock story is great—she's tremendous.

M.M. Goss
Winston-Salem, N.C.

I want to commend you for (May HM) find the articles quite refreshing and up-to-date with the challenge for serious consideration of the female contribution to an otherwise male-dominated career of the professional ministry.

O. Chappell Wilson Jr.
Augusta, Ga.

Perhaps any woman can be Ms. if she's "Betty Jordan," but must be Mrs. Fredrickson. If Ms. is used, let's learn to use it properly—with her name. As for my house, I prefer plain Phyllis Randall or Mrs. Randall—God

has blessed me with a strong, Christian husband whose name I gladly bear, whose identity I gladly share and I want no part of this Ms. business—it's not a put-down to Miss or Mrs., it's an identifying point which I appreciate.

Perhaps the real need is the Mr. for a married man and Ms. for an unmarried one...

Equality demands responsibility borne equally—leadership (male or female) in our churches and families must grow through spirit-filled lives—identity and personhood come through commitment to the Lord and living for him. The intent of Ms. may be good—but its parents don't speak for me.

Phyllis Randall
Blacksburg, Va.

Disney Swirl

The Lord is blessing us with unbelievable numbers of tourists and new residents in the Orlando area. In an effort to share Christ, we are launching "Operation Disney."

This is an attempt to identify and involve Baptists and other Christians coming to this area this summer in a positive witness while here.

The objectives are: 1. Remember your responsibility to the Lord's Day; 2. Get visitors to give out tracts and other literature at motels and restaurants as well as give verbal witness at Disney World; 3. To provide an "Operation Disney Witnessing Pack" at cost; 4. To provide a rally point each day for breakfast, devotion and instruction before vacationers go to Disney World.

James L. Brittain
Winter Park, Fla.

Counteraction

I am writing you in regard to the article, "Captured by Career," HOME MISSIONS magazine for May, 1972.

I have been highly incensed and disturbed over the image that is portrayed in this entire article. It is completely contrary to anything that Sellers does. I am sure that this article will be very destructive to our program. It presents Sellers as a jail whose primary purpose

is to grab babies to place them for adoption.

I would like to point out to you the spots that are most disturbing:

"The inside of Sellers Home is separated from the outside world by two heavy, wooden doors that close with solemn finality on the girls who enter." The truth is that our girls have as much or more freedom here than they would have at home.

The statement that fewer and fewer girls are boarding at Sellers and that several homes have changed their ministry or gone out of business is a negative statement. Our facilities for girls were filled through 1971, the number of girls we cared for each year varying according to the length of time they stayed in our home. We placed more babies for adoption in 1971 than we had since 1965.

"After the girl's entry into Sellers, social workers such as Miss Young, counsel the girl, helping her to make the decision best for her and her baby." This statement seems to indicate that Sellers is interested only in adoption and not in helping the girls who come here.

"Some of the girls do decide against adoption, and are therefore requested to leave." This statement is untrue because we do not request girls to leave when they have decided against adoption. The only thing that we do is to suggest to girls who have made definite decisions to keep their babies not to come to Sellers but to seek help from their local Departments of Public Welfare. We have done this in order to reserve our spaces for those who are seeking protection from their communities. If they are keeping their babies it is best to remain in the community where they can have continued help after their babies are born.

"Sellers is as quiet as a hospital. Pictures of babies are everywhere. Twenty to thirty girls usually stay at the home at one time. The girls stay the full course of their pregnancy, go to the hospital as soon as labor starts, and never see their babies." The statement that girls never see their babies is absolutely false. Each girl here makes her

Continued

Contents

Patriotism and Piety	2
<i>Each July Fourth patriotism flares up with fireworks, and picnics (but does it last all year?) by Ray Vanden Berge</i>	
With Liberty and Justice for All	8
<i>Mix KKK's and black militants? College activists and hardhats? In John Bahian's job, you meet all kinds / by Jimmy Ballard</i>	
Along Came Lisa	12
<i>With the arrival of the new baby Lisa into the Dye home, the infant brought more than average baby "surprises" / by Everett Hullum Jr.</i>	
Comment	20
<i>Violence: Pornography of Aggression / by Walker L. Knight</i>	
Executive's Word	22
<i>Where the Action Is / by Arthur B. Bulledge</i>	
Happenings	23
<i>An interview with the man with the resources and knapsack in church loans—Robert Kilgore</i>	
Letters	29
<i>Readers respond to April's Black Church Experience and May's Woman's Changing Role</i>	

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Letters

CONTINUED

own decision either to see her baby or not. There are very few girls who do not see or visit their babies after they are born.

"The adopting parents come to the home in a taxi to pick up their new baby; the taxi is a rule, because girls wrote down the license number of cars and tried to trace the family to find their babies. Many times girls watch from windows in their rooms as the cabs drive their babies away." The reason adoptive parents come to our home in a taxi for their babies is so that no one can see their car license number and try to trace the babies. This is our precaution and no girl has ever tried to do this. The statement that many girls watch from the windows in their rooms as the cabs drive their babies away is not true. The natural mothers of the babies have already gone home when their babies are placed for adoption. If a girl does remain in the home for a longer period of time and her baby is placed, the baby is taken by the social worker to another place and the girl does not see her baby leave in a taxi.

You perhaps know that many people have been against homes for unwed mothers and have thought that Christian institutions should not provide good care for them. We have struggled here for twenty-four years to build a positive image through demonstration of what good, Christian care can do for the unwed mother. I am sure this one article already has turned more people back to the negative image than all of our interpretation has turned them to an understanding of our mission.

(Mrs.) Allegra LaPrairie,
ACSW
Director, Sellers Home
New Orleans, La.

Black Church

"Thank you for the excellent edition on 'The Black Christian Experience' (April HM).

Everyone who has received this issue, and who has made any comments, has nothing but praise for the effort. National Baptists are elated

over what has been done and I have requested extra copies.

Robert U. Ferguson
Little Rock, Ark.

• I feel very concerned about the way people are being misled and hurt, changed in the name of Christianity. Many are not being taught what God really wants them to know. Bibles and magazines are used to further the cause of man's interests, and not the true spiritual needs of people. Such are the articles in April HM.

I know colored Christians who are quite happy and content to worship God with white people and in their form of worship service. Yet there are others who are being told that this is not the way. The form of worship described in these articles is greatly lacking in God's instructions and leadership to people.

God wants people to be happy...and make a joyful noise, but in a church where there is so much noise, tears and general confusion, as described, can the working of the Holy Spirit really be felt, or is it the human emotions of the moment? How can one be still and know that I am God? When people are too busy to listen to his voice?

What happens next day? Perhaps God is forgotten.

With the Negro type worship described, I wonder what happens to some distraught person who has hit the rock bottom of despair... The time when all you can do is just pray and wait on the Lord, until you find comfort, reassurance and hope to keep going. No one can do this except God. This applies also to the coffee houses, rock groups, etc....

People who get together like this are like some teenagers. They fall in love and get married. Then, when the real problems and everyday living come, what do they have? No sound biblical doctrine to guide them.

Some Negroes mistake all this "brotherly love" and feelings as spiritual leadership and doing God's will. Like children, they turn all their atten-

tion to their physical needs and situation. It is no wonder stronger, politically minded, trained people, can twist the thinking to violence, hatred and discontent all in the name of Christianity.

Many preachers, black and white, have forgotten that their reason for existence is to reach people for Jesus Christ, not for the betterment of some social, cultural or pressure groups. Win a person to Christ, teach him what it means to love the brethren, and you'll never have to worry about the racial attitudes.

When will (Negroes) start doing this? How will they explain their misunderstandings into everything but the Bible when they stand before God?

Kathleen Overy
Newark, Calif.

• April HM was extremely helpful to me. I quoted from it several times in a paper I did for a sociology class on Negro ministers. The articles provided me with the accurate and up-to-date information that I had been unable to find anywhere else.

Kathy Thom
Columbia, Mo.

• Best we've had for a long time, from front to back. The subject of each black writer was well chosen, well spoken and well written. It has been, and will continue, "a long time a building to mold black and white in the same mold, but eventually it will be accomplished with God's help, and black and white must meet half-way; it can't be a one-way trip.

I read the "Unfiltered Experience" by the editor was a truth so long forgotten and a joy; then I came to "Rainy Days Reserves," giving us complete information of our own home mission program.

Mrs. L.C. Feldman
Compton, Calif.

Back to the Occult

In reading my letter (Mar. HM) I discovered that I had in mind the disgrace and

what effect it would have on our Baptist churches.

...It behooves all to read right. Narrow yes. Read your Bible. Where Christ instituted his church with his 12 apostles, not women included. I read the Bible through 13 times and nowhere have I found where a woman was ordained to preach or deacon. They have their place. Will they baptize? Why condone such? Thanks to our Lord we have some narrow Baptists holding on to the Word that is taught in our church.

Mrs. L.B. Stiner
Ridgeway, Mo.

• I appreciate HM. I read every copy through. They have helped me so much through the years I have served as WMU Director of both our local and association. The editions of HM have changed so much in the last two years and for better reading and help.

Mrs. Jewell Tucker
Crane, Mo.

Similar Needs

You are publishing a significant magazine which is helpful to me personally as a Christian much concerned about our beloved homeland and as a missionary trying to help a church have an increased outreach and vital service in the community here. It's amazing how similar the needs and conditions are. I am convinced we can learn much from HMB methods that will help us.

I would like to have some extra copies of past issues. I do not know the cost, so I have decided to send a check for \$50, ask you to deduct the costs and put the rest into Annie Armstrong Easter Offering. (Kinda late, but I just got my Feb. issue and read, "Without Apology, We Need a Dollar." You are doing great work and our prayers are that you may do even more in the immediate years ahead.)

James Hollis
Hong Kong

• Where there is an effort to combat prejudice, unfortunately what frequently emerges is a kind of reverse

prejudice. Such a phenomenon is apparent in May HM.

...throughout the issue, the styling of individuals' names evidenced blatant female chauvinism.

Your magazine's customary editorial style is to use the full name the first time a person is mentioned, and thereafter to refer to that person by last name only. In the issue on women, however, after the use of the woman's full name in first reference, subsequent references used the last name with the Ms. prefix. You are not only being inconsistent but are giving preference to women.

Your approach proclaims a lack of bias but actually displays a reverse sexism.

A personal preference would be to drop all prefixes to names, thereby not only eliminating the problem of Mr. and Ms., but also doing away with use of such prefixes as "Dr."

Frank Lin
Richmond, Va.

• I want to express my disgust for the whole contents of HM May. I read part of it and just said, "Nuts."

Mrs. O.L. Buldie
Bryceland, La.
(wife, mother of an angel,
housekeeper and free)

Watch for Next Issue

We are placing ourselves in the hands of modern technology, allowing the computer to keep up with the names and addresses of all our subscribers for HOME MISSIONS.

The complete changeover takes place after this issue, so watch for next month's copy. If it does not come by the middle of the month, let us know immediately. We will send you the issue you missed, and we will try to right things before the next one.

You might circle August 15 as the date to check to see if that month's issue arrived. Dear reader, we do not want to let technology take any of you away from us.

R

These stories are restricted to men who care about missions.

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