

NOVEMBER-DECEMBER 1975

home missions

**In 1976
at least
10 million
people
worldwide
will die
from
hunger
unless...**



home missions

Volume 46 Nov.-Dec. 1975 Number 10

EDITORIAL STAFF

Walker Knight, *editor*
Everett Hullum Jr., *associate editor*
Celeste Loucks, *assistant editor*
Debbie Petticord, *artist*

CONTRIBUTORS (from the HMB staff)

Editorial Department

Toby Druin
Elaine Furlow
Tim Nicholas
Mazine Esary

Photography

Don Rutledge
Kathleen Denfield
Paul Obregon

Cover story and opposite: In a land of plenty, U.S. citizens can avoid looking at extreme hunger. But even so, the U.S. cannot afford to protect its vast food supplies from a starving world.

Cover design in coordination with Religious News Service and Don Rutledge.

HOME MISSIONS is published monthly by the Home Mission Board, Southern Baptist Convention. Subscriptions: One year—\$2.00; two years—\$3.75; three years—\$5.00. Club rate (10 or more)—\$1.50. Budget rate (to churches)—\$1.25.

Change of address, renewals, and new subscriptions should have zip code number. Address correspondence to: Circulation Department, HOME MISSIONS, 1350 Spring St., NW, Atlanta, Ga. 30309.

Change of address: Give old and new addresses.

Send class postage paid, Atlanta, Ga., and all additional mailing charges. Copyright 1975 Home Mission Board, SBC.

PAUL OBREGON PHOTO

2 NOVEMBER-DECEMBER



PREVIEW

Happy Thanksgiving

"Are you skipping a meal a week and giving the money you save to hunger relief?"

"No, I'm not. I don't see the point of that. I don't mind giving money, but what good can I do skipping a meal; nobody benefits."

"It's mostly a symbolic gesture; it's the thought that you've cut down on your food consumption, that you're physically giving something as well as monetarily giving something."

"That's nonsense."

"Okay, what if a million people in the United States skipped a meal each week? Don't you think that would make a difference? Don't you think that would save a lot of food?"

"A million people won't do it. It's silly to even speculate they might. And even if they did, it wouldn't change anything."

"Maybe it would. Maybe that kind of concern would really help us change our system and reduce our standard of living. Even if it is futile and even if you're the only person in the United States who does it, sacrificing a meal is morally right."

"That isn't a verbatim conversation, but it'll give you an idea of some people's reaction when George Sheridan first started urging folks to become concerned about worldwide hunger relief."

Sheridan, now an HMB missionary in interfaith witness, some months ago suggested HM prepare stories on the crisis. But we felt the situation so critical that HM was unprepared to handle it alone.

In discussions with Floyd North of the FMB's *The Commission* and Jim Newton of the Brotherhood's *World Mission Journal*, a three-part approach to reporting world hunger was planned. Later, Laurella Owens involved WMU's *Royal Service*, too.

The result of this unique consultation is the most ambitious effort in journalistic cooperation ever undertaken by SBC mission magazines.

Sheridan wrote the basic material; each agency handled specific examples.

To make the material manageable, we condensed and simplified hundreds of pages of research; to make it more readable, we eliminated footnotes and most references. To make it comprehensible—and believable—we chose the most conservative statistics.

We hope you catch the urgency we feel. Since gathering the materials, we have become advocates—like Sheridan—of individual church/convention world hunger relief.

As a result, we sometimes are called self-righteous. But at this season, it's not easy to feel self-righteous. No matter what we do, we still think about the Thanksgiving meal and we don't plan to skip that meal.

But as we picture our overcrowded table, we also picture the haunting images you'll see as you turn HM's pages. And we're not sure the food will taste the same this year. Maybe, though, that thought will make it the best sort of holiday. So happy Thanksgiving folks. And do give more than thanks.

4 THE CRISIS

Can the world's people be fed? Can anything aid the thousands who go to bed hungry each night?

14 THE CONCERN by Celeste Loucks

Without prompting, Southern Baptists have begun to show they are responding to world hunger needs.

20 THE CYCLE by George Sheridan

Walk along world hunger's labyrinthian roads and discover answers begetting questions.

24 THE CAUSE by George Sheridan

It is only a question of too little food and too many people?

38 HUNGER IN THE U.S.

40 MODEST PROPOSALS

Some suggestions, randomly chosen, to help you help others.

42 EXECUTIVE'S WORD by Arthur B. Rutledge

43 COMMENT by Walker L. Knight

44 ACROSS THE BOARD by Toby Druin

50 READERS' REACTIONS

52 PRAYER CALENDAR A quarterly listing of chaplain's birthdays

Plus a special bonus: ACTION ATLAS '76 (p. 53)

THE CRISIS

The world is in the midst of a food crisis.

Famine ravages much of the earth; daily hunger-related deaths increase in number. And conditions are worsening.

Can the world's people be fed? Is there enough food for the planet?

Taking into consideration all factors—economic potential; political decisions; resources consumption; land/water use patterns; population growth—it is clear the world is rapidly outgrowing its ability to feed itself.

Experts believe famine will claim 50-200 million lives in the next decade.

With maximum expansion of land cultivation and technological farming, reports the U.S. Department of Agriculture, the earth can feed 4.4 billion people at the present unsatisfactory level. Under the same conditions, but with every person allocated a minimum daily caloric intake, 4.3 billion people could be fed. But the earth can provide adequate calories and protein for only 3.8 billion human beings.

Current world population is 3.9 billion; 75 million more are added each year.

To maintain the present food intake level of the world's people, says Lester Brown of the Overseas Development Council, food production must increase by two percent annually.

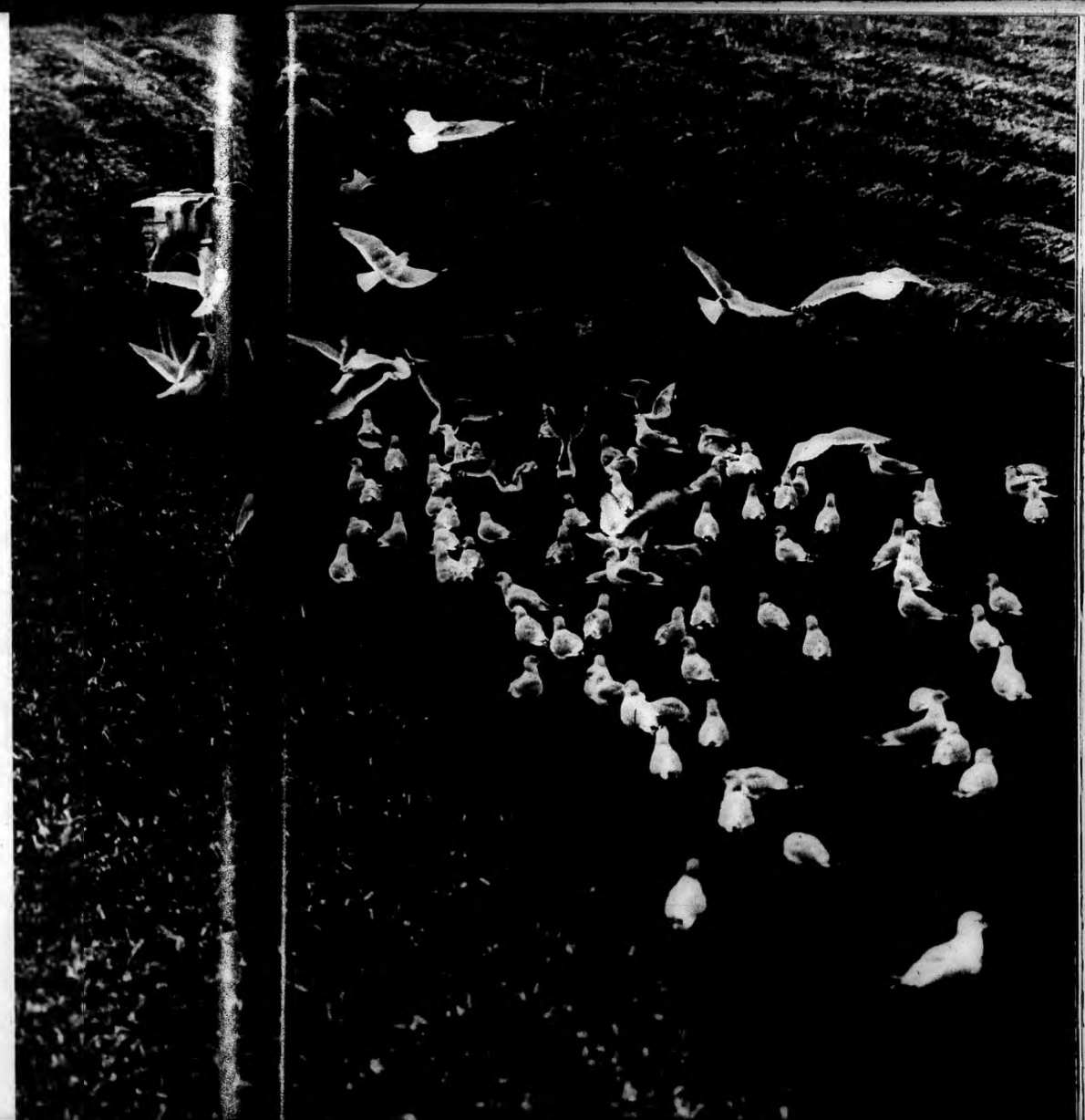
Poor countries, reports the United Nations Food and Agricultural Organization (FAO), require a 3.9 percent annual increase in food production. Their annual average food production growth, however, is only 2.7 percent.

In fact, worldwide population increases at a two percent rate, while...

- ↑ land used for food production decreases;
- ↑ water used for irrigation runs short;
- ↑ technological methods of increasing food approach their limits;
- ↑ natural costs for all aspects of food production and distribution—from fertilizer to fuel—soar at unprecedented rates.

Consider the human dividend of those facts: This year, 10 million people will die of starvation. In the Third World Countries—those in the Orient, in Africa and in Latin America—10,000 people die of starvation weekly. A half million persons in India starve to death each year; in 1973, 350,000 starved in Sahelia and Ethiopia.

Continued



CHURCH WORLD SERVICE PHOTO



At least 460 million people suffer from inadequate diets. Malnutrition, caused by calorie and/or protein deficiencies, affects almost one-third of the world's citizens.

In the early months of this year 670,000 people died from the effects of hunger and malnutrition.

Because undernourished people are highly susceptible to disease, 20-40 percent of the 55 million deaths each year result from malnourished people contracting such "non-fatal" illnesses as measles and pneumonia.

Children, who require more protein than older persons, are hardest hit by hunger. In the world's poor nations, 70 percent of the children suffer dietary deficiencies.

Before they are six years old, two of every five Colombian children who die, die of nutrition-related diseases. Virtually 80 percent of India's children suffer moderate to severe malnutrition, and 12,000 Indian youngsters are among the 100,000 in the Far East who also go blind annually from vitamin deficiencies.

Continued





CHURCH WORLD SERVICE PHOTO

India, in fact, is a prime example of a poor nation with an increasingly hungry population. In a country of 600 million people, growing by 13 million annually, the average Indian consumes 14.4 ounces of food daily, 3.6 ounces less than the minimum required. And his 2,000 daily calories are 1,000 less than a U.S. citizen averages.

In such circumstances, malnutrition and starvation warp the ebb and flow of existence; ugly, lingering "living death" becomes commonplace.

And a chain of events in the past decade threatens to plunge humanity into an even more catastrophic future.

In 1972, harsh winters, droughts and typhoons cut harvests in the Soviet Union, Argentina, Australia, the Philippines and India. Changes in currents and overfishing crippled the Peruvian fishing industry, the world's largest. A four-year drought continued in the French-speaking Sahel nations along the southern edge of the Sahara Desert. The Soviet Union, faced with a small grain harvest, purchased most of the world's grain resources. And, for the first time in 20 years, world food production declined, totalling 57 million tons less than estimated demand.

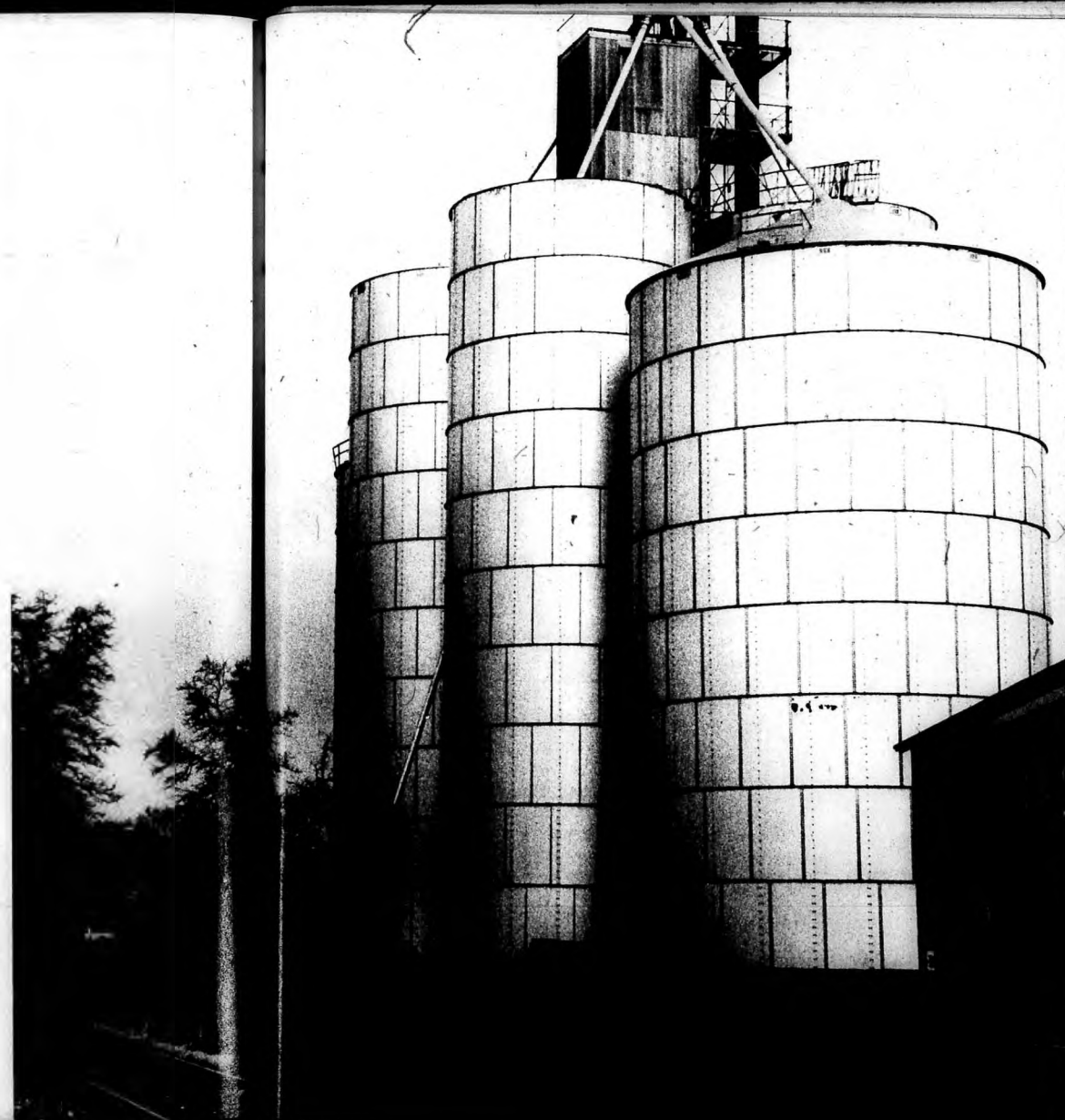
Even though weather improved in 1973, technological and economic problems extended the crisis.

Oil, the fuel of modern farming, doubled, then quadrupled in price.

Oil feeds farm machinery and machinery to build factories and produce fertilizers and pesticides. With oil prohibitively expensive, the farm industry suffered. Especially were fertilizers and pesticides, petro-chemical products, in short supply—and costly to purchase.

Yet the Green Revolution, the scientific developments of recent years which have produced high-yielding strains of wheat and rice,

Continued



DON RUTLEDGE PHOTO

depends on oil and oil products. Without them, food production in the Third World was devastated.

Poor weather caused disappointing harvests in 1974 in the U.S., Canada, the Soviet Union and much of Asia. U.S. corn production dropped 16 percent; soybean yield was 19 percent less than in 1973. The six-year drought in Sahelia ended, but months must pass before new crops grow; livestock there has dwindled catastrophically. A hurricane destroyed Honduran banana production for two years and wiped out Honduras' autumn corn yield just weeks before harvest.

In 1975, the United States harvested bumper crops of grain, but still not enough to replenish reserves that have been depleted in recent years. Furthermore, floods in New Jersey and summer drought in the northern Great Plains may take the edge off rosy agricultural expectations.

The consequence of these facts is blighted futures and a world made poorer by the devaluation of human life.

What we are about in this issue of Home Missions—and upcoming issues of World Mission Journal, The Commission and Royal Service—is asking the question:

“Does this have to be?”

For the next 30 pages, we'll explore that. We'll try to distinguish the hopeless from the possible; we'll try to discover what we can do, all working together, to change circumstances, to alter the course of history.

We'll discuss conditions that caused the world hunger crisis; and we'll talk about some Baptists who have begun, in small ways, to act in this most critical moment in humankind's walk upon the earth.

In preparing this material, we've found it difficult to communicate the intensity and magnitude of the problem. Who can comprehend a statistic like: in the next 10 years, 200 million people will die of hunger? Two hundred million! That's almost equivalent to wiping out the entire U.S. population.

Where are the faces in such a number?

Who are the 200 million?

How can we, affluent, well-fed North Americans, identify with them?

On the following page is one face, one child from among the 200 million potential victims of hunger. If in the next pages, you have a problem bringing facts and figures down to human terms, turn back and look at that face.

And then read, once again, the quotes found opposite this child's photograph.

The first you'll recognize, the second has been adapted by us.

The third is by Donald McCullin, the photographer who took the picture.

Together they are our theme.

Proceed with caution.



When the Son of Man comes . . . he will divide the earth's peoples into groups . . . Then the King will say to the people on his right: "You who are blessed by my Father, Come! Come and receive the kingdom . . . I was hungry and you fed me, thirsty and you gave me drink . . ." The righteous will then answer him: "When, Lord, did we ever see you hungry and feed you, or thirsty and give you drink? . . ." The King will answer back, "I tell you indeed, whenever you did this for one of the least important of these brothers of mine, you did it for me!" † Then he will say to those on his left, "Away from me, you who are under God's curse! . . . I was hungry but you would not feed me, thirsty but you would not give me drink . . ." These then, will be sent off to eternal punishment."

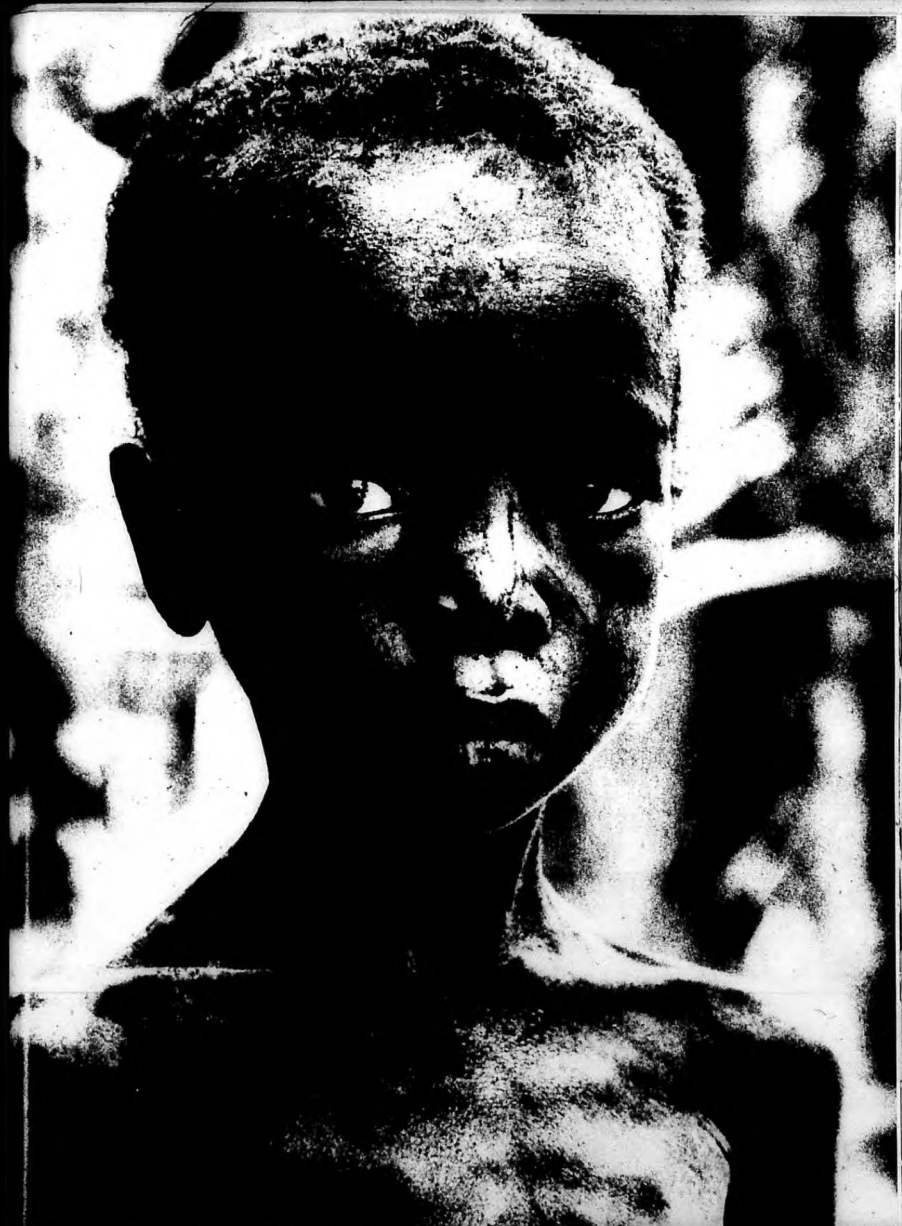
Jesus Christ
Good News for Modern Man

It is by this that we know what love is: that Christ laid down his life for us. And we in our turn are bound to lay down our lives for our brothers and sisters. . . . □ History has never seen a country collectively decide to sacrifice its standard of living for the goal of relieving the suffering of a other country. . . . □ If anything, as in war, it is always the opposite—citizens will sacrifice for the purpose of increasing the misery of the other tribe. . . . □ But if a man has enough to live on, and yet when he sees his brother or sister in need shuts up his heart, how can it be said that the divine love dwells in him? . . . □ So, in this sense, there is a war on, with people dying of hunger as painfully as though bombs or napalm fell on them. . . . □ My children, love must not be a matter of words or talk. . . . □ And this war appears to have few protestors in America, and few people who see a moral link between their own plentiful food supply and the non-supply of the hungry. . . . □ Love must be genuine and show itself in action.

Adapted from 1 John 3 (The New English Bible)
and an editorial in the Washington Post.

The very last day I was in Biafra I walked into a camp and saw 800 children standing on their legs, dying of starvation. I actually saw a child drop dead. . . . It's very easy to make great pictures of this kind of starvation. But who needs great pictures when somebody's dying? Who needs great pictures? We don't need great pictures. We need something very quick to understand that we as human beings are not permitted to allow this.¹

Donald McCullin
The Concerned Photographer (Vol. 2)



THE CONCERN

There are more than 12 million Southern Baptists; most have heard the "I was hungry" passage from Matthew.

Yet "hungry" has meant someone else. Now gaunt faces—like the one captured by photographer Donald McCullin—have invaded America's living rooms. Starvation has become personal.

Suddenly Baptists are aware hungry means them, too. Some are doing something about it: †Bo Jackson, a student at Southwest Texas State University, sacrifices one meal a week and donates the money saved to alleviate world hunger; so far this year, Jackson and other Texas Baptist collegians have raised \$23,500 in world hunger offerings.

†Debbie Tallent and Lynn Kiser, teenagers from Concord, N.C., fasted for a weekend, consuming only a glass of orange juice and a bowl of soup each day. With adults sponsoring them, Debbie and Lynn and other students from their church, Poplar Grove, raised \$600 to help feed starving people.

†Donny and Nyleene Hendon, Mississippi farmers, spend nine months a year aiding protein-deficient people of Ailigandi, a small island off Panama. He teaches agricultural techniques, she feeds 365 children twice a day.

†Don and Miriam Lollar of Atlanta are among the 40-plus families in their small church who fast weekly, giving the cost of the meals to world hunger relief.

†Travis Berry, Plano, Tex., pastor, made a 30-second plea for his church, First Baptist, to donate money to help starving people: \$1,700 came in that day.

And it continues to come in, part of a swelling grassroots movement that promises to become a phenomenon in Southern Baptist life: without prompting or Convention pleading, thousands of Southern Baptists are showing deep concern for the plight of the world's hungry.

The evidence is astounding: In the first seven months of 1975, more than \$1.2 million was sent to the Foreign Mission Board for hunger relief. The sum surpasses any previous response for disaster relief; it is approximately 10 times the amount given in 1974.

"I am surprised," says the FMB's Eugene Grubbs, "it has occurred without strong promotion." That may be the year's classic understatement.

North Carolina Baptists' experience illustrates:

Early this year, about \$5,000 dribbled in to the North Carolina Baptist Convention; it was earmarked for world hunger relief and it was, apparently, the result of an Associated Press news article, carried in the NC Baptist *Biblical Recorder*, which told of a village of starving children.

Despite high unemployment in the state and the fact the convention didn't have money to print special offering envelopes, convention leaders responded by arbitrarily setting a goal of \$100,000 for hunger relief.

Their time limit was 30 days; the only promotion came in *Biblical Recorder* articles and editorials.

"For awhile, we were concerned if we could raise the money," says Bill Boatwright, director of public relations for the NC convention.

But before the month was out, they had pushed past the goal. At the end of two months—by March 21—the hunger offering in North Carolina had doubled, totalling \$201,221.29.

"We got to the point we stopped putting anything about world hunger in the *Recorder*," Boatwright admits, "but the money just kept coming. A great number of people can identify with a time of not having enough to eat."

Money even came from churches usually giving marginal or no support. "It showed me when the issue is right and the time is right, people listen and respond," Boatwright concludes.

And they are still responding.

By August 31, the amount gathered by North Carolina Baptists had passed \$282,000, and Boatwright thinks it "not inconceivable that by the end of the year, we will have tripled the original goal."

"I think no one could have predicted this response," he comments. "It was overwhelming."

North Carolina Baptists' experience has been repeated in several states, by dozens of churches and literally thousands of persons. Moved by exposure to hunger and need through national media, sometimes nudged into action by local pastors, Southern Baptists have made hunger relief a *cause celebre* and left Convention officials struggling to keep pace.

John Hurt, editor of the *Baptist Standard* and active in Texas Baptists' raising almost a quarter of a million dollars for hunger relief, criticizes the plodding posture of the SBC reflected in an executive committee statement: "We sense in our ranks a rising acceptance of responsibility regarding the half billion people who now suffer from hunger." That quotation, writes Hurt, "strikes us as a confession that the people are ahead of the leadership. It is one way of saying money is coming in, despite our not having made an appeal."

The convention is replete with examples. Boatwright describes how the pastor of a North Carolina church wrote to the state convention, saying if it could not handle the funds his church had collected, the money would be funneled to the World Council of Churches or some other agency.

As the state convention, in turn, accumulated hunger relief funds, it contacted FMB Executive Secretary Baker James Cauthen, saying essentially, according to Boatwright, "We have all this money and if you don't have a place for it, we will find another place to send it."

"It got the Foreign Mission Board's attention," Boatwright says. "I think we gave them a shove—or at least a gentle nudge."

Shoves have come from many directions. In August of 1974, Dotson Nelson and Joseph Bath discussed an ecumenical approach to hunger relief. Nelson, president of the Alabama Baptist Convention, and Bath, bishop of the Catholic North Alabama diocese, brought together representatives of all the major denominations, who voted to encourage their congregations to skip one meal a week and give the money to their respective relief agencies for hunger needs.

Since then, Alabama Baptists have been sending hunger relief funds monthly to the Foreign Mission Board.

"We think at least that we stirred them and some others to action," says Nelson, pastor of a Birmingham church.

Even earlier, Jerry L. Barnes, pastor of University Baptist Church in Shawnee, Okla., suggested a Convention-wide thrust with each church observing a sacrifice supper the Wednesday preceding Thanksgiving.

His church has served a bread-and-water meal for three years. "I'm painfully aware this is only one time a year," Barnes admits. "But you can imagine what an impact this would have if all the churches joined in." He wrote letters to the FMB and to other leaders, but, he laments, "It's hard to get convention heads to move. If change is going to happen, it will be on the local level."

"Maybe the tail will wag the dog." Grubbs maintains the Foreign Board's stance is one of reaction, with responsibility to provide a channel for whatever funds come into the FMB.

R. Keith Parks, Director of Mission Support Division, adds, "For as long as we have had missionaries on the field, we have responded to world hunger."

"Lottie Moon starved to death to feed the Chinese."

He enumerates ongoing relief work of the

Board which is indirectly related, including medicine and education, as well as other work in areas of student ministry, radio and television. "The Foreign Mission Board," Parks emphasizes, "is committed to a total ministry. We should not divert the attention of Southern Baptists to only one thing."

But he concedes, "We see our role as being the channel to get this dollar to Bangladesh and feed that hungry child."

The dollars channeled by the FMB represent giving from coast to coast.

About 400 Arkansas college students attending a spring BSU retreat banquet in Jonesboro found banquet tables spread with newspapers and programs printed on paper sacks. Soup and stale bread heels were served to all but one person at each table. With no explanation, these 12 persons were fed steak meals. "Some shared their steaks," reported Don Norrington from the state BSU office. "On his own, one guy auctioned off his steak and gave the proceeds to world hunger." As a result of the hunger banquet, \$407.59 went to the FMB for hunger relief.

In May, members of the Kentucky Baptist executive board skipped a regularly scheduled luncheon and donated more than \$300 to world hunger.

In a March issue of Kentucky Baptists' *West-ern Recorder*, C.R. Daley urged churches to plan church suppers conservatively and encouraged members to decrease consumption of junk foods; skip a meal a week; plant community gardens; feed pets with table scraps in lieu of commercial pet foods; cut the use of commercial fertilizers and conserve petroleum energy.

The dark eyes of a skinny West African boy holding an empty tin can stared from the cover of a January issue of the *Oklahoma Baptist Messenger*. Words beneath the picture urged involvement in offerings for the world's starving.

Earlier, John Hurt had written in the *Texas Baptist Standard*: "Quote all the Scriptures you like that there shall be famines and troubles. Admit quickly that neither Southern Baptists nor all other Christians can fill stomachs of all the starving. Agree that the population explosion is a big part of the crisis and priority belongs there."

"But Christians," he continued, "can't enjoy full dinner plates when half billion of the world's people are suffering from hunger; when 10,000 die of starvation each week.... We can't save many souls where stomachs are bloated."

After spending a month in India, George A. Hern, pastor of Dellwood Baptist Church in Memphis, contributed a three-part series which appeared in the *Nashville Shelby County Advertiser*, a weekly community newspaper. After quoting statistics on hunger-caused deaths, he wrote: "You see statistics don't bleed and hurt and groan. Flesh and blood hurts and cries and pleads. I remember vividly bony hands reaching out, slow eyes pleading, hungry mothers carrying hungry babies in the midst of squalor and abject poverty."

Hern's plea was for Americans to stop some

In a grassroots movement that promises to be a phenomenon in SBC life, Baptists are evidencing a deep concern for the world's hungry by Celeste Loud

"Christians can't enjoy full dinner plates when half a billion people are suffering from hunger"

of the starvation through support of church or other agencies' hunger relief efforts.

A quarter of a million dollars is the estimated response to broadcasts and church showings of "Struggle for Survival," a heart-rending 28-minute film documentary on starvation in the Sahel region of Africa, produced by the Radio-Television Commission and sponsored initially by Agricultural Missions Foundation Ltd., a group of agricultural laymen.

The foundation, established about five years ago, has flown or provided top breeding livestock to Ecuador and the Philippines, among about 15 ongoing survival projects coordinated with Southern Baptist missionaries.

Although a farmer or rancher may hesitate to donate \$1,000 to foreign missions, "if you ask him for a \$1,000 animal, he may give it to you," explains foundation president, Owen Cooper.

Not only does it appeal more to a man who is involved in agriculture, the farmer can see such a gift as an ongoing investment. "If you give an animal and she lives ten years and has ten offspring," says Dick Stafford, a founder of the organization, "you've multiplied that dollar 10 or 15 times." As the offspring generate their own young, "you get a multiplication of dollars you don't get anywhere else. I don't know why we didn't start the foundation 10 years ago."

Because cattle could not be transported to the Philippines, farmers were told donated livestock would be auctioned in the States and money sent to the island where cattle cost about \$125 a head. In this case, "sometimes the farmer will give you a check for \$125," Cooper says with a chuckle. "Whatever it takes to get money."

Just a piece of bread... that was the 12 minute surprise appeal of pastor Ted Cotten to a congregation of 200 gathered in First Baptist Church, Longview, Wash., a church fettered with financial problems.

With only a few pieces of bread, Cotten reminded the audience, Christ showed compassion by feeding 5,000. Then, pointing to millions in this world who are not only hungry, but starving, Cotten urged each person to place a hunger offering in the envelope at hand. "Bring it down to the altar and thank God you have food on the table." A small boy led out. The congregation followed—with more than \$900.

In two weeks time, Bon Air Baptist Church in Richmond, Va., raised almost \$6,000.

Cans for a famine relief fund were placed around Golden Gate Seminary in San Francisco, Calif., last year, and collected several hundred dollars.

In Texas, a 24x30-inch poster of an eagle, turtle, leopard, rhinoceros and starving child brought pastors and churches face to face with the world's "endangered species" through the December, 1974 mailing of the Texas Christian Life Commission's world hunger packets. With offering envelopes, a page of Bible verses supporting Christian response to need, cassettes, available resource materials and church paper

promotion blurbs, offerings among Texas Baptists hit \$249,367.00, as of August 31, with more coming in.

After 1974's Hurricane Fifi devastated Honduras, First Baptist Church of San Antonio sent 42,000 pounds of rice and 50,000 pounds of seed to that country.

Maintaining the contact through ham radio operators in the church, the congregation learned this year that a corn crop failure had caused at least 97 deaths by malnutrition. And this time it was joined not only by other Texas Baptists, but also by Episcopalians in SA and the New York office of the Episcopal Church. By October, 300,000 pounds of corn had been transported to Honduras.

"Our congregation has also taken seriously the hunger problem at home," adds pastor Jimmy Allen. Since January, First Baptist has provided 1,000-calorie meals daily for 160 aging persons, alcoholics and "street people."

DAVID CLANTON PHOTO



Surveying the response, the Foreign Mission Board's Grubbs calls it an indication that a "Christian's conscience prompts him to act when he sees humans suffering. He wants to become involved, personally, to do something about it."

Yet Parks—and others—insist: "What we're doing is a drop in the bucket. Even world governments cannot meet the need. People are going hungry. As long as this is happening, somebody is not doing enough."

Although Alabama Baptists have raised \$94,397, Executive Secretary-Treasurer George Bagley echoes that attitude in his disappointment: "I don't want to be critical. But the need is great."

"I think one of the problems," says Plano's Travis Berry, "is that in the minds of some, there is still a choice between 'social gospel' and a gospel approach. We have to make the point that in dealing with world hunger, we are not substituting one compassion for the other, but are talking about both of them."

Continued on page 18

"A Christian's conscience prompts him to act when he sees humans suffering; he wants to become involved, personally"

Avenues For Action

As U.S. citizens have become increasingly aware of world hunger problems, a variety of responses have been urged or have come forth voluntarily. Old organizations that helped feed the hungry for years have intensified their efforts. And new groups developed around one or another aspect of meeting the problems.

One relatively new group is World Neighbors, an organization headquartered in Oklahoma City and headed by founder John L. Peters. In his appeals to churches for hunger relief donations, Peters points to statistics that indicate that for years American churches have spent 80 percent of their incomes on their congregations, 17 percent on domestic institutions and agencies, only three percent on overseas missions and less than one percent on anything related to world food needs.

"We make a mistake to continue this practice," Peters asserts, "while teaching Third World peoples to pray for daily bread to a God who, if asked, would give them a stone."

Another biblical rationale for positive Christian response to the hunger crisis is expounded by Paul McCleary, executive director of Church World Service. McCleary points out that the general precedent regarding famine relief is established in the Genesis account of Joseph and his brothers: Joseph made food resources available to the entire known world.

A number of denominations (Catholics, Lutherans, Methodists, Friends and others) have agencies to deal with famines and disasters. Other interdenominational organizations draw their support from the budgets of a number of religious sects. Some denominations, including Southern Baptists, do not budget

for hunger relief, but assist in meeting hunger needs through their own overseas missionaries and/or through contributions to other agencies.

Programs of hunger relief agencies range from direct feeding of the hungry to lobbying for governmental policies that will help alleviate hunger.

The National Council of Churches has several branches dealing with world hunger, including the Church World Service arm of its Division of Overseas Missions. In 1973, CWS provided a total of \$23,529,897 in goods and services to the hungry overseas. This included \$3.2 million in government commodities and \$1.4 million in government-provided freight. An additional \$4 million worth of seeds, tools and volunteer assistance also was dispatched.

Another National Council program is Agricultural Missions, Inc., an organization to provide consultation, leadership training and program support for local agricultural cooperatives, credit unions, village associations, peasant leagues and church groups. The agency's intends to effect land reform, obtain access to credit for poor farmers, strengthen farmers' organizations, obtain access to water, fertilizer and energy and to develop marketing channels.

The council's Interfaith Center on Corporate Response has a task force on agribusiness and its relationship to world food shortages. And its International Foundation for Community Organization (IFCO) fights hunger and disease in the Sahel countries. A major achievement in 1974 was its contribution to the passage of a \$25 million Congressional appropriation for hunger relief in the Sahel.

World Neighbors helps develop farming projects in India, Africa and Latin America in order to increase farm production. It participates in 102 self-help projects in 29 poor nations, thereby improving the diets and incomes of the people it serves. A result of the increased income of the people helped has been a decrease in the number of children they beget.

Bread for the World is a new Christian citizens' movement involved in influencing government action regarding U.S. policies, in forming local hunger awareness groups in this country and in analyzing issues related to hunger and poverty (including foreign aid, military spending, investment and trade).

CODEL (Coordination in Development, Inc.) is an ecumenical group that seeks to help coordinate development programs and initiate joint projects, raise funds for projects and evaluate projects.

In 1974, the Lutheran Church in America distributed \$1.5 million in hunger relief. The Presbyterian Church in the U.S. this year called upon its congregations to work toward committing two percent of their annual budgets to hunger relief.

Preeminent among disaster and hunger relief agencies in this country is CARE. Founded nearly 30 years ago to help feed war-ravaged Europe, this is a lean, single-minded and efficient agency whose only purpose is disaster and hunger relief. It seeks to serve the needy—and the most needy if possible—through its short- and long-term programs. It works with governments in establishing and carrying out self-development programs.

With the help of government-provided commodities, CARE in 1974 distributed \$123,419,051 in goods and services to 29 million persons in Third World nations. •

The hunger crisis has spawned a growing number of organizations that offer "bread instead of stones" to starving people

By August 31, 1975, the FMB had received \$1,259,492.96 for world hunger and disaster relief. The top states in giving, as reported by the FMB, were:

North Carolina	\$282,573.71
Texas	\$249,367.00
Virginia	\$181,649.61
Florida	\$101,694.41
Kentucky	\$101,459.78
Alabama	\$ 76,261.51
Mississippi	\$ 71,193.01
Tennessee	\$ 30,658.72
Missouri	\$ 30,661.10
South Carolina	\$ 29,788.86

Texas Christian Life Commission's Phil Strickland, recently returned from a four-month study of Baptist work in hunger-ravaged, underdeveloped areas, illustrates that point. Strickland tells of peoples who became Christians after missionaries expressed concern in a tangible way.

Villagers in Ouagadougou, Upper Volta, were walking almost five miles for drinking water contaminated by bathing, laundering and watering of livestock. Baptists helped dig a well; now these people, along with those from five nearby villages, draw from this one clean water source.

"The people have responded warmly because of this concern evidenced by our providing water," Strickland says. "Out of this, Baptists have established a church in the village."

In Thailand, where emergency relief has been offered to refugees, doors opened for missionaries to explain God's love. When refugees questioned motivation, Strickland says missionaries responded, "We have concern because we follow a God who was concerned about us."

"Obviously," he adds, "the problem is larger than what any one group can do."

"However, our missionaries understand the needs, locally. We have financial resources. I think potentially, Baptists can do significant things."

Strickland says the effectiveness of a program "does not necessarily correspond with its PR. I was impressed with the way even our small efforts to reach out with a loving, helping hand have opened spiritual doors."

Generally, Strickland thinks non-governmental agencies "get more out of the dollar" than government agencies and Baptists need to prepare for ongoing world relief support.

"There are situations where people must eat or they will die. We can't sit back and watch them die if we have a million dollars at our disposal."

"But," Strickland concludes, "Baptists need to continue to look at projects that enable the people to stand on their own two feet and feed themselves. We need to make more lasting kinds of responses."

"We have to realize now that it's not going to simply go away in the next few years. It's here to stay." •

"Our Baptist missionaries understand the needs, locally. Potentially, we Baptists can do significant things."



DAVID CLANTON PHOTO

THE CYCLE

"To begin to understand what is happening in the world food economy," says an expert, "one must be at once an economist, ecologist, political scientist and agronomist."

The complexity of the food problem," he adds, "might exceed our analytical capability."

We agree. The situation is so complicated, with so many labyrinthian windings, it is difficult to find answers. Questions beget questions. Nevertheless, one or two conclusions emerge.

First, malnutrition and overpopulation most often are symptoms of nations with lagging economic development. Second, poverty and hunger are inextricably linked: they are Siamese twins of the Third World, where lives the vast majority of the world's population.

The world's wealth is concentrated in the West (especially the U.S.), the Soviet Union and Japan.

You will note the significance of those elementary facts as we proceed.

Finally, no one has proposed any realistic way to break the hunger-overpopulation-malnutrition cycle; to attack one aspect of the problem has meant being overwhelmed by its other ramifications.

In acquiescence to demands of UN-sponsored World Conference on Hunger, the United States accelerated its response to the food crisis by announcing plans to distribute \$675 million worth of food aid this year—up from \$235 million in 1974.

Population increases in only a few countries—India and Bangladesh, for example—practically negate this gain.

India's 13-million-person annual growth, in fact, needs not only a yearly two-percent increase in food production, but also 372,000 more teachers, 5.9 million more housing units, 188 million meters of cloth and at least 4 million more jobs.

Nothing short of a hunger-response policy of the scope of the post-war Marshall Plan will suffice, say the experts.

Adds Shimelus Adugna, head of drought relief in Ethiopia, "Help is insufficient unless it makes further help redundant. We just want to become self-sufficient. We don't want to become a nation of professional beggars."

"It's in our best interests," feels C. Payne Lucas of Africare, an American group of specialists surveying food needs of sub-Sahara

nations. "Are we going to spend money now or keep spending it year after year while things get worse?"

Increased education and increased income could release Third World peoples from their prison of poverty, over-population and hunger. But no nation has yet shown the economic willingness—or national determination—to provide the necessary assistance.

Without it, illiteracy, inadequate housing, urban deterioration, rural blight, primitive forms of pollution and mass dissatisfaction multiply. And hunger and malnutrition cut a swath across the earth's eye.

Before going on, perhaps we'd better make clear exactly what it means for an individual—and a nation—to suffer hunger.

At its best, the worldwide food shortage produces poor health, low productivity, social turmoil and undernourished populations. At worst, it produces famine.

Famine, says Harvard University nutritionist Jean Mayer, is "a severe shortage of food accompanied by significant increase in the local or regional death rate."

In a famine, old people and young children die first from starvation; women and adolescents survive better. But all are affected as groups disband to search for food. Social structures, including families, break down. New demands are placed on areas where food is available.

Illnesses—including epidemics—increase in famine conditions.

Finally, future food production is threatened by the loss of livestock and destruction of seeds.

To the individual, famine means starvation, a painfully slow process of dying which begins with wasting fatty tissue. Next, the viscera are affected, diarrhea ensues and heart and blood vessels function less adequately. Abnormal collections of serous fluids develop in the body. The skin loses elasticity, and renal and endocrine disturbances occur. Children develop abnormal growths of hair on forearms and back, and body hair becomes dull. The skin consistency deteriorates, and sometimes portions of the face are destroyed.

Southern Baptist missionary to Panama Dan Gruver tells of holding malnourished children in his arms and watching them "almost liter-

To attack one aspect of the overpopulation/malnutrition problem is to be overwhelmed by its other parts; but to retreat is even worse
by George Sherik



ally disintegrate," the victims of "kwashiorkor." Kwashiorkor, a term widely used for severely undernourished people, is an African word which roughly translates "forgotten one"—a child that is pushed away from its mother's breast by another newborn child.

"The psychological state deteriorates rapidly," Mayer reports, "and the individual becomes obsessed with food, mentally restless, physically apathetic, and self-centered to varying degrees, the extreme being murder and cannibalism."

Body weight levels off, and a precarious equilibrium is created which can endure for several weeks or even months. Death usually comes with diarrhea resulting from the gut's inability to function. In chronic starvation, people are crippled physically and mentally. In famine, they die in large numbers.

But even where famine does not exist, poor health and short life expectancies result from undernutrition, and those who survive a malnourished childhood seldom attain genetic, mental or preceptive potentials.

In 1960, for example, India had no contestant who could qualify for any Olympic track or field event.

Where malnutrition is wide-spread, anemia and Vitamin B complex diseases strike many people, particularly women of child-bearing age.

Among children, protein-calorie and vitamin A deficiencies are common; 60-70 percent of poor children exhibit growth retardation. Several million die each year.

In many poor countries, 30-40 percent of the deaths are children under five, a rate 18-30 times as great as among children of industrialized nations.

Anemia in child-bearing women affects their babies, and 20-80 percent of women in various parts of the world are anemic. Infants frequently are still-born or unable to resist infections.

Severe malnutrition affects an estimated million children in Latin America, three million in Africa and six million in Asia. In northeast Brazil, especially around Recife, it has caused small-stature children, premature aging, tooth decay and infestation by intestinal parasites.

Disasters accentuate conditions causing malnutrition. In the Sahel, three million nomadic herders still suffer from the livestock depletion of a drought that ended in June, 1974. In the Bangladesh provinces of Rangpur and Dinajpur, 1974 flooding destroyed crops and caused 50,000 to 300,000 deaths. To survive, small farmers sold their land. Now without economic futures, they struggle to repay loan sharks who charge interest rates of 75 percent.

National productivity as well as individual potential are lessened when a work force is malnourished. Survival depends on one's ability to work, yet an undernourished person cannot perform physical or mental tasks as efficiently as one who is well fed. The superior caloric and protein intake of Westerners over

most Third World people accounts for incalculable differences in national accomplishment.

Malnutrition also affects a nation's corporate economic and political stability. Providing medical care to the malnourished, as well as the myriad other services necessary to sustain the living and bury the dead, saps funds that could be used by a nation to upgrade the quality of life of its people.

Improvised governments continually face restive, unhappy constituents; regimes topple with frightening regularity. In Third World nations in the past two years:

† The government of the Niger Republic was overturned because of fraud and inefficiency in distributing food aid;

† Drought and starvation contributed to the fall of Emperor Haile Selassie in Ethiopia and to the assassination of President Ngarta Tombalbaye in Chad;

† Food riots in India are one indication of that nation's government's growing unpopularity; and

† Starvation was one reason for the assassination of Bangladesh's President Sheikh Mujibur Rahman this past summer.

To some degree, all nations are affected by such shifts in government.

Political observers in wealthy nations now wonder whether self-interest dictates that the starving be fed. Poor nations, they speculate, could resort to war in attempts to gain food resources. In fact, some poor nations have nuclear potential to which every nation is vulnerable. China and India are already privy to nuclear secrets, and West Germany is selling such information (and the means for making it useful) to Brazil.

If we all seem poised on the brink of calamity, it is not for lack of a grand solution to the world food problem: simply produce enough food to feed all the world's people, then distribute it evenly throughout the earth.

Unfortunately, we find very few people who believe it can be done in time to avoid major catastrophe. Certainly it cannot be done until the nations of the earth resolve the complex, overlapping issues of population, ecology, distribution of wealth, economics, politics and weather.

Over the next pages, we'll discuss each of these issues. We're only skimming the surface, we admit, but we're working with a hypothesis which runs something like this:

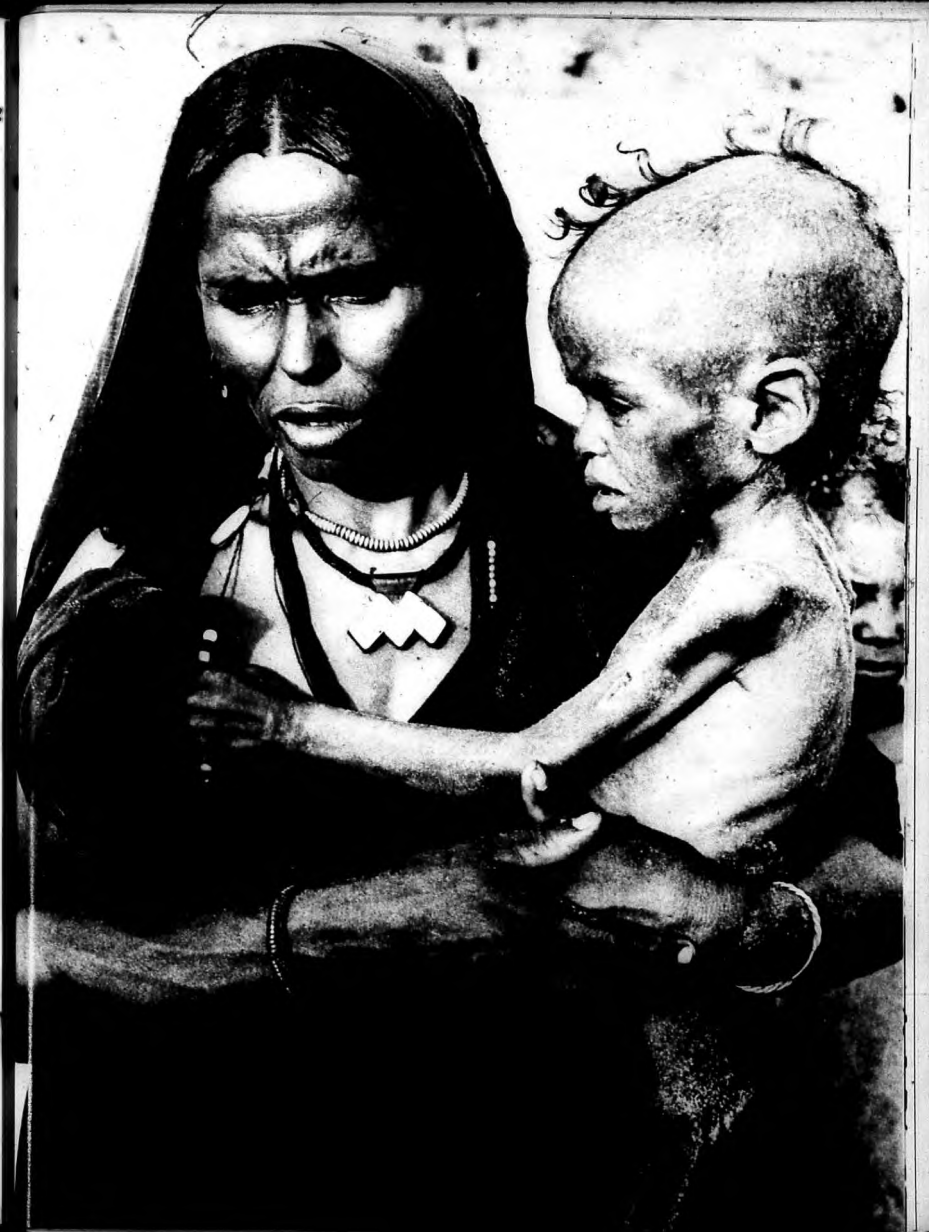
As the world gets more crowded, with pockets of it more affluent, demand for foodstuffs rises meteorically. That's obvious. Just as it's obvious that supplies are limited. What's not so obvious is that:

† technological plateaus have been reached in production of certain foods, especially meals;

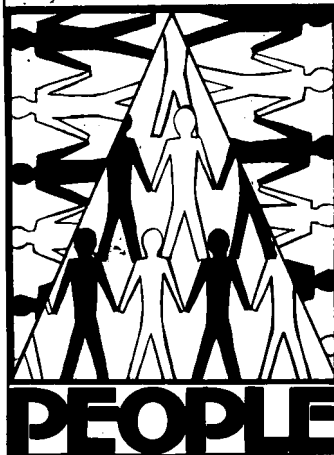
† humanity and the elements have combined to cause shortages in land, water, energy and fertilizer, the essentials of increased food production; and

† the ecologies of food producing systems, both on land and in the sea, have been damaged—and in some cases, destroyed.

"Kwashiorkor, a term describing undernutrition, is an African word that translates, 'forgotten one'."



THE CAUSE



I have understood the population explosion intellectually for a long time. I came to understand it emotionally one stinking hot night in Delhi a few years ago. My wife and daughter and I were returning to our hotel in an ancient taxi. The seats were hopping with fleas. . . . As we crawled through the city, we entered a crowded slum area. The temperature was well over 100, and the air was a haze of dust and smoke. The streets seemed alive with people. People eating, people washing, people sleeping. People visiting, arguing, and screaming. People thrusting their hands through the taxi window, begging. People defecating and urinating. People clinging to buses. People herding animals. People, people, people, people. As we moved slowly through the mob, the dust, noise, heat and cooking fires gave the scene a hellish aspect. Would we ever get to our hotel? All three of us were, frankly, frightened. It seemed that anything could happen—but, of course, nothing did. Old India hands will laugh at our reaction. We were just some overprivileged tourists, unaccustomed to the sights and sounds of India. Perhaps. But

the problems of Delhi and Calcutta are our problems, too. Americans have helped to create them; we help to prevent their solution. We must all learn to identify with the plight of our less fortunate fellows if we are to help both them and ourselves to survive.

Paul Ehrlich: The Population Bomb

Perhaps no statistics you'll read in this issue have implications as awesome as the following:

At its current two percent annual increase, the world's population of nearly 4 billion will double by 2010. And barring cataclysmic barriers, population growth is assured for the next century. Even in the unlikely event of zero population growth (a birth rate of about two children per couple), almost a century of braking time is needed to level population. Enormous numbers of young people are not yet reproducing, and generations they spawn will be alive before present generations die out.

While a few countries near zero population growth (ZPG), the growth rate of many Third World nations touches three percent, with no sign of abating.

Those facts mean, simply, that in only 35 years, the world will need twice as much of everything. But many things—land, water, air, oil—cannot be doubled; they exist in finite amounts.

The irresistible force faces the immovable object; is collision imminent?

A major reason for rates of recent years is a decline in the world's death rate, a result of improved methods of care, coupled with better medical services for infants.

In developed countries, voluntary birth control has become common, except among the extreme poor. This has stabilized population growth in the West and in Japan enough that some areas approach ZPG and a population rise of less than one percent is widespread.

In poorer countries, however, mortality rates have declined without any change in the birth rate. Eighty percent of the world's annual population increase occurs in the Third World countries; by the turn of the century, four-fifths of the world's people will live in these nations.

At this rate, South Asia alone will demand importation of 300 million tons of food yearly, much more than the rest of the world is likely to supply.

The issues of population, ecology, distribution of wealth, politics, economics and weather—all of which everyone talks about but no one does a thing about. Or much, anyway. . . .

by George Sherick



Nobel Prize laureate Norman Borlaug, who developed the high-yield wheat strains that initiated the "Green Revolution," laments the high world birth rate. He hoped, he says, that the Green Revolution would give poorer nations catch-up time for controlling population and improving nutrition. Instead, they use his work to excuse continued population growth.

At the World Population Conference in Bucharest in 1974, Third World delegates heckled speakers supporting population control.

Some nations, however, particularly India, have intensely tried to rein population growth. India's vigorous program includes free contraceptives and counseling and payments of bounties to persons who have vasectomies or tubectomies.

But the government has found it impossible to convince many Indians to limit reproduction.

Although overpopulation is clearly an economic burden to a nation, in India and in most of the world the large family still is considered an economic blessing: to parents, children are sources of income and old-age security.

Because of high infant and child mortality rates, Third World couples produce a large number of offspring. With medical advances, more survive into adulthood—and populations grow geometrically.

Another cultural factor influencing Third World birth rates is the belief that woman's only suitable role is wife-mother. A UN Population Conference recommended expanding the societal potential of women and encouraging their participation in decision-making roles, where this occurs, birth rates drop.

A final cause of high birth rates is poverty, which sustains labor-intensive production where children are economic resources, and which prevents access to birth control services. In poverty conditions, people beget without any awareness of their participation in the destructive trends of over-populating. Until their economic needs are met, or national economic and social policies make it undesirable, the poor will have large families.

Effects of overpopulation are abundantly clear. Food is the first need, but by no means the only one. With a preponderance of young persons nearing job market age, poor nations face reduced average individual incomes and further dilution of already minimal resources.

In Third World countries, more and more people vie for proportionately fewer supplies of food, housing, water, jobs and educational opportunities. Says former Indian Health Minister S. Chandrasekhra, "With unemployment figures which have already soared sky high, and food in perennial shortage, not to mention housing and other civilized amenities, life is fast becoming nasty and brutish, if not short for the overwhelming majority."

For the minority who live in nations that practice birth control, however, life offers more—but the costs to the world's life support systems are immensely greater. Each new North Amer-

ican, for instance, demands 30-60 times as much from the planet's resources as each newborn Bengal child.

This "theft" of the world's supplies by the wealthy nations will continue unless cataclysmic changes occur, or the rich intentionally reduce their consumption.

Of the two, cataclysmic changes appear more likely.



RICH/POOR

Imagine, for a moment, the world as a global village of 1,000 inhabitants. The 60 we'll label "U.S. Citizens" receive 50 percent of the total income of the village.

The remaining 50 percent is shared by 940 others, from "Wealthy Europeans and Japanese" to "Poor Africans and Indians." Half of the residents of our village are perpetually hungry and live in shacks or mud huts unequal to the housing "U.S. Citizens" provide their livestock.

That, says David Shaughnessy in *War on Hunger*, is the situation today.

If the world's food supply were evenly distributed among the world's people, everyone would have just enough calories, but not quite enough protein.

It is not so distributed.

The eating habits of the world reflect the disparity. Rich nations' per capita food consumption has risen markedly for 35 years, but little change has occurred in poor countries.

The average North American diet includes 1,800 pounds of grain annually. Less than 200 pounds are consumed directly in bread, pastries and cereal. The rest goes to animals for the production of milk, eggs and meat.

Imagine the world as a global village of 1,000 inhabitants. The 60 U.S. citizens get half of everything. And the rest isn't divided equal.



The average person in poorer countries, however, consumes only 400 pounds of grains a year; he eats almost all directly.

The average North American uses five times the agricultural resources (land, water, energy and fertilizer) as the average Indian, Nigerian or Colombian. Since 1940, beef consumption per capita in North America has increased from 55 to 117 pounds per person per year. Poultry intake has increased from 18 to 51 pounds per person per year.

Affluence in the industrialized world, reflected in meat consumption, creates for the global grain supply competition between animals in the rich world and humans in the poor world.

Yet this emphasis upon meat protein in industrialized nations is extremely wasteful. Nutritionists estimate 50-90 percent of the food value of soybeans, oil-seed cakes or fish-meal is lost when fed to livestock; all of these feeds are suitable for human consumption.

Nutritionist Jean Mayer estimates "the same amount of food that feeds 210 million Americans would feed 1.5 billion Chinese on an average Chinese diet."

The United States' inordinate consumption of food is paralleled by consumption of material for food production and distribution. A U.S. citizen, for instance, drives a two-ton vehicle to the supermarket to pick up 30 pounds of groceries, while farmers in poor nations are unable to obtain machines or petroleum to increase their per acre yields.

Affluence has caused the rich of the world not only to place increasingly heavy demands upon foodstuffs produced in their own countries, but also to step up the flow of produce from Third World countries, which grow rice, bananas, coffee, cacao, sugar and cotton for export to rich nations. The annual fish catch of Peru before 1972 could have supplied the nation's inhabitants with all the protein they needed; instead it was shipped to the United States for cattle feed.

Wealthy nations do relatively little to establish world food equilibrium. In 1973, in the height of the Sahel drought, rich countries gave \$150 million and 600,000 tons of food in relief efforts. That same year, the rich nations gave 400 million tons of food to their livestock.

The \$20 billion a year spent on advertising in the U.S. is 10 times the amount needed to save the world's children from protein deficiencies.

The foreign aid given by rich nations to poor nations in 1973 equaled not a tithe, but 1/20,000 of the rich nations' income.

Unfortunately, such circumstances echo through human history; more than two millennia ago, when the cynical Greek philosopher Diogenes was asked when was the proper time to eat, he replied: "If a rich man, when you will; if a poor man, when you can."

For the lowest income peoples of the world, the time when they can't seems ominously, frighteningly near.



ECOLOGY

Despite technological advances, the basic needs for food production remain land, water, energy and fertilizer, plus climatic conditions suitable for agricultural output.

All are limited.

In recent years, supplies of energy products and fertilizers have been non-existent or unavailable for many poor areas of the world; climatic changes have disrupted crop production in several areas.

But even more dire is the short supply of reasonably arable land, fresh water and "food from the sea."

Until the past three decades, the world met burgeoning food needs through expanding cultivated acreage. Today, however, almost all land that can be cultivated economically is cultivated—or over cultivated.

Since 1950, expanded food production has come through technological farming; 80 percent of increases in farm output have been in per acre yields, rather than more acres cultivated.

The cost of increasing per acre yields, however, is high. Technological development in agriculture depends upon the capital to buy machinery, drill wells and purchase petroleum, fertilizer and pesticides. The poorest countries, because of their condition—or sometimes their own decisions—cannot or will not put up this kind of capital.

Adding farm land is still possible, primarily in the Latin American interior and in sub-Saharan Africa. But the cost will be immense and the likelihood of good harvest uncertain. Brazil, which occupies much of the South American interior, has the largest grain trade deficit in the Western Hemisphere.

Where more land is available, it must be

To produce food, land, water, energy and good climate are needed; all are in short supply. And improving what's left over is prohibitively expensive.



irrigated, which means new fresh water supplies must be found or created. This is expensive, since most of the world's rivers that lend themselves to damming and irrigation already are developed. In addition, water supplies are affected by clearing land, and rearranging locations of fresh water can adversely affect food chains on land and in the sea.

Other sources of water may come through diverting rivers (as is being done currently in the Soviet Union), through manipulation of rainfall (as is being practiced in Rhodesia) and through desalinization of sea water. All three measures are expensive, and some ecologists believe the first two may decrease water in former locations.

Damming for irrigation purposes, for example, may temporarily aid food production in one location, while causing decreases in food supplies elsewhere.

A dam project in Pakistan expected to aid area farmers for a century, now is silted over in half that time. The Aswan dam in Egypt prevents the natural flow of nutrients into the Mediterranean; fishing yields have been reduced.

Land clearance, too, can threaten increased production. In the Indian subcontinent deforestation of the foothills of the Himalayas directly caused the 1970 floods in Bangladesh—the worst in history. Crops, villages and livestock were destroyed. Since deforestation continues, more flooding is likely. Deforestation, particularly in Nepal, could undermine the food-producing capacity of the subcontinent, to the detriment of three quarters of a billion people.

Over cultivation and overgrazing also lead to the erosion of topsoil essential to food production.

With forests and hillsides stripped for agricultural use, erosion results. Ravages of the 1974 hurricane in Honduras would have been less serious if mountains and flood plains had not been settled.

If livestock eat vegetation, land loses its water retention capabilities. In recent years in North Africa, the Middle East and the Indian subcontinent, millions of acres of land have become unproductive; rural people who lived on the land have migrated to the cities.

In the Sahel region of Africa—a belt of French-speaking nations just south of the Sahara—increased herds and cultivation of marginal land in the past decade denuded the land of its thin layer of topsoil.

The Tareg tribesmen of Mali, armed with well-boring equipment and cattle inoculations 10 years ago, increased the size of their herds and abandoned their centuries-old practice of rotational grazing. With the beginning of drought in 1969, the grass died, so the herders cut down the few trees and bushes to feed leaves to their cattle. They lost both animals and the savanna. Desert winds replaced topsoil with sand, as the Sahara expanded by 30 miles a year along a 3,500-mile stretch from Senegal

to northern Ethiopia. In a single year 100,000 people died. Livestock loss was in the millions.

Such complex interrelationships among water, land and climate often prove consequential considerations—though decisions necessary to compensate often are made too late.

Vital world fishing industries have been hurt by unforeseen land-based projects. One result of technological farming is fertilizers and pesticides, so necessary for success, eventually wash into fresh water supplies, causing pollution and the death of fish that are a natural protein source.

Industrial wastes have decreased fish in numerous fresh and salt water locations.

Overfishing has also diminished food capabilities of the earth's salt water. Between 1950 and 1970, the world's fish catch increased from 20 million to 70 million tons annually. Since then, the harvest has declined steadily for three years, despite the fisheries making greater capital investments. In 1972, Peru's fish catch, normally the largest in the world, shrunk drastically from 12 million to three million tons.

Climatic disruptions have recently caused poor crops in many countries, and long-range changes in the world's climatic patterns threaten to decrease agricultural productivity on a more permanent basis.

The first post-war downturn in world food production came in 1972, largely a result of poor weather. Drought and frost reduced grain yields in Eastern Europe and the Soviet Union. Dry weather withered crops in India, Australia, Argentina and Africa. Damaging typhoons and drought struck in the Philippines. Excessive rains decreased soybean and corn yields in the United States.

In 1974, despite much larger plantings than in 1973, weather ruined large quantities of the feed grain crop in the U.S. Midwest and the wheat crop of the southern Great Plains. Heavy rains resulted in flood catastrophes in Bangladesh and West Bengal and in Honduras. In 1975, heavy rains destroyed crops on New Jersey truck farms while drought wasted wheat further west.

Weather variability is dangerous to crops. In areas where annual rainfall amounts to no more than 20 inches, a one percent decline in rainfall can spell drought. Climatologist Reid Bryson, director of the Institute for Environmental Studies at the University of Wisconsin, believes the five-year drought in the sub-Saharan Sahelian nations that ended in 1974 was produced by a southward shift in wind patterns.

Bryson also feels that the monsoon winds that normally bring rains at predictable times to other parts of Africa, India and Latin America have begun, in recent years, to fall further south and out to sea. The affected areas are among the most densely populated and poorest in the world.

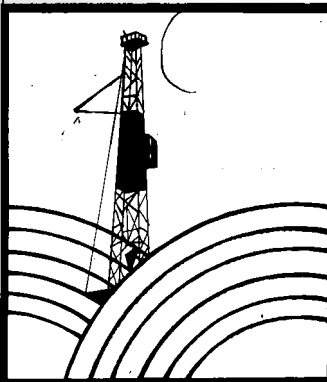
At the same time, Bryson says the polar ice caps seem to be growing with a resultant cooling trend. The mean global temperature has decreased by 2.7 degrees since 1940. Climate

The monsoon winds that normally bring rain at predictable times, lately have been less predictable—and too often rain needed for Asian crops falls far out to sea.



PAUL OBREGON PHOTO

tologists predict shorter growing seasons and shrinking crop zones will occur in northern latitudes, particularly in the United States and Canada, the world's major surplus food producers.



ECONOMICS

Economic aspects of the world food situation are almost as complex as the situation itself.

Some economists say that the crisis is limited temporally and geographically, that it is a result of transitory factors in food production and stocking and that its scope is limited to the Third World, particularly South Asia.

In the past quarter-century, they point out, the real product of the world (wealth) has tripled and average persons today are twice as well off as in 1950. They assume growth in wealth will be maintained, despite temporary declines. They fail to consider massive material aggrandizements of this generation might have depleted resources for future generations. Nor do they answer questions of whether an industrial transition is possible for the Third World and whether the industry of rich countries can be maintained as resources dwindle.

They agree, however, that distribution of wealth has been uneven. A clear imbalance exists between the poor and rich countries' rates of production increase.

In the past two decades, production growth in poor countries has not kept pace with that of the rich countries or with the growth of Third World population. The result is little per capita improvement in the Third World food intake especially since insufficient quantities of worldwide reserves are available to poor nations. Whether transitory or not, worldwide food

production has declined in this decade, largely because of unusually poor harvests and animal protein yields.

Developments in the late 1960s made the world vulnerable to the production shocks of the 1970s. Grain reserves created unwarranted optimism about production capabilities; prices of grains and fertilizers dropped and production decreased.

When production shocks occurred in 1972, food and fertilizer reserves were at an all-time low. In what has been called "the great grain robbery," the USSR purchased, quickly and secretly at the unreasonably low, concessionary prices of previous years, much of the world's available grain reserves.

The resultant liquidation of U.S. stocks, under the direction of Agriculture Secretary Earl Butz, benefitted the large dealers in grain commodities. But it did not benefit grain producers. Or the world's needy.

A couple of points about grain reserves should be made about now.

Grain reserves, which include stored raw grains and land held out of production, feed the hungry in time of famine and stabilize prices during inflation. They can be placed on the world market in low-production years to keep prices from soaring, and to protect poorer countries from being close out of world grain purchases.

In 1965, reserves of grain were sufficient to feed the world's population for 95 days. In recent years, primarily due to U.S. policies that included the U.S.-Russian grain deal, reserves have dipped. By spring, 1974, reserves had dwindled to only eight days supply. In the first half of 1975, the UN Food and Agricultural Organization estimated world food deficits amounted to 8-12 million metric tons of grain.

These short supplies mean the planet's population is perilously dependent upon whims of weather, weevils and world trade.

For example, in 1972, stimulated by inordinate demand for grain, prices skyrocketed: from \$60 a ton to \$200 a ton for cereals; from \$130 to \$500 a ton for rice.

To bring down the prices of grain at home, countries that normally export food staples made less food available for export. In 1974, Thailand withheld its normal rice exports and Brazil its soybean and beef. The U.S. placed embargoes on soybeans in 1973. Food assistance also was curtailed.

Nationally, food prices stabilized, but internationally, the practice wreaked havoc with world prices. Those most hurt by the increases were Third World nations—the most needy but least able to afford higher costs.

Grain reserves could be increased by liquidation of recently increased livestock herds in Europe, the Soviet Union and Canada. Grain that feeds cattle could be placed on the world market. This has not happened.

Complicating the basic shortage and inflated prices of food are shortages and price inflation of fertilizers, pesticides and petroleum.

National and international politics affect world hunger; in some countries, food or raw materials are used as diplomatic tools

December 1975

EVANGELISM NEWS

"Thinking big" in state evangelism

by Tim Nicholas

"Nobody came looking for me to tell me how to become a Christian," says Fred White of Maryland. "I became so concerned about my own condition that I went looking for someone I thought could help me." So at age 20, White was led to Christ and baptised by James Clegg, pastor of First Baptist of Dalton, Ga., the day before White entered active duty in the Air Force.

Now 33 years later White is telling others how to become Christians. He's director of Evangelism and Stewardship for the Baptist Convention of Maryland.

After baptism White became a gunnery instructor in Greenville, S.C. While attending Brandon Baptist Church there, where he taught Sunday School, White felt God's calling. "At that time it was simply to follow the will of God," he says. He finished Furman University in Greenville and went on to earn a Bachelor of Divinity degree at Southwestern Baptist Theological Seminary in Fort Worth, Tex. By then he had met and

married Willie. They now have four children.

White was pastor of churches in South Carolina, Texas, and Georgia and served as associate secretary in the Department of Evangelism for the Georgia Baptist Convention. He returned to the pastorate at Second Avenue in Rome, Ga., from 1961 to 1965 until he was invited to his present position.

White says that his philosophy, "which sort of comes and goes, is that thinking big is necessary for Southern Baptists here in Maryland where we are a minority."

White sees how much Southern Baptists are a minority when he compares the 18 Southern Baptist churches among the 40,000 population in Rome, Ga., and Baltimore's 60 churches for a million and a half people.

"The overwhelming nature of the task of evangelization in Maryland is a problem," says White. "The number of people to contact, the great host of individuals.

Because of the awesome nature of it, sometimes we just give up and don't try.

"We project 7,600 baptisms in 1976. That really means one for every ten resident members. We have a few who object to that, they say you ought to set it up on a basis of how many visits it takes to do that. Everywhere you have some objection, but on the other hand, it's something people can get hold of. If a church has a hundred members, for them to reach their part of the goal for that year, they have to have ten baptisms," says White.

White is mailing a poster to every church in Maryland so each can list various goals and can enumerate accomplishments month by month from Oct. 1975-Sept. 1976.

"We hope every month each church will put down the number of prospects they have, the number of witnesses trained, the number of evangelism visits they make and the Sunday school enrollment for each month," he says. "The ideal would be to set some Sunday School enrollment goals, 10 percent or so, and from October to September they've increased that amount."

"They also need to include the amount of money spent on evangelism. Most of our church budgets don't reflect any intent to reach people. That's one of the reasons I work with stewardship."

"Another space is for the number saved and the number baptised. This may not be the same every month. We may not have the same number each month. We may win somebody to Christ who'll go join the Presbyterian church. Well, praise the Lord."

"The basic objective for this year is to share Christ with every person in each community—that fits in with the bold mission evangelistic thrust. Many churches will respond to this—some will not. Those who have objections to goals and objectives and don't know where they're going and don't want to find out, won't."

Thinking ahead, White has volun-



Fred White describes goals in Maryland.

PHOTO BY TIM MCKAY

teered Baltimore to be the pilot city for projects with the Home Mission Board's bold mission evangelistic thrust efforts for the next few years. "With credible amount of Baptist strength in Baltimore, plus our relationships with black Baptists in Maryland, plus our relationships with ethnic groups, we think we can get a pattern to help every large city in our nation find a way to proclaim the gospel."

White envisions Maryland being teamed with another state such as North Carolina where association would be matched with association, "and maybe church by church for example with the First Baptist churches of Baltimore and Charlotte matched. Their people could come knock on doors and witness and send youth groups. I'd hope every area where we are relatively weak as Baptists will be matched with another state who will send finances and personnel to start new work," he says.

Cooperation would come readily from Maryland churches, White believes, for several reasons. "They are already aware of SBC work as a whole because the size of the state gives more opportunity for direct communication. I know practically every pastor by first name and I'm within an hour's drive of 80 percent of the 266 SBC churches in Maryland and Delaware. Another factor is that they've been in the past recipients of Cooperative Program funds. They know that Maryland was able to go into the Northeast because of strong support from the HMB. Hardly any church here since 1950 was started without Cooperative Program support either for a site, to build, or pastoral support. They can certainly see the importance and value of cooperation."

In the urban complex which includes Baltimore, White thinks evangelism will meet more resistance. "People stay scarcely long enough many times to build any relationships. The environment tends to permeate even me at this juncture. I know my neighbors by name, but I don't know them like I knew them in Forsythe, Ga."

However, White says that the major premise of evangelism can overcome this barrier. "Evangelism is a demonstration of your faith in Christ plus a very positive verbal witness—not only let people see that you live like you do, but let them know why."

"Jesus certainly didn't go out with a pink slip with an address on it looking for prospects. His ministry was wherever he went, and as he was going he presented the claims of God on the hearts of the people and trained his disciples to do the same thing."

"I'm here to motivate, inspire and train pastors, evangelism committees and church leaders in the most effective ways to proclaim Christ to lost people," says White. "That's my priority." •

CeLAYbration - West

A Renewal Evangelism Event for the People of God - Western Region
Saddleback Inn Los Angeles, Calif.
November 20 - 22 1975

Hear and Meet
Ron & Pat Owen Harry Williams
Lloyd Ogilvie James Mahoney
For information write:
Harry Williams
678 E. Shaw Ave.
Fresno, CA. 93755

Australian Baptist explores lay renewal

During a six week tour of U.S. churches involved in renewal efforts, Ken Webb, general secretary of the South Australia Baptist Union, visited Atlanta and the Home Mission Board. Webb's visit was prompted by a visit in 1974 by Findley Edge to Australia, who was invited to tell churches there about renewal and about people in churches discovering their spiritual gifts. Webb had invited him after reading Edge's book, *The Greening of the Church*.

"We saw the needs in our churches without a crystallization of what we should do about them," said Webb.

"After being in Stockholm with the Baptist World Alliance, I came here," he said, "to watch people involved in lay renewal. I've been excited by what the average man can do with his life."

Webb visited the Church of the Saviour in Washington, D.C., the Baptist Sunday School Board, the HMB and the Brotherhood Commission.

COMING SOON

Lifestyle Evangelism and Ministry Conference
Atlanta, Georgia

For Pastors and church leaders interested in:

- Their own personal renewal
- Giving direction to your church's personal renewal journey.
- A local church strategy for creating a spiritual climate in which lay persons are encouraged to follow Christ in new exciting ministries.

For information write:
Reid Hardin
Home Mission Board
1350 Spring Street
Atlanta, Ga. 30309



Ken Webb, general secretary of the South Australia Baptist Union.

"I've already learned enough about your (SBC) system and organization, I want to touch people's lives," said Webb.

In a church near Atlanta, he met a young girl who had just discovered her call to ministry, which was in writing poetry, and he saw her affirmed by fellow church members. He met a U.S. for-ester who led a worship service alongside the pastor. He met a woman who had given up teaching school so she could work with children in an apartment complex.

"The basic answers to our problems are not in human organizations," said Webb. "The answer is in fellowship where people can express their freedoms."

"In Australia, we're impressed with your big budgets (at the HMB and BSSB), but I also found human concerns here."

"And when you find care and concern in big organizations, and the determination to be human, then it's relevant to us," he said. •

Young adult ministries explored

by Tim Nicholas

A "think tank" in Atlanta for ministries to young adults focused on concepts of discipleship.

The two day conference in September was sponsored by the Home Mission Board's office of Young Adult Evangelism, an age group that generally includes post high school through age 34. Joe Ford, director, said the conference was designed to begin developing a national strategy for young adult evangelism.

The sixteen participants, all involved in ministries to young adults, shared their concepts of ministry and how it works in their churches.

"As a good picture is worth a thousand words," said Steve Cloud, youth minister at First Baptist Church of Winter Park, Fla., "so a good model is worth ten thousand manuals."

Others in the group reflected the same idea, that a church needs to begin with a core of leadership which is committed to teaching others to be disciples of Christ.

These training programs variously include learning how to budget time, use intercessory prayer, personal witnessing, memorization of Bible verses, and discovering spiritual gifts.

"I can't train my people overnight to become an effective and consistent witness," said Cloud. He said that in evangelism training ministers need to rid themselves of the numerical success syndrome and to lead people into consistent Christian lifestyles.

Speaking of some church leaders he's had experience with, Cloud said, "We've trained people to share what they've never experienced."

Steve O'Kelly, pastor to young adults at First Baptist Church, Houston, Tex., reported that young adults are the fastest growing group in his church. "Eighty percent of our 150 visitors each week are in this age group," he said. "We began building a core of leadership in our young adults," he said, "asking for short term commitments, such as giving seven minutes a day to intercessory prayer." As interest grew, the ministry began forming "families," small groups of 8-12 people committed to helping one another grow in their commitment and the understanding of their relationship to God.

"Now we have 33 discipling families intact. One is even forming a grandchild family. We tape weekly conferences in leadership training for future leaders and we've tied these families into Sunday School classes," said O'Kelly.

"One Roman Catholic family had been in a discipling family for five months when their priest heard about it and now he's planning to visit the discipling family to take the concept back to his church," said O'Kelly. "He got excited when he saw the cause of the changes in his members' lives."

"I asked one of our young singles what she did for lunch after church," said O'Kelly. "She said she'd go home and eat a sandwich." That was the beginning of another ministry to young adults.

"After fellowship and worship with 2,700 other Christians, these singles were going home to eat alone," said O'Kelly, "so we began having dinner at the church every other week for singles."

"That didn't last for long though. Married couples began inviting these people into their homes for Sunday dinner and they began cooking together at their apartments, so the ministry didn't need to go on any more," said O'Kelly.

Harry Williams, director of evangelism for California Baptists, agreed. "We're confusing churchmanship with discipleship," he said. "We need more people at the top, both pastors and people in denominational positions who are willing to start saying that training disciples is important. We've got to start building model churches," he said.

Williams is beginning with 83 California pastors who took a week of training with Billy Hanks, who teaches seminars on discipleship. These pastors took materials back to their churches to begin in October of this year teaching mini-seminars to selected leaders in their churches and devote a few hours each week to teaching small group concepts in personal discipleship including taking them witnessing. After the initial six months, these people trained will begin training other groups and the plan is to pyramid the concept to whole churches.

"One of the pastors at the seminar told me afterwards," said Williams, "Why did I have to wait till I was 50 years old to learn how Jesus taught people to be disciples?"

Others attending the Atlanta conference suggested ways to develop strategy for young adults using discipling techniques. They suggested offering seminars at state conferences on evangelism for training disciples. They suggested conferences where people are invited to sit in and watch a discipling family in action.

"We know there are no easy answers," said Ford to the ministers, "but at least there's a growing commitment we have for one another and to the Southern Baptist structure to work together for a national strategy to young adults."



Steve Cloud, youth minister at First Baptist, Winter Park, Fla., makes a point during presentation at think tank for young adult evangelism.

Need Good News?

Members of Calvary Road Baptist Church in Alexandria, Va., gave out 48,000 pieces of gospel literature in three days this summer at a large shopping mall. The church planned ahead, received permission from the center's directors, and decided not to draw attention to itself. Their sign simply asked, "Need Good News?" Approximately 40 decisions for Christ were registered during the three day period. Pictured are Miss Phyllis Smith and Jim Curtis, church members, giving out the tracts.



Prayer Lift '76

One of the most exciting projects attached to Evangelism's "spiritual celebration of America's Bicentennial" is a project called "Prayer Lift '76."

The project is being promoted by the Evangelism Section of the Home Mission Board, the state secretaries of evangelism and 1,100 associational chairmen of evangelism. They are asking all mayors, governors, and the president of the United States to proclaim November 23, 1976, the Sunday before Thanksgiving, as a national Day of Prayer.

In addition to this, a call to prayer for 13 million Southern Baptists is being made. All Southern Baptist families are being asked by Evangelism and WMU leaders to pray for a special need each month beginning October, 1975, and continuing through September, 1976.

The objective is to involve every member of the church in consistent daily prayer for personal renewal, national revival and the progress of the gospel at home and around the world.

Pastors are asked to involve their people in daily prayer time during the Bicentennial. A calendar of monthly prayer themes will be provided pastors for their desks. The monthly prayer themes appear on each monthly planning calendar. These may be reproduced in bulletins and newsletters.

The monthly prayer themes are:

NOVEMBER '75

Pray for forgiveness of personal, community and national sin. Pray for a spirit of penitence in our nation. Pray that the Day of Prayer on November 23 will be meaningful in the life of our nation.

DECEMBER '75

Pray for the world and for missionaries who seek to bring the gospel to the world. Pray for Christians who need a new sense of stewardship to evangelize the world. Pray for the Little Moon Christmas Offering for foreign missions.

JANUARY '76

Pray for personal renewal, especially in our relationship to God and others. Ask God for more loving attitudes toward members of the family, the church and the community.

FEBRUARY '76

Pray for openness to other people and other nations. Pray that all barriers between men and nations may be broken down.

MARCH '76

Pray for America, our leaders, our institutions and our coming election. Pray for home missionaries seeking to evangelize our nation. Pray for the Annie Armstrong Easter Offering for home missions.

APRIL '76

Pray for revival in the church. Pray for a new sense of commitment to Christ as Lord. Pray for churches as they face their responsibility in evangelism. Pray for "The Spirit of '76" Revivals in the SBC.

MAY '76

Pray for the Christian homes of America. Pray for the rediscovery of the family altar. Pray for a new commitment to one another as members of the family.

JUNE '76

Pray for ourselves and each other as we live in the world. Pray that our daily walk may be a witness for Christ. Pray for Christians on vacation.

JULY '76

Pray for a return to the spiritual foundations of freedom. Lippman said, "The fact of the Creator is the forgotten foundation of freedom."

AUGUST '76

Pray for all Christians everywhere that all believers may experience revival and that all churches may become instruments of God's purpose in our nation.

SEPTEMBER '76

Pray for everyone who has no relationship to God in Christ. Pray especially for members of the family who do not have such a relationship. States are asked to include state missions offering emphasis in state prayer calendar at appropriate time.

Autobiography serves as witness

by Delos Miles

"This is lecture number two in a series of four, prepared for delivery to the student body and faculty of Golden Gate Baptist Theological Seminary on March 5, 1975. The author is director of the Evangelism and Church Services Division of the South Carolina Baptist Convention.

I should like to talk with you today about what we usually call sharing one's personal testimony. Sometimes we call it religious experience, or mysticism. There is even a sense in which what I want to share may at points be identified with what Abraham Maslow calls "peak experiences," with what Herbert A. Otto calls "Minerva experience," and with what Andrew Greely calls "ecstasy as a way of knowing."

Certainly, what I wish to share is the experience of William James' "twice born" type in his *Varieties of Religious Experience*.

Call it whatever you will: personal testimony, religious experience, mysticism, peak experiences, Minerva experiences, ecstasy, or the experience of the twice born person. I have chosen to call it autobiography in the service of evangelism.

We are beginning to hear more and more about the use of story and biography in the service of theology. All of what I have to say about evangelistic autobiography should be placed in this larger context and related specifically to evangelism.

This is not to say that the use of autobiography in the service of evangelism is a new thought. Far from it. We know from the history of the formation of the New Testament canon that a major criterion for including the twenty-seven books was the belief that these books were authentically apostolic. And no one could be an apostle on a par with the twelve unless he was an eye witness to the resurrection of Jesus Christ (cf. Ac. 1:22). There is a sense, then, in which the whole New Testament may be considered as an evangelistic autobiography of the Twelve and of Paul. Surely the four canonical gospels may be considered as evangelistic autobiographies. We do refer to the four supposed authors as the four evangelists. The evangelistic intention of John's Gospel is clearly spelled out for us in John 20:30 & 31, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that believing you may

have life in his name." C.H. Dodd and others have pointed out the kerygmatic nature of the four gospels.

The Christ of faith and the Jesus of history are so commingled in the four gospels that they are inseparable. The strange "we" sections of Acts (cf. Ac. 16:10; 20:5), the second volume of the Luke-Acts narrative, lend credence to the supposition that at least these are more evangelistic autobiographies than they are lives, or historical biographies, of Jesus Christ.

James S. Stewart in his book, *A Faith to Proclaim*, says something to the effect that the early messengers of Jesus Christ became themselves a part of the Gospel message. This was certainly true in the book of Acts. Take for example Peter's sermon on the day of Pentecost. Acts 2:32 says: "This Jesus God raised up, and of that we all are witnesses." Or, again, hear what Peter and John said to the Sanhedrin: "... we cannot but speak of what we have seen and heard."

Therefore, autobiography has been enlisted in the service of evangelism from the earliest days of Christian history. There has always been, and will always be, a prominent place for autobiography in the witness of the church.

But how shall we escape from drowning in the sea of our own subjectivity when using evangelistic autobiography? It seems to me that four guidelines may be laid out to govern the use of autobiography in the service of evangelism. The first and most important of these guidelines is that such autobiography should exalt God above all else and glorify God above all others. The purpose of autobiography is not personal glory, but the glory of God.

A second guideline for using autobiography in the service of evangelism is that it should be intimate knowledge of God, religious experience which is firsthand, knowledge of God which is mediated through one's own sensorium.

A third guideline for using autobiography in the service of evangelism is that it should be capable of being communicated through varied forms of media.

The apostle Paul used the medium of spoken words in prose form to share his testimony in Acts 22 and 26. Francis Thompson used poetry to tell his story in "The Hound of Heaven." Charles Wesley used poetry set to music to share his testimony in "O For a Thousand Tongues to Sing." The great Augustine created a new medium called *Confessions*. John Bunyan used fiction. Surely



Delos Miles

much of *Pilgrim's Progress* is autobiographical. Frank Buchman even created a movement which majored on sharing personal data at house parties. This movement was known as the Oxford Group, and later called Moral Rearmament. The outstanding evangelical Episcopalian, Samuel Shoemaker, was closely connected with Buchman at one time. Shoemaker's split with the Oxford Group led to the formation of Faith at Work, a group which still makes a great deal out of sharing. Ben Johnson's I.C.R. (Institute for Church Renewal) is a spiritual grandchild of Frank Buchman's Oxford Group.

Many Christians have used their journals and diaries to tell of their experiences with God. It is in John Wesley's journals that we read about his heart-warming experience on Aldersgate Street. It's in George Whitefield's journals that we read of his conversion experience. Whitefield's journals were published during his lifetime and not posthumously. It is in Dag Hammarskjöld's *Markings* that we learn he was a twice-born man.

A host of Christian witnesses have chosen to communicate their testimony to God's transforming grace in full-scaled autobiographies. Examples are C.S. Lewis' *Surprised by Joy*, Oral Roberts' *The Call*, and Elton Trueblood's *While It Is Day*.

A fourth guideline for using autobiography in the service of evangelism is to remember that such data will be more effective when used with those who come out of one's own cultural context. Each time that Paul shares his testimony in Acts, it is with those who understand his cultural background. Luke tells us of Paul's testimony in Acts 22:

"... when they heard that he addressed them in the Hebrew language, they were more quiet" (22:2). Paul used his listeners' mother tongue. Then, in Acts 26:2 & 3, Paul says to King Agrippa: "I think myself fortunate that it is before you... I am to make my defense... because you are especially familiar with all customs and controversies of the Jews..."

However, that same Paul uses a very different approach and style when he witnesses to the intellectuals standing in the middle of the Areopagus at Athens (cf. Acts 17:16-34). This time he quotes an inscription on one of their idols and a line from one of their poets.

In order to clarify further what I mean by autobiography in the service of evangelism, I shall share with you some excerpts from my own life story. Imagine you are in a church house, let us say a typical congregation to which I would speak in South Carolina.

Many hundreds of years ago the psalmist said: "Come and hear, all you who fear God, and I will declare what he has done for me" (Psalm 66:16). You are those who respect God, or else you would not be here today. And I suppose you have come to this house of prayer for all people to hear what God has done, is doing, and will do for mankind. Therefore, as did the psalmist long, long ago, I invite you to hear some of the things which God has done for me.

I was born and reared on a tobacco farm in Florence County, South Carolina where my father was a day laborer who could neither read nor write. He had to sign an X for his name. My mother went to the third grade in school.

There on the farm I grew up in an atmosphere of both spiritual and physical poverty—spiritual poverty because my parents were not practicing members of any religion, physical poverty because of my family's social and economic standing in the community. We were on the bottom rung of the social and economic ladder, if indeed on the ladder at all. I remember how my older sister and I would at times steal chickens from the people on whose farms we lived.

The first pair of shoes which I remember owning was a second-handed pair of brogans, given to me by my first grade school teacher. I was very proud of those shoes.

The first real crisis in my life came at the age of seven. It was on the day of the big Easter egg hunt at school. At that time my father was working away from home during the week. When my older sister, and younger brother, and I returned on the school bus that afternoon, our first cousin met us. He told us that our mother had left home, taken our baby sister with her, and that she intended never to return. I can't describe

to you how deeply that hurt me. At that time I couldn't understand any of my mother's reasons for doing a thing like that. It hurt me so much that I couldn't even cry about it. A root of bitterness sprang up in my heart toward my mother which required many years to remove.

My father got the three of us children together and tried to make a home for us. Then, shortly after my eighth birthday a tragedy befell us. Daddy left home early on Saturday afternoon, the day before Pearl Harbor was bombed, with his brother and a friend with whom he had grown up—a big, husky man.

He told me and my sister and brother to go up to our uncle's house and to wait for him until he returned home that Saturday night. But, daddy never came home. The three of them went to a little beer joint near Florence and got to drinking. As the evening wore on, this friend of my dad got into a fight with another man. My dad tried to break up the fight, but was knocked down to the floor. His friend got on top of him, pulled out his big pocket knife, and in his drunken stupor stabbed and cut him to death.

After a few months moving from place to place with relatives, something very good happened to me. I was invited to go and live with some people whom I knew, but who were in no way related to me. For the first time in my life I had a bed of my own, three good meals every day, and decent clothes and shoes. Yet, more important than these material blessings, these folks were believers in Jesus Christ and members of the missionary Baptist church in that rural community. They took me to church with them every Sunday morning, every Sunday night, every Wednesday night, and even once a quarter on Saturdays to attend the business conferences.

There in that little country church I discovered the Bible, a book to which I was a total stranger. And I learned some things about God. When I was eleven years old I felt separated from God. I had this miserable feeling on the inside of me. I was so unhappy that I felt I was going to die unless something was done soon. I talked this over with my Sunday School teacher and with my foster parents. They all told me that what I ought to do is confess my sins to God, ask him to help me, and place my life into his hands. As best I knew how, I followed their advice. That unhappy feeling left me. Peace and joy came into my life. Later, I went down before the whole congregation and publicly confessed my faith in Jesus Christ as the Son of God and as my Lord and Savior, and was baptized into the body of Christ by that congregation in Lynchess River.

I grew in grace and in favor with God and man until my fourteenth birthday. Then, shortly before my fourteenth

birthday, I was reconciled to my mother. I became convinced that she had nothing to do with my father's death and that she did in fact love me very much. So, on my fourteenth birthday I ran away from my foster home in the middle of the night, borrowed five dollars from a friend, walked eleven miles, caught a bus and went to live with my mother and stepfather in Charleston, S.C.

Shortly after arriving in Charleston, I discovered that my step-father drank a great deal. Life was unpleasant in that environment. So at the age of fourteen years and three months I quit school prior to finishing the ninth grade and joined the United States Army. Of course, I lied about my age and persuaded my mother to sign for me.

I was just a kid thrust overnight into a completely adult world at Fort Jackson. And for some reason, I wanted very much to be accepted by the men in my company as one of them. I started doing the things which most of them did. I stopped going to church, ceased to read my Bible and discontinued praying. I started drinking, smoking, cursing, gambling, and fighting. In short, I became a moral reprobate, broke God's covenant with me, and forsook my baptismal vows. I continued in these wayward ways for a little more than two and one-half years.

Then a great shaking of the foundations of my being came during the Korean War. I was a platoon sergeant of a rifle platoon in an infantry company. We had made our way deep into North Korea through the Changin Reservoir within about five miles of the Yalu River, the boundary between Manchuria and North Korea. Snow was many inches deep all over the ground. Sometimes at night the temperature would drop down to twenty or thirty degrees below zero.

On the night of November 26, 1950, about midnight, we heard these bugles blowing and rifles firing. My platoon was not under attack. But for the first time in the Korean War the Chinese Communists had entered the war in our section of the front.

Soon we got an order on the telephone to move our platoon out of position and to try to plug one of the holes where the Chinese had broken through our lines. We moved as rapidly as possible across the snow, engaged the enemy until about mid-morning on the twenty-seventh of November. Then they broke off the battle.

We discovered that during the night the Chinese had completely encircled our position and cut us off from the First Marine division some twelve to fifteen miles behind us. There was no way to get our dead or wounded out, and no way to get food and ammunition supplies in—both of which were running

low. On that particular day the overcast was too heavy for an airdrop.

About dusk the Chinese began to probe our lines. They shot flares into the air and charged our position in successive waves at the sound of a bugle. The lieutenant and I were in the trench which connected the two parts of our bunker, firing at the Chinese and giving orders to our men trying to encourage them to hold fast. To our right in one part of the bunker were our medic and messenger passing ammunition to us and taking care of our telephone contact with the company command post.

Bullets were flying all around us. There were so many of the Chinese that we couldn't stop them. When I saw they were going to overrun us, I turned to the lieutenant and said: "Sir, what are we going to do?" He said: "Sergeant, you know what the orders are." We had orders not to withdraw under any circumstances. In a matter of moments the lieutenant was shot. He fell over in the trench and groaned for a while before he died. I didn't know what to do. But the thought came to me to throw down my M-1 rifle in the snow, and to jump back into the vacant end of our bunker and to play dead. I lay down on my back, sort of on my right side, facing the entrance to the hole.

Almost immediately a Chinese soldier came into the bunker firing his rifle. He didn't see me at first because of the darkness. However, one of his bullets hit me in my right little finger, entering at the end joint and going out at the knuckle. It scared me. I thought I was going to die. I had not prayed for a long time. But I began to pray silently in my mind to God.

As the soldier came on into the hole and saw me, he shook me with his hand and shouted something in Chinese. Then, I guess he wanted to make sure I was dead. So he placed his rifle on my forehead. When I felt that cold steel, I thought it was the end. I don't remember everything I said to God, but as best I recall, I said something like this: "Lord, if you are all-powerful like I've always heard you are, you can bring me out of here alive. If you will save my life, I'll do anything you want me to do." I was so desperate I was trying to bargain with God for my life. And God is my witness, when he pulled the trigger, instead of going through my head, the bullet went down past my right ear. It did not knock me out. In my imagination, as I reflect back upon it, it seems like a red hot iron had been placed against my head and left there.

He went on out. After an hour and a half or maybe two hours, the firing ceased. Two of the Chinese came into the hole with me. They slept and rested a couple of hours. Then two more would come in. All night long there were two

in the hole with me. The next morning two of them came in and searched me. They removed my gloves from my hands, took everything from my pockets, ran their bayonette up my arm and took my military watch.

To make a long story short, I lay there in that hole for more than eighteen hours; slowly bleeding and freezing to death; without consciously moving a muscle in my body; reliving my past life in my memory and imagination; confessing all of my sins to God; and making the most solemn promises I knew how to utter that if God would just get me out of there alive, I would serve him the rest of my life; I would do anything he wanted me to do.

God did bring me out with a strong hand. After three days and three nights and more sorrows and horrors, I finally got back to the First Marine division, where I was flown out to a hospital. Seven men came out alive from my company. Almost nine months I spent in various hospitals, undergoing treatment and surgery. The first few weeks of those months I thought I might never walk again. My feet had frozen and turned black all the way up to my ankles. I had a long time to reflect upon those experiences and the vows which I had made to God.

Finally I was discharged. I was still just seventeen, though I had spent three years, five months, and nineteen days in the Army. I knew that I must try to follow through on the promises which I had made to God. So before getting my discharge, I took the G.E.D. tests, a series of five competitive tests, and was able to get the equivalent of a high school diploma. But even with that Furman University wasn't anxious to have me as a student because of my poor academic background, and I can appreciate that much more now than I could then. Nevertheless, my pastor interceded for me and Furman agreed to let me in on a trial basis for one semester. That was the most difficult semester of my life. Sometimes I studied until two or three o'clock in the morning. Occasionally I studied all night long. Seldom did I go to take a test or an examination without preparing to do my best and asking God to help me. Because of this strong sense of mission, I graduated along with the top of my class, magna cum laude.

For ten years I served as a pastor in South Carolina and Virginia. Since 1963, I have worked full-time in the field of evangelism for Southern Baptists, three of those years in Virginia and the rest in my native state of South Carolina.

I share these experiences with you in order to bear witness to the reality of God. God is real. I know he is real because he has made himself known to me. I did not come to believe in God through

any of the classical arguments for his existence. I came to believe in God through a personal encounter with him. I believe Francis Thompson is right in his great autobiographical poem when he refers to God as the Hound of Heaven and says he is on the trail of every person. Sooner or later every person must meet God, if not here, then hereafter.

Second, I share these experiences with you in order to bear witness to the greatness of God. God is great. He is omnipotent, almighty, all-powerful, a God who can do anything which he wills to do. I know God is great because his great power has changed my whole life. Only a truly great God could have changed me from what I was into what I am now in the process of becoming. And I am convinced that God in answer to my prayer literally turned the course of that bullet, or else my body would have long since turned to dust and ashes on a Korean mountain. The God in whom I believe is a miracle-working God.

As far as I can tell, God was under no obligation to hear my prayer. If I had received what I deserved at that point in my life, it would have been wrath, judgment, death, and perhaps even hell. But God did not give me what I deserved. He heard my prayer, brought me out safely, and delivered me from my enemies. God does not always deal with us according to his wrath and after our sins. Most of the time he deals with us according to his great love and with an infinite patience.

What does all of this have to do with you? What God has done for me, he can do for you. And he will, if you will let him. But God will not force himself upon you. God is not like some cosmic policeman walking the beat of the world with a blackjack in his hand, knocking people over the heads and dragging them against their will into his kingdom. Rather, God is like the Hound of Heaven who pursues us relentlessly down all the labyrinthine ways of life, and who pays us the supreme compliment of letting us choose between life and death. ●

EVANGELISM NEWS

John Havlik, Editor

Produced by the Evangelism Division of the Southern Baptist Home Mission Board, in cooperation with the Editorial Services Department.



Between 1972 and 1974 fertilizer prices rose from \$50 to \$400 a ton.

In the same period, energy prices quadrupled.

Poor nations needing to step up production depend upon energy. Pesticide and fertilizer production requires great quantities of petroleum and natural gas. Nitrogen fertilizer, which comprises 50 percent of all fertilizer, uses natural gas as a raw material. In addition, fertilizer plant construction and operation is energy-intensive.

Besides fertilizers, expanded production requires enormous investments of funds in cultivating new land, irrigation and machines.

Capital for agricultural development in the poor countries is insufficient, consequently, and any strides toward increasing food production depend upon the efforts and good will of industrialized and oil-producing nations.

Poor countries in the past several years have had no way to increase food production at home, therefore, and no reasonably priced source of imports from abroad.

Unable to pay for petroleum to operate irrigation pumps in 1974, India lost a million tons of its spring wheat crop. To make up for the shortage India shelled out \$600 million for grain imports.

The outcome of higher food prices is devastating to poor nations. For many years their people spent 80 percent of their \$100-\$150 annual incomes on food. But recent food price increases of 20 percent have resulted in fewer people being able to afford food. A 20-year decline in death rates has reversed and in many areas, particularly Central America, sub-Saharan Africa and some states of India, the death rate has risen alarmingly.

Interim nutritional relief in poor countries depends upon outside aid. One proposal of the World Food Conference in Rome in November 1974, was to establish a world food security system to coordinate international stock-holding policies for basic foods. Conference delegates recommended that food-exporting nations build reserves to provide 10 million tons of food aid annually.

Also, wealthier nations could offer relatively inexpensive supplies of dietary supplements to people suffering from malnutrition. Blindness resulting from vitamin A deficiencies, for instance, could be prevented with an investment of \$3 million a year in pharmaceuticals. About \$44 million in other dietary supplements could stem the incidence of the worst forms of anemia caused by iron, iodine and folate deficiencies. A worldwide campaign against intestinal parasites would be similarly inexpensive.

Another economic factor causing inadequate food supplies is some countries plant luxury crops for wealthy nations, rather than essential foods for the poor. In one area of Brazil, 37 percent of the food produced is sugar and cacao to export. In that area (near Recife), 70

percent of the pre-school-age children are malnourished, and the experts say the nutritional situation was better in 1800 than now. (The problem is complicated by the fact that sugar cane acidifies the soil and makes it unsuitable for growing more basic foods. Furthermore, waste from sugar mills pollute nearby fresh water sources and kill fish that would provide a supply of protein.)

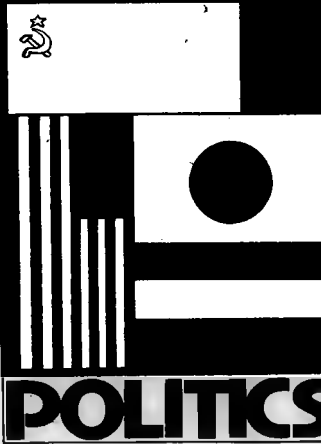
Land given over to exportable coffee and bananas in Latin America and cotton in India could provide basic foods for local residents.

And in Peru, before the failure of that nation's fishery in 1972, the annual anchovy catch could have provided sufficient protein for all that country's inhabitants.

We mentioned earlier the high cost of adding cultivatable acreage. It is worth stressing again.

The economists' usual approach to food scarcity is to measure projected demand against potential for production. Cultivated acreage and per acre yields can be increased, but to do so involves tapping the world's remaining resources of land, fresh water, energy and food-system ecologies.

Such exploitation of marginal resources means staggering expenses. Since recent world food price increases already have exceeded current income rises, the question is whether such investment will be made or could be afforded.



Within natural limits, the greatest control over production and distribution is wielded by national governments. The imbalance of food policies among nations is an acknowledged and difficult issue. But it is clear national and international politics contribute to the origin

In the past two decades, production growth has not kept pace with population growth, and the rich have gotten richer while the poor didn't get...



PAUL OBREGON PHOTO

and continuance of the current crisis. In rich nations, food or raw materials essential to food production are considered diplomatic tools. In poor countries, the absence of food has contributed to the overthrow of governments.

A consequence of U.S. grain stock reduction has been decreased food aid to impoverished nations.

Since 1954, much U.S. grain reserve has been given or sold at concessional prices as foreign aid under Public Law 480's Food for Peace program. In the peak reserve year of 1966, P.L. 480 shipments overseas totaled 10 million tons. Between 1968 and 1972, the average each year was 9 million tons; 1974 shipments dipped to 3.3 million tons; 1975 shipments, provided they become available in time, are to total 5.5 million tons.

The food crisis has produced a global politics of scarcity, whereby importing nations use their diplomatic prowess (and sometimes trickery) to purchase reserves of the exporting nations at low prices, and exporting nations use their food energy wealth to exercise diplomatic controls.

The most notorious instance of the former was the Soviet Union's secrecy in 1972 to gain a corner on the world's wheat market by buying a large share of the exportable supplies before prices rose.

As a diplomatic weapon, food possession has given the U.S. frightening capabilities. According to a CIA report in August, 1974, potential grain shortages could give this country "virtual life and death power over... multitudes of the needy."

"Food is a weapon," Agricultural Secretary Butz added before the World Food Conference. "It is now one of the principal tools in our negotiating kit."

In 1974, almost half of the Food for Peace shipments from the United States went to Indo-China as what Sen. Dick Clark (D-Iowa) has called "thinly disguised military aid."

The U.S. ranks as the world's prime food exporter, but a unified national policy related to the world food problem has not been evolved. Food for Peace shipments have varied so greatly each year that they have not helped stabilize the world food situation. Exports are controlled to affect domestic and not world prices.

Recently, however, Congress has begun to enact or consider measures to relieve world hunger. In 1974, the 93rd Congress, in eleventh-hour action, passed a foreign aid bill that included provisions to step up food assistance and focus on needy nations, to augment agricultural development programs and to increase efforts at population control.

Another last-minute approval was the 1974 Trade Reform Act, removing tariffs on numerous goods produced in poor nations, which strengthened their economic base.

But Congress defeated a bill to increase U.S. rice production by 35-40 percent.

In the current Congress, Sen. Clark has pressed for modification of P.L. 480 to estab-

lish a minimum annual food assistance program of six million tons and to direct the majority of aid to the neediest nations with provisions for their own development. Other proposed legislation would establish minimum grain reserves and help improve food production in poor countries.

Coordinated food policies are essential in needy nations, too.

Some actions of the Indian government of Indira Gandhi this year were aimed at people voicing dissidence on food issues. One was B.G. Verghese, ousted editor of the *Hindustan Times*, who wrote in 1974 that the prime minister had been "strangely paralyzed, unwilling to lead, afraid of her own majority.... The Prime Minister has no program, no world view, no grand design. Thus bereft of a frame, she has merely reacted to events and failed to shape them."

Distribution of food in India during shortages has become a political life-and-death decision. *The New York Times* reported a year ago that the Indian government quietly decided to "feed the cities" to prevent political "explosions" where population is densest. But the population is greatest and neediest in the countryside. Eighty percent of the nation's medical personnel serve the 20 percent of the population who live in towns and cities.

Governmental food policy may be entering an era of *triage*, with national leaders literally deciding who will live and who will die.

For Christians, that god-like alternative is awesome and frightening. But the responsibility it carries may prove inescapable.

Perhaps it is time, therefore, to rephrase photographer Don McCullin's opening quote: "... are we as human beings permitted to allow this to happen?" It is a question no one of us can dodge.

EDITOR'S NOTE: HOME MISSIONS' report of the world hunger crisis—the "part one" report—ends with this issue, but Southern Baptists coverage of this enormous problem continues in following months.

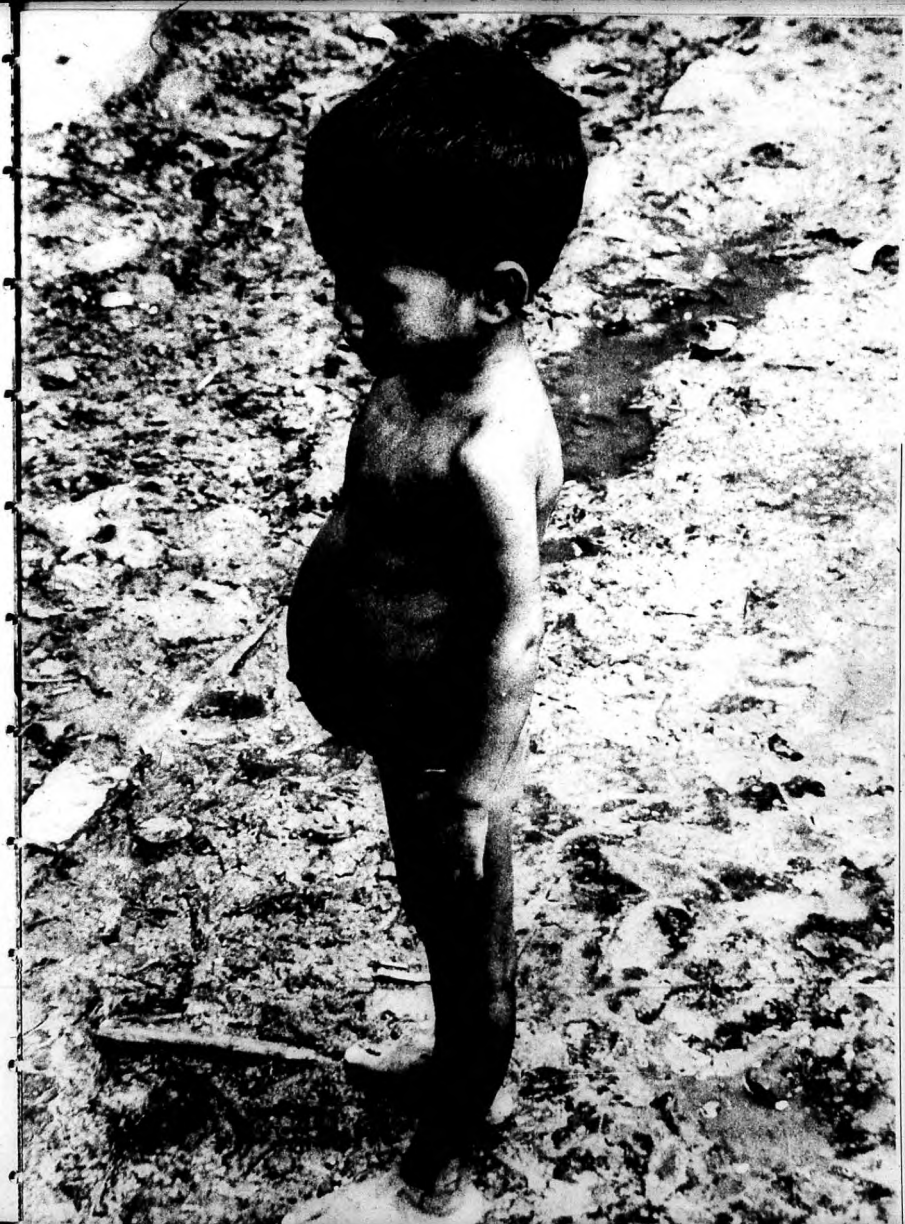
For the next two months, the Brotherhood Commission's WORLD MISSION JOURNAL will carry additional articles on specific ways Baptists are attempting to conquer the world hunger crisis.

Then, in February, the Foreign Mission Board's THE COMMISSION will carry the second half of George Sheridan's overview of the hunger situation, which forecasts future conditions and presents experts' suggestions for remedial actions, as well as possible long-range strategies for solving the problem.

The Woman's Missionary Union magazine, ROYAL SERVICE, will conclude this unique four-part coverage of world hunger in its spring issues with a wrapup of previously run material plus additional information about Baptists' response.

We hope HM readers will make an effort to read the other publications and get involved in working to alleviate hunger before it alleviates the world. Proceed with haste.

For people in the United States, the problem has been malnourishment rather than starvation. And the soaring cost of foodstuffs has hit rich and poor alike



CARE PHOTO

Hunger In The U.S.

In the past few years, North Americans have experienced staggering increases in food costs: up 44 percent between 1969 and 1973; up almost 22 percent in one year.

The reasons for the increases are complex: ↑ the U.S.'s decision to remedy its balance of payments problems by using food exports to pay for costly petroleum imports;

↑ the increasing industrialization of agriculture, which has put most production under control of a few firms and greatly hampered competition in production, processing and retailing of food supplies;

↑ the concurrent hikes in other goods and services—legal aid, clothing and public transportation—skyrocketed 37 percent in four years while real compensation per hour of labor for all workers dropped two percent;

↑ the hidden price increases caused by relaxation in standards and weights.

But the result has been simple: North Americans spend higher percentages of their incomes for food—and still eat less. For many, the food scarcity in the U.S. has meant diets of the cheapest staples. And for a few, it has meant hunger.

The public's reduction in consumption is obvious in meat sales, which dropped by seven percent, the sharpest decline in history. With each 10 percent price hike, a two-three percent loss of sales occurred.

Related or not, nutritionists also report the quality of the North American diet has declined in the past decade as consumption of starches and fats has increased. Some feel that this nation ate a more balanced diet during World War II when rationing dictated more discipline in eating habits.

Overpopulation does not seem to be a threat to the ability of the U.S. to feed itself during the remainder of this century. At present population growth, this country will have 291 million inhabitants by 2000. The Department of Agriculture feels U.S. farmers will be able to produce sufficient food and fibers without pressure.

Nevertheless, Sen. George McGovern, who chairs the Select Committee on Nutrition and Human Needs, called for the establishment of a Federal Food and Nutrition Office to initiate and maintain a coordinated national food policy and improve nutritional surveillance, education and research. Its purpose would be to make available sufficient food to insure an adequate diet at reasonable cost to every person in the U.S.; to maintain reserves for domestic emergencies and to participate respon-

sibly in meeting world food needs; and to maintain the quality and safety of the nation's food supply. It also would instruct the nation on the dangers of excessive food consumption.

Despite the exorbitant increases in food costs in this country, U.S. citizens experience nothing like the hunger in the Third World. In the United States, people are considered malnourished when, for economic or other reasons beyond their control, they experience repeated periods of prolonged hunger, even though their total food intake is sufficient to protect them from deficiency diseases.

But even this kind of hunger is intolerable in a nation where the most serious nutritional problem of the overall population is obesity.

The amount and location of hunger in the United States has not been adequately determined. In 1967, Congress passed a bill requiring the Department of Agriculture to provide a comprehensive survey of the incidence and location of serious hunger and malnutrition. The report, which had a six-month deadline, still was not produced in mid-1975.

Who in the U.S. is hungry, however, is obvious: the poor. In this country, 20 percent of the population receives 44 percent of the income each year. The poorest 20 percent of the population, however, receives only four percent of the income. And the gap is widening.

The makeup of the low-income 20 percent includes a majority of blacks and Indians. The average black family lives on only \$58 for every \$100 of a white family's income, and the annual income for the average black family is \$4,000 lower than that of a white family.

Poverty in the U.S. is determined according to the percentage of income the low-income bread-winners spend on food and on the cost of a minimum adequate diet. The "poverty line" assumes that a family with a yearly income less than three times what it spends on food is poor. For example, if a family spends \$100 a month for food, but makes less than \$3,600 a year, it is classified poor.

A family of four was at the poverty line if it had an income of \$3,968 in 1970 or \$4,600 in 1973, latest statistics indicate 26 million U.S. citizens (roughly 10 percent of the population) are at or below the poverty line. One-third of the men and women in the inner cities do not receive a poverty line income. And the cost of living in the cities is 12 percent higher than the national average.

An estimate in *National Geographic*, July 1975.

indicates that poverty spells undernourishment for at least 10 million people in this country. The Federal Center for Disease Control survey in Louisiana concluded in 1974 that "malnutrition does exist and in epidemic proportions."

In a four-state survey reported this year, CDC states that iron deficiency anemia is a major nutritional problem among children. Many children were found to have low growth data (height for age) which reflects the possibility of long-term nutritional deprivation. Weight for height ratios for 4.6 percent of the children surveyed were low, indicating recent undernutrition.

The likelihood of undernutrition among poor persons is further indicated by the amounts of money the poor have to spend on food. In 1972, it was determined that Federal Assistance Program recipients have from three cents (in Dayton, Ohio; Orlando, Fla.; and Kansas City, Mo.) to 36 cents (in northern New Jersey) maximum to spend per meal per person for food after meeting rent, utility, transportation, personal care and medical expenses.

And the prices of food in the diet of the poor (including beans, rice, potatoes, canned meat and scrap meat) have increased twice as fast as the prices of middle-class peoples' food. The dilemma for the poor has resulted in frequent cases of eating pet food and horse meat, and robbing, poaching or smuggling food across national boundaries.

The means the federal government uses to combat hunger in the United States is the Food Stamp Program of the Department of Agriculture. The object of this program is that no family will spend more than 30 percent of its income on food. Its success is not clear.

In 1974, the Department of Agriculture reported that virtually all needy Americans have access to food assistance and that federal funding for food and nutritional services in 1974 was \$4.7 billion.

Indeed, use of the Food Stamp Program in

recent years has grown considerably. In 1969, three million persons received food stamp assistance; in 1974, 18 million. In addition, in 1974, nine million children were assured at least one balanced meal daily through the National School Lunch Program (twice as many as in 1969), and 433,000 pregnant women, infants and small children received dietary supplements.

But still critics have estimated that people in low-income groups spend 40-50 percent of their incomes upon food, and that price increases between 1969 and 1973 cut the purchasing power of the poor by 10 percent. Other estimates are even higher, but official data is lacking.

In 1969 Citizens' Board of Inquiry into Hunger and Malnutrition in the United States identified 280 "hunger counties" where at least twice the national average percentage of the population were poor, where unusually high infant mortality rates exist, and where participation in federal food programs was low. Since those figures were disclosed, many state and local officials have improved and expanded food programs and participation has increased.

Despite improvements, however, in 1973 41 states had hunger counties where fewer than 33 percent of the poor were receiving federal food assistance. The percentage is greatest in the South, but the number of eligible persons not served is greatest in a slice of America running from Texas to North Dakota and bounded by the Mississippi and the Rockies. The best job of feeding the poor is being done in New England and the West Coast states.

Besides persons eligible for food relief who do not get it, critics of U.S. food assistance programs estimate that many are not eligible but should be. And the fact that applications for food stamps have increased by 50-60 percent in some areas in the past few years indicates that the problem of hunger in the U.S. may be more widespread than current estimates suggest.

DON RUTLEDGE PHOTO



Although worldwide conditions give little reason to expect the hunger crisis to abate before millions die, hopelessness is not a Christian prerogative. Nor is inaction. What Christians can do is limited, but they can do several things—including some that are highly significant. Suggestions are below. Some might seem conservation-related, but they, too, relate to world hunger relief by conserving resources now being expended by the U.S., Third World countries would have more. Cutting down on oil consumption, for example, would free some oil for agricultural use by poor countries.

Many of the suggestions come from Dan Martin and his co-workers at the Texas Baptist Convention; we're grateful for their thoughts. Other suggestions come from reading and research by HM staffers. We've listed all randomly, except the first two. While you'll want to choose from the list according to your tastes, the first two are not optional any longer; they are the responsibility of us all.

- Reduce your standard of living. Eat less, consume less, use less. Americans, one-sixth of the world's peoples use 40 percent of the world's resources.
- Limit your family to no more than

two children. Those with more shouldn't send any back, but they can instill in their children the importance of zero population growth. Even if you, personally, can "afford" more than two children, the world cannot. For those who like large families and love children, adopt. A lot of orphan children need homes.

By setting an example in these two areas, the U.S. can earn the right to ask other nations to do likewise. Now, other suggestions for alleviating hunger problems:

- Grow your own garden.
- Reduce or eliminate consumption of "junk food." (Even though Snoopy says "scarfing junk food is one of life's greatest pleasures," Americans need to find other pleasures.)
- Oppose use of grains for brewing beer and whiskey.
- Feed pets table scraps, instead of commercial pet foods which are made from foodstuffs edible by humans.
- Save energy by conserving gasoline, electricity, natural gas.
- Participate with a group in a "hunger exercise," in which each person lives on a poverty budget; writes his feelings; discusses the experience with the group members; and gives money saved to hunger relief needs. A poverty budget is \$8 for one person

- living alone; \$10, two people; \$12 a family of three; \$2.50 each additional person. This budget should cover food and drink expenditures for a two-week period. (Suggested by Rich A. Hoehn in *The Christian Century*.)
- Set up a church-wide "recycling center," a collection point for glass and aluminum that can be reused. Such recycling can save up to 95 percent of the energy needed to make product from natural sources.
- Skip one meal each week and give the money to hunger relief.
- Cut back on overall consumption and give the savings to hunger relief. (For example, have eggs for breakfast only four mornings a week, instead of seven; eat open-faced sandwiches rather than two slices of bread.)
- Talk about worldwide hunger problems; tell friends of the need; encourage them to contribute to alleviating the crisis.
- Promote sacrificing a meal or other hunger relief methods in your club, business, church, civic organization.
- Ask your church to be conservative and responsible in planning its meals.
- Eat less meat, eat cheaper meats; consume less overall.
- Sponsor meatless meals, protein/calorie-less (water and crackers) meals at a meeting of your club, civic

organization, church, or business; give the savings to hunger relief.

- Form lobby groups to study U.S. food policy and worldwide hunger problems. Write congress-people urging U.S. foodstuffs to be used to help the world's starving people, not buy friends.

• Write Senator George McGovern, chairman of a Senate committee studying world food problems, urging proposals for a U.S. food policy be accepted by Congress.

- Write the president and/or Department of Agriculture (The Mall, 12th and 14th Sts. S.W., Washington, D.C. 20250) and complain about such trade actions as the 1972 U.S.-Russian wheat deal, which benefited neither farmers nor consumers, but did enrich the large dealers in grain.

• Start a compost pile; urge creation of a "community compost" for all neighborhood gardeners. Use less commercial fertilizers on home lawns.

- Occasionally practice the biblical injunction to "fast." Not only will it clean out your system, it'll also give your stomach an awareness of what it means to go to bed hungry. Give money saved to hunger relief.

- Have your pets sterilized.
- Recycle homes; move back into the city (instead of extending the suburbs farther out).

- Return to a one-car family; use public transportation. Encourage congressional laws to upgrade public transportation systems.

• Eat more fresh vegetables/fruits; can or freeze produce at home. Buy from vegetable markets and stands.

- Use paper conservatively; use the back of all sheets. Collect and recycle newspapers.

For Baptists, the Foreign Mission Board is an excellent channel for hunger relief dollars to reach needy people. The FMB has missionaries in 10 of the 33 countries identified by the United Nations as "most needy." Hunger funds go directly to hunger relief, with no money going to administrative costs.

If you and/or your church want to spread out your hunger relief giving, however, a few agencies worth considering are:

1. CARE, 660 First Ave., New York City 10016
2. Food for the Hungry, Glendale, Calif. 91204
3. Agricultural Missions Foundation, Ltd., P. O. Box 388, Yazoo City, Miss. 39194
4. CROP, Box 968, Elkhart, Ind. 46514
5. Bread for the World, 235 East

- 49th St., New York City 10017
6. Church World Service (Hunger Relief), 475 Riverside Dr., New York City 10027

7. United States Committee for UNICEF, 331 East 38th St., New York City 10016

8. CODEL, Inc., 79 Madison Ave., New York City 10016

9. World Neighbors, 5116 North Portland Ave., Oklahoma City, Ok. 73112

To help Baptists understand ways to respond to hunger needs, the SBC Christian Life Commission is preparing a packet of materials, available after January 1, 1976. The packet, which will summarize hunger research done by Phil Strickland of the Texas CLC (see page 201) and list suggestions for individual action, will be mailed to all churches. Individuals can request the packet from the CLC, 460 James Robertson Pkwy., Nashville, Tenn. 37219. For additional information on hunger, write:

1. Overseas Development Council, 1717 Massachusetts Ave., N.W., Washington, D.C. 20036
2. American Freedom from Hunger Foundation, 1100 17th St., N.W., Suite 701, Washington, D.C. 20036
3. American Friends Service Committee, 15 Rutherford Place, New York City 10003 (for legislative information)

Modest Proposals ...



UNICEF photo by Adrian Clark



UNICEF photo by Massa Diab

... What You Can Do



UNICEF photo by Alistair Matheson



UNICEF photo by Ling



EXECUTIVE'S WORD by Arthur B. Rutledge

An invitation to our friends

This is an invitation to lay persons and pastors, families and church groups, home missionaries and others interested in mission work, to attend the annual Home Missions Conference at either Clorieta or Ridgecrest next summer.

At the conferences this past year, more than 2,000 young people, many of these in church groups, attended and shared in wide-ranging youth activities, from worship and Bible study to "creative labs" which dealt with the use of puppets, sign language, new music and recreation to witness to Christ.

Day camps for preschool and elementary school youngsters majored on outdoor activities as learning techniques.

Over 1,800 adults—men and women, lay persons and vocational ministers, active and retired home missionaries, chaplains and HMB staff members—shared in a variety of conferences, plus worship and study periods. Many veterans conference-goers stated that these were among the best home mission conferences they had ever attended.

At Clorieta, for example, the adults' schedule went like this: from 8:25 to 10:25 AM simultaneous conferences (about 25 in all) were conducted, usually led by a HMB staff member. Some of the conferences were: Panorama of Home Missions; Metropolitan Associational Missions; Church Community Ministries; Association and Church Missions Committee Chairmen; Techniques for Starting New Work; Lifestyle Evangelism; Equipping for Renewal Evangelism; Youth Evangelism; Witnessing to Mormons; Witnessing to Ethnic Persons; and study of the 1976 Home Mission Graded Series books.

The adults then gathered for Bible study and a mission period. Estill Jones, pastor of Dogwood Hills Church in Atlanta, led the study of Galatians. The missionary period provided opportunities to

learn about home missions in New York City, Mississippi, California and South Dakota. HMB work of evangelism and cooperative ministries with National Baptists, and of the missionary personnel and special mission ministries departments was featured.

Ken Lyle, director of missions for Metropolitan New York Baptist Association reported on the needs of our nation's largest city and the efforts being made to help persons of all ages and circumstances to find Christ as Lord and Leader. T.B. Brown, president of Mississippi Baptist Theological Seminary, told of the extensive work of his institution, supported and directed jointly by black and white Baptists of Mississippi, with the HMB sharing in financial support.

An attractive Christian Service Corps couple from Ferriday, La., Warren and Barbara Enterkin, told of their two weeks as workers in South Dakota in 1974. They related their uncertainty and anxiety as they, along with their two children, branched out into an unknown field of Christian service. And they told of the great joy they had in working alongside resident missionaries to lay groundwork for a growing mission.

Aside from a small number of specialized conferences, afternoons were open for rest and recreation. In the evenings adults, youth and children met together for music, a missionary testimony and a sermon.

Each evening, Monday through Thursday, Bill Tanner, president of Oklahoma Baptist University, delivered clear and powerful messages; many responded to invitations to accept Christ, to renew vows, or to answer God's call to vocational Christian service.

Music was a strong part of the worship services. Ken Medema, blind pianist, soloist and composer, provided an exciting dimension to the week, as he alter-

nately sang (usually his own compositions) and drew the congregation in to sing with him.

The Sunday-morning sermon by the executive director-treasurer keyed the conference theme, "Proclaiming Liberty Throughout the Land." The Sunday evening sermon by C.B. Hogue, director of the Board's Evangelism Section, was a call to evangelism as we look toward the nation's Bicentennial.

The Bicentennial furnished the backdrop for the entire week. The opening evening spotlighted a drama with music, commissioned as a part of the HMB's observance of the Bicentennial. "The Fabric of Freedom," with book and lyrics by Ed Seabough, HMB staff member, and music by Bill Cates, home missionary, was presented impressively by the Bob Mulloy Singers, students from Belmont College, Nashville, Tenn. The HMB will present this musical drama in many major cities of the United States next summer. Words and music, including recorded accompaniment, are available from Baptist Book Stores.

It was indeed a week of inspiration, information and Christian fellowship at an altitude of 7,000 feet in the majestic Sangre de Cristo Mountains.

As we return to Clorieta and Ridgecrest next summer, the focus will be on Southern Baptists' emphasis on "Sharing Christ through Bold Mission." The Lord willing, we shall gather at Clorieta July 31-August 6 and at Ridgecrest August 14-20, 1976.

We invite you and your family, you and your church family, to be with us in our dramatic Rockies or the restful Appalachians for a week of spiritual, mental and physical renewal. Make your plans soon; write to the Clorieta or Ridgecrest Conference Center manager to reserve room or trailer space.

We hope to see you then. •

7% Interest Colorado Southern Baptist Subordinated Debenture Bonds

For Offering Circulation

Tear out and mail to
Bill Landers, ADM.
771-2480

Colorado Baptist General
Convention
P. O. Box 22005
Denver, Colorado 80222

Name _____

Address _____

City _____

HMB _____

VOCATIONAL GUIDANCE

What is it? Who needs it?
How does the church fit in?
What is the pastor's role?

The new CHURCH VOCATIONAL GUIDANCE KIT and BOOK answers these questions and many more concerning this vital emphasis. The 1975-76 Denominational Vocational Guidance Emphasis is "Discovery: God's Call." New products have been prepared to help pastors and other church leaders influence church members toward entering church vocations. The new KIT contains: a new book, Vocational Guidance in a Church by Mrs. Alice Magill, Francis A. Martin, and Ernest E. Masley; a cassette tape with interviews; Discovery: God's Call, an action guide by Robert Meade; Frontiers of Church Vocations; Guiding Youth for Church Vocations; ten pamphlets on vocations; and a personal commitment information card. (Convention) Complete Kit, \$8.50 Book only, \$1.25

Pastors . . . Church Staff Members . . . Deacons . . . Church Leaders . . . this new KIT is to help you help others choose a vocation and find fulfillment in their work.

BAPTIST BOOK STORES
Celebrating our 50th year

COMMENT by Walker Knight

Welcome aboard, fellow travelers

For some time now the "global village" has been a part of our vocabulary, and the reality of all people in the world existing as within a village can be grasped by most of us. We can within any day visit anyone living within our village. We can talk with them by telephone or radio. We can see what is happening in their sector of the village. We are dependent upon the same resources.

Others have used the term "spaceship earth" to express the same concept, and our imagination is excited to think that we share space on a limited spaceship hurtling through the universe toward some unknown destination. Within the spaceship our life support systems are limited. We have only so much space, so much water, so much oil, so much air. The sense of man's interrelatedness is impressive.

Technology has made us world citizens, almost as a by-product of our search for the affluent life. We live in a face-to-face relationship with all humanity. Man has the power to be anywhere in the world within a day's travel, and communication is such that we can talk with anyone anywhere; we can also see what occurs.

Our village, our spaceship, faces the crisis of feeding its inhabitants and making the best use of the resources at hand. This issue of HOME MISSIONS is dedicated to informing our readers concerning the needs of the village and some of the possibilities for action.

In preparing this issue, we were most concerned that too many facts would overwhelm, or that our anger with the crisis and our seeming helplessness might lead to depression.

Our times provide us with a characteristic, a tendency faced by no other in history. It is the flooding of imagery, an inundating of the senses by wave after wave of impressions. We can be so touched by everything that we are overwhelmed by superficial messages. We can drown in this flood of imagery.

James Reston says we hear the most astonishing things each day, but we are

not astonished. Our temptation with the crisis in world hunger will be to scan the material, to look at the pictures and be unwilling to read the facts in such a way that they will have meaning for us. We will seek to escape responsibility by ignoring it.

The second temptation will be to read, agree that the crisis exists, then assume that someone else will provide the solutions, will change his or her lifestyles, will work at solving a problem that must involve us all.

Indications, however, are that world hunger has become a concern of the people of the United States. I do not remember a time when thousands of people have decided to take action—like missing a meal and providing funds for the hungry—almost without being prodded with massive publicity and promotional programs. Without the Foreign Mission Board's asking for it, world hunger offerings jumped tenfold.

To wrestle with the crisis of world hunger is to consider all of the major problems within our village—war and weapons, overpopulation, scarce resources, technology, disease, ignorance—and to discover their inter-relatedness.

President Lyndon Johnson boasted, "We produce more goods, we transport more goods, and we use more goods than anyone in the world. Although we have only about six percent of the population of the world, we have half of its wealth."

What Johnson saw as pride, other nations see as selfishness, charging that they may have been freed from colonialism but are now under economic domination. We are dependent upon the poorer nations for our privileged position. We are not independent. We must move from exploitation to cooperation.

Our faith speaks directly to the feeding of the poor, to the sharing of our abundance, to the position of servanthood, and to the responsibility for our brothers.

God has created us and given us our village. He expects us to be good stewards. •

ACROSS THE BOARD by Toby Druin

New ventures in church extension

Salem, Ore., the New York City area, Chicago and Utah-Idaho were focal points for summer church extension efforts aimed at establishing new churches in areas lacking a Southern Baptist witness and strengthening in areas of slow growth.

A joint effort of the Home Mission Board's Church Extension Department and three SBC seminaries—Southeastern, Southern and Southwestern—the project sent 35 seminarians into the four areas for 10 weeks.

To start new work eleven students from Southwestern went to Salem, eight Southern seminarians to Chicago and eight from Southeastern to New York. Another eight from Southwestern went into four churches in the Utah-Idaho Southern Baptist Convention—two in Utah and two in Idaho—to stimulate church growth.

Jack Redford, director of the Church Extension Department, said the projects in Oregon, Illinois and New York—a Church Extension Pioneer Field Seminar—had a five-fold purpose:

- establish new work;
- give the students "how to" experience;
- bring an excitement and interest in starting new work back to the seminaries;
- identify possible mission pastors who might serve in pioneer areas;
- increase church extension awareness.

"Of course, we will need more time to determine if the work the students started will continue to grow," Redford said, "but we are pleased with the results thus far and plan to continue the program."

State missions directors in all four areas were enthusiastic about the work. The Northwest Convention's W.C. Carpenter said an important by-product was that church members who got involved rekindled their own enthusiasm for local missions and evangelism.

Dale Cross, director of missions in Chicago, called it a "very productive summer."

DeLane Ryals in New York said that all four situations where his students worked "look promising" and with cultivation have the potential for full-fledged congregations.

Clyde Billingsley said the effort to strengthen Utah-Idaho churches was "effective...things that normally would have taken six months, those kids accomplished in 10 weeks."

The most concentrated effort was in Salem, the Oregon capital of 75,000 people and only two Southern Baptist churches. Zeroing in on Salem were seminarians John and Elizabeth Johnston, Bud and Medabelle Bridger, Dan and Helen Redmond, Bill and Brenda Maupin and Betty and Burl Mackey.

They had vacation Bible schools with enrollments of more than 300, eight Bible study groups, 18 professions of faith, three Sunday schools, and established one regular worship service, in the

recreation room of the apartment complex where the students lived.

The Bridgers and Redmonds, who graduated spring 1975, remained in Oregon to continue their efforts.

Eight Southern Seminary students—Carol Phipps, Karen Heath, Ken Jones, David Grocenclose, Dina Hodge, Beverly Decker, Robert Carr Jr., and Eleanor LeSeur—worked in the Chicago area.

Phipps and Heath worked in Glendale Heights, a western suburban area, holding sidewalk Bible clubs and Bible studies and doing survey work and public relations—meeting pastors, locating community service organizations—"building bridges," according to Chicago director of missions Dale Cross.

Cross said he needed a new pastor to

Continued on page 46



Now...
exciting discoveries of
the power of prayer
by **CATHERINE MARSHALL**

Effective prayer for today's needs... a mother relinquishes her dying daughter to the Lord and a dramatic healing follows... an impoverished young man realizes the impossible dream of an international career.

In this classic collection of true-life experiences, Catherine Marshall shows how your prayers can bring you God's answers to everyday problems, in marriage, relationships, health, jobs. ADVENTURES IN PRAYER takes you on an exciting journey to discover new, creative ways of praying.

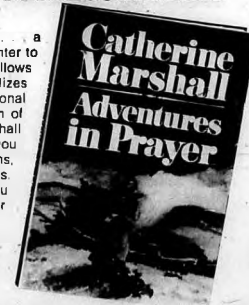
Illustrated \$4.95

AT BAPTIST BOOK STORES

Published by

Chosen Books

Distributed by Fleming H. Revell Company



FREEDOM

DECEMBER 28-31, 1975
SAN ANTONIO
TEXAS

A national conference for students and young adults

START THE BICENTENNIAL YEAR WITH FREEDOM 76. FOR A BETTER THIRD AMERICAN CENTURY.

On the eve of the nation's Bicentennial Year, Baptist young adults—students, married and single career people, military personnel—will gather for a celebration...and a probe beneath the celebration, a search for clear directions for the Third American Century... This will be a time to examine personal liberty—and its implications for the Christian in the context of the continuing world revolution...And it will be a call to hands and heads and hearts to engage creatively in Christian witness in this, our native land, The Earth...

The program promises to be a kaleidoscope of options and alternative for Christian witness, presented in a framework of innovative communications techniques... 10,000 participants—symbolizing the diversity of today's church and the myriad channels of mission and ministry required by today's world—may help design a better tomorrow. Shouldn't you be one of them?

Mail To:
FREEDOM 76
National Student Ministries
127 Ninth Avenue, North
Nashville, Tenn. 37234

Name _____
Address _____
City _____ State _____ Zip _____
Please send me _____ Registration/Housing/Information Forms for FREEDOM 76
Please send me _____ copies of the FREEDOM 76 brochure.

Interpreting freedom in terms of Christian discipleship and the mission of the church

WHY SHOULD YOU READ ABOUT JIMMY CARTER?



Read about Jimmy Carter in
WHY NOT THE BEST?
hardback \$4.95 paperback \$1.95



At your Baptist Book Store **BROADMAN**

pick up where the women left off planting a church.

Jones and Groeclose worked near Indiana border. Using the homes members of other churches, they be Bible study fellowships, backyard B clubs and led two mission vacation B schools. Their efforts provided the nu of a new congregation, Glenw Baptist Chapel, which held its first vices in October.

Hodge and Decker, worked in com nities west of Chicago.

The girls conducted Bible clubs, surv and developed both prospect files an roster of persons in municipal offices and the community who are decision makers. Because the area is a transitional new borhood, they sponsored a "Fellowship Forum" on Sunday evenings to impr human relations.

A new chapel has been started, parti ly sparked by the women's efforts and has called a pastor.

Carr and LeSeur worked in uptown Chicago, bounded by a luxury neighbor hood, the "Gold Coast" on one side and ghettos on the other. They plugged into a team of nine student summer mission aries and the Tom Holloways of William Jewell College.

The group concentrated on four areas—two vacant lots and two sidewalk parks. Using two vehicles provided by United Parcel Service and equipped with a variety of recreational and educational de vices—basketball goal, puppet stage, movie projector, the students drew count less children; after contact, the seminarians visited homes and developed prospect files. Chicago churches are continu ing the work and Cross said he hopes to have a pastor/church planter on the field in December.

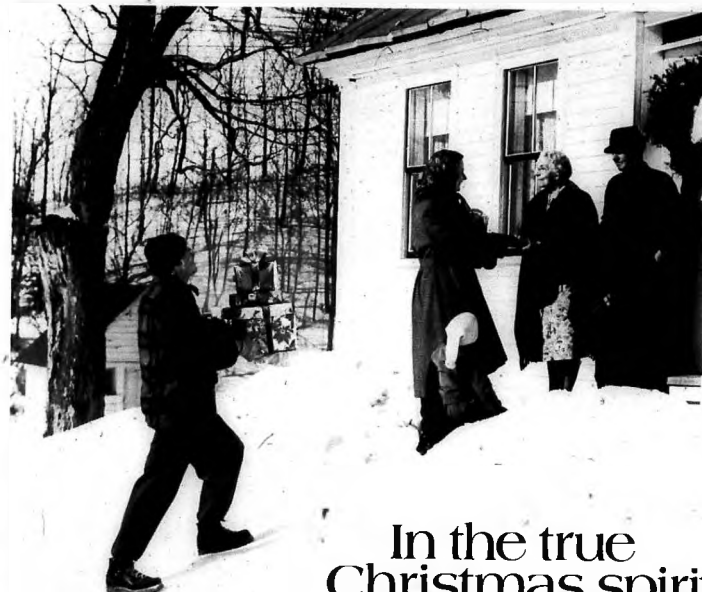
THE Southeastern Seminary students—Dale Marie Godwin, Debra Griffiths, De lores Kay Smith, Faith Wash, Michael Williams—and David and Libby Hitchcock of Southern Seminary and Mary Mroczka of Southwestern, all worked in the New York convention in three states—New York, New Jersey and Connecticut. Michael Williams and Dale Godwin worked in 200,000-person Long Island City/Roosevelt Island, N.Y. The Sem narians began penetrating the comm nities with youth choir concerts in par puppet shows and a backyard Bible club in one park.

Highland Avenue Baptist Church sp sored them.

The students began a Sunday sch and held vacation Bible school for sev al children. Bill Santamaria, a mem of Highland Church, is continuing su ices.

Griffiths and Smith worked in Spa N.J., spending most of their time in ba yard Bible clubs. They also began a ho Bible fellowship that has developed in

Cont



In the true Christmas spirit give....

The New Scofield Reference Bible—a gift that will be warmly appreciated for its beautiful page setting, quality binding, and special features that make it the leading evangelical study edition. These include introductions, cross references, footnotes, Concise Concordance, and New Oxford Bible Maps. The King James Version text has some word changes for greater clarity.

The New Scofield is available in a wide range of distinctive styles. A few of these styles are listed below.



Red Letter Edition on India Paper.

Handy Size:

French Morocco, gold roll.

09252xRL \$23.50

Legostre Grain Cowhide, bonded leather lined to the edge, gold rules on backbone, gold roll. 09257xRL \$29.95

Large Size:

French Morocco, gold roll.

09272xRL \$27.95

Legostre Grain Cowhide,

simulated leather lined, gold fillet.

09276xRL \$31.95

Available in Black, Blue, Brown, or Burgundy,

gold edges. With Presentation Page and Family Record.

Black Letter Edition on India Paper.

Handy Size:

Oasis Grain Cowhide, simulated leather lined, gold fillet. 09156x \$26.50

Available in Black, Blue, Brown, Burgundy, or Green, gold edges.

Large Size:

Oasis Grain Cowhide, simulated leather lined, gold fillet. 09176x \$29.95

Available in Black, Blue, Brown, Burgundy, or Green, gold edges.

Other styles from \$9.50 to \$52.50. At your Baptist bookstore.

OXFORD
UNIVERSITY PRESS

Christmas Giving



ABINGDON BIBLE HANDBOOK by Edward P. Blair. The religious publishing event of 1975! This up-to-the-minute resource book lets you be your own interpreter. Includes a 16-page color insert. Special introductory price, \$13.95, until Dec. 31. \$15.95 thereafter.

MOCKINGBIRDS AND ANGEL SONGS & OTHER PRAYERS by Jo Carr and Imogene Sorley. A collection of conversational prayers by the authors of *Bless This Mess*. They relate to every homemaker's problems and private thoughts. \$3.50

A trio of popular large-print books for gift-giving. Choose **THE PRACTICE OF THE PRESENCE OF GOD** by Brother Lawrence, (\$5.95), **I'VE GOT TO TALK TO SOMEBODY, GOD** by Marjorie Holmes, (\$8.95), or **A DIARY OF PRIVATE PRAYER** by John Baillie, (\$8.95).

BRAVE JOURNEY: Launching of the United States compiled by Mildred Corell Luckhardt, illustrated by Tom Armstrong. An anthology of poetry and prose including Dorothy Canfield Fisher, Rosemary and Stephen Vincent Benét and others, honoring the Bicentennial. Ages 8-12. \$7.95

THE INTERPRETER'S ONE-VOLUME COMMENTARY ON THE BIBLE Including the Apocrypha, with General Articles edited by Charles M. Laymon. Prepared by 70 scholars (Roman Catholic, Protestant, and Jewish). It stresses new interpretations for a broad readership. Regular edition, \$17.50; thumb-indexed edition, \$19.50

YOUNG READERS BIBLE. A handsome study Bible in easy-to-read print for the young reader. Each book of the Bible (Revised Standard Version) is outlined. Over 600 illustrations. All ages. Bound, \$4.95

THE GOOD TIMES SONGBOOK by James Leisy. A collection of 160 songs for every occasion with vocal and accompanist's scores. Leader's edition, cloth, \$14.95. Singer's edition, paper, \$1.50

ARMED WITH LOVE: Stories of the Disciples by Gerald N. Battle. Vivid portraits of 12 very different but very special men chosen by Jesus. Ages 12 up. \$4.95

BIBLE STORIES: God at Work with Man by Mary Alice Jones, illustrated by Tom Armstrong. A fascinating book that gives accounts of well-known Bible personalities. Ages 6-9. \$3.95

THE WILL OF GOD by Leslie D. Weatherford. Handsome gift edition. A famous minister-author discusses 3 aspects of the will of God and how we may discern His will for our lives. \$3.95

THE DIVINE YES by E. Stanley Jones. In his last book, an outstanding missionary-evangelist proclaims God's power to use all things for the good of those who love Him. \$5.95

LETTERS TO KAREN by Charlie W. Shedd. New gift edition. An achievement in prose—unforgettable letters written by a father to his newly engaged daughter. Condensed in *Readers' Digest*. Beautifully bound and gift boxed, \$8.95.

chapel; it now is conducted by a staff member of Madison Baptist Church.

The Hitchcocks began Bible study fellowships and backyard Bible schools. The work continues under sponsorship of Wilton Baptist Church.

Mroccka and Wash worked in Albany, the state capital, a city of 300,000 with no SBC work. The women surveyed the city, then used the old town hall for a vacation Bible school. Using the bus of Trinity Baptist Church of Schenectady, they enrolled 27 children; two Bible study fellowships resulted from their contacts. The meetings will continue under sponsorship of Trinity Church.

The effort in Utah-Idaho was similar to the church-planting project in Oregon and involved surveys, mission vacation Bible schools and Bible study fellowships. But the work was done in churches that are established but have had slow growth.

Seminarians working in Utah-Idaho included Meridith and Linda Fox in Logan, Utah; David Griffin and Ellen Johnson, Twin Falls, Idaho; Ann Tucker and Thereasa Lukasko in Richfield, Utah; and James and Dale Russell in Grandville and Cottonwood, Idaho.

Havlik on committee

John Havlik, director of the HMB Evangelism Section's Department of Evangelism Development, has been appointed to the 20-member Atlanta Community Relations Committee by Mayor Maynard Jackson.

The strategic committee deals with all matters involving community relations, making recommendations to the mayor and city attorney in cases of discrimination or other matters.

HMB elects staffer,

25 missionaries

Southern Baptist Home Mission Board directors elected one new staff member and appointed 25 missionaries and missionary associates in September.

HMB Executive Director Arthur B. Rutledge reported Annie Armstrong Easter Offering receipts are 5.5 percent ahead of the 1974 pace.

AAEO receipts in September were \$8,114,550—almost equal the amount received in 1974. Rutledge said if they continue at the same pace, "chances are good the full goal of \$8.5 million will be exceeded."

The new staff member is Kenneth L. Brooks, a pastoral missionary serving El Portal Baptist Mission El Portal and Yosemite, Calif.

A native of Las Cruces, N. M., Brooks was named associate director of the Department of Missionary Personnel, filling a vacancy that has existed since Don Rhymes resigned to accept a Hawaii pastorate.

Survey indicates Baptist favor ministering to needs

Southern Baptists agree that the Home Mission Board should be "greatly involved" in ministering to human needs, according to a new awareness and attitude survey.

The survey, conducted for the HMB by Marketing Information Service of Atlanta, also revealed:

—of various HMB activities, the most significant awareness (44 percent) exists for Christian social ministries;

—most person's involvement in home mission is "passive," involving contributing to missions programs (60 percent) or listening to a speaker (67 percent) or reading about missions (40 percent); however, 25 percent have visited a home mission work site or an associational meeting or done volunteer work;

—the pastor (14 percent), the Woman's Missionary Union (13 percent), and the state Baptist paper (12 percent) are considered most informative about home missions;

To obtain the information, telephone interviews were conducted with 959 church members across the United States. The sample was to represent total SBC church membership, but of those polled, 75 percent were women; 77 percent attended church once a week or more, and 46 percent had held a church office or leadership position in the past three years.

In testing attitudes toward HMB programs, participants were asked to rank eight statements according to scale of 5 points for "agree strongly," 4 for "agree moderately," 3 for "neither agree nor disagree," 2 for "disagree moderately" and 1 point for "disagree strongly."

The only statement showing strong agreement (4.4 of a possible 5) was "The Home Mission Board should be greatly involved in ministering to human needs."

Scoring only slightly better than "no opinion" were "Evangelism must have the highest priority of all home mission activities" (3.5), "The HMB should sponsor projects jointly with black Baptist churches" (3.4), and "The best language missionary is one who is a native of that culture" (3.4).

"The Home Mission Board should put a church in every community in the nation" drew a 3.2 agreement score. "The emphasis on spending for missions should be for mission personnel rather than buildings" got 3.0, indicating no preference.

Moderate disagreement was registered for "most of the Southern Baptist home mission funds should be spent outside of the Old South" and "Priority should be given by the Home Mission Board to cities of more than 100,000 population."

The Sensational True Story of Adventure, Abandonment, and Acceptance



The Prodigal Woman

An exciting new author, **Lee Hayes**, shares her sensational true story—how dreams of adventure are shattered when she is abandoned by her man. *Prodigal Woman* is strong and fast-moving—it reads like a novel (yet truth is more powerful than fiction) as Lee stumbles, searches and finds authentic answers and an unshakable new faith in God.

"This book is for the men and women in today's world who walk the same gangplank I once walked...that young man who fights his desire to run from the pressures of responsibility and can't match up to today's 'successful image'...that young woman who has begun to feel more and more like a slave in this free society and cannot relate to the 'liberated woman'." Paperback \$2.25

At your BAPTIST BOOK STORE
VISION HOUSE
Books That Make A Difference

STATEMENT OF FINANCIAL MANAGEMENT AND CIRCULATION	
1. NAME OF PUBLICATION	2. DATE OF PREPARATION
THE EVANGELIST	10-1-76
3. LOCATION OF PUBLICATION	4. ADDRESS OF PUBLICATION
1200 BRIDGE STREET, S.W., ATLANTA, GA. 30309	1200 BRIDGE STREET, S.W., ATLANTA, GA. 30309
5. NAME OF PUBLISHER	6. NAME OF EDITOR
JOHN D. MORGAN, JR.	JOHN D. MORGAN, JR.
7. NAME OF MANAGING EDITOR	8. NAME OF BUSINESS MANAGER
JOHN D. MORGAN, JR.	JOHN D. MORGAN, JR.
9. NAME OF CIRCULATION MANAGER	10. NAME OF ADVERTISING MANAGER
JOHN D. MORGAN, JR.	JOHN D. MORGAN, JR.
11. NAME OF PUBLICATION	12. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
13. NAME OF PUBLICATION	14. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
15. NAME OF PUBLICATION	16. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
17. NAME OF PUBLICATION	18. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
19. NAME OF PUBLICATION	20. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
21. NAME OF PUBLICATION	22. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
23. NAME OF PUBLICATION	24. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
25. NAME OF PUBLICATION	26. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
27. NAME OF PUBLICATION	28. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
29. NAME OF PUBLICATION	30. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
31. NAME OF PUBLICATION	32. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
33. NAME OF PUBLICATION	34. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
35. NAME OF PUBLICATION	36. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
37. NAME OF PUBLICATION	38. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
39. NAME OF PUBLICATION	40. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
41. NAME OF PUBLICATION	42. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
43. NAME OF PUBLICATION	44. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
45. NAME OF PUBLICATION	46. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
47. NAME OF PUBLICATION	48. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
49. NAME OF PUBLICATION	50. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
51. NAME OF PUBLICATION	52. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
53. NAME OF PUBLICATION	54. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
55. NAME OF PUBLICATION	56. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
57. NAME OF PUBLICATION	58. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
59. NAME OF PUBLICATION	60. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
61. NAME OF PUBLICATION	62. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
63. NAME OF PUBLICATION	64. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
65. NAME OF PUBLICATION	66. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
67. NAME OF PUBLICATION	68. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
69. NAME OF PUBLICATION	70. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
71. NAME OF PUBLICATION	72. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
73. NAME OF PUBLICATION	74. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
75. NAME OF PUBLICATION	76. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
77. NAME OF PUBLICATION	78. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
79. NAME OF PUBLICATION	80. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
81. NAME OF PUBLICATION	82. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
83. NAME OF PUBLICATION	84. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
85. NAME OF PUBLICATION	86. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
87. NAME OF PUBLICATION	88. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
89. NAME OF PUBLICATION	90. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
91. NAME OF PUBLICATION	92. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
93. NAME OF PUBLICATION	94. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
95. NAME OF PUBLICATION	96. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
97. NAME OF PUBLICATION	98. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST
99. NAME OF PUBLICATION	100. NAME OF PUBLICATION
THE EVANGELIST	THE EVANGELIST

READERS' REACTIONS

Speaking to issues

Evangelists everyday

Toby Druin's article, "The Evangelist Today" (Sept. HM) was tremendous. It dealt with a tremendously needed subject and it dealt with it objectively, helpfully and meaningfully. All the other articles were excellent, too, but this was without a doubt perhaps the most contemporary, relevant, needed and vital pragmatic issue I think has ever appeared in HM. Thank you for being so perceptive and understanding.

Harold F. Green
Gainesville, Ga.

• You are doing much through this issue to help both pastors and evangelists.

Bill Dudley
Waynesville, Mo.

• I spent over two hours reading and re-reading "The Evangelist Today." ... I have no reason to believe that an honest effort wasn't made to secure the information, and much of it needed to be said, for certainly there are in the ranks of evangelists some that abuse the office and pursue the ways of this world.

I know that much of what your article attempted to bring out is very true. However, I am deeply concerned about what the effect will be upon the lives of many of God's servants who, without any question, are walking with the Lord in their calling as evangelists. Your article, without any question, reflects a personal negativism towards evangelists as a group that I feel is unfair.

For instance, James Robison ... is one of the most sincere and committed men of God I have ever known. ... Your article makes him appear to be a materialist individual, to which if you checked his associational books, you found him to be on a very reasonable salary, although his ministry produces almost one million dollars in love offerings and special gifts each year.

You mentioned his acquiring a 850-acre tract of land with a half million dollars worth of buildings. What you failed to mention was how God provided that piece of land at a cost to the association of \$108,000 total, with \$50,000 being given back to the association as a gift by the previous owner.

As I think of the many people that are teaching Sunday School classes, serving on the body of deacons, or serving in other capacities in my own church that were saved during revivals under the leadership of full-time evangelists, I am

convinced many do "stick" and the son others don't is not the fault of the evangelist always, but rather when the evangelist is gone, that which is left is dead and introverted that no one would be a part of it.

I believe that you should not stop your pursuit to look at the ministry that we call evangelism and the men that we call evangelists for we are talking in many instances, although, admittedly, not all, about God's anointed men, and in fairness to them I would suggest that you do a similar article on how the church treats the evangelists, and look further into such things as how often the pastors stand before people night after night and receive a "love offering" for the ministry of the guest evangelist, telling the people they are giving to the man, and then in a back room sit down with the Finance Committee and decide what they think is a reasonable amount to give him, putting the rest of the money into the church budget or to pay expenses.

Another thing you might look into is how many times a church invites a man to be its guest and do not pay his expenses, but just lets the man pay it out of his love offering. ... Another possibility is how churches prepare for revival, rather than waiting on the evangelist to bring them one.

I am all for exposing that which is corrupt, but I believe that our brothers in Christ that have the gift of an evangelist and are using that gift as God directs, should have the support of us pastors, the Southern Baptist Convention and the Home Mission Board.

John D. Morgan
Houston, Tex.

EDITOR'S NOTE: Reporter Druin says his information on the 850-acre land purchase came directly from Robison and was exactly what Robison told him. If Robison had explained more, Druin says, he would have included that.

• This is the most informative and provocative analysis of contemporary Baptist evangelism I have seen.

The revival has become sentimental and traditionally entrenched, in some circles almost to the point of being synonymous with evangelism. Too, "evangelist" has become sacrosanct, and those bearing this title are understandably sensitive.

None of us should be against revival and revivalists. My difficulty is purely objective: As major or sole means

of evangelizing, changed conditions have proved the method inadequate. I'm plugging for perennial evangelism by evangelistic churches, with the pastor as evangelist.

I have just finished the manuscript of a book that is almost a documentation of your issue. I feel, as you evidently do, our churches need to take a new look at evangelism in the light of radically changed conditions.

G.S. Dobbins
Birmingham, Ala.

EDITOR'S NOTE: For 36 years, Dobbins taught evangelism at Southern Seminary, Louisville. He is author of *Evangelism According to Christ*. Currently, he teaches pastoral evangelism at Boyce Bible School, Louisville.

• While containing a great many facts and opinions on both sides of the issue, I felt that an unwholesome and unfair bias was revealed in the overall slant. ... The recurring theme, "extraneous extrovert," is particularly unfortunate. It seems to be a mismatch of terms. There is nothing superfluous or irrelevant about the evangelist, even if he is, like Paul the Apostle, an extrovert. I found that "extraneous" was defined also as "an outsider," but I think that is not its usual connotation in this part of the country.

Little attempt was made to distinguish between church-centered evangelism and crusade or mass evangelism. The remarks attributed to Bob Saul (of the HMB's Evangelism/Section) were the ones I appreciated most.

W. Edward Thiele
Baytown, Tex.

• Your article, which is clearly biased against the evangelist, is very disturbing. Particularly at a time when an effort is being made to make evangelism a more vital part of the HMB. This article seems a clear example of "a house divided against itself," portraying the evangelist as some kind of villain with "clenched fist and bare teeth" out to devour the churches. This may be true of some evangelists, it also may be true of some pastors and writers, so why single out the evangelist?

It is easy to sit in an easy chair with a secure job and salary and look with condescension and criticism on the evangelist, many of whom have given up secure pastorates and are spending long weeks away from home and family because they feel compelled of God to do so. This is a high price to pay for an ego trip, and your

article certainly will not help this ministry.

As pastors, teachers, missionaries and writers, we should remember that we are "laborers together" and God will decide in the final analysis what and who was authentic. There may be some surprises.

Mack Roberts
Fayetteville, NC

• ... evangelists are no more "peculiar" or different than pastors or denominational workers. To have people lump them all as peculiar would be the same as saying all music directors are odd based on the difference in looks, personality or temperament because one is that way.

... thoughts that all evangelists are in it for the money do not fit into my limited experience with evangelists. If it were money they were after, it seems to me they would have chosen denominational work. Unless one pastors a modest-size church, pastoral salaries would not be a temptation. Since most of our churches are rural, I am sure that most pastors are greatly underpaid.

Speaking from this position, how many HMB workers look or seem "peculiar" or strange? How many of them "escaped" to the Board from church pressures? How many came to make ends meet and have a steady, regulated salary? Maybe these seed thoughts could produce another "in-depth study" of a rather sacred, untouched area. What do you think?

I believe that the calling as an evangelist is of God, meant to build up the body of Christ, and the men I have met have done a rather commendable job.

James Hamrick

Jacksonville, Fla.

• ... absolutely one of the finest magazines you have ever done. It is honest, plain, charitable—and very helpful. My sentiments to the entire staff, especially Toby Druin (author of "The Evangelist Today"), whose articles on James Robison were superb.

Gene Garrison
Oklahoma City, Okla.

Commenting on "Comment"

Thanks for "Opening the doors of perception" (by Walker Knight, Sept. HM). We still desire some of those monthly reports of our missionaries.

Merle and Clarence Richardson
Dallas, Tex.

NEW APPROACHES TO PRAYER, DEATH, AND MARRIAGE

Teaching Children to Pray

By JOHANNA KLING. A practical and sensitive guide designed to help parents and teachers overcome the inhibiting aspects of stereotyped prayer, so that children can grow up with a more viable idea of God. Paper \$1.95

Straight Talk About Death With Young People

By RICHARD G. WATTS. This important and refreshing book explains the facts of death as frankly as many explain the facts of life. How to help the grieving, and ways to create more meaningful rites of death are among the subjects covered. Illustrated with photographs. Paper \$2.95

Marching On

DAILY READINGS FOR YOUNGER PEOPLE
By WILLIAM BARCLAY. Edited by Denis Duncan. In this new companion volume to *Marching Orders*, the beloved author of *The Daily Study Bible* continues with six more months of daily teachings presented through themes and in language familiar to young readers. Paper \$3.25

Marriage and the Memo Method

By PAUL A. HAUCK, Ph.D. and EDMUND S. KEAN, M.D. This useful self-help book provides a simple way for marriage partners to solve their conflicts and communicate their grievances, frustrations, and hurts without fear of anger. Based on principles of Rational Emotive Therapy (RET). Paper \$2.75

Order from your Baptist Bookstore.
THE WESTMINSTER PRESS



PRAYER CALENDAR

A quarterly listing of chaplains' birthdays

JANUARY

January 1: Herman M. Kincaid, Texas, Army; William H. Mattox, S.C., Air Force; Andrew A. Braucher Jr., Texas, Hospital. January 2: Emmett Solomon, Texas, Inst. January 3: Roy N. Mathis, S.C., Army. January 4: Carl B. Case, Texas, Hospital; Aubrey Neal, Ark., Navy. January 5: Michael D. Moore, Texas, Army. January 6: Edward Carl Middleton, S.C., Navy. January 7: Wendell T. Wright, Va., Army; Randolph D. Spear Jr., N.C., Ind. January 8: Milton Lamar Trawick, Ala., Navy; Vernon Wall, N.C., Hospital; Ralph E. Medlock Jr., Ga., Army; Robert W. Trotter, Miss., Hospital; John R. Hagan Jr., Ark., Inst. January 9: George M. Coaker, Ala., VA; Robert R. Whiteside, S.C., Air Force; Douglas Dexter, Miss., Inst.; Leroy C. Pearce, Mo., Hospital. January 10: Robert C. Vegiard, Mo., Hospital. January 11: Jay D. Peterson, Fla., Navy. January 12: Harvey L. Lilly, La., Navy; Jack C. Randles, Ga., Army. January 13: John E. Rasberry, Ala., Air Force. January 14: Charles Edward Burgess, Tenn., Inst.; Marion K. Kelly, S.C., Army; Richard L. Mahler, N.Y., Inst.; Otis L. Andrews, Ga., Inst.; Ronald D. Herrin, Okla., Hospital. January 15: Delton Collins, Ga., Army; John T. Collins, S.C., Navy. January 16: Albert B. Parsons, S.C., Air Force; Joseph W. Vetter, Ky., Army; Harold D. Wright, La., Hospital. January 17: Lewis E. Alfred, Miss., Navy; Donald C. Hancock, Ga., Hospital; William T. Flynt, Ark., Hospital. January 18: James T. Maxwell, Texas, Hospital. January 19: Cammid O. Atrendell, Texas, Air Force; Roy A. Baxter, Tenn., Navy. January 20: Joe Lunceford, Miss., Air Force; William H. Reed, Ky., Air Force; Kenneth C. Spears, Ala., Hospital. January 21: Clarence L. Hopkins, Okla., Army; Homer E. Keen Jr., Miss., Navy; J.V. Porter, Okla., Hospital; James O. Carter, N.C., VA. January 22: John T. Goad, Tenn., Navy; Newton Hardin, N.C., Air Force; William E. Halton, N.C., VA; Hugh R. Kinsey, Fla., Air Force. January 23: Bell Reeves, Ala., Army; Dewey D. Underwood, Texas, Hospital; William Marvin Stricklin, Mo., Air Force. January 24: Paul R. Fine, Fla., Hospital; Joe Donald Robert, Texas, Inst. January 25: Nathan L. Robinson, La., Hospital. January 26: William E. Albert, Fla., Hospital. January 27: Willis Saunders, Okla., SBH; Deyo J. Williams, N.C., VA. January 28: Roy Riddle, N.C., Air Force; Frank A. Renfro, Okla., Hospital. January 29: Roger E. Williams, N.C., Inst.; Willard D. Sapp, Ga., Hospital; Donald K. Norris, Tenn., Hospital; Arnold Holley, Texas, Hospital. January 30: James F. Agnew, S.C., Navy. January 31: Charles G. Campbell, Ga., Hospital; Richard Hopkins,

N.C., Hospital; David M. Jost, Okla., Inst.; Frank A. Rice, La., Air Force.

FEBRUARY

February 1: Raymond J. Wade, CA., Army. February 2: Clyde N. Kerley, N.C., Air Force; Boyd R. Robertson, Okla., Indus. February 3: William R. Howard, Ky., Navy; Peter J. Kzaak, Mich., Army. February 4: Vasteb E. Zumwalt, Ark., Air Force. February 5: Claude J. Benner Jr., N.C., Army; Allen B. Craven, Mo., Navy; Grady Criswell, N. Mex., Inst. February 6: James H. Rutherford, Ala., Navy; Robey D. Goff, Texas, Hospital. February 7: Darrell E. Hall, Tenn., Air Force; William L. Stone, Texas, Ind.; Ezra J. Richardson, Mich., Inst. February 9: George T. Bryon, Miss., Army. February 10: Dume D. Redding, Texas, Army; Robert W. Riley, Ga., Army; Robert E. Tatum, Texas, Hospital; Samuel Southard, N.C., Hospital. February 11: Harley C. Dixon, Ky., SBH; Ralph E. Harrell, Fla., Army; Hylon Vickers, Texas, Inst.; Barry F. Lovette, Va., Inst. February 12: Donald O. Burnett, Texas, Army; George W. Bowman III, N.C., Hospital; Gerald H. Smith, Miss., Army. February 13: Kenneth A. Burnette, Penn., Hospital. February 14: William B. Kirby Jr., N.C., Army; Melvin H. Pickering, Okla., Air Force; Boyd D. Welton, Okla., Inst.; Richard Pyburn, La., Hospital. February 15: Elias R. Callahan, Ala., VA; Malcom E. Smith, Fla., Air Force; James G. Calmes, Ohio, Army. February 16: Earl T. Troglin, Ga., Hospital. February 17: Charles F. Harding, Mo., Army; Walter D. Parris, S.C., Hospital. February 18: Vaughn H. Tolle, Ark., Air Force. February 19: Myron C. Madden, La., SBH; Salvatore Rubino, Calif., Navy; Lawrence C. Guido, Calif., Navy. February 20: Wm. D. Aders, Ala., Navy. February 22: Robert B. Burnette, Tenn., Air Force; John R. Johnston, Ariz., Air Force; Nathaniel B. Saucier, Miss., VA. February 23: William H. Warren, Ala., Air Force. February 24: Joe Boone Abbott, Ala., SBH; Berdon M. Bell Jr., N.C., Army; Calvin C. Cooper, Tenn., Air Force; Robert L. Mulkey, S.C., Hospital. February 25: Lindell Eugene Anderson, Mo., Army. February 26: Max E. Burgin, N.C., Army; Julian P. Griffin, Va., Inst.; Charles W. Meyer, Ind., Army; Leslie A. Thompson, Mo., Army; Ferd White, Tenn., Hospital; Merle Edward Strickland, La., Navy; Douglas McLeroy, Ga., Army; Byron W. Arledge, Ohio, Inst. February 27: W.B. Johnson, Fla., Inst.; Carl E. Tolbert, Okla., Army; Walter C. Tucker, Ark., Army; Warren B. Wall, Fla., Inst. February 28: Clarence Barton, Ky., Hospital. February 29: James A. Wilborn, Ga., Air Force.

MARCH

March 1: Joseph E. Galle, La., Army; Douglas E. Pond, Texas, Army; George T. Sturges, Texas, Air Force; Charles W. Pike, N.C., Army. March 2: Ottis Wayne Smith, Miss., Army. March 4: Robert C. Jones, Texas, Army; James W. Wilson Jr., Ala., Navy. March 5: Bennie J. Billings, La., Navy; Sander O. Cakbread, Ala., Inst.; Joseph S. Dukes Jr., Ga., Hospital; John P. McMichael, La., Army; Kelly E. Blanton, Fla., Ind. March 6: Billy D. Hensley, Ark., Air Force; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., Hospital. March 7: Charles C. Noble Jr., Mo., Navy; Franklin L. Sparkman, Ala., Army; Alvin W. Hedin, Okla., Hospital. March 8: Wrex K. Hauth Jr., Mo., Navy; G. Howard Linton, Texas, SBH; Jack L. Thomas, N.C., Army. March 9: Sam Richard Gordon, La., Hospital; Robert F. Shaddox, Ark., Army. March 10: Teddy R. Pope Jr., Tenn., Army. March 11: Oscar B. Forrester, Ga., Navy. March 12: James W. Millsaps, Tenn., Air Force; Bernard H. Nail, Miss., Hospital; Lamar N. Denkins, Ala., Hospital. March 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; Willie D. Powell, Texas, Navy. March 14: Wayne Lanham, Va., Hospital. March 15: Jimmy G. Cobb, Texas, Inst.; Edward A. Flippen Jr., Va., Army; Zeak C. Mitchell, Ala., Navy; William A. Webb, Miss., Inst. March 16: Ira Oliver Cartee, Fla., Navy; H.A. Tidwell, Calif., Navy. March 17: Ernest E. Kircus, La., Air Force; William C. League, S.C., Navy; Wallace H. Welch, Ala., Inst. March 18: Jack C. Hughes, Fla., Army; William C. Jackson Jr., Ga., Hospital. March 19: James F. Bray, Ga., Army; Robert D. Christian, Ala., Air Force; Leonard B. Hinz, Texas, VA. March 20: Thomas A. George, Ga., Army; Leo S. Stanis Jr., S.C., Navy; Bobby D. Moore, Ala., Army. March 21: Eugene A. Blitch Jr., La., Air Force; William L. Clark, Miss., Air Force; Louis M. Jackson, S.C., Army; Walter C. Jackson III, Ky., SBH. March 22: James P. Arnold, Texas, Hospital; Leonard Edward Markham, Ala., Navy. March 24: James E. Jordan, Tex., Air Force; C. Todd Walter, S.C., Hospital. March 25: James Dent, Ky., Inst. March 26: Charles Patisaul, Ga., Inst. March 28: Le E. Burnette, Miss., Army; Irvin Hayes Thomson, N.C., Navy; E.C. Houston, Ala., Hospital. March 29: Vancil V. Gibson, Mo., Air Force; Harold Thompson, Texas, Army; Frank J. Ornburn, Mo., Army. March 30: Harold Brown, Fla., Inst.; Erwin W. Robinson, S.C., Hospital. March 31: George T. Boyd, Miss., Navy; Joseph K. Dodd, Ala., Army; Clinton Phelps, Mich., VA; John O. Solano, Ne Mexico, Air Force.

"Proclaiming Liberty Throughout the Land"



Action Atlas '76

A Bicentennial Guide for Vacation Planning



Action Atlas '76 invites persons planning vacations and holidays to participate in Baptists' Bicentennial Celebrations enroute.



Bicentennial comes at a needy time. Money and power are here today—gone tomorrow. Little time is left for a breath between gasps at national atrocities. Masses are disillusioned. Progress seems all but stopped.

In order to create a new climate for national advances, Southern Baptists in every corner of the country are designing Bicentennial events to celebrate values which launched the nation.

Good ideas, strong national will and faith in God made the 1776 democratic experiment work. It can work again.

The nation needs this rite of passage to get moving. As a birthday celebration moves an individual into his next year, these national celebrations can be a new beginning point.

Action Atlas '76 invites persons planning vacations and holidays to participate in Baptist Bicentennial celebrations enroute.

Why not design your own itinerary, 1976 style? Use this booklet to plan where you want to go, what you want to see and when you want to experience it.

You can travel by yourself, like Paul Revere, or as a family, or make up a caravan of cars/trailors a la covered wagon trains. Travel as you wish, but as you travel, plan to visit some of the Baptist and Bicentennial points of interest along the way.

Vacationers love to explore. New sights, sounds and smells refresh the spirit. Abraham, Moses, Jonah, Jesus and Paul enjoyed traveling on mission too. Join them in traveling with a purpose. Feel the pulse of men and women who conquered the wilderness. Help someone choose a new destiny.

This Bicentennial edition of *Mission Vacation Atlas*, identified as *Action Atlas '76*, a Bicentennial Guide for Vacation Planning, is designed to provide local contact persons for special events. One should write or call ahead for additional local information.

The standard edition of *Mission Vacation Atlas* makes an excellent companion piece when looking for Baptist mission activity, historical sites and resort ministries where weekly Bicentennial celebrations will be held throughout the summer season. Write to Home Mission Board, 1350 Spring Street, NW, Atlanta, Georgia 30309, for your free copy of the 32-page booklet, *Mission Vacation Atlas*, and be sure to specify **standard edition of Mission Vacation Atlas**. You'll be glad to have all this information as you visit Baptist missionaries and places across the nation.



Proclaiming Liberty
Throughout the Land

HISTORICAL SITES

- 1 Sioam Baptist Church in Marion, Alabama, housed the newly created Home Mission Board in 1845.
- 2 The First Baptist Church of Klamath Falls, Oregon, is the oldest Southern Baptist Church west of the Rocky Mountains.
- 3 Annie Armstrong's grave is located in her hometown, Baltimore, Maryland. She served as the first corresponding secretary of the Woman's Missionary Union and was a pioneer in Southern Baptist support of world missions.
- 4 The Southern Baptist Convention was organized in 1845. Messengers from Baptist churches across the South met at the First Baptist Church of Augusta, Georgia.
- 5 The First Baptist Church of Providence, Rhode Island, is the first Baptist church established in America. It was formed in 1639.
- 6 Luther Rice's birthplace in Northboro, Massachusetts, is owned by the Home Mission Board. Rice helped organize the Triennial Convention, the first national cooperation of Baptists for foreign missions.
- 7 Wea Indian Mission School in Paola, Kansas, was established by the American Indian Mission Association. The association merged with the Home Mission Board in 1865.
- 8 The First Baptist Church of Charleston, South Carolina, is the first Baptist church established in the South. Organized in Maine in 1682, the congregation moved to Charleston in 1699.
- 9 Luther Rice's grave is located at the Pine Pleasant Baptist Church in Silverstreet, South Carolina. Rice was instrumental in organizing Baptist life in America.
- 10 Southern Burlington Baptist Church is the first Southern Baptist church established in Vermont. Vermont is the fiftieth and last state in which Southern Baptists have begun church work.
- 11 Fee Fee Baptist Church, Bridgeton, Missouri, organized in 1807, is the oldest Baptist and oldest non-Catholic church west of the Mississippi.
- 12 Broad Street Methodist Church in Richmond, Virginia, was the location of the meeting of women May 11-14, 1888, in which the Woman's Missionary Union was organized as an auxiliary to the Southern Baptist Convention.
- 13 Foreign Mission Board of the Southern Baptist Convention at 3806 Monument Avenue in Richmond, Virginia, began as the foreign mission arm of the SBC in 1945.
- 14 Lottie Moon was born in Albemarle County, Virginia, and was buried in Crewe, Virginia, after spending 40 years as a missionary in China.
- 15 Home Mission Board of the Southern Baptist Convention is located at 1350 Spring Street, NW, Atlanta, Georgia.
- 16 The present site of the Woman's Missionary Union national office is Birmingham, Alabama.
- 17 Nashville, Tennessee, is the home of the office of the Southern Baptist Convention and the Sunday School Board (largest religious publishing house in the world).
- 18 Brotherhood Commission of the Southern Baptist Convention is located in Memphis, Tennessee. Founded as the Layman's Missionary Movement in 1907.



DENOMINATIONAL LOCATIONS

- 1 Home Mission Board
Atlanta, Georgia
- 2 Woman's Missionary Union
Birmingham, Alabama
- 3 Annually Board
Dallas, Texas
- 4 Southwestern Seminary
Radio and Television Commission
Fort Worth, Texas
- 5 Gloria Conference Center
Glorieta, New Mexico
- 6 Midwestern Seminary
Kansas City, Missouri
- 7 Southern Seminary
Louisville, Kentucky
- 8 Golden Gate Seminary
Mill Valley, California
- 9 Brotherhood Commission
Memphis, Tennessee
- 10 American Baptist Theological
Seminary Commission
Christian Life Commission
Education Commission
Executive Committee
Historical Commission
Southern Baptist Foundation
Stewardship Commission
Sunday School Board
Nashville, Tennessee
- 11 New Orleans Seminary
New Orleans, Louisiana
- 12 American Bible Society
New York City
- 13 Foreign Mission Board
Richmond, Virginia
- 14 Ridgecrest Conference Center
Ridgecrest, North Carolina
- 15 Southeastern Seminary
Wake Forest, North Carolina
- 16 Baptist Joint Committee
on Public Affairs
Baptist World Alliance
Washington, D.C.

1976 BICENTENNIAL CIRCUITS

Arizona
Paul Milton, Grand Canyon 932-638-2284
July 15-August 15, 1976
South Rim, Grand Canyon.

California
June 15-August 15, 1976
Lake Tahoe, Sam Beene, Mill Valley
415/383-7759
June 15-August 15, 1976
Yosemite, Ken Brooks, El Portal 209/
379-2495

Georgia
Archie Mayo 503-451-1361
July 4, 1976
Rally held at Columbia County Court
House, Appling, near monument of
Daniel Marshall, first pastor in Georgia
Time 3:00 P.M.

July 4, 1976
Rally held at Old Kokee Baptist Church,
near Appling. This is the site of Daniel
Marshall's church. Time 8:00 P.M.

July 4, 1976
Evangelistic Freedom Rally, Columbus
Association, Municipal Auditorium, 7:00
P.M. Dr. Landrum P. Leavell, President,
New Orleans Baptist Theological Semi-
nary, will be the speaker.

July 4, 1976
Emanuel Association—Evangelistic
Freedom Rally, Swainsboro, Mason
Plaza Shopping Center parking lot,
3:00 P.M.

July 4, 1976
Macon Association—Evangelistic Free-
dom Rally, Macon Coliseum, afternoon
and evening

July 4, 1976
North Georgia Association—Evange-
listic Freedom Rally, Dalton High School,
7:00 P.M.

July 4, 1976
Murray County Association—Evange-
listic Freedom Rally, Murray County
Junior High School Auditorium, Chats-
worth, 7:30 P.M.

July 4, 1976
Morganon Association—Evangelistic
Freedom Rally, West Fannin High School,
Highway 5 north of Blue Ridge

Montana
June 15-August 15, 1976
West Yellowstone, Byron Banta, 406/
646-7570

South Carolina
E. C. Watson 803-256-6244

April 2, 1976
Baptist Youth Night, Carolina Coliseum,
Columbia, featuring a South Carolina Bi-
centennial Historical Pageant.

May 10-11, 1976
McAlister Auditorium, Furman University,
Baptist Bicentennial Pageant

May 17, 1976
Baptist College at Charleston, Bap-
tist Bicentennial Pageant

May 18, 1976
Francis Marion College, Florence, Bap-
tist Bicentennial Pageant



South Dakota
June 15-August 15, 1976
Black Hills, Mount Rushmore, Wilson
Parker, Rapid City 605/343-5572

Washington, D.C.
James A. Langley 202-265-1526
June 12, 1976
"Bicentennial Praising '76 Festival" at the
Washington Cathedral.

June 24, 1976
Home Mission Board Drama Troupe will
perform drama with music, *The Fabric of
Freedom*, at the Sylvan Amphitheatre by
the Washington Monument.

June 25, July 1-2, 1976
Sylvan Amphitheatre reserved in the
evenings. Plans not finalized.

July 4, 1976
Special arrangements for groups from
churches to visit with a church in Wash-
ington—with the Washington congrega-
tion providing housing, a dinner at the
church and sight-seeing.

July and August, 1976
Throughout these months, the Wash-
ington, D.C. Convention will host individ-
uals, families and church groups for
visits of special interest to Baptists such
as Baptist World Alliance and Baptist
Joint Committee offices, Luther Rice
Memorial et cetera.

August 25-27, 1976
Home Mission Board Art/Photo Exhibit,
"Faces of America," will be in the
Washington area.

Wyoming

July 15-August 15, 1976
Jackson, Pastor in Dubois.



☆ NATIONAL HISTORICAL SITES
● BICENTENNIAL CIRCUITS

NATIONAL HISTORICAL SITES

Witnessing events will be conducted at the following shrines by local
and state evangelism leaders and lay persons. Independence Hall,
Mount Vernon, Mount Rushmore, Washington Monument and Lincoln
Memorial.



THE FACES OF AMERICA

ART-PHOTO EXHIBIT

The many faces of Americans are illustrated in this colorful exhibit of home missions photographs and paintings.

Traveling for the first eight months of 1976, the displays will be transported by van and assembled for showing at shopping malls, college campuses, national parks and other appropriate places. The exhibit will first appear at the Freedom '76 meeting in San Antonio, Texas, and then move toward the Eastern Seaboard for the 4th of July. Winter weather prevents scheduling in the northwest and north central states.

The Art-Photo Exhibit is an excellent way to celebrate the diversity of Americans and share the many peoples of

home missions. Work by local Baptist photographers and artists will also be on view in many of the cities.

If the exhibit will be in your area, be sure to see it and encourage your friends to do the same. Additional details can be obtained from the directors of associational missions in the areas noted in the itinerary.



THE FABRIC OF FREEDOM

MUSICAL-DRAMA TROUPE

"Let Christ's Freedom Ring," the denominational theme, provides the inspiration for this 35-minute musical-drama on home missions and the development of the nation.

Two technicians and a cast of eight talented student summer missionaries and other volunteers will be on the road for the entire summer of '76 performing the musical. Traveling with minimal props and sound system, the troupe can use churches, shopping centers, gymnasiums and open areas like parks for stages. The musical is an excellent way to celebrate the Bicentennial with your community and at the same time present the witness of the Baptist faith and heritage.

If the musical is scheduled to be in your area, we encourage you to attend a performance. Contact the directors of associational missions in the areas noted in the itinerary for more details.

For those who wish to produce the musical with local talent, the script and score will be on sale at the Baptist Book Stores after January 1, 1976.

ART-PHOTO EXHIBIT

MUSICAL-DRAMA TROUPE

SEE SCHEDULE-ITINERARY PAGE 10

ART-PHOTO EXHIBIT ITINERARY

Dec. 29-30, 1975 San Antonio, Tex.		
Jan. 4-8, 1976 Phoenix, Ariz.	Leroy Smith	602/264-9420
Jan. 12-15, 1976 Los Angeles, Calif.	John Ashcraft	213/927-6210
Jan. 19-22, 1976 San Francisco, Calif.	Don Venostel	415/755-7900
Jan. 26-29, 1976 Fresno, Calif.	Jack L. Duke	209/227-5555
Feb. 4-7, 1976 Albuquerque, N.M.	Alton Green	505/243-2707
Feb. 12-14, 1976 Austin, Tex.	Bill Irvin	512/454-2558
Feb. 18-20, 1976 Houston, Tex.	Roy Lee Williams Jr.	713/529-3885
Feb. 24-26, 1976 Dallas, Tex.	Alvin R. Hiltbrunner	214/391-2193
Feb. 28-29, and March 1, 1976 Fort Worth, Tex.	William B. Lucas	817/738-9218
March 5-7, 1976 Oklahoma City, Okla.	Ed Onley	405/235-3375
March 11-13, 1976 Wichita, Kan.	Paul Davis	316/262-1879
March 17-19, 1976 Kansas City, Mo.	Harold T. Evans	816/524-5328
March 23-24, 1976 St. Louis, Mo.	Horner Delozier	314/535-5656
March 26-28, 1976 Memphis, Tenn.	Gordon Crocker	901/274-3353
April 1-3, 1976 Little Rock, Ark.	Ray W. McClung	501/374-0319
April 7-8, 1976 Alexandria, La.	George E. Roberts	318/445-1660
April 10-11, 1976 New Orleans, La.	Mercer C. Irwin	504/282-1428
April 15-16, 1976 Jackson, Miss.	Fred Tarpley	601/362-6676
April 20-21, 1976 Mobile, Ala.	Gerald Blackburn	205/344-6594
April 23-24, 1976 Montgomery, Ala.	J. Frank Hixon	205/277-2003
April 26-30, 1976 Birmingham, Ala.	Robert Curlee	205/853-0781
May 4-8, 1976 Nashville, Tenn.	Harold Gregory	615/259-3034
May 8-9, 1976 Knoxville, Tenn.	Clarence E. Jett	615/524-9863
May 13-15, 1976 Atlanta, Ga.	Ed Gilstrap	404/874-5761
May 18-20, 1976 Tampa, Fla.	William Moyle	813/238-6473
May 22-24, 1976 Miami, Fla.	Richard Bryant	305/633-6626
May 28-30, 1976 Jacksonville, Fla.	R. T. Blackstock	904/399-1088
June 3-4, 1976 Augusta, Ga.	Robert Blackburn	404/736-8705
June 8-9, 1976 Raleigh, N.C.	R. L. Costner	919/834-3117
June 11-12, 1976 Williamsburg, Va.	George Kissinger	804/598-4587
June 19-20, 1976 Wake Forest, N.C.	Jerry Niswonger	919/556-3101
June 24-25, 1976 Greensboro, N.C.	W. A. Duncan Jr.	919/275-7651
June 27-28, 1976 Charlotte, N.C.	Lawrence S. Childs Jr.	704/597-8792
July 3-4, 1976 Greenville, S.C.	James Stertz	803/233-2527
July 8-9, 1976 Columbia, S.C.	James Smithwick	803/254-2763
July 11-12, 1976 Ridgely, N.C.		
July 16-17, 1976 Gallatin, Tenn.	Charles Maples	615/436-5255
July 19-21, 1976 Louisville, Ky.	Allen West	502/587-6735
July 25-26, 1976 Columbus, Ohio	Charles Magruder	614/252-3714
July 30-31, 1976 Niagara Falls, N.Y.	Ellis Turner	716/837-2712

Aug. 4-6, 1976
Boston, Mass.
Aug. 10-12, 1976
Philadelphia, Pa.
Aug. 14-15, 1976
Harrisburg, Pa.
Aug. 19-21, 1976
Baltimore, Md.
Aug. 25-27, 1976
Washington, D.C.
Aug. 29-31, 1976
Richmond, Va.

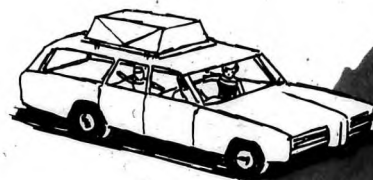
Elmer Sizemore 617/481-8050
James W. Abernathy 609/426-4802
Tommy Curtis 717/397-4371
James Willey 301/686-8610
James A. Langley 202/265-1526
Gene Williams 804/329-1701



MUSICAL-DRAMA TROUPE ITINERARY

June 14-17, 1976 SBC, Norfolk, Va.	John A. Brown	804/460-0966
June 18-20, 1976 Richmond, Va.	Gene Williams	804/329-1701
June 23-24, 1976 Washington, D.C.	James A. Langley	202/265-1526
June 27-28, 1976 Philadelphia, Pa.	James W. Abernathy	609/426-4802
July 1-2, 1976 New York City, N.Y.	Ken Lyle	212/787-7037
July 5-6, 1976 Boston, Mass.	Elmer Sizemore	617/481-8050
July 9-10, 1976 Roanoke, Va.	James Willey	301/686-8610
July 13, 1976 Greensboro, N.C.	Rolen Bailey	703/366-7631
July 19-20, 1976 Charlotte, N.C.	W. A. Duncan Jr.	919/275-7651
July 23, 1976 Nashville, Tenn.	Lawrence A. Childs Jr.	704/597-8792
July 30, 1976 Memphis, Tenn.	Clarence E. Jett	615/524-9863
August 2, 1976 Jackson, Miss.	Harold Gregory	615/259-3034
August 5, 1976 Birmingham, Ala.	Gordon Crocker	901/274-3353
August 8-9, 1976 Atlanta, Ga.	Fred Tarpley	601/362-6676
August 12, 1976 Macon, Ga.	Robert Curlee	205/853-0781
August 15, 1976 Jacksonville, Fla.	Ed Gilstrap	404/874-5761
August 18, 1976 Charleston, S.C.	John Colten	912/746-4946
August 20, 1976 Ridgely, N.C.	R. T. Blackstock	904/399-1088
	William F. Bishop	803/723-4571

SEE SCHEDULE-ITINERARY. SEE OTHER DETAILS PAGES 8-9.



RESORT MINISTRIES—1976 VIRGINIA

- 1 Peaceful Beach Campground—Jamesville, Va. June 1-August 30
Sunday Worship, 9:30 A.M.
Terry Harper, Exmore, Va. 703/442-9491
- 2 Bull Run Park—June-August
Sunday Worship, 9:00 A.M.
W.F. Wagner, Box 158, Centerville, Va. 703/631-0506
- 3 Camp Jo-Ho—3 miles from Waverly, June-August
Sunday Worship (two Sundays a month), 9:00 A.M.
John Blackwell, Waverly, Va. 804/834-2491
- 4 Breaks Interstate Park—June 1-August 30
Sunday Worship, 9:00 A.M.
Clyde Lockhart, Gruney, Va. 703/89-3264
- 5 Campers Haven, Gwynn's Island—May 23-Sept 5
Sunday Worship, 8:30 A.M.
Julian Orrell, Gwynn's Island, Va. 804/725-2384
- 6 Cypress Shores Gloucester—May 23-September 5
Sunday Worship
P. E. Brewer, Ark, Va. 804/692-3186
- 7 New Point Campground, New Point, Va. May 23-September 5
Sunday Worship
William E. Walters, 804/725-3468
- 8 Steve Point, Deltaville, Va. —May 23-September 5
Sunday Worship
Charles Moody, Deltaville, Va. 804/776-3782
- 9 Village Green, Urbanna—May 23-September 5
Sunday Worship
C. J. Benner, Urbanna, Va. 804/758-2853
- 10 Elberton
Sunday Worship
C. Eugene Wilson, Blair, Va. 804/792-1080
- 11 Smith Mountain Lake
Sunday Worship
R. G. Rowland, Sandy Level, Va. 804/927-5459
- 12 Sleepy Hole Park, Driver—June-August
Sunday Worship
Robert G. Thompson, P.O. Box 1284, Portsmouth, Va. 804/353-4270
- 13 KOA Camp, Wytheville
Sunday Worship
Darden Battle, Wytheville, Va. 703/228-4430
- 14 Hungary Miller State Park, Marion—June 5-August 10
Sunday Worship, Weekday Activities for Children
James Murphy, 102 Wall St., Abingdon, Va. 703/628-7281
- 15 Mt. Rogers Park—June 5-August 10
Sunday Worship (two locations)
James Murphy, Abingdon, Va. 703/628-7281
- 16 Indian Acres, Thornburg—June-August
Sunday Worship, 10:00 A.M. Weekday Activities
John Edmonds, 1122 Greengate Rd., Fredericksburg, Va. 703/373-3999

- 17 Holiday Inn Campground, Virginia Beach—June-August
Sunday Worship, 8:30 A.M. Special Programs
Weekday Activities for Children
John Brown, 4864 Shell Rd., Virginia Beach, Va. 804/460-0966
- 18 Jamestown—June-August
Sunday Worship, 8:30 A.M.
Edward N. Bazanson, Williamsburg, Va. 804/229-0075
- 19 KOA Campground, Virginia Beach—June-August
Sunday Worship, 8:30 A.M. Weekday Activities for Children, Special Programs Weekly
John A. Bower, Virginia Beach, Va. 804/460-0966
- 20 New Castle Motel and Norwegian Lady, Virginia Beach—June-August
Special programs in the evening, not on a regularly scheduled basis
Tom Wood, Virginia Beach, Va. 804/422-3417
- 21 Camp Wilderness
Sunday Worship, 10:00 A.M.
John C. Edmonds, Fredericksburg, Va. 703/373-3999
- 22 KOA Campground, Bowling Green
Sunday Worship, 8:00 A.M.
R. L. Beale Jr., Sparta, Va. 804/633-6642

☆☆☆

BICENTENNIAL CELEBRATIONS—1976 VIRGINIA

- 1 Old Appomattox Courthouse Appomattox, Va. June 23-25
Chris Smith, Rt. 2, Box 172, Appomattox, Va. 24522
804/352-7460
- 2 Bicentennial Evangelistic Crusade in Petersburg—
Wayne Bristol, Evangelist, June 26-July 4
Charles Spain, P.O. Box 2225, Petersburg, Va. 23803
804/733-2010
- 3 Bicentennial Rally, Roanoke Civic Center, Roanoke, Va.
Afternoon on July 4
Rolen Bailey, 2530 Peters Creek Rd., NW
Roanoke, Va. 24018 703/774-0693
- 4 Bicentennial Rally, Portsmouth, Va. July 4
Robert G. Thompson, P.O. Box 1284,
Portsmouth, Va. 23705 804/393-4270
- 5 Billy Graham Bicentennial Rally, Williamsburg, Va.
(Exact date and place not known at this date)
- 6 Bicentennial Rally, Maury Athletic Field,
Fredericksburg, Va.
Sunday evenings in July, 7:45 P.M.
J. Howard Cates, 201 Wilderness Lane,
Fredericksburg, Va. 22401 703/373-3999



Our forefathers' exodus to America was a search for many things. One of the most important was religious freedom, the liberty to worship God in their own ways.

Baptists played an important role in the birth of our republic. Certainly the greatest gift of Baptists to the young nation was the idea of separation of church and state, destined to become the First Amendment to the Constitution.

Baptists have invested heavily in the American experiment but the returns have been worth all the struggles and sacrifices. Christianity in the United States has prospered without state support or repression.

So it is fitting that we as Southern Baptists join the nation's Bicentennial Celebration.

The Home Mission Board believes the observance of the nation's two-hundredth anniversary presents many unusual opportunities for Baptists.

As a Baptist agency, the Board thinks the Bicentennial can lead to better understanding and commitment to Christian citizenship, religious freedom and personal liberty on the part of church members. As an evangelical organization, the Board feels church leaders should accept a challenge to bring Christians into a new and more meaningful understanding of freedom in Christ through proclamation of the gospel.

The Bicentennial also offers an excellent opportunity to direct the attention of the country to the contributions made by Baptists in the spiritual growth of our nation. Hopefully, the Bicentennial will be a call to the people of our land to return to the religious convictions of our forefathers. For further information contact T.R. Parlier, Bicentennial Coordinating Officer, Home Mission Board, 1350 Spring Street, NW, Atlanta, Georgia 30309.



HOME MISSION BOARD, SBC
Arthur B. Rutledge, Executive Director-Treasurer
1350 Spring Street, NW
Atlanta, Georgia 30309