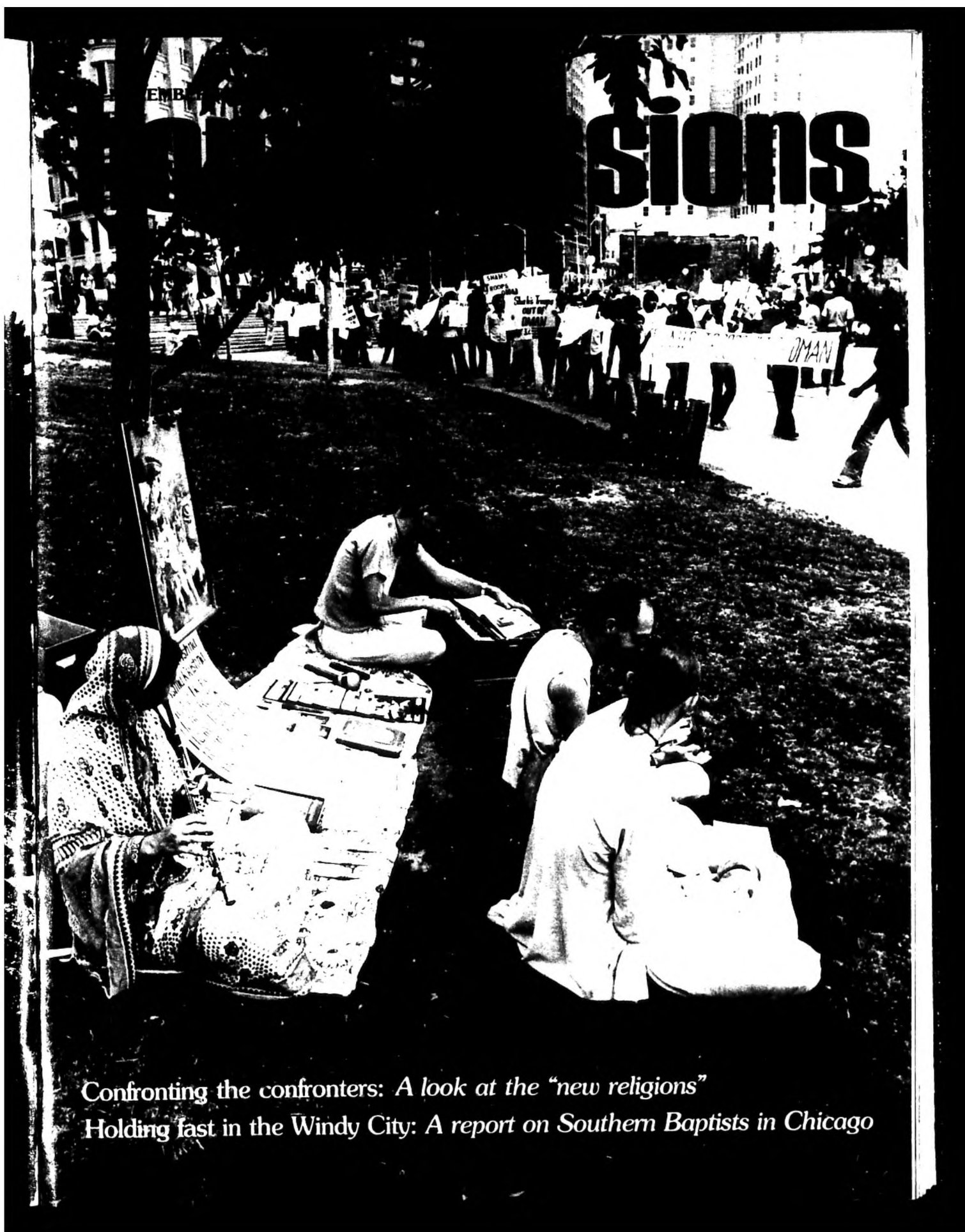




Confronting the confronters: A look at the "new religions"
Holding fast in the Windy City: A report on Southern Baptists in Chicago

home missions

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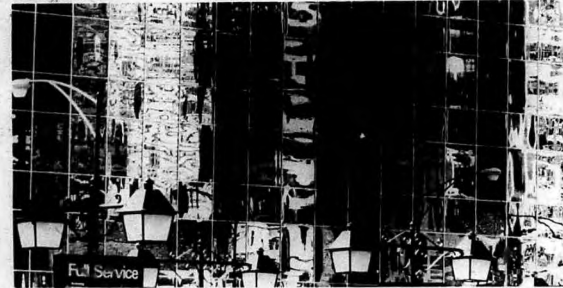
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4 CHICAGO: HOLDING FAST IN THE WINDY CITY

In a city "both libertine and religious," Southern Baptists are struggling for sustenance and survival. After more than 20 years in the city, the Chicago Metropolitan Baptist Association is finally overcoming its "y'all-come clubs" for a program that reaches blacks, whites, ethnics—in a mixture as exciting and as vibrant as the city of Chicago itself. But without additional funds, can CMBA's upward trend continue?

ALSO ON CHICAGO: Blacks "react" to Southern Baptists' overtures (page 18); Jim Queen's Uptown ministry (page 20), and a look at ethnic missions (page 24).

By Dan Martin • Photography by Jim Wright



28 THE NEW RELIGIONS

As they have gained in numbers and in stability, the new sects have created a whirlwind of controversy among established Protestant and Jewish faiths: What does a parent do about sons and daughters who believe in these new gods? Are their children brainwashed victims or are they mature adults able to choose their own religion?

By George Sheridan

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By William Tanner



SAME SONG, SECOND VERSE... Chicago may be "my home town" for a lot of folk, from singer Tony Bennett to the late mayor Richard Daley. But it is not home town for many Southern Baptists, as writer Dan Martin and photographer Jim Wright found on a recent assignment there.

Jim, a Gainesville, Fla., newspaper photo journalist, had served in New York City as an HMB appointed US-2 missionary. Chicago, he felt, was cleaner, better organized, perhaps even more alive.

Dan, too, was impressed by the city's vitality—and its walk-to-wall people. It was his first visit to the Windy City, and he found it exciting, crowded with, it seemed, "people of every race and nationality in the world."

He was depressed, however, by these same two factors as applied to Southern Baptists: "Most of the churches are struggling. In two counties, you've got five or six million people. But on Sunday, only five or six thousand of them are in Southern Baptist churches."

Compounding the problem, Dan and Jim felt, was the loss of director of missions Dale Cross, who joined the HMB staff in Atlanta after their coverage.

"Southern Baptists don't have that many leaders who are sensitive to the city," they said. "Dale is—so it's hard to see him go."

Yet both found reasons for hope in the sacrificial ministries of Floyd Shockey, Jim Queen, Alexa Popovici, Don Sharp—and others.

In fact, their tireless dedication almost wore Jim out. Bone-weary after two solid months on the road photographing Baptist volunteers in missions for an HMB book, Jim was sustained by "the challenging change of pace the city offered."

A different change of pace comes from the new religious movements. At first small in number and weak in influence, they have grown in size and stability. Now they are centers of controversy, as their members are "kidnapped" by "deprogrammers" who "brainwash" them back to sanity—and conventional religions.

Do such techniques seriously infringe on religious liberty? Are the ends justifying the means? Is freedom of faith threatened?

Those questions, holding deep significance for Southern Baptists, are explored this month in George Sheridan's article on the sects.

Those answers—well, you'll have to decide your own after reading George's report.

Cover story: Wherever people gather, from parks to airports, members of new religious sects can be found. Despite their small numbers, they are highly visible—and highly effective, especially among alienated youth. Tim McKay Photo.



Chicago:

SOUTHERN BAPTISTS ARE HOLDING FAST IN THE WINDY CITY

By Dan Martin / photography by Jim Wright

FROM MINNIE

FROM MINNIE

The first thing that strikes you about Chicago is its hugeness. America's second largest city—ninth largest in the world—nestles at the southwestern tip of Lake Michigan, an inland sea which at places is 900 feet deep and 150 miles wide. But the overwhelming thing about Chicago is people. In numbers, of people, Chicago is incredible. Its massiveness can be measured in 1970 U.S. census statistics:

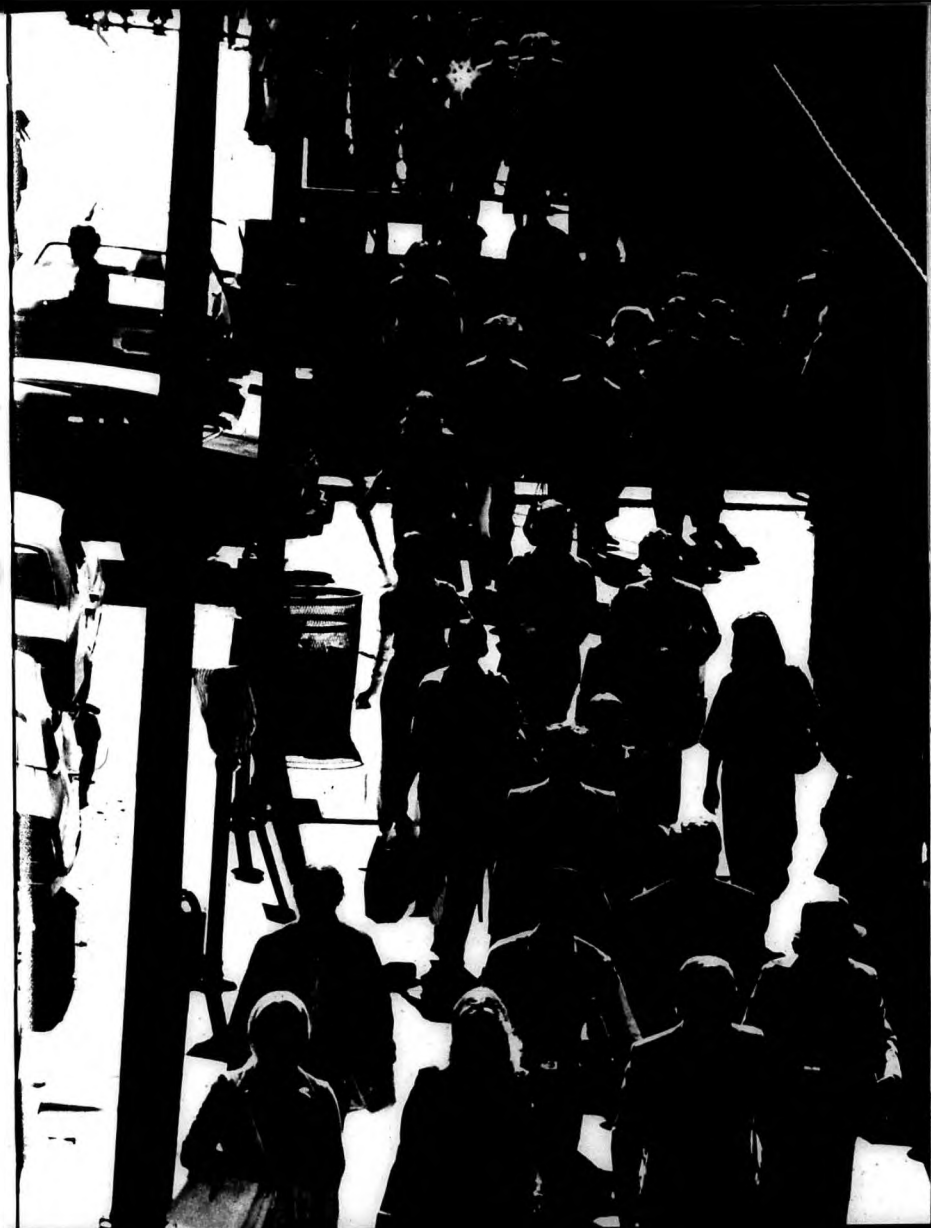
- More than 3,369,359 people live within the 244-square-mile boundary of Chicago.
- Cook County—of which Chicago is county seat—has 114 municipalities; in addition to Chicago, County population is 5,439,529—more people than live in 40 of the 50 states.
- The Chicago Standard Consolidation Area (SCA) includes eight counties, two in Indiana. There are 261 towns of more than 1,000 population in the SCA, which has an aggregate population of 7,612,100.

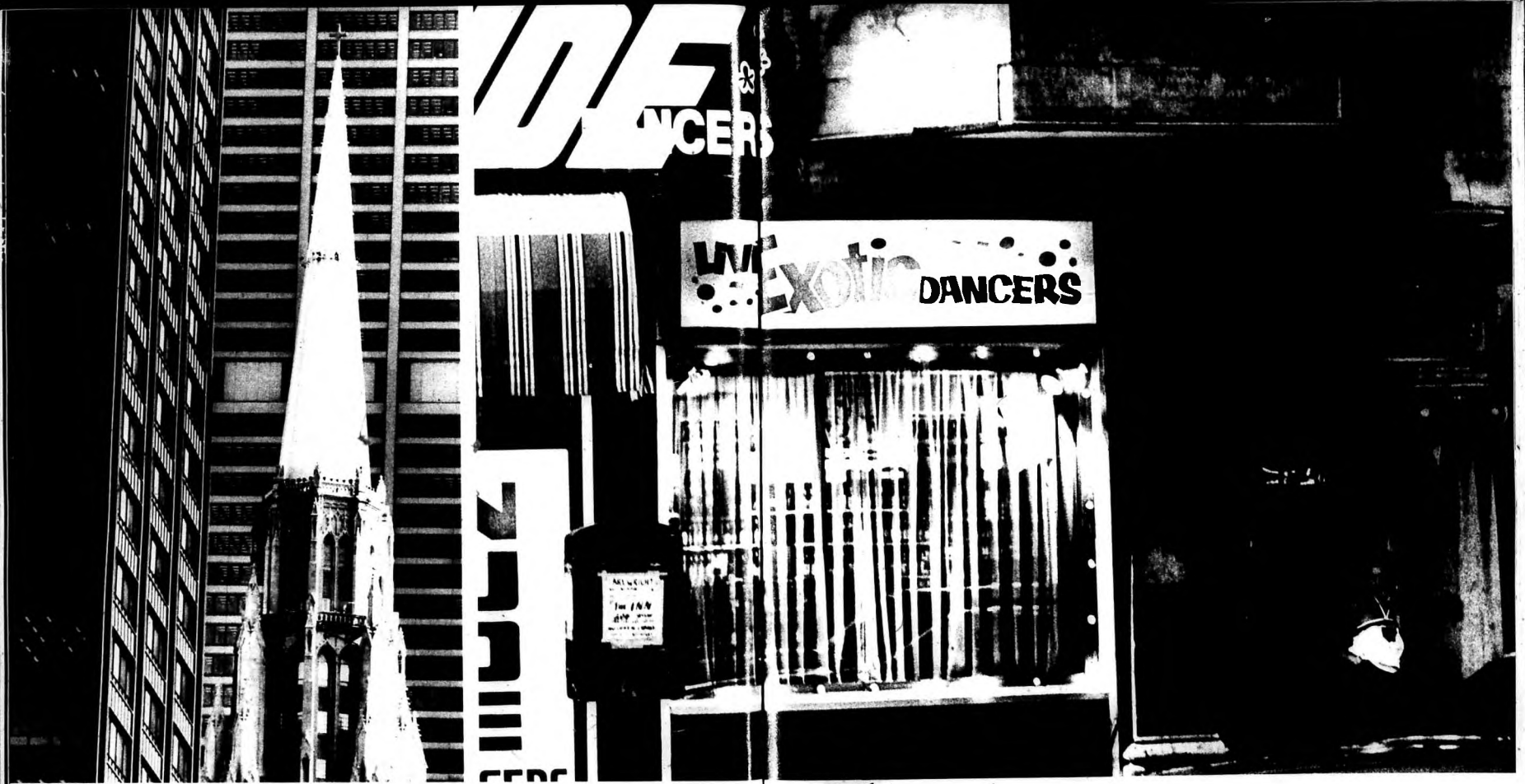
Continued



Chicago: An inland sea of people coming in wave upon wave...

6 HOME MISSIONS





Chicago: Juxtapositioned almost side by side are churches and pornography shops; the city is both "religious and libertine," says a native son.

The second thing which strikes you is the diversity of Chicago. There are red, yellow, black, white, brown, American Indians, Koreans, Cubans, Poles, Japanese, Norwegians, Italians, Irish, Southern whites, Southern blacks, just about everybody. "The essence of Chicago is its diversity," says Jim Robinson, a native Chicagoan who is religion editor of the *Chicago Tribune*. "There is fantastic diversity."

Another thing that strikes you about Chicago is its amazing vitality. The city hums and throbs. Finance, insurance, meat packing, manufacturing, transportation—water, air and land—have made their impact. "It's a very competitive city," Robinson adds, "a vital city; competitiveness is valuable to that vitality." Chicago is at once both libertine and religious. According to one Baptist pastor, "This is the most religious place I've ever been in, yet at the same time the most heathenistic."

Strip joints, night life, dope, alcohol, crime and corruption are rife in a city dotted with churches.

"There is certainly no absence of religion in the city," says the *Tribune's* Robinson. "The Jewish population is among the top in the nation; the Catholic diocese largest in the world, with about 2.5 million members; Methodists are probably the second largest, way down to 200,000. If you put the Lutheran groups all together, you have a larger size of membership."



Chicago: Drowned by urban scrawl, a youngster seeks identification in a graffiti jungle. Chicago's hum and throb may drown his cries for help.

FROM BUSINESS WEEK



Members of the REACT team get instructions on visiting. Later, Don Sharp, a leader of black Southern Baptists (center), prays before beginning one of the tent revivals held by CMBA in summer.



Robinson took a religious survey which revealed that "nine of 10 metropolitan Chicagoans identify themselves as Protestants. Catholics or Jews, but only two in 10 attend religious services once a week. Six of 10 pray regularly; nine of 10 believe in some form of a supreme being, and seven of 10 believe in life after death."

Robinson points out that Chicago has a "real evangelistic enclave" in suburban Wheaton. And he notes the "largest concentration of seminaries in the country are in Chicago."

But while interest in traditional religion is heavy, participation in occult and "crazy, off-beat religions" is growing.

Just as the contrast between religion and irreligion is marked, so other startling differences stand out in Chicago.

Neighborhoods change abruptly from affluence to poverty, or vice versa, within a single block. Along the lake, expensive high-rise condominiums line the shore. A short block away is Uptown, an area with a 70 percent poverty rate. Side by side sit elite marinas and welfare housing, vitality and listlessness, diversity and sameness, hope and despair.

Perhaps the contrast was best described by a nameless Chicagoan, sitting in the proximity of placid Lake Michigan, with the ragged skyline, featuring 110-story Sears Tower, the tallest building in the United States, towering behind.

In graffiti, scrawled on one of the rugged blocks of granite which form the lake wall at Belmont Harbor, he or she wrote:

*"Upon this shore
Backed by urban throb,
We watched
The peaceful sails . . ."*

In this milieu of peacefulness and throb, Southern Baptists are attempting to make an impact. But so far, they represent only a fraction of a percent of the population of Chicago.

The 20-year-old Chicago Metropolitan Baptist Association (CMBA) is composed of 109 churches and missions, with perhaps 15,000 resident and non-resident members.

"One of our problems is size and strength," says Harold King, director of church development for CMBA. "When you add all the churches together, you find average attendance in Sunday School is only 5,000 or 6,000; about 50 people per church. Of those, only about 20 are adults."

"A rule of thumb says there are five dependable leaders in every 100 persons. So you see we have a real problem."

Formed by 11 churches, the fledgling CMBA—selected early in its life as a "starting place" for the Big Cities Program of the Southern Baptist Convention—has had spurts and declines.

Growth was rapid for nine years, adding 73 churches and missions. But in 1966, growth stopped abruptly, with no significant change in number of churches and missions until 1974.

Continued



Chicago: Blacks have given CMBA a new spurt of growth.

"The years prior to 1966 saw a migration into the Chicago area of people seeking employment," explains Robert Pollan, associational director of Christian social ministries. "Those coming from traditional Southern Baptist areas formed new churches where they could feel comfortable."

"The migration was reversed by recession in the late 1960s. Churches built on transient members suffered a decline or, in some cases, closed. Fewer missions were started, and those that were started had difficulty. Three of every four failed to become self-supporting."

King says: "Our churches are still very largely Southern. Some, of course, are making inroads into reaching native Illinois people, but we have basically Southern churches."

For example, Pollan says, "we have one church that is based around Stamps-Baxter (gospel) music. If you don't groove on that stuff, you won't groove in their church."

"At times the Southern Baptist name is a real block to drawing members from the community. People tend to regard us as an ethnic group," Pollan feels. And the fact that "many of our people are here for a short time and then go back down South" compounds the problem.

At their request, King helped train members of one church to reach into its community, where Italian and Spanish-speaking people were moving in. "We had 50 or 60 Spanish-speaking youths at a recreation time," King recalls.

Then, "one night, the church leaders told me to get those people out of the church. They claimed they were desecrating God's house. What had happened was that the church members didn't like them speaking in a foreign language."

"Later, they admitted they wanted to reach the people for Christ, but they were not willing to fellowship with them."

Bob Wagner, pastor of First Baptist Church of West Chicago, a suburb on the western fringe, comments: "Many pastors are so busy running to bring in these displaced southerners that they don't have time for anything else. When you talk to them about evangelism, they say they are too busy, but I think they are busy about the wrong thing," says Wagner, evangelism chairman for the CMBA.

Dale Cross, former director of missions for the CMBA, estimates 20 percent of the association's churches "are significantly caught up in" a kind of "southernitis."

However, he adds, "churches in Chicago have come a long way. There is a much more healthy orientation to culture than was the case when the churches first developed."

"There has been a mentality to reproduce a little You'll Club that does the same things they did 40 years ago in Georgia or Texas. That mentality is still here, but it is not nearly as prevalent as it was even 10 years ago."



The difference love makes: Youngsters crowd around a summer

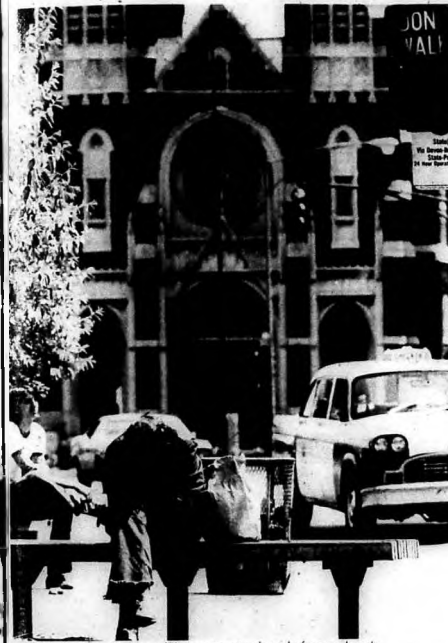
Cross, who led CMBA since 1974, recently resigned to become director of metropolitan evangelism development for the Home Mission Board.

In almost four years as director of missions, Cross set the stage for a new spurt of growth: 26 churches either have been started or have affiliated with the association.

"There had been a determined redirection toward strengthening existing churches," Cross says. "But we needed momentum."

Church extension in Chicago is overseen by an associational committee called EXTEND NOW, which includes church extension, language, CSM, credentials and special ministries.

EXTEND NOW wants a total of 200 churches established in



missionary from Texas, while a man sits alone before a church.

CMBA by 1985. To meet that goal, Cross said, they are seeking to plant 12 new churches a year, and by 1980 hope to have 60 percent of the churches involved in sponsoring some kind of new mission work.

Yet "entrenched resistance" to new churches has surfaced. One case is in Arlington Heights, a long skinny suburb of 70,000 people on the western edge of O'Hare Field "jumped over in the '50s in our pursuit of Southern people," acknowledges Cross. "Now we're starting over again."

Chicago native Dale Finke, a 27-year-old Southwestern seminary student active in the Arlington Heights effort, found surprising "negativism" from SBC churches in adjoining suburbs. "Each church draws a certain portion of its member-

ship from Arlington Heights," Finke explains, therefore, they feel "we don't need a church there. Yet historically and statistically," Finke adds, none have drawn significantly from Arlington Heights.

Finke, an electrical engineer in the aircraft industry before starting seminary, admits he felt like "one man against the world" until First Baptist Church of Elk Grove Village agreed to sponsor the new work.

Doyle Miller, pastor of Elk Grove Village church, was convinced by the "new attitude" of "reaching people in the area rather than expecting God to send people in from the South."

Miller admits most SBC churches in Chicago are "not very strong financially, and the tendency is to get all you can for yourself, to build up a strong base."

"But here was no Southern Baptist work, and not very many evangelical groups, in a city of 70,000. It seemed Arlington Heights ought to have its own work."

A church extension team worked in Arlington Heights in 1976. But gains made were not sustained because of lack of personnel. And this summer's effort went slowly.

About half of the people who say yes to a home Bible study are charismatic fringe people," Finke has discovered. "They are not looking to start a church. If you are going to consider them prospects, you had better consider it very carefully."

Finding homes for Bible study, a traditional method of starting Southern Baptist churches, has been difficult.

"We probably are going to have to meet in public places," Finke says. "Arlington Heights calls for a new strategy, since I don't have a kernel of Southern Baptists to start with."

For Finke, that has become "an opportunity and a challenge. Maybe it will work out better because the people I start with will be natives."

Both Miller and Finke accept "anytime you start a new work, it will be slow," Miller says. "People are skeptical. It takes two years for a community to believe you are not a fly-by-nighter."

He adds: "My wife and I feel like we are in foreign missions up here."

A few miles south of Arlington Heights, Oklahoman John Paul Holsey works the York Center area. Again, need almost overwhelms. "Even if you build a church that runs 25,000 in Sunday School, you've still got 975,000 people unreached by that church, because a million people live in this county (DuPage)," says Holsey. "We can't buy property, build buildings and bus them in quickly enough to reach them."

"If we take the Great Commission seriously, it means multiplying churches, because the gospel spreads quicker the more churches you have."

"We are trying to set our people free to spend time with lost people and on the basis of friendship and fellowship, let them see the difference in their lives," Holsey says. "Door-to-door visitation and public pitches will be icing on the cake."

Chicago: In the shadow of great churches, the lost and alone sit.

Yet Southern Baptists have been caught up in a kind of "southernitis."

York Center church—which had nine members at late summer, plans to buy a \$36,000 building to gain “identity in the community, but when we plant other churches, we will use any facility we can get hold of, hotels, schools, apartment buildings, clubhouses,” Holsey says. “If you are serious about reaching a whole city, a whole nation, then buildings may be a luxury we can’t afford.”

Holsey describes York Center Baptist Chapel’s purpose as “producing mature reproducing Christians, and mature reproducing congregations.”

“I don’t think we should use excuses like saying we can’t grow until we get property or money. If there are Christians in an area, a church can grow.”

York Center is sponsored by Berea Baptist Church of Woodridge, a one-year-old congregation that has grown phenomenally. It began on Easter Sunday, 1976, and by Palm Sunday, a year later, had 433 in Sunday School and more than 500 in worship service.

“We built on the premise that we were here to win souls,” says Frank Radcliff, pastor. “We didn’t come here to reach out and skim off Southern Baptists. Tragically enough, a lot of them are not interested in church life and you spend a lot of time trying to get them to go out and work for the Lord.”

Two years ago Radcliff came to the Chicago area as a church planter for the Illinois Southern Baptist Association (convention). With several families from Hillcrest Baptist Church in Amarillo, Tex., where he had pastored for five years, he started in Oak Park, a “town of two by four—two miles wide and four miles long, with 60,000 people and no Southern Baptist association.”

“Within six months we were running 136 in Sunday School. We were preparing a man to start another work, when God

Right: At playground, York Center’s John Paul Holsey swings kids. Below: Dale Fink gets advice from Dale Cross (right).



impressed me that I should go,” says Radcliff. When he left, 76 persons were still awaiting baptism, because the church in Oak Park didn’t have a baptistry.

Radcliff says the reason Berea is growing while others are not is “we are Bible-based, evangelistically-centered, wrapped up in a counseling ministry.”

“Our people can be taught to be counselors,” he explains. “They may not know much, they may be babes in Christ, but they know the person who changed their lives. If someone can help a person understand his greatest need is Jesus Christ, then he is a counselor really able to help.”

“People up here are miserable, but their problem is not loneliness, drunkenness, emotional stress. It is that they do not have the right relationship with Jesus Christ.”

A former Air Force career enlisted man, Radcliff sees disparity in Southern Baptists’ missions, which “send a missionary overseas, stock him, pay him, and he doesn’t have to worry about going home and raising his money. But we send him to the pioneer mission fields and expect him to live.”

“Most of these preachers are struggling. The little old buildings are wanting. You look for the nursery and it’s a little dark corner. You look for staff offices, and they don’t anticipate ever having any, or even a secretary. A mentality is built that we are not going to grow.”

“I find a lot of discouragement, an awful lot of disappointment. I find folks just hanging on till Jesus comes or until some church down South calls them.”

“It oughtn’t to be so,” Radcliff contends.

Radcliff’s answer to planting churches in Chicago is “not pouring 20 here and 100 there, because that just puts out a bunch of starving churches and starving preachers.” Rather he believes “one church with strength and power could influence and affect all other Southern Baptist churches.”

The strongest Southern Baptist work in northern Illinois runs about 300 in Sunday School, Radcliff notes, adding “we are the second largest church in northern Illinois and we have only been here a year.”

Radcliff foresees starting churches in neighboring areas, all tied to the mother church in a sort of umbilical cord relationship. But he claims “I am not interested in kingdom building. I want to avoid what happens with Latin American work in Texas. They let a church get so large and then cut it off. The Latin Americans then spend the rest of their time fighting.”

Jim Daniel, a soft-spoken man of 37, was among those moving to join Radcliff. “Berea,” Daniel feels, “is an impossible dream slowly coming into reality.” Under Radcliff’s ministry, Daniel surrendered to preach in 1973, accepting assignments “everywhere I could. I’ve had decisions in almost every service.”

Daniel wanted to attend seminary, “but God got ahold of me and started telling me what was what.” He closed his contracting business in Amarillo. When Radcliff—“without knowing what I was going to do”—wrote saying he needed a music director, the contractor moved his wife and four children to Berea and began work as music leader, associate pastor, visitor, teacher and just about anything else.

Daniel, with backing of Berea and CMBA, has gone to Glendale Heights, a suburb near Woodridge, to start a church.

“There had been hints of other churches, but I never felt any commitment to them,” Daniel says. Eyes tear-filled, he adds, “I feel tied to Glendale Heights.”

Daniel plans to copy Berea’s techniques: pass out Bibles (more than 25,000 New Testaments were distributed in Lisle and Woodridge, two population centers around Berea), and “knock on every door (I want total saturation, total commitment).” He will also stress, he says, “an educational program to teach people to live a victorious Christian life.”

Daniel accepted the challenge of starting a new work in Glendale Heights with only the promise of \$300 per month—\$150 to rent a building and \$150 for his family.

“We are trying to get a grant from the Evangelism Division at the HMB,” Cross says. “This man and his family are making a very dramatic faith statement. We simply don’t have the funds in CMBA to support him.”

Lack of funds is, in fact, one of the most critical problems.

“I spent a third of my time raising money,” Cross says of his nearly four years in Chicago. “We talk about Bold Mission Thrust (a plan by the Home Mission Board to reach every person in the U.S. with the gospel). But what we get is not bold—it is just business as usual. There has been no money allocated.”

“It is a gross sin against the Lord and our people to talk about Bold Mission Thrust and not rearrange priorities of funding.”

“People in the field who are trying to take BMT seriously are put in an extremely difficult position. And there will be a kind of reaction among laypeople who discover this is just another denominational program, with no substance.”

“You just can’t get around the economic factor,” Cross argues. “There has to be an investment of funds if we are to deal effectively with the need.”

What happens in BMT “will not come because of money we get out of the denomination,” Cross says. “It will come because we’ve opened other channels of funding and support.”

He appreciates groups who come to Chicago—summer missionaries, church extension teams, other workers—but when they leave, things they generated can’t be followed up. Our people already do all they have time to do.

“The investment of people is wonderful, but unless it is also supported by investment of funds, it just adds to the burden of frustration.”

Chicago: “It is a sin against the Lord not to rearrange our priorities of funding, for without money the burden of frustration just grows and grows.”

Consider the fact: One in three persons in Chicago—1.1 million out of 3.3 million—is black.

And, "Chicago is not an easy place to live in," says one black leader.

The summer was scarred by racial turmoil, particularly in the Marquette Park area, when blacks attempted to stage open housing demonstrations. Police stopped the fighting.

Claude S. Wyatt Jr., pastor of Mount Vernon Church of God, and an associate of the late Martin Luther King Jr., comments: "Chicago is a very ethnic city...everything is based on ethnics."

"When the Polish parade on Polish day, the mayor swings right in. When the Irish pour green dye into the river for St. Patrick's Day, that's all right. But when blacks want to march, they call out the CIA, the FBI and everybody else."

The Church of God pastor believes people in the tightly knit ethnic communities "fall into racist societies; they fight blacks because they firmly believe blacks will destroy their communities."

Another black leader, Don Sharp, pastor of Faith Tabernacle Missionary Baptist Church, and an associate on the staff of the Chicago Metropolitan Baptist Association (CMBA) adds:

"It's hard to look at Chicago outside the political makeup. If I rub the political machine the wrong way, the garbage might pile up. If I make too much of a row, the building inspectors might come down on me and my church, threatening to close the church down...all because I stepped on the wrong toes."

Blacks in Chicago face chronic conditions that imperil the mental and physical health of most trapped in urban environments: inadequate housing; high unemployment, especially among youth; "institutional racism" that discriminates in education, jobs, even voting.

Wyatt doesn't believe blacks are more exploited than other races, however. "All are harassed—black, white, Latino—if they're poor," he says. "Nobody knows

that better than the black pastor.

"These people," Wyatt continues, "have a small image of themselves. But Jesus wants them to understand they are somebody, their heavenly father loves them. And he wants them to be somebody. The black pastor gives them hope."

Twenty-two of the 109 churches in CMBA are black. First to join—Sharp's Faith Tabernacle—entered in 1969.

Advantages of associating with CMBA, he says, are "largely personal. I share with Dr. King the dream of an America where black and white can sit down together. I dream of a time when we can really as brothers—particularly Christian brothers—sit down and talk."

Sharp now serves as a "liaison with black churches, working with them, helping them relate to the association," as part of a carefully defined CMBA strategy to penetrate black communities with the same intensity used in other areas.

Sharp helped develop a CMBA program called REACT, which stands for Recreation, Evangelism, Affirmative Community Action, Church Development and Training.

REACT took shape when leaders became aware that most SBC energies in relation to blacks were being expended on rhetoric at conferences while the actual needs in communities were receiving minimal attention. In five areas, REACT attempts aggressive Christian response to the challenge of black communities: recreation, evangelism, community action, church development and training. For these, CMBA has developed projects, budget and personnel suggestions.

One of the first activities of REACT was a series of three tent revivals in predominantly black sections.

Although CMBA had trouble recruiting workers—"we couldn't find any students willing to live in the black community all summer," says former CMBA director Dale Cross—a black and white REACT team worked to promote the revivals.

While REACT works with black churches, not all black pastors understand

the huge Southern Baptist Convention.

"The denomination has been a little slow to respond," Sharp says. "It can be ever so sympathetic to our needs, but then you get caught up in the machinery—committees, budgets, this and that."

"Sometime I have a problem convincing black pastors of the sincerity of the commitment. Some are suspicious of whites. They wonder how far they can go with these folks."

"The black church has been the one institution in black life untouched by white society and many black pastors have jealousy, caution, suspicion concerning anything controlled by whites."

"They say, 'If I get too deeply involved with the SBC, if I get a loan, or CPA (church pastoral aid), then I have to dance to their music.'"

"That's not true, but sometimes it is difficult to explain. And, it doesn't help us when there are incidents like at Plains (Georgia, where First Baptist Church refused to accept a black member)."

"It's not peaches and cream belonging to the SBC. But overall, I'm very happy."

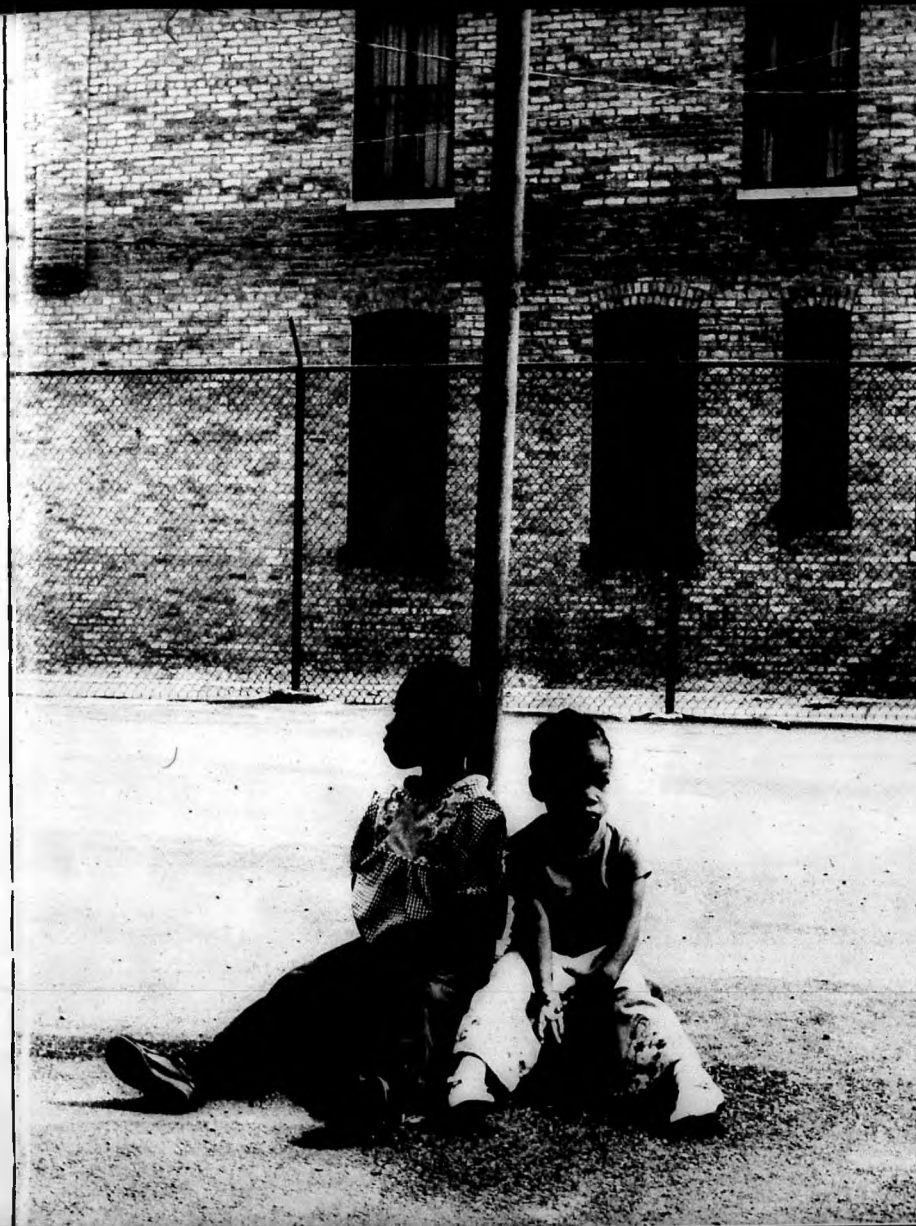
Cross is troubled by denominational efforts to get blacks and other ethnic churches to "learn how to be Southern Baptists. The Convention needs to make resources available to blacks and others and let them, to a larger degree, determine their own agenda."

"All our training, all our resources are white, middle-class and suburban in orientation. I don't think that serves cultural communities, but I don't know if SBC officials are ready to change."

"I hope in the future we can develop some agency leaders who have a positive orientation toward the urban scene."

Unless "Southern Baptists can get out of this tunnel vision that says we're all alike," Cross says, SBC plans to "save the cities" can never succeed.

And, he adds, "we've got a great deal to learn from blacks. Their churches have a kind of creativity that, if we could help take off pressure by providing resources, could do unbelievable things."



Chicago: In a city one-third black, a dream of togetherness.



Chicago:

In a "forgotten little corner" of the city, one Southern

20 HOME MISSIONS

Azalea Bentley and her teenage son live on \$219 per month. Out of that, they pay \$145 for a three-room flat in a dilapidated, falling-down apartment near Sunnyside Mall, in the Uptown area of Chicago.

"It's been pretty tough," says Mrs. Bentley. "If I didn't get to keep a little girl for \$4 a day, we couldn't make it."

She and her son moved to Uptown in January, 1976, from Independence, Kan., where she had lived since 1944. It was their first experience in a big city. And she was frightened. Their first apartment was on a lower floor, but after several incidents where rocks were thrown through the windows during gang fights, she moved to the top floor.

The elevators frequently don't work, and several apartments are "just too bad to be fixed." In her apartment, only one water tap works.

"After we came, I tried first one church and then another," recalls Mrs. Bentley.

"All I found in them churches was ice water. They'd shake hands with me one Sunday and wouldn't know me the next I wanted a church where Christ is."

"I just sat in my apartment, day in and day out, and cried."

Mrs. Bentley and her son were invited to Uptown Baptist Church.

"It wasn't what I thought it was going to be. I haven't missed but two Sundays since and that was when I was sick."

"I ain't feeling sorry for myself now. I'm out working, working for my Lord and for my church and for my community."

The Bentleys are two of Jim Queen's small flock of parishioners. Queen, a former college quarterback, works at ministering to and loving and touching the lives of people who live in Uptown.

"Chicago is a big metropolitan area," Queen says. "Uptown is a forgotten little corner. If Jesus were here today, he'd probably say 'I must go through Uptown' just like he had to go by Samaria. We have forgotten that most people with

A. L. HARRIS

After taking her ward home (left), Azalea Bentley stops to talk to Jim Queen and friends.



Baptist pastor works at loving and touching the people of Uptown.

HOME MISSIONS 21

heartaches and problems and massive needs are still in the central city: the poor, the scrambled people, the disenfranchised are still there," says Queen, who grew up in Uptown.

The Uptown ghetto, two miles long by a mile wide, encloses 144,000 people. No ethnic or racial group dominates. Dale Cross, former director of missions for the Chicago Metropolitan Baptist Association (CMBA), describes Uptown as "one of the most chaotic scenes on earth. In a sense it is the dumping ground."

At least 47 languages are spoken in Uptown. The section has skid-row people, elderly, poverty, and at least 28 halfway houses for people with mental problems.

At age 25, Queen, a self-described "character" using his football reputation to advantage, "met Christ" in an American Baptist Church. Within a year, he started working with an Uptown civic organization. His athletic background helped him relate well to street kids.

"I started taking them to a local church for recreation, but the city didn't like me doing that," so he went to work as a community minister for the church.

"But the kids didn't understand the church and the church didn't understand the kids," he admits. Queen formed his own organization, Innercity Athletic Mission. After seven years, it folded for lack of funds. Queen went to Selma, Ala., to coordinate a juvenile court program. There he became acquainted with Southern Baptists.

Queen left Selma to attend Southern seminary and in January, 1976, returned to Uptown, this time as a church planter with Illinois Southern Baptists.

"I'm probably not doing a whole lot different than I did before, but the biggest difference is my concept of the church. Before, people I worked with had a tendency to drift. I couldn't bring them to a place where they could grow. The church is not just some place where there is a pastor, it is a community of believers, the Body of Christ; they support each



On a summer mission trip, adults from Wieuca Road Baptist Church in Atlanta worked with Queen (above) in several projects, including renovating church offices. Keeping youngsters off the streets and on the court is among Queen's favorite jobs (right).

other," Queen says.

For a while, seminary intern Phil Edwards of Minneapolis helped Queen. But his funding through the Seminary Consortium for Urban Pastoral Education ended. Edwards returned to seminary at summer's end.

Yet Queen believes "vivid results have come about" as a result of his work. "We

have re-discovered that if we walk the streets and talk to people, we can get involved in their lives, get to know them, become their friends, minister to them and share our faith with them."

Uptown church has avoided "give-away" programs, because "it ruins dignity" and people associate it with welfare. Queen feels "We are trying to



build a church in a total way. We do something nobody else does; we visit in the homes regularly and steadily.

"Our biggest problem is that we don't have enough people," Queen says. "Uptown is bigger than the whole city of Montgomery, Ala., yet only one Southern Baptist mission works in Uptown."

The church meets in an apartment occupied by two black women—Cora Coleman and Mary Stokes—and often on Sunday has 75-80 adults.

"Our worship services are about a third black, a third white and a third Spanish," Queen says. "So far we have enjoyed one another."

But the racial comity of Uptown Baptist Church isn't reflected in Uptown itself. Recently, on Sunnyside Mall, two youth gangs—one white, one black—fought it out. A young woman was stabbed to death in a nearby apartment that night, her two small children—ages 2 and 4—disappeared.

A Vacation Bible School had to be moved because of the tensions.

Mrs. Bentley, who lives a half block from the mall, says the situation is "just terrible."

Nearby are several burned-out buildings, an apartment where a balcony collapsed, killing a young mother, news reports indicate young boys—8 or 9—are abducted and molested by homosexuals who roam the area.

Recently, Wieuca Road Baptist Church of Atlanta, Ga., helped pay the rent for a small storefront building for the church. A team of nine Wieuca workers came to refurbish it.

"We'll use it for a place to have offices, meetings, tutoring in English, crafts and private counseling," Queen explains.

If Queen's Uptown church continues to grow, perhaps it will be because it mirrors his concern "that these people not be compromised in any way. These people are more important than anything else."

"So far as I can see, nobody is ministering in Uptown. It needs help. Somebody needs to love this little piece of land." •

Chicago: To Uptown's hard-working Queen, "the church is not just a place, it's a community of believers who support each other."



At Baptist-sponsored Rockwell day-care center, a young worker hugs a child.

Chicago is an ethnic city. Its streets are lined with stores whose owners are named Gonzales or Schwerk or Chen or Polanski. Its neighborhoods are filled with Polish, Irish, Lithuanians, Germans, Asians, Assyrians, Italians, Mexicans, Puerto Ricans.

For decades, it has been possible for ethnics to cluster together, living their entire lives without having to speak more than rudimentary English. And it is not unusual to find a waitress in a Mexican restaurant who speaks only Spanish; a Greek in a bakery who still measures in grams; a Japanese teriyaki cook who understands "medium well" but not "How are you?"

A city high school posts a world map, revealing its 3,000 students come from 56 countries and speak 47 different languages. Diplomas are offered in five languages, including English, courses in 11 languages, primarily for students for whom English is a second tongue.

"If you walk down a street in Chicago," says Robert Pollan, director of Christian social ministries for the Chicago Metropolitan Baptist Association (CMBA), "you probably won't understand one conversation in three unless you're bilingual."

Along 26th Street—main street for people of Mexican descent—businesses advertise in Spanish and the flavor is more Mexico City than U.S. midwest.

Spanish-speaking people are, in fact, the dominant language group in Chicago, with more than 327,000 in the metropolitan area; Polish (284,000), Germans (224,000), Italians (197,000) and Russians (104,000) follow.

CMBA has 42 ethnic churches among its membership, including 22 which are black congregations. Others are Spanish, Assyrian, East Indian, Haitian, Polish, Arabic, Korean and Romanian.

Efforts to begin a work among Czechs were unsuccessful.

One of the oldest ethnic ministries started by Chicago Southern Baptists

dates back more than a decade—its Rockwell Chapel, a daycare facility, church in the Humbolt Park area, site of 1977 summer rioting between Puerto Ricans and police.

"The Rockwell community has been a powder keg," says former director of missions Dale Cross, "because the Puerto Rican community feels it has been ruled out."

Communist signs, festooning burned out and abandoned buildings, speak of oppression and repression. The *Chicago Tribune* quoted a community organizer as saying banks in Chicago had \$19 million in deposits from the area, but in the past few years had made only three loans totaling \$24,000 for home purchases or improvements there.

Mary Vorsten, a US-2 missionary who spent her two year term at Rockwell, saw "20 or 30" buildings burned. "A lot of the fires were arson, but some started through negligence, others because the buildings were old and uncared for."

Gang fights are common in the Rock well area, as is other crime. Marijuana is sold openly on the streets.

Under direction of the Floyd Shockeys

A worshipper at Romanian Baptist Church.



who've been there 11 years, Rockwell Center has daycare for 130 children for a nominal fee of \$25 a child a month.

Worship services—in Spanish and English—draw about 90 persons a week.

"We don't buttonhole people," says Vorsten. "But we tell them about services. In the past two years, five or six from daycare have been won to the Lord."

Having more success is Alexi Popovici, founder and for nearly 10 years pastor of Romanian Baptist Church.

Popovici came to Chicago in 1967, after being stripped of his post as pastor of three Baptist churches and dismissed from his job as president of the Baptist seminary in Romania.

He found existing Romanian Baptist churches in Chicago, started by the previous wave of immigrants before World War II, were less Romanian than English. Romanian newcomers—many, escapees from communist persecution who had legally left their native country—needed a worship opportunity in their own language. Popovici felt.

Today, Popovici's emphasis remains Romanian—"I use English only 20 percent of the time," he estimates. And he moves through the Romanian community, "helping immigrants socially, to find a job, helping their children to enter school, helping them move," as well as offering a traditional Romanian worship and fellowship experience.

When Romanian Baptist Church was formed, Popovici decided to affiliate with the Southern Baptist Convention because I am a product of the SBC. The Foreign Mission Board worked in Romania."

Approximately 8,000 Romanians live in Chicago and about 20,000 in the adjoining areas. The church has started a mission in Gary, Ind., which it hopes will soon be strong enough to be a church.

"We have about 25 or 26 people going to the meeting now," Popovici reports. "But we have no one to entrust them to. Maybe we'll move a family there, and that family can be the heart of the church."

Farah Fakhouri estimates 20,000

Arabs are in Chicago, "without anybody caring for their souls."

Fakhouri, a former colonel in the Jordanian army, came to Chicago in 1972 to visit his son Albert, who was attending college. "Many of my country were here," he recalls. "They greeted me at the airport and invited me to their homes. I was asked to give testimony, to witness, to read the Bible. A Bible study started. My son was attending an evangelical church and its pastor asked me to stay and work with the thousands and thousands of Arabs who had no intention of salvation."

The decision was hard for Fakhouri, then pastor of a Baptist church near Amman, Jordan, "but we came because we knew it was the Lord's will," he says.

In 1975, the Jordanian accepted an invitation to align his evangelical Arab work with the Southern Baptist Convention because "our faith is the same," Fakhouri says, and to Jordanians, denominational distinctions are less important than presenting a united Christian front to Muslim Arabs.

"The main thing is to reach the people," he adds. "Not as a pastor to sit in the church and let the people come in. I work as a missionary. I make 10 or 15 visits daily, going from place to place. I go to the airports, stores, offices, hospitals."

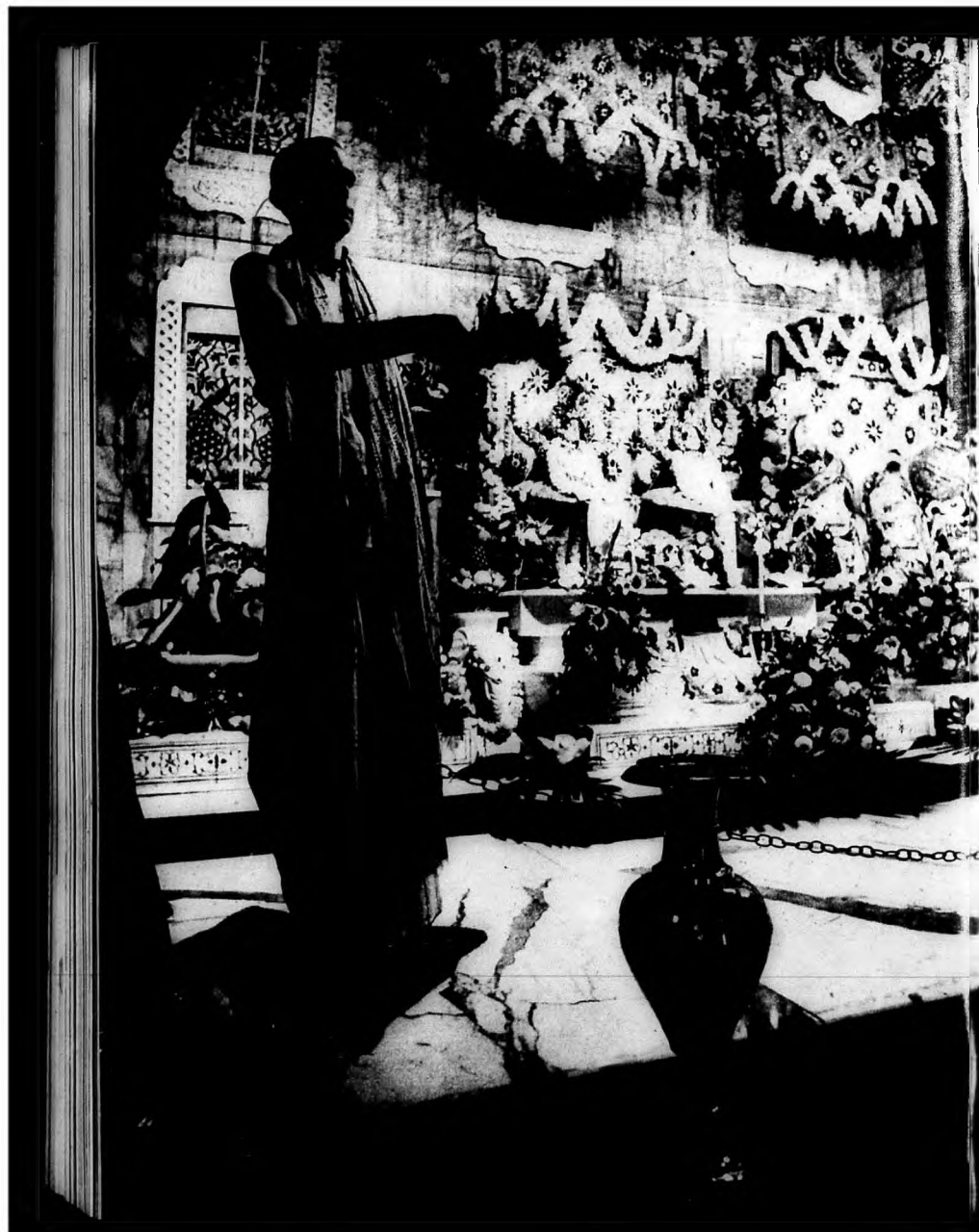
Like the Romanians, Arab Baptists have a mission, attempting to reach Arabs in southern Chicago: 45 or 50 people attend services.

The church meets in a CMBA church, Northwest Missionary Baptist Church, an arrangement financially advantageous but culturally bad for morale. "The Muslims have five places of worship in Chicago. One of them cost \$10 million. The Arab Baptist Church has no place of its own. That is a handicap in the sight of Arabs," Fakhouri feels.

Nevertheless, Fakhouri feels "this church in Chicago can be the leader of Arab churches in America. All we need is a place to worship, youth meetings, other things; more support. The church cannot go without proper support." •

Chicago: In a city where Mikolaicik and Perez and Schwenk shop

the same block, Southern Baptists have many ethnic ministries.



The "new" religions

Confronting the flower salesperson or airport book merchant can be a test of faith these days • by GEORGE SHERIDAN

Twenty-one-year-old Emily was searching for people who "made God a dynamic part of their lives." She found them in the church.

At a week-long rally in Florida, Emily felt, for the first time in her life, "a spiritual high. I could talk freely about God and that God could be a part of my whole environment."

In 1974, Emily joined the church, signing a contract to give herself and her possessions to its "ministries."

Moving into a Charlotte, N.C., church center, Emily sold flowers from early morning until past midnight. As flower salesperson, Emily raised about \$200 a day—but others on her team raised as much as \$400. When she failed to meet her \$200 quota, Emily would be humiliated by her leaders, who made her feel she was disappointing God and denying people "the blessing of giving."

While in the Charlotte center, Emily also cooked breakfast and packed lunches for 40 people, daily getting up at 5 a.m. after only three or four hours sleep. She was, she recalls, continually tired. But she loved the work. "I felt needed."

After months in North Carolina, she moved to Oklahoma to work on a fund-raising team. One night, when she fell asleep counting receipts, she was awakened by other team members, who struck her, warning she was "under Satan's influence."

As a member of the church, Emily believed its leader and his wife were her "true parents." She refused to see her mother in Raleigh for more than a year.

Vaguely she understood the church's leader was "her savior" and anything he did, or commanded her to do, was on "direct approval of God." She believed her fatigue and illness resulted from her "spiritual sins" or those of her ancestors. She "prayed long and worked hard" to pay penance for these sins, carrying heavy cartons on the run, sneaking into office complexes to sell candy because such techniques helped "prepare us for war."

After more than a year and a half, Emily came to Washington, D.C., to participate in the church's "Bicentennial God Bless America Rally" at the Washington Monument.

There Emily ran into an old friend, who urged her to visit her mother. The church gave Emily permission—which proved a turning point in Emily's religious pilgrimage.

In Raleigh, Emily's mother arranged for a former member of the church to "deprogram" Emily. Emily resisted at first, but then she "put the whole situation in God's hand."

Constantly she was questioned; the answers forcing her to think through the church's teachings, its treatment of its members, its outlook toward society. She was confronted with newspaper and magazine articles about the church's dealings.

After beginning in Raleigh, the deprogramming moved to a

Although few in number, the members of Hare Krishna are among the most active and most visible of all the newly emerging religions. The sect has extensive land holdings across the country.

motel room in Greensboro. During an intense week, Emily was visited constantly by old friends, relatives and others.

These people, rather than intimidating and overwhelming her, "prayed for me. They hugged me. They welcomed me. They never accused me—and in that, I saw God's love."

Emily left the church in 1976.

Emily's experiences sound like an Elmer Gantry horror story out of an Ian Fleming spy novel. But they are real. And the manner of her conversion, the motives behind it, the "church" she joined and the method of her "de-conversion" through deprogramming—all raise serious questions for any person who cherishes the United States' constitutional guarantee of freedom of religion.

Indeed, fundamental cultural and legal issues penetrating deep into the concept of religious liberty—are at stake.

Emily's experience was with the Unification Church of Rev. Sun Myung Moon, a Korean-born "messiah." But Moon's group, although among the most conspicuous of the new sects, is merely one of more than 1,300 new religions to emerge in the U.S. since 1965.

These sects, ranging across a broad spectrum of spiritual movements from Oriental philosophy to "Jesus people," have been the principal feature of a decade of resurgence of religious interest in this country.

In addition to Moon's Unification Church, they include Hare Krishna movement, the Church of Scientology, the Holy Order of Mantis, The Way, the Divine Light Mission and followers of various gurus, meditation forms and even diets.

Groups surviving into the late '70s are characterized by small numbers. But their hard-core, primarily young adherents make them no longer "a transitory cultural aberration," says Jacob Needleman, professor at San Francisco State University.

They are, instead, Needleman says, "a central feature of the profound change through which America is passing."

The ritual touchstone

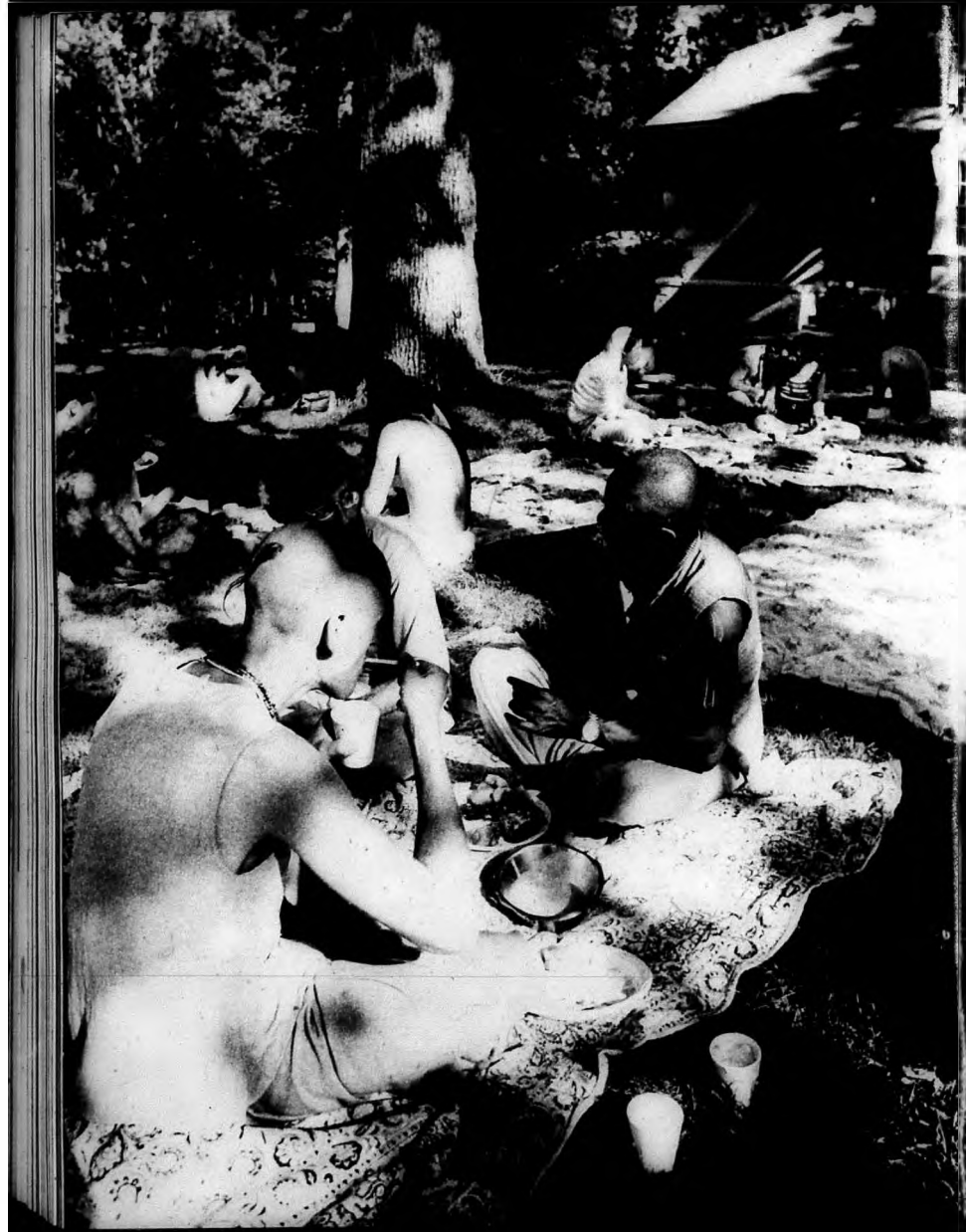
Academicians believe the groups signify deep longings for meaning and for a clearer sense of self, particularly among young people. Their emphasis upon ritual offers a touchstone of solidarity in turbulent times, while challenging the materialism and competitiveness that characterize Western life.

According to a Gallup survey, the heaviest concentration of participants in the new sects are 18 to 24 year olds. Of all respondents who had contact with a new movement, only 25 percent are still involved. But that is enough to cause a slow rise in memberships. At the same time, the sects are attaining fiscal stability.

The Unification Church has extensive real estate holdings in various parts of the country, particularly in New York City and nearby Westchester County, and interests in numerous businesses, including Diplomat National Bank, Washington, D.C.

Within three years, it hopes to discontinue fund-raising on

Continued



It's simple, really: First you use an E-meter to clear your thetan of engrams. If that doesn't work, you take two aspirin and call back in the morning?

the streets and totally rely upon business operations.

The Hare Krishna movement (formally known as the International Society for Krishna Consciousness) has bought or built showplace temples in New York City, in Potomac, Md., and at its New Vindavana farming community near Moundsville, W. Va. Also at the Moundsville site, Hare Krishna devotees are building a marble palace for their guru, A. C. Bhaktivedanta Swami Prabhupada. The movement operates a primary and secondary school in Dallas. And it is believed planning an incense factory in Mexico to supplement business operations in this country.

Early this year, L. Ron Hubbard's Church of Scientology, currently battling the U.S. government over charges of spying and invasion of privacy, purchased the Cedars of Lebanon Hospital complex near Los Angeles.

Another indication of the new sects' permanence is their willingness to submit grievances to the courts. Members of Hare Krishna, the Unification Church and The Way have brought lawsuits against parents and "deprogrammers" who removed them—often forcibly—from their sects and tried to dissuade them from returning.

The moral and constitutional dilemma such legal battles present to traditional religious groups cannot be understood without a backdrop look at the major sects' beliefs and practices.

A harmonious "thetan"

The Church of Scientology, one of the older "new" sects, was founded in 1954 by L. Ron Hubbard, a former Hollywood movie director and writer of science fiction.

Hubbard began publishing books on "The Science of Dianetics" in 1951. His religion is based on the assumption that humanity is basically good and seeks to survive, but is burdened with a painful past and by sins.

The church asserts humans have an immortal soul called the "thetan." The Church of Scientology brings persons into harmony with the "Source of Life" through clearing their thetans of "engrams." Engrams are sensory impressions from the past which cause persons to behave irrationally.

A person is "cleared" of engrams through treatments on a lie-detector-like machine called an "E-meter." The process helps the pre-clear delve into his past, reveal then eradicate engram-causing experiences.

The E-meter, which measures skin resistance, was called an article of faith in a 1969 U.S. Court of Appeals decision declaring the Church of Scientology a "bona fide religion." Treatments to bring about total clearing of a person cost \$5,000 up.

Hubbard left directorship of the church in 1966, but continues involvement in church operations and receives a large income from it. In May, 1977, the Church of Scientology claimed worldwide membership of 5.1 million.

Defusing confusion

Last year, representatives of the Divine Light Mission (DLM) of child guru Maharaj Ji reported dramatic changes in philosophy and organization. The guru's extravagant trappings were largely eliminated; his dictatorial leadership status revised. Devotees no longer kiss his feet; the concept of him as God incarnate and perfect master is fading.

Meditation, sharing of experiences and selfless service still are main goals, but the emotional experience of "receiving knowledge" from the guru is downplayed. He is regarded as a man with an important message.

"Mahatmas," or prime disciples, wear western garb rather than Indian robes. Some are Americans; formerly, all were Indian.

Recently the mission closed its health clinics and businesses except for a food cooperative in Denver, location of its headquarters.

In 1976, dispute ended between the 19-year-old guru—or teacher—and his mother, who had sought control since denouncing her son as a "playboy" in 1973. The guru won complete control of worldwide operations, despite the fact that Maharaj Ji has a lifestyle that "in no way corresponds to the traditional Indian guru," argues Canadian theologian Joseph I. Richardson.

Richardson charges the DLM depends upon the "confusion and disillusionment of a largely middle-class young people estranged from their families and disaffected with society in general."

The DLM seems to have profited by dethronement of its founder, who married his secretary in 1974. Its 1976 reports indicate some 300 persons live in DLM "ashrams." Monthly income, through gifts, tithes and earnings, totaled \$315,000, up from \$200,000 the previous year.

The mission has 24 branches in the U.S. It claims a million followers in India.

Founded by Maharaj Ji's father in 1966, the DLM has been described as functioning, despite the guru's new status, "to provide an opulent existence for the Maharaj Ji," says Michael Garson, former financial analyst for the guru.

WOW and abundant living

Headquartered on a farm in New Knoxville, Ind., The Way Biblical Research Center was started in 1953 by director Paul Wierville. It came of age with the Jesus Movement in the early 1970s.

The Way sends out "World over the World (WOW)," ambassadors to the United States and other countries who have completed the course "Power for Abundant Living," which helps overcome fear, build faith and increase prosperity. Ambassadors practice healing and speaking in tongues.

They charge for classes, sell books and tapes.

October 30th Could Be Your Re-birthday.



Atlanta Civic Center Auditorium 7:00 p.m.
395 Peachtree Avenue, N.E.
For Free Tickets and Information, call 800-578-7709 or 404-573-5200

October 30th Could Be Your Re-birthday.



Atlanta Civic Center Auditorium 7:00 p.m.

ISKK has simplified life to "eating, sleeping, mating" which, of course, allows everyone more time for serious stuff, like "Krishna-consciousness."

Wierville denies the deity of Jesus. A former clergyman of the Evangelical and Reformed Church, he publishes books offering biblical understanding lost since the first century.

Salvation, Wierville teaches, allows persons to pursue sinful desires without fear of retribution. The Way has communal centers in various cities, but offers no statistics on number of adherents.

The CofG pyramid

The communal Children of God also arose with the Jesus Movement. While the sect seems to have faded in this country, "colonies" exist in many other countries.

About 1969, two predecessor groups, "Teens for Christ" and "Revolutionaries for Jesus," merged. Both had been dominated by David Brandt Berg—also known as "Moses" or "David Moses." Berg's "MO letters" are "God's word" for the COG.

Berg rests atop the Children of God pyramid.

Since 1974, Berg and his family reportedly have been living in Europe.

As "God's saved people," the Children of God emphasize the last days.

Converts are taught to mistrust any teachings but the sect's own.

New York Attorney General Louis Lefkowitz in 1974 charged that the sect's leaders engaged in incest, rape and promiscuity. He said they taught members to subvert court proceedings through "lies and chicanery" and charged that members had falsified records to evade military draft.

Indoctrination for converts to the Children of God, Lefkowitz says, includes turning over present and future income to the sect, having mail opened, and learning to exploit and even steal from "the system" in order to combat Satan.

Children of God publications are anti-Catholic and anti-Semitic. The general counsel of the B'nai B'rith's Anti-Defamation League cites a Berg statement calling on God to "help the Arabs" and "punish the Jews," adding, "It's about time those anti-Christ Israeli Jews atoned for their sins."

The sublime life chant

Anyone can join the International Society for Krishna Consciousness in three immediate steps: chant the "maha mantra"; observe the society's strictures against meat-eating, gambling, illicit sex and ingesting intoxicating substances (including drugs, alcohol, coffee and tobacco); and dedicate one's life to Krishna.

A Krishna society flyer promises, "To make your life sublime, simply chant," and gives the words of the mantra, the Hare Krishna chant.

To celebrate the Bicentennial, Sun Myung Moon's Unification Church staged giant rallies, spectacles of light and sound, punctuated by the preaching of Moon, the Korean "new messiah."

"Krishna" is the Sanskrit word for godhead. "Hare" is divine energy. "Rama" (the other word in the mantra) refers to God as the reservoir of all pleasure. Hare Krishna "devotees" believe when God's name is chanted, he is present. Chanting keeps the devotee's attention fixed upon Krishna. The mantra is chanted 1,728 times daily. If a person is uncomfortable using Sanskrit terms for God, any name for God authorized by a religious group may be chanted with the same effect.

Between 3,000 and 5,000 persons live in the 30 Hare Krishna temples in the United States, according to Tattvavit dasa Brahmachary (formerly Thomas Guild), public relations director for the New York temple. Perhaps three times that number attend the temple on weekends, but are not full-fledged devotees.

Gabhira Das, Hare Krishna chaplain at the University of Maryland, says all who live at the temples are or are in the process of becoming Brahmins or priests. After a year of study and observing the four disciplines at a temple, a devotee receives a spiritual name (one of the names of Krishna). Brahmin status comes after more study and pursuit of the Hare Krishna lifestyle.

In the temples, devotees live simply; they sleep on floors and eat vegetarian meals off disposable plates. Marriage is intended only for begetting children who become devotees and return to Godhead. "With eating, sleeping and mating simplified," Tattvavit explains, "we can devote more time to Krishna-consciousness."

Men even cut their hair to decrease physical attractiveness, and traditional, simple Hindu robes are worn to simplify costume.

Temple devotees are assigned work according to their propensities, says Gabhira Das. Some cook and maintain the temple. Some work on the movement's farms or in its businesses. The greatest income source is sales—of commentaries on Hindu literature. Substantial funds come from new devotees turning over all their goods to the Krishna society.

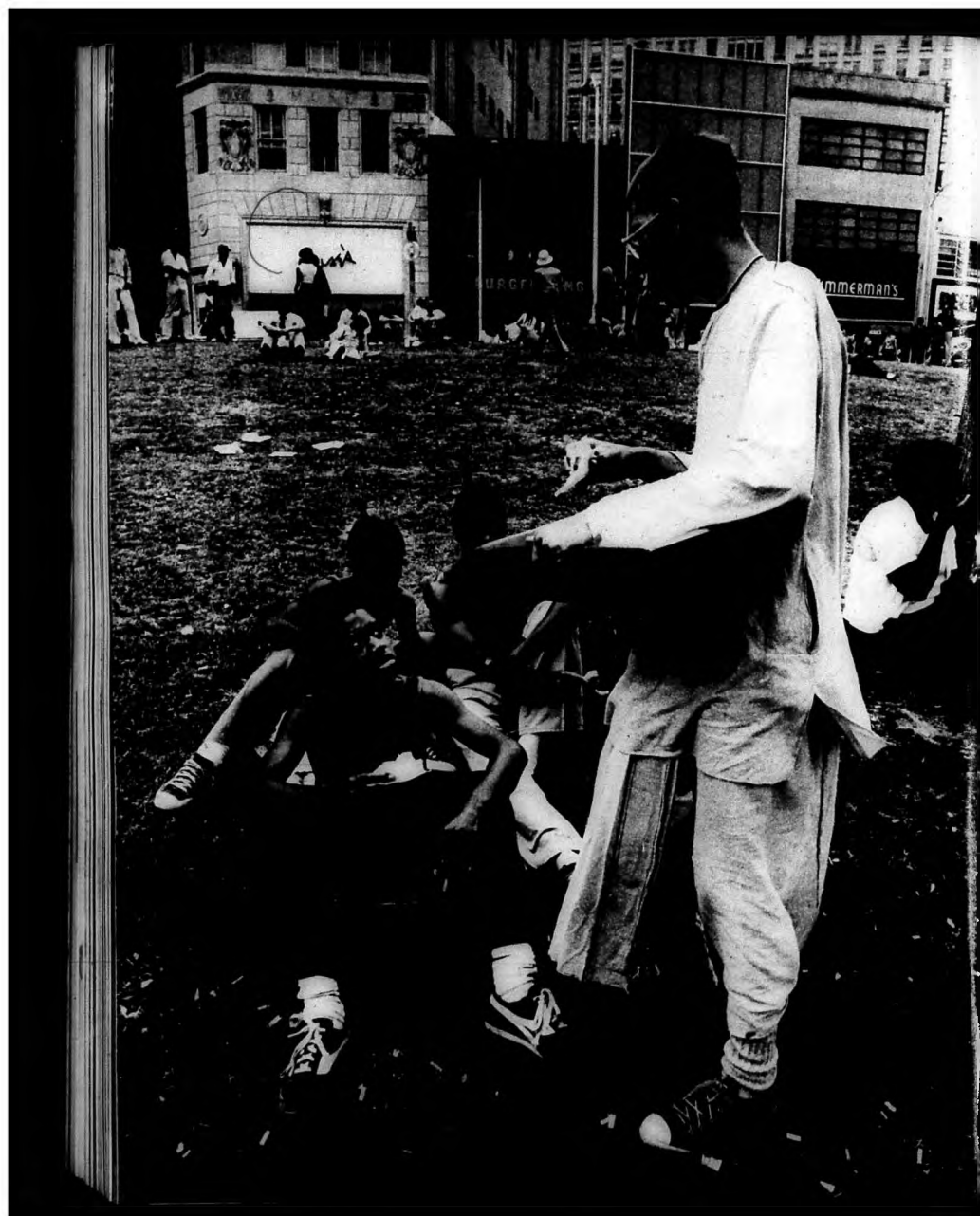
Hare Krishna was brought to the U.S. in 1965 by the Indian scholar A.C. Bhaktivedanta Swami. Hindu experts report the swami is a "distinguished teacher." Hare Krishna devotees call him "spiritual master," in a direct line with Krishna himself—he is "as good as God," according to Tattvavit.

By the light of the silvery Moonie?

Probably the greatest public concern with new sects focuses on The Holy Spirit Association for the Unification of World Christianity—the Unification Church. The church's aim is to bring, through "Christian unity," God's kingdom on earth.

The Unification Church's guidebook *Divine Principle*, is a "revelation given by God to the Reverend Sun Myung Moon." *Divine Principle* teaches the basic function of humanity in creation was to form a perfect family and complete the "horizontal love of God."

(Continued)



"Many young people join the movement because they're fed up with always hankering for more. They want to serve God but aren't."

Through improper love in the Garden of Eden, the first man and woman subverted God's purpose and allowed Satan to become the false master of the world.

God sent his son Jesus to restore humanity to its ideal, through an ideal individual initiating a perfect family. The Jewish nation executed Jesus, the Unification Church contends, before he found an ideal woman. God allowed Jesus' sacrifice as a ransom to Satan, to provide spiritual salvation through resurrection of Jesus' spiritual body.

The messiah still must return to provide physical salvation through the perfect family of an ideal man and an ideal woman. The messiah will be born of a woman and will be surrounded and received by a community of saints prepared by God. This faith community is the Unification Church. The "third Adam" was due to be born in Korea about 1920. Rev. Moon was born in Korea in 1919, but his followers are reluctant to say publicly whether they believe he is the "Lord of the second advent."

The theology and practices of the Unification Church have moved the National Council of Churches and several individual denominations to issue statements denying it is Christianity.

Core membership of the Unification Church in the United States is about 3,000, according to *The New York Times*. The church claims centers in 120 American cities. The centers are communal living arrangements which serve as recruiting and fund-raising bases. Fund-raising includes sales (of flowers, soap, candles, etc.) or soliciting on streets, in business locations, in residential areas. Recruitment is done door-to-door, in shopping malls, on college campuses, in storefront locations.

Rev. Moon founded the Unification Church in Korea in 1954. He brought it to this country in the early 1970s. Since, it has been linked to various front groups and illegal activities. Several hundred of its members who were aliens were deported this year for violation of visa regulations. Its Korean Cultural and Freedom Foundation has been investigated for alleged ties to the Korean government. In 1976, its Collegiate Association for Research of Principles was ousted from Columbia University for failing to disclose its church affiliation.

A former member says he and other members were instructed to participate in political demonstrations. A Rutgers University professor charged the church with duping well-known scientists into participating in its annual conference on the unity of the sciences.

The Unification Church counters these charges with protestations of innocence and cries of persecution.

Whatever the truth, incidences of duplicity—if not downright

A Krishna follower passes out snacks and reading materials in Atlanta's downtown city park. Highly active, the members of Krishna are found wherever people gather, from parks to airports. Yet Krishna followers number less than 10,000 nationwide.

deceit—are commonly reported against it and other sects. Yet youth come to them like moths to flame.

Why?

Perhaps one clue comes in a survey of several hundred Unification members. J. Stillson Judah, professor in the Graduate Theological Center in Berkeley, found that of those polled, half were between age 22-26 when they joined the Unification Church. Most were college dropouts.

Fifty-two percent said their parents were regular churchgoers; 29 percent considered themselves Christian before joining. Few saw themselves as strong or active Christians. Many had sought God in other non-Christian philosophies, or had expressed disillusionment with all faiths.

More than a third had used hard drugs. 16.5 percent had arrest records, mainly for drug offenses.

Before joining the Unification Church, 42.5 percent said they had opposed authority. Almost all approve of authority now. Judah says they desire to turn America back toward conservatism.

According to Gabbira Das, Hare Krishna chaplain at University of Maryland, "Many young people join the movement because they are fed up with always hankering for more and lamenting what they've lost. They are dissatisfied because their natural propensity is to serve God and they're not doing it."

An Anti Delamation League survey disclosed Jewish youths most susceptible to the sect's missionary efforts are 15-22 years old, have emotional, home or parental problems and may be using drugs.

Nat Kameny of the ADL says few converts from Judaism "came from stable homes, where one or both parents were active in some aspect of Jewish community life." The ADL recommended Jews combat the missionary attempts through programs on Jewish education and self identification, hostels for troubled youths and literature with Jewish answers to the sects' claims.

Historian and author Theodore Roszak believes the new movements disclose a yearning among youth for a realization of transcendence and a reaction to secular humanism.

But others see the new sects as attracting dependent minds which don't know how to think for themselves. "After you become a member," claims one critic, "there is no more thought, only recall."

Pro and con examples

Two cases illustrate the divergent views.

In 1973, Chris Elkins was a big man on campus at University of Arizona in Tucson. He had a job, was president of a fraternity and within weeks of getting his bachelor's degree.

Then, a representative of the Unification Church's One-World Crusade invited him to a lecture. "I was very impressed with the participants, and it was love at first sight," Elkins says. After four subsequent lectures he was swept up in the move-

Continued

ment: he quit school and his job and resigned his fraternity post. Unlike most new Unification recruits, Elkins' exposure to the church's teachings was haphazard. He was assigned to work with the church's Freedom Leadership Foundation in Washington, D.C. "This was supposed to be an educational agency, but it was really a lobby," Elkins says. Because of the assignment, he was freer than most members. About two years ago, he became completely disillusioned with the movement and left of his own accord.

Phil Skinner, however, has had a different experience. Nominal Baptists, Skinner's parents took him to church, but not to Sunday School, as he grew up in West Texas and Kentucky. His mother was an alcoholic, he says, and both parents were sexually loose.

Since high school, Skinner, 26, has worked for various florists. Increasingly involved in drugs and illicit sex, he had "a desire to stop, but I could get no help."

An employer and his wife, Southern Baptists, invited him to visit their assistant pastor two years ago.

"He told me that if I didn't choose God I'd go insane," Skinner recalls. He became afraid of God, felt guilty and didn't see any way to change his lifestyle.

Then he moved to Florida, where counseled by another pastor he "asked Jesus to forgive my sins and committed my life to Jesus. But I didn't get much direction." His involvement in drugs, alcohol and illicit sex grew worse. He moved to Tulsa, where he was given a magazine by a representative of Hare Krishna.

Later he moved to Arlington, Tex. "I felt utterly frustrated. Then I remembered the Hare Krishna boy and how happy he looked. So I called the local temple and was invited to come over. I talked to some people and decided to give it a try."

Skinner moved into the temple this past summer and began chanting the *maha mantra*, gave up intoxicants, meat, gambling and sex. He claims to have found peace.

The deprogramming issue

Skinner has been satisfied with his experience. To change his outlook at this point would require drastic measures. Some have not been afraid to use them in confronting what they see as a "growing menace of brainwashing our youth."

Their remedy has been deprogramming.

But not every devotee has been as docile as Emily Hill. Others, all older than 21, have fought for their rights to hold whatever faith they desire.

A spate of recent court cases involving deprogramming—"kidnapping," sect members call it—and its underlying presuppositions have caused controversy among Christian and Jewish leaders.

Parents and deprogrammers have literally taken their children by force, submitted them to subsequent days of gruel-

ing questioning and violent criticism of the movements.

Courts have allowed this in many cases, issuing their injunctions under the rationale that the brainwashed sect member has lost power to make a free and informed decision about his or her religious affiliation.

In effect, the court orders have made the child a ward of the parent, as if he were a minor or incompetent. Some judges have acted without advice of a psychiatrist, but assuming the person would have to be sick to belong to one of the religious groups. In some cases members of groups have been designated by doctors as mentally ill without benefit of individual examinations.

Body-and-soul control

A number of individuals and groups throughout the nation have conducted deprogramming sessions, either for fees or as a charitable service to families of sect members. Most famous of these is T.R. ("Ted") Patrick, a man arrested and imprisoned several times on charges of kidnapping and unlawful imprisonment of new sect members.

Baptist theologian Harvey Cox of Harvard University observes the sects are providing us with a "new test of America's capacity for genuine pluralism."

The American Civil Liberties Union and Americans United for Separation of Church and State have supported suits brought by sect members against deprogrammers and parents who engage them. Last year, 200 religious scholars signed petitions supporting religious liberty for the Hare Krishna movement.

And this year James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, called deprogramming attempts "serious violations of religious liberty."

"When the rights of any religious adherents are abridged, the rights of all religious members are threatened," warned Wood. He reminded Baptists how they were "hounded and persecuted" in their early history because the majority thought their beliefs were wrong.

The scope of the deprogramming threat to religious liberty was illustrated this year in reports that deprogrammers also extracted children from Roman Catholic, Old Catholic and Episcopalian denominations.

This year, for the first time, the question of brainwashing was tested in court. A New York Supreme Court judge in March dismissed "mind control" indictments against the Hare Krishna sect, thwarting the first attempt in the nation to bring a criminal charge of brainwashing against an unconventional religious group. Judge John J. Leahy said the record of the Krishna movement was "devoid of one specific allegation of a misrepresentation or an act of deception on the part of any defendant."

Earlier, courts had ruled that recruitment methods of the

When the rights of one religious group are threatened, the rights of every religious group are threatened. It's the lesson of history.

Unification Church were also used by numerous other faith groups and did not violate the rights of those approached.

The Unification Church has not been as successful, however, in legal battles. The village of Tarrytown, N.Y., has succeeded in maintaining zoning restrictions to prevent establishment of a Unification university there. In New York City, the church has lost tax-exempt status for much of its property.

The Unification seminary in Barrytown, N.Y., has been unsuccessful in attempts to obtain a state charter. And across the country, individual members have been cited for selling or soliciting without licenses or for deception in fund-raising.

Certainly Baptists, with their heritage of "priesthood of the believer" and individual religious liberty, are torn as they watch young people entering the new sects. But perhaps the best method to use in countering the threat is prevention, not deprogramming.

Chris Elkins, a Unification dropout, speaks bluntly: "Prepare young people through education," he says. He joined because he never had "substantiation for any of what I believed." When confronted by the Unification people, he folded.

Emily Hill, herself deprogrammed, feels she was susceptible to recruitment because she wanted to be an active part of the Christian movement, but found many Christians weak in their commitments. She thinks people succumb to the "Moonies" because the Unification Church welcomes them, while other denominations offer only rejection.

Until Christian churches provide a comparable sense of community and purpose, Hill says, they will continue to lose many young people to "the new sects." ■

Shendon, a former newspaperman, is a home missionary, serving in New Jersey as a regional director of interfaith witness.

THE CHRISTIAN RESPONSE

The Interfaith Witness Department has developed guidelines for response when one is confronted by members of sects. First emphasis is to react with love and compassion, not hostility and rejection. "Remember," says Glenn Igleheart, department director, "your attitude is your strongest witness. Let this person feel the love of Christ coming through you." Other suggestions follow:

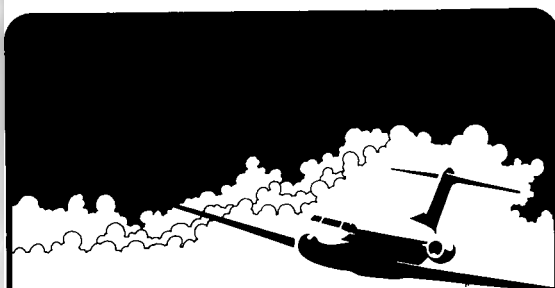
1. Ask "salesmen" to identify the group they represent; press for specific information about any "youth program," "drug abuse center," "missionary organization" referred to. Many groups have no such programs or centers.



2. Ask where the money goes and for what use. To Reverend Moon? To the Krishna Consciousness organization? For a local center? For national headquarters?
3. Do not give unless you desire to support the beliefs and activities of the cult.
4. Explain you are not donating to their cause because you disagree with their beliefs. Make clear you are not rejecting them as persons.
5. Do not attend weekend retreats of the Unification Church. Go to Krishna Consciousness meetings only if you feel secure in your Christian beliefs.
6. Give testimony to your faith. To the Moonie, stress your trust in Jesus as complete Messiah. To a Krishna follower, point out that Christ cannot be viewed as one among many incarnations of the divine. He is unique.
7. Ask if they are willing to talk more about themselves and their faith. Your offer to talk may come at the right time in their journey. But do this talking in a setting away from their center, where they are surrounded by supporters.

- For more information on the "new" sects, write

Interfaith Witness Department
Home Mission Board, SBC
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comment/a conflict of values

By Walker L. Knight
 ▶ The new TV series "Soap" has come to symbolize the rapid shift within the television industry to more explicit treatment of sexual subjects.
 ▶ Deprogrammers have created a science of changing the mindset of individuals who have joined religious sects. Recent reports state the effort has even extended to the deprogramming of persons of more established religions.
 ▶ Authorities in a number of communities have arrested news dealers for peddling such publications as *Hustler*, and the editor of the magazine has been indicted more than once for violation of pornography laws. The U.S. House of Representatives recently passed legislation designed to stop the sexual exploitation of children.



In all these areas aware and concerned Christians find themselves faced with a conflict of values, and they struggle to hold the values in balance. The situation is complicated by the fact that we live in a time when values are changing, when many in society do not accept the norms of the past.

Christians are also changing. There is willingness to discuss subjects a mother once would not talk about even with her daughter. Part of the popularity of such books as *The Total Woman* comes from their frank discussion of sex. Tyndale House's newest book in this area—*The Total Man*—includes the frankest discussion of sex I have seen in any book published by a conservative Christian publisher.

Few want to return to the unhealthyness of the restrictions of the past, but they and others are becoming concerned with the excesses in public media apparent in present trends. There is always the danger that in correcting one evil we create another.

The deprogramming craze may provide a clearer example of this than the other two. Deprogrammers have taken children by force, submitted them to subsequent day of grueling questioning and violent criticisms of the religious movements of which they are members. Because many families love their children and desire to have them return

home, and because of fear of the new sects and their fanatical ways, many accepted the practice without too much questioning.

Deprogramming, however, violates the civil rights of these individuals. Who are these to make a judgment on which religious group has brainwashed its membership? It hasn't been too long since Baptists were persecuted by a majority.

So we find our values in conflict. On the one hand we value freedom of speech, freedom of the press, and one's right to determine his own destiny without undue and even illegal coercion.

On the other hand we want greater responsibility by the media which seems determined to push to new levels of permissiveness in violence and sex.

We do not want new sects capturing gullible youth, taking away their ability to make decisions or holding them captive in the guise of religious practices.

What options will contribute to a healthy, wholesome society which honors human rights and basic freedoms?

The first reaction is usually to create new laws, rewrite the old ones—find some way to legislate morality. However, these areas are so ill-defined, almost indefinable, that laws strict enough to stop one thing would stop many others most want. It is the old

saying of cutting off one's nose to spite one's face.

The House of Representatives recently passed legislation designed to stop the sexual exploitation of children for dissemination through media—a very serious and growing problem—but opponents, while agreeing with the aims, argued that the measure does not address the problem of freedom of speech and press as guaranteed by the Constitution.

Another approach, practiced most widely by Roman Catholics, is to ban books and boycott products. Hit 'em where it hurts, is the philosophy.

Southern Baptists are seeking to bring pressure on ABC-TV and the sponsors of "Soap" to stop that series. Some success has been achieved, with a number of stations refusing to accept the series, some revisions being made in programming, and some advertisers dropping sponsorship. However, if the viewing audience accepts the show, the protest will not have achieved its ultimate aim. Whatever the outcome, maybe the protest will help apply the brakes to a more permissive trend within the industry.

The mounting concern expressed by people throughout the nation, by local officials, by national legislators (together with the excesses—like the estimate that 30,000 children in Los Angeles were involved in some form of sexual exploitation and abuse) is pushing the pendulum on a swing back to greater control and restriction.

Crawford of Georgia Tech, studying morality and its cyclic movements within society, is looking for a religious revival to sweep through society with a whole new set of values. He says even now you can see the struggle.

Christians too often are doing little more than reacting. Because values are changing, and some changes are needed, we should pay the price for a clearer enunciation of our positions, so that decisions are made and lives are lived from an internal standard. It's not easy, but until we do, we will ride the roller coaster from peak to valley or the pendulum from one excessive swing to the other. •

letters

Educating the ignorant?

We have found great pleasure and joy in reading your article regarding the working pastor ("The Bi-Vocational Pastor," Oct. HM). It is the most impressive article we have found in quite some time.

We have been doing this type of work (my wife and I both working at secular jobs) since 1956. In your article, Mr. Nelson insists, "The danger is to equate the bi-vocational pastor with the educational ignoramus." I have often been put in this position because at the time in my life when I responded to the call of God to preach His Word, I did not have a college education. Choosing instead to take what Biblical teachings I could find, I attended a seminary that was not accredited, because of the accessibility of it and my work at the same time.

Even though I have pastored six churches, and have worked in four missions, I still find it hard to be called an ignoramus to the extent that I cannot get area missionaries, nor state missionaries, to recognize my ability to pastor churches, who are in need of buildings—even after having "built" with the help of the Lord, three complete church plants, and

remodeling two others. Most of these churches have had from 50 to 145 in average Sunday School attendance.

We have contacted the Oregon, Ohio, and Pennsylvania mission boards, and each of them have in essence informed me that my academic standards are not high enough to be able to get state aid, which we have not asked for. In each of these states, there is a demand for pastors, pastor builders, and for mission endeavors. My cry is, "Why God cannot use an experienced bi-vocational pastor under the leadership of the Lord without having to look for degrees to decide whether or not he is capable?"

J. A. Allen
Gladeview, Tex.

• I am so grateful to you for spotlighting the tentmaking pastors. My father was one of these in the pioneer missions phase of Ohio Southern Baptists. He is now gone, but it is good to know that his tribe continues.

Our next step is to involve the laity in similar efforts.

David P. Honey
Memphis, Tenn.

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and in passing.../a new perspective

By William G. Tanner

It took a recent trip to one of the extremities of the nation—to Alaska—for me to see home mission work in the proper perspective; and it was almost life-changing for me to visit that vast, beautiful, challenging land. I came away with a new view of the willingness of our missionaries to lay everything they have and are on the altar of commitment to carry their faith in Jesus Christ to "the uttermost parts."

Fulfilling the role of a national missions director is sometimes like being the human equivalent of a computer—figures are fed into the eyes and ears and appropriately rational, viable decisions are expected to come out of the mouth, decisions affecting the role of the agency to which Southern Baptists have assigned the task of leading in the creation of a national mission strategy.

It's good to see the personal element in clear, bold pictures so that figures are fleshed out. I say that as an introduction to new figures which have come to us through the HMB's planning section, gleaned from reports from the Census Bureau on U.S. population.

We can start with the fact that we are now a nation of 215,881,000 persons, and despite reports that 95 percent pay some form of lip service to a God, more than 100 million make no profession of faith in Jesus Christ.

Apart from this important factor, other interesting changes are happening among the people of America—statistical constructs of age, education, family arrangement, work patterns, birth and death rates are in a transition mode.

Families are having fewer children. In 1970 there were 2.4 births for each



woman. Last year it was down to 1.7. In the last six years this has brought a decrease of 5.5 million in the number of children under 14 years of age. Most churches will reflect this change in their nursery enrollments, and it will soon be reflected in the baptismal rates of our churches, especially those which have depended strongly on what some call biologic growth within church families.

On the other end of the age spectrum, the population 65 years old and over has grown by three million, or 14.8 percent during the same period. This means that the median age rose from 27.9 in 1970 to 29 in 1976. It may soon be over 30. Shifts are already underway in methods of relating to older persons, and we are in for more drastic adjustments.

Another significant change has taken place in these six years: half again as large a proportion of women in their early twenties are still single (never married); 43 percent as against 28 percent. With marriages decreasing and divorces increasing, a new look at the family has been forced upon us. An example of

adjustment is that churches everywhere are finding a ministry to the "single again" person—the divorced, the widowed.

The largest numerical increases in population occurred in Florida (1.6 million), California (1.5 million) and Texas (1.3 million). The largest rates of increase were in Arizona (28 percent), Alaska (26 percent), Nevada (25 percent) and Florida (24 percent).

Mission strategy must deal with where people are, as well as with the needs they have. Today's rapid movement is to the Sunbelt, and for the first time Florida outranks California in a numerical increase, indicating a slowdown on the West Coast and an acceleration of growth in the South.

One more set of figures. These relate to the two largest ethnic groups in the nation—blacks and those of Spanish origin.

The 24.2 million blacks are 11 percent of the population, and the 11.1 million Hispanics are 5 percent. The birth rates of these two groups are higher than for other groups, and 39 percent of the blacks and 44 percent of the Spanish-speaking are under 18 years of age, as compared with 30 percent of Anglos.

As Alaska is a vast land of contrasts, so are the persons who form the fabric of our nation. It is imperative that we seriously consider the trends and indicators that identify both needs and opportunities among the peoples of our land.

At the Home Mission Board we are not concerned just with data and facts, but rather with designing and developing channels to reach this great, multi-faceted mosaic of people in America for Christ. ■

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