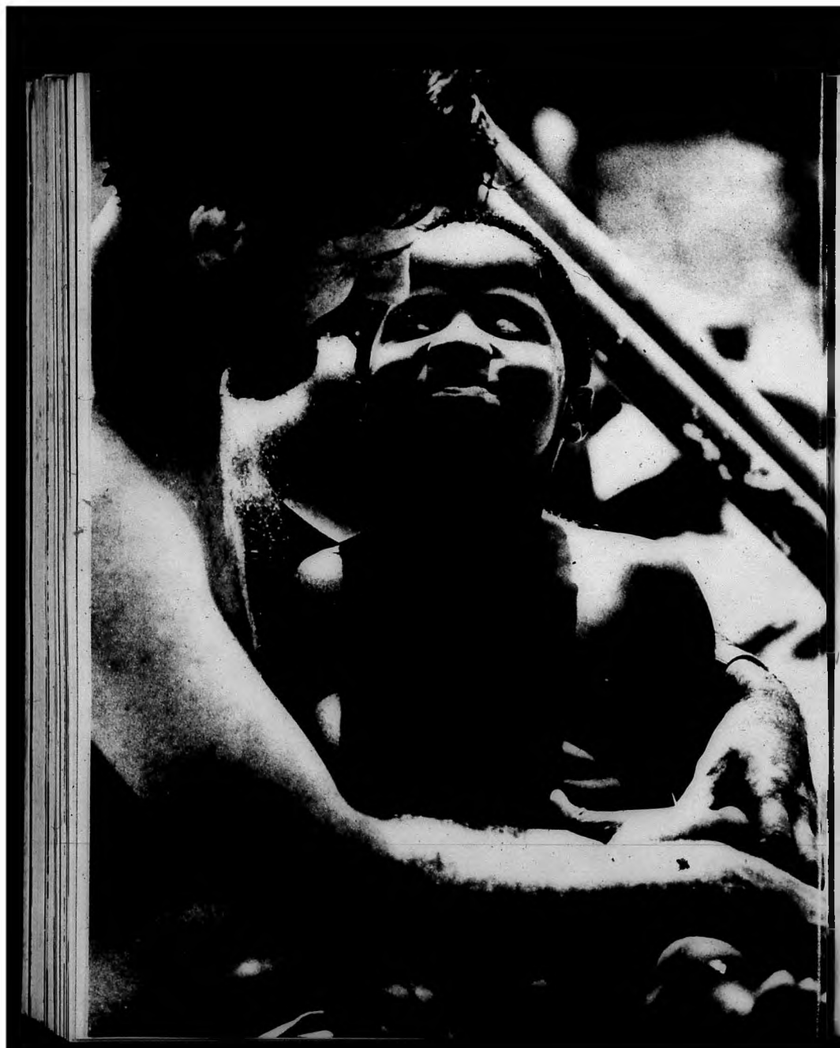
DECEMBER 1979

"Being poor  ain't so bad,  it's just inconvenient."

—Bailey King



contents

home missions

Opposite: *Virginia home missionary Mike Haywood holds a youngster during his weekend camp for the blind.*
Cover story: *Through no fault of its own, the Bailey King family has had to learn to live on the edge of nothing.*

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SOMEBODY a poor man

Photography by Don Rutledge
Article by Phyllis F. Thompson

Every day, the train goes by, puffing gray smoke. Dorothy, Shirley May and Charles, the youngest children, stand in their dirt yard at track's edge waving and shouting.

Back of their five-room clapboard house, Bailey King, father of them and their 10 brothers and sisters, sprays handfuls of corn mixed with hard-boiled egg to a yardful of squawking chickens. The chickens, a half-acre vegetable garden, and a bowlegged Chihauhau named George, have kept him occupied since a year and a half ago, when the doctor said he would never work again.

He was hospitalized six months; doctors credited the illness to meningitis and a mild stroke. But friends say, "It weren't that. His body was just plumb wore out."

At 62, King is gaunt-cheeked, stoop-shouldered. He can't raise his arms to comb his hair; he can't reach to pull off his boots.

He's lived by the tracks more than 20 years, so long he seldom hears the train any more. He's worked at everything from farming to logging to shoveling sawdust: all backbreaking, sunup-to-sundown labor. Yet the most Bailey King has ever made is $2.10 an hour.

The least: 50 cents a day.

He started working at age five, never went to school. But he can write his name in shaky longhand. And he's as comfortable discussing theology and politics as he is planting corn and beans: "I got what I know from watchin' and listnin' and thankin' for myself." That hasn't brought him illusions about himself: "My word will never be heard in Washington," he says pensively. "My word will never be heard in the courthouse, 'cause nobody wants to hear it. I ain't nothin' but a pore man."

King often discusses his homespun philosophies with George, the skinny dog a neighbor gave him. Since the stroke, the two companions take long walks to keep the circulation in King's legs going. And when King's feet hurt so bad he can't sleep, he builds a fire, rolls a Prince Albert smoke, and with George wagging and listening, sits up all night, talking some, thinking some.

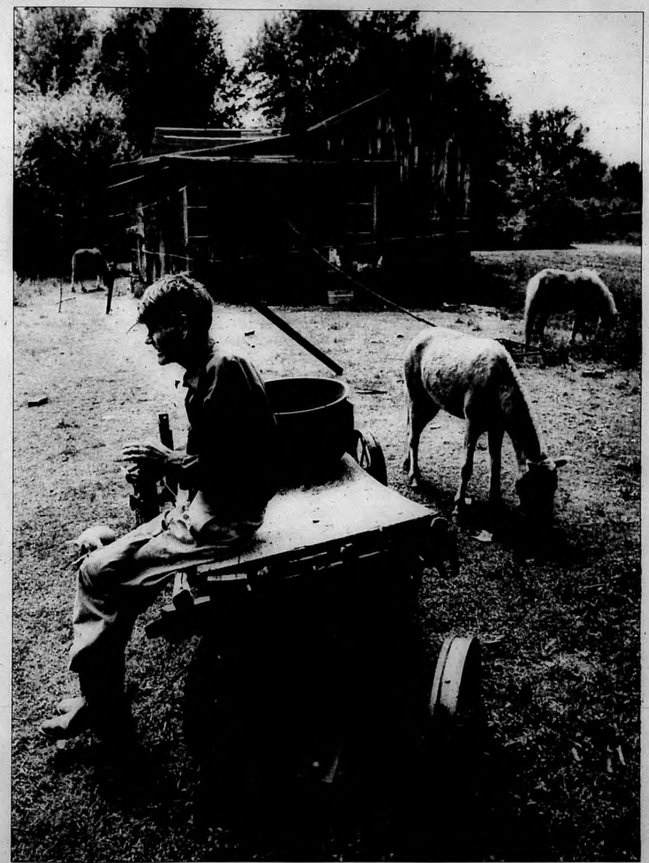
By early dawn, the fire fades to wispy smoke tendrils. George stretches, yawns, then once again curls in King's lap and sleeps. King stares into the embers.

Poverty is evident in the homes of many of his neighbors. They all live across the tracks in the same clapboard-style houses. Most, though, are younger than King. And most are black.

It's been that way throughout King's life.

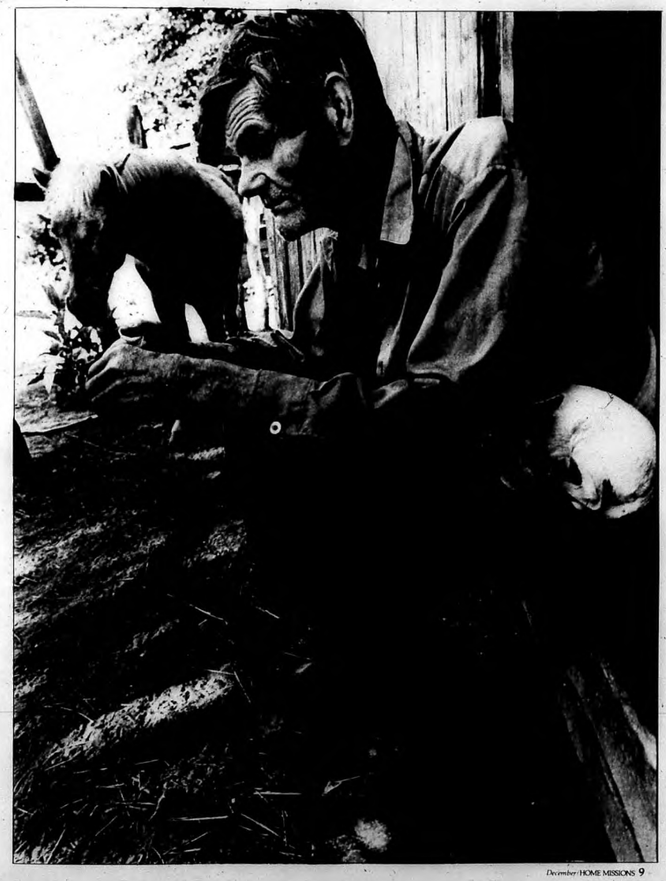
"I moved into this house when a colored moved out. A colored might move in when I move out. Now what's the difference between me and the colored man? Ain't none, 'cept sometimes people call me mister."

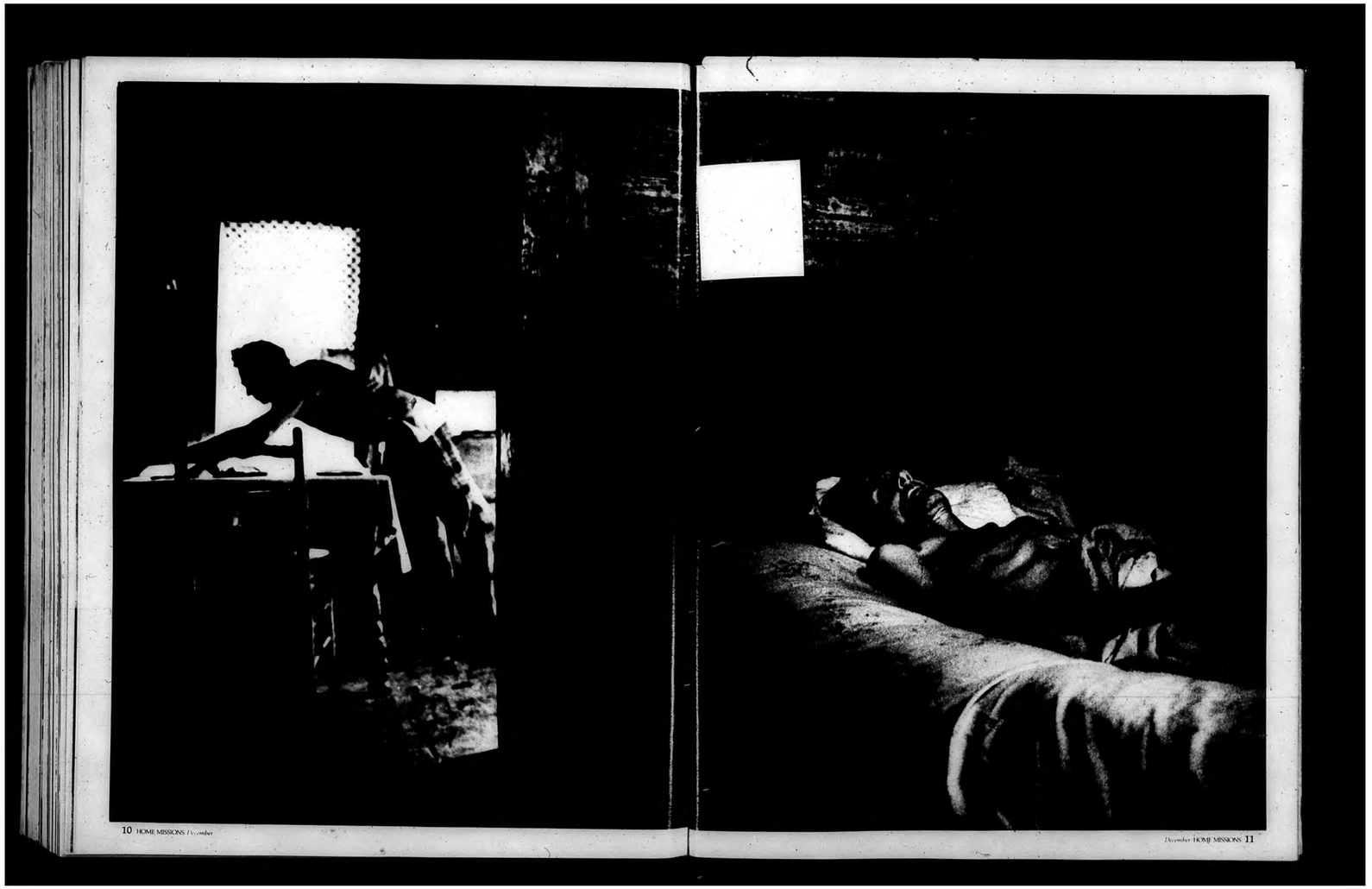
Text continues on page 19.

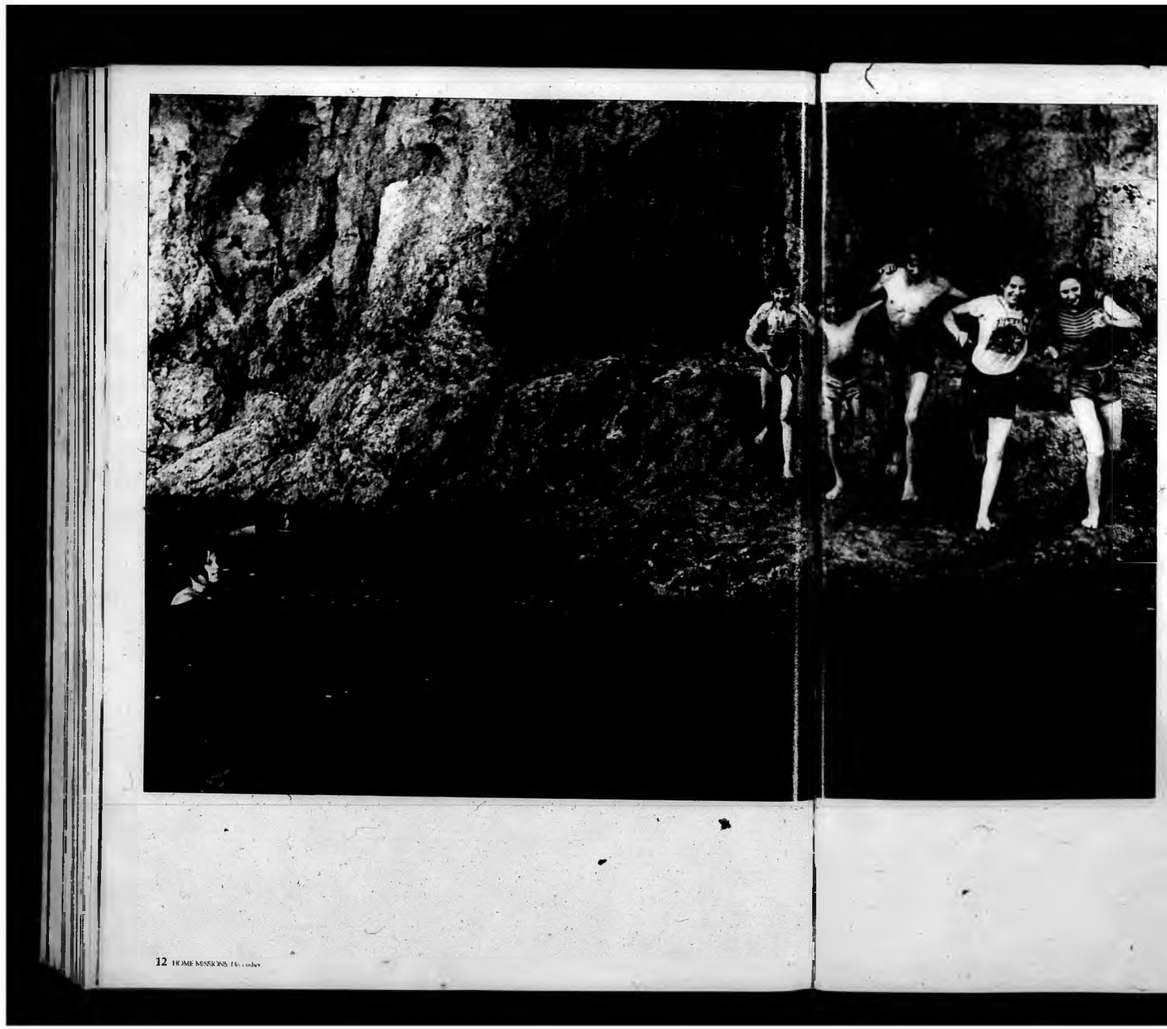


"The Bible
says man, not
white man,
not black man,
not Chinaman.
Jus' man.
So why do some
of us thank
we are better
than others?"

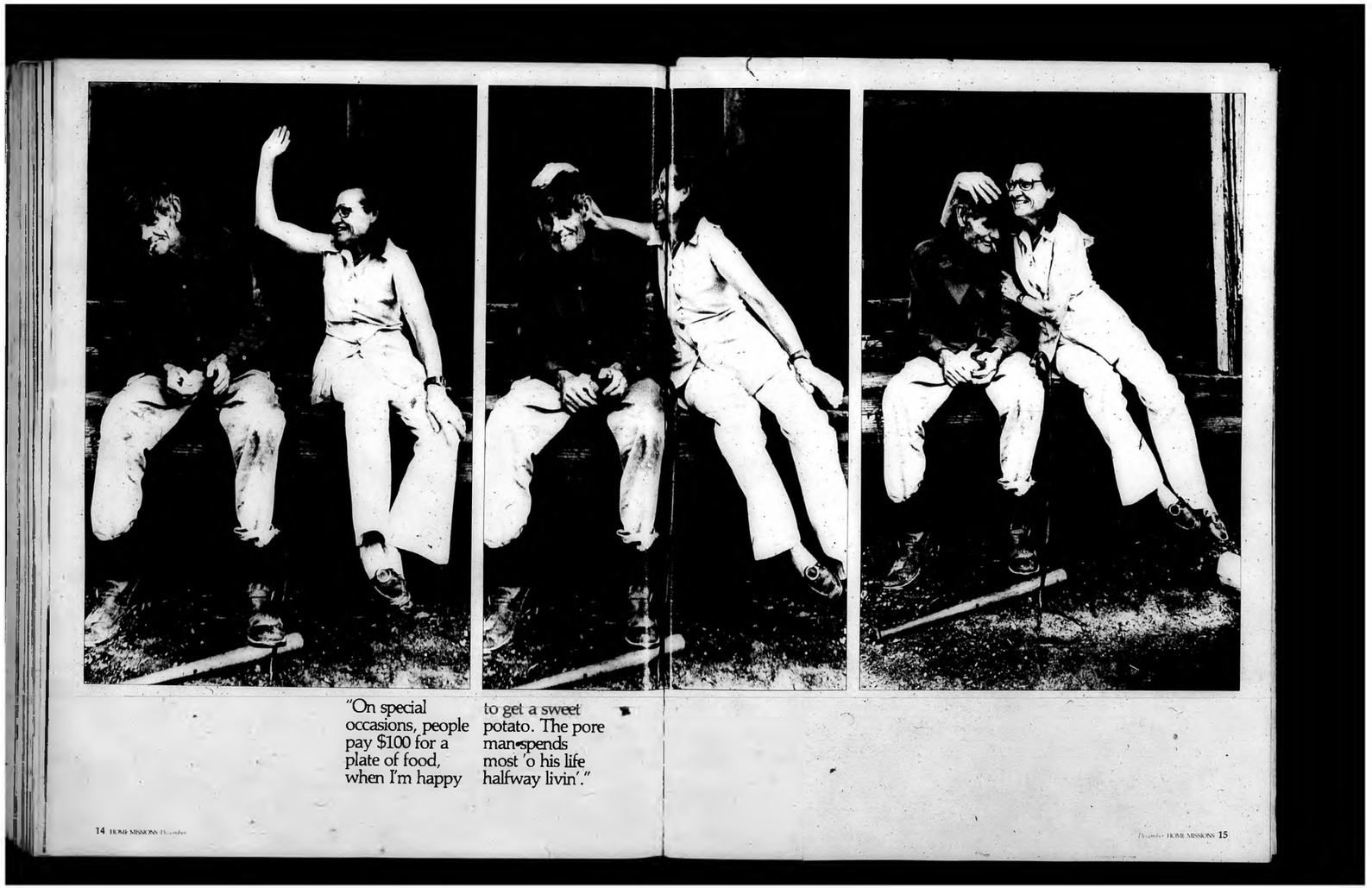
"I been workin' since I's five, and I ain't got no more now'n I had then. It is hard for me to walk. But you can't give up jus' 'cause you hurt a little bit." If you fall on your knees and break down 'round here, you ain't gonna get up no more."



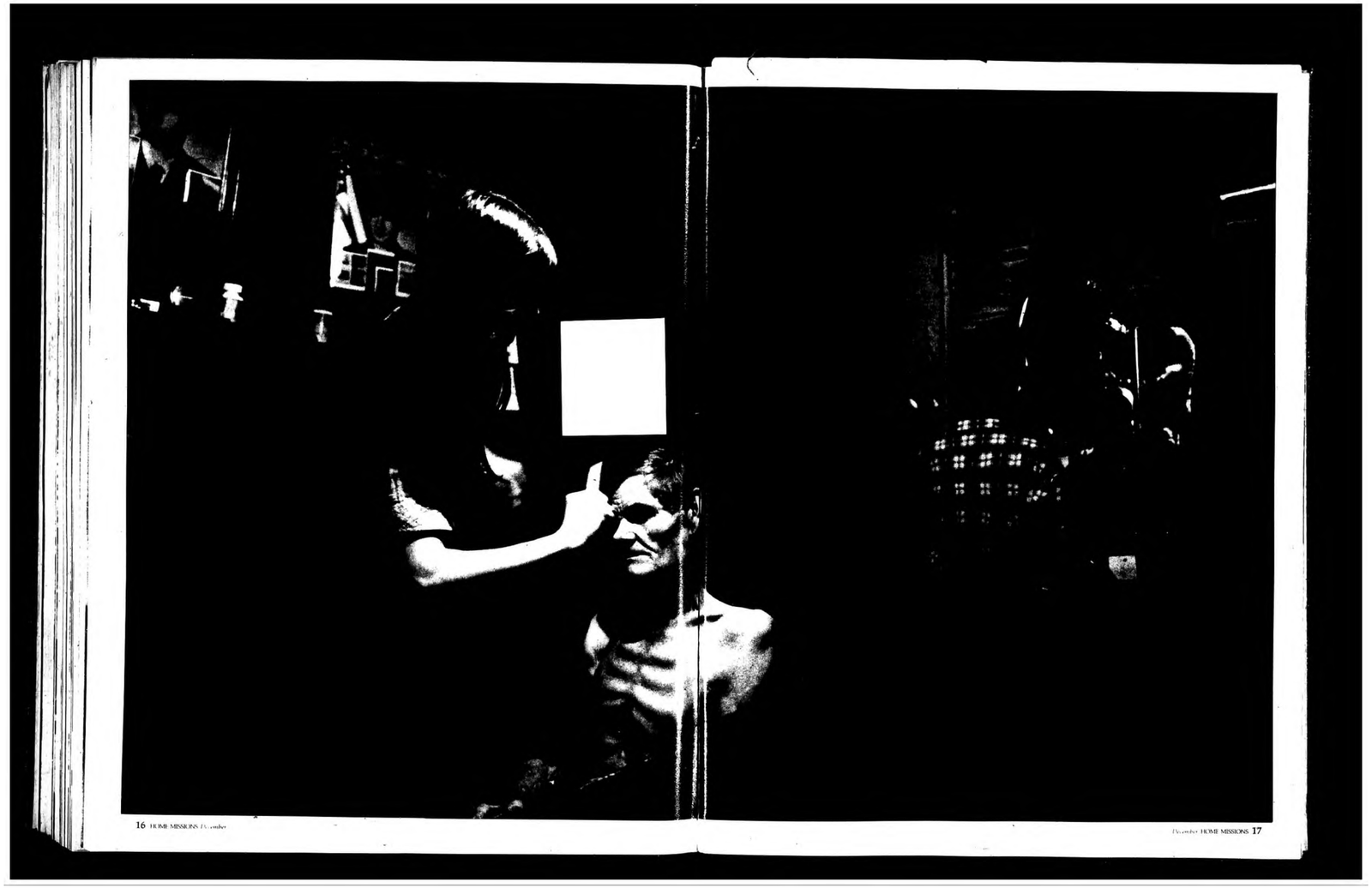




"If people lived right, heaven'd have to be mighty good to be better 'n livin' here."



"On special occasions, people pay $100 for a plate of food, when I'm happy to get a sweet potato. The pore man spends most 'o his life halfway livin'."



"People don' wanta fool with nothin'. But you gotta fool with thangs. People is worth foolin' with. All o' them is. I guess not carin' is 'bout as bad a thang as is."

Though he has lived in the heart of deep-seated racial turmoil all his life, Bailey King has never acquired the prejudice of his environs. Maybe because "me and the colored man understand each other 'cause we've been treated the same way so long." Or maybe it's just that King's religious commitment leaves no room for inequality.

Although he has not been able to attend services since his illness, King is a member of Pleasant Hill Baptist Church, a 90-member white congregation of mostly middle and upper-middle income folks. His children go every Sunday. And King maintains a deep faith that "God is everywhere," from the trees surrounding his garden, to its individual pole beans: "You see that bean there? Now how did it know to curl around that pole? I didn't tell it to. It was the Lord. That bean knows there's a God."

Bailey King rented this house and land just after he and Luvenia married. She was born and raised here in Quinten, Miss., a crossroads with a dozen squat houses and a general store, an hour south of Jackson. James Otis Norris, Luvenia's father, worked "public," her description of a pulpwood or logging job.

King, though born near Quinten, grew up along the Mississippi River, on fertile delta soil his father farmed "for the rich landowners." His mother died when King was two.

King was in his middle 30s and still "lookin' for a good payin' job" when he met Luvenia, 10 years his junior. He didn't find the job, but decided to settle in Quinten anyway. All the kids grew up here; the oldest is 29, the youngest, nine.

The house is uninsulated, drafty, damp. When it rains, Luvenia must decide which is more important—catching the torrents that pour in, or cooking; she has too few pots and pans to do both.

The house sags. The front porch and two rooms have broken floors. Unpainted walls and floor look the same inside and out, except in the living room, where pictures of the children hang.

There is no bathroom, not even an outhouse. The only running water comes from a kitchen faucet connected to a nearby sawmill's cistern. On warm days, the Kings bathe in McColl Creek, half a mile away, across fields, through woods. In cold or rainy weather, they heat water on the gas stove. Warmth comes from the house's single fireplace.

Luvenia washes clothes everyday. Her red hands wring each piece of laundry, because the ancient wringer machine "ain't never worked right." She hangs the clothes outside to dry.

Planning family meals often grows depressing for Luvenia. She enjoys cooking, but watering down coffee and tea, seeing meals grow smaller and smaller toward month's end, frustrate her. In quiet despair, she stares out the window—her gaze distant—until someone breaks her reverie.

Meals consist of grits, red beans, noodles, biscuits, occasionally bacon or sausage. Food stamps and Social Security check—$425 a month—provide everything the family buys. Since that's not enough to live on, the family depends on vegetables King plants every spring. They're stored in a second-hand freezer and stretched across winter.

So important is the garden, when King returned from the hospital, unable to walk, dress or feed himself, he daily had himself carried to the plot, where he sat propped up, useless legs straight in front, arms swinging jerkily, chopping weeds.

He retaught himself to walk, first with family members' aid, then with a walker. And with slow, tottering steps, he soon plowed behind Molly and Saturday, the Shetland ponies he bought for $50: "I guess it took me longer'n most folks to plow my garden. I fell down a lot, and then I'd hafta pick myself up and try all over again."

King's life has been a similar struggle.

Recently King mused over his belongings: more than half a century of hard work had yielded three Shetland ponies, a yardful of chickens—mostly biddies—six guineas, several rusty plows, one dog and a seldom-seen cat.

"Well . . ." King was thoughtful a long time. "I been workin' since I was five. An' I ain't got no more now'n I had then."

The most recent government report indicates that in 1976, 25 million Americans, like the

Continued

Kings, lived below poverty level. A family is classified "poor" if its yearly income is below the poverty threshold set by the U.S. government. The threshold rises or falls with the nation's economy, taking into account higher living costs, inflation, recession. The report used a threshold of $5,815 a year for a non-farm family of four.

Gretchen Maclachlan's *The Other Twenty Percent* reveals the South—Alabama, Arkansas, Florida, Georgia, South Carolina, Tennessee, Texas and Virginia—has the highest ratio of poor residents. More than 40 percent of the families in Franklin County, where the Kings live, have incomes below poverty level.

Yet the number of rural poor has declined, according to a 1979 U.S. Census Bureau report, from eight million three years ago to 1.3 million today.

George Harris, an Atlanta University social work professor, has studied these reports and others. He has visited families living in situations similar to the Kings'. "The drop doesn't indicate rising rural income; it indicates a transfer to the city," he explains. His conclusion: the exodus of people from small farms is creating a major social problem.

Harris understands causes of urban migration —less isolation, better transportation, a sense of community, better access to social programs. "But what about the Bailey Kings?" he asks. "Are we going to force them away from the land, too?"

Harris sees little hope without the efforts of individuals, civic and social organizations—including a group he believes can be highly influential in helping alleviate conditions of the rural poor. "The states with highest poverty are states with highest numbers of Southern Baptists," he points out. "Think of the influence you have, of the vast changes Southern Baptists could make."

Harris' voice grows intent. "Bailey King is a prophet for his people. His message is frightening. But it's time we listen; it's time we hear."

And some have heard. A recent resolution of the Home Mission Board urged Congress to fund and implement a national survey on hunger. Another resolution by the HMB directors urged all Southern Baptists to indicate their support of the hunger survey by writing their Congresspeople and Senators. "Inward change brought about by Jesus Christ is accompanied by an outward expression in life," the resolution said. "Ministering to the hungry among us is a responsibility of Christians."

Explains Nell Bowen of Forsyth, Ga., who presented the resolution on hunger: "We feel it is appropriate for the Home Mission Board to take the lead in this effort. The Board is a channel for administering funds and personnel to help relieve domestic hunger, because we have the programs, people and caring concerns to do so."

Like many rural residents, King was born with a love of the land. He can make anything grow; animals thrive under his care. When a neighbor found an abandoned wild turkey nest, he brought the eggs to King. King put them under the watchful care of an old hen; all 10 eggs hatched. Friends laughed when King bought two scrawny ponies to plow his garden. They no longer laugh. The ponies' love King, following him around the yard, playfully nibbling at his neck and fingers—and plowing the all-important garden.

"That's the talent I was born with," he says. "Plantin' thangs and messin' with animals. I always said I coulda managed a little farm right well. Only I ain't never had none to manage."

Even as a youngster, King wanted to "save up" and buy land. "But we's always workin' jus' to make ends meet. Main thang we had to do wuz get food. Warn't no time for nothin' else."

King was youngest of five boys born to Ross King, a farmer who made $75 a year. On Mississippi Delta farmland, the family often worked an entire year only to find themselves deeper in debt. King saw elderly people pushed out of their homes when they became unable to work.

He wanted out.

In his 20s, he was turned down by the army—"'cause I had TB the doctor said"—though it's never again been diagnosed and neighbors believe it was lack of education, not illness, that caused the rejection which King has never understood: "I warn't lookin' to kill nobody. I'd a had clothes, a bed, good meals, and then some money. I'd a seen some of the world."

Still determined to escape, King applied for several good-paying labor jobs but "wouldn' none of 'em have me. Said my health warn't good. But the low payin' places was glad to get me."

King took menial jobs. And until his illness, he never missed a day of work.

But King wants better for his children. His two older daughters married young. His older sons quit high school. Two joined the Army; one works for an offshore oil crew, one for a logging mill. They earn more than their father ever has, but King believes "they don' use it right." He grows frustrated when "them chaps buy cars instead of land. Land's the only lastin' thang. Land an' what you larned."

He jokingly degrades formal education—"don' reckon an education does nothin' but polish up what you already got." But he insists his children attend school every day. Even during winter months, when breath condenses inside the cold house, homework must be completed.

Despite King's urging, the children, like many poor children, have had difficulty in school. Entering without skills most children already have, all but one of the 13 Kings have repeated at least one grade. Shirley May, the youngest, age nine, repeated her first year. "She had no knowledge of printing, spelling or counting. She didn't know her colors," explains Lyda Cummins, counselor for the Franklin County Public Schools. "Most in her class learned those things in kindergarten."

The Kings could not afford private kindergarten. Public kindergarten started the year *after* Shirley May entered first grade.

Besides learning disadvantages, "poor children face problems we don't think about," says Larry Jones, Franklin County High School counselor. "During snack times, on class outings, whether we realize it or not, these kids can't even buy Cokes."

Yet Jones and several other teachers insist, "Being poor carries no stigma."

One elementary teacher couldn't understand why "Mrs. King was offended" when she drew a King child from class to wash her hair in the school lavatory. Neither could another teacher understand why, when she gave one daughter "an entire outfit of clothes," she shared it with her sisters. One wore the dress, one the socks, one the jacket. The teacher exclaimed, "I'll never give one of *them* anything again."

For the Kings, sharing is a natural way of life, a lesson learned from dividing already small food portions, from using scanty amounts of anything that must last until another payday, from watching and following parents' examples.

During mealtimes, Luvenia watches from the kitchen door, making sure her husband and children are satisfied. She never sits with them at the table and will eat only if food is left on their plates. Often nothing remains.

And King cannot imagine life without giving. The garden yields enough produce "I can give some to people ain't got none." He once gave his wagon to a friend, "'cause he needed it worse 'n I did." King's pastor, Johnny Abramson, says, "I can't visit Bailey without taking something away with me."

The parents' unselfishness is reflected in the children. For days, Charles, Dorothy and Shirley May collected refundable bottles discarded along the blacktop road near their home.

"You've got 30 cents," said the balding, bespectacled storekeeper to whom they sold them.

A dime each!

Slowly, solemnly, with careful deliberation, each child chose candy. Orange bubble gum. An all-day sucker. Taffy. Politely, quietly, each paid; and just as quietly walked outside. Once there, the children burst into wild cheers. "Race you home!"

The candy remained untouched until the family gathered on the front porch. There it was split a dozen ways among brothers, sisters, cousins.

"Well, ain't that the way it's supposed to be?" King asks. "The Bible don' say one o' us is supposed to have more 'n the other. I believe in Heaven we're all gonna be balanced. No rich and no poor."

That outlook reveals the essence of the Christian commitment that has carried Bailey King through hard times, raised him above injustice. . .

Continued

"If you got money, you're somebody. If you don' got money, you ain't nobody. Why do people always take but don' give?"

even when organized religion seemed to turn its back on him: "[On the Delta] the preachers kinda looked down on us pore people cause we ain't got it to give. We'd give our nickels and dimes. But our bosses, who stole from us, gave big amounts and preachers said they's fine, outstanding Christians."

King's faith never wavered. "I thank some folks jus' don' understan' about bein' a Christian."

Evidences of that abound. In January, King, who has never owned a car, twice needed to visit his doctor in Jackson, 75 miles away. Two community men—one a fellow church member, one a neighbor—offered to take him. The neighbor charged King $30 for gas; the church member charged him $40.

A repairman came to check the gas stove, but left without repairing it, explaining it was "too hot." Nevertheless, he sent a bill for $60.

Since King rarely leaves home, these incidents give him his view of the world. "It's gettin' so you don' know if you can trust anybody no more."

Social workers visit, "but you can't understand what they's sayin.'" King long ago stopped asking them questions, "cause what they said to answer ya, ya couldn' understand no better."

On holidays, well-dressed visitors bring fruit or canned food; they say prayers, then leave.

George Harris calls this treatment "an act of violence. We visit once a year. Then we go home and forget." John Havlik of the Home Mission Board agrees. ". . . raising money for world hunger . . . is almost an 'in' thing now—from the safe distance of the suburbs. We're 'into' hunger like we're into yoga."

Harris emphasizes. "The poor don't want to be given things. They're asking us for a choice—the choice to become a part of us."

For 62 years, Bailey King has yearned for such a choice: "People's always tellin' us we got choices. Pore folks ain't got no choices. A choice is when two thangs is layin' there and you choose which one you want. If I had a choice, I wouldn' be livin' here."

Last spring, King unexpectedly received $3,000 disability compensation. He realized the way he chose to spend the money would become either fulfillment or loss of his lifetime dream.

"All I ever wanted was a little place o' my own. A little house on it, enough room for a cow, some chickens, a patch o' land to grow corn on."

He bought five and one eighth acres. If low housing loans come through, he will build a house. But King is frightened. He doesn't understand loan principles, interest rates. He's afraid the $40 per month loan payments will be too great: "I never borrowed a penny in my life I ain't paid back."

But this time, King knows he may not make the final payment. "Thank I'll live 30 more years?."

The fears grow with each planning step. He needs house plans; he needs a land surveyor. He doesn't know whom to trust, "they might cheat me out o' my land." New expenses crop up every day. Fencing alone will cost $2,900. It'll be postponed. And he's now considering going without lights or heat; even building the house himself. . .

But time is running out. The longer he waits, the greater the chances his dream won't be completed.

"Maybe I can sell some corn. . .some chickens."

But deep inside, King knows the solution remains a lifetime beyond his grasp: "If I could just get ahead a little, then I could rest easy awhile."

As long as he can, King will keep trying. And if once again he fails, King will accept his hard luck. "Pore folks always talk about luck. They hope luck will give 'em what they need because mostly they don' have choices, only luck.

"Most of the time, that luck is down."

He sighs: "if you got money, you're somebody. If you don' got money, you ain't nobody."

George Harris sees the answer in something more tangible than luck, more achievable than "tryin' to get ahead." Harris believes the real solution lies with a world that tries to ignore all its Bailey Kings. "We've got to act on what King is saying," Harris says. "We've got to allow him to touch us. We can respond to him.

"We can open up to him.

"We can stop blaming Bailey King for being poor." □

Ultimate goals . . . in Jesus' name

In the decade ahead, the Home Mission Board will continue to stress the dual goals of Bold Mission Thrust—starting churches and preaching the gospel of Jesus Christ—as well as to emphasize the importance of Christian ministries.

In his fall report to the home mission board of directors, chief executive William Tanner said "the primary missions and evangelism instrument" will remain the local church.

Much Home Mission Board planning focuses on helping local churches better reach their communities.

Tanner said "every activity" of the HMB's 14 SBC-assigned programs "has as an ultimate goal . . . winning our nation to Christ." Ways to do this go beyond preaching alone, he said, citing the example of Jesus, who "never attempted to separate persons' spiritual needs from the physical needs; rather he majored on ministering to the whole person. Ministry done in Jesus' name makes a vital and viable contribution to the total thrust of our agency."

The Hmong among us?

Early reports indicate 800 church-type missions were started in 1979 and more than 400 of them will constitute into new churches. This is an increase of about 25 from 1978; last year 352 missions constituted into churches. These good-news figures represent a continuing slight increase in church starts over the past few years.

Of the 1979 mission-starts, 51 resulted from efforts of 102 seminarians, working in two-member teams, who were sent out this past summer by the Church Extension Division of the Home Mission Board.

Southern Baptist language missions are growing, too. We now work among persons representing 77 ethnic groups and speaking in 70 languages. Approximately 300 new units were established in 1979, including work with a group we'd never heard of—the Hmongs. For those who don't know much more than we did, the Hmongs are a brave, proud people driven from the hill country of Laos by the war.

What to hit before you hit the first nail

We hear you, small churches—telling us about problems encountered when volunteer teams come to help on construction projects. It's not, you've said, that the volunteers aren't needed. It's that sometimes orientation *before* they arrive, would improve quality and quantity of work.

So HMB's Church Loans division and the Sunday School Board's Architectural Department have designed a program to give churches and volunteers that advance training.

Special Mission Ministries' Bill Wilson, who coordinates field needs with volunteers, says, "With that many projects—often with thousands of miles separating the requesting church from the volunteers—communication can fail." When that happens, he adds, other things can fail, too. Like the whole project.

Now consultants with construction backgrounds, many of whom have led volunteer groups, will counsel those requesting help. And the service is free. Just contact the Home Mission Board.

Making people count

Compared to your salary and mine, a raise of several million dollars sounds overwhelming. But it's not so much when your annual budget is $33,000,000 and the new money reflects only a 4.5 percent increase—hardly keeping up with inflation rates of 10 years ago.

That's what's happened to the Home Mission Board.

The United States has double-digit inflation and the HMB has single-digit deflation. That means no new projects for 1980, says Leonard Irwin, director of planning.

Irwin says the agency is shifting its funds to concentrate on Bold Mission objectives. He doesn't see any cut in the strength of the missionary force, but it's not likely the $1,467,837 of new money can do much more than provide some cost-of-living increases for workers.

"One of our major missions guidelines," Irwin says, "focuses on people, not buildings. Therefore, we're concentrating on ministries which will reach the most people for Christ."

Continued

Okay, it says on page 12 . . .

Seldom does anyone "go by the book" any more. So it was with surprise we learned Dale Brister of First Baptist Church, Atwater, Calif., has had success doing just that.

Brister's "book" is the step-by-step manual given to participants at Growing an Evangelistic Church seminars. Since we've gotten a lot of good reports on the seminars (sponsored by our Evangelism Section), we at the HMB know they work. But you "can't hardly" buy the kind of endorsement Brister's giving away.

"I just followed the manual," he says. "I don't know any other way to do it. I assumed the strategy worked and went home to try it. It works."

And how! Brister reports more than 150 people have been baptized the past two years; this year's church budget will go $10,000 over the proposed $90,000 figure; 44 people have entered full-time Christian service and 16 are preachers. The church has started two missions, one of which has added 42 members this year.

Atwater is an Air Force town of 19,000—and First church's campaign involved "house-to-house saturation of the community," Brister reports. His only disappointment, he adds, is that despite First's fast growth, many more people "prayed to receive Christ" than actually joined. But, he adds, "God's supposed to give the increase. That's his business. I'm not worried about that."

Speaking of money (well, wasn't somebody?)

The tight economy places added importance on the 1980 Annie Armstrong Offering for home missions. The 1979 offering brought in slightly less than $14,000,000, a whopping amount. But still only 92 percent of the $15,000,000 goal.

It's a sort of good news/bad news result.

On the one hand, it's a 15.2 percent increase over 1978—better than inflation rates—and the largest amount ever given to the home mission work of any denomination in the U.S. On the other hand comes the bad news that it's still $1 million short of what's needed. Almost half the Board's operating funds come from the Annie Armstrong Easter Offering; most of the rest comes from the HMB's Cooperative Program allotment.

HMB director Tanner adds that despite the shortfall, the churches have responded tremendously to home missions needs. "I wish I could thank each church for what it's doing," he says. "When I came to the Board, I thought Easter offering was important, but now I realize it is essential. And it will become even more essential in the 1980s."

The cost of commitment

Much of the responsibility for Christian advance will shift from professional clergy to laypersons in the decade ahead. That's the message coming from the seventh annual National Renewal Evangelism Conference.

Reid Hardin, director of renewal at the HMB, stresses his belief "the renewal movement is turning outward. Laypersons are saying, 'We're ready to go now.' They can accept the call to action just as well as missionaries and pastors."

James Smith, executive director of the Brotherhood Commission, which co-sponsored the meeting with the HMB, adds, "Out of renewal [is developing] great volunteerism. The '80s will be known as the decade of the laity."

Taking a long, looooonnggg look

As an agency concerned about *national* missions, the Home Mission Board finds really cheering stories of local churches with the same kind of outlook.

A good example comes to us from Greer, S.C., where Washington Baptist Church has begun helping First Baptist Church of Wasilla. Never heard of Wasilla? It's in Alaska—a whole continent away from Greer, S.C.

The Greer church learned of Wasilla First's plight in the South Carolina Baptist paper (from a story first sent out by our office, we add modestly). The little mission, 45 miles north of Anchorage, was doomed to a frigid, depressing winter unless help could come immediately to finish the building. In Alaska's snow and ice, it's hard to hold services in a building without a roof.

Washington church, pastored by Bill Cashion, had just finished a highly successful Together We Build campaign which had increased giving beyond needs. So out of the leftovers, it sent four men to do construction work on the Wasilla church.

Also, four Georgia men, recruited by the HMB, went to Alaska to help. Wasilla First is going to be warm this winter.

We'd like to give this a happy ending, but Edward Wolfe, director of missions for Chugach Baptist Association, which includes Wasilla, won't let us quit while we're ahead. He says he's got churches in Nome, Fairbanks and Copper Center in about the same condition.

Any volunteers?

If you or your church can help, contact Special Mission Ministries Department, Home Mission Board, 1350 Spring Street, NW, Atlanta, Georgia 30309.

A FRESH WIND BLOWIN'

Russell Begaye, center, talks to friends in Santa Fe.

On the Navajo reservations of New Mexico, Baptists finally learned to trust an Indian. The result? It's described in this story of Navajos called Begaye, an Anglo named Nelson, and the profiles of some of today's new bivocational pastors on the reservation. **By Dan Martin**

Cecil Willeto weeps when he describes frustrations of a Navajo pastorate.

"I am proud of my sons. I am happy they have become preachers telling people about the Lord Jesus Christ. It was for that reason they were born."

Mary Wood Kinsel sits on the faded red couch in the dim light of her house's one big room. Her words, flowing soft and slow in Navajo, are almost inaudible.

Outside, the wind blows across the tumbled country of northwestern New Mexico, sighing and whispering over the Land of the Navajo. The wooden house protects against summer heat and winter cold. Both are fierce in this land of extremes: heat and cold, beauty and starkness, emptiness and abundance.

Mrs. Kinsel, in colorful Navajo skirt and blouse, with a turquoise-and-silver squash-blossom necklace around her neck, sits with her "sons." Two are physical sons, Russell and Andrew Begaye. Her other "son" is Kenneth Norton, a son-in-law she calls her own.

Russell translates as she continues: "It was for this purpose [becoming Christians] that I spoke my word to my children. That word accomplished the purpose that I wanted it to accomplish. My words did not return to me void. . . ."

Russell, Andrew and Kenneth are preachers; all nine of her children are Christians. Yet becoming Christians—much less preachers—has been a long, arduous and strange path for the family.

Their grandfather was a Navajo medicine man—"a number-one witch doctor"; their father may have helped originate the peyote cult.

"Grandfather was called the Man from Evil Canyon. So we are all the grandkids of the Evil Canyon Man," recalls Andrew.

Navajos have a strong religious tradition. For an Indian to accept Christianity is difficult. Explains Russell, "Indians are very religious people and religious people are the hardest to turn to Christianity, because they already have a mind-set, a philosophy of life."

Russell, who directs the ministries of Baptist Indian Center in Santa Fe, remembers: "My father was a medicine man and my mother a medicine woman. We were raised in a very traditional, grass-roots way." Russell was born in a bean field—his father opposed the white man's hospitals. He isn't sure of his age—about 27—"the Navajo way is to tell time by events, not by days. All my mom could recall was that I was born when the beans were tall and the weeds growing."

Russell is not the name he was given at birth: "The first time we went to the hospital, people there couldn't spell my Indian name, so they named me Russell after a Dr. Ross who treated me."

Following their father's example, the children learned quickly to distrust the white man. "Our father said white men were trying to change us, to take our land, our religion, our culture, our children . . . our knowledge of being Navajo. He said they were trying to steal us, to rob us of everything we have.

"He saw the white man as a danger to our culture," Russell explains.

The family did not attend the Christian church on the reservation, but the children entered school after authorities threatened the mother and father with jail if they did not enroll their offspring.

"My father was very strict and demanded a very high standard of living from us," recalls Russell. A well-known peyote priest who learned his religion from visiting Apaches and Paiutes, he began by teaching his beliefs to young boys; in five or six years, the peyote cult swept the whole reservation.

Russell remembers his father beating his sister, Alice, with barbed wire because she wanted to go to church with friends.

The family had little contact with the church until "my father became paralyzed—I guess he had a stroke," Russell says. Russell's mother and the older children took their father to medicine men who used peyote, which is considered a medicine, and to chants and ceremonials.

None helped.

"After my mother had spent a lot of horses and jewelry on him, she decided to see what the God of the white man could do. We went to church. The people and the missionaries prayed for my father. And he was healed.

"I saw it: he walked again and talked again. I saw it. I decided I wanted that God to be my God," Russell says.

The first one to become Christian was Mrs. Kinsel. Then Russell. Then, one-by-one, all the children. Then the father accepted Christ before he died. Finally, even the grandfather, "the Evil Canyon Man, was saved two days before he died," says Russell. "Now a Baptist church has been established in his canyon. It is called Beautiful Canyon Baptist Church."

After his father died and mother remarried, Russell attended boarding school—an experience he describes as "grim"—until high school, when he had moved in with his oldest sister, Alice, who had married Kenneth Norton. Already a Christian, Norton involved the family in the Baptist church in Shiprock. "Kenneth took care of us and gave us the biblical foundation and Christian attitudes," Russell says. About this time two things happened:

- Russell felt called to preach;
- James Nelson moved to Shiprock to become the Home Mission Board's missionary to Indians in that area.

"When we arrived," Nelson says, "Norton already had been called to preach, but

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"Sometimes nobody shows up; sometimes rumors get started. But I don't despair, I learned that's how it is."

Willeto pastors Red Lake, a church he started in a hogan. One of the first laymen trained by David McKenzie, he has preached at Tinian and Ojo Encino.

Born on the reservation, Willeto suffered alcoholism until 1970. "I knew there was something missing in my life," he recalls. "I didn't need just to stop drinking; I needed more. I thought something was wrong with my mind."

Willeto's wife, Nellie, took him to Easter services at Tinian; there Willeto discovered "what I was looking for." Accepting the call to preach was difficult, but today Willeto moves comfortably in the pulpit. "I thought you just had to get up and preach, and the people would come out," he says. "But that is not the way it is. You have to go on and on . . . S[illegible] we want to do [illegible] quickest way [illegible] sometimes it[illegible]

Tom Guerito, son of a medicine man, prays for his father.

he wasn't preaching. So we elected him associate pastor of the Shiprock church and began to use him."

Nelson, who spoke little Navajo, also enlisted Russell and Andrew to interpret services. "They made a lot of mistakes and would foul up royally, but they had more going for them than I had for me," he says.

Recogaizing their potential, Nelson soon began asking the boys to bring devotions. Says Russell: "The first time I ever preached was because of him asking me and encouraging me." Nelson flew a small plane to reach people in the reservation outback. Often Russell went along. "James gave me the vision of missions," Russell says.

So they could go to distant preaching points, Nelson loaned the Begayes his pickup truck. Russell preached every Sunday. He also helped begin a high school Bible fellowship, held in Norton's home for two years. Sometimes more than 50 students attended.

By using untrained Navajos as preachers, Nelson—a short, feisty redhead—was bucking Baptists' established pattern of Indian work. But he firmly believed in indigenous leadership: Navajos ministering to and preaching to Navajos: "Among any people, anywhere, leadership from among them is the best."

Nelson moved to Shiprock in the late '60s, after serving as a home missionary in Crownpoint and in Tinian, a tiny trading post about 30 miles from Cuba, N.M. In each place, Nelson built small units, pastored by local people.

"A lot of what had been happening was paternalism: ministry *to* Indians and not *with* them," Nelson says.

He began to work with a Navajo interpreter, Austin Toledo. "The real breakthrough was with him."

Toledo, 56, had been involved with Baptist work since becoming a Christian in 1951; after translating for missionaries and Anglo pastors for years, "one day he decided he didn't want to be an interpreter any more, he wanted to be a pastor," explains Nelson. Today Toledo, a bivocational pastor, preaches at White Horse, a small reservation church with 56 members. "The work is doing pretty good," he says.

With Toledo's acceptance of the call to preach, other Navajo men had courage to follow. "After Austin, I'm sure I continued to do some paternalistic things," says Nelson, "but I tried to turn our new preachers loose to preach and minister to their people."

At Tinian, James Nelson and Austin Toledo (right) reminisce. Laughs Nelson, "The interpreter is going to say whatever he wants to. Sometimes he covers up cultural boo-boos. At other times, he just decides that what you're saying isn't the truth. It's certain the interpreter often doesn't repeat what the preacher says."

Nelson maintains he "had no choice" but to develop indigenous leadership. "I couldn't handle the language. I couldn't understand all the culture. I worked at it, I tried to be open and accepting, but there always remained some things I couldn't understand," he explains.

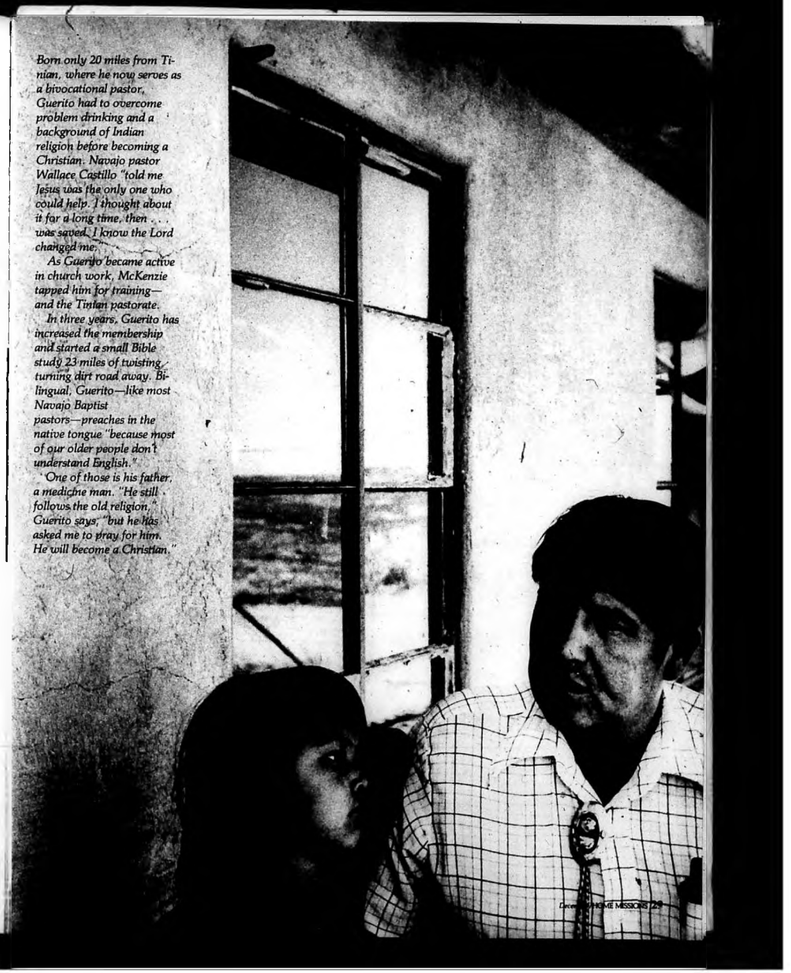
Nelson's approach faced opposition. Some missionaries were paternalistic, others were convinced Indians "were not ready" for leadership responsibilities. As a result, he says, "we pumped thousands of dollars" into missions that did not produce any Indian leaders to take over when Anglo missionaries left.

A belief that "theology was too complex to turn loose with a bunch of wild Indians"—as one missionary told Nelson—and a legalistic approach that refused to use Indian leaders "until they were mature Christians, tithing and such," kept the few struggling Navajo congregations, in the minds of the majority of Indians, "white man's churches."

Basically, Nelson believed, "you have to trust the people to do what is needed. Then you try to equip their leaders to communicate the truth as they understand it in the context of their culture."

It was difficult, however: "Every time a missionary moved off the reservation because the work was tough, it didn't say much. Every time a missionary was challenged about a thought or action and pitched a tantrum, it didn't say much. Every time a missionary tried to lead the people to be progressive by making their past look bad, it didn't say much. The people had not really learned to trust us because we had not accepted them," he explains.

But when Nelson began to give them responsibility; when he became the enabler ready to help them "get on with their preaching and their ministry," the Indian people responded.



Born only 20 miles from Tinian, where he now serves as a bivocational pastor, Guerito had to overcome problem drinking and a background of Indian religion before becoming a Christian. Navajo pastor Wallace Castillo "told me Jesus was the only one who could help. I thought about it for a long time, then . . . was saved. I know the Lord changed me."

As Guerito became active in church work, McKenzie tapped him for training—and the Tinian pastorate.

In three years, Guerito has increased the membership and started a small Bible study 23 miles of twisting, turning dirt road away. Bilingual, Guerito—like most Navajo Baptist pastors—preaches in the native tongue "because most of our older people don't understand English."

One of those is his father, a medicine man. "He still follows the old religion," Guerito says, "but he has asked me to pray for him. He will become a Christian."

Alvin Tachine is learning to be a pastor "on the job."

To make clear the multi-directional nature of New Mexico Baptists' movement toward Indian leaders, it is necessary to shift focus—momentarily—from Nelson and the Begayes to another Navajo, David McKenzie.

After Nelson moved, McKenzie returned from college to pastor Tinian church. Injured in an auto wreck, McKenzie began using laymen as pulpit replacements. Soon state Baptist leaders, recognizing McKenzie's abilities, transferred him to a role as catalytic missionary, assigned to "develop as many indigenous pastors as I possibly can," McKenzie explains. "That's the key to winning this area to the Lord."

Materials are simple, but McKenzie's students cover theology, pastoral care, ethics, preaching, ministry. "We have no curriculum," he adds, "we just keep it flexible and use what we have."

Although progress is slow and the effort demanding, McKenzie has trained six men, four of whom now pastor reservation churches; he is working with seven ministers-in-training.

So important has been the work of people like Nelson and McKenzie, says Donald Brent, director of missions for the Baptist Convention of New Mexico, "today 74 percent of all Navajo leadership in New Mexico is Navajo. There have been successes and failures, but I feel it is the way to go. The move toward indigenous leadership started when James Nelson was here. He really moved that way and I have tried to keep moving in that direction."

Nelson credits the move with overcoming "disappointments and put downs" the Indians experienced.

And concludes Kenneth Chadwick, director of language missions for the convention, "Indigenous leadership is the only way to go. You're spinning your wheels if you try to originate leadership from the outside. Right now, because of indigenous leaders, we are having more response from Navajos than from any language group in the United States, except Koreans."

Among those Indian leaders growing new churches and new Christians are the Begaye brothers and their Navajo brother-in-law, Kenneth Norton, with whom Nelson—today director of Associational Missions Division at the HMB—has maintained a close relationship, even as the young Navajos' paths to ministry took them in diverse directions.

Nelson first urged Norton to leave the reservation, for study at a Bible institute, only to have Norton reject the idea. He had too many responsibilities at home, he told Nelson, who admits now, "I pushed too hard, but we needed Navajo leadership so badly."

Nelson made better moves with Russell. "When he was graduating from high school, he wrestled with whether to be a lawyer or a preacher. We told him either way, he needed a college education."

Russell was accepted by four schools, including University of California at Los Angeles. His high school counselor recommended "I go to Denver and learn auto mechanics and body work, because Navajos couldn't make it in the big schools."

So Russell went to UCLA: "It was the biggest and best," he says.

He left for LA, armed with naivete and two suitcases. "I had been to Albuquerque and had driven through Farmington. I thought Farmington was a tremendously big place. I thought LA might be about the size of Albuquerque." Los Angeles is a long way from the mud-plastered, corn-shuck roofed log cabin on the Navajo reservation. "When I got off the bus, my whole dream of Los Angeles as a beautiful city disappeared," he recalls. He set out on foot for the UCLA campus, a dismal, dirty walk which took him 15 miles and many hours.

His first year, he was "tremendously interested in Christianity." But as he learned of injustices Indians have suffered; as he experienced prejudice and feelings of culture shock induced by his minority status, he became turned off by the "white man's religion." Thoroughly disgruntled, he entered the American Indian Movement, leading demonstrations, rallies and protests. He quit going to church and "hatred of the whites" took over.

For two years, he was active in AIM; then, one day, a "half breed" girl "just came right into my office and witnessed to me. She didn't fool around. It ate me up and I started harassing her, calling her an 'apple'—red outside and white inside," he recalls. Yet Russell accepted the young woman's invitation to a campus religious meeting. Twice more he went on his own.

"The Lord never gave me up. The scriptures were always there; they always came back to me. One night, I came back to the Lord. I went up to my apartment and poured my heart out to him: surrendered everything. By then, I was halfway through my junior year."

After that, Russell spent his summers working with an Indian group which was ministering on the reservation. They preached, held revivals, Vacation Bible Schools, dramas, music. Most group members were Begaye kin.

"We were the Exodus Group," says Andy Begaye. "We named it that because we knew our people were in slavery and Christ wanted them out. We wanted to preach the gospel and help bring them through."

The New Mexico convention provided the group a yellow school bus—they painted it psychedelic colors—and $500 per month for food. Oldest in the group was Andy, at 20; youngest was 13. Some

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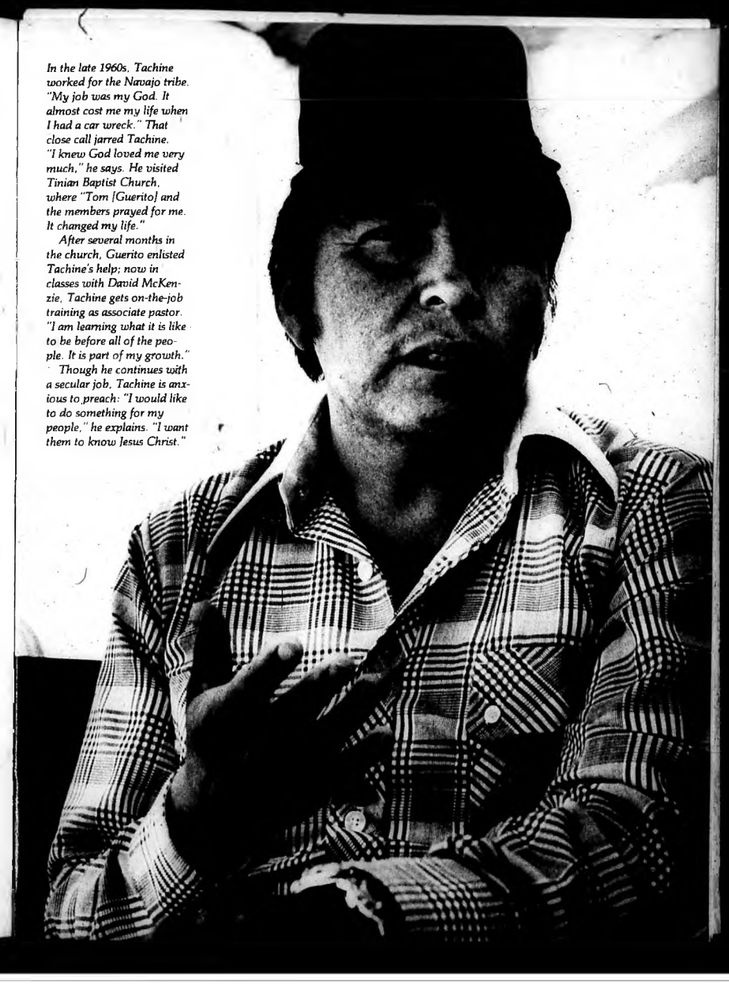


In the late 1960s, Tachine worked for the Navajo tribe. "My job was my God. It almost cost me my life when I had a car wreck." That close call jarred Tachine. "I knew God loved me very much," he says. He visited Tinian Baptist Church, where "Tom [Guerito] and the members prayed for me. It changed my life."

After several months in the church, Guerito enlisted Tachine's help; now in classes with David McKenzie, Tachine gets on-the-job training as associate pastor. "I am learning what it is like to be before all of the people. It is part of my growth."

Though he continues with a secular job, Tachine is anxious to preach: "I would like to do something for my people," he explains. "I want them to know Jesus Christ."

were new Christians. The only Anglo was Nelson's daughter, Claire.

"We went all over the reservation," Andy recalls. "Occasionally we ran out of food money; once we ate avocado dip and chips for three days."

But the young Begaye's course, like that of the old bus, was set by the trip.

After UCLA, Russell attended Southwestern Baptist Theological Seminary in Fort Worth, Texas, studying for the ministry. Upon graduation, he became a home missionary, working with Indians in Santa Fe.

While Russell excelled academically, Andrew's journey has not been so clear, or so smooth. "Russell is the first Navajo to come out of seminary," says Andrew proudly. "He encouraged me to go as far as I could, but I have lost a lot of hours transferring from one school to another." Andy has studied in California (in police work), Alabama and Texas.

Nelson says part of Andrew's problem results from his desire to preach. "If anybody asked him to come preach, he'd go, no matter where it was. It didn't matter how far away it might be."

Andrew, however, admits he "backslid" from the church for a couple of years. When his first daughter was born, it symbolized a return to God's grace. He named her *Quataunya*, "a made-up name we gave the definition of forgiveness. We believed out of that we would emerge into a new work, combined together," he says.

For two years, Andrew worked as an associational missionary intern, serving with Ed Terry, associational director of missions in Shiprock. Andrew was appointed to the pilot program after a midnight conference with Nelson, Terry and Brent of the New Mexico convention.

Andrew admits the leaders were concerned that "I had been working with any denomination, not just Southern Baptists. I would work with any group around the corner, and most often they were Pentecostal. They cautioned me about identification with Pentecostals."

Nelson, then as always, was interested in the Begaye brothers. "Andrew has had some problems and has been difficult to work with at times. One of the things about Andrew is that he uses any idea. He's not particular where it comes from. He is the kind of missionary who discovers and uses resources wherever he can find them. He accomplishes a lot, but it is sometimes hard to work with guys like that," Nelson says.

Despite difficulties, Nelson and other leaders were committed to Andrew and Russell. "We felt they had very much potential. Andrew is a tremendous evangelist and preacher and we think he has perhaps the best potential of any Navajo preacher," Nelson says. Russell adds he believes Andy is the "most exciting preacher" at work on the Navajo reservation. "He preaches better in Navajo than I do, and I preach better in English than he can," says Russell.

While Andrew is effective on the reservation, Russell is developing into an urban Indian specialist. "We think he is probably the best across-the-board Indian leader in the nation today," says Nelson.

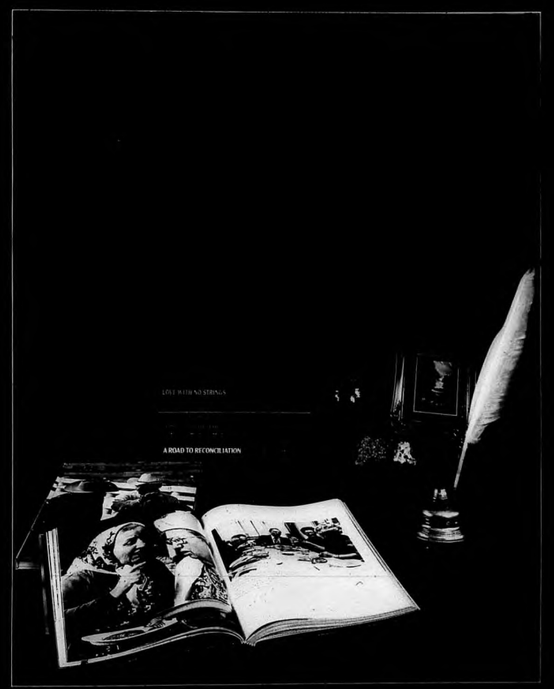
Russell explains: "There is a difference in Indian work in urban areas and on the reservation, where the main question is, 'Do you know the Navajo way?' I think I am effective because I am an Indian [who is] educated enough to have made it in the urban world."

Now three of Mrs. Kinsel's "sons"—two natural sons and a son-in-law—are actively involved in the ministry of Jesus Christ. Andrew is minister of the First Indian Baptist Mission in Farmington, on the sprawling Navajo reservation; Kenneth Norton pastors Fruitland Baptist Mission, providing solid biblical leadership for a small congregation near Farmington; and Russell has become the first Indian to be pastor-director of the Indian Baptist Center, where he works to revive a ministry to Indian students and build a multiethnic church.

The grandkids of the Evil Canyon Man, the sons and son-in-law of the chief peyote priest on the reservation, have come a long way. And their journey effectively represents Southern Baptists' new understanding of and commitment to missions to Native Americans. It is a movement summed up by James Nelson's description of Russell Begaye, and Russell Begaye's description of James Nelson: the word, from both, is "he's great." □

While herding sheep, David McKenzie—with son Andy below—became a Christian. Today the visually handicapped McKenzie enlists and trains Navajo laymen to pastor reservation churches.

1980 Products Catalog



introduction

The Home Mission Board PRODUCTS CATALOG is your resource for teaching and doing missions. It tells you about books, brochures, filmstrips, cassette tapes, movies, slides and posters that help motivate persons to become involved in missions or train them in mission skills.

The catalog offers all kinds of solutions to your mission education problems, providing program materials for Royal Ambassadors and Girls In Action, Acteens, Woman's Missionary Union and Brotherhood meetings, plus Week of Prayer for Home Missions emphasis. Although some products are priced, many materials are free.

Products that give general information about home missions are shown first. The products are divided into the subject areas they cover—see contents below—and separated into books, brochures, and audiovisuals. Items from the Home Mission Board Orders Processing Service, individual HMB departments, and the Baptist Book Stores are described.

Use the convenient order form attached to the cover to order products from HMB Orders Processing Service. Simply note how many of each product you want, fill in your name and address at the top of the form, attach postage, and mail the form to us. Please staple the form together at the top or enclose it in an envelope to prevent damage by mail sorting equipment at the Post Office.

SEND NO MONEY NOW. Please allow three weeks for delivery.

contents

Products catalog is a special section of HOME MISSIONS magazine, published annually by the Promotion Department, HMB. Prices and product listings subject to change without notice. Corrections may be sent to Promotion Department, Home Mission Board, 1350 Spring Stree, NW, Atlanta, GA 30309. Additional copies available from Home Mission Board, too.

books

JUST FOLKS FROM AMERICA'S HEARTLAND *by Robert Hastings. Photographed by Paul Obregon.* Pat Reed, Imogene Pipes, Frances Springs, Don Sharp, Lamar O'Bryant, James Wallace Jones. They weather frigid winters and struggle to establish churches in the midst of people unaccustomed to the term "Southern Baptist." Follow growth and hope for missions in the North Central States through first-person accounts and photographs of these six on mission. Adults.
From Baptist Book Store.....$1.50

BLUE JEANS *by Dan Martin. Photographed by David Clanton.* Put on your blue jeans and step into America's heartland: pitch a winning game of softball; scatter seed along a dark furrow; grab the wrinkled hand of a lonely nursing home resident; reach for the helping hand—out of the ghetto. Southern Baptist teenagers are here, pushing, pulling, stretching, growing, probing for their God— and sharing. See their tears, their smiles. Read their stories. Youth.
From Baptist Book Store.....$1.50

MARIA WITH AN S-K-I *by Grace Lucas. Illustrated by Claude Stevens.* Lipinski. No way around it, Maria's name is Polish. So to escape the taunts of peers, Maria drops the tell-tale s-k-i and insists her name is Maria Lipin. In a Baptist church, dark-haired Maria finds acceptance, and learns that God loves all people. She gains new appreciation for her Polish heritage and finally accepts her last name—with the s-k-i. Older children.
From Baptist Book Store.....$.75

HUGO AND THE BIG RIG *by Jackie Durham. Illustrated by Debbie Mauldin Stokes.* Hugo's cross-country trip with his trucker dad comes to a grinding halt when their big diesel rig breaks down. The mishap is only a detour leading them to the Crossroads Truck Stop and Cass "Sky Pilot" Vincent's ministry to truckers. Filled with oversized trucks and a stream of CB chatter, the book is an adventure from beginning to end. Ten-four. Younger children.
From Baptist Book Store.....$.75

posters

NORTH CENTRAL STATES RESOURCE MAP. Accompanies materials for 1980 Graded Series study on the North Central States.
523-50F From HMB.....Free

BAPTISTS IN BLUE JEANS (22 by 28"). Three-poster set of full-color photographs to accompany youth graded series study book.
523-47P From HMB.....$5.00

filmstrips

LIFE AND MISSIONS IN THE NORTH CENTRAL STATES (115 frames). Moving from urban Chicago to rural Indiana, from factories to grain-filled fields, the filmstrip shows how Southern Baptists adapt and spread the good news of Christ. Includes 18-minute script and automatic pulsing cassette tape. Side 2 of the cassette tape contains excerpts from interviews with area missionaries and denominational leaders. Adults.
522-58P From HMB.....$5.00

NORTH CENTRAL STATES: FACES, PLACES AND YOU (81 frames). Introduces the varied lifestyles of young people living in Chicago's inner city, in Michigan's upper peninsula and in Benton County, Indiana. Provides built-in questions and a time to involve the audience in mission strategy. Includes script, cassette tape with automatic pulse, side 1: audible pulse tones, side 2. Youth.
522-59P From HMB.....$4.50

A FUN PLACE TO LIVE: NORTH CENTRAL STATES (45 frames). A snowball fight in Chicago—and an eyeball to eyeball view of hogs living on a farm in Indiana are included in a child's introduction to missions. Features actual interviews with children living in both the urban and rural settings. They express opinions about their lives and their involvemegt with missions. Includes script, cassette tape with automatic pulses, side 1: audible pulse tones, side 2. Children.
522-60P From HMB.....$4.00

books

CALIFORNIA JOURNEY. *Text by Elaine Furlow and Walker Knight; photographs by Don Rutledge.* Contrasts in terrain and climate, customs and lifestyle reflect the challenge of missions to our most populous state.
523-54F/From HMB.....**Free**

HONK! HERE COMES THE CHURCH *by Polly Dillard.* An old city bus thinks its working days are over—until it becomes a traveling church building, taking missionaries Meredith and Pearl Wyatt to places around Bakersfield, Calif., where children need someone to teach them about the Bible. Younger children.
523-52F/From HMB.....**Free**

THE VERY BEST PLAN *by Phyllis Sapp.* Sixth-grader Angie doesn't want Jennifer to live with her family all summer, but through a missions trip she learns that God's plan means sharing love—even when it isn't easy. Older children.
523-53F/From HMB.....**Free**

AFTER THE RIOT . . . AND OTHER DEBRIS and **BABBLE ON . . . AND OTHER RUINS** *by Ed Seabough.* Bible paraphrases, poetry and drama that speak to the college student about what it means to be a Christian.
From Baptist Book Store.....**$1.95**

JESUS PEOPLE COME ALIVE *compiled by Walker Knight.* An episodic report on the Jesus Movement.
From Baptist Book Store.....**$1.25**

SEE HOW LOVE WORKS *by Walker Knight; photography by Don Rutledge.* An illustrated essay on God's love.
From Baptist Book Store.....**$1.95**

THE WEIRD WORLD OF THE OCCULT *compiled by Walker Knight.* An in-depth look at astrology, witchcraft and other areas of the supernatural.
From Baptist Book Store.....**$1.25**

A SENSE OF SPRING *by Everett Hullum.* A look at the Pacific Northwest and the opportunities it presents to Southern Baptists, as seen through the eyes of mission leaders in Oregon and Washington.
523-34F/From HMB.....**Free**

MISSION TO AMERICA *by Arthur B. Rutledge.* The history of more than a century and a half of Southern Baptist home missions, 1845 through the present.
From Baptist Book Store.....**$5.95**

brochures, posters

ANNIE, C.P. AND ME. The work of Bold Missions told in cartoons. Younger children.
524-05F/From HMB.....**Free**

BOLD MISSION THRUST. Explains HMB's plan to evangelize and congregationalize the United States.
301-05F/From HMB.....**Free**

BOLD MISSION THRUST RESOURCES. Lists priced and free items helpful in Bold Mission Thrust promotion and ministry. Order blank attached.
524-29F/From HMB.....**Free**

BOLD MISSION UPDATE Brochure. Describes a film by the same name which documents mission work in each of the Bold Mission Thrust target areas.
522-03F/From HMB.....**Free**

COME GO WITH ME AND SEE THIS LAND. Executive Director-Treasurer William Tanner offers a tour of home missions work through words and color photographs.
524-30F/From HMB.....**Free**

FREE LITERATURE ORDER BLANK. Lists free brochures and books available from the HMB.
524-03F/From HMB.....**Free**

HOME MISSION HIGHLIGHTS. Summarizes HMB's accomplishments during the past year.
520-01F/From HMB.....**Free**

HOME MISSIONS MAP. Describes home missions ministries and marks locations for wall display.
524-06F/From HMB.....**Free**

HOME MISSIONS SINCE 1845 *by Arthur B. Rutledge.* A brief history of the HMB from its beginning to the present. Newly revised.
524-04F/From HMB.....**Free**

MISSIONSCOPE BROCHURE. Describes a quarterly missions news service on cassette tape.
522-02F/From HMB.....**Free**

PERSONNEL DIRECTORY. Lists home missionaries in each state and gives their addresses.
524-08F/From HMB.....**Free**

SOUTHERN BAPTISTS IN COLORADO.
301-07F/From HMB.....**Free**

SOUTHERN BAPTISTS IN HAWAII.
301-75F/From HMB.....**Free**

SURVEY PACKET. Selected brochures describing all areas of home missions work.
524-10F/From HMB.....**Free**

UNTRAVEL'D WORLD. Challenges teens and young adults to become involved in mission work.
524-11F/From HMB.....**Free**

HOME MISSIONS MAGAZINE. THE magazine for pastors, denominational leaders and concerned laypersons dealing with the issues that confront home missions work. An award-winning magazine in photo-feature and news-notebook formats.
523-01P/From HMB.....**$3.50**

PRODUCTS CATALOG. Lists filmstrips, brochures, slides, movies, books and audio cassettes about home missions that are distributed through the Book Stores or ordered from HMB.
524-12F/From HMB.....**Free**

UPDATE 79. Explores new frontiers of missions through prose and photographs. Includes a year-end wrap-up.
790-03F/From HMB.....**Free**

TARGET A.D. 2000. An in-depth look at what's ahead for the United States and home missions ministries.
400-01F/From HMB.....**Free**

HOME MISSIONS LOGO BANNER. Poster-size banner of HMB logo to be used for missions fairs, booths and banquet decorations.
520-05F/From HMB.....**Free**

THE FACES OF MAN (26 . 36"). Five full-color posters depict the five major ethnic groups of the United States through the faces of Southern Baptists.
523-05P/From HMB.....**$5.00**

NORTHWEST FACES, PLACES. Eight color and eight black and white photographs (17 x 24") of persons and scenery of the Pacific Northwest. Includes large map.
523-06P/From HMB.....**$5.00**

SHARE POSTERS. Illustrate the concept of sharing the gospel through Bold Mission Thrust.
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audio cassette

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522-38P/From HMB.....**$2.50**

THE CALL OF CALIFORNIA (78 frames). Home missions history and work are catalogued in filmstrip to enliven Graded Series study. From hilly San Francisco to breathtaking Lake Tahoe resorts, you'll catch the vision of people sharing Christ.
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From state director of missions.....**Loaned free**

BOLD SHARING (15 min.). Spotlights a seamen's ministry in Washington state, an effort to start new churches in Buffalo, New York, and a one-day community canvass in Arizona.
From state executive secretary.....**Loaned free**

EXPLAIN ME A MISSIONARY (30 min.). Humorist Grady Nutt, serving as the "explainer," visits home missionaries in pioneer missions in South Dakota, Pennsylvania and the Bronx; language missions in Texas, and an Indian reservation in Oklahoma; mountain missions in Kentucky; interfaith witness in the Northeast; and an airline pilot involved in evangelism as a layman.
From Baptist Film Centers.....**Rents for $5.00**

WHAT IS THE CHURCH? (29 min.). An important question for Christians is answered "people, not buildings!"
From Baptist Film Centers.....**Rents for $15.00**

THE MUSTARD SEED (23 min.). The inspirational story of Lonnie Iglesias, home missionary to Indians of the San Blas Islands in Panama.
From Baptist Film Centers.....**Rents for $13.00**

movies/*cont.*

THE CITY—WHERE THE ACTION IS (30 min.). A seminary student discovers that the concept of a total ministry is really "where the action is."
From Baptist Film Centers.....
Rents for $17.00

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522-15P/From HMB.....**$1.00**

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522-16P/From HMB.....**$1.00**

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MISSIONS IN CALIFORNIA (30 min.). Short stories cover a church that serves persons of three language groups, a US-2er at Lake Tahoe, logging communities in northern California, migrant ministries in Bakersfield, and Christian social ministries in the Watts community of Los Angeles.
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BOLD MISSION. *Lyrics and music by William J. Reynolds.* A musical to inspire boldness in Christian living. It also provides a service of sharing concern and love for others.
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Drama suggestions booklet $.75

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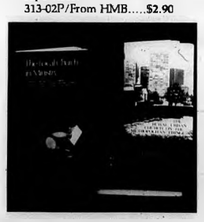

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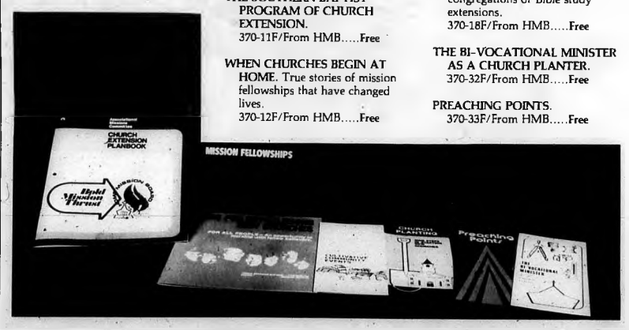

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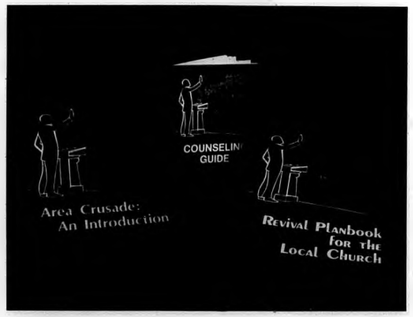

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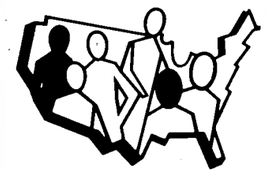

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28 Ray Hildebrand
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first year in college. The next summer, she attended a youth camp in New Mexico. She met young people from all over the world. "I hadn't thought about missions before; foreign missions or anything like that, but after the camp, I aimed everything at foreign missions," she says.

Farmer wanted to go to Africa. "It was just like Philip. The Lord just said for me to go that way. There may have been other options because there was [National Baptist] work in Jamaica, the Bahamas, Honduras, other places. But Africa was where I felt called to go."

Her plan met with derision. People with whom she talked had never seen a black missionary, much less a black woman missionary. "Everybody teased me. They told me that I was going to go to Africa and hear something cooking in a pot and it was going to be me. Nobody understood, nobody wanted me to go. But the Lord had called me," she insists.

Farmer's decision grew complicated during her second year at Langston. She started dating a "fine Christian young man".

Continued

Farmer ... many hours of study and prayer have given her a clear sense of life and her mission. Says she: 'We need some huddle-duddles in this world.'

While Langston University often balances on the brink of financial disaster, Farmer says, "We trust an unknown future to a known God."

At Mount Bethel Baptist Church (right), Farmer jokes, "I spent years working with heathens in Africa so I could work with heathens over here.

who had been injured while a prisoner during the Korean conflict. "We thought about getting married, but I was going to the mission field and he was going to stay here.

"We started praying for the Lord's will. Except he was praying that I would stay and I was praying that he would go. We were not of one accord," she remembers.

About that time, Farmer learned of plans to integrate Carver School of Missions at Southern Baptist Theological Seminary in Louisville, Ky. She was one of two black women selected to integrate the school. During Missions Day at Carver, she made her commitment and called her "friend" to tell her decision. "I knew it meant losing a prospective husband, a home, a family . . . everything. He told me if I wouldn't marry him, he would just marry somebody else. . . . I didn't understand, but I asked the Lord to give me courage; I had made my decision."

In September 1959, at the National Baptist convention, officials told Farmer a missionary in Liberia, West Africa, had become ill. An immediate replacement was needed.

Farmer agreed to go; a church in Columbus, Ohio, voted her $100 a month salary and "anything else she might need" on the mission field. A month later, she boarded a cargo ship for a two-week voyage to Liberia.

Her first term was three and a half years in the Suehn Industrial Mission, about 50 miles north of Monrovia, in the bush. She taught school and worked with "Girl Guides."

"It was like Ecclesiastes 9:10: 'Whatsoever your hand findeth to do, do it with all thy might. . . .'" she says.

During her second term in Liberia, she again served in the industrial mission, working in the school and caring for the "dishpan" babies—infants whose mothers had died in childbirth and who had been brought to the mission in dishpans.

During the rainy season, 1966, she became ill. "I was allergic to antimalarial medication. They had given me too much of it." She lost weight and became jaundiced. Doctors said she had toxic hepatitis. A physician in Monrovia told Farmer she "might as well go home and die"—there was no need for her to perish in Africa. Alone and sick, she flew back to America.

She spent two years recuperating; maintaining a strict diet and resting. Through the illness, Farmer believes, she learned a new dimension of God's love. "When you are well and hearty, you don't have to trust him for health and strength. But when you have to trust him for strength to get up, you learn the peace of a God who cares for you."

Finally, in 1968, she became education director at Palestine Baptist Church in Kansas City, Mo. She remained there for two years before a relapse forced her back to Hinton, into a small mobile home near her mother's house.

By fall 1971, stronger and in better spirits, she accepted the Langston BSU job, despite personal misgivings and a cool reception by students.

"When I first came here, they looked at me like I was something from outer space," she admits. "I felt more secure going to the mission field than I did coming here." Yet she determined to stay. "It took courage for me to go over to that Student Union because they'd laugh and make fun of me. But I asked the Lord to give me courage, and I went over and mingled with the students. They were checking me out."

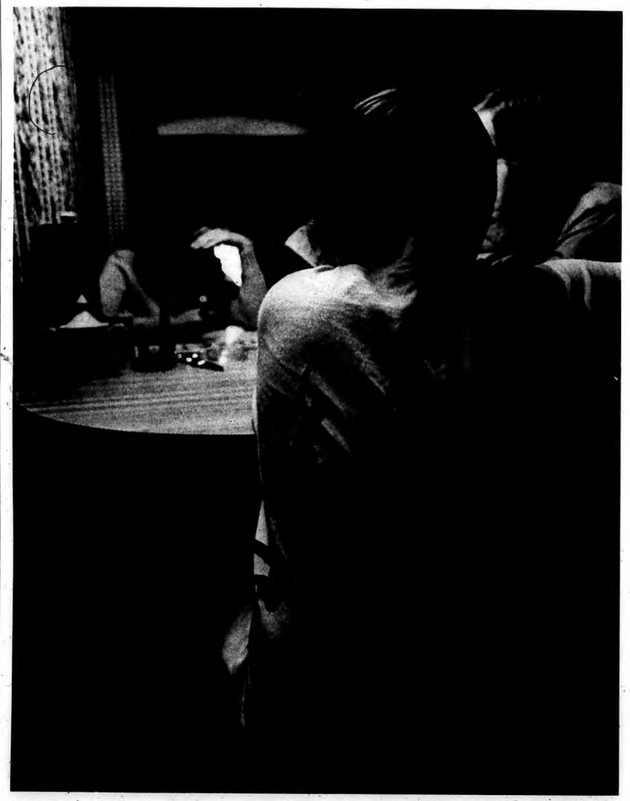
Nivens says "Sister Farmer" passed the test. "One thing about black kids nowadays, they are looking for something real," he explains. "On this campus, the students are aware of a lot of jive. They don't want jive, they just want the truth. And she tells them the truth.

"She's responsible for 75 or 80 of my football players accepting the Lord in the past five years," he says. "Any time you see her on campus, you know she's talking about one person. That's Jesus. She's not pranking anybody . . . wasting time on jive. Every time I see her, I know she's talking about the Lord."

Bob Lee, director of student work for the Baptist General Convention of Oklahoma, confirms Nivens' opinion. He calls Farmer the "spiritual leader of all the BSUs in the state."

"I have never been around a person quite like her. She is one of the most real, spiritual persons I have ever met."

Adapted from *A Road to Reconciliation* by Dan Martin. Photographed by Don Rutledge. This photo-story book, another in the The Human Touch series, is available from Baptist Book Stores (57 4S) or HMH subscription service (54 05).



The Traditional Family

By Celeste Loucks

Like 77 percent of America's unchurched, Tom and Donna received religious training during childhood. Yet today, they have turned their backs on organized religion—mainly, they say, because of the hypocrisy they see in the lives of "those who call themselves 'Christians.'"

"If a person states he is a Christian, I appreciate it," says Tom. His eyes level. "That way I know to get my guard up."

With a flicker of amusement, he watches for the impact of his words. With no amusement, Tom continues: "I'm very vulnerable. I *want* to trust people. I *continue* to trust people—unless they tell me they are Christians."

Tom is a businessman, an officer in a large Nashville financial institution. He is husband and father of two: Matt, 11, and Lindy, 17.

He grew up in a Southern Baptist church: "I went to Sunday and Wednesday services, sang in the choir, went to Ridgecrest—the whole bit," he remembers.

His wife, Donna, grew up in a Methodist church in New England, where she was counselor at youth camps and president of her young people's group. "Every time the church door opened, I was right there," she says.

Donna even considered entering a church-related vocation, but says, "I got to college and it all changed."

While attending a Methodist women's school, she became "disillusioned."

"There were a lot of kooks." She hesitates. "Like lesbians. It seemed like they were either P.E. majors or religious education majors. I didn't know such a thing existed until I got there. But it was so obvious, you just couldn't ignore it."

Tom entered a Southern Baptist university. He, too, was turned off by religion. "In the dorm, I lived across the hall from two preacher students," he says. One night Tom and his friends returned to their dorm room—"We'd had a couple of beers"—to find their table covered by a sheet, two lighted candles and an open Bible. "Those two [religion majors] were on their knees prayin' for us."

Tom felt outraged. "I helped them out the door. I said, 'When I need prayin' for, I'll let you know.'"

After their marriage, Tom and Donna joined a church. They attended regularly until they moved to Nashville 10 years ago.

While at the church, they pledged $25 a month for two years to help in the building program. "We'd been giving for six or eight months when my firm transferred me," Tom recalls.

He continued to send the $25, feeling "it was like a car payment; we'd made the commitment and we'd keep our end of the contract."

At the end of the two years of payments, the couple received a letter from the minister asking them to withdraw their names from the church's rolls, since they'd moved away.

Angered by the "coincidence" that they didn't get the letter until their payments stopped, Tom "vowed I'd go to my grave with my name on their stupid list."

Since that time a number of incidents involving "people who call themselves Christians" have further alienated Tom and Donna.

One example is the bank vice president who talked about religion and his relationship with God from the moment he walked through Tom's office door; he continued non-stop throughout the business luncheon. The same man made a $1 to $2 million business deal with Tom's firm, verbally finalizing it—next day he reneged.

"In my mind, a verbal contract is an agreement I'm going to live up to," says Tom. "This man changed his mind—and that was the end of it. 'Good old' Christian.

"I wouldn't touch 'em with a 10-foot pole."

Or, consider the Sunday School teacher/bank examiner who carried his Bible on his car dashboard and "brought his church affiliation into almost every conversation."

In discussing his finances with Tom, the man bragged how he had, after signing a car loan note with a local bank, later discovered in the contract a bank error that he felt not only would void the contract but also result in the bank being forced to pay a penalty fee.

When Tom asked what he planned to do, the examiner laughed; he explained to Tom he'd point out the error a year from then, *after* he'd made the final payment on the loan and was in a position to recover the entire amount borrowed plus the penalty fee.

He told Tom, "I *got* 'em."

Muses Tom, "That man'll go through 52 more Sundays, feeling great because he's getting something for nothing, and not be changed a bit. *Then he'll get 'em.*"

Tom espouses a very strict moral code. He expresses disgust at fat church budgets and fast-talking preachers. "Church is a business," says Tom fiercely. "That's all it is—a business."

Tom's feelings of anger against the church are drawn from a deep well. As a child, Tom remembers his own parents living off a disability income, while the Baptist church where they were members continued to spend what Tom considers "exorbitant sums" to deck the church with down pew cushions, fountains and what he describes as a "funny-looking gazebo with bells."

Meanwhile their pastor,

Continued

Of the 80 million Americans discovered by Gallup pollsters not to attend church, very little is actually known. Of what is, much is profiled by the two-child family of Tom and Donna: half the U.S.'s unchurched are married persons; a third are in the 30-49 age bracket. Stable, long-time residents, 15 percent are from Southern Baptist or Methodist traditions. Perhaps more significant, Tom and Donna's complaints parallel attitudes heard repeatedly by surveyors: "Religious people are phonies."

"dressed in silk suits and diamond stick pins," urged the congregation to pledge financial support.

"That pastor talked the church into redoing the parsonage—drapes, carpets, everything—then talked them into selling him the house for a *reasonable* price.

"That accomplished," Tom says, "the corridors of commerce called him." The pastor quit the church to become a "motivator" for a large company. "He was a heck of a speaker. A dynamic salesman. He got the church to do whatever he wanted it to."

Despite cynicism, for a while Tom and Donna sent their children to parochial schools—with mixed results.

One teacher—a Catholic nun—they considered good, recalls 17-year-old Lindy, now a cheerleader in a public school: "She talked to us about different situations, asked how to deal with them and told what the Bible said. She listened to us and led discussions."

On the other hand, for almost three years, Lindy attended an interdenominational Christian academy. There she faced teachers who tended to discourage discussion and students' questions concerning religion and the Bible. "One teacher said if you weren't a Calvinist you were a Communist," says Lindy.

"One teacher told a student straight out his opinion didn't matter."

When parents filed complaints against the inadequacy of a math teacher, the administration backed him up on the basis that he was a "fine Christian man."

Lindy believes the strict approach may have backfired. "Some students were so bitter they couldn't wait to do what they were told not to.

"It really messed some kids up."

Comments Donna, "I'm convinced if they had a murder out there, they wouldn't admit it was wrong. They don't give. They don't give one inch."

Tom and Donna also allowed Matt to join in a Baptist summer day camp for several years; for a while he played on a church basketball team. Donna was pleased with the experience and took Matt to a special recognition Sunday for the players. "I was at the point of thinking maybe the kids needed to be involved in church," she recalls. "But during morning worship the preacher never said 'boo turkey' to the kids.

"It would have been a perfect time for him to talk to them. I came away thinking, 'forget it.'"

For a while, Donna and Tom were involved in a Unity church. "Their purpose," says Donna, "was to help you live every day. And in spite of their folding chairs and bare floor . . . they didn't ask you to give anything. They felt what they needed would always come." Tom and Donna left the group when conflict arose among the members; yet some of that philosophy has stayed with them.

Explains Donna: "I feel there is a guiding force in our life. We feel it daily. Lindy will come home and say she has a problem. I say wait. The solution will come. There is someone greater up there who is solving the problems. . . .

"We could be down to 15 cents in our checking account and out of the blue a check will come from Tom's Aunt Matilda."

Agrees Tom, "When you roll with the punches and expect the best, things will come out okay. We never go anywhere but the weather is great. For others, it pours."

"That happened the last time we went to Vermont," Donna says. "They had one warm week all summer. That was the week we were visiting there."

Says Tom, "My thinking is the Bible is not the word of God, quote, unquote. Some of it is hard to believe. The virgin birth, for one thing. I can't accept it. . . ."

And, he says, "I can't believe a loving God would make a human being to burn in hell just because he was born in Jerusalem and didn't believe in the New Testament.

"I think if a person lives a moralistic, righteous life, then he will be rewarded."

Tom says he is not agnostic or an atheist. Nor does he think "of myself as a Christian or non-Christian. I feel that is semantics which hide a person's real self. If a person is a good person, then he doesn't have to go around saying he is a Christian."

Tom does not expect ever again to be involved in organized religion. "I don't think I need it," he says, "at any rate, not at this stage in my life."

Sunday mornings, Donna and Tom drive Matt to hockey practice. They often discuss moral issues with their children, and feel no need for a religious context in teaching "right and wrong."

Yet, Tom admits, "sometimes I think if Lindy gets married, who will lead the ceremony?

"Or when I die, who will preach my funeral? But right now. . . ." Tom shakes his head. □

Christmas of many lands in one land

What is Christmas: tinsel? gift-laden trees? Santa Claus? Or is it—a *pinata*? spicy tamales? borsch? Or is it—all of the above, a conglomerate of celebrations by a conglomerate of peoples. All are Americans; all one time came from another country, some long ago, some recently. All share *our* U.S. Christmas—Christ's birthday—some with a touch distinctly their own.

By Phyllis F. Thompson

Nativity in the teepee

The curtain rises on the nativity scene—Joseph, Mary, Baby Jesus. Visitors in the crowd are awed. But for church members watching, most of them from varying American Indian tribes, the simple scenario is one of dignity.

Tender, but majestic, this Joseph wears a full Indian headdress, and carries a spear. Shy Mary wears moccasins, turquoise jewelry, beads. The baby is a papoose, his swaddling clothes fringed leather.

Claudio Iglesias, pastor of First Indian Baptist Church, Albuquerque, N.M., himself from the Cuna tribe, initiated the pageant several years ago. "It's good to be proud of our Indian heritage," he believes. "For too long it was pushed aside, trampled. Especially during this season it's good to bring it back."

The pageant is held the week before Christmas: Christmas day, church members are invited to share lunch. Much of the meal is typical American—turkey, ham, vegetables. But some dishes found here would be absent in other parts of the county: *posole*, a stew made of meat, hominy and hot chili; Indian fry bread; bread baked in the outdoor ovens of the Pueblo people.

Most families celebrate Christmas in traditional American ways, but some tribal celebrations occur during the holiday season.

"The Pueblo tribe celebrates *siesta*, or feast days," Iglesias explains. "A family or tribal unit will gather on top of their house. There they will throw to those who gather, bread, canned food, soft drinks. . . . This is a very traditional way of saying, 'We have been blessed with abundance. We want to share that abundance with you.'

"Indians have shared hard times together. The holidays are a time for sharing happiness and plenty." Continued

Tis the season for tamales

At Westlawn Baptist Child Development Center, a Spanish-speaking center sponsored by First Baptist Church, San Antonio, Texas, the Christmas celebration always includes breaking the *pinata*. "This tradition goes back I don't know how long," says director Elizabeth Escoledo. "The pinata used to be made of an earthen vase, covered and decorated with paper. Now it isn't as nice. It is made of paper and bamboo strips."

Her Christmas celebrations have included the pinata all of the 35 years she has worked with children, ages 3-5, at the center. Each child has a turn hitting the pinata. He is blindfolded, turned three times, and amidst the squeals of excitement from his playmates, waits for the rushing sound of falling treats. For many children in this ghetto area, Mrs. Escoledo's pinata is the highlight of Christmas.

But from her youth, Mrs. Escoledo remembers other traditions.

"In Mexico long time ago, we celebrate the *tamalada* at Christmas time. Whole families gathered together with neighbors and friends.

"We roasted a big pig, and all worked together to make tamales. We mixed the ingredients and put them in big pans to cook. We talked and smelled the wonderful smells all day. Christmas Eve is when tamales were to be eaten, not every day like now.

"One Catholic tradition of Mexico was the *posado*. We gathered into groups and went to neighbors' doors. We knocked on doors, sang carols, and then asked, 'May I come in?' The answer was many times, 'There is no room.' Finally we hear 'Yes, come in.' We entered to find the pinata and a big party."

Borsch and cabbage for Christmas

"On the evening before Christmas, the family gathered together. When the first star appeared, we joined hands. Our father would pray, thanking God for Jesus Christ. After that we would open our gifts.

"That has changed over the years. When we move to this country we just keep those traditions that are very important. In our homes we still pray and celebrate with gifts; in our church it is almost like a revival meeting."

John Berkuta, pastor of Ukranian Baptist Church, Philadelphia, finds celebrating Christmas in the United States much like celebrating in his native land. "It's a wonderful season."

Ukranian Baptist will celebrate Christmas in the middle of December—"We are not sure of the date yet, but it must be before the snows come."

The celebration lasts all day. "We have people coming from as much as 100 miles away," says Berkuta. "We begin with singing. We have two or three choirs, an orchestra. Quartets. It's a very rich program.

"Then we hear the word of God.

"After that in the afternoon we eat lunch together."

Lunch is served Ukranian style. Borsch (soup) and stuffed cabbage are two favorite holiday foods. "The women of the church prepare the foods," says Berkuta. "Each family brings something delicious. Everyone helps himself.

"For two hours we eat. But it's not just eating. We spend the time talking and enjoying one another."

"Cold make holiday difficult. . . ."

"In old country we throw water during holiday season; whole holiday we are wet from water thrown by friends. Water is sign of blessing . . . friend throw water for you, is blessing you. In this country we try throwing water at friends. They not like it. They get mad. Is too cold."

Joshua Vang, native Laotian, and home missionary to Laotians, says many holiday traditions have to be altered because our climate is so different from tropical Laos.

"We not have Christmas tree. Our people not understand Christmas tree . . . never see snow. Sometimes now in this country we have Christmas tree. But still not like the cold. It make Christmas difficult.

"In old country young people go for several night before Christmas to every house in village, sing Christmas carol. Head of the house when they finish invite them inside. They eat candy, sometime a meal. Have to go to every house, eat with every family. Is great fun. Many times not finish until five in the morning. Then go to church on Christmas day. Stay all day. Sing. Hear preaching.

"Here young people not carol. Not have village. Not have car to visit. Young people miss this."

Nevertheless, Christmas is quite an occasion for Vang and the Laotian mission at First Baptist Church, Decatur, Ga. They will celebrate Christmas December 22nd.

There will be a few changes from Laotian tradition but the spirit of Christmas is everpresent. "The whole day we celebrate the birth of Jesus.

We meet together in morning. We have guest from South Carolina, Tennessee, many places. We sing carols. We exchange gifts. In old country we all join together to buy a buffalo or a cow. Here money scarce. We buy something that cost less. Maybe pig, maybe chicken. We spend evening eating with our friends. After church is custom to invite guests and neighbor to home for dinner. Have dinner in different homes. Maybe eat 10 or 15 meal. Is very important. Must eat something with each friend. Cannot eat much one place or cannot eat with next friend."

Continued

A black Christmas prayer

Dear Lord Jesus:

I don't bother you 'bout much, but I got a special favor to ask. Please fix it so I can spend Christmas Day at home.

Ever since I was 14, I been up early on Christmas Day to cook breakfast for someone else, and then cook dinner for someone else, and clean up the kitchen for someone else. I've baked *their* pies, cleaned *their* houses, ironed *their* clothes, looked on at *their* surprises, and cried over *their* disappointments.

At the night time I come home tired, too tired to have *me* a Christmas.

You gave me a daughter, but I ain't ever been with her on Christmas Day.

You gave me a house, but I'm too tired to fix it up for Christmas.

Please, dear Jesus. Make it so I can clean and decorate *my* house for Christmas.

Let me plan and cook food for *my* family.

Let me be with *my* daughter when she opens her Christmas gifts.

And if I'm tired, Lord let me be tired from celebratin' *my* way.

I ain't askin' this for Jesus' sake, but for mine. Amen.

For years, black Americans spent Christmas behind the scenes; there was no traditional black celebration.

But recent years brought a new pride—a pride reflected in cultural practices, and in the holiday season. Sometimes the sounds of "white Christmas" gain beauty in the black idiom.

The church auditorium was full. Every seat taken. People squeezed together. Wherever extra chairs could be placed, they were.

It was the Sunday evening before Christmas. A local college choir of 150 black voices was performing Handel's "Messiah," complete with orchestral accompaniment.

Every note was sung superbly, just as it was written, until the contralto soloist rose. She put touches of "soul" to her aria, some trills here, some flourishes there, not quite like Handel wrote it.

A few seemed offended. But the standing ovation she received acclaimed that for most of the audience Handel had come alive.

Alive, too, are poignant memories.

When black Baptists discuss their Christmas reminiscenses, they talk of favorite Christmas day foods: chicken cooked in lard, baked hens, head cheese (souse meat), barbecued ribs, various portions of hog meat, potato pie, corn pudding, chocolate cake, homemade biscuits, macaroni and cheese, greens, candied yams, apple, peach and berry pies.

"We often prayed for a cold snap before Christmas. If it came, we butchered, and put the meat on top of our house."

"We crowded around the wood burning stove in the kitchen on Christmas morning and sang carols accompanied by a harmonica. . . ."

"Our tree was decorated with paper cutouts and pine cones. We couldn't afford electric lights so at night we set a kerosene lamp in front of the tree to light it up."

"Our gifts would come in a shoe box—one orange, two apples, an ornament, some nuts. . . ."

"On Christmas evening we still keep an old tradition—eating peanut brittle and coconut candy, cracking black walnuts. . . ."

And then comes the story of the old man in his 70s, in those reflective years when he delights in telling "how the Lord brought me through."

He recalls, of Christmas past.

"You see this fireplace? It's never been lit. Not since I had this house built 20 years ago. I'll tell you why.

"I was raised in a one-room log cabin in the country.

The whole family did everything in that room—cooked, ate, slept, had company.

"You ask about Christmas.

"Well, when I was comin' 'long, on Christmas Eve we hung our stockin's on the fireplace mantel. Christmas morning we'd find a handful of peanuts in 'em. Later we'd rake aside the ashes in the fireplace. Each of us would find a baked sweet potato. The peanuts and sweet potatoes was our Christmas.

"The wind and snow would blow hard through the cracks of that cabin. In Tennessee it was cold all winter long. But the Lord brought me a mighty long way. When I built this house I dedicated the fireplace to the Lord. I don' have to chop wood no more. Don' have to clean out ashes. So *this* fireplace is my prayin' ground. I just come here to praise the Lord." —**Contributed by Emmanuel McCall**

A Meditation at Advent

By John F. Havlik
Director, Evangelism Writing and Education

He was not born in a king's palace,
but in a stable under an inn.
The stable was not the sweet-smelling manger
romanticized by Christians at Christmas.
It was a stable like all stables.
It smelled of animals, unwashed men and manure.
The inn was like most inns.
Men drank, cursed, gambled.
Women sold their bodies.
And this is where he was born.
Not because he had to be born there.
But because that is where he wanted to be born.
That is what his birth is all about.

He lived with parents
who were not nobility
or religious aristocracy
or wealthy merchant class.
His parents were poor.
Their diet was bread, cheese, goat's milk, fish.
Their dress was the peasant's plain homespun robe.
He was not taught the mores of the era's elitist culture.
He was taught to make an oxen's yoke.
And the little carpenter's shop,
fragrant with shavings of new wood—
not the incense-perfumed palace—
was the place he called home.
When he came of age,
his parents could not afford the offering of a he-goat.
They gave two turtle doves—the gift of the poor.
They were his parents because,
quite simply, they were the parents he wanted.

He wanted to live with the poor.
That is why he came: that is what his coming is about.

He did not surround himself
with people of importance.
He never dined with kings or presidents.
He ate with sinners, with the scum of the earth.
To him he called no great political and religious leaders.
He chose an apostolate of "blue collars,"
including four fishermen and a tax collector.
When he visited a city,
he was not welcomed by mayor and city council.
He slipped into slums and ghettos
where tired housewives and dirty children greeted him.
They were the reason he came.
And that is what his coming is all about.

He did not die under the vault of a great cathedral.
He died under a howling, angry sky-dome,
at the intersection of two highways,
between two thieves.
He died where brutal men gambled over his garments;
where religious leaders mixed their spit with his blood;
where the curious, unmoved,
watched his life run down the wooden cross.
He died there because that is where he wanted to die.
And that is what his coming is all about.

He came to touch the blasphemers, adulterers, prostitutes;
the violent, the poor, the corrupt.
He got involved: "The Word was made flesh."
For them he was hope.
For them he was good news.

And that today is his task—*our task*—
to be the good news, to be hope for sinners.
That is why we are here;
that is what our existence is all about.
And that is the meaning and message of advent. □

37 join missions force

A corps of language missions specialists was among 37 persons approved for mission service by the board of directors of the Home Mission Board. Altogether, seven persons were named missionaries, 10 were approved missionary associates and 20 were granted pastoral assistance.

Of those, 20 will work among ethnic groups whose primary language is not English.

In November's other major Board action, C. William Junker, a 22-year-veteran of student work at the Baptist Sunday School Board, was elected director of the HMB promotion department.

"Bill brings a great deal of strength at points where we need it," says Kenneth Day, director of the Communications Division and Junker's supervisor. "We need his experience in promotion and distribution of materials."

As director of promotion, Junker will guide the Board's marketing and promotional services, including helping create materials and resource data. The object of his efforts will be to help Southern Baptists understand the ways their gifts are used by the Home Mission Board.

Appointed language missionaries were Julio and Dorothy Diaz of Miami, Fla., and Mario and Omega Hernandez of La Junta, Colo.

Appointed missionary associates were Timothy and Kum-Cha Cho of Voorhees, N.J., and Ha Xuan and Hai Thi Nguyen of Mesquite, Tex.

Diaz will continue to direct a Spanish extension of New Orleans Baptist seminary; Hernandez, formerly a military chaplain, will serve as catalytic missionary.

The Chos will work in Philadelphia as catalyic missionaries.

The Nguyens will attempt to begin new Vietnamese-language units in the Dallas area. He has been an educator in Vietnam and a case worker and minister since coming to the United States.

Other missionaries appointed include Durward Jones of Raleigh, N.C., and Michael and Darthuree Phipps of Tulsa, Okla. Jones and his wife, Frances, already under appointment, will perform Christian social ministries. Mike Phipps will direct the educational center at Tulsa.

The remaining missionary associates are Jeanne Bently of New Orleans; Donald W. Hall of Oswego, N.Y.; Blake and Jo Woolbright of Beaverton, Ore.; and Arthur and Barbara Jean Zawislak of Alexandria, Minn. □

Birthdates of chaplains
JANUARY

1: Melvin J. Bradshaw, Va., inst.; Andrew A. Bratcher Jr., Texas, V.A.; William Counselman, Miss., inst.; Herman M. Kincaid, Texas, Army; William H. Mattox, S.C., A.F. **2:** Emmett Solomon, Texas, inst. **3:** Roy M. Mathis, S.C., Army. **4:** Carl B. Case, Texas, hosp.; Arlo R. Gibson, Fla., Navy. **5:** Michael D. Moore, Texas, Army. **6:** Jerry R. Jordan, Fla., inst.; Edward Carl Middleton, S.C., Navy. **7:** Randolph D. Spear Jr., N.C., ind.; Wendell T. Wright, Va., Army. **8:** John R. Hagan Jr., Ark., inst.; Ralph E. Medlock Jr., Ga., Army; Milton Lamar Trawick, Ala., Navy; Robert W. Trotter, Miss., hosp.; Vernon Wall, N.C., hosp. **9:** Leroy C. Bearce, Mo., hosp.; George M. Coaker, Ala., V.A.; William C. Day, Miss., hosp.; Robert R. Whiteside, S.C., A.F. **11:** Jay D. Peterson, Fla., Navy. **12:** James C. Brown, III, N.C., hosp.; Larry M. Connelly, S.C., hosp.; Harvey L. Lilly Jr., La., Navy; Jack C. Randles, Ga., Army. **13:** John E. Rasberry, Ala., A.F. **14:** Otis Larry Andrews, Ga., inst.; Charles E. Burgess, Tenn., inst.; Ronald D. Herrin, Okla., hosp.; Richard Mahler, N.Y., hosp. **15:** Delton Collins, Ga., Army; Ronald T. Constant, Texas, inst. **16:** Robert H. Adair, Tenn., Navy; George Edward Powers, Mont., Army; Kathleen Thom, Mo., hosp.; Milton O. Tyler, Texas, A.F.; Harold D. Wright, La., hosp. **17:** Chas. M. Covington, Ark., hosp.; William T. Flynt, Ark., hosp. **18:** Mark E. Fite, Ark., hosp.; Donald C. Hancock, Ga., hosp.; A. Durward Hazzard, Texas, inst.; James T. Maxwell, Texas, hosp. **20:** James A. Buckner, N.C., Army; Kenneth C. Spears, Ala., hosp. **22:** Newton Hardin, N.C., A.F.; Robert L. Jones, Tenn., hosp.; Hugh R. Kinsey, Fla., A.F. **23:** Tommy L. Fewell, La., inst.; William M. Stricklin, Mo., A.F.; Dewey D. Underwood, Texas, hosp. **24:** Joe Donald Rubert, Texas, inst. **25:** James M. Briggs, N.C., hosp. **26:** William E. Albert, Fla., hosp. **27:** Willis L. Saunders, Okla., hosp. **29:** Arnold Holley, Texas, hosp.; John D. Singletary, N.C., A.F.; Dewie Williams, La., inst. **31:** Charles G. Campbell, Ga., hosp.; Edward A. McGregor, Tenn., hosp.; Frank A. Rice, La., A.F.

AWAY WE GO. . .

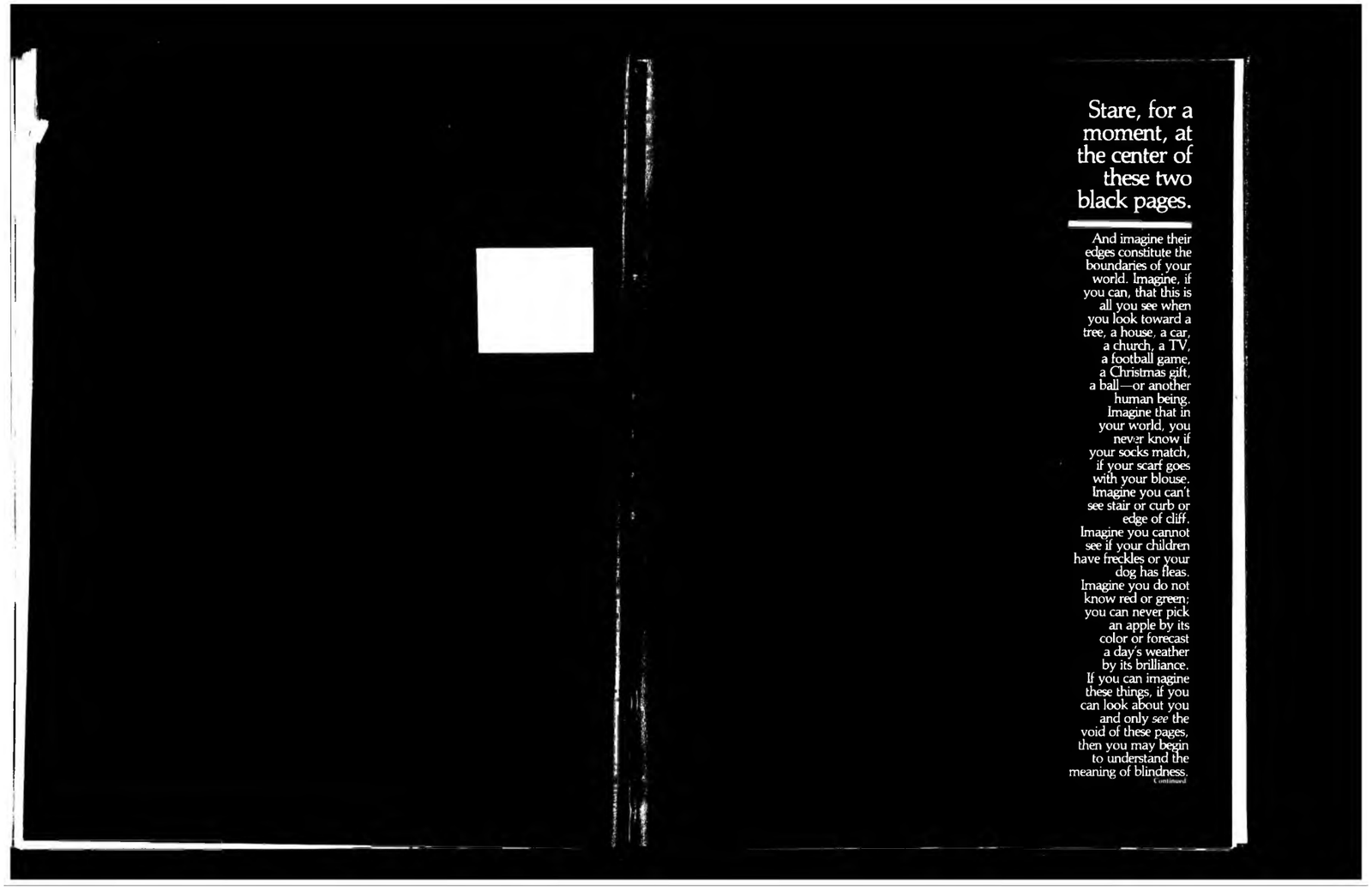
Photo-story by Don Rutledge

TUBING

is sort of a poor man's skiing. You need a large inner-tube, like from a tractor or a 16-wheeler truck, and steep, snow-covered hills. If you live in downtown Salt Lake City, you've got hills—just a few miles out of town. And come winter, you've got snow. But if you're a youngster whose parents are among the 45,000—many transient, many unemployed—who cram this 10-square block area, maybe you find it difficult to get to the hills. Or maybe you know Carl Holden. Holden, a home missionary who directs Baptist Concern Center, takes a couple dozen kids on several tubing trips a season. For hours they swoosh at great speeds down icy slopes; then they gather to warm hands around a cup of hot chocolate.

Continued

Tubing parties are one way Holden (above) serves the community; he also runs a coffeehouse, food and clothing banks; he helps many without shelter, many with emotional problems. Sundays, he preaches at Central Baptist Church, which houses the center. After years as a social ministries missionary in New England, Holden transferred in 1977. Work is slow in this predominantly Mormon area, but Holden feels the center/church offers vital services to an isolated community almost deserted by traditional churches. Then, too, there's the opportunity to go tubing. And as you watch the kids zoom down Immigration Canyon's slopes, Holden in pursuit, you're not sure if he does it for them. . . or they for him. Pass the hot chocolate, please.□



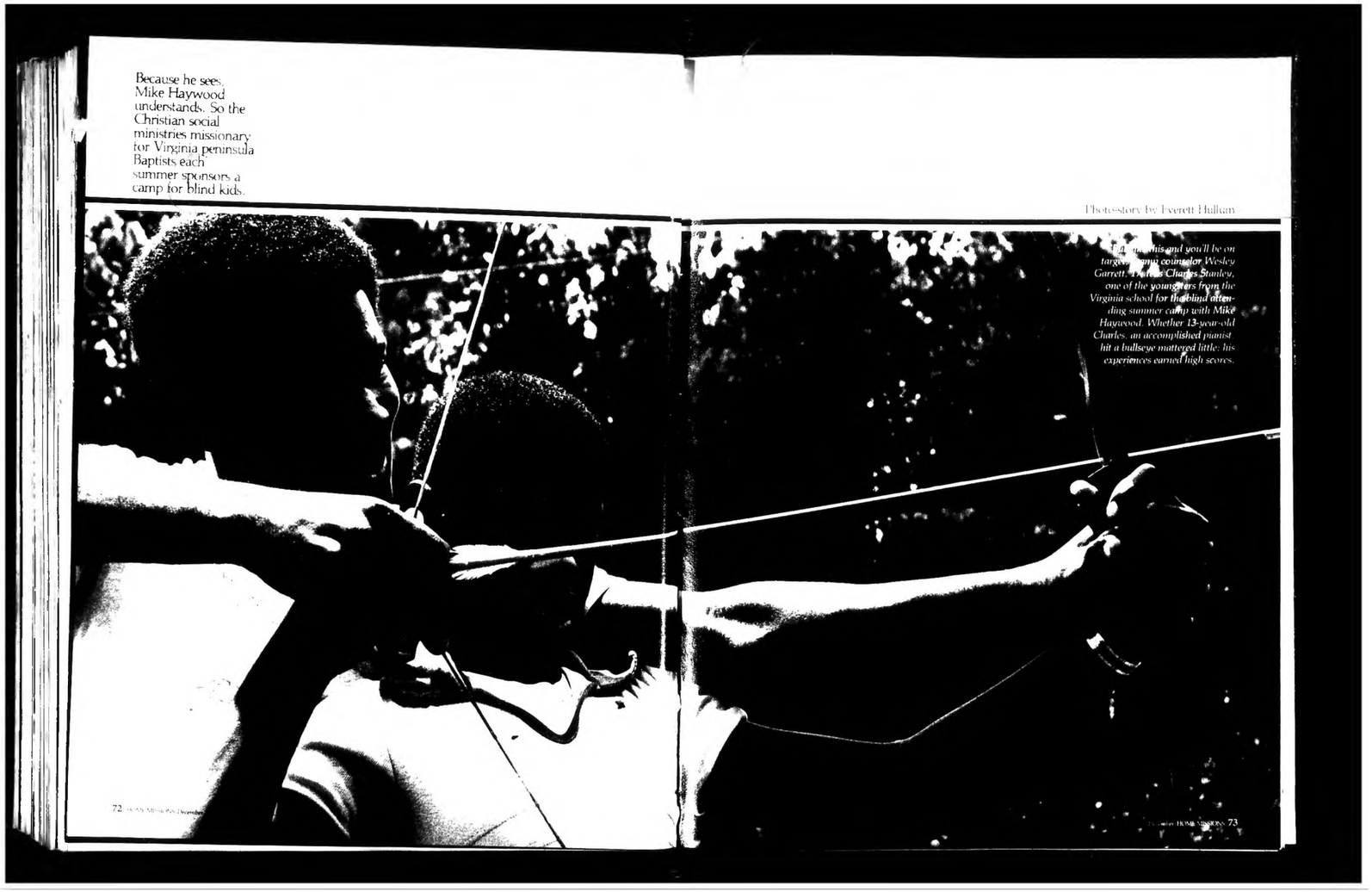
Stare, for a moment, at the center of these two black pages.

And imagine their edges constitute the boundaries of your world. Imagine, if you can, that this is all you see when you look toward a tree, a house, a car, a church, a TV, a football game, a Christmas gift, a ball—or another human being. Imagine that in your world, you never know if your socks match, if your scarf goes with your blouse. Imagine you can't see stair or curb or edge of cliff. Imagine you cannot see if your children have freckles or your dog has fleas. Imagine you do not know red or green; you can never pick an apple by its color or forecast a day's weather by its brilliance. If you can imagine these things, if you can look about you and only *see* the void of these pages, then you may begin to understand the meaning of blindness.

Continued

Because he sees, Mike Haywood understands. So the Christian social ministries missionary for Virginia peninsula Baptists each summer sponsors a camp for blind kids.

Photo-story by Everett Hullian



Eight, nine, this end you'll be on target," camp counselor Wesley Garrett tells Charles Stanley, one of the youngsters from the Virginia school for the blind attending summer camp with Mike Haywood. Whether 13-year-old Charles, an accomplished pianist hit a bullseye mattered little: his experiences earned high scores.

At blind camp, seeing is touching. Fingers move across wood textures and turtles. And strong hands encourage hesitant youngsters to experience new activities and things.

His hand a lifeline of confidence, scuba-diving expert Bob Jensen guides a blind camper.

In 1972, an official of the Virginia school for blind and deaf called Haywood (pictured on inside front cover with blind camper Terry Purnell). The official needed summer residences for two white students whose parents objected to their children staying in dorms with blacks.

Haywood found homes. And in the process, he learned the summer enrichment program offered no outdoor camping experiences.

Haywood suggested one. The school responded, and a one-day outing resulted. That first effort quickly expanded "to an annual three-day retreat," held at Virginia Baptists' Royal Ambassador campgrounds. Demand forced Haywood to add a second camp in 1978.

Both attract 15-30 campers and an equal number of Haywood-trained counselors. "Part of our rational," he explains, is to expose our young people to work with the visually handicapped."

Continued

The turtle won't bite—maybe. Steve Skinner and Kathy Nixson reassure seven-year-old Nathan Bagle, during the nature walk.

Crossing a small stream requires skill even if you can see pitfalls. But for the blind, it requires faith that the voice on the other side won't let you fall.

Blind camp is a time of discovery, a time of celebrating the wonders of nature. And a time of establishing relationships.

Campers play "Siamese softball" using a beeping ball developed by the telephone company and donated by its retirees' organization.

They experience new adventures, new sensations in swimming and hiking.

Touch-time gives campers a feel for the unusual. "This year the highlights were a six-foot black snake and homing pigeons," says Haywood. Last year someone brought a human skull from an archaeological dig.

"We'll take a hike and try to catch a crab or a turtle. We have a talent show. And we have a creative worship service on Sunday morning, as well as devotions during campfires," Haywood says.

A school official says the kids come back "really enthusiastic." But Haywood believes equally important "may be interaction of our Christian young people with the blind young people."

And as the young counselors' newly engendered awareness and concern for blind persons permeates Peninsula Baptist Association, Southern Baptists can take pride, Haywood says, that for fewer people than before, the visually handicapped are no longer. . . .

Continued

OUT OF SIGHT, OUT OF MIND

By Tim Nicholas

On his first time in a building, Floyd Cargill, a blind program specialist with the Illinois Department of Rehabilitative Services, was lost. As he wandered about, he heard a stranger ask: "Do you want to see?"

Cargill "told him I hadn't thought about it, but I did need to find the receptionist."

Ignoring Cargill's request for help, the man, identifying himself as an "advance man" for a Southern Baptist evangelist, pointed out Cargill might never see in this world, but he would pray for him to receive his sight in heaven. Then he hurried off, leaving Cargill alone—and still lost. Recalls Cargill: "He may have been interested in getting me to heaven, but he wasn't interested in helping me get to the reception desk."

Now Southern Baptists are looking at things to do for blind persons in addition to offering prayers for them. In June, 1977, the Southern Baptist Convention, noting the time had come "to express awareness and spiritual concern for our unsighted sisters and brothers," instructed the Home Mission Board and Sunday School Board to develop ministries and materials for the blind. To explore possibilities, the agencies appointed a task force of six persons, two of whom are blind. Those two totaled half of the blind persons employed by all Southern Baptist agencies and organizations.

In April of this year, the task force released its findings. Though it made concrete suggestions for materials to help blind persons, central thrust of the report aimed at attitudes toward blind persons. The report found "quite representative" were Southern Baptist attitudes toward blind persons as "personally incapable, professionally incompetent, and socially inferior." The report indicated sighted people believe God compensates the blind by providing them some great ability to overcome their handicap.

The study proved "we need to run the gamut of attitudinal change," says Cecil Etheredge, one of the visible results of the SBC resolution. Etheredge, an HMB staffer now serving as national consultant on blind ministry, works "to give high visibility to the needs of the visually handicapped" and to help to begin ministries with and for them.

Etheredge spent 18 months in research. He found the United Methodist Church has a counterpart and the National Council of Churches sponsors work, but "no denomination is doing anything but producing materials." Yet Etheredge discovered blind people present no special obstacles to ministry. He concluded only two things stop development of Baptist programs for the blind: ignorance of need and "our utilitarian approach to evangelism: often we go after folks with good health and full pocketbook."

Statistics reveal 65 percent of people who cannot see well enough to read are over 65 years of age. So the typical blind person is "an older man or woman who has lost a lot of flexibility and ego strength," says Etheredge. Only 10 percent of the blind read braille. According to the National Society for the Prevention of Blindness, a half million persons in the United States are legally blind, that is, visual correction can be made to an accuity of no more than 20/200. Additionally, 1.7 million Americans have severe visual impairment: even with eyeglasses, they cannot see well enough to read newsprint.

At present, the Southern Baptist Convention—through the Sunday School Board—produces two monthly braille publications, *The Braille Baptist* and *Youth Braille Baptist*. The task force recommends these be replaced with complete braille and cassette tape versions of Sunday School lessons, evangelistic tracts and a number of other publications. Grady Cothen, president of the BSSB, admits, "Whether we can do all [the task force] recommended is problematical at this point."

In telephone interviews with administrators of state schools for the blind, task force members and others, HOME MISSIONS located few Southern Baptist churches which have more than occasional contact with blind persons. Several bus blind children to services. Fewer churches make special efforts to get blind adults into services and activities of the church. One rural Baptist association in North Carolina sponsors a special ministry to about 80 blind persons in a two-county area. One state Baptist newspaper, North Carolina's *Biblical Recorder*, s taped weekly for about 105 blind people. Florida and Virgin a hold summer camps for blind children. A few others are acti e (see following stories, pages 81-82). But, obviously, the list s not exhaustive.

Edwin Wilson, a blind Baptist minister who operates Chri tian Education for the Blind, a publication service, says h e would be surprised if many churches had special program s designed for the blind. "I guess some churches ought to be doi g something, but there aren't more than two or three blind perso s in any one church," he says. "Blind people don't group. . . ."

Wilson encourages sighted persons to establish friendshi s with the blind. "So many who live alone need visitors. Som times a blind person has mail stack up for days and day without anybody to read for him," he explains.

Such needs offer ample opportunity for ministry. But mo Southern Baptists will never discover them, judging from rea ons to conferences scheduled by Neal Peyton of North Carolina Baptists' Department of Special Ministries. When Peyton, who handles ministries with the blind, deaf and mentally retarded, scheduled an awareness conference in the Raleigh Baptist Association, only a couple of pastors attended. "We hoped for a little bit better response," he admits. "Mostly we had lay people."

Etheredge considers pastoral support paramount to success of ministry to the blind. In a recently published brochure on blind ministries, he places that number one priority; before beginning, he stresses, "Do your homework. Get commitment from pastor, staff and church to begin a church ministry to the blind."

Etheredge's brochure, available to any church, describes blindness; explains courtesies which should be extended to blind persons, (such as never leaving a blind person stranded, and always leaving doors and objects where you find them while in a blind person's environs); and lists a few of the many resources available to the blind and to those who minister to them. The brochure is only a stopgap measure. Etheredge concedes. This spring he'll have out a manual which will give a philosophy of the ministry, an ideological perspective and nuts-and-bolts techniques.

Etheredge believes 99 of 100 pastors do not know how to start a ministry to the blind. Obvious first step, he says, is to locate visually impaired persons in the community. In cities, many attend schools and workshops for the blind; state agencies which relate to the blind often have mailing lists.

Some institutions seek involvement. "I've put announcements in church bulletins," says Bill Miller, superintendent of the Texas School for the Blind at Austin. "But I got little response."

"There is some minimal involvement by Baptists and a few other denominations, but not enough to get excited about," adds Miller, a Lutheran. "If we go to [the churches], they'll make arrangements for somebody to pick up our students."

Miller suggests Christian youth organizations could answer the crying need of blind children. "Our kids very much need association with their sighted peers," says Miller, "and the church is about the only organization we have that has organized youth activities."

Miller believes the best way to get blind youngsters to church on Sunday mornings is through activities during the week. "They need to be with teenagers with the same kinds of interests. Right now they're tied into a crowd that is all the same—blind. Issues such as drugs and sex—these are issues that need to be resolved outside the context of a residential school."

Gary Coker, principal of the Tennessee School for the Blind in Nashville, was equally dismal in his comments on ministries by local churches. About 70 blind kids attend First Baptist Church, but "for most church groups who come, it's almost like therapy for them," says Coker, a Baptist. "They'll do a one-day stand—and somewhere in their report, they'll say, 'We helped the school for the blind.' Maybe they gave out candy but never were involved on a continuing basis."

Continual involvement is offered by secular groups, like the Lions Club, which focuses on services for the blind, and a local sorority from Vanderbilt University. The girls do everything with the kids "from bike riding to kite flying."

Local church congregations are generally not prepared to be around handicapped children, says Coker. Society wants to place that child somewhere else—out of sight. One of the seniors at his school told Coker recently, "The biggest problem with being blind is sighted people."

Adds Coker, "The real ministry is when you do things with people, not for them . . . there's a big difference."

Several school officials suggest churches can get involved with their organizations "just by contacting us and saying, 'Whatever this going, do any of the students want to go?'" says Richmond Marcy, principal of the Kentucky School for the Blind in Louisville. "Or get someone to put up a notice on the bulletin board. What we've steered away from in the past is letting a group come in and try to evangelize."

At the Mississippi School for the Blind, church groups "sponsor activities for holidays or parties," according to Gayera Johnson, principal of the elementary school. "That gets blind and sighted youngsters involved with each other." She says her staff and the children usually can tell if the volunteers are doing more than getting involved in name only.

Almost to a person, the schools' directors prefer long-term commitments from its volunteers.

Though few churches have ministries with the blind, statistics assuage the lack a bit. A demographic study made for the Southern Baptist task force revealed there are 229.1 legally blind persons per 100,000 U.S. population. "If blindness occurs among Southern Baptists at the same rate as in the general population, the number of unsighted Baptists can be determined. . . ." at 34,644 legally-blind Southern Baptists—or an average of one per church. Figures from the National Society for the Prevention of Blindness, Inc., pull the Southern Baptist number up to 37,149.

Even if blind persons are in a community, churches may find

Continued

it hard to develop ministries for them, says the formerly blind vice-president of Royal Maid Industries.

"It's a very difficult thing to do," believes John Granger. "Say you've got three blind people on Saturday morning who want to go shopping. Your heart is great, but how do they get to the grocery store, buy groceries and get home . . . ? They want to go to different stores at different times. . . . You can spoil them. You should only do for a blind or handicapped person what he can't do for himself. It's a problem to know how much to do for the visually handicapped."

Granger says one important thing is "to get them to church and try to get them involved in functions of the church. So many are not in the mainstream of life—they don't get involved in the community." Granger has found blacks accept blind persons much better than do whites—especially into private homes. And while "most people under most conditions are kind and helpful," says Granger, "most would rather feel sorry for the blind person than get involved personally.

"I go horseback riding with a blind fellow—it's amazing what little things you and I take for granted that the blind miss."

Skip Butler, a counselor for Virginia Rehabilitation Center for the Blind in Richmond, gives good mark to a Virginia Baptist program that takes blind children to weekend camp. "They came back really enthusiastic about the program," says Butler, himself a Southern Baptist minister educated at Southeastern seminary. He adds, some counselors, because they are not familiar with the needs of the visually impaired, "helped too much—or refrained too much." But overall, the program contributes something worthwhile to youngsters' lives.

Butler says during the school year, a few Baptist churches pick up the kids for services and "on occasion they'll invite them home to dinner." Roman Catholics, Methodists and Church of God provide transportation, too.

Butler was pastor in Fredericksburg when he began going blind from diabetic retinopathy. He resigned his church and went into rehabilitation training, wondering "the old 'why me?' I prayed and asked what God would have me do," Butler recalls. Later Butler's vision cleared up in one eye. Now he sees well out of that eye.

And over the years, he's realized he traded one form of ministry—the pulpit—for another: "I don't feel like I'm in an ivory tower," he says. "I can be effective without saying Jesus Christ with every breath or asking if they're saved—I can help blind persons cope with their blindness and everyday problems of life—mostly by creative listening. And if they ask me, I have a way—which is Christianity—that I know has an answer to a lot of their emotional problems."

The type of service Skip Butler provides takes a lot of caring. Yet he has a perspective that most Baptists don't. And until others can be given enough information to develop something of the same empathy—to create the wellspring of caring that captures a depth of commitment—limited progress will be made. The denomination, like most of American society, will continue to believe "out of sight, out of mind" is the best approach. Says HMB consultant Etheredge, "If we really want to go on becoming the church of Jesus Christ, we need to listen to *all* people, to care for all people . . . ."

Edwin Wilson tells of an encounter with a Southern Baptist denominational leader who said, "We can take care of the needs of the blind by putting a paragraph in the bulletin for associational leaders to check on the blind in the community." After another appeal for increased ministries to the blind, Wilson was informed by a Baptist leader, "Well, we have planned to get into ministries for the blind for 20 years."

What little response has occurred thus far in the denomination can be traced directly to one person's understanding the needs of the blind. Claud O'Shields, retired consultant for the Radio and Television Commission, had been for several years on the board of blind evangelist Jay Waugh. At a board meeting, the idea of a resolution came up. Calling for more denominational attention to the needs of the blind, it was presented to the North Carolina Baptist Convention in 1976, then to the Southern Baptist Convention in 1977. "You'd be surprised just how difficult it is just to get state conventions to look at it," recalls O'Shields. North Carolina responded to the resolution in two years and how has one of the most active programs of ministry to the blind.

Waugh, meanwhile, has become pastor of Montpelier Baptist Chapel in Vermont. A Mission Service Corps volunteer, he went there this year to help revive a nearly abandoned work whose "remnant were crying for leadership," explains Waugh, a full-time evangelist since 1961.

Waugh, who taught his wife to drive, believes—despite his blindness—he can do anything any other pastor can do. "I've baptized folks, buried, performed weddings, taken clinical pastoral training," he says.

"Blind people have been branded—labeled," continues the 63-year-old Waugh. "People seem to forget we are human beings like everyone else." □

Why, where and what a few are doing

MEETING WHATEVER NEEDS ARISE

In Murphy, N.C., Truett Baptist Association surveyed its community and discovered ministry to the blind among its priorities. Yet nothing happened until one cold winter morning when director of missions Fred Lunsford picked up a hitchhiker. The man was blind. Lunsford asked him if he would like to have someone visit regularly, bringing tapes. "I'd like it more than anything in the world. I live alone," the man said.

"That really inspired me to get started," Lunsford recalls.

Today the association's ministry to the visually handicapped includes 16 area coordinators, directed by Lunsford and Karen Kephart, associational youth missions director. A team member visits each person weekly, offering help in writing letters, delivery and pickup services—"whatever the need seems to be." From the association's media center come tapes of Scripture readings, messages, music, Bible teaching lectures, the state Baptist paper.

The legally blind qualify for free tape and talking book materials from the World Congress Library for the Blind. For others the association provides players.

The ministry "is catching on wonderfully," according to Lunsford. "We have more patrons than workers."

THE TALKING STATE PAPER

As part of North Carolina's ministries to the blind, *The Biblical Recorder*, state Baptist newspaper, is mailed each week on cassette tape to 105 blind people. Two readers, one paid, the other volunteer Esther Kidd, a secretary with the BNC convention, alternate.

The cassette is mailed in a flip-flap mailer which the blind person uses to return the tapes. Cost is about $1,200 per year for 48 issues sent to people who have requested them. The convention absorbs the total cost.

THE BLIND LEADING THE SIGHTED

Some ministries develop because a sighted church member becomes blind. In Florida, Nettie Mae Wynn of Murray Hill Baptist Church in Jacksonville went blind in 1960 at the age of 39.

"I was a school teacher and didn't want to be in a rocking chair," Mrs. Wynne recalls, "so I just decided to learn braille and do the best I could."

Although remaining active in church she didn't begin working with other blind persons until a deaf woman attended her Sunday School class. The woman had no interpreter, and couldn't read Mrs. Wynn's lips "because of my Southern accent." When she sought to learn sign language, a specialist told Mrs. Wynn it was "almost impossible for the deaf and the blind to communicate; he suggested I stick to the blind."

While mulling over possibilities, Mrs. Wynn met Beverly Hammack of the Home Mission Board's Christian Social Ministries Department; Hammack urged Mrs. Wynn to hold a meeting for community blind people to discuss their needs. That resulted in a monthly meeting at Murray Hill church.

About 15 sighted couples provide covered dishes and transportation for the 40 blind people who gather. Though most are Christians, the three-hour sessions "aren't churchy," explains Mrs. Wynn. Each meeting does have a devotional and party time. They sing from the church's five copies of the newly published *Braille Baptist Hymnal*. Mrs. Wynn bought her own copy and read it in three days. The only thing wrong, she says, "is they cost $85 apiece and most blind people are used to getting things free . . . like our Bibles." (The American Bible Society provides braille Bibles.)

For four years, Mrs. Wynn has taught braille on the college level; her contacts have given her many opportunities to help recently blinded persons suffering depression. "I'll call them and introduce myself and say 'I'm totally blind.' They'll say, 'You sound happy.' I tell them I am happy and I have a thrilling story to tell."

SENSITIVITY AND A STRING

First Baptist, Amarillo, has about a half dozen blind persons in its services, reports pastor Winfred Moore. Sighted people pick up the blind on church days, call on them on a regular basis. One blind person sings in the chapel choir.

At a service recognizing high school graduates, each person marched down to receive special certificates from the pastor. One blind girl didn't want to be led down the aisle, so a slender thread was run from her seat to the podium. "She walked along the string and I doubt five people knew it was there," says Moore.

A BIG TO-DO WOULD RUIN IT

More than a decade ago, Broadmoor Baptist Church of Jackson began taking youngsters from the Mississippi State School for the Blind to its Sunday School and worship services. Minister of Education Bob McKee explains the church never segretated blind children from their sighted peers. "It's not a special program,"

We need to "see" all people

he says, so they are in regular classes. After help for a few Sundays, the blind find their own way about.

"Some teachers show more interest than others," admits McKee. The more active take refreshments to the dormitories and visit during the week."

McKee calls it a simple ministry: "If we made a big to-do over it, it would ruin it. They have got to learn to prepare themselves for the world."

Yet Kenneth Reed, a bivocational pastor in Hazlehurst, Miss., testifies to the effectiveness of the Broadmoor program: "That church really gave me a good basic background."

THE PROJECTS (AND INTEREST) CONTINUE

Florida Baptists, among the SBC's most active in blind ministries, sponsored a week-long camp this past summer. Religious in nature, the camp attracted 16 blind children, five blind adult workers and 11 sighted workers. Activities included Bible study, as well as canoeing, swimming, horseback riding and bicycling.

Most recruits for the camp came from the school for the deaf and blind, explains Don Otwell of the state language missions department. The camp is one of a number of continuing projects Otwell's office has sponsored since 1977.

The first was a religious resource list, to help blind persons participate in their churches more actively. The second project established a cassette ministry. It includes mission studies, home and foreign missions graded series for adults, and the January Bible study. The department also provides, on a limited basis, *Royal Service* magazine on cassette for blind WMU.

Next year's project will be an assembly or camping experience for blind adults.

NO SONGS WITH THE SIGHTED

Florida may have the only direct ministry with a state school for the blind.

Home missionaries Sandy and Kathy Storrie in St. Augustine minister to students of the state school for the deaf and blind. The school has given Storrie an office and meeting space.

The Storries' ministry is welcomed on the campus, as are ministries of a Lutheran minister and a Catholic nun. All three counsel children who have problems. "We have found," says Kathy Storrie, that many youngsters "have problems other than blindness. Most are emotional problems, stemming from poor family situations."

The three ministers also team teach the smallest children in Bible study.

Though the Storries' ministry focuses primarily on the deaf, work with the blind is included because the school has both. Of more than 800 students, Kathy Storrie estimates 100-150 are blind.

A teacher from the church holds Sunday School class for blind elementary students. The few high school students who are interested meet at the church in a separate class. "We tried intermingling with the sighted, but the sighted were afraid of them," explains Kathy. Several were interested in singing in the youth choir, but, "because they were loud, boisterous, and giggled a lot, it turned off the sighted kids and we felt we needed to keep them separate."

But next year, the blind kids will have a choir of their own.

MOST WHO CAME WERE BAPTIST

Edwin Wilson was blinded at age 12. But not until he was a student at Southwestern Baptist Theological Seminary in 1945, did he "realize the void of reading services for the blind." In 1946, he began publication of *Braille Evangel*, which is still produced, but now on tape.

Over the years, Wilson—a pioneer in the field of materials for the blind—formed Christian Education for the Blind, a non-profit publication service. Among products he has produced are a volume of 150 hymns in braille called *Words of Life*, with an estimated 5,000 distributed worldwide; and tapes of Sunday School lessons and devotional studies.

In 1976, Wilson sponsored the first national music competition of blind artists. Winner of that event was Stacey Blair, who began study this fall at the Paris Conservatory as a Fulbright scholar. He has offered his musical talents free to Southern Baptist missionaries as a special service volunteer through the Foreign Mission Board.

And in 1978 Wilson held a vocal competition. Winner was Linda Anders of Los Angeles.

In 1980, he plans a gospel music contest in conjunction with a Christian vocational workshop for the blind. "There's a real critical need for vocational guidance for the blind," says Wilson.

In 1953, Wilson was instrumental in organizing the National Church Conference for the Blind, which now has about 12 regional conferences annually. Two hundred met in Minneapolis this year for the national conference. Baylor University will be the 1980 site. "Maybe 60 percent of the people in Minneapolis were Baptists of some type," recalls Wilson, whose offices are in Nashville.

Wilson argues these statistics indicate Southern Baptists should be more concerned about ministries to the blind. And *their* failure to see the need is no excuse. [illegible]

SALT and *The Peacemaker*

The spark was struck,
the flame was lit,
the fire danced in his eyes.
Man's power was in his grasp.
As the cold crept closer
the flame was warmth,
as the darkness gnawed away
the flame was cooking fire.
Around the fire's flickering fingers,
around its heat and light,
the family gathered.
In its white heat, its yellow flames,
its blue darting shadows,
even in ashen coals,
the city was foretold.
A day when pendulum would swing,
when time would serve this man,
when his huddled band
of threatened human beings,
so awed by fire and rain,
would one day in their billions
live through the land
and threaten earth herself.

The fire of humankind,
that tiny flame
that fought with darkness for its life,
grows now beyond control.
There is a swelling of the fire—
a pressure from within.
The inner flame heats the shell
until the force begins to build
and grow and swell again
and build and heat the outer skin
and still it grows,
this swelling cloud of fire
until it threatens all our lives.
How like a dangling sword
it hangs above our world
until all turn to watch its turn
immobilized
transfixed
impaled
upon this blade of fear and dread.
It is the weakness of our strength.
It is failure at its peak.

Beneath the dangling sword
the nations rage and snarl and starve
while inept humans debate peace.

That mounting fire,
the coming stench,
like vapors from the deep
assail the nations,
transcend their borders
and rise to debase the nostrils of God.
He abhors our wars,
our hate,
our violence . . .

It's not just hating war,
despising war,
sitting back
and waiting for war to end.
It's not just loving peace,
wanting peace,
sitting back
and waiting for peace to come.
Peace, like war, is waged.
Peace plans its strategy
and encircles the enemy.
Pease marshals its forces
and storms the gates.
Peace gathes of weapons
and pierces the defense.

Christ has turned it all around.
I am to love my enemy.
. . . do good to those who hate me.
. . . turn the other cheek.
I am salt, so I attack to save.
I am leaven, so I penetrate to quicken.
I am light, so I shine to illumine.

—from *"The Peacemaker"*
By Walker L. Knight
HOME MISSIONS, December 1972

In Houston the Southern Baptist Convention urged passage of the Strategic Arms Limitation Treaty (SALT) II as a responsible step in the direction of checking nuclear arms proliferation. The resolution closed with these words: "We commit ourselves to support nuclear arms control with prayer and with an educational emphasis among Southern Baptists which will seek to clarify the moral dimensions of this important world issue and to support the vital Christian ministry of peacemaking."

The raging debate over SALT II has seldom actually touched the issues of the treaty. Most debate has centered on peripheral military questions, on the amount of defense spending, or on arming NATO forces. To put it mildly, many people are confused.

If SALT II is not approved, many other agreements will be in jeopardy. More than this, however, we agree with presidential assistant Bob Maddox, a Southern Baptist, that the treaty represents "a crucial moral issue." Some checking of nuclear arms proliferation must be attempted, however limited this is.

Both superpowers retain the ability to destroy the other, as incredible as that is. The common interest of each is to avoid a nuclear holocaust because neither side can be a winner in such a confrontation.

SALT II is at a critical stage; securing the two-thirds Senate ratification will be very difficult, especially with a presidential race to cloud issues. It is critical that our Senators hear from us. Please write. —**Walker Knight**

Photographer Don Rutledge says he prefers never again to hear it said of the poor in the United States: "They don't have to be poor; they could go to work."

Don says such blanket statements indicate ignorance of the plight of today's poor. "People who say that haven't lived with the poor long enough to know the truth," Don has.

For three weeks last spring, he lived with the Bailey King family, sharing their lives. Listening to Mr. King, he filled seven notebooks with quotes. "It was frustrating," he recalls, "deciding whether to take notes or photos." He did both.

Writer Phyllis Thompson also experienced the Kings' graciousness. Phyllis and Don found their time with the Kings among the most moving of their lives. In telling of the coverage, their voices often break, their eyes fill with tears of sympathy, understanding, anger that any human beings especially *friends* of theirs—are forced to live under such conditions. Says Phyllis, "It changed my life. I'll never have the same feelings about material possessions again."

* * *

For Everett Hullum, the "Indian uprising" story was a coming-home experience. He'd met many of the people on an earlier trip to the reservation. Seeing how they'd changed . . . grown personally and spiritually . . . was exciting. Hullum says he recalls when Cecil Willeto was too nervous to more than stumble through sermons. Today his fluent, vibrant delivery clearly evidences the changes occurring among Navajo Baptists.

* * *

A word about the next HMs. This issue, with its special HMB products catalog, is the first of a two-part experiment. We're combining our regular edition's contents with some materials ordinarily found in "notebook." This pattern will be repeated in a January-February issue, which will arrive in mid-January (if all goes well). It is not definite that we'll continue to produce this sort of magazine, but we'd like to get your reactions and suggestions. They're always welcome—and helpful. □

Update on Guyana

"Our Man at the U.N." (Sept/Oct.'79 HM) is excellent. I am happy to know God has such a man as Elias Golonka.

However, it is no longer true that "Southern Baptist missionaries are not allowed in Guyana" (page 55).

. . . it may be as a result of Elias Golonka's witness, but Southern Baptist missionaries Charles and Mary Love returned to Guyana this past summer. Charles left the States without a visa and without Guyanese permission to enter Guyana, but was allowed to stay.

A.L. Teaff, Jr.
Huntsville, Texas

• This article thrilled my soul. Where else could we have a missionary at work who has an opportunity to do so much for Christ?

Katherine Fast Webb
Muskogee, Okla.

A national denomination

I am writing to take exception to the article "Two Plus Two Equals Who?" (Sept/Oct.'79 HM). It seems clear that Mr. Wilkinson was writing from a rather sectional point of view, something common to Southern Baptists who fail to realize we are a national denomination. Our Southern Baptist school was in no way started as a "segregation academy."

In many areas public schools are in a deteriorating condition academically and morally and this is why parents and churches have become involved with private schools.

The argument that it is morally wrong to divide people on the ability to pay is a hypocritical-humanistic argument. I wonder if Mr. Wilkinson lives in the ghetto, in order that people not be divided on their ability to pay.

Larrey Noia
Fountain Valley, Calif.

• One of the finest issues you have produced. The article about private schools meeting in Baptist churches was worth the price of a year's subscription.

Jack U. Harwell
Atlanta, Ga.

• I want to register a strong complaint for the bias and one-sided reporting in the article on Christian schools.

I had to send my daughter to a private Christian school for her own safety as well as to insure she got an education . . . They are turning out students in high school that cannot read on a fourth grade level . . . Many public schools have policemen on the grounds . . . There is a known drug problem. . . .

I think your magazine owes it to the conservative churches to write a positive view about Christian schools. I think you owe an apology to us who give our money to advance Christianity and then see it attacked in our own magazine.

John D. Noland
Jonesboro, Ark.

• I am fairly certain you will receive some flak about your article on parochial schools. Be assured there are Southern Baptists who question—that any child can be protected from the ugly of the world; that missions can be accomplished by having people pay to come to you; that only Christian schools can train Christian leaders; that the church has not promoted relational education lo these many years during which the public school system has existed.

Your magazine gives me more than a few days' thought (and guilt!).

Larry Yoder
Richmond, Va.

Work in Canada

I thoroughly enjoyed the article on the work in Canada (Sept/Oct.'79 HM). Several years ago I participated in three mission tours from First Baptist Church of Fayetteville, Ark. . . . to Saskatoon, Calgary and Winnepeg.

These tours not only helped to encourage many of the local churches, but deeply affected the lives of young people who made the journey. Over a dozen of them are now entering full-time Christian work throughout the country.

Thank you for [featuring] missions in Canada. We have a lot to learn from the spirit of boldness which these Canadians express in their work.

Tammi Ledbetter
Fort Worth, Texas

• Journeys to Canada by my family occur quite often. We find one problem as we visit Kenora, Ontario, and that is looking for a Baptist church.

. . . during our visit no one in Kenora could tell us of SBC churches; the local newspaper was no help either.

George E. Finch, Sr.
Cleveland, Ohio

EDITOR'S NOTE: *As far as we know, no SBC work exists between Winnepeg and the Atlantic, except in Windsor. Detroit Baptists are working there. There are many fine Canadian Baptist churches, however, in all Canadian cities.*

A Christmas message

By William G. Tanner

My story occurs in New York City—a most un-Christmas like setting—in the winter cold of the Lower East Side, in a poverty neighborhood so depressing its muted walls create prisons, confining the human spirit, sapping the God-given potential of its residents, eroding the value and promise of such emotions as hope, justice, love.

In this environment works a home missionary; he does Christian social ministries among the downtrodden of that poor section. For some months he has tried to help a small family—widowed father and three children.

The family lives in one of those cold-water tenements you've heard about—two rooms with holes in walls and floor—so bad that on three occasions the children have been bitten by rats. The father, desperate to move, turns to the missionary for help.

"I don't know what I can do," responds the missionary. "But let's pray to God, asking that he help us find a way." So, in that rat-infested apartment, the missionary prays.

He does not stop there. He visits welfare offices, where he's told: "No way. Your client has to get on the waiting list."

"He's on the list!"

"Maybe next year . . . ."

There are more phone calls, more visits. And within the month, the father and his children are in a new apartment in better-maintained public housing.

Filled with joy, the father calls the missionary. As he shows him around the new apartment, the father says, "I want to thank you for what you did for us. We owe it all to you."

"No, you don't," the missionary replies. "You owe it to God. We prayed he would work something out, and he did. God's made this possible. Maybe we should stop and thank him."

The man nods.

Abruptly he turns toward the other room and yells: "Hey, you kid! Turn off that blasted TV and get in here. We're going to thank God for this apartment!"

Children gathered around the missionary prays.

When he finishes, he turns to go. But the father stops him.

"Just a minute. I need to pray, too."

And then the missionary hears something he never expected:

"Oh God," the father prays, "please forgive me." And then the penitent man, to the missionary's shock, describes himself in painful and profane terms.

I'm not accustomed to hearing such language used, in or out of prayers. You're not either. But friends, if we cannot move beyond the vulgar words to hear the real message of that prayer, then God help us, for our efforts to win the world to Christ will come to naught. For that was a sinner admitting his guilt; a sinner confessing his weakness; a sinner asking God for forgiveness in the best, most honest way he knew.

In this issue of HOME MISSIONS, as part of the magazine's support of Bold Mission Thrust goals, is another in the series of stories on persons "unchurched by choice." As I read this month's article, I found myself once again arguing with the people: you're wrong, I thought; you're messed up, confused.

But you know, that was altogether an inappropriate response. The point isn't whether people are right or wrong or use the kind of expressions we are accustomed to. The point is this: *this is where they are.* This is where the New York father was.

Why don't these people speak and act as we'd like? Because they've not yet experienced the love of God in Jesus Christ. And until we begin to reach out to them where they are—where they hurt—accepting them and loving them despite traits we find offensive, until we do that, all our claims about Bold Mission are just whispers in the face of a hurricane.

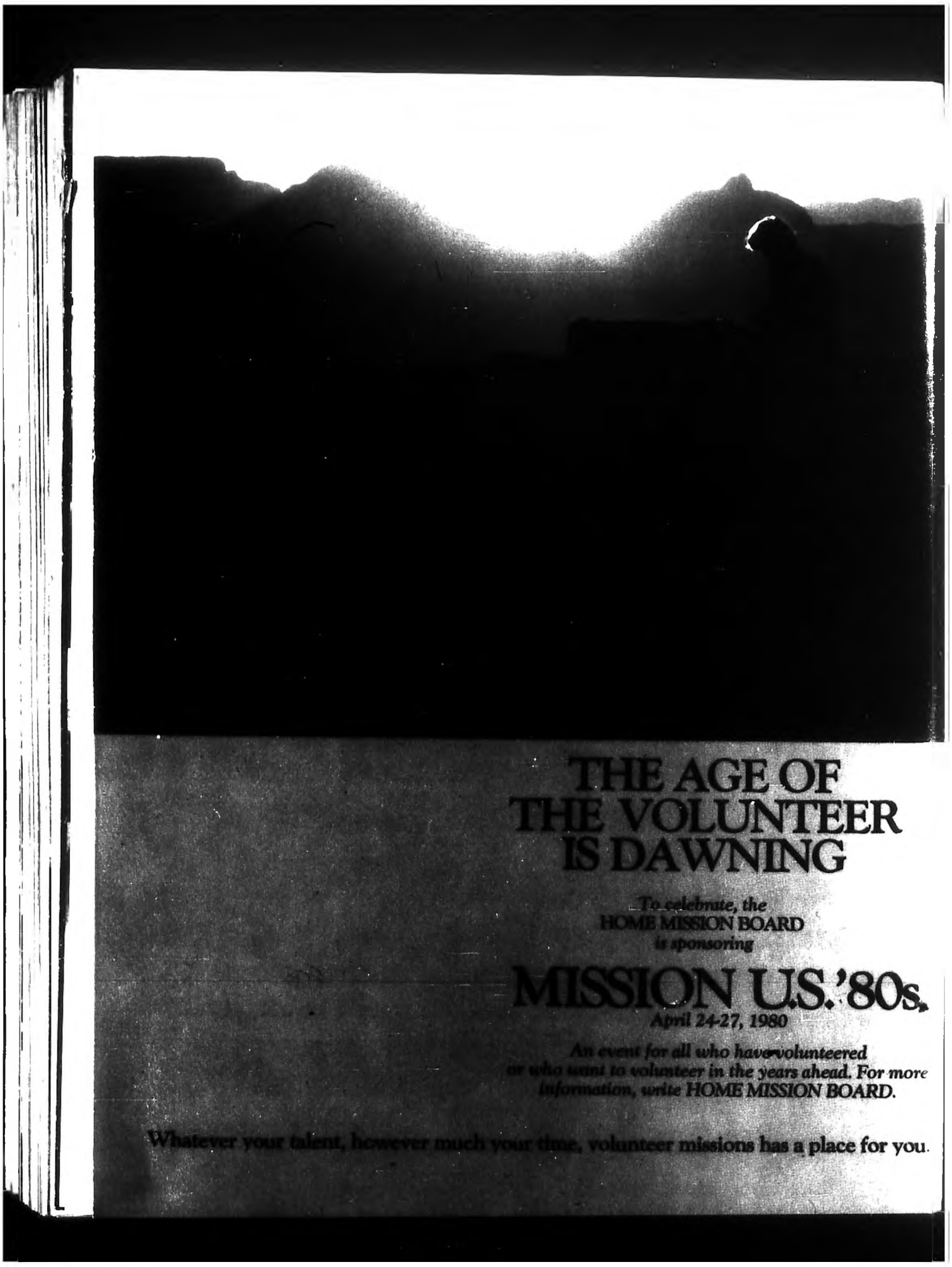
What is bold mission thrust?

It's the Christmas message: love has come into the world in the wholeness of Jesus Christ: a torn and bleeding world can rejoice!

If we Southern Baptists achieve our goal, humankind will know of Christ's redeeming sacrifice by the turn of the century. And if we're serious about our job, we're going to hear more prayers like the one of the New York City father, more opinions like those in the "unchurched" series.

We're not going to like their words any better. But we are going to celebrate the amazing fact that God's grace is sufficient. And that the babe born this month expressed in his life, death and resurrection an incredible power of love that can make the worst among us altogether new creatures.

Merry Christmas.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HOME MISSIONS 1979 INDEX

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JULY INADVERTENTLY OMITTED