



**THE LEISURE
REVOLUTION**

also

NOVEMBER 1997

ENTERTAINMENT WEEKLY

LETTERS

From Our Readers

THE SEX ISSUE: Pro and Con

... the September issue ... is a very wholesome presentation of some very timely matters. Pastoring a church in an area near a military base and in a growing new community presents us with a fast-growing, fast-changing situation. One of our greatest problems is how to communicate the Gospel of Christ to the man of the twentieth century in terms of today's living. I think your articles in this issue did much to help us see that we need to take our Christianity out of the confines of the church building and into the streets "where the action is." Much of our congregation is composed of young people, both single and married, who are seeking a meaning, or a "handle" to life. I liked the way Christ was presented in the report of the panel show over radio station WSB in Atlanta, Ga., as being the handle, or meaning to all of life. Truly this is saying "Christ is the answer." The biggest problem facing our churches today is realizing that "Christ is the answer" but of not being able to interpret this in terms of Christian living. In the midst of the hustle and bustle of life we appreciate your magazine reminding us that this age demands Christian living to support Christian witness. Sometimes it is tragic that our actions speak louder than our words! I hope this issue impresses all readers in the same manner as it did me—it has compelled me to re-evaluate myself to living for Jesus.

WENDELL GROSS
Edgewood, Md.

• I am sorry that this thing called a Christian magazine came to my home. I think this whole publication is ridiculous and wholly unworthy of Baptists to have in their homes. Therefore, I am returning to you and asking that you cancel my subscription and send no more such publications to my home. Thank you very much.

T. H. CARL
Oklahoma City, Okla.

• Your September issue further points out the gap (I should have said chasm) that exists between pulpit and pew in Southern Baptist churches, for there is a sexual revolution going on IN THE PEW, as any pastor knows who does not have his head buried in the sand.

I was impressed with your attempts to survey youth of our churches ("Caught in Shades of Gray"), but I am very disappointed that the response to the survey was so incomplete. I wonder when the church is going to start ministering to the youth in the pew who last night were "making out" at the drive-in theater? And why are we so reluctant to talk about a subject that the Bible speaks for pages about? We remain pliously hush-hush, and close our eyes to the immorality in the pews.

Why is it that Southern Baptists are always johnnies-come-lately to relevant issues of the day? It was true of race. It was true of poverty. And it looks like it is going to be true of sexual immorality. But of

course we will wake up—too late, but we WILL wake up.

Thank you for speaking out. It is people like you who make people like me proud to be a Southern Baptist! More power to you!

JERRY D. BLAYLOCK
Little Rock, Ark.

• Your edition on the sexual revolution has led me to schedule two evening sessions in December where we will face the issues that confront us here in California. You are making the magazine a "must" for our people.

D. BERT KEENEY
Campbell, Calif.

• "The Sexual Revolution" was referred to us by our pastor in two sermons and my eldest son was loud in his praise of Baptists' coming down to reality and facing the issues as they are. He knows I am a conservative, but I have an open mind. I hope.

MRS. HAROLD H. SNUGGS
Anderson, S. C.

• I have received three copies of your magazine and that will be enough from here on out. I get a super abundance of interviews with Sargent Shriver and the rest of the Kennedy Clan from the secular periodicals I read, also an abundance of theses on sex. I don't want anymore, so will you cancel my subscription to your magazine now and return the rest of the subscription price to THE COMMISSION magazine, since I got it through a combination offer.

Had I desired another secular periodical, I would have subscribed for it.

HARLIN V. NELSON
Dallas, Tex.

• Your September issue could not have been more timely. I loaned my copy to one of my students, as she needs it in working with a friend in her dormitory.

HAROLD W. SVETRETT
Charleston, S. C.

• We have seriously needed such provocative and relevant material for a long time. Your absence of defensiveness in replying to negative letters is refreshingly Christian and healthy!

JAMES C. MASSEY
Wytheville, Va.

• Your recent issues certainly are speaking to today's world ... of all I have read in recent months on the subject, the presentations ... by David R. Mace and Dallas M. Lee are perhaps among the very best.

NAT C. BETTIS
Jefferson City, Tenn.

• David Mace says: "Third, I would mention Alfred Kinsey, the American investigator who achieved a major breakthrough in the understanding of sex because he dared against all convention, with a pioneering courage to say, 'Let's find out

what people really are doing about sex. Let's go in and ask them and find out."

Long ago this supposed "breakthrough" was refuted by doctors, psychoanalysts, and others as being unreliable and misleading. A look at the statistics Dr. Kinsey gathered from 5,940 women reveals the fact that this was only one out of every 14,000 women in this country and these women interviewed were not typical of the average woman, because in this abnormal sampling the ratio of single women to married women was three times greater than that found in the country at large, and the ratio of college women to non-college women was ten times greater.

Then, the only women in the group were women who had volunteered to reveal such sexual secrets, women who had, probably as a result of their sexual experience, lost inborn feminine reticence.

Kinsey, a zoologist, having classified a woman and a hog in the same zoological category, could see no reason why a woman's sexual life should not be patterned after that of a hog. A hog has no horrible inhibition about sex; why should a woman?

Also, Kinsey assured his followers that the spread of venereal diseases through premarital intercourse is "a relatively unimportant matter today." This salesman of promiscuity is at variance with the U.S. Public Health Service who reports the annual number of new cases of gonorrhea in this country is 1,000,000 cases.

In other words, medical science, with all its knowledge, is inadequate to take care of the world's venereal disease problem.

ALVIN G. HAUSE
Bradenton, Fla.

• Our church is planning to have some sort of study or seminar for our young people which will deal with the subject of "sex and marriage." Your issue will provide excellent material for such a study. We would like also to express our sincere appreciation for the excellent work.

ELLIS STROUT
Haleyville, Ala.

• I want several copies to pass on to parents and young people in our church. I am a longtime subscriber—the magazine gets better all the time. I knew C. Wright Reulford in O.B.U. and was a student when Dr. J.B. Lawrence was there.

MRS. F.O. GERWINE
Wichita, Kan.

• Congratulations on the magazine, which is doubtless an "alive" publication in Southern Baptist circles. I commend your insight and courage in seeking to deal with life as it really is, instead of as we have tried to say it is.

JAMES O. SHURTLEWORTH
Richmond, Va.

• I was very proud to be a Baptist after reading the September issue. As a former Southern Baptist, I was happy to know that Southern Baptists have finally outgrown the infantile provincialism that has

been the stumbling block of Southern Baptists since the turn of the century.

The way you handled the sex question was marvelous. You treated it far better than any other magazine I ever read. You stayed away from both extremes and presented simply the facts—as they were—with clarity and a great deal of good taste. And what was even more important you treated it as it should be treated, a live option for most young people, Christian and non-Christian, a thing that the church should have done 30 or 40 years ago. And I for one would like to commend you for your stand.

But let me warn you that your stand is not very popular with some factions. To them sex in small letters is bad, and SEX in big letters even worse. I would not be surprised to read of some narrow-minded puritan asking for your scalp. But if you don't mind taking a little advice from a yankee—"Damn the torpedoes—full speed ahead!"

FREDERICK BISSO, JR.
Preston Hollow, N.Y.

• Never did I dream that this publication would fall so low as to advocate dispensing contraceptive pills to single girls by Southern Baptist churches. (You misread the article.—Ed.) Neither could I conceive that the time would come when one would be able to read the profanity of Malcolm Boyd in a Southern Baptist publication.

If you concur with this I would suggest that you examine your experience with Christ. I would suggest further that the time has come when Southern Baptists, if we are to survive as a denomination, must clean house. We will either rise or fall to the level of our leaders. At the present hour the latter seems to be the case. We must pray that the day will not come when we will find the same things advocated in our Sunday School and Training Union literature, to poison the minds of our people.

I trust that you will receive this letter in the spirit in which it is intended. I am a Southern Baptist, have supported the Cooperative Program with all the zeal at my command.

CHARLES B. DOCKINS
Seneca, S.C.

• These articles are great and I hope will be helpful to our people. We provide the magazine to the church folk who desire it, but this is something extra special on a most vital and belated issue.

FLOYD W. WESTON
DeQuincy, La.

• ... a tremendous job ...

H. ADDISON DALTON
Richmond, Va.

• ... great ...

DAVE FILLPOT
Fort Worth, Tex.

• The suggestive pictures were disgusting. In fact the last two issues should have

been burned like the books in Ephesus. The sex revolution, new morality, neo-gospel, social gospel or whatever you want to call it has nothing to do with home missions. In fact most of it came from France and England. The gospel as found in the pure Word of God is the only cure for the American young people.

One other thing—they need to stop making it look like ALL SOUTHERN BAPTIST YOUTH are caught up in the sex revolt. By the grace of God, there are about 30 young people in this church that own Christ as Saviour and worship Him as Lord.

ROY GENE EDGE
Edmond, Okla.

• ... superb! The article by David Mace was the best I ever read on the subject. Keep up the good work and maybe some of our folks will get their eyes open to the facts of life some day. I'm thankful that I had a mother who assumed her responsibility in this area of teaching me some of those facts, even though her knowledge was very limited.

W. CECIL SANDERS
Lynchburg, S.C.

• I would like to express my appreciation ...

MANCIE EZELL
Nashville, Tenn.

• ... frank and helpful. It should be read by all interested in knowing about and doing something about what you have accurately described as a sex revolution. Literally dozens of magazines and papers cross most pastors' desks each week. Your magazine has been increasingly superior to all of them in recent months. Keep up the good work!

FRANK R. CAMPBELL
Statesville, N.C.

• I felt there was something definitely empty about them—and now I know! The absence of God's Word! Almost anyone is quoted but God! Is His Word not relevant in our day? Or have our leaders come to place more importance on what they and other men say about a subject than what God has to say? Some of the articles are so full of hard-to-understand words that the average person who needs to consider them would despair of knowing what they are all about before they have hardly begun to read. Pardon my criticism, but it is intended to be constructive!

The world is starving for God and His message to its masses! Will we Christian Baptists fail them as we write page after page of copy and omit the food for their hungry souls? God forbid! I pray that we will re-evaluate our present trend and begin to undergird and strengthen the stand we take by the only authority that we have for convictions of any kind on any subject—God's Word!

MRS. I. J. McMAHILL, JR.
Texarkana, Tex.

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MISSIONS

Walker L. Knight, editor
Dallas M. Lee, associate editor
Sue M. Brooks, editorial assistant

ART: provided by Art Services, HMB
Linda Stephens, layout
Tom Baker, art director

PHOTOGRAPHY: provided by Audio-Visuals Department, HMB
J. C. Durham and Don Rutledge

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ON THE COVER

A TASTE OF LEISURE comes to this camping family at the Land Between the Lakes in western Kentucky, but the interesting note on this picture is it was taken on Sunday morning and the worship service (page 18) was in progress only 20 feet away.

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What's Relevancy?

EDITORIALS

by Walker I. Knight

Concepts currently expressed by such words as "relevancy" and "involvement" are dismissed by some with the flippant attitude that these are tag words, whose fad will run its course. Maybe the words themselves will do just that, but the concepts that underlie them and which they express should not be dismissed so easily.

Let's probe the word "relevancy." For one to be relevant implies that he is aware of those forces which are shaping today's society, that he seeks to understand the dynamics of the current scene and how man is reacting. The person who is not relevant in this sense tends to relate himself to society as he knew it during the early part of his life, most likely his college days or his first years of entering his profession—times when he was forced to become aware in order to become established. The price of maintaining awareness is expensive in study, observation, examination and openness of mind—a price so demanding few of us pay it.

This is not to say that with awareness of today's problems and opportunities one loses an appreciation for the past. Quite often what is required is a restatement of the values of the past for the

man of today. This was one of the startling phases of Christ's ministry as He shattered traditions which imprisoned religious leaders and kept them from doing God's will.

Some read into this magazine's attempt to define the issues of the day a desire to change everything Southern Baptists do. Such is not the case. We have a strong appreciation for the heritage of our denomination and for the outstanding contributions we have made, but this appreciation does not blind us to the obvious failures and limitations we impose on ourselves.

For example, we always have prided ourselves on personal evangelism, on the necessity for every man personally to encounter Jesus Christ and through faith recognize Him as Saviour. In practice, however, we have exercised selective evangelism, preaching and witnessing only to those like us. We lose our integrity by counting only the white, the middle class, or others we want to associate with as "prospects."

Relevancy is only partly awareness, for it must also include an application of Christian or biblical principles to the forces shaping society and to today's issues. In the light of the Bible, one must

ask, what are the implications for the Christian? If we have not paid the price to become aware, we tend to draw implications more suited to another time than to one in which we live. As today's price is higher, because this is characterized by change. In fact, knowledge increases so rapidly today that all ideas and doctrines seem too temporary to matter much. As Methodist J. Edward Carothers says, "The contemporary situation finds us running fast toward values that have until now been regarded as essential to human life." A prime example is that of leisure and work.

In addition, our understanding of the present influences the form or shape our institutions will take if they are to be effective, for institutions are nothing more than the physical expression of an idea. Because life is changing, the drafting and redrafting of the church's institutions will be a continuous process. We must make certain that the institution does not block the mission of the church but that it becomes the instrument for achieving that mission.

Many will say, "I just preach the Bible." Preach on, but make sure you are not preaching it in the light of yesterday's needs or yesterday's insights. Granted that man's basic need of God, his need of new life through Jesus Christ, remains the same; we cannot relate to that need unless we can speak to him in the context of his life. What also of our influence on human values after we have been instrumental in relating him to Christ?

Relevancy is only partly defined with awareness and with an application of biblical principles. There remains the need to act. This is when we begin to provide the structure and form for an expression of awareness and application. Here, more than in either of the other steps, the opposition is the strongest. Most people appreciate being informed of current trends and needs, and a lesser number are willing to hear of the application. Many find guilt feelings relieved when the minister gives them verbal lashings over failure to apply these principles. However, let the minister suggest concrete steps and terms for a way to act, and he will find out how strong the opposition is.

In fact, our ministers can preach near heresy to a biblically illiterate congregation and nothing will be said, but let them suggest a change or threaten one of the organizations and the roof will tumble in. Here, the structure has more validity than the message.

Relevancy then is more than awareness, more than application, more than action. It is the sum total of all these

Recently I had the opportunity of reading extensively about home missions in the early Southern Baptist missionary journals. It was an inspiring and humbling experience. In monthly articles it was possible, in a way not true of annual reports to the convention, to sense the concern and the struggle actually being experienced by our forebears.

There were the repeated reminders of challenging opportunities in the expanding West—in Texas and Arkansas, Louisiana and the Indian territory. There were references to "feeble" churches needing help and churchless communities in need of the gospel. There were appeals to minister to the Negroes, the Indians and the immigrants. The city of New Orleans presented unique mission challenges. There were reports of missionary appointments and of the advance of the gospel. There also were repeated notices of appeals declined or deferred because funds were unavailable.

During these pre-1900 years and into the early part of the twentieth century, one theme appeared like a frequently recurring refrain. It was the urgent cry for funds with which to enter the doors of gospel opportunity. In addition to the appeal on the printed page, the Home Mission Board employed agents to raise funds. The Foreign Mission Board did the same, and the young Baptist colleges and other Baptist causes followed this plan.

The use of agents ("agencies," they often called it) was not satisfactory. The agents were not received well always, and sometimes travel expenses were almost equal to contributions received. The churches were swamped with appeals. Effectiveness of the speaker and the size of the crowd sometimes influenced the response more than the merits of the cause.

At times the Home Mission Board's executive secretary traveled extensively to present the cause of home missions to the churches. Corresponding Secretary Joseph Walker (serving 1853 to 1856) wrote of two strenuous trips of three months each. He traveled by stagecoach, railroad and steamboat. He visited pastors, spoke to Baptist gatherings wherever he could and sought financial support. Russell Holman (serving 1845-51 and 1856-61) did the same, as did Matthew T. Sumner (1861-75), W. H. McIntosh (1875-82), Isaac T. Richenor (1882-99), and to some degree even B. D. Gray, serving in the more favorable period of 1903-28.

As I read I found my heart going out to these men, dedicated and unwearying predecessors in the office in which I now serve, as it became necessary for them to lead in raising the

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Enlarging Our Heritage

funds for the denomination's missionary enterprise which they guided. The tasks of this office have multiplied immensely in many ways during the intervening years. The entire nation, plus Puerto Rico, Cuba and Panama, now comprise the field, with a total population 25 times the size of that served in the earliest days. The missionary force has passed the 2,000 mark. The necessity that we read accurately the spiritual needs of our day and assist the churches and the entire denomination to recognize and meet these needs is a pressing one. But the administration, staff and directors are able to give major attention to missionary tasks since the burden of raising funds for home missions has been assumed rightly by the denomination.

Though the action was taken somewhat cautiously, in the 1924 meeting of the Southern Baptist Convention a tremendous step was taken. In this meeting a financial plan called the Cooperative Program was approved, to become effective in 1925. Within a few years significant progress had been realized, and today, 42 years later, Southern Baptists are supporting all of their work in ways beyond the highest hopes of those who voted the Cooperative Program into existence.

This plan of pooling our resources and apportioning them according to budgets approved by the convention has provided an orderly way of financing all of our work, and has given it a permanence not otherwise possible. The Cooperative Program has provided a bond of unity for Southern Baptists. Our people—east and west, north and south, rural and urban—are united in the mighty effort to spread the gospel of Jesus Christ throughout America and around the world.

The Cooperative Program is the Home Mission Board's basic means of

support today. This agency is grateful for the increasing support of Southern Baptists through this channel. In 1967 Southern Baptists are providing \$4.6 million for the operation of homeland missionary and evangelistic work and \$1,106,250 for the church loan funds through the adopted budget of the convention. It is likely also that at the close of the year some additional funds will be available for the convention's two mission boards through the "Advance" section of the Cooperative Program.

The convention has approved annual special offerings for foreign and home missions, sponsored by Woman's Missionary Union. The Annie Armstrong offering for home missions will provide more than \$4 million in 1967. This too is a very substantial sum and is appreciated deeply. HMB directors and staff seek faithfully to be good stewards of the resources provided by Southern Baptists in seeking to project the gospel into areas of unusual need and challenge.

Although the number of home missionaries has increased greatly, the field served has been expanded greatly, and the results seem to have been enlarged significantly, unmet needs continue all about us. Mission churches need pastors. Disadvantaged persons need a gospel ministry. Language people need missionaries. The number of unchurched persons increases with every passing year. The need of a Christian America becomes more urgent, both for the sake of our land and for the sake of the world.

At this season many churches are subscribing their budget or may be planning the budget for 1968. It is my hope that every church will include enlarged support of the work of our Lord through the Cooperative Program in 1968. ■

BLACK MUSLIM ENCOUNTER

by Kenneth E. Burke

Editor's note: This report on a missionary's enlightening encounter with Black Muslims was the result of the first meeting of the Seminar on Urban Studies held in Washington, D.C. in July, sponsored jointly by the Home Mission Board, Southeastern Baptist Theological Seminary and the D.C. Baptist Convention. Here Kenneth E. Burke, pastor at the Johnnning Baptist Center in the capital city, reports the result of his assigned research into the Black Muslims, apparently a much-misunderstood movement among a growing number of American Negroes.

It was with some trepidation and anxiety that I stood outside the closed double-doors of Muhammed's Mosque Number 4 in Washington, D.C. and rang the bell. I could see there was a one-way mirror in those doors, which soon opened. Two Negro men stood there. I introduced myself and at the mention of my name, Minister Lonnie Shabazz nodded and invited me inside.

I felt a real excitement when I walked into the temple. I was well aware that white persons simply are not permitted to attend worship services of the Muslims. And I had every good reason to believe that I would not be permitted even to enter the temple.

The building was rather new and quite adequate. It was built in 1960 by a congregation of Muslims which had been in existence for some 20 years. I was invited into the ground floor, which was comparable to a church fellowship hall. A well equipped kitchen took up one end of the room and some sisters dressed in their religious garb could be seen preparing food there. (This was Wednesday, and an evening midweek service was scheduled.) The main room contained an assortment of folding tables, chairs, a piano, literature racks and various wall posters with messages of exhortation to the black man of America.

The minister (this is the title he chooses for himself) and I were seated in the open room at a table. Here we conversed for nearly an hour and a half. Very early in the conversation, our attention turned to the writings of the Muslims. Shabazz brought out three books, *The Holy Bible*, the *Koran* (the sacred book of Moslems) and a recently published volume by the Honorable Elijah Muhammed, *Message to the Blackman of America*. Each of these

books is revered by the Muslims. The minister's Bible was well worn, well used and well marked. I asked him to speak of the Biblical passages that were most meaningful to him. He dwelt at some length upon Genesis 15: 13, 14, and interpreted this passage to refer to the bondage of the black man in America. (Muslims do not accept the designation Negro or colored person as valid terminology.) In discussing the Bible, Shabazz let the esteem which Muslims have for the book be known. It was the "false" interpretation that the Christians have put upon it with which he would disagree. Always Jesus Christ was referred to with respect as being a great prophet.

But to the Honorable Elijah Muhammed, now living in Chicago, goes the honor of being the greatest and highest prophet of Allah. His book, mentioned above, would have the place of honor among the sacred writings of the Muslims.

The minister returned to Biblical terminology in his interpretation of what is happening today in America. Contrary to what the press has led us to believe, the Muslims are not by nature violent. Quite to the contrary, part of their legalistic way of life demands that they shun violence, especially in any situation where they have the initiative. Thus the Muslims are able to claim many success stories about criminals, formerly given over to violence, who have been converted and reformed. Their words may be quite angry at times but they will refrain from violent action. The Muslims, as far as I could discern, are not the ones who are instigating the rioting. (Be careful to distinguish between Muslims and certain groups of black nationalists.) A recent issue of the Muslim newspaper "Muhammed Speaks" showed the sorrow and anguish written upon the face of a Muslim businessman who had his business looted and vandalized during a recent riot.

But the Muslims do see what is happening in America as evidence that we are living in the last days. "This is the Day of the Lord," said Minister Shabazz. "This is the battle of Armageddon. This is the punishment that is falling upon white America. America is going to be destroyed by fire." The belief of this Muslim minister, reflecting the official line of the Muslims, reminded me somewhat of the attitude of Jonah preaching to Nineveh. He was predict-

ing the destruction of the nation, perhaps even anticipating it, yet not actually committing the deed himself.

And yet the basic challenge that Minister Shabazz threw down to me still remains in its substance. "You, as a white person, can be assured of a good treatment, a courteous treatment, at the hand of any Muslim with whom you deal."

He did not stop here. He laid down a further challenge. "Go back to your white community and tell them the truth about us. The government and a lot of other forces in this country are against us and are trying to hurt us. But tell the people in the white community the truth about us so they will tell their government to leave us alone. Tell them that they won't have to worry about a so-called Negro moving next door to them, tell them they won't have to worry about crime in the streets, about rioting, or about a black man wanting to date their daughter."

But I knew only too well the kind of segregationist who would cherish some of these goals and I told him so. But that didn't worry him. It was more important that the truth be spread, regardless of who agreed with it.

These truths which he proclaimed would lead at this point to an examination of the way of life which the Muslims are seeking in America. It would not be accurate to describe them as segregationists. That is not the term they would use. Segregation is done by one group against another group. Rather, the Muslims believe in separation. They choose it. In contemporary American life they would carry through this belief by choosing to live within a black community, move among black friends and associates, marry blacks and encourage the personal growth and development of individual black men. Self initiative is stressed a great deal. The black man is encouraged to advance himself economically by hard work, frugality, clean and disciplined living. He is exhorted to learn from and imitate the industriousness of the white man where successful. At the same time he is warned about the evil and degrading habits of the white man—such as drinking alcoholic beverages, smoking, eating pork, adultery; these are the products of the white man's way of life, they think, and the black man is but destroying himself when he imitates them.

There is a longer range goal of separation which the Muslims possess. This is their dream of having a separate state for their people, either here on the North American continent or elsewhere in the world. They would insist that the land they are given for their homeland be a productive land able sufficiently to support a population. If they were given a few states in the United States for a homeland and an independent nation they would not insist that all Caucasians in that area move out nor would they insist that all black men live in their new nation. It would be assumed that in this new nation black men would rule and would have the controlling power.

I had been led to believe by many secondhand sources that the Muslims taught and encouraged their adherents to have and hold a hatred of all white persons. I asked the leader whom I faced about this. "That is wrong," he said, "we do not teach hatred. Rather we teach our people the way you would teach your child about a rattlesnake. One does not teach his child to hate the rattlesnake so much as to stay away from it. 'Keep away from the rattlesnake or you will get hurt.' So we tell our people to beware of the white man."

At the conclusion of this interview we departed on a cordial and polite note and yet I was well aware that I wasn't any closer to the minister as a person than when we began. I wanted to test some things Shabazz had claimed and I wanted further experience in meeting active members of the Muslim faith. So I chose the adventure of seeking a haircut in a barber shop owned by a Muslim. I approached a shop in northeast Washington owned by Jacob Napier, an avowed believer. His shop was new, modern and efficient. Eight barber chairs were available. My turn came and I scarcely was seated before I sought to open the conversation toward the Muslim movement.

Napier was reluctant to speak in depth about his religion even after I had informed him that I had been in conversation with his minister. But when I suggested a new avenue—what has his religion meant to you?—a whole wealth of feeling and observation came forth. Napier was not too interested in talking about the doctrine and theory of the Muslims but he was quite willing to witness as to what it had meant to him.

He related that he had come from a Baptist background and I sought his reasons for rejecting Christianity. These were forthcoming. He did not mention the racism inherent in so many of our churches, nor the prejudice, nor the segregation. I suppose he would be unlikely to cite this as an offense of Christianity since he and his fellow believers have made separation a part of their system. Rather he held up as a scandal the hypocrisy of the Christian way of living—the contrast between the lip service to high moral standards on Sunday and the accepted way of living during the week. He recalled the selfish motivation and self serving practices of the clergy.

Now, as a practicing Muslim, he observed a religion with a legal code, with standards that could be measured fairly well and observed for obedience. By following this standard and disciplining himself in abstaining from alcohol, tobacco and intemperate living he stated that he had been able to save some money and accumulate enough capital to own his business. And his prosperous looking shop gave weight to what he said.

We parted on a warmer basis. My treatment as the lone white customer in this Muslim barber shop certainly had borne out what Minister Shabazz had said, "You, as a white person can expect courteous treatment from a faithful Muslim."

Looking back on these meetings and conversations, several deep impressions remain with me. I never yet have been confronted quite so forcefully with the dilemma that segregation has posed for the church. I never have had so drastic a presentation of the need for the distinctive Christian witness of the oneness of the children of God. The rise of the Muslims presents us with a concise "choose ye this day." If a man is going to argue or feel or live for a principle of racial segregation or racist generalizations, let him know that he has no better ally or friend than the Muslims. Let him lend his moral and verbal support to the program of the Muslims for he has everything to gain and nothing to lose. It is the Christian who has committed himself to the Lord and hears that Lord call him to be his neighbor's neighbor, his brother's brother who will have grounds upon which to reject the Muslim gospel.

Another feedback from my encounter with the Muslims is a fresh reminder of the importance of a sincere Christian

life testimony before the world. I am not about to forget Napier's condemnation of the Christian faith for its hypocrisy—the beautiful hymn singing on Sunday, the blatant sinning on Monday. It is the hypocrisy that is so damning. The world could forgive a man who sins with no pretense of innocence—but how roughly sets the witness of one who makes a farce of his words, his sermons, his church attendance by his flippant detour around righteous living. But it should be pointed out that this problem also has beset the Muslims. With their concise legal code of moral living: do not drink, do not smoke, do not commit violence, speak the truth, honor thy women, do not commit adultery, and other specific injunctions, the Muslims have been able to make a good display to the world of the sincerity of their faith. But the seed of hypocrisy is present within the Muslims. The late Malcolm X, converter of Muhammed Ali, converter of Minister Lonnie Shabazz, and a most dedicated and loyal member of the Honorable Elijah Muhammed's sect before his break, wrote in his autobiography of the great sorrow that came to him when he was forced to disown and shun his brother for his immoral activity with women.

Even as Malcolm X's brother was condemned and isolated, so Minister Shabazz pointed out to me that a Muslim who sins, who falls, and who does not acknowledge his sin in repentance is cut off from the fellowship.

"What then?" I asked. "Nothing. We wait for him to come back."

We Christians have the story of a Saviour to share—a Saviour who does not wait always for an erring one to come back to the fold under his own power. Ours is a Saviour who seeks and searches, who forgives and redeems. This could be a beginning for future Christian witness to the Muslims.

Are we really going to be serious about sharing a Christian witness with the Muslims? If so, then it is going to demand that we be willing to pay the cost. It is going to demand the efforts of many people—more than just our missionaries, more than just the readers of this article. It is going to require a combined witness of the body of Christian believers. This witness will have to be a mass witness of deeds, life, and action. Words will not help right now.

THE LEISURE REVOLUTION

Church for the Mobile Man

Some astute churchmen venture into uncharted areas of ministering to man in his free time. In western Kentucky this involves some of the state's most conservative churches who are feeling the impact of TVA's new demonstration recreation area at the Land Between the Lakes.



Photos and Text by Walker L. Knight, Editor

America's bulging middle class is getting its first heady taste of affluence, and loving it.

The affluence comes with extra cash, time away from work and a garage packed with power that can be unleashed on the expanding interstate highway system.

Why just the middle class? The wealthy always have had at their fingertips money, free time and mobility. The poor always have had the free time but no money or mobility, and today's

poor has the added ironic twist of TV—a teasing look at all the goodies of life.

Another strong social force—in addition to affluence—indirectly comes to bear upon the leisure revolution: urbanization, the frantic move to the city that now is reshaping modern America.

That old saw—you can take the boy out of the country but you can't take the country out of the boy—really has truth in it, and though Johnny moves to the city, he immediately starts look-

ing for some land in the suburbs. He has a strong nostalgia for the country, even though he would not live there. But he does remember the rugged life and wants his children to have the feel of roaming an open countryside, living in the great outdoors, seeing what the stars look like, hearing the sounds of a restless nature and smelling the unpolluted air.

Cybernation* and affluence have created a leisure or free time revolution. *(See page 15 for definition.)



DOWN COME THE CHURCHES as the Land Between the Lakes is cleared of all residents, including the bootleggers, and soon the only trace of churches and towns in the 170,000 acres will be the graveyards. Replacing the small towns will be camping areas, such as this state park area near the Kentucky Dam, shown above.



and a microscopic view of the revolution's effect upon most aspects of life can be found in a visit to western Kentucky and an area now known as the Land Between the Lakes (or LBL).

The rush to the country was anticipated by the Tennessee Valley Authority, which is building the Land Between the Lakes National Recreation Area on a 170,000 acre wooded isthmus between two man-made lakes in western Kentucky and Tennessee.

The project, not without controversy, is to be a "destination campgrounds," a place for the family. In addition Kentucky and Tennessee are erecting outside the TVA acreage state parks, and the family finds golfing, camping and lakes, in addition to all the gaudy little businesses that seem to attract tourists.

The Land Between the Lakes is set apart from the surrounding countryside by Kentucky Lake (on the Tennessee River) Barkley Lake (on the Cumberland River) and a canal which connects the two at the north. The area is remote and sparsely populated, and in fact, was the favorite hangout of bootleggers and other outside-the-law types before TVA began to buy up the land.

So the LBL area, which TVA hopes will "show how available resources can be developed to serve a wide range of public recreation and conservation education programs," is expected eventually to care for as many as 20,000 on any given day.

That middle class visitor brings his whole family. One father said after a two-week camping vacation, "I've spent

more time with my children during the last two weeks than I believe I have in the last two years."

To get back to the country, the family saved, planned and bought anywhere from a \$200 tent and cooking set to a \$20,000 house on wheels. With it all they have arrived at the LBL area, which is within a day's drive (a long day for some) of one-third of the population of the nation.

Once there an interesting phenomenon takes place: because they have left the crowded, congested city where they hardly know their neighbors, one would expect them to seek an isolated spot away from it all. Not so. In fact, it is the isolated camping spot that is the last to fill up in any camping area, for the camper is one of the most gregarious of all humans. He crowds in closer than any highrise apartment jams its families. He sets up his tent practically touching other tents, and conversations can be carried on even between breakfast tables.

Observers speculate that this is one time they do not have to worry about

LEADING IN A SPIRITUAL MINISTRY in the LBL area are these ministers: Lutheran Stephen Mazak, Christian Billy N. Williams and Baptist Earl Warford. They serve on the Coordinating Council of the LBL area ministry, an interfaith group which has established a beachhead with the army of tourists. Their ministry insures cooperation within a structure of denominational freedom.



involvement. Anytime they want, they can pick up and leave. Back home, when they come to know the neighbor they automatically assume responsibility, so at home they hold the contacts down.

Others say the camper really likes to talk, for now he can exaggerate to his heart's content about his job, his city, his home, and most of all his exploits at camping or where he has been.

It all adds up to a small village, tribal atmosphere where people move from trailer to trailer, camp to camp, playing games together, going to the beach or fishing together or having singing and talent night around the campfire. Maybe they have re-created the small, rural town of their youth, without most of its drawbacks.

They are close at hand. They are brief. And he can come like he is dressed, with no questions asked. In fact, very little is asked except for some participation at worship and a quick passing of the collection plate to which he contributes an average of 25 cents.

Thus he has run head-on into the attempts of some astute churchmen who are venturing into uncharted areas of ministering to man in his free time. These churchmen are finding there are a lot of unknowns, but they have discovered some guidelines. The overriding determination is that man's spiritual needs go with him wherever he goes, and this is just one additional, new attempt at forming "go" structures of the church's mission concern, that of min-

istering to man's total needs where he is. Some churches in western Kentucky are attempting new forms of leisure ministry in their own communities, but for others there is a struggle of readjustment to the new living habits of America. For a few others there is trouble with relocation or disbanding as the takeover of 170,000 acres has forced scores of small churches out of the area. A few are quite unhappy, as members do not want to sell and leave their homes. They don't want their churches moving either.

As one recalcitrant Baptist deacon said about TVA, "I think the churches have been hornswoogled." (See separate story, page 16.)

Something of the same struggle is taking place as churches think about ministering to man who is gone on his weekends to the vacation spots of America. They even get upset when they hear it suggested (as John Wood



BAPTIST EARL WARFORD
... the future will bring a stronger emphasis on Wednesday services.



LUTHERAN WILLIAM FEHL JR.
... our approach has gotten more loose, and that's what people are doing, relaxing.

However, camping is roughing it for most. There are the community showers that remind the men of the YMCA, the common restrooms, and cooking for some is rather primitive.

As one observer commented as he sat beside his modern house trailer, "I just don't see how they put up with it, plus five kids and two dogs. I couldn't stand it for ten minutes."

How does the church fit into this aspect of the leisure revolution?

The camper at LBI and the nearby state parks finds that his flight from the city and responsibility has not carried him far enough to escape the churches. His first contact is probably with a visiting minister in casual dress who is passing out leaflets and inviting him to Sunday morning worship services right there at campsite. Then if he elects to go, and somewhere between eight and 20 percent do, he finds the worship services tailored to his needs.

aggressive in reaching the tourists; they simply welcomed them if they came.

TVA let it be known from the first that any religious ministry would have to be a cooperative one among the denominations, that they would not play favorites. Secretly, there was some doubt that anything could be accomplished, in the light of past history of separatism among the various faiths.

However, a pattern on a small scale had developed in a student and chaplaincy ministry at the university, and the core group in this became the core group in the LBI ministry.

As Lutheran pastor, Stephen Mazak, said, "We had to find a structure that would permit honestly every interested group to participate without any compromise of their convictions or principles."

That they succeeded is attested to by the inclusion of Baptists, Roman Catholics, Churches of Christ and most others.

mobile population. But it is one that is bound to teach churches some lessons.

The conservativeness shows up in "these here parts" when churches refuse to let women speak, even pray, during formal meetings or services. Neither can a woman become a messenger to the association. Of course, she can speak at the WMU meeting, but that even at Vacation Bible School, she had to do all the praying though she was the only man present. And when foreign missionaries (female) come back to the churches, they can speak only to the WMU societies.

For many of the churches, the vacation picture is anathema, although some of the churches might allow slides to be shown but nothing that smacks of movies.

Thus when Kentucky's Murray State College held a conference on developing the area in and around the LBI,

and this sparked a workshop on religious concerns, Baptists were present: Earl Warford, superintendent of missions for Blood River Association, and two pastors.

Warford said he contacted some 50 pastors and other leaders, but the reaction was "let George do it, and I was George." There is still much indifference to the project, but there has been little negative reaction, except some may have had misgivings about whether the campground services would affect the tourist attendance at the churches. At first some Baptists objected because it would coddle people skipping church or become a unity move, even encourage people not to go to church. However, few of the churches were

What they came up with was a coordinating council of nine members, representing each faith. Each group shares in the expenses (mostly printing of materials) and each is assigned so many worship services. All literature clearly indicates the faith of the minister, and he also announces it at the services. Whenever anyone cannot meet their responsibility, it is offered to others. Baptists have picked up many of these because they have so many churches and ministers who can stand in. Five Baptist associations are part of the LBI ministry, and in fact, have their own separate council that elects its representative to the LBI areas ministry council.

At the park area the services are

They also cleared little hurdles like one group's insistence that all money collected had to go for the preaching of the gospel, so when that group holds services the collections go for that purpose, after an announcement to that effect.

The council does insist that the worship experience not be a time for the minister to harangue, proselytize or excessively champion a denomination.

Social changes in the area, especially in the sphere of work and leisure, have caused some concern and study, more among the ministers and educators than among the laity.

As Mazak comments, "There was a time when we were very work oriented



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TVA WORKER JOHN RICHARDSON
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conducted after the pattern of the faith of the minister leading, and the variety from Sunday to Sunday hardly is noticed because the campers are never the same. Also as much as possible each faith is responsible for the same area.

So the simple pattern evolved, without requiring TVA to referee, without forcing any united worship services, and without questioning even the motives of why churches were cooperating.

Billy N. Williams of the Christian Church's Tri-District association added, "I'm sure there are those who participate because there is 'pulpit fodder' out there—people to preach to, people who should have been in church. We hope motives will improve."

And Warford adds, "The main thing about the coordinating council is that after the assignments are made, it becomes the group's program as long as it stays in the guidelines. There are no strings attached."

and almost felt guilty, sinful, to take time off to relax. There is a need to restate this, but I have my reservations as to the extent that any of our churches here have given thought to it. The denominations are beginning to study it."

Williams feels some leaders are aware of the leisure revolution, but it's not the basis on which they function. This was simply an opportunity for ministry and they accepted it. "We do what we have to or can do, then figure out why." But this may become the vehicle by which ministers and churches can be led into a study of the social changes taking place and what the impact will be upon the region and the people.

"This region is conservative and the Protestant work ethic is the basis on which all decisions are made. The power structures and community go down the line all the way. They are just clamoring to bring industry and all of these progressive things to the region. I think



WORSHIP SERVICES such as these, one conducted by Baptists and the other by Catholics, are the heart of the LBL area ministry. Pastor J. Frank Young of First Missionary Baptist Church in Benton, Ky. conducts the service on the left, and Rev. Martin Mattingly of Murray, Ky. conducts the service on the right. The Catholics have purchased property near but outside the LBL area in two locations for services every week. However, they continue to be a cooperating part of the LBL ministry.

they are getting themselves up to get clobbered," Williams said.

The churches have yet to feel the impact of what servicing a tourist population means. "We may talk about spirituality but materialism has a pretty good hold," Warford says. "When a person can do more business on Saturday and Sunday than he can on all five other days, that's a big temptation."

He adds, "If we are going to minister to these people spiritually and not lose them, we're going to have to make arrangements to get them when they are not so busy."

Already some changes are showing up in church services. The Catholics have roadside mass, the Episcopalians have built a small chapel. Some churches have early morning or early evening services. One church has services in the homes of members, with heavy announcements over the radio.

Warford doesn't see much change for the churches immediately, but he expects a much stronger emphasis to come in the future on the Wednesday night services, "whether we like it or not."

Williams puts the social changes in a different context when he suggests that future ministry might be related more to vocation than to leisure, relating to people where they work. And with the influx of industry into the area (because

of TVA power and the labor supply) shift work will upset old patterns of worship.

Another aspect of the LBL area ministry has been the purchase by Methodists of two house trailers that were placed in camping areas. The churches have kept ministers (a week at a time) in the trailers for a spiritual or counseling service to any campers wanting it. Each trailer carries the sign "CHAPLAIN: LBL area ministry."

This has been the most controversial aspect of the project, and the controversy is more than anything else over whether it is effective or not.

One TVA official, a Baptist, said he did not think it had been helpful at all. The one time a chaplain really was needed—a drowning had occurred—he couldn't be found. However, another official was pleased that the churches thought "a meaningful ministry meant more than just holding formal services on the campground, that the pastoral needs of people did not stop when they left home."

A Lutheran minister, William Fehl, assigned to the LBL area for the first summer by his denomination, recommends the chaplaincy despite the fact that there were little depth contacts with people. He has spent the summer in the various campsites, living with his wife

in a trailer provided him by Lutherans.

He couldn't put his finger exactly on why, but his effectiveness in enlisting people for worship services has increased. "I think we have learned how to greet people. Our approach has gotten more loose, and that's what people are doing, relaxing. They don't want to be regimented. They don't want to be told what to do."

"I have a whole box of tracts that I paid three bucks for, but I haven't opened them. One reason is literature with a denominational slant could get into a problem area, and tracts often have a bad connotation."

Fehl recommends a full-time minister for the area should be secured by his denomination. The minister could work possibly five days a week and give Saturday to visitation in the campgrounds and Sunday to holding worship services. He has had unusual success with religious movies on Sunday nights.

Mazak feels that one reason the chaplains find little counseling to do is that maybe the camper is better adjusted, both with himself and his family, than the average person.

Fehl says that most of the campers are church members—and it's definitely a middle class group.

What contribution has the LBL area ministry made?

It has brought all of the denominations together about a common concern, with no compromise, and in the process, there has come an acquaintance with each other and a respect for each other.

Warford wants the cooperation limited to the present arrangement. He fears any hiring of an individual as an executive or any further structuring toward unity might frighten Baptists away.

The attempt at ministry has brought insights into what is happening in the nation, as well as what social changes are taking place in the entire western Kentucky area.

TVA's director for the LBL area, Robert M. Howes said, "TVA did feel a concern for the religious life of the people who would be coming, and we welcomed this approach the ministers have made, for we have to be aware of the recent Supreme Court decision on separation of church and state."

The church-state problem has come up more in the LBL area than it has in the state parks. Everyone is aware of the problem, and they are following a strict interpretation, especially where some Baptist workers with TVA are concerned.

Howes says, "Our relationship with the LBL ministry has been one of the most heartwarming facets of the job."

The churches may not be ready to say their experience has been the most heartwarming, but it probably has been one of the most stimulating and interesting. What does it mean for the future? That's still an open question. ■

"Cybernetics is derived from the Greek word for steersmanship, it refers to the development of systems which are self-regulating and goal-seeking. Such systems are very old; indeed it is this quality which more than any other distinguishes life from inanimate matter, so that in biological evolution, systems of this kind were invented eons ago. Even the most primitive human societies have possessed certain social mechanisms for dealing with environment which was more stable than the external environment. The escapement mechanism of a medieval clock, the governor of the 18th century steam engine, the pianola roll in the Victorian player piano, the early 20th century thermostat, are all examples of cybernetic mechanisms.

Cybernetics is not something, therefore, which has burst upon us unannounced. It has to be seen as an integral part of a long process of technological change, originating far in the past and continuing far into the future. Nevertheless, it is true that it is only within the last 20 years that the theory of cybernetic systems has been worked out explicitly and that they have been applied [through the computer] to a very large range of mechanical operations, replacing and supplementing the biological cybernetic operations involved in mechanical and manual human skill, or even the more routine and mechanical operations of human intelligence. The impact of these changes has been felt mainly in manufacturing and white collar industries.

Kenneth E. Boulding, "The Wisdom of Man and the Wisdom of God," *Human Values on the Spaceship Earth*, (New York: Council Press, 1966), p. 21.

THE LEISURE REVOLUTION

Meets George Bleidt



BAPTIST DEACON GEORGE BLEIDT

... they think we have submarginal land and we are submarginal people.

Kentucky must have invented the rugged individualist, and though she has exported her share, George Bleidt of Golden Pond is living proof that a few are left.

TVA being what it is and George Bleidt being what he is ... it was inevitable that the two would clash. Bleidt tells of the first contact:

"TVA came down on the (Golden Pond Baptist) church property, sure. I went down and asked who told them to do it. They said, 'Nobody.' I said, 'As a church member, I'm telling you to get moving and take your stuff with you,' and they did.

"I took the matter up with the church, and the church went on record at that time, about three and a half years ago, that we were not interested in selling the property to TVA, and if they wanted the property, it would be necessary to condemn it. The motion passed."

Not surprising, the Golden Pond Church is the last remaining of more than 50 churches (some 25 of them Baptist) that existed in the 170,000-acre wooded isthmus between Kentucky Lake and Barkley Lake where the TVA is building the Land Between the Lakes National Recreation Area.

George Bleidt and other members of Golden Pond Church are examples of

now some are hurt by the dislocation and uprooting that comes in such mammoth projects.

The population of the area, once some 3,000, now is nearer 1,200, and of those who remain (about 50 families holding less than 10,000 acres among them) are opposed to the surrender of their property.

Director of the Land Between the Lakes area, Robert Howes, said, "Some people, assuming that the old people wanted to stay here, that they were here through choice, took the position that we were uprooting, willy-nilly, disrupting lives. Actually, many were not here through choice, and once we offered them a market for their land, then they had a choice.

"Some have relocated on similar land across the lake, and any land outside the area is better for farming. Many are moving closer to children, to doctors, to power lines and highways."

Bleidt, who owns two farms, says there's a strong bitterness among the people because "TVA came in, and more or less decided that they were the Almighty and you live under their feet. They think we have submarginal land and we are submarginal people."

Howes said, "Many of these people were literally prisoners of their land, and the area has lost population every

decade but one since 1900. We also have had a history of only five percent of condemnation suits."

TVA's ideal is to develop a virgin wilderness, uncluttered by commercial enterprises, for recreational purposes.

Bleidt says he and others have employed counsel and will enter into a suit contesting the constitutionality of TVA's right to acquire property for recreational purposes (since the act which created TVA gives no mention of recreation) and they will contest TVA's right to acquire property in the Cumberland Valley.

However, Bleidt says TVA is trying to wear them down, and the Golden Pond Church appears to substantiate this. In 1965 its resident membership was 70 and its non-resident 75. Attendance at a recent service was only 24, and evening services on Sunday have been discontinued. The church is now led by layman John Wells, a professor at Murray State University, who serves as interim pastor.

The small town of Golden Pond, located on the major highway that cuts through the LBL area from east to west, has all but disappeared. All that's left is the post office (where Bleidt serves as postmaster) a service station, and the church, in addition to three or four homes. Other buildings are being torn

down, and high weeds are beginning to hide the scattered brick and rotting boards.

TVA has not contacted the church, and Bleidt sees this as their way of wearing them down, getting the members out first.

"Golden Pond is the last church in the area because we've got some good church members who weren't interested in being hornsawgled by TVA. The other churches were deceived into thinking there was nothing else they could do," he said.

However, few of the other churches were as large as Golden Pond, and only two of them relocated in areas outside the LBL. This is a commentary on their size and on the number of churches already in existence in this section of Kentucky.

Bleidt does show some willingness to consider selling the church property. He said, "When the time comes, if it does, when we can't support the church and can't support the church program because of attendance and church finances, then we would be ready to attempt business with TVA.

Asked if the church were not to stay with him would he stand by himself, Bleidt answered, "Yes sir, yes sir, yes sir, yes sir!" ■

—WALKER L. KNIGHT

A Theology of Leisure

by G. Willis Bennett
Southern Baptist Theological Seminary

"We need to make it quite clear that work and leisure are not antithetical to each other in the realm of moral values."

what we wish to do within the range of our personal freedom."

Other definitions of leisure place it in juxtaposition with work, and view leisure as the time a man is free from work or is not engaged in earning his livelihood. Bennett Berger observes that this is a false antithesis because "leisure is a kind of time, whereas work is a kind of action."⁸

A final definition to be recorded here is by Josef Pieper who says that leisure is "in the first place an attitude of mind, a condition of the soul . . . the occasion and the capacity for steeping oneself in the whole of creation."⁹ This definition is compatible with the view of the Greek philosophers who saw leisure as means of intellectual contemplation for purposes of self-edification.

It becomes evident that no consensus is available for formulating a definition of leisure. No definition, however, is able to keep it divorced from time, although many do stress successfully that the attitude of mind also is important. It would seem that leisure is related to both time and attitude. As commonly used and understood, leisure refers to that time during which a person is free to choose what he wishes to do and to that attitude that delimits the choice.

The Theology of Leisure

A theology of leisure cannot be separated from a theology of vocation or calling; our problem is not leisure or work, but the proper use of time. No adequate theology will brand leisure and pleasure as sinful within themselves. We need to make it quite clear that work and leisure are not antithetical to each other in the realm of moral values.

In the creation stories, it is quite evident that work was a part of man's life from the beginning. God appears as a Worker, a Creator, and man is made in his image (Genesis 1:27). Man was placed in the garden and instructed to participate with God in the creative process (Genesis 1:28). He was given the further responsibility of subduing the earth and exercising dominion over it. Man is in this respect called into partnership with God and this concept is expressed again and again through the scriptures.

Man discovers his personhood in relationship to his work and his well-being. The curse pronounced upon man after his sin (Genesis 3:19) must not be construed to be work itself, for man

had been instructed to labor prior to his sin. Later this is set forth in the statement of the fourth of the Ten Commandments (Exodus 20:8-11). Herein the command is one to work, to rest and to worship.

God's purpose for us and our use of time are related. To reduce a man's work hours does not within itself increase his dignity. Work is not a punishment for sin, and the man who enjoys it should not be considered neurotic for that reason.

Observe, however, the importance of reassessing our theories of the work ethic. The Puritan ethic, so much a part of the theology of many people, has viewed work and industry as virtues and has viewed idleness as sinful. Ben Franklin instructed one and all that idleness was the devil's workshop and one could serve God only by working.

One must recognize that the Bible placed stress upon work and only slight mention is made of leisure or idleness, and then usually in condemnation. We must not expect, therefore, to derive from the Bible any explicit guidance upon the right use of leisure.

Obviously, in an agricultural economy prior to the time of technology, the stress would be upon work and not upon leisure. This, however, would give even added significance to the few references which do relate to leisure. The fourth commandment enjoined free time upon man. The Hebrew code expected that man, his servants and even his animals should be allowed to rest. That rest and worship were related does not detract from the fact of rest, even though its purpose was to allow for the glorification of God.

Jesus called his disciples to follow and he also called them to rest, relaxation, meditation and contemplation. When his disciples had returned from a preaching mission on one occasion, it is recorded that Jesus instructed them to depart into a solitary place where they could rest. Then he sent them out into the world again to become involved in society.

Man needs time to be alone, time to share with friends, time for recreation. This use of time never can consist long of withdrawal and detachment for the

Christian, for he will find himself thrust back into a type of creative involvement. When this happens, Robert Lee would contend that such a person is "living the life of leisure."¹⁰ He contends that some professional people such as doctors, lawyers, teachers and clergymen, insist they have no leisure, while in reality "their leisure and their work have so intermingled that such persons have *leisure in work*."¹¹

I recall the testimony of a man who said at retirement, "I don't know what I am going to do with myself, because long ago my work and my pleasure became one and the same thing." For him, this was an attitude of leisure and he would think of work as being the opportunity for fulfillment.

For many persons, however, leisure time in terms of "free time" provides the opportunity for personhood to be realized. In a day when so many jobs tend to contribute to the depersonalization of man, leisure becomes increasingly important. In this respect, leisure provides what Cameron Hall calls "the opportunity to become more fully human."¹²

It is at this point especially that leisure is related to the concept of vocation and calling. If a man sees his vocation as an opportunity to respond to the call of God to live beneath the Lordship of Christ, then he may find within it considerable fulfillment. He may not find even long hours to be unusually drudgerous. If, on the other hand, one's work leads to depersonalization and it becomes only a job to do solely for materialistic motives, he will seldom be able to approach it in such a way as to find true self-realization. This person may then look to the leisure time hours for such satisfactions.

Increased leisure time, strangely enough, may be a blessing or it may be a curse. The hazard is that for people who have not learned how to use free time constructively, they may be faced with boredom. We have heard of persons who did not take their vacations because they did not want them. They preferred to work, or they did not want time off when in actuality they would be forced to spend it with their families. We have heard of persons who welcomed Mondays because work is so much more attractive than a long weekend. It is common knowledge that many people resent a mandatory retirement, not for economic reasons, but because

they do not know what to do with their time. It has been observed that more suicides occur during weekends, holidays and vacations. If leisure yields this kind of meaninglessness to life, where in will self-realization occur? Many persons would agree with Bernard Shaw that "Hell is an endless holiday—the everlasting state of having nothing to do and plenty of money to spend on doing it."

We do well to recognize that the problem of leisure is related to the ultimate concern of life itself. It runs throughout the search for meaning. If contemporary man has problems of fear, anxiety, boredom, these may be related to his alienation from God and from his fellow man. The depth of this alienation may show nowhere as much as it does in the use he makes of his otherwise unstructured hours. Here is where true despair and lack of creativity will show first and in greatest depth.

Inevitably associated with any theology of leisure is one's doctrine of God and doctrine of man, and one's concept of stewardship. If God is viewed as both Creator and Law-giver, and if man is viewed as servant who is to obey, then a great deal hinges on the "ought." What is man expected to do in regard to time? And how is he expected to do it? What is allowed and when is it allowed?

One may hold to a view of stewardship that demands that one-seventh of his time be given to God and then he is back with the question of the proper use of the Sabbath or one day out of seven. How can one use his leisure on this day? The legalistic approach, which tends to ignore or misinterpret Jesus' saying that "the Sabbath was made for man and not man for the Sabbath," may establish many restrictions as to what is allowed. An extremist at this point, mixing his theology with Protestant American culture, would exercise a list of prohibitions for himself, and might even have difficulty in endorsing a program of ministries to those who use their Sundays primarily for play.

It seems to me, however, that a Christian theology must move in the direction of greater freedom, recognizing that internal rather than external values are the guidelines for moral conduct. An emancipation from a system without emancipation from the Lord-

"The day may come when we will have to have more and smaller worship services if we are to attract a larger number of people."

ship of Christ is what is desired. Ultimately the Christian must answer the question as to what leisure time activity is allowed, when it is allowed, and where. The great guilt that many experience at this point show they have not solved the questions for themselves, and that in some instances they may even be tied too severely to nineteenth century moralism.

The Fact of Leisure

The United States Department of Labor, in the *Monthly Labor Review*, shows increase of leisure time hours in 1960 over 1940 for full-time employed persons. One and one-half hours less per week are spent in work, for a gain of 75 annual hours of free time. There are six more days of paid vacation and four more holidays available, for a total of 80 more hours of free time. Thus 155 hours of free time each year have been gained for the American worker. In the economy as a whole, this additional leisure comes to over 10 billion hours. The economy is affected further by the use of these free hours by the American public. Tourism is on the increase. Boating and camping have surged forward. The entertainment industry in cities has experienced new life in terms of sports events, the fine arts and other forms of diversion.

The free time realized by the employed is distributed quite differently. According to the census bureau, managers and proprietors work 53 hours per week, and this does not include the work they carry home. On the other hand the hourly wage earners now talk of the 35 hour week, or of the four day week, as a goal to be realized in the near future. Homemakers, as a result of home appliances, food processing and other labor saving developments, have experienced as great an increase in leisure as other workers. The greatest free time of all, of course, is realized by those who are faced with an "enforced leisure" resulting from retirement or unemployment.

Despite all persons who say they do not have leisure to the contrary, the fact of leisure can be well documented.

In contemporary life, the shorter work week, the longer vacation, the earlier retirement and higher incomes are all related aspects of the emerging leisure revolution.

Implications for the Church

Certain problems attached to increased leisure will continue to bother the local church and the denomination. Long weekends and holidays will take more and more families away from home to resort areas. Longer vacations will tend to encourage prolonged family trips. Attendance in church services on Sundays which has decreased in recent years is apt to decrease still more. Neglect, followed by indifference, may grow among church members unless traditional services receive a supplement. What can the church or the denomination do?

For one thing, the church needs to learn how to follow its people. Cannot more ministries be provided in resort areas? What shall you say about the religious activities in state and national parks, and should not Southern Baptists get more involved? How can the church extend itself into areas where people congregate on Sundays? Some have united their efforts to provide chapels at the beach, an open-air meeting in the mountain park, or "The Chapel in the Snow" as at the New Hampshire ski resort. Some ministers have tried drive-in services where traveling people can stop and worship in their cars. Chaplains have been provided by some groups to serve in favorite vacation spots where large numbers of people assemble.

The church also must learn to minister more effectively at home, and especially in using weekday opportunities. Some churches have constructed a major week-night worship service comparable to the Sunday morning service for the benefit of persons who were not present on Sunday. We can learn from Catholics at this point. They have a higher participation rate than Protestant groups and part of the reason can no doubt be traced to the fact that they provide many opportunities for people to attend during Sunday and in the week, rather than insisting they come on Sunday at eleven and eight o'clock. The day may come when we will have to have more and smaller worship services if we are to attract a larger number of people. Some variety in form and

style may contribute to meeting the needs of all people in a better way.

Not all weekday ministries must take the form of worship. There can be many small groups that focus around an activity, whether Bible study, craft work, recreation or just plain conversation. Such small groups can enhance the fellowship of the congregation and provide opportunities wherein persons who have become new creatures in Christ may come and share with others, some of whom may not know Christ, and in the sharing grow in His likeness and witness to His glory!

Some persons who fear leisure and do not know how to use it may need the help of the church in designing for them some constructive ministries within which their own personhood may be realized.

The church can help some of these people to see how to use some of their leisure in voluntary type activities. Volunteer work in professional social work has long been a major service. Many men and women, and an increasing number of youth, spend regular hours each week in volunteer work in hospitals, detention centers, neighborhood houses and other welfare agencies. Most churches offer people only two or three choices of service: leadership work in an organization, visitation, or limited and frequent meaningless service on a committee. The especially talented may sing in the choir. Many Christians who feel themselves incapable of some of these roles would serve gladly in other ways out in the community if the church would structure the positions.

How fortunate if Christians can recognize that leisure is a gift of God. Not all of man's time is to be spent working, worshipping and witnessing. Some of it must be spent in withdrawal, for rest, for fellowship, for renewal, or to be otherwise used as fulfills one's personal needs. Whatever a man's use of his leisure, for the Christian, God should be in all of it. ■

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The Lost Tribe of Manasseh:

Is That Us?

by Thomas Starkes, HMB

The United States is really the lost tribe of Manasseh. If you doubt this assertion, then listen with your mind (without prejudice), check up in your Bible, prove whether or not it is true, and believe what you find proved.

Many Baptists probably have heard this stern admonition on the radio program, "The World Tomorrow," a product of Herbert W. and Garner Ted Armstrong. Along with such preachments, they offer free of charge a variety of booklets and a subscription to *The Plain Truth*, the publication that will give you the "facts" behind the latest world news.

"The World Tomorrow" is a part of the much larger Anglo-Israel movement, which was started over a century ago. What is the history of this movement, its aims, teachings, possible weaknesses and values for the world religious scene? More specifically, how should we as "a people of the Book" react to the attempt by the Armstrongs to tell us the plain truth?

History of the Anglo-Israel movement: In 1840, an Englishman named John Wilson wrote *Our Israelitish Heritage* claiming to connect Great Britain with the lost tribe of Ephraim. About 30 years later, another book appeared, this time by Edward Hines and named *The Identification of the British Nation With the Lost Tribes of Israel*. The adherents of the movement take great pride in pointing out that Hines's conclusions agreed with Wilson's although Hines had not read the earlier work. In 1879 the first Anglo-Saxon Association was founded in England. By the next year a periodical was published in America under the title, *Heirs of the World*. By the turn of the century, perhaps as many as two million held this same view.

In 1928, M. H. Gayer of London wrote one of the standard works of the movement, *The Heritage of the Anglo-Saxon Race*, complete with an elaborate chart "proving" that Great Britain and the United States are really Ephraim and Manasseh.

The movement is far from dead, as is evidenced by the book written by Burhl B. Gilpin, *All Israel*, published just last year. Gilpin writes, "The Bible is primarily a history of the Israelites." He then expounds the notion that Christ and Joseph of Arimethea visited the British Isles before Christ was 30. This is based on nothing more than "a strong and persistent tradition in southwestern England that He (Christ) visited the British Isles during that period."

Another example of the movement's life in the United States is the Anglo-Saxon Federation of America, publishers of *Destiny* magazine. The "credendum" or "statement of faith" on which the magazine is founded says:

In the Scriptures the terms "Israel" and "Jew" are not synonymous. . . . The information published in *Destiny* provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe, to their new settlement in the Isles of Britain, and then on to America.⁴

The writers of this creed furnish a warning to those who may doubt their findings.

When it is recognized universally that the Anglo-Saxon-Celtic people are modern Israel, opponents of this truth who have succeeded in

leading many astray, and hindered to that extent the national repentance and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.⁵

As one can see, the Anglo-Israel movement is very much on the move in religious circles today and to be encountered readily by sincere Baptists.

Beliefs: The fundamental statement which makes Anglo-Israel different from other cults is that Britain is the lost tribe of Ephraim and the United States is really Manasseh. This conclusion is arrived at after an intricate outline of "historical facts" which lead one from Abraham to Anaheim. This is because, for them, about five-sixths of the Bible is written to "Israel."

In his free booklet, "The United States and the British Commonwealth in Prophecy," Herbert W. Armstrong traces this process and warns the reader that to ignore the "truth" of Israel being Britain is to doubt the infallibility of the Bible. Later, Armstrong comes out with the statement that seals the "proof" that Britain is really Ephraim:

The Royal Family of the British Commonwealth possesses a chart showing its ancestry, every generation, back to Hermon and Tephil, to Zedekiah, on back to David, and through the scriptural genealogy clear to Adam!⁶

It does not appear to most of us to be a startling revelation that the British royalty can be traced back to Adam.

The free booklet closes with the "obvious" result of this research:

We should shout for joy at the discovery of our true identity—and we should be brought to REPENT—and to turn to God—and to get back of this crusade by radio and by printed word to WARN our people, and to call upon God in real Heart-Rending Prayer for Divine deliverance.⁷

None of us would doubt a call for nationwide repentance and prayer on the part of Britain and the United States, for it is needed sorely, but Armstrong's lack of concern for other people is evident in his closing remark.

The chart to which Armstrong refers is that contained in Gayer's *The Heritage of the Anglo-Saxon Race*. The author supplies us with the "proof" of this historical movement of Ephraim to the British Isles: [The emphases are mine.]

Although no definite account of their journey across Europe can be traced in history, it is reasonable to suppose that these poor refugees would naturally follow and try to overtake their kinsfolk in Europe. . . . They seem to have first settled in Scandinavia, where they became known as Norsemen or Normans, from dwelling in the North. If this is true, the tribes of Joseph and Benjamin—separated for nearly 18 centuries—met once more in Normandy, and though unconscious of each other's identity, entered together as one people into Britain.⁸

For Gayer, one can string together the "proof" for his findings through several sources:

The history of Israel runs through the Bible, up to the time of her captivity in Assyria. The Apocrypha then carries the story a step further. Here Bible history ends. Next, Bible prophecy steps in, and in veiled language tells us what is happening to the RACE and what is to happen to her in the far distant future.⁹

The author begins his work by asking the reader to overlook the lack of literary merit in the book and then concludes by asking the same reader to take the case for "British-Israel truth" therein to "prove" the truth of the Bible.

For Armstrong, the reason the Bible has been misunderstood so long is that the "vital key, needed to unlock pro-

phetic doors to understanding, had become lost. That KEY is a definite knowledge of the true identity of the American and British peoples in Biblical prophecy."¹⁰ This is an echo of what Gayer wrote almost 40 years earlier: "Christian truth and Israel truth are so interwoven that neither is complete without the other."¹¹

What are some more of these truths which are so evident to those who believe in "Israel-truth" which the ordinary Christian cannot grasp?

A dominant theme in *The Plain Truth* magazine is the rebuilding of the "Roman" Empire. The issue for March of this year says:

The threat of Communism is not the only danger to America. Rising out of the ashes of World War II is a new menace to the free world, a seventh and last, resurrection of the ancient Roman Empire.¹²

The latest issue of the magazine carries a cover picture of British Prime Minister Wilson visiting Bonn, Germany. The article inside explains the significance of the visit:

Modern Germany is Assyria in Biblical prophecy. . . . Your Bible describes exactly what is taking place in Bonn right now! . . . When Ephraim [identified in Bible prophecy as Britain] saw his sickness [his helpless economic plight] then went Ephraim to the Assyrian (Hosea 5:13).¹³

No doubt one issue very soon will contain an equally shocking use of scripture without regard to its context to "explain" to its readers the visit of President Johnson to Bonn to attend Adenauer's funeral.

As a gentle reminder of the results of this type of thinking which seeks to make the Bible "live" by going to great lengths to relate it to specific current events is the fact that not forty years ago the leader of the same movement had some predictions about Germany "based" on the Bible. For Gayer,

Is That Us?

Gomer in Ezekiel 38:2 referred to Germany and he wrote:

Russia and Germany have been in secret alliance since 1922. . . . Germany, through her military and technical instructors, is reconstructing Russia, and exploiting its enormous resources, in the hope that she and her ally will someday attain their dream of world dominance.¹⁴

If I remember my history correctly, Russia ended up fighting Germany in World War II. This is another example of the "secrets" of the Bible "revealed" to a select few which have proved out wrong.

A second "truth" which is revealed to adherents of the British-Israel theory is the nature of "The Wonderful World Tomorrow." A basic premise of the theory is that this civilization cannot be saved, especially by existing churches. The Armstrongs condemn the churches for "teaching the diametric opposite of Christ's teachings."¹⁵ They write in an earlier booklet: "We are deceived into a counterfeit Christianity—our lands are filled with false ministers. . . ."¹⁶ For them, the only answer, of course, is for more to read *The Plain Truth* spread by Armstrong's organization. The same booklet "prophesies" that during the Great Tribulation, "hundreds of thousands will remember the true message from God that they heard going out freely to the world at this time, on the *World Tomorrow* program."¹⁷ Another basic assumption is that the end is coming in this generation. The Armstrong programs have backed off from 1975 as the date for the beginning of the end. In a booklet written in 1966, the two authors say: "We can't set definite dates, remember! But this new *World Tomorrow* appears to be not too much farther off than 1977—or even 1987—it's coming in our time."¹⁸ This is in direct contrast to what they were writing earlier, when they were much more definite about 1975. The Armstrongs face the perpetual problem of the Adventist, that

of perpetually setting the date back. (It was faced by William Miller in the U.S. in the 1840's, when he predicted the end of the world and died a disappointed man.)

Who will rule the "Gentiles" in the future world? A recent booklet gives us the "answer":

There is a strong *Indication*—not a definite specific statement—but *Indication*, according to principles and specific assignments that are revealed, that the prophet Daniel will be made king over them all, directly under Moses.¹⁹

Also, it "seems evident" that the resurrected Noah will head a vast project of the relocation of the races and nations.

The Armstrongs face again the perpetual problems of those who would seek to predetermine specifically the way in which God will bring about the end.

A third truth which is "evident" to believers in Anglo-Israel faith is the nature of salvation, a doctrine which rings of "works" to the Southern Baptist. One booklet closes with a description of the saved person:

If you do turn to God by forsaking your way and this world's ways through Jesus Christ as your personal Saviour—if you do then overcome—if you pray earnestly and continually . . . and endure in this wonderful new life, you shall be accounted worthy to escape all these terrifying things soon to befall the world.²⁰

The latest issue of *The Plain Truth* makes sharper the contrast on the "plan of salvation":

Assuredly this believing on Christ is necessary, yet other Biblical passages make plain that this is not all that constitutes "being saved."²¹

The definition of a Christian for Armstrong is: "One who has, at the moment, God's holy spirit dwelling in him."²² The next paragraph goes on to say that a person is a Christian only while God's Holy Spirit is dwelling in him. Not before! Not after! So, the Christian, it appears, must live in constant fear of losing the presence of the Holy Spirit at a given moment, for if he should die in that moment, he is doomed. If the Holy Spirit is not dwelling in a person when he dies, what he has done with and for Christ earlier is of no avail. This system gives the Christian no assurance of his salvation, but develops instead a growing fear of losing God's spirit in a given moment. Armstrong's writings on salvation seem to ignore II Timothy 1:7, "For God

has not given us the spirit of fear; but of power, and of love, and of a sound mind."

A CRITICAL ANALYSIS: The British-Israel theory is too narrow in its scope or plan for world redemption. The emphasis is almost solely on the need for repentance in Britain and America—"lost" tribes of Ephraim and Manasse—with little concern for the more than 2 billion other people in the world. Instead, the emphasis is on "the race" and its purity coupled with its obligation. Every evaluation of the present and future world situation is made in the light of western Europe alone. It reveals a thinly disguised prejudice against other people.

On the other hand, Ephesians 2:11-14 speaks of Christ's blood having broken down the middle wall of partition between the Gentiles and the commonwealth of Israel.

Another possible weakness of the movement is its indiscriminate use of God's word in an attempt to spell out in detail "The World Tomorrow." Proof-texts are grabbed at random out of context with no regard for their authorship or background.

As "a people of the Book" Southern Baptists are impressed with anyone who uses the Bible to determine his beliefs, but have no respect for those who do just the opposite. We should be more aware of the delicate science of hermeneutics, i.e., "the interpretation of Scripture in the light of the total Biblical evidence." Merely to quote a verse out of context is to "prove" nothing.

Two other possible weaknesses of the movement were described in the previous section, that of trying to set the date for the coming of the end of the world and trying to spell out too much in detail its consequences to the point of stretching Biblical meaning. The attempt to do this really reflects a lack of faith. For the devoted evangelical Christian, his trust is in his risen Lord who shall return in time and not in a well worked out scheme of the end—a Saviour, not a scheme.

WHAT WE CAN LEARN: As Southern Baptists, we stand to learn a great deal from the British-Israel movement. We can profit from the Armstrongs' questioning of the tenets of evolution. This problem is still an issue among our people and should be approached intelligently by pastors presenting the various difficulties of the evolutionary theory of the origin of man. We need church conferences led by Christian laymen who are scientists as well as informed evolutionists and ministers

would allow the issues to be drawn with each side represented fairly. Then our laymen could judge whether a person can be a Christian and interested in the results of scientific research, and whether science and religion can underline the strengths of each pursuit. Gross condemnation of each side by the other does not solve the problem of the nature of God's creation of man and his world.

Secondly, we can learn anew the obvious phrase, "It is later now than it has ever been." Regardless of how we may feel toward those who would predict the coming of Christ within the next ten years, it is evident that our Lord's coming "is nearer than when we first believed." This adds a sense of urgency to our home and foreign mission task collectively and individually. The early church grew partly because it was convinced that "this same Jesus" would soon return and yet our modern churches piddle away at the Christian task because we are not so convinced.

Finally, the British-Israel movement points up our crucial need for intense Bible study, including a thorough and scholarly study of Biblical prophecy, led by concerned and informed pastors who are unafraid of leading us into the deeper aspects of God's word by challenging us with its relevant message. As we are led to further truth by intelligently and prayerfully reading the whole Bible, fewer of our people will be led away by those who promise *The Plain Truth* for "The World Tomorrow."

FOOTNOTES

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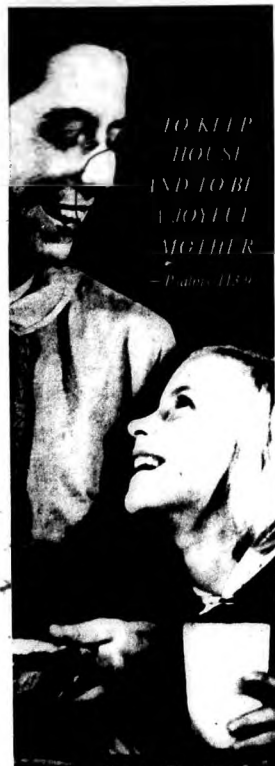
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AND TO BE
A JOYFUL
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— Psalm 127

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couldn't be everywhere, and so
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and men teach, but space
has nothing else as the warm love
of the one who keeps the house.
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by John F. Havlik, HMB

THE CRUSADE OF THE AMERICAS:

What Are Southern Baptists Doing?

Albert McClellan said recently: "More planning, more participation and more prayer has gone into the Crusade of the Americas than any past denominational emphasis or project, including 'A Million More in '54.'" Planning for the Crusade of the Americas in the Southern Baptist Convention began as early as 1962 and 1963. Other Baptist groups in North and South America, representing more than 20 million Baptists, are involved in the hemisphere campaign.

The crusade in Sao Paulo, Brazil, led by Eual Lawson of the Home Mission Board's division of evangelism, and the National crusade in Brazil, led by Rubens Lopes, led to the Crusade of the Americas in the challenge of Lopes to the Baptist World Alliance and the Southern Baptist Convention. The Crusade of the Americas then became the central thrust of the emphasis, "A Church Fulfilling Its Mission Through Evangelism and World Missions." The responsibility of promoting the Crusade of the Americas in the SBC was assigned to the division of evangelism.

Working through the denominational emphasis planning committee and through its own channels, the state secretaries of evangelism and Division

of Evangelism led the convention to the brink of the most challenging thrust in evangelism we ever have attempted. It is far more than just another simultaneous revival. It is a thrust in personal, educational and revival evangelism. It rests upon the solid foundation of better curriculum materials than ever have been offered to churches by their denominational leadership.

Here is what is new about Southern Baptists' crusade plans:

PACT: "Praying for the Americas Crusade Together" is a joint project of WMU, the Foreign Mission Board and the Home Mission Board Division of Evangelism. Financed by the above mentioned agencies, it unites persons, groups and churches of the Americas in a prayer PACT through a central office in Birmingham. IBM cards with prayer partners in South and Central America, and Canada. "Computered prayers" will share prayer victories through a monthly prayer bulletin published in three languages. This project will be launched for the local churches in January of 1968, and for this entire year there will be a "concert of prayer."

HOME MISSIONS

for an intervention of the mercy of God for our time.

THREE NATIONWIDE EVANGELISTIC TELECASTS: This is the first time nationwide, prime time, directly evangelistic television will be used. A well-known publicity firm will handle marketing details. The expense of producing the video tapes and purchasing the time on stations that will reach 75 percent of America's population will be budgeted by the Division of Evangelism. A gospel appeal will close the telecasts. The unsaved will be urged to write in. Materials concerning Southern Baptists, the crusade and personal salvation will be sent to all inquirers. Lists of inquirers will be sent to local pastors through denominational channels. The Radio and Television Commission will give both financial and technical assistance.

and disorder as vividly as a flash of lightning against a dark ominous cloud.

INVOLVEMENT: The Baptist bodies now officially connected with the crusade have more than 20,000,000 members. North American Coordinator Wayne Dehoney says that more Baptists are involved in the Crusade of the Americas than have been involved in any concerted Christian effort since the days of the New Testament. Every board and agency has been involved in the Southern Baptist Convention through the denominational emphasis committee. All the educational resources of the Sunday School Board have been co-opted for the crusade. From the tip of the cone of South America to the mission at Kiana, Alaska, far above the Arctic Circle, there is and will be involvement in the Crusade of the Americas.

PROJECT 500: Five hundred new churches will be launched in connection with the crusade. The most needed and most promising sites will be secured and the work launched. This is a project of the Missions Division of the Home Mission Board. They will work with state conventions and associations in providing the necessary assistance. One emphasis of the crusade will be starting new churches. Local churches, associations, state conventions and the Missions Division of the Home Mission Board will be alive to other opportunities to start new churches not included in Project 500.

THE THEME: "Christ the Only Hope." In the Americas Baptists are saying by testimony, by placards, by tracts, by posters, by broadcasts, by telecasts, "Christos a unica esperanza" (Portuguese), "Cristo la unica esperanza" (Spanish). Appointed Baptists will see every national president, every state governor and every large city mayor, present them with a New Testament, answer questions about the crusade and tell them, "Christ the Only Hope." We have to throw this theme against the dark background of world pessimism

November, 1967

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26

Missionary Appointees



HOME MISSIONS



1. **James H. Currin** was appointed missions secretary for the State Convention of Baptists in Indiana to coordinate the establishment of new churches and mission posts. He was state Sunday School secretary for Indiana Baptists when appointed. He also has served in Indiana and Kentucky pastorates. He is a graduate of Bethel College in McKenzie, Tenn., and he received his theological training at Cumberland Presbyterian Theological Seminary in McKenzie (now Memphis Theological Seminary) and at Southern Baptist Theological Seminary in Louisville, Ky. His birthday is Apr. 29.

2. **Orville H. Griffin** was appointed by Metropolitan Missions as superintendent of missions for the Greater Cincinnati and Southern Hills Baptist Association in Ohio. The Georgetown, Ky., native attended Georgetown College. When appointed he was pastor of the East Dayton Church in Ohio. He also has been pastor of Cedar Grove Church in Frankfort, Ky. His birthday is Nov. 18.

3. **D. E. Strahan**, former superintendent of missions for Kay Baptist Association in Ponca City, Okla., was appointed by Metropolitan Missions as superintendent of missions for the East Central Illinois Baptist Association in Champaign. A Texas native, Strahan attended Oklahoma Baptist University and Southwestern Baptist Theological Seminary in Fort Worth, Tex. His birthday is Sept. 12.

4. **Larry J. Patterson**, former pastor of M rantha Baptist Church in Indianapolis, Ind., was appointed by Pioneer Missions to Boston, Mass., as director of church extension. He is a graduate of Baylor University in Waco, Tex., and Southern Seminary. His birthday is Nov. 1.

5. **J. D. Land**, appointed by the Christian Social Ministries Department,

serves as pastor-director of the Baptist Center in Dayton, O. He has been pastor of Tennessee churches in Nashville, Eagleville and Baxter and also in Jacksboro, Tex. The Tennessee native is a graduate of Tennessee Polytechnic Institute at Cookeville and Southwestern Seminary. His birthday is June 12.

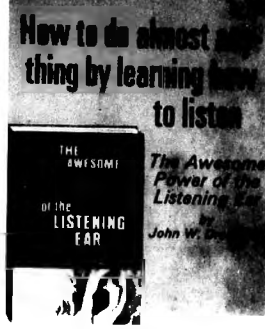
6. **Mrs. J. D. Land**, the former Sue Bragg of Lebanon, Tenn., also will work in the Baptist Center in Dayton. She is a graduate of Tennessee Polytechnic Institute and Southwestern Seminary. Her birthday is Oct. 25.

7. **Wilbert H. Goatley** was appointed by the Department of Work with National Baptists as director of the Baptist Fellowship Center in Louisville, Ky. He had been serving as temporary director of the center while pastor of First Baptist Church, Eminence, Ky. The Louisville native is a graduate of Louisville schools—the University of Louisville and Southern Seminary. He also has been an instructor at Simmons University in Louisville. His birthday is Mar. 10.

8. **Travis B. Lipcomb** was elevated to career status by the HMB to assist state conventions and associations in the western U.S. in juvenile rehabilitation ministries. He has been a student missionary the past two years, serving under the HMB's Christian Social Ministries Department. He has directed juvenile rehabilitation work in Fresno, Calif., for six years and he recently completed a master of social work degree at Fresno State College. A native of Franklin, Tex., he is a graduate of Baylor University in Waco, Tex., and Southern Seminary. His birthday is Nov. 12.

(Most of these missionaries are appointed jointly by the HMB and the state convention where they serve, and/or other Baptist groups.)

November, 1967



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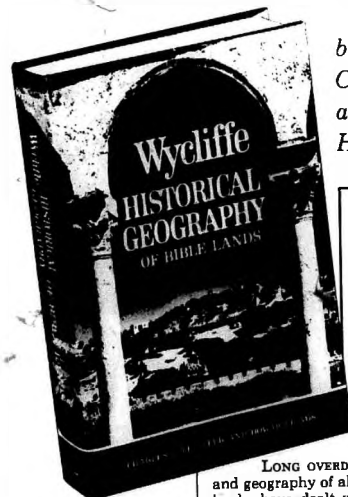
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LETTERS

continued from page 3

... I highly commend you for dealing honestly and frankly with issues of our times. . . .

ERNEST D. CLARK
Alexandria, Va.

I was never so thrilled to receive a thing. . . . Let me say it is well written, well edited, well oriented to the problems of the church's need to speak on one of our most vital problems of today. May God's Holy Spirit use this edition to awaken the conscience of many to the problem, and its reality. And may it challenge, as I'm sure it is intended to, those who are in responsible leadership throughout the convention and its churches to seek ways and means of expressed action and answer. I don't know where I've read this quote but it tells all I'd like to say: "A well informed man is a well armed man."

RICHARD A. LORTON
Toledo, O.

... my appreciation for . . . *HOME MISSIONS*. Its relevancy to our times and our Christian mission is a continual challenge, inspiration and blessing. In its searching examination of the current scene and its faithfulness to the Christian vision, it combines the attributes of the electronic microscope and the most sensitive telescope.

I have heard only one criticism in many months. When in Miami, I overheard one man say, "I wish I could pick up *HOME MISSIONS* one time when it wasn't pointing out where Southern Baptists are failing and trying to tell them what they ought to do." Since I consider this one aspect of the magazine's purpose, this statement is indicative of a large measure of success.

A. JASE JONES
Kansas City, Mo.

... a note of deep thanks. . . . Through these past months I've had deep appreciation for you and your staff and what you are seeking to do through this magazine. The thing that struck me most about this particular issue was the whole, some, constructive way you presented this extremely relevant material. I never sensed that you were seeking to operate outside the framework of our church structure; nor did I sense that you were seeking to blast the church. I genuinely felt the realistic frustration of presenting to us on the church a timely, arresting and accurate portrayal of what is happening in our society. Thank you for bringing us into the present tense of life and mission.

BILL AMOS
Louisville, Ky.

After carefully reading last month's expose on the sex revolution I thought it was terrific. I imagine you were bombarded with scathing letters all over the country ripping you apart. I am looking forward to the next edition. I admire your courage.

GREGORY WATSON
Canoga Park, Calif.

It sure beats all, some of the you fellows print in that magazine of theirs. They say you can't teach old dogs new tricks.

continued on p. 29

CHAPLAINS' PRAYER CALENDAR

NOV. 1: Samuel Ganaway, Illinois, navy; **NOV. 3:** George A. Canzoneri, Florida, institutional; Harold Leon Mills, Texas, army; **NOV. 4:** Harland R. Getts, Thomas R. Thompson, New York, army; **NOV. 4:** Harland R. Getts, District of Columbia, air force; Claude E. Moorefield, Tennessee, army; **NOV. 5:** Harold A. Davidson, Alabama, industrial; James L. Hudgins, South Carolina, institutional; August C. Kilpatrick, South Carolina, air force; Charles M. Massey Jr., Georgia, army; E.P. Weaver, Missouri, institutional; Marion C. Whitmire, South Carolina, army.

NOV. 6: David S. Hunsicker, Missouri, navy; Luther R. McCullin, Louisiana, army; Carmah C. Underwood, Arkansas, army; **NOV. 7:** Gene M. Little, Missouri, army; Roy A. Probst Jr., North Carolina, navy; **NOV. 8:** Garth E. Long, Virginia, navy; Harold A. Shoulders, Tennessee, navy; Jerry R. Smith, Georgia, navy; John W. Waite, Texas, Southern Baptist hospital; **NOV. 9:** Clyde M. Northrop III, Arkansas, army; **NOV. 10:** Carl W. Flick, Virginia, navy.

NOV. 12: Earl L. Boyette, Florida, navy; **NOV. 13:** David P. Byram, Oklahoma, air force; Blanche Joe Dier Jr., Louisiana, air force; Reuben V. Johnson, Georgia, institutional; **NOV. 14:** Arthur T. Engell, Mississippi, air force; Kenneth O. Pyle, Kentucky, institutional; **NOV. 15:** Max A. Eller, North Carolina, navy; Clyde M. Johnston, Texas, institutional; Wayne C. King, Oklahoma, army.

NOV. 16: Robert S. Brinkley, Louisiana, institutional; Lee A. Smith, North Carolina, army; **NOV. 17:** Frederick W. Love, West Virginia, navy; **NOV. 18:** George W. Foshee Jr., Alabama, army;

Marlin B. Morris, Texas, air force; **NOV. 19:** Robert M. Cash, Georgia, Veterans' Administration (V.A.) hospital; Ernest G. Evans, Louisiana, army; Elgin East, Missouri, hospital; Alfred H. Senter, Tennessee, army; Lewie H. Miller, South Carolina, air force; **NOV. 20:** William K. Bean, Virginia, V.A. hospital; Robert D. Daniell, Alabama, army; Asa E. Hunt III, California, air force; Walter L. Phillips, Arkansas, army.

NOV. 21: Andy Miles, Georgia, institutional; **NOV. 22:** Ralph R. Arms, Tennessee, army; J. S. Forrester, Alabama, army; Willis L. Murdaugh Jr., Missouri, army; James F. Pulley Jr., North Carolina, army; **NOV. 23:** Richard M. Betts, Oklahoma, army; Finley Sizemore, Tennessee, hospital; Douglas H. Sowards, Kentucky, army; William T. Vest, Virginia, navy; **NOV. 24:** Darris Y. Bingham, North Carolina, air force; Edward R. Dowdy Jr., Virginia, V.A. hospital; Billy J. Jones, Mississippi, air force; Dewey V. Page, North Carolina, navy; **NOV. 25:** George K. Crosby, Mississippi, air force; Anderson C. Hicks, New Mexico, V.A. hospital; Bobby W. Myatt, Texas, navy; John D. Ragland, Virginia, navy.

NOV. 26: Billy R. Lord, Texas, army; Donald R. Smith, Indiana, air force; Hoyt W. Swann, Alabama, navy; **NOV. 27:** William C. Mays, Tennessee, Southern Baptist hospital; Melvin T. Sims Jr., Mississippi, air force; Clifford B. Coleman, Kentucky, navy; **NOV. 28:** Lucius M. Johnson, Georgia, army; **NOV. 29:** Dalton H. Barnes, Arkansas, army; **NOV. 30:** Alpha A. Farrown, Oklahoma, army; William F. Montgomery, Arkansas, air force; Ben S. Price, Texas, army.

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and *and*: but they came with one accord to him, and, having made blasphemous the king's chamber.

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of the land, and all the fruit of the trees which the hail had left; and there remained not any green thing.

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2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

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LETTERS

continued from page 28

tricks but you fellers are sure tryin' hard to change folks' ways of lookin' at things. Now you take all that plain talk about sex you had in September, I reckon you stirred up a hornet's nest by meddlin' that bucket of worms. I hope your man has some asbestos gloves because he goin' to need 'em to handle all the hot ma-

But, jest like I said to Maw, danged I don't think you fellers are on the right track. It's about time we stopped fibbin' to our young'uns about the birds and the bees and got down to the real nitty-gritty. Some of us old codgers are pretty set in our ways and hard to change, but I reckon we don't have no corner on always bein' right. They say that wine is the only thing that improves with age—but bein' a Baptist I wouldn't know for sure.

Yours till the cows come home,
ELMER HAYSEN
(Name withheld on request.)

• HOME MISSIONS consistently succeeds in bringing before its readers timely topics calculated to make each one review his involvement in the human predicament. There are two comments I would like to make. . . . First, I agree with Malcolm Boyd's belief that morality has a wider base than just sexual mores. For example, some of the attitudes displayed toward minority groups by many of our church stalwarts are highly immoral in my estimation. Also, I would similarly classify much of our prosecution of the war in Vietnam.

Secondly, Mace discussed the negative attitudes of Luther and Calvin toward sex, implying that part of our restrictive outlook has been shaped by their warped views. I think he should have gone farther and included Paul. It seems to me that Paul had an extremely narrow outlook on sex, womanhood and marriage—summed up in his brash pronouncement "It is better to marry than to burn." I doubt if the old saw "marriages are made in heaven" would include Paul's concept of a marriage of convenience primarily to satisfy one's sexual lust.

WERTH EDEN
Silver Spring, Md.

• I am greatly impressed. . . . You are to be congratulated. . . .

RAY MILLIGAN
Sidell, Tex.

• I have read the article by David R. Mace and must say I cannot feel this article has made any contribution to the propagation of the Kingdom of God on earth. In fact, one of the statements in this article sounds more like common street talk. I am referring to the statement: "So that now, far from the woman being a poor performer sexually, the grim truth with which we are confronted as males is that the average woman functioning normally can outperform the average man any day."

I would appreciate more articles dealing with the progress of the gospel in our Home Mission territory, and also the need of the gospel in this same area, and the efforts being made by Southern Baptists to meet these needs.

L. J. KEELS
Ocala, Fla.

HOME MISSIONS

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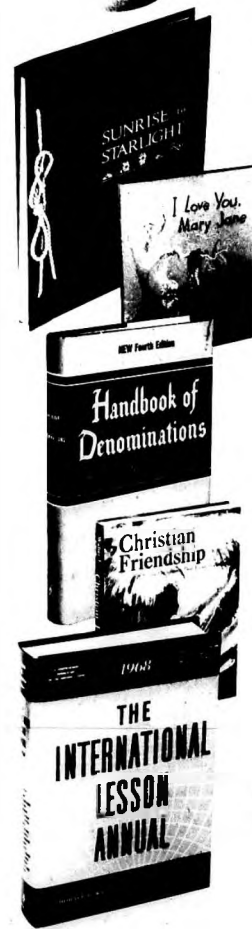
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Lo the star went before them
till it came to rest over
the place where the Child was.
St. Matthew 2:9

SAVE THE GREAT GIFTS OF
PEACE
JOY
GOOD WILL
BE YOURS THIS CHRISTMAS
AND THROUGHOUT THE NEW YEAR



No. 4386



No. 4444

May Peace and Joy
abide with you at
Christmas
and throughout the
New Year



There came wise men from the east
and with them gifts
of frankincense and myrrh.
St. Matthew 2:11



No. 4348

May the candles of Christmas
Glow brightly for you
With peace and happiness
The New Year through

To wish you a
Blessed Christmas
and
A New Year
filled with happiness

And she brought forth her firstborn son
and wrapped him in swaddling clothes
and laid him in a manger.
St. Luke 2:7



No. 4157

May the Star the
Kings followed
In that land so far
Shine upon you
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There came wise men from the east
and offered unto him gifts
gold and frankincense and myrrh.
St. Matthew 2:11