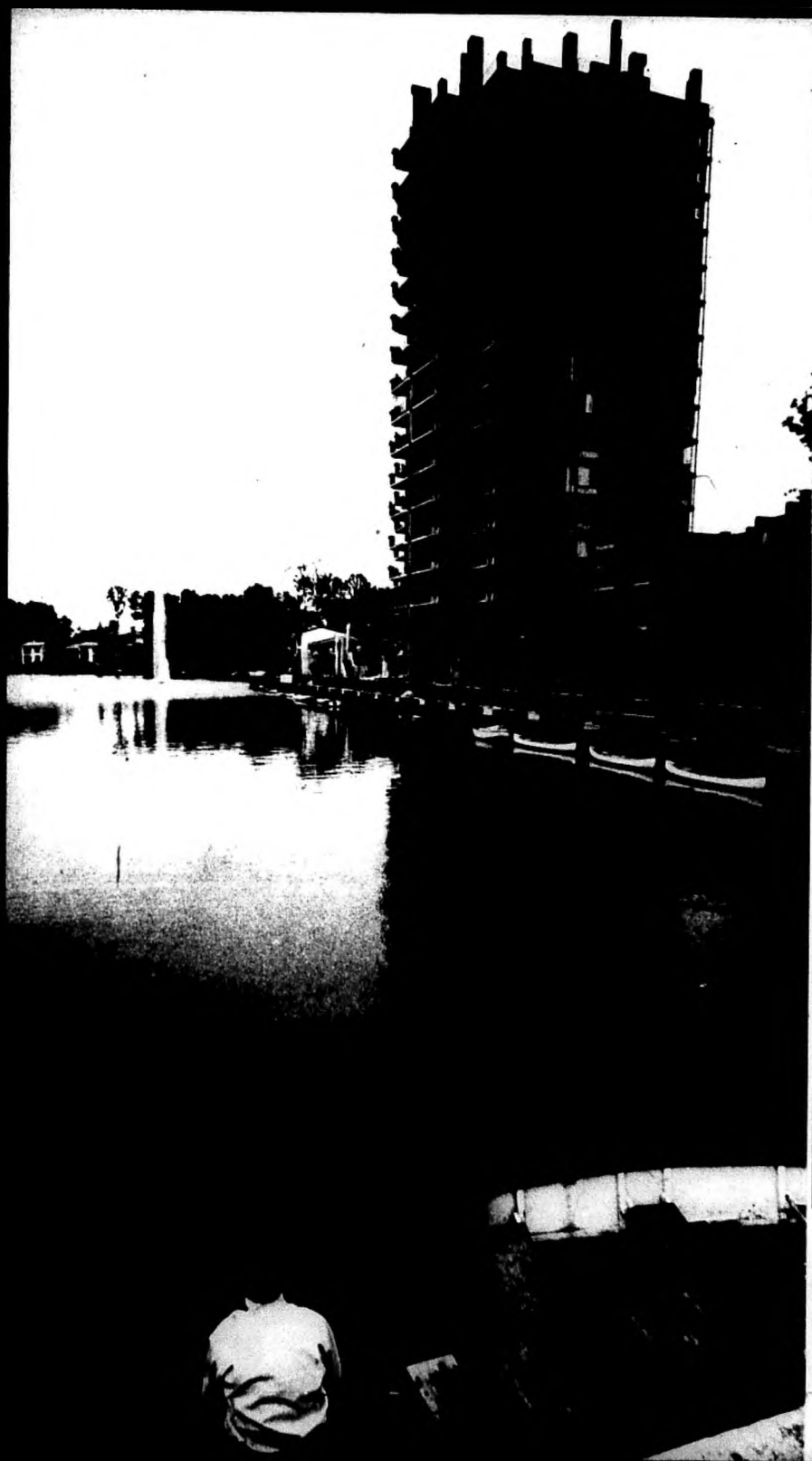


PLANNED CITIES

 MISSIONS



LETTERS

From Our Readers

"Should I Leave?"

I am surprised and gratified that your magazine is facing squarely the issues facing the church. I applaud your work and congratulate you on your achievement.

Before reading your magazine and hearing about the new trends of the Home Mission Board, I just about had despaired of anything relevant coming from my denomination—with the notable exception of the Christian Life Commission. I am and have been disappointed deeply about the church's provincialism, legalism, organizationalism, discrimination, and silence on the crucial issues facing young people today—sex, war, political involvement, race, etc. Baptists have written some good books, and the Christian Life Commission has attempted to lead in this field; but this has been too little, too late. And now, your magazine has entered the battle to update the Baptist church. Congratulations. But are you a light portending change, or are you a voice crying vainly in the wilderness? Will the grass roots level ever emerge from the dark ages of intolerance, ignorance and irrelevance? Will it modernize quickly enough, or will history continue to outrun and bypass it as an automobile does a horse? My experience in Southern Baptist churches discourages an optimistic view of future change. Baptists are too concerned with proselytizing, building, raising money and enjoying "Christian fellowship" to care about the needs of the world. Oh, how tempted I am to leave such a church! I sometimes think I could live my faith more unequivocally if I left the church and worked through secular organizations that are fighting the battles from which the church timidly retreats.

Thus far, however, my debt to the church holds me and prevents my rebellion. You see, I learned to love in the church. I learned about Jesus Christ in the church. I found meaning in the church. For that I am eternally grateful. Because of that, I shall not leave the church unless I lose all hope of the church changing from an irrelevant social club to a dynamic, prophetic instrument of God's will. Can one man hope to work from within effectively to help renew the church, or must he leave the church in order to set a Christian example for the church to follow (or to ignore)? Is there hope for the church? A summer spent in Chicago convinced me that time is running out, especially for the crucial issue of the church and race. I have no time to waste in indecision.

What should I do? Should I leave the church, should I remain in the church, or should I take a leave of absence for a few years to discover what I can do outside the church? Or is there a better alternative?

Name withheld on request

EDITOR'S NOTE: Your questions indict those of us in the ministry, and this in turn indicts the denomination for holding up as successes only those who succeed in building institutions or creating Christian fellowships to the neglect of people in need. It is not that our people are so much hypocritical as they are morally asleep.

Many of our ministers have left the church as a vocation and are working through secular vocations, "fighting the battles from which the church timidly retreats." Could this not be God's way of accomplishing what he wants done when churches fail to do it? However, most of us must stay within the church and hold up truly Christian ideals in order that we might move toward them. For as you write, "Here I learned to love, I learned about Jesus Christ in the church. I found meaning in the church." In a way your letter tends to answer itself; but at the same time you epitomize the struggle that must take place within the church if it is to become a dynamic, prophetic instrument for Christ in our time.

Help on Obscenity

The Brotherhood of the Alberta Baptist Church is currently working to do what we can concerning obscene matter being published and on our newstands. I found the September issue of considerable interest in that I feel the matter presented there will be of help to our committee in understanding more of the underlying problems which face us.

Coy B. Wood
Tuscaloosa, Ala.

Pastor Encouraged

As I turned the last page and saw the new appointees listed, it encouraged me again to know that God still is calling others to this demanding task of home missions.

DAVID BUNCH
Sioux Falls, S. D.

Plum Disgusted

I am disgusted with the articles you wrote on sex. It seems to be encouraging sex relations outside marriage. Makes one ashamed she is a woman. Are people becoming as low as animals? People are saying just so they are sweethearts—sex relations are O.K. You advise use of pills to unmarried young folks. (You misread the articles.—Ed.) A decent girl has a poor chance getting a life mate. Where are the mothers? They are the ones to teach their children. Young folks should be taught what leads up to immorals, such as the way they dress, dance, etc. Our Baptist churches used to be cleaned up. What has gone wrong? Most of our ministers leave out our doctrine that used to be preached from the pulpit. Why supply it with sex? Teachers of our schools would teach all kinds of sex. I say don't take our home responsibility away, and get back to our spirit-filled Baptist churches. Your editor's notes seem to try to smooth things over. I used to think no paper better than our little mission paper. But count me out, now that such articles are written.

Plum disgusted,
Mrs. L. B. STINER
Ridgeway, Mo.

• Thank you for the powerful, revealing, and helpful magazine and textbook that HOME MISSIONS has become.

Let me especially commend David Mace and his work on the sexual revolution. HOME MISSIONS is beginning to have the style and content of a surgical operating room of the spirit. I pray that it may be a tool in the hand of God to reshape the sick spirit into a healthy, Christ-glorifying body of believers.

GARY CARPENTER
Hammond, Ind.

Likes Editor's Notes

Home Missions is just about the most talked about SBC piece of literature ever here. We all especially like your willingness to use the "Editor's Note" interspersed among the "Letters from Our Readers." They are often excellent explanations and clarify issues. I am not sure all the readership is mature as yet . . . but I believe some more are on the way.

PAUL CRANDALL
Richmond, Va.

Shaking Foundations

Congratulations on your very excellent October issue. Your presentation of the Alaskan earthquake-flood disaster gives our people a view to back up our need of compassion.

Dr. Webber's incisive probe to "discover new wineskins," will shake some foundations; but tend to give evidence of some answers to our "simmering, slumbering" city churches.

David R. Mace's daring conclusion to "the new morality," proves to be very worthwhile and understandable. Thank God for HOME MISSIONS' efforts in relevant renewal!

ERICIL L. BARKER
Louisville, Ky.

• How refreshing it is—at long last—to read an official SBC publication which continues month after month with articles that come to grip with some of the "gut" issues of our age of crisis.

When secular publications ask searching, probing questions of today's churches, as does Harper's, (GOD IS RICH—How the churches are growing more affluent at the expense of the American taxpayer—Oct. '67) it is good to read as a counterweight: *Discovering New Wineskins*—How can faith find the appropriate forms for the life our our day?

FRANCIS E. STEWART
Statesville, N. C.

• For some time I had hoped that the Christian Life Commission might publish a journal in order to more effectively broaden its excellent approach to the problems of our day.

I believe that HOME MISSIONS is performing this function admirably. The articles by George Webber and David Mace in the October issue were unusually penetrating.

Good luck on your campaign to open the minds of those whose view of Christianity is pathetically limited.

KENNETH PHIFER
Rockville, Md.

HOME MISSIONS

Genuine Baptists?

You stated in your "Letters" column of October that there are "outstanding Baptists" in the poverty war leadership. Who? I know of some who belong to Baptist churches, but Baptists? No. Perhaps there are some, but unknown to me. These "Baptists" willing to take public funds for church schools, etc., just don't rate as genuine Baptists in my book.

J. PAUL PALMER
El Dorado, Ark.

Keep On Hitting

It is likely that no human could fill a publication such as ours and not have some disagreement. If such were the case then the magazine is not doing its job. Keep on hitting where it hurts and we'll keep on flinching and come up being better people for having been hit. And when you hit me I shall not ask for your resignation.

We Baptist people have placed our trust in too many big and pretty church buildings. I think the time will come when we shall have fewer "temples" and will go out into the world TWO by TWO and meet people where they are and perhaps the church will consist of 13 people or 107 people who meet in homes or caves or on the hillside near the sea. We will not have vote on whether or not we shall hire a full-time music man. We shall be a church in the true sense of the New Testament meaning and not a political religious group who meets in an expensive building which is called the church.

So many things we do in church are not really worshipful. They are not in keeping with upholding Christ.

It is true that much if not most of the strife caused between the races can be traced right back to the church and our limited narrow concept of brotherhood under God.

ALDEN A. SCOGGIN
Lexington, Ky.

• To my knowledge this is the first letter I have ever written to the personnel of any of our Baptist publications, but I feel that you would want to know how well your publication is received among ministers and laymen in this area of western North Carolina. Without exaggeration many of us recognize that the whole tone, attitude and coverage of HOME MISSIONS is as different as day from night in comparison with previous years.

You may be familiar with Dr. Samuel Hill's publication titled *Southern Churches In Crisis*. This revealing work was recently the subject of a Friends of the Library discussion in Black Mountain. A widely respected group discussed the conclusions of Dr. Hill with objectivity and without re-remination. You may be interested to know that more than once your magazine was mentioned as the best illustration among Southern Baptist publications of the "new life" and relevance that is being breathed into our denomination.

In the spirit of your editorial titled "A Mature Readership" in the Oct., 1967,

issue, may I join countless others to thank you for your own mature and most courageous endeavor to help us become aware not only of our own potential but of the work of Christians and our critics throughout the world.

VERNON E. WALL, JR.
Black Mountain, N. C.

• May I express the gratitude of a college student. The work you, Dallas Lee, Sue Brooks and Don Rutledge, are doing is considered refreshing by not only this writer but numerous other students. We have waited long for an intellectual approach to contemporary issues with Christian principles applied to those issues. The HOME MISSIONS is rapidly approaching this criteria. For this you deserve our respect and commendation. It is a new and encouraging day when it is possible to recommend one of our Baptist publications to an inquisitive college student.

DAVID MOSELEY
Salem, Ore.

• I am most grateful that the magazine is adding Southern Baptist chaplains to the birthday prayer list. This need has existed for years and requests have been made verbally to different areas of our denomination previously to no avail. Thank you for this new interest and the spiritual undergirding this prayer calendar will invoke on behalf of all chaplains.

J. A. S. FISHER
U.S. Navy Chaplain

• On behalf of the membership of the Louisville Baptist Social Service Association, I should like to take this opportunity to express to you and to the other members of your staff our deep appreciation and support for the outstanding issues in recent months.

We recognize that you have been the leading voice of Southern Baptists in sensitizing our denomination to some of the most crucial and relevant issues facing Baptists today. The range and depth of coverage has been excellent.

We are aware of the repercussions this has created. No doubt there are those who resist change and disapprove highly of the direction you are going and the content you are providing. It is unfortunate that those who approve that which is innovative often fail to express themselves as enthusiastically.

Our organization is composed of more than 75 dedicated Christians working in more than two dozen secular and denominational programs of social service in the Louisville area. Your magazine is concerned and has dealt with the basic issues of life and contemporary society that we face daily. We are happy to have this opportunity to share with you our appreciation and support for your fine efforts.

LOWEL F. LAWSON
Louisville, Ky.

• Thank you for editing one of the finest and most helpful magazines that I receive.

MEREDITH HAIR
Colmesneil, Tex.

MISSIONS

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Dallas M. Lee, associate editor
Sue M. Brooks, editorial assistant

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

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ON THE COVER

New planned cities in the U.S. are striving to capture the best of relaxed country living and big city cultural and commercial advantages to serve the nation's growing urban areas. Here a young lad fishes in a manmade lake just a few feet away from the first village center in the new city of Raston, Va. See page 8.

HMB Photo by Dallas Lee

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EDITORIALS

by Walker L. Knight

Global Village or Spaceship?

New terminology which freshens our thinking and bends it toward a world view comes from Marshall McLuhan and Kenneth Boulding. McLuhan, the communications philosopher, says we have restored the village, only this time it is a "global village," created by electronics. Boulding, an economist, asks that we visualize the earth as a "small, rather crowded spaceship, destination unknown," hurtling through space.

If this is spaceship earth, linked in face-to-face instant communication, one sees more clearly the threat of overpopulation, of war, of famine, of pollution, of ignorance and of irreligion. And how small this spaceship has become! Men spend a working day 1,000 miles from home but never miss a night's rest in their own beds! How great is its promise! The control systems of cybernetics offer to make it possible for man to spend his hours doing what he wants to do and to develop a society of abundance and affluence. Some say man now has the ability and power to create anything he can define, to automate any task he can describe. But with every promise there is a veiled threat: that free time will be meaningless, that affluence will deaden our sensibilities, and that we will be unable to define goals toward which to develop our society.

Boulding says, "We can already perceive a situation in which we can indulge in lechery without fear of physiological consequences, either in pregnancy or disease; we can indulge in gluttony without getting fat (no-calorie food must be just around the corner) and in drunkenness without getting any hangovers; in avarice without restricting our consumption; in sloth without getting poor; in anger without getting into trouble. There will be no occasion for envy, when everyone can get all he wants; and the whole system, of course, will be able to indulge in pride without even a fall. The fear of earthly consequences, therefore, largely disappears as a motivation toward what has hitherto

been regarded as virtue. In the developed society it is the pure heart or nothing."

There is yet another vast field into which man is entering—that of genetics, and the psychocivilization. Present experiments led by Jose M. R. Delgado at Yale indicate that the mind can be changed, inhibited or modified by electrical stimulation. He makes the statement that "by using technology to discover and release man's mental powers, we could create a psychocivilized society in which emotional and behavioral imprinting would be intelligently planned." Others say man soon will be able to control genetically some of his characteristics.

Some would say we must not use such discoveries—they hold too much danger of a few controlling the many, but "history proves that when technology has been available, it has been used and developed regardless of possible dangers or moral issues."

So, against the backdrop of this type of thinking for the future we must place our present-day society that is wrestling with population control, with famine and poverty, with war and peace, and with massive urbanization where a rural people suddenly are faced with problems they are not equipped to meet.

What are the ethical values, the human values, the moral problems posed by such discoveries, such thinking? As Theodosius Dobzhansky says, "Science as such is not directly concerned with values or ethics. Science discovers what exists, rather than what ought to be. Science and technology create new problems or make the perennial problems appear in new light."

Man is entering an era when debate will rage on the value systems required to live in a technological age, and Christians must both understand the age and develop a style of living that will enable its laymen to wrestle honestly and intelligently with the decisions they will face. ■

ENCOUNTER

by Kenneth Day

Vacation with a Mission in Mind

Editor's note: Kenneth Day, secretary of the Department of Missionary Education, begins in this issue a monthly column in which he will report on encounters with missionaries, missionary churches and laymen on mission. He will write of one to four incidents of mission involvement. In titling the column, we struggled and finally overcame the impulse to put Day against Knight, settling on the single word, ENCOUNTER. If you have subject ideas for the column, write Mr. Day.

Dentist C. E. Parker of Murray, Ky. recently took his family on a Caribbean vacation—to beautiful Puerto Rico. The family will remember this change of pace for years—as will the good doctor, but for altogether different reasons. You see, the only vacation-like thing coming from these three weeks to Dr. Parker was the rash of bills, which are part and parcel of any such diversion. For the doctor, ocean beaches and Caribbean sunshine gave way to fillings and extractions. In three short weeks he treated more than 400 persons—filling cavities for more than 150 and extracting teeth for another 250.

Nor was this a new experience for this Kentucky dentist. He has taken such "vacations" to remote stations in Mexico, Costa Rica and Guatemala. This is the way his most recent vacation went.

Within three hours after arriving in Aguadilla, Dr. Parker saw his first patient. For the next three weeks he followed a schedule like no schedule he ever had known in his office back in Murray. The whole time he spent in Puerto Rico was characterized by the last three days of his mission, when he spent more than 40 hours on his feet trying to attend to all who crowded into his makeshift clinics. Dental fees are much higher in Puerto Rico than in the United States and the ordinary laboring man (whose income is less than half that of his United States counterpart), is unable to have needed work done, except in emergencies.

Dr. Parker's dental chair consisted of an old ironing board and a few mattress covers folded to form a cushion. In his portable clinic (purchased at his own expense) was to be found all the instruments necessary to perform basic oral surgery. A 12x10x15-inch box powered by either a carbon dioxide tank or portable air compressor provided the latest "high speed" equipment for drilling and polishing. (Incidentally, Dr. Parker is anxious that this equipment be used. Other than the three or four weeks he uses it each year, it is available to other dentists who, for a time, would be medical missionaries.)

His assistant during the three weeks was area missionary Mack Adams, whose seminary training failed to include a course in dental surgery, but who quickly learned his routine. Before the weeks had ended Adams was able to assist in the most nauseating root extractions without deserting his post.

Eurston Rollins, pastor of the Borinquen Baptist Church in Aguadilla, set up seven such clinics in western Puerto Rico and coordinated the entire effort. In most cases churches and missions provided accommodations for the makeshift offices. The nursery department in one church was used because of the availability of water and lavatory. In one instance the clinic was set up on the front porch of a church member's home. Instruments were sterilized by boiling them in available cooking utensils. Mrs. Parker and the two children (13-year-old daughter and 11-year-old son) often assisted with this chore, as well as making ready supplies and equipment.

Most of the patients were young people who suffered from badly decaying front teeth. Synthetic porcelain replaced ugly, half-rotten teeth and gave to many young boys and girls a completely different personality. And while doing a service to both person and personality, the brief appointments provided Dr. Parker and the local missionaries with an opportunity to witness.

While he gently did his work (only six of seven children were reported to have cried), he spoke to his patients about Christ. After all, this was the basic interest which had brought him there. Mack Adams translated the doctor's witness into Spanish, the language of the patient. Before leaving the clinic, patients were given gospel tracts, Scripture portions, and in some instances a New Testament.

No doubt the doctor returned to his practice in Murray a tired man, but who would question—a better man, a happier man. He had shared with others—both from his heart and from his hand—what God had freely given him. Nor is this the last of such ventures for this family. They intend to give time each year to others areas, where need exists and opportunity to bear a Christian witness is found.

Two things are significant about this vacation. First, none who came for dental treatment can ever doubt the Christian witness of this doctor. People expect missionaries and preachers to preach, but here is a layman who comes at his own expense simply to help where he is able to help and while doing so tells men that Christ loves them. And based on his charitable example the likelihood is that many believed his witness.

Secondly, there must be thousands of Dr. Parkers who have much to offer needy persons and whose lives would take on new meaning by just such an experience. Not all these Dr. Parkers are dentists, though some are. Others are medical doctors, nurses, teachers, carpenters, plumbers and others. And the usual vacations which most of these plan annually are probably about as tiring as a marine obstacle course, as costly as the national space program, and as satisfying as black and white reruns on color T.V. Could I suggest to these one daring venture into some mission field of America next summer? ■

(If you will write Warren Woolf, Home Mission Board, 161 Spring St., N.W., Atlanta, Georgia 30303, he will tell you of needs and opportunities during 1968.)

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

The Matchless Gift

Christmas reminds us again that the Christian faith centers in a person. Our hope is not built upon a philosophy or a theology, a morality or a ritual, but upon Jesus Christ, the eternal Son of the living God, who came into the world for our redemption.

The New Testament describes his coming in many ways. In the profound first chapter of the Gospel of John we read, "And the Word (God's eternal Son) became flesh and dwelt among us, full of grace and truth..." (John 1:14 RSV). The apostle Paul wrote: "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons" (Gal. 4:4 RSV). The apostle Peter explained: "It is true that God chose him to fulfill his part before the world was founded, but it was for your benefit that he was revealed in these last days" (1 Peter 1:20 Phillips).

In many ways the churches seek to keep their eyes on Jesus. In the Lord's Supper we memorialize his death on our behalf, against the background of his resurrection and promised return. In baptism we picture his burial and victory over death. At Easter we pay high tribute to his rising from the dead, and own him as King of Kings and Lord of Lords. At Christmastime we commemorate the supernatural birth of Jesus, as God invaded the human scene in the form of a man.

In our day, however, and sometimes from within the Christian fellowship, skeptical voices have been raised. A secularized Christianity, which comes perilously close to being no Christianity at all, is visible at times on the printed page, in the pulpit and in Christian conferences. A redefinition of evangelism,

with major attention to the structure of society rather than to the transformation of human lives through the power of Christ, is heralded. A vocal and vigorous humanism thus is asserting itself.

If the gospel has become obsolete and devoid of power we ought to recognize this fact and adjust to it. If the gospel is valid today, and if Christ is still the world's only Saviour, then we must not allow the cynics and skeptics, whether from within or without the Christian fold, to intimidate us.

For the past two decades we have witnessed and been a part of unbelievable change. Present-day adults have seen dramatic transformation in the fields of communications and travel, electronics and automation, medicine and education, industrialization and urbanization. These giant leaps forward have enhanced man's learning and enlarged his exposure to the rest of the world. Submerged aspirations of nations and of minority groups have come to the surface. Such changes require Christians to reevaluate our task and the manner in which the gospel is to be presented.

Has the gospel changed? No, the gospel is still "the power of God unto salvation to every one that believeth" (Rom. 1:16). Contemporary thought forms must be recognized, and current problems must be considered. New methods of communicating the gospel must be developed. This the Home Mission Board is constantly trying to do, through initiation of appropriate new ministries and the enlargement and redirection of older programs and ministries. But the gospel we share is the same gospel which devout Christians of past centuries have proclaimed.

I can remember the neighborhood grocery store of my childhood. Beans

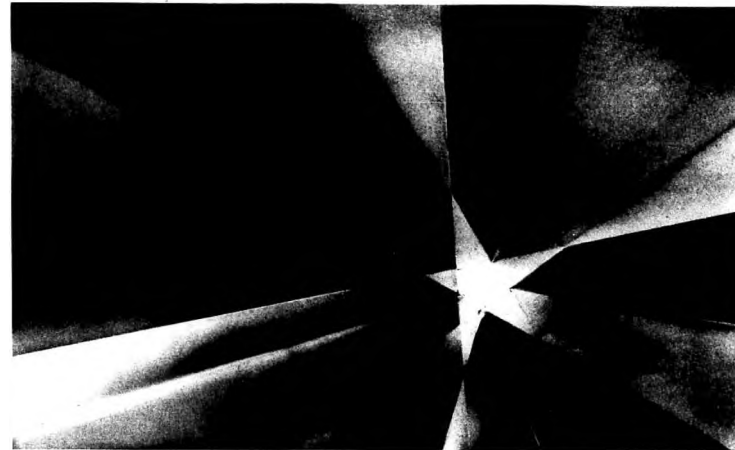
and rice, for example, were stored in large bins, and the grocer scooped out the amount ordered and placed it in a brown paper bag. In this sophisticated day most of our foods are prepackaged, and this is a great improvement. But the beans and rice in the plastic-covered, multicolored, attractively printed package are the same foods that we once bought in a plain paper bag. Just so, new methods of distribution of the gospel surely are needed, but the content of the gospel is unchanged.

The annual Week of Prayer for Foreign Missions comes in early December. The week's theme ("Life Through His Name"), scripture (John 20:31) and hymn ("All Hail the Power of Jesus' Name") affirm our continuing faith in the Christ of Christmas as God and Saviour, Lord and Leader. Indeed, "we've a story to tell to the nations." That story is still true. God is still at work in the world, drawing men to himself through Jesus Christ.

The unchanging purpose of every home missions effort as well is to lead men to God through Jesus Christ. America desperately needs a new commitment to God, both for our national welfare and for an increasingly effective base for world evangelization.

We have let Christmas become a time of strenuous activity and excessive commercialization. Nevertheless may we pray that the light of Jesus Christ may somehow shine with fresh radiance upon our disturbed nation and our troubled world.

At Christmastime we meditate anew upon the matchless gift of God's eternal Son. We trust in him so to empower the hearts and minds of those who know him as to lead us on to faith and hope, peace and order, justice and love in America and around the world. ■



The Disturbing Galilean

by Malcolm Tolbert,
New Orleans Baptist Seminary

The story says that he was born in a manger. At first glance that may strike you as quite odd, because a stable certainly isn't the kind of place where you would expect something of this magnitude to take place. But the more you think about it the more you see that it would have been wrong somehow if he had been born in any other place.

What if he had been born in the midst of luxury and wealth? Most of the people of the world, they say, are poor and diseased. It would have been very difficult for them to identify with the son of a rich family. There is something about dirty feet, ragged clothes and swollen bellies that just doesn't go with soft carpets, highly polished furniture and "proper" social gatherings.

What if he had been born in the home of a religious leader? The house of a holy man ought to have been a more decent environment for the event than the sights and smells of a barn. But the house of a holy man would be off limits to so many people, just as there are many places off limits to a holy man. And lots of people just don't

feel very comfortable around a holy man, especially people like prostitutes, prodigal sons and political lackeys.

So he was born in a manger. And there are no barriers in a manger. Superficial categories of race and class and fussy notions about germs and dirt aren't important in a barn.

Anybody is welcome in a stable. Black faces, dirty faces, hungry faces—they just don't seem out of place there. All the poor, lonely, unimportant, forgotten people of the world can gather around the manger and dare to believe that the baby who lies there really belongs to them.

Something strange and contradictory happens each year around Christmastime, when men celebrate this puzzling and wonderful event. Respectable people gather in beautiful buildings. They get behind steel, brick, concrete and stained glass. The atmosphere is genteel

and very antiseptic. The faces are white, and all of them are washed and powdered. The clothes are nice and new and appropriate. Everybody uses a good brand of deodorant.

Now it isn't strange that such people gather in such places. Rather, it is to be expected, men being what they are. But it is peculiar under the circumstances that they insist on telling about the baby being born in a stable.

You see, the people for whom the story was intended have been shut out by brick, steel, concrete and glass. They don't meet the standards set up to protect the people on the inside, so they are not welcome there.

Funny, isn't it? Because the story doesn't really belong to the people inside the walls, insulated from all the ugly sights and smells of human need. God meant it for the people on the outside. Why don't the people on the inside just give it to the ones on the outside? They are the only ones who can understand it anyway, for they have lived all their lives in places much like Bethlehem's stable. ■

RETURN TO THE VILLAGE: Baptist Chapel Pastor Bill Scurlock looks down from a high-rise apartment building at the first village center in the new, completely planned city of Reston, Va. The town, which by 1980 will have a population of about 75,000 (now about 2500), will be a composite of seven villages surrounding a town center, or "downtown." Village centers, such as the one shown here, will house 10-12,000 people in clusters of a variety of housing—high-rise, garden apartments, townhouses and single detached dwellings. Clusters of distinct "neighborhoods" surround the village center. Creative use of open space, emphasis on art and culture and extensive waterfront development on manmade lakes and canals portend pleasant city environments for the future.

Photos by Lee

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PLANNED CITIES:

Who's Shaping the Future?



by Dallas M. Lee

Utopia does not lie downstream, someone great once must have axiomatized.

However, man's major vehicle for progress—technology—has tumbled downstream through history rather mindlessly, void of the human control that might have added purpose and direction to its uncharted impact on people.

Cities have sprawled outward and upward haphazardly,

squeezed and pushed and shaped by an infinite range of forces, from the narrow interests of the individual developer to the rigid defensive posture of the small local government threatened by the birth of metropolis. Sniffing after technology's misleading aroma of euphoria, twentieth century man has consented to dealing in obsolescence, to earning frantically so he can spend faster. Writer and social critic David T. Bazelon said: "Unsure of



December, 1967

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In a search for new styles of life, what role for the church?

what to do with our wealth, we have failed to be creative, to explore ourselves and our freedom, to discover other ways of spending our resources."

Despite unparalleled prosperity and good times, the results of this rush of uncontrolled technology are starkly evident in the crisis-worn cities of 1967: hunger, prejudice, fear, unlovely buildings, ever-congested freeways, pollution, a sense of threat to individuality, a lack of integrity, a lack of compassion and sensitivity, and for those desperate few, a lack of hope.

The significant fact of current history, however, is that man no longer has to accept the inevitability of anything, short of that age-old death and taxes routine. For the first time man has the knowledge, the capability and the re-

A CREATIVE ENVIRONMENT: The use of manmade lakes and "greenbelts" of open space weaved throughout were designed by the developers not only to create a pleasant physical environment; Reston developer Robert E. Simon intended to design a community that would lack the tensions, pressures and lack of individuality that may serve to stifle creative living in urban sprawl developments.

sources to rein in on technology's un-mindful thrust, to turn the flow of energy upstream toward the root of social problems, to use technology to shape and mold and create virtually whatever environment he wants—if only he can figure out what he wants.

The planned city is one emerging technique of experimentation. "New town" projects of private enterprise are exploring the delicate balance of jobs, schools, culture, aesthetic values, physical comforts and racial and economic interrelations that comprise the "optimum environment."

Fifty to 200 such projects are underway in the U.S., depending on how strict an interpretation for "new town" is used. Columbia, Md. and Reston, Va. are perhaps the most highly publicized and delicately detailed planned city projects in the country. Although neither is an isolated, completely self-contained community in the strictest sense of the term "new city," both have a balance of industry and commerce that will employ perhaps as much as one-third of their projected populations. And both are designed to house every stratum of society. Reston is virtually a suburb of Washington, D.C.; Columbia, lying between Washington and Baltimore, can serve effectively either metropolitan area. (Both are under jurisdiction of county governments.)

In this sense, these two "new towns"

essentially represent advanced suburban planning in the Washington-Baltimore area. They offer an open, relaxed atmosphere not unlike that of a small town to people who may work in the heart of big cities.

Planned cities are not likely to be the environment of the future, in terms of new, self-contained cities such as Oakridge, Tenn., primarily because of the lack of strong industrial bases and the necessary mammoth investments for private enterprise. But they reflect potential new patterns of urban development.

With future transit networks in the planning, the indication seems to be that the big city—in a decentralized, variety-packed pattern—will be the environment of the future. There are some big "ifs". If planners can turn technology upstream for creative, problem-solving purposes, and if the practical forces of politics, finance and proper concern can be mustered, then Columbia and Reston portend lovely, functional, stimulating big cities.

The basic concepts of both projects are simple, really, as perhaps the good life should be.

Population density is strung out in ribbon or circular patterns, freeing nearly 50 percent of the land for creative uses and putting every home within easy access of open space. Even where there is not open space, a sense of openness

and freedom exists. Clusters of various housing—high-rise, garden apartments, townhouses, single detached dwellings—form neighborhoods distinct from others; then neighborhoods are clustered around village centers that offer village-scale commercial, cultural and recreational facilities.

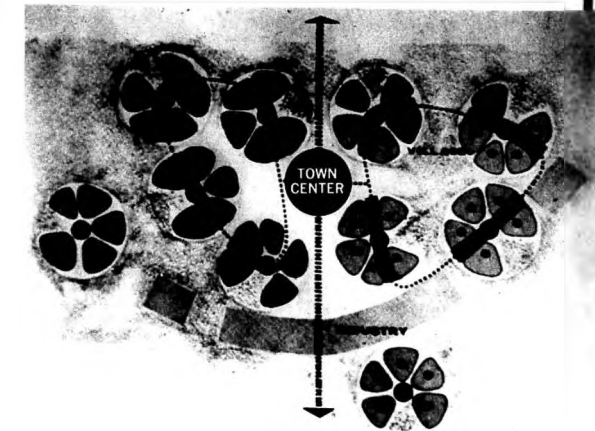
Reston, which has been populating initial developments for two years, has about 2500 residents; Columbia, open only since summer of 1967, has 5-600. As development continues in both projects, other villages will create still a larger cluster pattern around town centers, or "downtowns" (See diagrams), which will offer larger commercial and cultural facilities community-wide.

Village schools, sidewalks that pass under streets, manmade lakes for extensive waterfront development, and sculpture aplenty all combine to create an artistic flair and style of living that seem on the surface to be a sure success (see photos and captions). Reston, however, the older of the two, already has gone under financially. Gulf Oil Corp. bailed out the developer, Robert E. Simon (*R.E.S.ton*). And Columbia's developer James A. Rouse (see separate story, p. 16) is gritting his teeth for the transitional period of carrying the burden of city services (sewage, etc.) and property investment until the growing population begins to absorb the cost.

The problem boils down to a "chicken-and-egg" discussion—how do you attract people without employers and how do you attract employers without people; which comes first? It's not unlike the decision the church faces. Do Baptists, for example, hire a pastor and try to find an optimum church site before the villages are populated, or do they take a wait-and-see attitude until people are there to serve?

Actually, Baptists in both the Reston and Columbia areas have answered that question by aggressively seeking sites early in development. Baptists in the Mount Vernon Baptist Association in northern Virginia, in fact, went a step further and hired an unusually qualified pastor to be among the first to move into Reston. But there are deeper questions created by these bold environmental experimentations that must be answered by the church if it wishes to play a significant role in decisions that will shape the future.

For the Christian community, the possibility of creating near-flawless environments should signal a benchmark of new opportunity. The questions haunting the perplexed planner are not just physical concerns. What it takes to have the good life is being sought by thinking people who know that



"good water and a comfortable home" is far from an adequate solution.

The planning profession, long linked primarily to the physical sciences, is exhibiting an awareness to feeling, a sensitivity to all the little eccentricities that comprise the experience of daily life. A search for new styles and rhythms of life is underway that will permit man to capitalize on his increasing freedom from required work.

Urgency prevails in the behind-the-scenes brainstorming and decision-making of city planners and urbanologists across the nation. In the next 30 years, more homes will be built in this country than have been built in its history. An entirely new scene will be constructed by the year 2000 on the basis of whatever ideas can be explored for feasibility right now.

Perhaps the greatest need in the planning industry is for enlightenment on how to infuse the lifeless blueprints of tomorrow with the human values, social ethics and subtle environmental factors that will stimulate love and creativity where boredom and unloveliness exist now. Too, planners need to be encouraged to get at the roots of the city's blackest plagues, such as joblessness and inadequate housing for the poor, instead of just mapping escape routes for the wealthy.

If decisions affecting the future moral and ethical climate are at hand, what response should the church make? If the church influences such high levels of decision making, is it meddling in societal structures when it ought to be

PLANNING A CITY: This simplified chart of Columbia, Md. plans illustrates the philosophy of community design that went into both Columbia and Reston, Va. development. Each cluster represents a village and village-center. The single modules represent neighborhoods within each village. The villages, then, are clustered around the town center, which offers the large-scale commercial and cultural facilities community-wide. The pattern of village life here leaves open space near every home, combining the best of country living with most of the advantages of city life. A strip for industrial development will provide a job base for the new town, providing employment for perhaps as much as one-third of the projected population of 100,000. The major significance of both Columbia and Reston, however, is that they serve the Washington-Baltimore corridor, thus, in a sense, representing advanced suburban planning.

majoring on individuals? Should the church be involved in the continuous creation of the world it exists to serve? For Baptists specifically, can the frontier spirit with which we won our reputation be renewed and reshaped to face the psychological frontier of right now?

If our response is in the affirmative, then the "how" of the matter remains to be thrashed out.



COOPERATION IN PLANNED CITIES:

A Sticky Issue for Baptists

The kingpin developers in the nation who have the power to attempt city building are eager to get religious input into their blue sky thinking.

They are out to create total environments, communities that offer all the services people could want, and offer them conveniently. In Reston, Va. and Columbia, Md., for example, developers deliberately have sought the advice of churchmen and offered to share the planned city with the church as an experimental laboratory for fostering better human beings.

At Columbia, developer James Rouse was interested not only in having churches present for a well-rounded community; he also was interested in seeing what the church could contribute to every phase of community life. As a result of his initiation, the National Council of Churches and the Maryland Council of Churches have set in motion the machinery for an ecumenical ministry that offers both unusual opportunities and sticky problems for Southern Baptists.

According to the executive minister of the ecumenical body, Clarence Sinclair, the cooperative ministry is an attempt to go much deeper than the ordinary ecumenical effort by developing a covenant relationship that pledges denominations and church groups to work together at the local level in programming ministries and missions.

Southern Baptists have not signed the covenant.

The objective of the Columbia Cooperative Ministry is a team ministry approach to the community. Pastors of churches in the denominations signing the covenant agreement will be responsible not only for worship on a local church basis; they also will be given opportunity to work in community-wide ministries such as counseling, youth work, chaplaincy, ecumenical education, peace and social concerns.

Maryland Baptist Executive Secretary Roy Gresham is not adverse to cooperative efforts in most of the areas initially set forth by the cooperative ministry, such as youth work, education, chaplaincy and social concerns; nor is he

opposed to the establishment of an ecumenical staff to coordinate such ventures for Columbia churches. He does, however, reject the control exercised by the ecumenical structure and what he calls a "de-emphasis" of the denominational approach.

"We could have had a strong denominational approach to this community in establishing our churches and then we could have structured the basis for cooperative ministries," Gresham said. "As it is now, the first village in Columbia is populating and no churches are there, only the cooperative ministry."

There is a definite superstructure. The Columbia Cooperative Ministry consists of a congress composed of two voting delegates from denominations and churches that are an active part of the covenant agreement; a cooperative ministry commission composed of 12 members elected by the congress, which is responsible for programs and administration; and a religious facilities corporation, composed of congress members, which is responsible for working with the developers on planning and negotiating for religious facilities.

The cooperative ministry staff consists (or will consist) of Sinclair, a program assistant, a director of religious education, and a three-pastor team for ministry and mission.

In addition to pledging themselves to cooperation in ministry, signers of the covenant agreement (13 denominational bodies and three churches so far) are encouraged, but not required, to invest in the Columbia Cooperative Ministry. No particular amount is necessary, but a church body must invest \$100,000 (at five percent interest) to gain a voting representative on the board of directors. The money is used to finance the cooperative ministry programs and building and site expenses for the investors. Thus those churches participating with sufficient funds will pay only pastors' salaries and related expenses and their investment will take care of institutional concerns.

Cooperating churches also will share office facilities, physical equipment, such as mimeograph machines, and education-

al facilities—approaches "non-threatening" theologically, Sinclair said. The aim here, Sinclair said, is to reduce investment and to free church leaders from institutional burdens for more creative ministries.

The cooperative ministry also screens and approves pastors to assure that they are willing to minister to people of any race, that they are capable of service in the community-wide ministries and that they are willing to work cooperatively with other groups. The organization's leverage here is financial. Local congregations write checks to the cooperative ministry, designating them for pastors' salaries, rather than paying their pastors directly.

In contrast, the council of churches committee in Reston worked out a population increment formula based on a religious study of northern Virginia. Catholics dominated and would have had priority on site location, but chose to plan separately. Methodists, then, had first option on religious sites and chose to build near an elementary school. Baptists, second in line, contracted for a plot on the plaza of the first village center and, per the formula, agreed to have a church building underway when the population neared 2500. It is under construction (see photo).

In Columbia, however, the problem of church sites has been secondary to development of the cooperative ministry. Southern Baptists, who are holding out for a decision on sites by the ministry's facilities corporation, feel discriminated against by default, Gresham said.

The cooperative ministry, however, only recently has laid the groundwork for developing the authority to speak for church groups outside the covenant agreement. A Columbia ecumenical planning commission was formed, composed of the Columbia Cooperative Ministry, the Catholic Archdiocese, and others (Jews, and Christian bodies such as Southern Baptists who, for reasons of polity or theology, feel they cannot be part of the cooperative ministry). This body, then, will coordinate strategy regarding church sites and buildings for all religious groups.

Maryland Baptists are impatient, however. For more than a year they have been promised a decision on church sites. There is another alternative, although it would break with the sociological planning of the community. And that is to purchase a site from the owner of one of the pockets of land still not bought up by the Columbia developers.

Southern Baptists are working with the cooperative ministry where state leaders feel they are able. Maryland Baptist Sunday School representatives have been in from the beginning on planning for a weekday ecumenical education program that will be taught in a shared-time religious facility by professional teachers. Gresham and state missions superintendent Milford Howell feel strongly that this program of study will be a healthy supplement to normal Sunday School education. However, they both voice concern that plans for religious facilities will not be conducive to a traditional Baptist approach to education.

The Religious Facilities Corporation is considering a plan whereby worship facilities will be clustered at the village center in order to share the optimum church site, reduce parking lot requirements and adhere to the planning concept of the community, which is to cluster service facilities at the village level. Maryland Baptists intend to cooperate at this point. Plans for such structures, however, may not include space for the large education buildings to which Southern Baptists are accustomed.

As regards cooperation, Southern Baptist pastors will be encouraged to participate in the cooperative ministries. The Maryland Baptist Convention, or the SBC, however, is not likely to sign the covenant agreement. Nor is a local church or association likely to sign it, although Baltimore Association head Tom Francis is outspoken in his opinion that the state convention should.

The cooperative ministry is involved in or exploring a myriad of other activities, including housing for low-income groups, metropolitan and world mission programs that would reach out to Baltimore and Washington, D.C. and the capital's foreign diplomats and personnel, and an ecumenical retreat center.

Needless to say, the Columbia Cooperative Ministry is complex and fraught with problems, not only for those outside the covenant agreement but for some of those within it. However, the objective is a noble one—to create a harmonious, creative, respon-

sive spiritual environment that will contribute to the community as a whole as well as to the individual. Such bold experimentation in Christian service might uncover channels through which the Christian community can serve and influence society without losing sight of its primary objectives in individuals or compromising valid church-state principles.

Even though Southern Baptists apparently can participate only partly, it seems important that such a struggle for new forms of ministry and influence is taking place. Planned cities such as Columbia are re-creating, in a modern sense, village-style living, which used to mean the church was the center of activity.

Progress away from and back to the village concept, however, may have relegated the church's posture of influence to what Lewis Mumford calls a survival role. "In the metropolis of today the church is a *survival*," he wrote. "It claims much, but except by repetition and rote, it contributes little to the active spiritual life of the city."

Apart from an ecumenical experiment, is exploration for new forms of ministry necessary within denominations? What forms of witness and service will regain for the church a position of authority and influence?

In Reston, William J. Cumbie, executive secretary of the Mount Vernon

PLAZA SITE FOR BAPTISTS: Pastor Bill Scurlock examines construction of the Reston Baptist Chapel, which will be part of the plaza development of the first village. The village center is in the background. A committee formed by the local council of churches (on which Baptists participated) worked out a population increment formula based on population preference studies in the area for churches to enter the new community. Per the formula, Baptists were to have a building underway by the time the population reached 2500.



Should Southern Baptists cooperate in ecumenical explorations for new forms of ministry

Baptist Association, and Reston Baptist Chapel pastor William Scurlock have struggled to create a viable approach to ministry. Cumbe served on the committee that came up with the population increment approach to acquiring church sites and led his association to adopt the Reston chapel as a mission. The Mount Vernon association set up its own facilities corporation to finance the \$230,000 worth of site and structure, with the intention that the congregation would begin paying back the loan as soon as financially able.

Before Scurlock was hired, Cumbe established three major prerequisites for the Reston pastor: 1) that he have 10 years' urban experience, 2) that his experience not have been just in the

South, and 3) that he have had a successful interracial experience (both Reston and Columbia are open housing communities).

Scurlock, with most of his experience in the Washington, D.C. area, filled the bill on all counts. His was the fourth family to move into the new town, and his ministry has been flexible and responsive from the beginning.

During the first year, he and his wife greeted each new family on their moving day with a spaghetti lunch. His first services were held in unoccupied homes near the village square until the size of the group merited renting the community center theater, where, incidentally, he played one of the lead roles in the first production by the Reston Players

theater group. (Worship in the unoccupied homes was satisfactory, Scurlock said, except for the one Sunday morning that a bikini-clad neighbor, forgetting about the services, strolled to the picture window.)

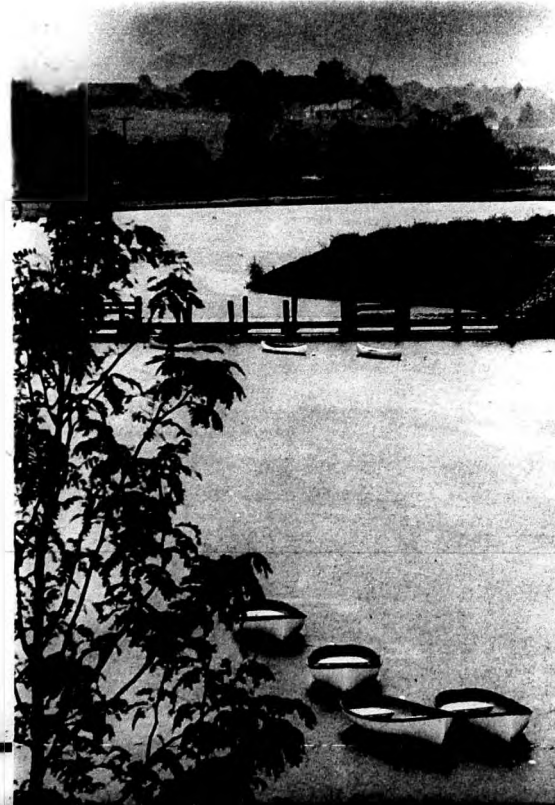
Scurlock has tried to create a viable, flexible type of ministry that would relate the Christian faith to the style of living in Reston. "These people, as living in 'Utopia,' or the nearest thing to it," he said, "They are intelligent, moral, decent, well-to-do—where is the struggle for these people that make faith so real and meaningful to most of us?"

One technique Scurlock has used to make Restonites wrestle with their faith is weekday or week-night discussion groups with young people and adults. With adults, for example, a discussion on goals for children produced well-articulated ideals such as freedom to explore themselves, their abilities and weaknesses; a chance to experience God in creative encounter; freedom from prejudice, and so on. Scurlock's major reaction was: "I didn't hear any of you say that you wanted your child to be the kind of person who would change the world, who would serve mankind."

In a sense, Scurlock's ministry represents an experiment in ministering to the up and out. The cup of cold water ministry is not needed in the middle class-and-up area. "I've tried to provide a balance of experience to our young people, though," he said. "I've taken them to prisons, mental hospitals and other such institutions and now I think I have several interested in going on a regular basis to work as volunteers."

Early in the fall, about 100 Restonites were attending services with a degree of regularity, although membership was only about 35—an inverted proportion of attenders to members for most Baptist churches. Scurlock, however, does

RELAXED LIVING: The Columbia town center is developing on one side of this manmade lake. New single detached dwellings can be seen in the distant background. Such pleasant open space is protected by the design of the community, which will string out population density in circular patterns. Columbia opened its first village in July. More than 500 residents had moved in by October.



not press church membership or baptism. Only about one-half of the congregation is of Baptist background; the rest are general Protestants of practically all denominations.

"We probably could build church membership now, but then they would miss the point of our ministry," Scurlock said. "I try to emphasize four things: belief, responsibility, participation and fellowship. You can build church membership without these four things, though. Our membership will come."

Although Columbia and Reston are the major attention-getters, Maryland Baptist Missions Superintendent Milford Howell has 19 lesser-planned "new towns" to contend with in the Maryland suburbs of Washington and Baltimore.

In seven of the areas, Howell and area missionaries had managed to secure sites or had work underway by October. In one instance, four Maryland pastors led their congregations to join together to sponsor a mission in Calverton, a subdivision-type community.

Just the effort to keep up with the technological developments in city planning and the creative work of private developers has meant cooperation with local councils of churches in most every instance. For one thing, the councils have manpower assigned to keep track of such activity; for another, developers seldom attempt to deal with a long list of church groups individually—almost invariably they work through the councils.

There is a tremendous flux of thought about the future of American cities

now, brainstorming that could spark creativity on the part of church planners. Craig Noren of the National Association of Home Builders, for example, believes the experiments in Chicago and Pittsburgh with centralized education parks may be a technique that churches, by coordinated planning, could utilize.

Rather than church groups bidding on property in a new area just as commercial firms do, he suggested, a coordinated planning policy could secure the best possible site for religious facilities and then church buildings could be clustered (similar to the Columbia plan) in a "church park."

Other lessons for creative city building are being worked out in planned projects such as Reston and Columbia that will have a major impact on urban development—village-style "clustering" of housing, use of "greenbelts" of open space, decentralizing of job centers, centralizing of local governments for regional planning, creative use of art and culture.

Land costs, transportation problems, zoning ordinances, lack of incentives for the smaller developers (who are the majority) to plan housing in creative forms, and the gap between good ideas and methods of implementation are but a few of the most obvious obstacles. It took politicking to push through special zoning allowances in Fairfax County, Va., so that a variety of housing could be clustered. Mount Vernon Association head Bill Cumbe did not hesitate to promote the project, which he felt would contribute to the welfare of northern Virginia. It could be that more of this type of awareness and activity

SCULPTURE APLENTY: An artistic flair, even down to tiny cubistic sculpture in sidewalk underpasses, is evident throughout both Columbia and Reston. Here artists are shown putting the final touches to a sculpture in the plaza of the first village at Columbia. In the background are the row-type townhouses that offer diverse vertical living as part of the variety package of Columbia housing. The zoning varies to allow mixtures of different types of housing, the village patterns and greenbelts of open space are techniques in city planning that may begin to appear in big city suburban planning in the next few years.

will be required on the part of religious leaders.

It is significant, perhaps even historic, that in Columbia and Reston and the Maryland suburban developments, Southern Baptists have been willing to do their homework and take a few risky shots-in-the-dark in order to be a part of the future. Traditional "better judgments" have not kept Baptist leaders from doing what is necessary.

However, the major opportunity of the time may be the chance to carve out a deeper, more meaningful role for Christianity in the future—if Christians can exhibit a bolder willingness to explore for new forms of communicating the gospel they know is sound for any age. ■

Columbia's Developer James Rouse:

A Prophet in the Marketplace

Making the city the best possible place for the growth of a family can be profitable, according to this pioneering city-builder

by W.B. Ragsdale Jr.
Washington Correspondent

—The role of the church isn't to go out into the world and change it. The church must inspire its members so they will change the world.

—We are living in a period when the indignities which we have imposed on our fellowmen are becoming increasingly unacceptable. We are in a period of genuine revolution. All revolutions make mistakes, are hard to take, but that's what we are in.

—Riots are irrational, unjust. . . . But they are the most creative force that has been generated in the life of the city in the last 50 years.

Doesn't sound much like a hard-headed businessman, does it? But then most businessmen don't go out and create a \$2 billion town for over 100,000 persons. Only businessmen like James W. Rouse.

He's definitely interested in making a profit. In planning Columbia, Md., the new town of 100,000 between Baltimore and Washington, he says:

"The profit purpose was alive and creative throughout the planning process. It was using the marketplace to cast votes for what people really want and care enough about to pay for. It recognizes the dynamics of the market system as being fundamental to the democratic process, for it is through the marketplace that a free people can best make the complex judgments of how, where and when they wish to spend their earnings."

But Rouse's church membership means something, too. A longtime elder in Brown Memorial Presbyterian Church in Baltimore, he currently attends also the Church of the Saviour, a small congregation in Washington, D.C., founded

some two decades ago by Baptist minister Gordon Cosby.

"In our work in Columbia," explains Rouse, "we brought together a group of ministers. We want to try to make religion an effective force in the life of the people in Columbia," we told them. This was hard going for a while.

"Someone handed me a book about the Church of the Saviour. That was four years ago. I've been going over there one night a week ever since. There is a church that is relevant. It reaches out into the community in a very relevant way. The church itself doesn't reach out, but its members do."

The Church of the Saviour, Rouse explains, sees itself as headquarters for training, organizing and service. He adds:

"To become a member, you must go through a school of Christian living—two years of study. It covers Christian ethics, doctrine, your vocation. It's not just a lot of platitudes. There must be real involvement in the full meaning and the power and the message of Christianity.

"Its power and strength are in the way it is organized. There are only about 70 active members. To join, you must commit yourself to daily prayer, daily Bible reading, tithing—but most important to be involved in a mission.

"This is working with a small group. It is work outside yourself and outside the church. Each member must recommit himself each year. Sometimes they will drop out for a year, then rejoin—if they feel they can't commit them-

selves completely for that year.

"This is drawing on the power of God, evoking one another's gifts through love. Members grow in achieving the missions they start."

The Church of the Saviour runs a coffee house—The Potter's House—in a transitional Washington neighborhood. Each night a different group of church members serve coffee and conversation to customers. On Sunday morning, there are religious services there, as well as at the church building.

"There are only 70 members," Rouse points out, "but between the two services there are 350 at church service every Sunday, 75 people at class on Tuesday night and another 75 on Friday night. They've been at it for 20 years now."

Rouse says the church members, as their mission projects, run a retreat farm, a slum library, many other things.

"The church itself never develops a program and goes out and marshals people to do it," he explains. "It only responds to the individual calls of its members.

"Since the whole church is called to the mission field, people emerge with mission projects. This is definitely not God is Dead theology. We're concerned about getting things done with the power of God."

One group of Church of the Saviour members decided to do something about Junior Village, where D.C. government keeps homeless children. Rouse says, "They said this is a disgrace and we're going to liquidate it. They started FLOC—For the Love of Children. They started a year ago, and they have reduced Junior Village from 900 to 500 children by finding homes for them.

"At first, when they would find a foster home, the D.C. officials would find splinters in the floor and say it was unfit. Now they are trying a variety of approaches, including buying homes and setting up families in them."

More than a decade ago, Rouse played a significant role when his Baltimore church faced the problem of whether to stay in the inner city, or move to the suburbs.

"We decided to establish a church in the outer city without leaving the inner city," he says, "to set up one church in two locations. It has worked out very well. We have maintained the congregation in the inner city, fed some resources and leadership into an inner city location that might not have been there if we hadn't."

"I don't really think this is a big

victory. A lot bigger job is for the church to make itself relevant to the city—inner or outer—the way the Church of the Saviour is."

There is a meaningful role for white suburban churches in cooperation with Negro churches in the inner city, Rouse feels, but a lot depends on attitude. He warns:

"The spirit of help has to be a throwing away of pride and importance and becoming involved with, not on top of—becoming a real part of it. This is what is so hard to do. The prideful middle class materialism is a more pervasive force in our society than we are prepared to admit."

There may be too much emphasis on demonstrations and protest among some church leaders, Rouse says, adding:

"I get the feeling that some ministers

may be salving their own guilt by involvement. On the other hand, the indignities which we have imposed on our fellowmen are becoming increasingly unacceptable. We are in a period of genuine revolution. All revolutions make mistakes, are hard to take, but that's what we are in. My heart is a lot closer to their hearts—those who are demonstrating—than to those who criticize them."

"They probably are making a lot of mistakes, but moving too fast is not one of them. We are not moving too fast in any direction in trying to grant greater human dignity or solve the problems of the city."

Rouse continues, "Riots are irrational, unjust. They do a great deal of harm. But they are the most creative force that has been generated in the

Who's Who in City Building

James Rouse, 53, is listed in Who's Who as a mortgage banker. This must go down as one of the great understatements of our day. As a mortgage banker, Rouse has worked with 50 leading institutions and supervises investments of over \$500 million. He helped finance Chicago's John Hancock Center.

But Rouse is far more than a mortgage banker. He is a world-renowned spokesman for the cities and their problems. With a balding head and glasses, at first glance he suggests a benevolent clergyman.

As president of Urban America, he heads the largest privately financed group that is active in urban problems. As a founder of the Urban Coalition, sponsored by Urban America originally, he plays a key role in what some day may become one of the most powerful political lobbies in America. The Urban Coalition blends together the top men in business, labor, civil rights and city government. Its leaders include Mayor Richard J.

Daley of Chicago and Mayor John V. Lindsay of New York; Henry Ford II, Andrew Heiskell, chairman of the board, Time, Inc.; Walter Reuther, UAW president; Archbishop John F. Dearden of Detroit; Arthur Flemming, president, National Council of Churches; and Martin Luther King and Roy Wilkins.

As a developer, he has among his credits such regional shopping centers as Cherry Hill, near Haddonfield, N.J.; The Mall, Louisville, Ky.; Plymouth Meeting Mall, near Philadelphia, and Charlottetown Mall, Charlotte, N.C.

He was a member of President Eisenhower's Advisory Committee on Housing and played a significant role in writing the 1954 Housing Act that created the Urban Renewal Administration.

"You won't find too many businessmen in the U.S. like Jim," says one associate. "Unlike most people with social concern, he manages to apply a profit motive to a great desire to perform a social good."



Wide World Photo

life of the city in the last 50 years. They have generated more force toward getting something done than anything. We first began to form the Urban Coalition of business, government, civil rights and labor leaders last January. We didn't create much interest. Then came the riots last summer. After that it was on a crash basis. Within a few weeks we had a massive convocation with several thousand people attending."

"The prideful middle class materialism is a more pervasive force in our society than we are prepared to admit."

This feeling that it takes drastic crises such as riots to stir cities into meaningful action is shared by many other leaders in urban affairs.

The main foe in the struggle to solve urban problems isn't the war in Viet Nam, Rouse says. It's much closer to home. It's apathy and inertia.

"We're always looking for tomorrow's scapegoat to blame for our not getting at the problems of the city," he says. "If it's not one thing, it's another. The problem is not the lack of action by the federal government, or the war in Viet Nam. The problem is local governments that are not prepared to take the steps they ought to be taking. If they had \$50 billion today they couldn't do much with it that would be worthwhile."

"But if the cities were prepared and properly mobilized, they could perform miracles with the processes and resources now available."

In Baltimore, Rouse helped form the Regional Planning Council for the metropolitan area, and was a prime mover in Baltimore redevelopment. He was a founder of the Greater Baltimore Committee of business and civic leaders and served as its president.

One of his chief complaints is that few cities have any real comprehensive plans for the next five to 10 years, focussed on making it a better place to live. Speaking of his new town, located just 15 miles from Baltimore, he says:

"As to the impact on the older city, if we are to be successful in what we are about, we will demonstrate that the process of planning and developing out from the honest-to-God, thoughtfully-determined-needs of people produces a marketable product, more marketable than if you start anywhere else."

"If it does reach a market more de-

pendably than any other way, then this is the process that is missing in the look we are taking at the older city. We keep looking at the older city in symptoms, as fires we are trying to put out without ever looking at the source of the fire."

"There is not one single plan or program for the development of an American city, or the renewal of the inner city, that started with the question of how do you make this the best possible place for the growth of the family."

At Columbia, Rouse says, planning began with the individual family.

The planners, he explains, thought "about what it takes to make the husband and father into a productive person—what it takes to educate the mother in child rearing, personal hygiene and nutrition, budgeting and buying—what it takes to provide for the education of the children from where they are into what they might become."

After that, he says, "We add more families to our thinking. What are their common needs? In what kinds of places might they meet one another easily, unselfconsciously—share problems, give help? What kinds of institutions might they bring into being if they had the opportunity? What kinds of churches, schools, health facilities? How can we produce more winners—fewer losers?"

"We must keep on thinking about how these families, their houses, schools, churches, stores, working places, might be arranged to give the greatest dignity, beauty, convenience—and, then, there might emerge the scheme for a healthy neighborhood. We add to it another neighborhood—and another. We intro-

"The problem is not the lack of action by the federal government, or the war in Viet Nam. The problem is local governments that are not prepared to take the steps they ought to be taking."

duce bigger facilities, like high schools, bigger parks, major employment, shopping and education centers that might serve a whole set of neighborhoods. But the family remains paramount in our thinking and planning. No one can be allowed to get lost in a massive, scaleless, impersonal mesh of buildings, streets and people."

In laying out Columbia, Rouse assembled a working group of 14 men and women: a psychiatrist in the school of public health at Johns Hopkins Uni-

versity, a professor of psychology from the University of Michigan, a sociologist from the University of Pennsylvania who lived for two years in Levittown studying its people, an educator, the city manager of Oakland, Calif., the com-

"We weren't seeking a blueprint for a utopian society. We didn't want a report. We wanted conversation in depth—about man, his family and his institutions."

missioner of recreation of Philadelphia, a sociologist from the General Electric Company, a social scientist, a political scientist, an economist, and others.

"We met together—this work group and our architects and planners—every two weeks for two days and a night for six months," Rouse says, adding:

"We weren't seeking a blueprint for a utopian society. We didn't want a report, a recommendation, or even agreement. We wanted conversation in depth—about man, his family, and his institutions."

"We said to our work group and ourselves, 'Let's examine the optimum. What would be the best possible school system in a city of 100,000, the best health system? What about recreation and communications? In what size neighborhood do people feel most comfortable? In what kind of community are they the most effectively challenged? The most creative? How might religion be made most effective in the growth of people? What would all these questions and answers say about the plan for a new city? Don't worry for this moment about feasibility. It will compromise us soon enough. Let's look at what might be and be invigorated by it.'"

Rouse feels quite strongly that the problems of the city can be solved in much the same way as the problems of creating a new town.

"If we will take the resources that exist in the city, and approach the city in a spirit of optimistic expectation that we can make it a good place, instead of the continuing assumption that we are just working with a bad place, we can make the American city fit to live in," he says, concluding:

"But we will never do it in the forlorn, downcast, defeated spirit with which we approach the American city today. And it can be profitable to do it."

In the face of declining influence in a decaying urban community,

what is the church to do?

by Hugo Culpepper
Director, Division of Missions,
HMB

The conference involved a state director of missions, a metropolitan superintendent of missions and myself. We were trying to find a way to help an inner city church that is almost dead. It appeared the church had waited too late to seek help or some of us had waited too long to offer help. It may be that the church will soon die. If it does, it will be going the way of the dinosaurs by failing to adapt to its changing environment. If rigor mortis has set in, it will pass out of existence.

This will be more than a unit in the rising mortality rate of churches during the last decade. It will leave thousands of people in its neighborhood without a Christian witness! This church dramatizes, on the local scene, the crisis which confronts Christianity.

This crisis is worldwide in its scope. Every day Christians are becoming a smaller part of the world's population. In 1892, we were 32 percent. In 1965, we were less than 30 percent. During this same period, the decline of the number of Protestant Christians was even more precipitous. Then we were 30 percent of the Christian populace; today we are less than 23 percent. At the same time, Islam, Confucianism, and Hinduism have attracted a larger percentage of the world's peoples. America herself has become religiously pluralistic, and the coming encounter with other religions here will be ever greater.

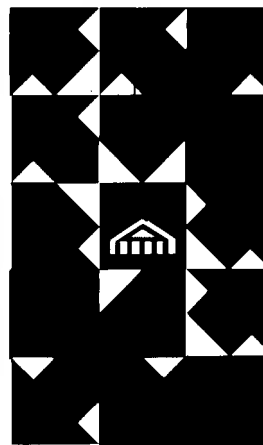
The darkest cloud on the horizon is the new secularism which is produced for the most part by man's scientific conquests and his material prosperity. Other related clouds which threaten to wash away the last traces of our concern for spiritual values are skepticism, immorality, intemperance and hatred. The world of our time has become full of all that is unlovely. It is not only overflowing; the pressure has built to the point that the fabric of society is being burst apart at the seams, engulfing us in the boiling cauldron of prejudice, hate, violence, rioting and war. Modern transportation and communication have

drawn us all together into a neighborhood. Rapid social change is making us dizzy and leaving us stranded by the wayside. It continues on, inexorably beyond our control!

What is the church to do? Far too many churches would like to become a clam and seek to shut out the world. But as they close their shells, they not only lose any chance of being redemptive in the world, they also shut in too much of the world's grit and gravel! Some churches would seek to become sponges, soaking up the world into their very existence and naively assuming that this will redeem the world. What is the church to do? It must learn how to be in the world, without being of the world! It's just that simple!

In order to be God's meags, humanly speaking, of redeeming the world, the church of today must be flexible and adaptable. This does not mean that it should reject its heritage and become secularized itself. The church must be aware of the culture of its time, if it is to communicate with men who live in it. It must be willing to plan its activities in relation to who men are today, where they are and what their concerns are. But this is not the starting point. If we begin with programing, we usually end there also! We must begin with the nature of the church, and then go on to see the mission of the church in the light of its nature. The function of the church, its program, should be determined by its nature and mission.

Although there are almost 100 images of the church in the New Testament, the principal elements of the biblical understanding of the nature of the church may be expressed by three: the church is the body of Christ, the people of God and the servant of God. As Southern Baptists, we need to major on the nature of the church long enough for it to make a difference in what we are and do. We would come to see that because of its nature, the church is to continue the mission of Christ in the world. His mission has become our mission! His mission was to live for the



glory of God and the redemption of men. This mission led to his death on the cross. His death was necessary. Of this he was sure and we are sure, although none of us have ever understood fully why. His death was uniquely redemptive—then, and now, and forever! Our mission is to mediate to men his uniquely achieved redemption that it may become effective in and for them.

In the light of its nature and mission, the New Testament church carried on its functions. These were primarily three in number: *service* (diakonia—ministry), *fellowship* (koinonia), and *proclamation* (kerugma). These activities were the same as those which had characterized the life of their Lord. He went about serving people, identifying with them, becoming involved in their lives; consequently He came to have much in common with them (to have fellowship) as they responded to His grace and love; He told them of God's grace and love in the proclamation of the gospel, of which He was the incarnation. The early churches followed this same pattern. They loved people because Jesus had first loved them. They went about ministering to people and opening doors to lives for the telling of the story to those who would hear. Their fellowship grew in depth and outreach.

They were able to say, "In this we know by experience what love is, because he on behalf of us his life laid down. We also ought on behalf of the brothers our lives to lay down. Whoever has the things needed for life in this world, and sees his brother having need and shuts off his compassion from him—how does the love of God dwell in him?" (1 John 3:16-17) "Let us love one another, because love is of God, and everyone loving is born of God and knows God by experience. The one not loving has not begun to know God, because God is love!" (1 John 4:7-8)

Here is the crux of the matter! If we are to find a way in the crisis confronting the church today, we must learn to love—to really care. Care must be understood as nothing less than the love of God, if it is to find a way. In the New Testament, the love of God is "agape." It is an appreciation of the inherent worth of the personality—the whole person—of the other fellow. It is more than patriotic love, or erotic love, or filial love, though all of these have their rightful place within it. The early Christians learned to love and therefore they found a way through mission ministry or service!

"Far too many churches would like to become a clam and seek to shut out the world. But they not only lose any chance of being redemptive in the world; they also shut in too much of the world's grit and gravel."

How do we compare today? In some respects, we must confess, if we are honest, that the comparison is not very favorable. Somewhere down through the ages, the priority given to ministry has been displaced. We have become indifferent to living lives of service and thereby have devitalized the proclamation of the good news. We have become content to verbalize the gospel as if that could suffice in reaching men and bringing them to know Jesus. We have become peddlers of a cheap grace that requires only assent to stated propositions without necessarily the commitment of life.

Because men see so little of Jesus in us who refuse to live a mission ministry, they find it hard to be impressed by the Spirit of God through our empty words. Too often we are deceiving men and deluding ourselves. Do not misunderstand me. The distinction between us and the early church is not a matter of their goodness; they too were earthen vessels, men with feet of clay. The difference is the utter abandon with which they yielded to the love of God in them on its way to others! Their witness had the thrust of God's Spirit into the lives of others because they cared for others. They cared enough to serve men by ministering to all their needs.

The primary need of modern man is spiritual, as it always has been, but it is expressed in different terms. At the center of men's existence today are the haunting questions: Who am I? What is the meaning of my being? Is there any ultimate meaning to life now and forever? We believe that Jesus Christ is the unique revelation of God who is the answer to man's deepest need. Nothing we do could take the place of this. As long as this is central, our ministry does not degenerate to the point that we become merely "do-gooders," but, at the same time, love never fails. It must not be cheapened to the point of

becoming a lever to force a man to accept Christ—it never could, because it would not then be love!

We are growing in our concern for men. Southern Baptists have an opportunity to make a distinctive contribution to the spiritual life of America. Most denominations are permitting themselves to be drawn to one side or the other in the existing polarity within evangelism in contemporary America. Some are preaching only an ultra individualistic gospel that seems to conceive of the soul as an abstract entity which can be "saved" apart from the person or his life. At the other extreme are those who seem to have become indifferent to individuals in their zeal to change the corporate structures of society. Some of this latter group assume that the conversion of individuals will follow social change; others of them seem to assume a form of universalism to begin with, which would make of evangelism the informing of individuals that they have been saved (seemingly apart from any necessary experiential involvement of the individual!).

It is not necessary that Southern Baptists be drawn to either side—abstract individualism or abstract social reformation. By abstract I mean removed from living reality. Our heritage makes it easy and natural for us to appreciate the biblical emphasis on the necessity and reality of the redemption of individuals. We are growing in social sensitivity and in an appreciation for the inseparableness of the individual man from the social setting of his life as a whole person. We can achieve a biblical balance by proclaiming the gospel as being both personal and social. Either/or is heresy; both/and is biblical!

Local churches, many times spurred on by their desperate struggle and frustration in the midst of the typical secular environment, are enthusiastic at setting up weekday ministries, relating themselves to some way of serving the people in their immediate neighborhood.

A young man in charge of such activities in a large church on the eastern seaboard found that his inner city church had become an "island," with people coming from 12 and 15 miles away for old times' sake, sitting and staring at the stained-glass window. The church, as a whole, seemed to have lost all contact with the people around it. The young man, unable to get people mission from the church to let the neighborhood children attend Bible School in the church, held Vacation Bible School for a week during the summer

on nearby parking lots. That week, they ministered to 120 children, after an attendance of only nine the previous summer.

Next, he organized a camp, with children from the neighborhood and children in the church spending 10 days together in the camp. When they returned, every Saturday a child from the church went to the home of a child in the neighborhood. Soon the neighborhood children were telling their friends, "I have a friend who is different, who comes to see me on Saturday." Soon there were others participating.

Then the young worker borrowed \$2,000 from the bank, signed a note, made a down payment, and bought one of the old run-down houses in the neighborhood, where an absentee landlord didn't keep the roof repaired. He used the \$350 a month rent from the apartments on improvements. Soon, that house came to be conspicuous as being the house of a concerned Christian landlord. Others in the church began to buy houses, also. Then they thought that perhaps some of them ought to move back into the city and live near the church. A deacon called the young man and asked him and his family to move back into town, offering to furnish the house out of his own pocket. The young man replied, "I'll do it, if you'll do it." The deacon said, "Let's pray about it," and that's where the thing stands at the moment.

Another Southern church with similar circumstances decided to challenge its people to become involved in ministry. They organized a weekday ministry and are now involved in a literacy mission to 160 people, with something like 176 members of this church involved in doing the ministering. The people of the church are being revitalized in their Christian faith; some of the people are moving back, at least in their membership, and commuting 12 miles because of their opportunity for involvement.

Associations as well as local churches are becoming more involved in this type of ministry, and showing the desires for Baptist centers. Some are hiring directors of Christian social ministries. State conventions are showing a readiness to cooperate with the Home Mission Board in assisting churches and associations in their work in such ministries.

If more churches were to become involved in this kind of ministry, they would find people from other churches joining them. There is a significant minority in the church hungry for this kind of involvement.

"We can achieve a biblical balance by proclaiming the gospel as being both personal and social. We have become indifferent to living lives of service and thereby have devitalized the proclamation of the good news."

The Home Mission Board has organized the Christian Social Ministries Department in which it gives expression and leadership and programing to a multi-ministry presentation of the Christian faith that includes weekday ministries and Baptist centers, juvenile rehabilitation, migrant missions, literacy missions and a projected ex-prisoner rehabilitation ministry. In the months immediately ahead there will be an increasing emphasis in this department on how to correlate these and other social ministries so as to serve the whole man in his setting, so as to bring him to redemption in Christ.

The missionaries who serve in these programs and institutions are committed servants of God. It is a privilege for Southern Baptists to help support them and their work. There always will be a need for the denomination to carry such ministries to areas where there is no local church. We should always seek to give such a witness to our corporate concern. But there is and should be a limit to what the Home Mission Board does. We always must see these ministries in proper relation to our other mission responsibilities in view of limited resources. Furthermore, we never should relieve local Baptist groups of their privilege and responsibility to become involved.

In one church, the issue at a business meeting was whether or not to borrow \$85,000 to increase the indebtedness of the church and the monthly payments to this amount, and thereby drainage off resources for other things in order to pave the parking lot and in order to take care of some other things not yet done in a needed program of improvement. A young girl stood up and asked, "Is this necessary? Should we spend this \$85,000 in what results in creature comforts for ourselves, rather than becoming more involved in

ministry to our neighborhood?" Then a deacon said, "Young lady, you have not yet been among us long enough to have understood us. You see, we pay missionaries to do that kind of work." Somehow, that young person was closer to the nature of the mission of the church than that particular deacon.

But Southern Baptists are becoming more involved individually in mission ministries. More and more we are going "where the action is!" For example, this summer in the Watts area of Los Angeles 18 workers (who were both whites and Negroes) conducted 48 Vacation Bible Schools, enrolling 5,000 during the nine-week period. There were 400 professions of faith in Jesus Christ. Many volunteers are working along with the missionaries in the centers and in weekday ministries. Potentially, one of the most significant things in the lives of Southern Baptists could be the promotion of "mission actions" by WMU and Brotherhood. They could lead the churches to be mission, as by nature and vocation they should be. In some instances, personal involvement in mission ministry is as meaningful in the life of him who serves as in the lives of those served.

Southern Baptists are becoming more involved individually in mission ministries. A group of WMU ladies visited a Baptist Center but one of the women in the car did not know that it was for Negroes. Because of the influence of her cultural background, she not only was shocked, but offended. She refused to get out of the car, much less go into the center and see what was being done there. Later, a friend persuaded her to visit, and she became interested. Today that lady is making 700 dresses a year, an average of almost two a day, to meet the needs of those people. Also, her daughter is living in that center today as a student missionary.

Involvement such as this by people all over our convention could revitalize the life of our churches. People would be going to a given place at a given time because they had a common experience and they were building each other up in the body of Christ to be the people and servants of God in our time. ■

1) E. Glenn Hinson, *The Church: Design for Survival* (Nashville: Broadman Press, 1967), p. 36. The author commends this new book by a former colleague and acknowledges his indebtedness to it at several points; its perspective is congenial to the theology of mission advocated by the author.
2) *Ibid.*, p. 101.

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Is the Church Powerless in a Scientific World?

by Margaret Mead

It is the way of those who follow the Judaeo-Christian path to be troubled, to search in the sky and in their own hearts for signs and portents that all is not well. Such exercises of furious and exacting imagination are then often followed by long periods that some call stagnation and apathy and others call betrayal—when the flame of religious witness burns very low, the young men who should be seeing visions go elsewhere and the life of the church gives little light to the world.

We are just emerging from such a period, when it has seemed that the churches were powerless to wrestle with the new forces of worldwide revolution, with forms of warfare that threaten the whole of mankind and with powers from science that seem to give man incalculable capacities either to destroy the world or to make it anew. With these earthshaking changes, a new sense of helplessness, of being strangers in a world too large to love, has fallen upon many of the churches. But from this sense of weakness, of ignorance and humility, of reaching out for every kind of help, there can come the strength which will make the Christian churches of this world a mighty force to temper the storm that has been released, not by wickedness and sin, but by knowledge that we do not know how to use.

Millions of people die today where hundreds died before: of hunger, of diseases that could be cured, in massacres, in wars that we have not learned to prevent. But these millions who suffer do not challenge our Christian compas-

sion, do not brand us as sinful, more than one unanswered cry of needless suffering from a single child. What these millions do challenge is our understanding. The Christian message has slumbered, locked in ancient and loved institutional forms; and although the residue of ages of belief has provided secular man with a conscience to question what is happening in the world, it has given him neither grace nor faith to cope effectively with the new dangers and the new possibilities.

Last year, when I attended the World Conference on Church and Society, in Geneva, it seemed to me that this church-sponsored meeting of more than 400 theologians and laymen was itself a recognition of the need for a new form of Christian responsibility. Christians from every continent, from old and new societies, of every race and of many faiths and practices, men and women, old and young, were gathered together to ask: What is our place in this new world?

It was the more momentous because not only those dedicating their vocational lives to the church were taking part; there were also laymen participating whose kinds of competence the ministries once treated with tolerant love at best, with disdain at worst. The fact that many of us were asked to speak as social scientists, to discuss with churchmen what we had learned from the secular study of mankind, seemed to me a measure of the new participation by the church in a pluralistic world.

In the 2,000 years of Christian history we have substituted the nation for

"The sin today is the sin of ignorance where knowledge is available, of failing to seek for more knowledge now that we have the means of seeking it, of failing to believe that the truth will make us free."

the tribe, the city-state and the empire; now we are in the process of trying to invent the structures that will contain nations safely within a world order of law, through which the love of man for man can be expressed. We have learned to plant and to reap so effectively that it is possible for one man to feed 50 or even 100 others, and feed them well. We have invented machines that dehumanized men in factories and mines; and now we have made new inventions that will make it possible to invest men with a fuller humanity than they had before. During former centuries of the Christian era there were many things that we could do only on a small, symbolic scale—washing the feet of a few beggars, binding up the wounds after a battle we did not have the understanding to prevent, feeding a few orphans. All these things men can now do on a world scale, thanks to the growth of human knowledge. We no longer, out of necessity, must close our eyes to the thousands just over the mountain and sea for whom we could do nothing.

Science has given us ways to make the deaf hear and the lame walk, to feed the hungry and to know that all men are brothers, not only to the eye of faith and the heart of love but also because we belong to one species among the creatures of the earth. Now in this modern, intercommunicating world, we not only can see and hear one another half a world away but we also can meet together and know one another for neighbors within the human community and brothers-as the children of God.

The Conference on Church and So-

cety was significant because it is one of an increasing number of attempts by Christians to come to grips with the results of scientific changes in the world—with our minds as well as our will and spirit. But such conferences will fail if they only provide sounding boards for those caught in the midst of change and opportunities for the expression of sympathy from those who look on. If these meetings are to make a difference to the world, those of us who take part in them and those of us who are in sympathy with their aims must take from them a sense of what needs to be done in the world and try to understand how to do it.

The form of sin changes through history. It is fruitless and wanton to accuse the men of the past of failure. They had neither the knowledge nor the opportunities that we have today. And they did not wholly fail; that we today are asking what we can do testifies to that fact. The sin today is the sin of ignorance where knowledge is available, of failing to seek for more knowledge now that we have the means of seeking it, of failing to believe that the truth will make us free.

One task of the church, the task of stewardship, is, as it has always been, to cherish and protect the lives of men and the life of the world. Today it is possible to do this as never before; and it is possible to fail altogether, not just for a decade or a century, but for all life on this earth forever. The scope of our responsibility involves moral and ethical problems of new and terrible

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proportions, and has broadened to include a world of billions of people, a physical world which we have the power to devastate and render uninhabitable. If we cringe before these immense new powers of men, if we escape into our churches and chapels and comfort ourselves with our own private faith, we will indeed have betrayed the Lord who said: *Feed my lambs.*

In the past the Christian could pray for peace; he could die at the stake for his beliefs; he could sell all his goods and give to the poor. With such acts

earlier Christians built a climate of opinion in which today we can organize for peace, create a world of law in which men are free to think and to choose and work toward the knowledge of how to feed all the hungry.

It is now the task of the churches to know, with precision and passion, what is known—about the organization of nations and the growth of international institutions that can ensure peace and order; about the need for and the ways of curbing the population explosion before it plunges mankind into

famine; about the economics of the modern world and the limitations involved in different kinds of markets which make either poor people poorer under private capitalism or poor nations poorer under state monopolies.

It is the task of the churches to know that the forms of family life appropriate for scattered agricultural and pastoral peoples, with a high infant death rate are out-of-date and terribly dangerous. It is the task of the churches to know the difference between the industrial revolution based on limited power and brutalizing work and the new scientific revolution, which can free men from being slaves but involves new risks for men as individual persons. It is the task of the churches to know that our land and air and water are being polluted, wasted and irreversibly damaged, and that this need not be.

The church has many old, uncompleted tasks—such as the reaffirmation that we are the keepers of those who live nearby, of the young, the poor, the deprived at our very doorstep; such as the abolition of any denigration of another because his skin is dark or light; such as learning to treat women as people, with not only souls but also minds. But the circumstance that the old tasks are uncompleted is no excuse for not undertaking the new. We cannot stop at underlining those things that we could have done and did not, long ago or even a quarter of a century ago. The uncompleted business of yesterday must be absorbed into the business of today and tomorrow.

In the past we have had three principal forms of Christian community. The all-embracing church contained the wise and the foolish, the devout and the frivolous, the old and the young, the rich and the poor, the educated and the uneducated, the frightened and the brave. By its all-inclusiveness the church also became almost identical with the society within which it existed, sharing the virtues and vices, the prejudices and biases, the injustices and cruelties of that society, even while carrying forward the continuing message of the Christian gospel. Within this church, which became coextensive with whole communities, there have been two forms of special dedication: the monastic religious order, self-selected from each generation, drawing its strength from its separation from the world; and the sect, in which a group of people originally aflame with a new vision drew apart within narrow walls in a vain attempt to keep the original vision.

These old patterns are no longer enough. The churches must shake themselves loose from their imprisonment

within the archaic forms of a vanishing society and establish new forms of face-to-face community, within which children can be reared in an experience of faith and men may learn neighborliness in the world close to them so that their imaginations can extend it to the four corners of the earth. And we need wholly new forms also in which men and women of every calling can form new kinds of association, within which they can strengthen one another against the temptations of power that the new knowledge gives—the temptations to use our new knowledge without responsibility or humility. Given freedom and individuality within the Christian faith in an open-ended secular society, there is need also of the discipline of new structures within which to exercise the new knowledge.

There have been ages and places where Christian witness meant withdrawal from the world; there have been other ages and places where witness meant suffering and dying; there have been others when deeds of helpfulness—caring for the orphan and the widow, the sick and the stranger—were principal tasks. Today, above all else the task of the church is to understand what is happening, to use with wisdom and dedication all that is known, and to demand that what is needed for the safety and well-being of man be pursued until it is known.

In particular, we need the support of the churches for the application of all existing knowledge to the cause of world order, international law and worldwide institutions; the establishment of food banks around the world to guard against famine; application of known methods and continued research on new methods of conception control to bring the population of the earth into balance; interim measures to bridge the gap between the richest and the poorest countries; the equalization of opportunity for racially and socially deprived peoples within all nations; the purposeful, controlled planning of our growing cities; opportunities for youth to participate responsibly in the modern world.

Only with such support from the churches can we hope to build a world in which the people of each nation are the keepers of the people of each other nation. With knowledge and no faith, we may well see a world destroyed. With faith and no knowledge, we may still see a world destroyed. With faith and knowledge bound together, we can hope to cherish and protect the lives of man and the life of the world. ■

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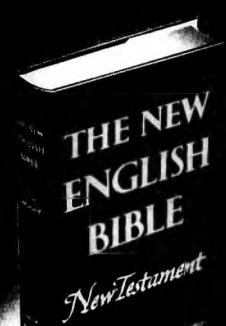
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Baptists, Others Consider Evangelical Ecumenicalism

Forty Protestant churchmen, including seven Southern Baptists, meeting in Washington, discussed in detail proposals that evangelicals cooperate in the cause of evangelism, in essence approving a plan advanced by one of the Southern Baptists present.

The meeting, which was closed to the press, was called by Evangelist Billy Graham and Christianity Today Editor Carl F. H. Henry.

As a result of the meeting, a ten-member committee was established to study the possibility of a nationwide evangelistic drive across denominational lines during 1973.

An overall plan for the drive was presented to the group here by Jess Moody, pastor of the First Baptist Church of West Palm Beach, Fla. and was approved by the group.

Moody earlier had outlined the 1973 campaign at a meeting of Florida Baptist pastors in Cocoa Beach, Fla. at a session called "Dialogue: Cape Kennedy." He called the plan "Win America."

The only official action taken by the group was the decision to create a 10-man committee to "study the feasibility of an in-depth transdenominational evangelistic drive on a national scale in 1973."

Two Southern Baptists were asked to serve on the committee: C. E. Autrey, director of the evangelism division for the Southern Baptist Home Mission Board; and H. Franklin Paschall, pastor of the First Baptist Church of Nashville, and president of the Southern Baptist Convention.

Attending were key figures of the Churches of Christ, the American Baptist Convention, Southern Baptist Convention, American Lutheran Church, Missouri Synod Lutherans, the Mormon Church in America, the World Evangelical Fellowship, the National Association of Evangelicals, Methodist, Presbyterian, Episcopal, Christian Reform, Disciples of Christ (Christian Churches), Conservative Baptist, Orthodox Presbyterian, Free Will Baptist, and Evangelical Free Church.

It was not an official meeting with delegates representing each of the denominations present. Rather, it was an unstructured, unofficial gathering called by Graham and Henry.

Three Southern Baptist Seminary presidents attended: Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville; H. Leo Eddle-

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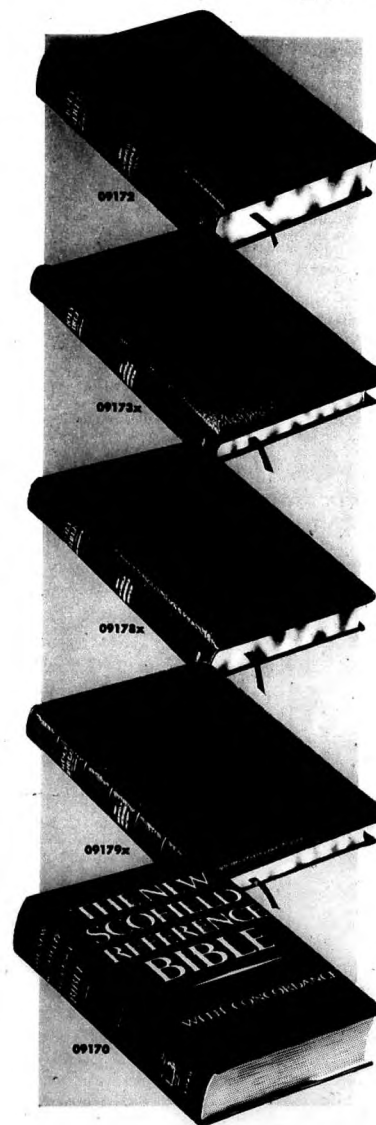
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man, president of New Orleans Baptist Theological Seminary; and Robert Naylor, president of Southwestern Baptist Theological Seminary, Fort Worth.

Others were Autrey, John Havlik, also of the HMB's Division of Evangelism; Moody, and Alastair Walker, pastor in Griffin, Ga., who made a motion at the Southern Baptist Convention that the SBC study the possibility of cooperation among evangelicals.

Recently the SBC Executive Committee approved a statement which suggested that Southern Baptists, "without compromising convictions or policy, should seek opportunity to share evangelistic concerns and insights with all Christian groups seeking to express interest in the field of evangelism."

The statement asked the SBC Home Mission Board to consider the possibility of calling a conference of evangelism leaders of various Christian denominations.

Plans were announced for the first time for a nationwide Congress on Evangelism tentatively scheduled in Minneapolis in the fall of 1969 under the chairmanship of Graham and Lutheran Radio Preacher Oswald C. J. Hoffman.

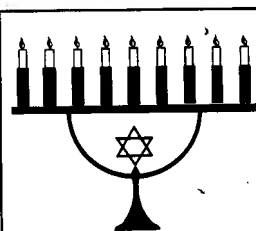
Also discussed were suggestions for large evangelical rallies in key cities to launch the 1973 drive as suggested by Moody.

The group also discussed possibilities for local fellowship meetings of clergymen with a view to common evangelical witness and action, a special emphasis on biblical perspectives among seminary students with the possibility of expanding the current Inter-Varsity Christian Fellowship to seminary level, and foundation of a selective theological journal on key issues.

The Christianity Today report indicated that there were no proposals to create a new organization, or for organizational unity of evangelical denominations.

"Theological and ecclesiastical differences were not discussed. Each participant indicated present denominational loyalties," said the release.

The participants cited the spirit and intent of last year's World Congress on Evangelism in Berlin, and mentioned as the theological base for their understanding of evangelism a statement adopted by the Berlin congress. ■



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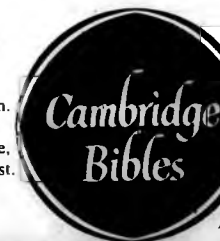
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