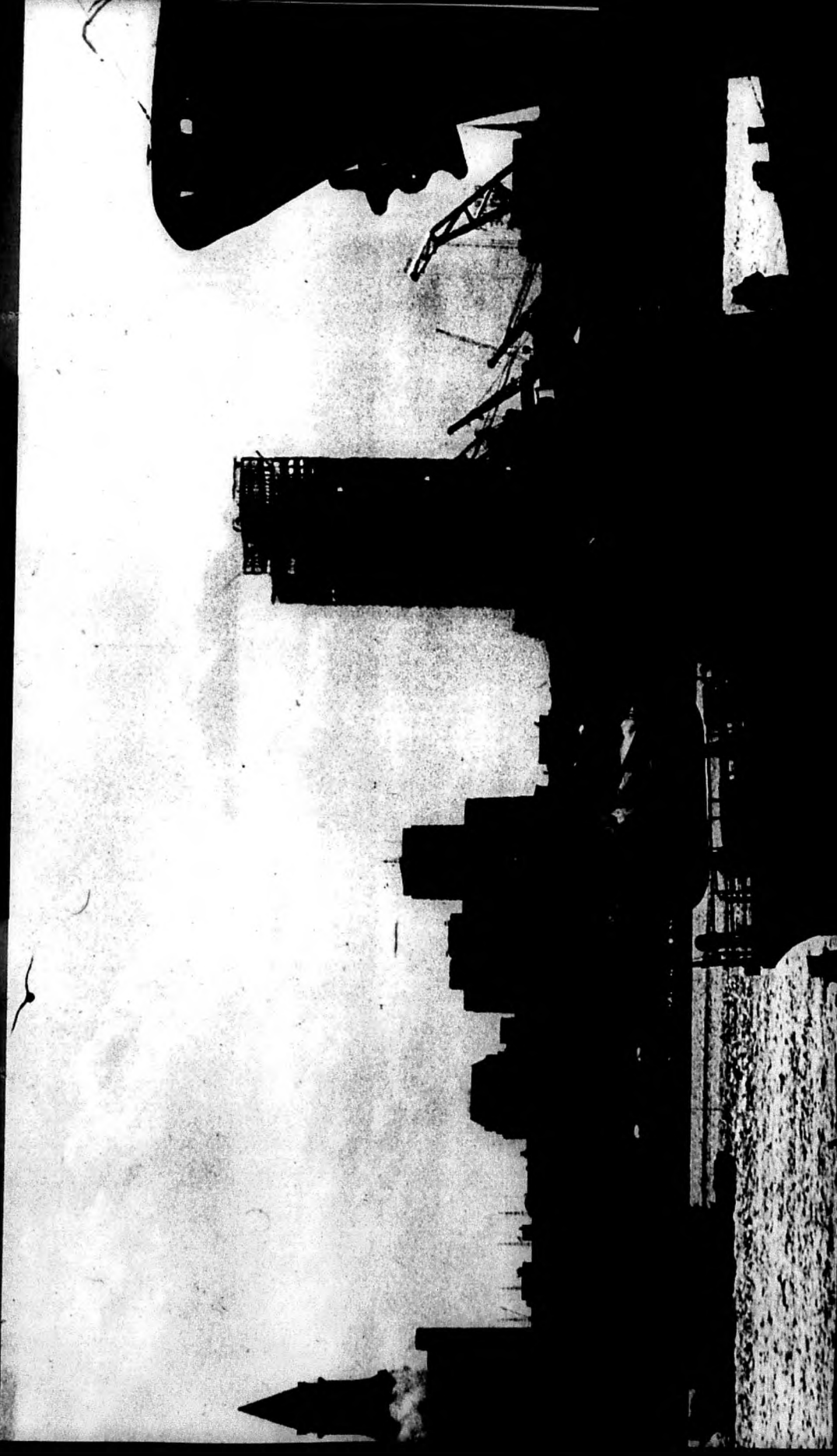


HOME MISSIONS

also

YOUNG PEOPLE

THE



MARCH 1968

LETTERS

From Our Readers

Reaction to Race

I can remain silent no longer. For months I have intended to write you but always defer saying, "He gets enough letters." After reading January's editorial, "Toward a Free Pulpit," it is imperative that I write you.

HOME MISSIONS is not becoming, it has become the best publication that crosses my desk from Southern Baptist pens. That is certainly no condemnation of any publication, but simple and profound praise for HOME MISSIONS.

I have particularly enjoyed the past six issues. David Mace's articles were outstanding as were several others. The editorial mentioned above is extremely good; it should be preached. Please do not relent in your efforts to speak to such critical and significant issues. You have every right to feel like a voice crying in the wilderness.

WAYNE E. STEWART,
Chaplain
U. S. Naval Station
Key West, Fla.

* I am not prejudiced, but I received the January number and it seems to be a Negro number only. After all, they don't say too many good things about us either, but hope with all my heart God gives them every blessing. Don't send any money back, just cancel my subscription.

MRS. CHESTER P. JONES
Minden, La.

* Well, I've been putting it off month after month but after receiving the January issue, I just had to write! What a thrill it was to read the articles by John Nichol and Dave Fillipoli! Thanks be to God for such men as these. No doubt but that you'll be lampooned very quickly for printing these. But, to borrow a line from Dr. Tolbert's searching article last month, "It is to be expected, men being what they are. Stand by your guns!"

Also, the article by Mr. Lee, "Grandma Tucker: Living a New Faith at 108" really inspired and blessed me. I could not help but cry even before I finished reading it. We must exclaim with Paul, "Thanks be unto God for his unspeakable gift!" Next time I feel blue and discouraged, I'll read again this amazing story of amazing grace. Thank you for a wonderful, Christ-centered publication.

FELIX V. GREER JR.
Jackson, Miss.

* There are many things about the witness of our denomination of which I am not proud—I am extremely proud of HOME MISSIONS. You speak to Baptists as though we were capable of "20th century thinking" and you apply the gospel as if you believed it will survive.

Mrs. DON KNOWLES
St. Petersburg, Fla.

More on Sex

Regarding the recent publication of the controversial article, "The Sexual Revolution," the numerous responses failed to clearly stress a most vital point.

Alvin B. Hause of Bradenton, Fla. probably had this point in mind, for he ap-

proached the realm of spiritual insight.

Purely rational thinking and expediency cannot account for all values, some of which are beyond natural thought. While the reality of the biological drive of sex is not denied, full realization must not be expected in the flesh. Fulfillment in the remote time or place is unnatural to most of us, especially for the unregenerate man. But spiritual ascendancy over law and over "my rights" reveals a new sense of values and a different perspective. On that plane of mature Christian thought are occupations of the mind which give us something to do other than indulgence of the flesh.

This transcendence over purely human appetites is limited to a minority. True love is God-given and supreme values overshadow most earthly concerns. Many seemingly big problems melt away when men and women are engrossed in wholesome intellectual challenge. Otherwise worthy or innocent relations are held in abeyance as a second best.

Moral relativism undoubtedly grows out of humanistic emphasis. Dr. Kinsey's report majors on human analysis of a very complex problem. In such a poll, statistics are relative rather than morals.

It may not have occurred to psychologists and others that the actions of deviates and other misadjusted individuals are not a true measure of their worth. Being the victims of sexual abuse may actually lead some "immoral" people to repudiate sex and all its implications. Unfortunately, they may react to the point of renunciation of sex in respectable situations as well. But these victims are sometimes among those who look to the spiritual realm where salvation from the very presence of sin is a future reality.

The October editorial, "A Mature Readership" . . . assumes that readers are much farther along in intellectual—and it might be added, spiritual—development than the average person. Thus, in pursuit of good journalism in a context of democracy, controversial subjects are responsibly aired, though not necessarily endorsed. The reader may judiciously make up his own mind. Advisedly, the reader would do so only after a good deal of open-minded and prayerful study.

Again, as if to illustrate more forcefully, the November issue carried a most pertinent editorial, "What's Relevancy?" It was most certainly relevant.

DONALD O. CASSIDY
Premium, Ky.

Letter of Protest

As secretary of the Muscle Shoals Baptist Pastors' Conference, I am sending this letter of protest as directed by a vote of the conference.

In a day when as pastors, parents and Christians we are doing all that we can to see that our young people do not take up any habit that would do harm to the temple of God, we feel that you have done all such concerned people a disservice by unintentionally endorsing this habit.

We realize that it was probably by oversight that this particular picture was chosen for publication, but we feel it is the job of

the editor of any Christian publication to see that everything that is printed conforms to Christian principles, whether it be in writing or pictures.

We are not attacking the deacon for this unfortunate habit, but we do believe it was through editorial error that a picture which did not unthinkingly endorse that use of tobacco was not chosen for the layout instead of the one that was used.

Please accept this protest as constructive criticism in an effort to see that every inch of space published by Baptists is totally dedicated to presenting Christian principles.

CHARLES A. SMITH
Mt. Hope, Ala.

EDITOR'S NOTE: We did not consider the picture an endorsement of smoking, and I do not think our young people are so easily influenced. However, thank you for expressing your concern.

Appreciation

My appreciation for the magazine. It was introduced to it at Southern Seminary where it is currently receiving a large following. The articles are stimulating, relevant and a great help in facing the problems of today.

BILL WHITTAKER
Bowling Green, Ky.

* As a pastor who is much concerned with church renewal and sometimes a little impatient with the pace of Southern Baptists, I am thrilled with the direction of the magazine.

I recently used the September and October, 1967 issues in preparation for a discussion on sex with high school students. These articles are among the best I have read. The June issue on poverty was much appreciated, also. You are indeed rising to become one of God's true prophets among Southern Baptists. We continue to be grateful for your work.

ROBERT L. WELLS
Lubbock, Tex.

Foggy Concepts

While many may rejoice in the trends that have taken place in the publication, I do not see much to rejoice about. I think your stand, with that of many others that produce articles for HOME MISSIONS, is simply advocating the old social gospel as the answer to men's needs. This never got the job done and never will. The answer is still a conversion experience, and this message of salvation is what Southern Baptists hold, and is the unique message that must be given to individuals regardless of where they live or how they live.

I see you putting undue emphasis on housing, etc., thinking that housing and many of these exterior things is going to change the individual. If there is a shortcoming with us it is that we are not getting out the message of Christ and his power to save from sin, and to change lives; but I would also hasten to say to you that the churches hardly need your constant correction. Considering the fact that you and your publication receive their life from the churches, if the churches are doing such

a poor job, it seems to me that you wouldn't even be in existence as far as an editor and a publication is concerned.

Concerning the letter from a reader in the December issue titled "Should I Leave?" This young man writes with many questions on the note of discouragement with his church. I would like to say to him, as he seeks to answer this question, should he leave the church, that he needs to examine himself and see if he has really trusted Christ as his personal Saviour, and he needs to ask himself, "Am I what I should be?"

It is easy for one to sit off and criticize others, but when one does he condemns himself. I would like to ask this young man, does he attend prayer meeting? When the church meets, is he there for prayer? When the church has its visitation program and goes out to visit, is he numbered among those who go out to witness in the name of Christ? Almost without exception we find the complainers are those that are not there for prayer and are not there to go out to witness for Christ.

In helping him to answer this question, "Should I leave?" I would say, "Yes. Go ahead and leave. If you can find some other organization that Jesus founded other than the church; if you can find some other organization that is carrying the message of salvation in the simplicity of the Scriptures; if you can find some other divinely endowed institution that is working for the evangelization of every soul upon earth, then go ahead and leave. But I don't think you can."

I would say that part of his problem, and your problem, Mr. Editor, is a foggy concept of what the church really is. The church is not a denomination; it is not a convention; it is not an association; it is not an invisible, universal, nebulous thing. The church of the Lord Jesus Christ is a body of believers that have been saved,

and baptized and covenanted together under the leadership of Christ. This is the church, and this only is the church. There is much talk about how the church has failed and is failing. I think this is ridiculous. The church of the Lord Jesus has never failed and is not failing, when it seeks to do the thing that Christ organized it to do, that is carrying the message of salvation to every soul. I have little patience with those that criticize the church of the Lord Jesus Christ. Who are you, or who is the letter writer, that you can sit in judgment upon the divine institution? I know the word "institution" is not of the "in" class today. If I had used the word "dialogue" or "relevant" it would be acceptable. But the church is an institution, so founded by Christ. It is together to receive strength and then to go out in the name of their Lord and to witness to his saving power. Do you want to change society? Then seek to win the lost to Christ for only when men are changed will they change society for the good.

I trust that in the days ahead we will see some of these trends changing away from these unscriptural and unbaptistic positions.

VERNON D. VINEYARD
Kamloops, B.C.,
Canada

EDITOR'S NOTE:

I wish that you had reacted specifically to something that has been in one of the issues of the magazine in order that we might better discuss the questions that you raise. You seem to have taken certain assumptions from having read the publication, and it is these assumptions that are false.

I, too, know that a conversion experience, a message of salvation, is a unique message that must be given to individuals regardless of where they live or how they live. Therefore, we have no disagreement here. I do not feel that changing the situation in which the individual lives necessarily will change his spiritual relationship.

However, after a person has become a Christian, what does the Christian message have to say to him? As you read your New Testament, what do you find Christ doing when he is faced with the needs that individuals have? It is more than presenting the message of salvation, and it is more than meeting needs. It is both in their proper relationship.

You say that we should win the lost to Christ, for only when men are changed will they change society for the good. Foy Valentine asks, "I am a changed man, attempting to change society, then why is it that my greatest opposition to this comes from those who say 'change man and he will change society?'"

Again we are in agreement on what constitutes the church, but I believe that we have a right to speak to those who make up the church and the churches, when we feel that it is in error. If we are wrong, then you have a right to say so, and if the churches and individuals do not agree with us they do not have to heed what we say, for we only ask that what we say be given consideration.

* The letter "Should I Leave?" asked questions many of us are asking either in our own hearts or out loud.

We have begun asking, seeking and knocking because we suddenly became unhappy with our relationships to Christ. There came a period of personal Bible study and prayer when we drew close to God—maybe for the first time. Some of us took the narrow approach and attempted to stay in this personal study relationship.

But, as a pioneer pastor-friend once told me, "We can't stay on the mountaintop forever. We must return to the valley." As a few of us began to see the challenge of the valley, and how it related to the mountaintop experience, we realized no longer could we answer the call of God thusly, "Here am I, Lord. Send him." We wanted to go. Many did—to Africa, New York, the office, the slums, around the corner, to the apartment next door.

One question in the letter was: "Will the grass roots level ever emerge from the dark ages of intolerance, ignorance and irrelevance?" I believe we will—slowly, of course. Before the church becomes a "dynamic, prophetic instrument of God's will," you and I must—by saying, "Here am I, Lord. Awaken me. Fill me. Use me."

VAN H. SAVELL
Tupelo, Miss.

HOME MISSIONS

HOME MISSIONS

March, 1968

Is

EDITORIALS by Walker L. Knight

Will the meek some day be treated as kindly as the strong?

Can wars be done away with?

Can man's inhumanity to man be eliminated?

Can hate be removed from man's heart?

Can peace on earth be achieved?

Can brotherhood and the love of mankind be achieved?

Can disease and famine be wiped out?

Can discrimination against minorities be eliminated?

If these questions were posed to you by someone taking a poll, how would you answer them—making every attempt to reveal your honest expectation?

These questions were part of a questionnaire used by the Harris Survey and made public in a copyrighted story in the *Washington Post*.

The survey sought to determine the faith Americans have that the basic Christian ideals for society will be achieved. Not one received a clear-cut affirmative majority. This is disturbing enough, but when the factor of race was revealed, it was even more disturbing.

Those questioned were divided between the two groups, with the Negroes showing greater faith than the whites.

For example, on the question of war, 63 percent of the whites felt it could not be done away with, but only 34 percent of the Negroes felt this way.

So it went with nearly every question, as the percentages varied up or down slightly with each question. In every case the difference remained.

Louis Harris, originator of the poll, made this concluding comment: "At a moment in history when the U.S. is at war in Asia and racial strife has torn many cities, some might take the case

that the white majority is being pragmatically realistic about its own and the world's limitations. But if that is so, perhaps there is a need to take the message 'Peace on earth, good will toward men' more seriously."

There is another survey which might be considered in relation to the Harris Survey, and this one was taken by Gallup to find the percentage of Americans who express a belief in God—97 percent interviewed did! However, the survey also searched for the basis of their beliefs and came out with the Bible or church authority (36 percent), rational (28 percent), utilitarian (12 percent) and empirical (10 percent).

The bases of their beliefs appear to reveal more than their acknowledged beliefs in God.

There probably is a close parallel between the two polls, between those accepting the authority of the Bible and the church and those who have faith in Christian ideals.

However, we have not explored this completely for our purposes with just these observations. Should we not ask why the large difference between the Negro and white groups in the Harris Survey?

First, the difference could express a greater simplicity of faith within the Negro community or speak to some disillusionment within the white. Admittedly, the poll asked for simple answers to what some consider complex questions.

Second, the difference could express a continuing hope within the Negro community that their lots will be improved, are capable of improving and that men are capable of treating others better than they have.

Third, the Gallup survey could be showing that most Americans are not

actually Christian in the sense of accepting Christian ideals for society. Too often we equate a vague belief in God with being a Christian.

Fourth, the survey could indicate that even the Christians expect such ideals to be achieved only after death, considering them too idealistic for this earth or these times.

Fifth, the hope expressed by the Negroes in this survey encourages me to believe that we still have a period of grace in this nation in dealing with the major problem of race relations—at least the Negroes have faith we can change.

In this regard, I am reminded of some observations made by that amazingly self-educated longshoreman, Eric Hoffer, who has become quite a student of society. He noted in writing of social change that the greatest danger of revolution comes at that point in the life of a nation when a suppressed people have been given the promise of change but are frustrated in achieving it. That is, as long as a people are without hope, without the promise of some fulfillment, there is no revolution. Look at the many places where people have less and are more suppressed than here but there is little difficulty. However, when much is promised but the people are frustrated at the point of achieving what is promised—then comes the revolution.

How close would you say America is to this point? Unless the Negro continues to move on the difficult road of equality, this nation will face revolution greater than we are experiencing presently. The only hope of avoiding it just might be the measure of faith the Negro community has in Christian ideals.

Eric Hoffer, *The Ordeal of Change*, New York: Harper and Row.

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

The Undergirding Task

How Southern Baptists made possible the starting of two churches a week for 25 years.

One of the striking religious developments in the U.S. during the past 30 years has been the nation-wide expansion of the Southern Baptist Convention. It began back in the late 1930's and early 1940's in California. With the continuing shift of population new congregations sprang up in all parts of the nation. It began in such places as private homes and church buildings, schoolrooms and lodge halls. By 1962 there was at least one church in each of the 50 states cooperating with the SBC. Today there are approximately 2,500 such churches, an average of about two new churches per Sunday for 25 years.

The Convention was cautious about offering formal assistance to these missions and churches in northern states, but in 1951 authorized its agencies to assist such groups anywhere in the nation. Since that time various agencies have provided a channel for Southern Baptists to assist this budding work.

One of the inspiring facets of contemporary home missions has been in these so-called "pioneer" areas. A warm-hearted Christian witness has been established in hundreds of underchurched or unchurched communities, and thousands of persons have been led to know Christ as Saviour and Lord. The HMB has channeled hundreds of thousands of Southern Baptist dollars to assist on salaries of resident, qualified pastors, and additional millions in loans for church sites and buildings. It has as-

signed several hundred student summer missionaries to these fields annually.

In addition, many established churches in the southern states have provided direct help. This has come in the form of personal ministries, through sending the pastor and/or laymen to assist in evangelistic efforts, or young people to assist in visitation, surveys, music or even building construction.

Others have chosen to make designated financial gifts to one or more of these struggling young churches. Some of the state conventions also have given specific assistance to such churches in a selected state.

The major portion of financial support has been provided through the Cooperative Program, the Convention's basic means of undergirding all of its missionary, educational and benevolent programs. The annual Annie Armstrong Offering for Home Missions, the one special offering for home missions permitted by the Convention, has provided a strong supplement.

The 1968 Annie Armstrong Offering seeks to undergird Project 500, a two-year effort to establish 500 new churches or church-type missions in strategic locations in these newer fields.

This thrust, involving other agencies as well, will give major attention to needs for Baptist churches in New York and California, Pennsylvania and Indiana, and in all the states across the northern and western parts of the nation.

The Annie Armstrong Offering goal for this year is \$5.5 million. This is \$1.4 million above the 1967 offering, and calls for a much larger increase than would normally be expected. The first \$4.5 million of the offering will provide over 40 percent of the ongoing support of approximately 2,000 missionaries presently serving in language

missions, Work with National Baptists, migrant missions, Baptist centers, metropolitan missions and all the basic programs of the HMB, plus funds for disaster relief, mission buildings and the Crusade of the Americas.

All contributions above \$5.5 million will assist in providing salaries for pastors of these new strategically located gospel opportunities. The additional \$1 million included in the goal set by Woman's Missionary Union will provide assistance for almost one half of these new projects. This over and above section gives every church and every member an opportunity to do something special to advance the Christian witness in key locations across the nation.

The theme for the Week of Prayer is an appropriate one: "Pray in One Accord" (Acts 1:14). The starting point for the week is not the offering, but prayer. As we commune with God and with one another in worshipful seasons of prayer, God will hear and our own hearts will be moved to greater involvement in the living and communication of the gospel.

Against the background and heightened awareness, pray for America; pray that our land may indeed be claimed for Christ in the days ahead. Pray for our missionaries. Some of them are serving under extremely difficult circumstances, such as our fellow Christians in Cuba. Herbert Caudill continues under government custody and David Fite is in prison, together with some 25 Cuban Baptists. Pray for those who are seeking to establish new ministries in the teeming central cities, and for those pioneering in establishing new congregations in suburban settings.

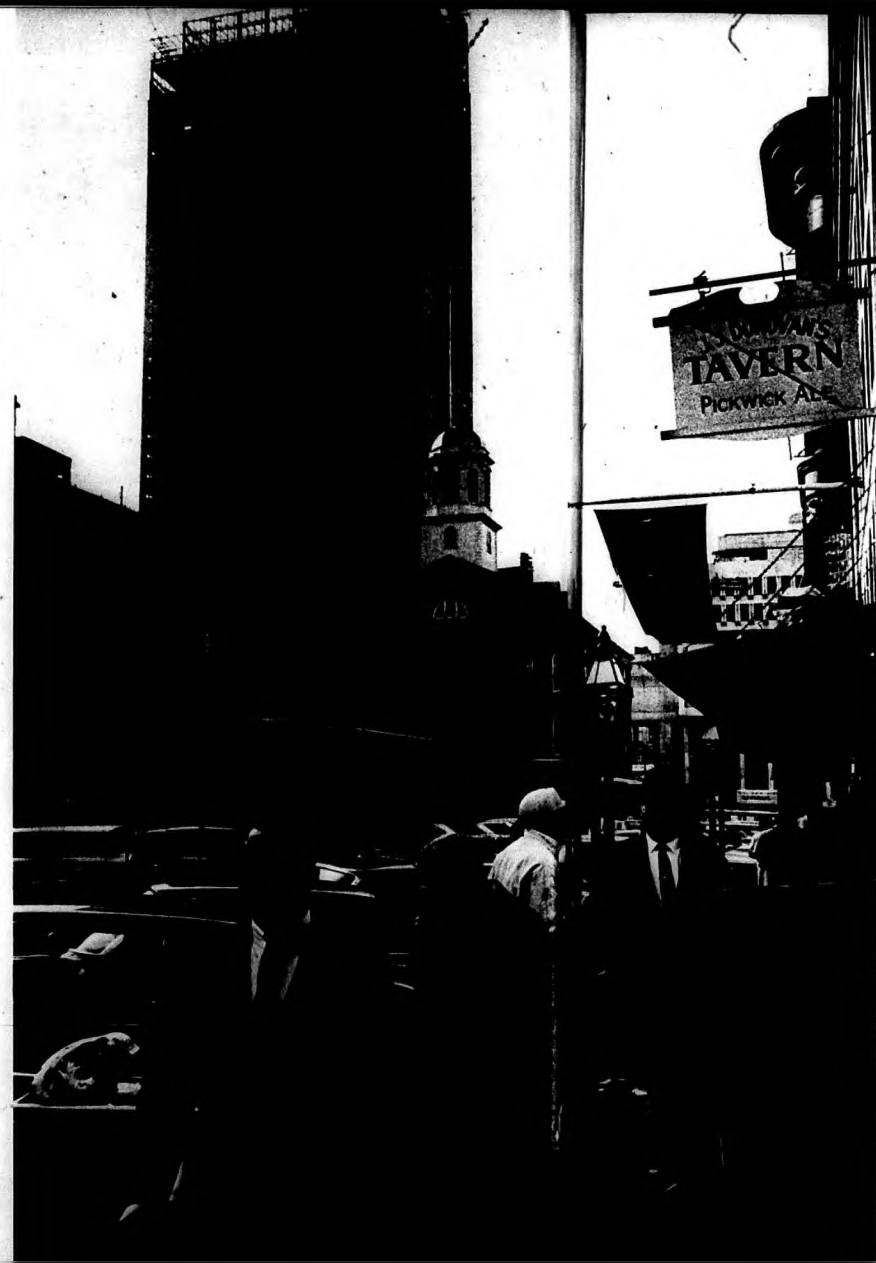
Pray that God will call out hundreds, perhaps from your own church or household, to become missionaries. During 1968 there will be need for more than 40 couples to work in language missions, for 15 couples and ten single ladies to serve in Baptist centers and other types of Christian social ministries, and for over 200 men to serve as pastors of new congregations in northern states.

It is my hope that through this week of prayer God may be enabled to open our eyes, hearts, purses and energies to greater participation in the continuing effort to claim "Our Land for Christ."

March, 1968

5

If Southern Baptists had a large metropolitan area to start fresh in, what would result? New England's throbbing heart—Boston—may produce the answer.



RETHINKING THE THEOLOGY OF CHURCH

by Dallas M. Lee

The mission thinkers who are plotting on Boston have created a glib but descriptive phrase that, if decoded for its actual message, may carry deep import for the entire denomination.

The phrase is: "Boston is one major metropolitan area where the waters have not been muddied by Southern Baptists' that-is-the-way-we've-always-done-it thinking."

Decoded for its not-so-secret message, this cliché really is saying that mission strategists feel a need to experiment a little, to start over somewhere to see what new directions might evolve. Looking closer, the message also seems to be a plea for help, a sort of "calling all cars" for a reevaluation of the theology of church.

Wendell Belew, director of the Home Mission Board's pioneer missions department, purposely has tried to make Boston a laboratory for experimentation. He seeks a broader interpretation of the church than normally is reflected in traditional efforts to start new Baptist work—an interpretation that majors on fellowship rather than the buildings and organizations of an institution.

"Our basic goal is to bring men to God through Jesus Christ—that is what we are about," Belew said. "And I don't want us to be encumbered, even by an objective of starting new churches."

So, in brief, the Home Mission Board deliberately has centered its beginning work in Boston—a met-

ropolitan area of nearly three million people—in one church building. The intent is that this one congregation, as it gains strength, will reach out through home fellowship Bible studies and other "satellite" ministries.

The most obvious advantage, of course, is that Baptists could begin to penetrate the area with as little burdensome financial and institutional commitments as possible. And philosophically, this technique has the potential advantage of providing adherence to Baptist growth, as opposed to the fragmented approach of totally independent congregations that has proved weak in terms of total impact in other large "pioneer" cities.

The traditional concept of the nature of the church, which is crippled by a tendency toward institutionalism, is by and large a product of "theology by happenstance," Belew said.

"We have seen a church too often as a geographical entity and a cultural entity and thus isolated it," he said. "And we have done this just through happenstance—we came from a rural background where everyone was basically alike and where everyone knew everyone else in a community."

"But what happens when you take this concept up to Boston, where you've got everyone from the Lodges to the Boston strangler?"

In the immediate Boston area, a jigsaw puzzle of 65 separately-governed municipalities and every

possible language and cultural group, Southern Baptists are in no position, financially or manpower-wise, to establish a church for every entity. So, obviously, why not start with one church that somehow could operate on all levels of cultural and economic stratum?

Boston became a team target from the beginning. Belew and representatives of language missions and Christian Social Ministries together thrashed out ideas about how to approach the vast New England city.

With more than 40 institutions of higher education, including Harvard, MIT and Boston University, some form of ministry to the academic community seemed essential. Every possible language group, from Chinese to Italian, seems to have its own exclusive chunk of terrain, so language ministries had to be considered from the beginning. And, like every big city, Boston has its share of the poor and culturally deprived. Christian Social Ministries was a must.



THE ELEVATED: Boston's elevated rapid-transit track creates a phantasmagoric effect in Roxbury, the predominately Negro section of inner-city Boston that was racked by riots in the summer of 1967. Hopefully, Southern Baptists' home fellowship and satellite ministry technique will be able to penetrate this

Meanwhile, a Harvard Divinity School student had located enough Baptist-oriented students to begin Sunday worship services in a high school classroom near Harvard University in Cambridge.

Since Cambridge is just across the Charles River from downtown Boston and centrally located in the metropolitan region, the Home Mission Board decided to take advantage of this small opening and make it the base congregation for reaching the area.

"I don't want us to be encumbered even by an objective of starting new churches."

Although the thinking of mission strategists is bent more toward trying to start churches without buildings than with, they made an exception in this instance.

"Even the best groups—new congregations who are actively trying to evangelize their community—will mortgage their lives on a build-

ing because this becomes their objective," Belew said. "They never mature on their objective of bringing men to God."

So in Cambridge, the Home Mission Board purchased a small church building in 1965 as a preventive measure—to keep the new congregation from being inhibited by its own physical needs.

"The building is to be the training ground, the staff headquarters, the place where someone can contact Southern Baptists in the city," Belew said. "It should be the launching pad for reaching out into the entire area."

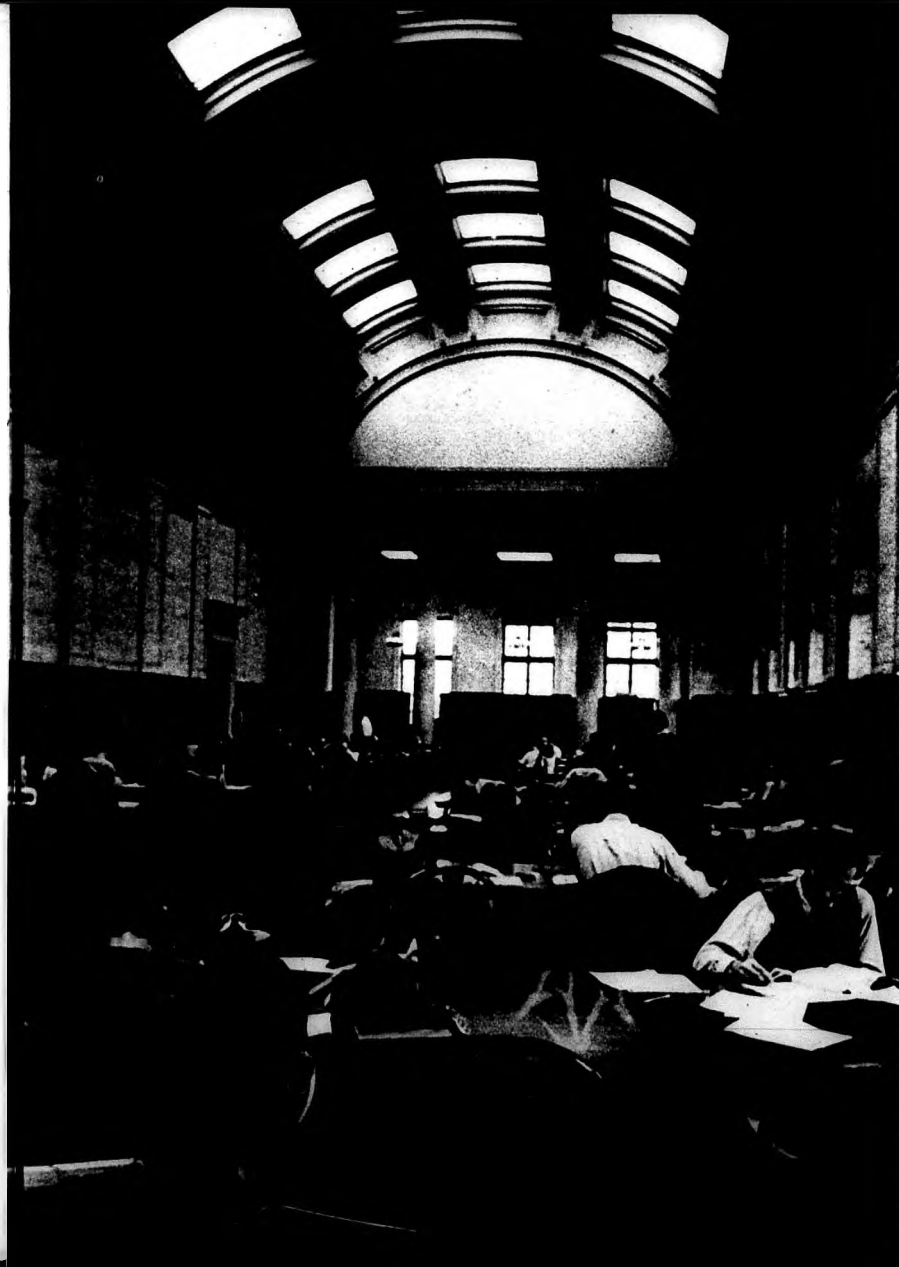
Now the Metropolitan Baptist Church in Cambridge has about 130 members, mostly university students. A weekday program is underway in the low-income neighborhood around the church building and the first home fellowship has grown to about 50 in a north shore suburban community.

To provide a structure for the type of plan drawn for Boston, the Home Mission Board built in a channel for orderly transition from one local congregation to a city-wide ministry. John Hughston, the former Atlanta pastor assigned to Boston, is designated as a pastor-director, which means he is pastor of the Metropolitan Baptist Church in Cambridge but also director of the Baptist thrust in the entire metropolitan area.

Hughston, picking up the thought Belew expresses, adds: "We'd like to go back to what a lot of us think is the basic concept of the New Testament church. The church is placed in the core of the population center from which you go out to minister. I think this happened with the Jerusalem church. They went out as apostles, teachers, and servants, not setting up an organization every place they went. The important thing was to bring people in contact with the gospel—in small

THE STUDENT CHALLENGE: Boston has more than 40 institutions of higher education in its metropolitan area, including Harvard University, Radcliffe, MIT, Boston University and Wellesley, and more than 100,000 students represented at right by the Harvard library. This makes Baptist work particularly strategic in the area, with the opportunity to touch the lives of many of the nation's future leaders.

HOME MISSIONS





groups, either in the homes or in other buildings.

"Our feeling is that we ought to concentrate on leadership and personnel. The preaching of the gospel is central but there are different ways in which the gospel can be preached."

Theoretically, as the work grows at Cambridge a pastor will be called to lead the Metropolitan Church—which then will be one unit of the city-wide ministry—and Hughston, the pastor-director, will become full-time "director" in the area.

"We have seen a church too often as a geographical entity and a cultural entity and thus isolated it."

Two other assistants to Hughston have similar area-wide responsibilities. Judith Ann Bair, the Christian social worker on the staff, right now is sort of localized in an effort to get weekday ministries under way in the Cambridge community. However, she too will move on to establish ministries elsewhere and eventually to direct social ministries city-wide. (See separate story, page 13.)

Larry Patterson, a former Indianapolis pastor, is assigned to the Boston Baptist ministry's staff as director of church extension—in short, responsible for initiating and assisting the satellite home fellowships. He started the first one in his own suburban community, and he has located families willing to use their homes in several other areas of the city.

There will be a language and cultural specialist added to the staff too, as soon as the right man can be found. With Italian, Portuguese, oriental and slavic groups located in cultural ghettos around the city,

THE DROPOUT COLONY: A growing number of "hippies" swarm around Harvard Square in Cambridge, most not students but dropouts or the city's "tennie-boppers." They publish underground newspapers, many of which are banned but distributed nonetheless, and produce streams of gruesome anti-war literature.

March, 1968



HOME FELLOWSHIPS: Larry Patterson, center, is responsible for establishing home fellowships or "satellite" ministries as outreaches of the centrally-located Metropolitan Baptist Church. This technique will enable the church to extend its

ministry without increasing its financial and institutional commitments. The group shown here, which began meeting in Patterson's own suburban home, developed rapidly and within months was meeting in a rented community center.

personnel for ministries to language groups will be one of the Boston ministry's major hurdles.

"This typifies the work in the Northeast," said Gerald Palmer, director of language missions. "And we have no reservoir of workers with these backgrounds, as we do for Spanish-speaking work, for example."

The initial effort of language work in the area will be to make sure every congregation established recognizes its opportunity for language ministries. The home fellowship concept also will be utilized to reach the language groups.

"One of the biggest misunderstandings in mission work is that you have to have a nice building to reach language groups," Palmer

said, "when in fact fellowship ties are stronger in these groups than in most others."

"I envision a strong church (scattered) in which various language groups come under the umbrella of fellowship to comprise the larger group. We have been fairly successful reaching language-culture groups in areas where we are the dominant religious group. But we will be put to the test to see if we can reach them with small ministries."

Many of the home fellowships, of course, may work their way into new missions and churches, but this will not be the primary objective. If the ideal can be maintained. Belew said, reaching people will continue to be foremost—and consciously so.



BEST FOR THE POOR? The building shown at right is part of a low-income housing project, which was built years ago between a cemetery and the Cambridge city dump. The birds shown in the background have been scattered up into the air by garbage trucks entering the dump.

"If the home fellowships do become churches, they still will be part of the larger program of the Boston ministry—part of a larger concept of the church than the idea of the church as a community entity."

Realistically, it probably will be increasingly difficult to keep from "muddying the water" as the work grows and more and more Baptists appear on (or wade into) the scene. People who are reached by the home fellowships are likely to want to press on quickly to multiple organizations, and then to renting or buying buildings and the ideal will begin to break down. Even so, however, the Boston ministry leadership will attempt to keep enough control on the total ministry (without infringing on local autonomy) to keep cohesion and what Belew calls "the outward look, as opposed to the internal, institutional look."

"I don't know if we can build the outward look or not, but we intend to try and to provide continuity for such an effort with the pastor-director relationship," Belew said. "We

will have real problems and tensions. It's going to be hard to hammer out what appears to be the New Testament church.

The home fellowships will be the scattered church. It will be necessary to bring the participants in the fellowships together in corporate worship for unity and adhesion and to strengthen the feeling that they are the body of Christ working in this place at this time. But we will be opposed to the idea of churches working independently of the larger concept of the church we are trying to build—in other words, a separate group thinking of itself as the kingdom of God instead of part of the body of Christ."

The total Boston ministry, then, is intended to be the organized expression of church in Boston.

In discussing the overall strategy for the Boston ministry, Belew stressed the need for experimentation.

"One of the biggest misunderstandings in mission work is that you have to have a nice building to reach language groups."

"We need to be open to any avenue for extending the kingdom of God and to seek activities that will help us discover the new doors the Holy Spirit may open," he said. "We need to be creative in order to find better response."

If response—the quantitative factor—of mission work is essential to missions strategy, then the question is raised about why Baptists should seek to start an area-wide ministry in a downtown or inner-city location when the suburban areas are apt to provide the quickest visible response.

"I have a quantitative goal to reach men for God in the area," Belew said. "I simply believe that we will reach more people in the long run if we take the time and patience now to build a city ministry instead of a fragmented approach on the periphery that would take the quick, easy response and never go deeper."

One thing already is evident. With only one church in the area, Southern Baptists are known and their influence is being felt. John Hughston, in building a strong ministry in Cambridge to a student congregation, has become a part of the Harvard United Ministry, which is composed of denominational representatives working with Harvard students. In short, he is a part of the religious scene.

And from another angle, Judy Bair, through her contacts with community and private social agencies in the area, has created genuine curiosity about why this "little Baptist group" is so concerned about people with problems. In fact, the agencies are contacting her now for referrals in certain circumstances and a Quaker school has offered its facilities in one neighborhood for Miss Bair to begin work with troubled youth.

Through the home fellowships technique, growth in the more traditional suburban situations is going to come, and undoubtedly it will surpass the earlier efforts in terms of statistics. It will be important in the future, however, that Baptists will have started from within and worked out, hopefully having created a solid, cohesive front in the metropolitan area.

"Our philosophy is right, I think—it is New Testament," Belew said. "It may be hard for some people to get used to ministering without church buildings in some cases, but I feel we have to keep our goal in front of us. If our goal is to reach men for God, then the Lord will use that willingness."

"I'm willing to put off reaping dividends for a decade if I know we're going to quadruple our investment."



A Sure Case of Love

(Or: how a 'funny little church' surprises Boston)

Southern Baptists touched off a surprising reaction in the Boston metropolitan area, simply by expressing a genuine interest in people in need.

As a matter of routine, Christian social worker Judith Ann Bair (above) contacted community welfare and family service agencies when she joined the Boston ministry staff a year ago. She wanted to know what services already were available and where a Christian ministry might supplement the work of the private and community agencies.

Within weeks, the small Metropolitan Baptist Church (now 128 members) was on the map.

One woman from a low-income housing project visited the church office in Cambridge and said she had heard that the church "wanted

to help us." A Friends school (Quaker) in Cambridge was offered as a center for a ministry to troublesome youth in one neighborhood. And a young worker in a youth court who was trying to recruit volunteers to work with delinquent youngsters called and said: "Is this the funny little church that is interested in the 'big sister' program?"

In the Metropolitan church's immediate Cambridge neighborhood, where Miss Bair's ministry is directed right now, the first reactions were not nearly so gratifying.

When word got around last summer that a day camp would be conducted in the mornings at the church building, nearby residents protested that the church would be organizing the "bad element."

"They were going to fight anything we did, but we went ahead



and did it," Miss Bair said. "One family with nine or 10 children said we were just inviting trouble. They really gave me a hard time."

Many of the families boycotted the activities but watched with curiosity from porches and windows. Many of the children who were not participating taunted those who were. Eventually, however, it became clear that the recreation activities at the church were not destructive, but instead helpful, and the wall began to wear down.

One grandmotherly woman who had protested vehemently even braved it over to the church yard to try her hand at tether ball and to complain to Miss Bair that older people as well as youngsters ought to be allowed to go on the field trips.

The area is not exactly low income. Most of the breadwinners are skilled laborers. The biggest problem is large families and tradition—people are raised and live their adult lives in the same house, raising

children who follow right behind them.

Most of the old two and three-story homes in the area are occupied by two or three families. Population continues to increase, but Cambridge and nearby Somerville and other communities like them cannot expand physically because they are locked in the inner circle of a vast metropolitan area. The major frustration of youngsters in these areas is lack of individual attention and the extreme competitiveness within large families.

"They have to fight for anything that is theirs," Miss Bair said. "You never really own anything, you just fight for the right of anything. So it's constant fighting that plagues us the most—not gang warfare or anything like that but family fighting. Everything is: 'You're a cheat, he's cheating, that's mine,' and on and on."

One 11-year-old boy with a fierce, uncontrollable temper and unbeliev-

able strength has caused particular trouble at the church's weekday activities. And yet somehow, Miss Bair said, he really is crying out to be a part of what is going on.

"He's really got some bad problems," she said. "When he fights, it's with his whole heart and soul. He has threatened to kill people, and I felt like he could. And yet he's a great helper. He'll come over and help me clean up or set up equipment."

Miss Bair challenged him herself once after he had beaten up on a smaller boy.

"I just said: 'Okay, you do pretty well when you pick on the little kids around here, so now pick on me.' He stopped and laughed. He saw the humor in the situation but he also was scared."

"He said ~~we~~ wouldn't hit me, that I would cry. I told him that probably I would cry. He wouldn't hit me and so he really lost face in front of the kids. And yet he still



respects us. In fact, I guess it's all he does respect."

The Metropolitan Baptist Church is composed primarily of students from Harvard, MIT and Boston University, who help man the weekday activities directed by Miss Bair. As the local Cambridge program progresses, she will pull out and initiate other social ministries in the Boston area, relating them in many instances to the home fellowships that hopefully will spring up around the city.

Aside from the age group weekday activities at the church building, which includes a weight-lifting class for teen-age boys, the Metropolitan church also has a chauffeur ministry to help elderly women in a low-income housing project shop, a tutoring program at a Cambridge elementary school and a "big sister" approach to helping young girls who are on probation from youth court.

"These ministries are intended to

meet people's needs," Miss Bair said. "Ultimately I wish that all these people would have the same knowledge of Christ that I do—that's what motivated me to do this work—but I do not say that I will try to help them *only* if they will listen to what I say about Christ."

"These kids, for example, are not without religious education since most of them go to parochial school, but I find a difference in what religion has meant to their lives. When one boy was quite fresh and trying to see what he could get by with I asked him what he had learned in school about how to treat adults. He immediately referred to the Ten Commandments and 'honor thy father and mother.' So we sat down for about 45 minutes and discussed what this really meant. Instances like this have given me the opportunity to express my faith to them."

Miss Bair and other volunteers have had the same opportunities for

UNCONDITIONAL MINISTRY: At far left, Christian social worker Judith Ann Bair visits with an elderly woman at the door of a low-income housing project, where Miss Bair initiated a chauffeur ministry to help elderly residents shop. In the center, two young lads who live practically under the bridges of Boston harbor brave a cold wind in search of something to do. This area eventually will become a target for the Metropolitan church's social ministries outreach. At near left, Miss Bair takes a break from the office routine to play football with children who use the Metropolitan church yard for a field. "If God loves me so unconditionally, I ought to be able to love these people," without strings attached," she said.

Students: The First Front

(Or: how to build an inclusive fellowship in exclusive situations)

PASTOR-DIRECTOR HUGHSTON:
"A remarkable man with a surprising ability to influence people."



When pastor-director John Hughston is confronted with a particularly complex question from one of the articulate students that comprise the Metropolitan Baptist fellowship, he is apt to reply:

"That's a good question. Before I say anything, tell me a little of what you think."

This may seem like a definite sidestep, but actually it speaks more of his unique ability to help people wrestle with their own doubts—as opposed to trying to give specific answers to every question that can be raised.

"He's a remarkable man," one MIT student said. "He provides a good arena for you to struggle with your faith. And yet he has a surprising ability to influence people. You may be sitting and talking with him and suddenly you will realize that he is informing you of a very particular situation and of his reaction to it."

Reaching the academic community eventually will be only one unit of a diverse metropolitan area ministry directed by Hughston. Right now the majority of the Metropolitan Baptist Church's 128 members are students at MIT, Harvard, Boston University or Wellesley. And Hughston has used this beginning point effectively in making Southern Baptists known in the Boston area.

He is a member of the Harvard United Ministry, an interfaith group of churchmen who direct religious ministries to Harvard students. This group provides an impressive curriculum of seminars that relate religious faith to a wide range of subjects, from the natural sciences and modern theologians to current affairs in Latin America and Southeast Asia. Through this contact he gets occasional opportunity to preach in the Harvard chapel.

Actually, the fact that the congregation is composed primarily of students and graduate students is both a strength and a weakness.

MIT student Don Stevens said: "Students like things that are exclusive, for one thing—just the fact that there are students there helps attract others. And the student knows he will not be faced with an anti-intellectual atmosphere or with a large old guard that will react against student attitudes."

The fact that such a congregation might tend to be exclusive instead of inclusive is a possible danger,

however, in that it will foster a segregation along educational or cultural lines. (Race is seldom a problem in the academic community.)

For example, the Metropolitan Baptist Church building is located in a Cambridge neighborhood of people of a skilled or semiskilled laboring class. Few residents will have been to college and few of the families will promote the idea of college among their children. But in the midst of this is a congregation of highly-motivated students from all over the nation. (Concentration on students certainly is valid. With some 40 colleges and universities, the Boston area has about 100,000 students.)

Accepting the fact that the most creative church will come out of a diverse fellowship, how can the practical problems of bridging such gaps be overcome?

"I don't believe the nature of the neighborhood and the nature of the present congregation are contradictory, actually," Hughston said. "We realize that the church is where the people are, and even if we have to worship or conduct Bible study separately, this barrier can be overcome. We think the strength of fellowship in itself will be good."

The students tend to be a social conscious group who readily show concern for evangelism as well as Christian social action, and they are



THEOLOGY CLASS: Ron Gravatt of Harvard raises a question during a Sunday School session at Metropolitan Baptist Church, where undergraduates are working their way through Frank Staggs' *New Testament Theology*. Behind him is Pat Pollock, an MIT student who serves as volunteer BSU director on the MIT campus.

active Christians. However, their outreach in a community in which they do not normally move is hindered by the fact that they are in some of the best, most demanding schools in the nation and find it hard to commit their time apart from the academic community. (Several of the students serve as volunteer Baptist Student Union representatives on the campuses and help organize campus activities for Baptist students.)

"They are concerned, however, with what we would like to feel is the renewed emphasis of the church," Hughston said. "They are not as concerned with the traditionalized church program as they are about taking the gospel and its basic essentials to the lives of Cambridge people. Therefore, they work as volunteers in the tutoring ministry to underprivileged children,



THE CONSTITUENCY: Left, Jim Cravens of MIT; left below, Clifford Frithe, a local engineer; center, Don Stevens of MIT; and right, Burt Hunter, a Harvard Law School student. As one might guess from the age of these men, the Metropolitan congregation has two intermediates and little else in between the undergraduate class and the nursery.



help out in the structured recreation activities we have, and so on."

The fundamental philosophy behind the Boston ministry may provide the answer eventually, at least in other encounters between peoples of different backgrounds. For example, as home fellowships among people of different language, cultural or educational backgrounds materialize, they will be brought together in some way for corporate worship to give them the sense of unifying fellowship, even if training and worship need to be approached from self-styled angles.

Thus, home fellowships or weekday Bible study activities that hopefully will develop in the immediate neighborhood of the church build-

ing may attract the diverse neighborhood residents under the umbrella of the single worship service, benefiting not only them but the students as they come into contact with different people.

Larry Patterson, whose assignment on the Boston ministry staff is to initiate and develop home fellowships in the metropolitan region as outreaches of the Metropolitan church, is so excited about the possibilities of such a flexible approach that he can hardly contain himself.

"We might not ever have a Sunday worship service for some of these fellowships," he said. "Worship will be on Thursday night, if that's what the situation calls for. We may fail in some of these en-

deavors, well and good. And some of them (like the first one in Patterson's suburban Peabody neighborhood) may grow into traditional Sunday services quickly, fine. But we will be concentrating on getting people to relate to their next door neighbors with home Bible study and fellowship."

Boston is the laboratory. Hughston and his staff, with the assistance of the Home Mission Board, will be trying to keep control of ministries as they grow in an effort to keep intact a broad interpretation of the church—that the entire Boston ministry is an organizational expression of the church, and the localized ministries are but units of the broader fellowship. ■



1968 Annie Armstrong Offering



I. For Operation of the Ongoing Programs of the Board . . . \$4,000,000	
To provide regular support for all the mission work of the Board.	
II. For Special Mission Projects . . . 500,000	
1. Missionary Salary Increases . . . \$100,000	
In addition to this \$100,000, the Board has set aside \$300,000 from the 1966 Advance Section of the Cooperative Program receipts to provide for salary increases approved for all missionary personnel.	
2. Mission Buildings . . . 300,000	
In addition to this \$300,000, the Board will allocate a like amount from the Cooperative Program receipts for mission buildings to be used by language churches and missions, Baptist Centers, et cetera.	
3. Disaster Relief . . . 25,000	
To provide assistance to churches and communities severely affected by major disasters (such as the flood disaster in Fairbanks, Alaska).	
4. Crusade of the Americas . . . 60,000	
To provide special assistance in the promotion of the Crusade of the Americas.	
5. National Baptists Scholarships . . . 15,000	
In addition to this \$15,000, the Board will allocate a like amount to provide much needed scholarships to dedicated Negro young people who express a desire to enter church vocations.	
III. Establishing New Churches and Church-type Missions . . . \$1,000,000	
To provide church pastoral aid in Project 500, designed to establish 500 strategically located new churches and church-type missions in the newer areas of the Convention.	
\$5,500,000	

*Items I and II would be provided in the order listed and not included in the 1968 operating budget of the Board. Beyond \$5,500,000 will be used for church pastoral aid in Project 500.

ENCOUNTER

by Kenneth Day

The Art of Sharing

Weak and emaciated, Elizabeth Pepan was released from County Hospital in Omaha, Neb. Her confinement had brought a strange blending of hope and despair. Only a few days earlier Alene Lockwood, director of Omaha's Baptist Center, had stood beside her bed and witnessed Elizabeth's commitment of herself to Christ. Thus hope was born. At about the same time she learned her body was almost consumed by a rapidly spreading malignancy.

Leaving the hospital a terminal case, she returned to her apartment to find that the landlord had evicted her family of four children and put her belongings on the street. It was under the weight of these burdens that Mrs. Lockwood found Elizabeth walking aimlessly along California Street.

Elizabeth was taken to the home of her mother-in-law, and a Thanksgiving basket was prepared for her family. Though extremely grateful, she was too defeated and exhausted to fix even a simple meal for her children. The mother-in-law consented to prepare it.

Later that evening as workers from the Baptist Center were returning from having delivered the last of their 22 baskets, they noticed two Indian women waiting at the center—Elizabeth and her mother-in-law. They marveled that Elizabeth had found the strength to climb the steep hill to the center. In her quiet, shy way she said, "Thank you for the lovely box and the first turkey I have ever had." With this she handed Mrs. Lockwood a tiny pair of boots she had crocheted while in the hospital, saying they would look nice on the lapel of her coat. Knowing this was probably the only thing in the world Elizabeth had to share made it a priceless gift to Mrs. Lockwood.

A recent letter from Mrs. Lockwood, closed with these paragraphs: "We won't be sharing with Elizabeth any of our bounty this Christmas. On Christmas Eve as we delivered a box to her

four little children, we learned that only a few minutes earlier she had slipped out to be with the Saviour, whom she had trusted just a few weeks earlier. "Saddened, yes, but what a Christmas Elizabeth must have had, celebrating the birthday of Christ with him, in person."

A 71-year-old shut-in living in an apartment above the Memorial Baptist Center in Atlanta, was encouraged by the approaching Christmas season. Hopefully some of her children would come to visit her at Christmas. Though they live in the same city, they never come by. One of her sons had visited her on the previous Christmas and maybe, just maybe, he would come again this year.

Beyond the family circle, she felt equally cut off. Her friends had not attended her during the past two years while she had been confined to her small apartment. Her church had "forgotten her"—to use her words. But, with the coming of Christmas, new hope sprang—hope that maybe a son or daughter, a friend or a pastor would just come by for a visit.

When most of us require abundance and often even extravagance to meet our needs, it is humbling to find someone who would be more than satisfied with such a little—the visit of a child or a friend. Where is love? Where is human concern? Where is Christian compassion that a helpless, aged shut-in could live in a city of churches and yet want for such a basic thing as someone to care?

The Christmas season found two Baptist centers in Houston overrun—both by persons from the communities around the centers and members of local Baptist churches. Literally hundreds of calls came from church families wanting to

know of persons in need and ways of sharing. So, Mildred McWhorter, director of the Baptist Center and the Joy Fellowship Center channelled this concern in the right direction.

A "family-to-family" program was initiated. A Baptist family from a local Baptist church was introduced to an unchurched family in the community of one of the centers. Though in most cases a Christmas basket with food or fruit and toys for the children was in evidence, this was of secondary interest. The main emphasis was that the members of the church family share themselves—their love, their fellowship and their interests—with the unchurched family. The program caught on and people began developing friendships.

Many of the families living in the communities of the mission centers and having known Miss McWhorter called asking "Why? Why has some family, unknown to us, begun showing an interest in us?"

One family in particular was overwhelmed that a local pastor came to their home to visit them and spoke to them of some value which they apparently possessed—some intrinsic value within themselves. This had never happened before.

The Christmas worship services at the centers were probably the greatest indications of penetration into the communities. The two centers have a combined capacity of 400. The total attending the two worship services was 526. Miss McWhorter was quite naturally pleased that people were motivated at Christmas to share with those who are less fortunate.

But, a New Year's assessment of the holiday concern leaves several lingering questions. Why not this concern all year long? How much more effective a continuing 12-month family-to-family ministry? Where will lonely desperate souls find someone to care in March?

First of a Two-Part Series on
Morality and the Mass Media

Mass Media's For Better or

By Kyle Haselden
Editor, Christian Century

By their saturation of the whole country, the mass media will have a universalizing effect on our culture and on our society. Regional differences in language, accent, dress, taste, political bias and sectarian allegiance will disappear gradually under the daily blows of media that knock off the distinguishing edges of our sectionalism. All of these differences—most of them superficial—are the products of isolation.

What the automobile, the airplane and widespread industrialization began, general and instantaneous communication will finish—the elimination of the hinterland, of rural areas, of cultural and religious enclaves. I suppose the Amish people and perhaps a few other sects will barricade themselves against the media's invasion, but the barricades will fall. Recently in a popular magazine we saw pictures of Amish youth listening surreptitiously to transistor radios. In the cultural sense there is no longer a rural America, no longer pockets where you find strange customs and people unacquainted with what occurs in the rest of the world, no longer a lag between what is said in New York, Chicago or Los Angeles and its repetition in West Virginia, Wyoming or Mississippi. What is worn on the streets of New York City one day will be seen on the streets of Butte, Montana the next. The latest musical fad, the newest joke, the wildest hairdos, spread with the speed of light by the electronic media, seem to appear simultaneously in every part of the country. The mass media, then, will for good or ill eliminate a

great part of this country's cultural plurality.

We can expect, moreover, that the mass media will also and simultaneously universalize this nation's mores at a deeper level than its customs, that they will eliminate regional codes of morality and put general ones in their places. It was correctly assumed in the past that the behavioral patterns of the rural areas of the country would be more conservative, more traditional, more pietistic than those of the metropolitan areas. Let us take one illustration.

When I grew up in the South there was in fact a southern way of life. It included not only certain racial attitudes and conduct but also a distinct southern morality that was a generous blend of religion, gentility, propriety, ancestor worship and tradition. This distinctiveness was made possible by the relative isolation of the South from the rest of the country. Largely agricultural, saturated with the ingrown, self-conscious attitudes characteristic of a people defeated in war; heavily barricaded from within by those social structures that would close it off from threats to its racial patterns; burying its slender but strong liberal tradition and its social conscience under heavy concentrations on the externalities and trivia of religion—these were the unhappy characteristics of a region voluntarily and involuntarily isolated from the rest of the nation.

But the products of this isolation were not all bad. If the regionalism of the South has to be blamed for certain unfortunate developments in the

area, it must also be credited with some of the distinctive and fortunate developments. The human relationships in this section of the country were in the time of its isolation characterized by a warmth, openness and genuine concern for the other person that were not matched anywhere else in the nation.

"Southern hospitality" was a euphemism for something that ran much deeper than mere hospitality—an authentic interest in the other person as a person. I shall never forget how shocked I was when, at the age of 16, I first visited New York City and discovered there a cold indifference for people as people. Defensive facades were drawn like heavy curtains between person and person, the absence of affinity in the presence of staggering proximity. Eight years later I lived there and learned that the free, easy, open human relations that I had experienced in the southern town were an impossibility in the northern metropolis. (This fact has staggering implications for community as more and more we become a conurbated people packed in the great metropolitan areas.) Although the South was a long time isolated from the rest of the nation, southerners were not isolated from each other.

Moreover it is no accident that the South has been, until recently, the reservoir out of which the nation's churches in other parts of the country have drawn clergymen to make up their own deficiency. The story may never be told, because the statistics may not be available. But it is a fact, nevertheless, that

Changes: Worse?

the South has supplied not only ministers for its own churches but also ministers for those northern and western churches that have not produced their own leadership. It also can be shown that the South has produced an inordinate part of the civil rights leadership of the nation, Negro and white. This surplus supply of religious and social leaders could not have developed in a spiritual vacuum. It came, rather, out of a cultural setting in which people took their religion—whatever its deficiencies—seriously.

This South began to break up in the early 1930's. It has not gone but it is going rapidly, and the mass media hasten the process. For good or ill, one of the victims will be the South's distinctive morality, its religious way of life. The mass media will swiftly amalgamate the regional moralities of the country, universalizing the moral standards and tastes. Whether this also means a leveling effect, a pulling of the moral tone down to the least common denominator, or whether it means an elevating of moral consciousness and conduct, we cannot at this point say. For that depends on the content broadcast by the media. *What we are saying now is that one of the certain results of universal broadcasting and receiving will be a universalizing of customs, concepts and conduct.*

Second, the mass media have a liberating effect on great masses of the people, freeing them especially from prisons of ignorance. Perhaps we can see this better if we first take an illustration from

outside our own country. What has caused "the rising tides of expectation" in South America, Africa and Asia? What has produced in these repressed and underdeveloped countries the new surges toward nationalism and toward popular control of the government? These questions reach deep into great complexities; no single answer will do. But there is one answer that cannot be omitted if the whole truth is to be known. The mass media—first the radio and increasingly television—have opened the minds of the three-quarters of the people isolated from the world and ignorant of what goes on in the world to the way the other quarter—North America and Europe—lives. This awakening has transformed depressed and despairing people into depressed and aspiring people.

In Cuba I saw crowds of *campesinos* gathered in the plazas to watch the local, municipally-owned television set. In the Negev in Israel I saw a Bedouin riding a camel, reading a book and listening to a transistor radio. In a theater in India I watched a filmed report of Nehru's visit to the United States a short time after it happened. It will never again be possible to tell these people that life cannot be better for them. They have seen with their own eyes and heard with their own ears about a life that surpasses their dreams but that is commonplace for other men.

To a lesser but significant degree this development occurs in our own country. The repressed people in Mississippi

and Alabama, the depressed people in Appalachia, the migrant workers and the Indians on reservations have been introduced by the mass media to ways of life which a generation ago they had difficulty imagining. I recall several songs sung during World War I, one of which had this line: "How you gonna keep 'em down on the farm after they've seen Pardee?" The question now is "How you gonna keep 'em down anywhere after they've seen TV?"

The mass media, opening the eyes and ears of the people to the world, are a powerful incentive, producing in Americans as well as in people everywhere else rising and irresistible tides of expectation. When the encyclopedic record of the Negro's rise in this country is finally compiled, there should be a list of the blunders made, from their point of view, by the racists.

I can name three of the mistakes that racists have made that turned out for the good of the Negro: they gave the Negro the Bible in the hope that it would make him docile; they sold him secondhand automobiles for an exorbitant profit; and, for the same reason, let him buy radio and television sets on the installment plan. Thus they gave the Negro the religion that would not let him be satisfied with anything less than being a man; gave him the mobility

continued

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Mass Media's Changes

that extended his escape from slavery; gave him disturbing and disquieting communication with a world of freedom and prosperity vastly different from his own.

Since, as we have said, freedom is the required climate for the production of real persons—authentic morality—then we have to view the mass media as agents of genuine morality wherever they liberate man from ignorance about himself, about his condition and about other men. Certainly, to a great extent, the electronic media in this country deserve honors for flooding the man imprisoned by ignorance with liberating and challenging data. They have not of course removed the occasions for his misery, but they have assured him that these occasions need not be permanent. They have taught him—intentionally or not—that he can be hopeful rather than fatalistic about his life and the lives of his loved ones. They have broken open to him a new world—sometimes fictional and fantastic, of course—toward which he can struggle with some hope for success.

I suspect in the third place that mass media will have an integrating effect on our society and perhaps eventually on the world. The massive and instantaneous lines of communication will free the several parts of the country from their regional isolation and, beyond that, knit them together in a single fabric. A people who can move about the country as freely, easily and quickly as Americans can, who read the same magazines, listen to the same radio programs, watch the same events portrayed on television will inevitably develop a strong consciousness of mutual identity.

Whether this identity produces a deadly uniformity or not depends on the content of the media themselves. The media cannot be held responsible for that. They are the cords that lace the country together. What men say to each other over the long distance telephone lines, the coaxial cables, the radio and television antennae, the nationally syndicated newspaper columns and the weekly journals is a matter of great urgency and consequence. But the media as instruments give us the opportunity to develop an enriched and strengthened sense of people, of folk and community, of national solidarity.

As mass communication becomes worldwide, it can serve in this larger sphere—if its content will permit it to do so—to make the peoples of the

world conscious of their oneness, of their common problems and mutual perils, of their necessary interdependence in solving their problems and avoiding their perils. International communication by way of electronically equipped satellites is now in its most primitive beginnings. In a few years Early Bird will be as out-of-date as the hand-cranked telephone now is.

General and instantaneous communication will eliminate the hinterland of rural areas, of cultural and religious enclaves.

We are just entering the near side of a vast new era of intercontinental and interplanetary communication that can usher in the blessings or unleash the curses of human compactness. One of the most hopeful events that occurred during the 1967 explosion in the Middle East was the use of the "hot line" between Moscow and Washington. It is possible that during this crisis the whole world would have blown apart if that instantaneous and direct communication had not been possible. Transmissions facilities are now as important to peace as good intentions.

In these three respects, then, and probably in others that do not occur to us now, mass media will, as modern instruments, reshape our culture and our society. They will universalize customs and moralities, liberate man from his emotional and intellectual ghettos, and integrate man's scattered societies into one vast communications system.

Our second question asks about the impact of the content of media on consumers. Let us first raise this question about the media in general and then take up more leisurely an examination of the content of such specific media as radio and television, the printed word and motion pictures. Although the judicial and legislative fields are not properly described as media of communication, they do have a profound influence on morality. We should therefore include these forces and note in what respect they contribute to or detract from true morality.

What, then, is the effect of mass communication as distinct from its instruments on people and on their becoming or ceasing to be real persons? Let me admit at once that men like Marshall McLuhan have given us some

interesting and provocative hypotheses. They have helped to break up our caked patterns of thought about the sharing of facts, feelings and ideas. But their hypotheses are merely educated hunches and should not be received as though they were divine revelations or proved theories.

The fact is that we still know very little about the effect of radio, television and motion pictures on personality and character. Everybody, for example, talks about the effects of television and radio on children. Almost everybody has an opinion. These opinions range from one extreme to the other, but, as yet, no one actually knows on the basis of clinical studies and scientific surveys what radio, television and motion pictures actually do to us beneath the surfaces of our being. My task here would be much easier if it were possible to refer to definitive and indisputable psychological analyses and sociological charts. But there are no such exhaustive and reliable resources to which we can turn. Our answers to these questions will also be educated hunches. And we must be modest about them. It may be that they will say more about our personal prejudices and about our traditions and presuppositions than they do about the effects of the media.

Even if we take the worst fare offered by television and motion pictures—that depicting crime, violence and sensuality—we cannot be sure of its effect on the viewer or on viewers generally. We can imagine that such programs encourage imitation, that they school youth in delinquency, that they are the sparks that explode repressed criminality, that they debase human life. These may be valid suppositions, but they may not be. We have no data on which to rest such a conclusion. We may take—as some people do—an exactly opposite position, saying that such programs are escape valves, releasing tensions and hostilities that would otherwise become antisocial. This, too, may be a valid supposition; but in this case, too, we have no evidence sufficient for a solid and final judgment. We may say that the psychological effect of such programs depends entirely on what it meets within people—just as alcohol consumption or the use of LSD does—making some people delinquent and providing a vicarious release for potential delinquency in other people. This may be a valid supposition, but we cannot prove it.

Those who want to pursue this aspect of the problem still further should read *The Effects of Mass Communication* by Joseph T. Klapper (The Free Press of Glencoe, Illinois, 1960). I quote the

following introductory passage from pages two and three of this book:

Teachers, preachers, parents and legislators have asked us a thousand times over these past 15 years whether violence in the media produces delinquency, whether the escapist nature of much of the fare does not blind people to reality, and just what the media can do to the political persuasions of their audiences. To these questions we have not only failed to provide definitive answers, but we have done something worse: we have provided evidence in partial support of every hue of every view. We have claimed, on the one hand, and on empirical grounds, that escapist material provides its audience with blinders and with an unrealistic view of life, and, on the other hand, that it helps them meet life's real problems. We have hedged on the crime and violence question, typically saying, "Well, probably there is no causative relationship, but there just might be a triggering effect." In reference to persuasion, we have maintained that the media are after all not so terribly powerful, and yet we have reported their impressive successes in promoting such varied phenomena as religious intolerance, the sale of war bonds, belief in the American Way and disenchantment with Boy Scout activities. It is surely no wonder that a bewildered public should regard with cynicism a research tradition which supplies, instead of definitive answers, a plethora of relevant but inconclusive and at times seemingly contradictory findings.

Having entered these precautions, Klapper offers several tentative proposals, expressing the hope that further research will either modify them or prove them wrong altogether. Let me translate these tentative proposals from their technical language into words more characteristic of our study and add some comments that will, I hope, be faithful to his thought.

He suggests that mass communication is only one of several teaching situations to which children and adults are subjected even in a society where the mass media have a primary claim on public attention. This means that mass communication is not in itself sufficiently influential to produce specific results. It is merely one of several contributory agents in the development of character and personality. The child, for example, learns from what his parents say and chiefly from what they do. He learns from his peers, from the community in which he lives, from his schoolteachers,

from Sunday School and church, from newspapers and magazines—particularly the comics—and from television and radio. Obviously a child whose general learning situation is wholesome will react in one way to fare provided by the mass media and a child whose general environment is bad will react in another. Sometimes parents, seeing anti-social behavior in their children, blame the cowboy and gangster pictures their children see in the movies and on television when they should blame themselves. Parental influence—particularly the parents' casual, unpremeditated words and deeds—remains the dominant molder of the character of children even in homes where radio and television sets run incessantly and programs are selected at random.

Klapper says further that we should consider the probability that the mass media tend to confirm and reinforce attitudes toward life rather than produce them or change them. It does not matter whether the particular attitude has to do with politics, international affairs, race relations, the use of violence, the value of life, the worth of persons, the mode of conduct proper in human relations. In each case, says this proposal, the media are more likely to reinforce than to change opinion.

I think this proposal should be tested in the light of the fact that advertisers spend billions of dollars to produce hunger and to change tastes for specific brands of cigarettes, beer, automobiles and cosmetics. If it is true that the media merely reinforce previously formed opinion, then Madison Avenue squanders huge amounts of money provided by manufacturers to create a desire and a preference for their products. I doubt that manufacturers are so prodigal with their money. If commercials produce and change opinions then we should at least be suspicious of statements that the programs bought by manufacturers merely reinforce existent attitudes.

Mass media will universalize this nation's mores at a deeper level than its customs, eliminating regional codes of morality.

If it is correct to say that mass media merely reinforce existent opinion, consider the burden and the opportunity this fact presents to the Christian home and the church, to parents and the Sunday School. Are we laying down in our children at the very earliest ages permanent foundations on which they can stand poised and unshaken when the mass media assault them? Are we providing for our children fiber-building experiences, or are we surrendering them

to electronic baby-sitters to be nursed day after day on pap? Have we considered the possibility that the Sunday School, as we have known it in the past, is now an inefficient anachronism that should be replaced by an entirely new teaching situation? One of the gravest of the advent of mass media is that they give us something new to blame for our failure as parents and teachers.

The South has been, until recently, the reservoir out of which the nation's churches have drawn clergy-men, and it has also produced an inordinate part of the civil rights leadership.

Perhaps it is true, however, that the more important a subject is to a listener or a viewer, the less influential the media are in changing his mind. John Crosby, television critic of the now defunct *New York Herald Tribune*, wrote some time ago: "It might be stated as Crosby's law that the more important the subject is, the less influence the guy with the mike has. In matters of the most profound importance to the individual—say, religion—I doubt that the Murrows, or Godfreys, the Winchells or anyone else, could sway a single soul a single inch." This may be true, but here again our judgment depends more on what we imagine to be the case than it does on solid evidence.

My personal opinion is that the more important the subject is to the consumer, the more likely it is that his opinion will be changed by indirection rather than by direction, by impression rather than by preaching—a probability to which our denominational and conciliar commissions on films, radio and television should pay far more attention than they do.

I greatly admire Martin Luther King Jr., and am confident that he will eventually be saluted by Negroes and whites alike as one of the great men of our century. Yet, I doubt that the appearance of King on radio or television changes many racial attitudes or much racial behavior. But the appearance of the Negro actor and humorist Bill Cosby on the television program "I Spy," in a heroic and highly sympathetic role in which he has a free and easy relation with a white companion and other whites, will, I believe, gradually change many racial prejudices. In the long run—and this is for religious people and civil rights leaders the irony of the situation—a Sidney Poitier, a Harry Belafonte or a Johnny Mathis will do more to sweeten race relations, to equalize justice, and to improve the accep-

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Mass Media's Changes

tance of Negroes in a white-dominated society than all the Stokely Carmichaels and the Floyd McKissicks—however important these latter figures may be as social catalysts. Through this medium, I am suggesting, we learn more by absorption than we do by indoctrination.

Mass media is producing in Americans as well as in people everywhere rising and irresistible tides of expectation.

This being so, our churches still have a great deal to learn about the use of mass media in propagating the gospel. This is a field both too vast and, in some of its particulars, too tangential to our interests to be covered at this time. But I should in this setting make two suggestions to those people who, as Christians, want to use the mass media for evangelistic and educational purposes.

First, it is not wise to arbitrarily transfer a form of communication from one medium to another. As a rule, each form will require its own medium. Take preaching for example. Preaching ranks very high on, if not at the top of, my list of the ways to communicate the gospel. But preaching as we now know it is effective only in certain settings, only through certain media. Harry Emerson Fosdick, Ralph Sockman and others proved a generation ago that preaching can be successful over radio if the preacher is extraordinarily competent. But no one has yet proved that preaching can be successful when broadcast by television, however competent the preacher may be. The television viewer naturally expects far more action than a preacher can or should provide. There are exceptions, of course, but as a rule the television time available to the churches should not be filled with televised church services or with sermons. It is far better for the churches to use such time for the broadcast of those programs of music, drama, art and other forms that convey the Christian message indirectly rather than through indoctrination.

Although I do not share his enthusiasm for McLuhan, I believe that Alva I. Cox Jr., staff associate for educational media in the National Council of Churches' department of educational development, was making the right point when he wrote the following in the article "Art, Technology, and Educa-

tion" in the July 6, 1966, issue of *The Christian Century*:

Even where the new media are being accepted and used [by the churches] the verbal orientation has been imposed on them. When television is used, a Sunday School class is put on the air. When an experiment is conducted in programmed instruction, a book is programmed. New technological devices are looked upon as means of communicating rational-verbal ideas. This is illustrated in most filmstrips: the primary emphasis is on words—the fundamental assumption is that pictures can illustrate the words. This is simply a new way of putting words together for communicating rational ideas. Great effort and discipline will be required if we are to free ourselves from our verbal commitments.

I accept this option, even though I do not agree with the implication that pictures are superior to words in communicating ideas. Anyone who does believe this should try putting John 3:16 into pictures. He will soon discover that the 24 words of this verse are better than ten thousand pictures. But it is a mistake to impose a format composed largely of words on a medium perfected to transmit images in motion, or—as far as sermons are concerned—to convey in written form what was constructed for oral delivery. Only preachers—and not many of them—read printed sermons.

Let me say also in this apparent digression that every medium and every form of communication will leave its own peculiar markings on the content it conveys, just as the barrel of a rifle marks and gives a twist to the bullet it projects. The form and the medium will in each instance impart something of its own nature to the content it transmits. Therefore, form and medium limit content.

Racists made three mistakes: they gave Negroes Bibles, sold them secondhand cars and let them buy radio and TV sets on installment.

The gospel is more than the best preaching of it. The greatest story ever told is far greater than the film *The Greatest Story Ever Told*. The film will inevitably diminish the fact. Said differently, this means that the gospel is too big, too important to be trusted to any

form or to any medium. In a day in which competition for the ears and eyes of men grows ever keener, we must deputize every form and every medium for the proclamation and transmission of the good news of God's will and love in Jesus Christ. And as we do so we must learn from the artist and the technician what they have to teach us about the effective use of the new media.

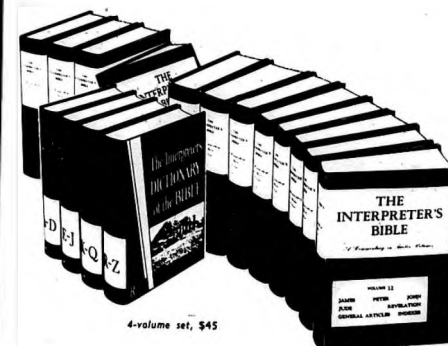
These words are in fact no digression. Indeed, it is hypocritical to tremble before the possibly deleterious effects of the mass media on authentic morality and to complain about how the electronic media are demoralizing our children if we do not learn how to use new forms and new instruments in proclaiming and teaching and demonstrating our faith.

A long time ago Augustine said in his little work on preaching that it is folly for good men not to use for the service of the truth the instruments that bad men use so effectively for the service of falsehood. That is our situation as a Christian people. It is folly and sinful if we do not use for the sake of the gospel the skills and instruments that men indifferent to the gospel use so effectively to sell soap, smoke and suds. All of the forms of communication are in the public domain. We can use them if we choose to use them, and we can learn how to use them well.

With some inconsequential exceptions, all of the mass media are privately owned. They do not belong to us. But the medium through which the mass media operate—the air—does belong to us. At the 1935 conference in Washington, a conference considering regulations for radio broadcasting, Herbert Hoover, then Secretary of Commerce, said: "The ether is a public medium and its use must be for the public interest." This view became and remains national policy. The churches should not jeopardize their right to the air either by failing to use it, by cluttering it with content poorly designed in form for this kind of communication or by insisting that the media conform to sectarian and superficial codes of morality. Our Christian concern for authentic morality must necessarily include three other major concerns: how other people use the mass media, how we use them and how we provide for our children and youth learning situations that reduce the dangers and increase the benefits of mass communication.

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March, 1968

HOME MISSIONS

The Nation's Disgrace:

By Beth Hayworth
Baptist Joint Committee on Public Affairs
Washington, D.C.

A special blue ribbon study commission has issued a report declaring that 14 million rural Americans are affected by poverty so widespread and so acute as to be "a national disgrace."

While declaring that rural poverty in the United States has no geographic boundaries, the National Advisory Commission on Rural Poverty, headed by Kentucky's former governor, Edward T. Breathitt, said, "It is acute in the South, but it is present in the East, the West and the North."

Churches, along with other community institutions, were indicted in the government report for failing to develop programs to meet the needs of people in poverty-stricken areas. The commission said there is in America today "a serious and widespread failure" to prepare the people for participating in a modern society. Schools, libraries, health facilities, churches and government units in rural areas were cited as failing to create programs to meet this need.

Entitling its report "The People Left Behind," the 25-member presidential commission claimed that rural poor folk have been shortchanged by antipoverty efforts and, until the last few years, largely bypassed by the nation's major social and welfare legislation. The hour is late, the commission warned, for taking a close look at rural poverty, gaining an understanding of its consequences and developing programs for doing something about it.

The commission sharply denounced some federal farm and vocational programs designed to help the rural poor as "woefully out of date." Instead of combating low incomes of rural people, these "relics of the past" have helped to create wealthy landowners while largely bypassing the poor, it charged.

The 160-page report charts the sections of the United States with the heaviest concentration of impoverished persons and describes conditions in which they live. It pictures the rural poor as caught in a vicious circle of low

incomes, dilapidated housing, unemployment and inadequate schools and hospitals. Illiteracy, large families, a lack of employment possibilities and deteriorating communities were among the factors cited which perpetuate their poverty.

This report was not the first to link rural poverty conditions with big city riots. In its opening statement it charged that the consequences of rural poverty "have swept into our cities violently."

The heavy migration from rural America to the blighted areas of our major cities clearly shows how bad economic and social conditions are in rural areas, the commission observed. Many persons made the move in search of a job and a decent place to live. Many did not find these, it said, but "merely exchanged life in a rural slum for life in a city slum at exorbitant costs to themselves, to the cities and to rural America as well."

The Rural Poverty Commission questioned the wisdom of massive public efforts to improve the lot of the poor in the inner city without comparable efforts to meet the needs of the poverty stricken in rural areas. The problems in both areas are so serious and so interrelated that the nation cannot ignore one group while helping the other, it warned.

According to the study, there is more poverty in rural areas, proportionately, than in the cities. In metropolitan areas, one person in eight is poor, and in the

The hour is late for taking a close look at rural poverty, gaining an understanding of its consequences and developing programs for doing something about it.

suburbs, the ratio is one in 15. In rural areas, one of every four persons is poor.

It may come as a surprise to some readers that white persons outnumber nonwhites among the rural poor by a wide margin. Of the 14 million rural poor, 11 million are white. It is true, that a higher proportion of Negroes than of white are poor. Three out of five rural nonwhite families are classified as poor, according to commission findings.

Also, most of the rural poor do not live on farms. They live in the open country, in rural villages and in small towns.

Denying that there are such things as pockets of poverty because "poverty refuses to stay in pockets," the report pictured the following as areas with heavy concentrations of rural poor: much of the South, Indian reservations in the Southwest and the upper Great Plains, New England and the upper Great Lakes.

Within the South, Appalachia, the Coastal Plain to the east, the Ozarks to the west, the Black Belt of the Old South and the Mexican-American concentrations along the southern border were distinguished as areas with the highest percentages of poor persons.

• Inadequate Income. When a family's income is less than \$3,000 that family is usually defined as poor. In the poverty areas cited in the report, however, an income of \$3,000 per family is the exception, not the rule. Of these families, more than 70 percent struggle along on less than \$2,000 a year. One family in every four exists on less than \$1,000 annually.

In presenting poverty as partly inadequate income, the commission pointed out that poverty goes much deeper than that, afflicting the mind and the spirit as well. It defined poverty as (1) lack of access to respected positions in society and lack of power to do anything about it, (2) insecurity and unstable homes and (3) a wretched

Rural Poverty

existence that tends to perpetuate itself from one generation to the next.

In addition to low incomes, other poverty symptoms were described:

• A low level of formal schooling among adults. Three million rural adults are classified as illiterates. Of this number, more than 700,000 have never enrolled in school. More than 19 million have not completed high school.

This pool of poorly educated adults is being fed by a steady stream of rural young people. More than 2.3 million rural young persons from 14 to 24 dropped out of school before graduating in 1960. About 8.7 percent of them, some 199,000, completed less than five years of school. Discussing illiteracy in the light of present-day job requirements, the commission observed that "the uneducated become the victims of progress rather than its beneficiaries."

• Poor educational facilities and opportunities. "Rural adults and youth are the products of an educational system that has historically shortchanged rural people," the commission charged.

Small communities have fewer high school teachers with five or more years of college, and more elementary teachers without a college diploma. The percentage of rural teachers not properly certified is about twice as high as for teachers in the city.

In spite of considerable consolidation of school units, rural schools in general are smaller and less well equipped than city schools. Some of the most modern schools in the nation do exist in the country, the report showed, but these are in sharp contrast to the 10,000 or more one-room schools in the United States—mostly in rural areas. "Poor schools" are most often associated with poor people and poor communities, the report indicated.

The big challenge facing the education system is to develop the capacity of schools to cope with differences among students from varying social and economic backgrounds. Too many peo-

ple associated with rural schools view students from deprived homes and communities as unwilling or unable to learn, the commission found.

• Unemployment and underemployment. The unemployment rate in rural areas averages about 18 percent against a national average of four percent. Nearly 800,000 rural adults between the ages of 20 and 64 are unemployed. Of those who have jobs, 18 percent work only part time.

Among farmworkers, a recent study discovered that underemployment runs as high as 37 percent. Problems of unemployment plague the mining, forestry and fishing industries as well as agriculture.

Negroes, Indians and Mexican Americans were reported to be suffering more from unemployment than white persons.

A part of the problem in unemployment stems from the nation's unwillingness to face realistically the limited employment potential of modern farming. In the brief period of 15 years from 1950 to 1965, new machines and new methods increased farm output in the United States by 45 percent and reduced farm employment by the same percentage. The commission warned that during the next 15 years the need for farm labor will decline by another 45 percent.

• Limited health service and medical care. "We have failed miserably to protect the health of low income people in rural areas," the report said. It de-

The problems in the rural areas and in the inner city are so serious and so interrelated that the nation cannot ignore one group while helping the other.

scribed health service among rural impoverished persons as "seriously deficient in quality . . . badly organized, under financed . . . too often discriminatory in terms of race and income and heedless of the dignity of the individual."

Hunger, even among children, does exist in rural areas, as a group of physicians discovered recently in a visit to the rural South. They reported to government officials that they found Negro children not getting enough food to eat, and so disease ridden as to be beyond cure.

Malnutrition is even more widespread, according to reports, showing evidence of bad diets and diseases related to bad diets.

Disease and premature death are startlingly high among the rural poor. Infant mortality, for instance, is far higher among the rural poor than among the least privileged group in urban areas.

• Large Families. The size of many low income families makes escape from poverty extremely difficult. Many poor families do not know how to plan their families nor where to turn for help in planning. Because they do not limit the size of their families, the expense of raising unwanted children on inadequate incomes drives them deeper into poverty. The commission described results of this as "families without hope and children without a future."

Among white rural farm families with incomes under \$2,000 the average number of births per woman is 48 percent higher than for the nation as a whole. Among nonwhites the average is 156 percent higher.

The commission reported finding a "psychological readiness" to acceptance of family planning. It emphasized that without an extensive birth control program, the possibility of reducing poverty in rural areas becomes more remote. In addition, the success of programs dealing with employment or education or health in rural communities depends in

considerable degree on the ability of the poor to control the size of their families.

• **Poor housing.** In 1960, 27 percent of occupied rural housing was classified as substandard—deteriorated or dilapidated—compared with 14 percent for urban areas. One in every 13 houses in rural America is officially classified as unfit to live in. A large number of elderly people in rural areas live in substandard houses.

The South has the highest proportion of substandard housing in the country. This is not surprising, the commission pointed out, because this region has the lowest per capita income, the lowest median family income, the largest families and the largest proportion of the nonwhite population who are especially disadvantaged.

In eight southeastern counties in Kentucky, substandard housing in the rural communities ranged from 66 percent to 74 percent of the total of all rural housing.

Housing conditions of Indians and Alaskan natives are worse than those of any other minority group in the nation.

The report noted also that in most areas housing policies are discriminatory toward Negroes, migrants, Spanish Americans and other minority groups.

Of the 14 million rural poor, 11 million are white. Most of them do not live on farms, but in the open country, in rural villages and in small towns.

• **Deteriorating communities.** The commission classified the small community in poverty-stricken areas as an ineffective institution both politically and economically. The early rural community was largely self-sufficient and performed the services needed by farmers and other country dwellers. But now most of these services are performed in small to medium-sized cities to which rural areas are linked by an increasing number of channels.

Since many small communities have been unable to adjust to the changing economic and social fabric, their tax base has been eroded as more wage earners seek jobs elsewhere. Consequently, they are able to provide elementary

needs which are usually grossly inadequate.

While many local government units continue to operate as they have for the last hundred years, the center of power has shifted drastically. It has moved toward the more professional governments of urban areas and toward state and national governing groups. More and more, the important decisions on education, health, welfare and other matters of vital public concern are made at these levels.

In order to correct these conditions which the commission said the nation has been "largely oblivious to," sweeping, detailed recommendations were made. The commission urged immediate action on short-term and long-term programs by private individuals and groups as well as by all branches of federal and local government.

"Simple justice demands that we take action now," the commission advised. Among its recommendations are:

1. A national policy to give residents of rural America "equality of opportunity with all citizens" in regard to jobs, medical care, housing, education, welfare and all other public services without regard to race, religion or place of residence.

2. The enactment of the full employment policy established in 1946. Declaring that the need is even greater in rural areas than in urban areas, the commission urged that this be given priority in legislation and appropriations.

3. A nationwide food stamp program, "with stamps given to the poorest of the poor without cost."

4. A thorough reshaping of manpower policies and programs.

5. Extensive changes in the rural education system ranging from preschool programs to adult education.

6. Provision for better medical care.

7. Development and expansion of family planning (birth control) programs.

8. Better rural housing with special emphasis on a program providing rent supplements for the poor.

9. The creation of multicounty districts, cutting across urban-rural boundaries.

10. An examination of the government's commercial farm programs and

11. Changes in federal development and administration to more effectively involve the local, state and national government.

In submitting its report to the President, the Rural Poverty Commission said it rejected the idea that poverty in so rich a nation as ours is inevitable for any large group of its citizens. They

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said they were "convinced that the abolition of rural poverty, perhaps for the first time in any nation, is completely feasible." The nation has the economic resources and the technical means to do this. "What it has lacked thus far, has been the will," the commission emphasized.

The 25-man advisory group pointed out that the problems of overcoming rural poverty are complicated by the fact that many rural poor persons have lost almost all hope of improving their situation. Many have attempted to keep up with technological developments in farming and have failed. Many have been disillusioned in their efforts to obtain employment outside agriculture, forestry, fisheries or mining. Their lack of the necessary skills to earn a decent living is discovered too late.

"It will not be easy to motivate these people to try again. But we must," they declared.

The introductory chapter of the government publication concluded: "We do not know how many people in rural America have lost all hope in a future. It is tragic and shameful that any have . . . This commission believes that by adopting the program of action recommended in this report, we can restore hope to many who are now without it, and we can help the 14 million rural poor climb out of poverty. The nation can do this, that is, if there is the will to do it. . . . The time for action is now."

Based on a report, "The People Left Behind," issued by the President's National Advisory Commission on Rural Poverty (for sale by the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. Price \$1.00)

'White Supremacy' Producing Totalitarian U.S. —Stringfellow

Drama of Death and Resurrection
NEW YORK (RNS)—William Stringfellow, an attorney, author and Episcopal lay theologian, warned in New York that unless there is significant movement away from "the doctrine of white supremacy" America will develop into a totalitarian state.

Addressing a group at the Institute for Rational Living, Stringfellow declared that many white liberals fail to understand that the "inheritance of four centuries of white supremacy has the theological meaning of death."

The current racial crisis in the nation is, he said, an example of the "drama of death and resurrection," and as such

March, 1968

is a restatement of the biblical "Word of God." He held that "the militancy of the power of death" which is shown at work in the Bible in opposition to "resurrection" is also at work in contemporary racial strife.

Describing at length what he called the "deadly impact of white supremacy on black people," the Episcopal layman stated that an inherited structure of white supremacy had prevailed since 1619, the year the first slaves were brought from Africa.

White supremacy, he asserted, is as "dehumanizing" to whites as it is to Negroes. He used as illustration of this claim his evaluation of the course of the Civil Rights Movement in the past 15 years.

"The black revolt," he said, "was non-violent for a decade of this time. The overwhelming response of this unique nonviolence was white violence. If non-violence is coming to an end among blacks, it was routed by white violence in the North and South."

"Nonviolence has been succeeded by black violence. There have been 126 major riots since May 1964, in urban jurisdictions. The response to the emergence of black violence has been escalating white violence—quite sophisticated and militarized. It has amounted to a military occupation in some places."

"The only serious and visible response on the part of white society is military. There is no seeming prospect of altering this. One can expect that black violence will increase and be counterbalanced by more violence."

Mr. Stringfellow claimed that a precedent for white response to "black violence" was set during the Detroit riots last summer when federal troops were summoned. He said that such action was taken because the violence spilled out of the ghettos into white communities.

The need to police "white ghettos" to prevent violence there, he added, pointed to the development of the kind of apartheid system which operates in South Africa, "institutionalized racism sanctioned by the police state."

Such a state, he said, "dehumanized" white people as well as Negroes. "Militarism is suicide. It limits Negroes but also takes white freedom away. . . .

"There is little or no hope until . . . some white people begin to see that their own humanity is perverted by the same thing which distorts the humanity of black people. And the prospect is dim that white people will become concerned enough to defend their humanity or become humanized."

"I do not see changes coming about which significantly forestall the totalitarian state."

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The Jehovah's Witnesses

Who are these people who will not salute our flag, who deny the bodily resurrection of Christ, and who often frustrate Baptist efforts? What can Baptists learn from them?

Every Southern Baptist feels part of the disappointment which plagued Paul S. James, director of missions for the Home Mission Board in New York City. Dr. James tried for months to rent an apartment and counselling space in a high-rise apartment complex there but was not able to do so. Upon investigation, Dr. James and his staff learned that Jehovah's Witnesses had been in one of the buildings and had caused considerable disturbance by making an offensive approach to promote their witness. The Baptist group strongly suspects that the management was cool to their overtures because of the aggressive approach by the Jehovah's Witnesses.

Very few Southern Baptists have escaped being approached on the street or in their homes by a representative of Armageddon's Army: the Jehovah's Witnesses. Who are these people who will not salute our flag, who deny the bodily resurrection of Christ and who frustrate our efforts in such places as New York City? More important, what can Southern Baptists learn from them?

History of the Movement

Though the adherents of the Jehovah's Witness doctrine insist that their beginning was in the mind and heart of God, the outside observer might well contend that the movement began in the person of Charles Taze Russell (1852-1916). Russell was an orthodox Congregationalist until one day in a poolroom he sought to defend logically the doctrine of hell against an opponent. Unable to do so, he began to question other Christian beliefs.

In 1880 Russell wrote *Food for Thinking Christians* and began a seven-

volume work entitled *Studies in the Scriptures*. In this latter work, a type of commentary, Russell sought to apply reason to the Bible. A year earlier he had started the publication of *The Watch Tower* and served as its editor until his death. Five years later he started the legal body of the international organization, the Watch Tower Bible and Tract Society, and served as its president until he died in 1916.

The second leader of the movement was "Judge" Joseph F. Rutherford (1869-1942), who continued the growth of the movement by writing 22 full-length books and dozens of pamphlets, circulating over 450 million pieces of literature, and boosting the number of missionaries. Rutherford initiated in earnest the idea of involving the whole congregation in door-to-door witnessing. He also began the use of billboards to publicize his pet phrase, "Millions Now Living Will Never Die."

Rutherford was not among that number and was succeeded, upon his death, by Nathan Knorr, the present leader and founder of the Watch Tower Bible School which trains full-time missionaries. During the first eleven years of Knorr's presidency of the Watch Tower Bible and Tract Society, the number of official foreign missionaries grew from zero to over 1,600. Knorr has been instrumental in changing the image of the Witnesses by urging his door-to-door "salesmen" not to agitate against other faiths but to be jovially tactful.

The future of the group is difficult to predict; but, due to their zeal for witnessing on a personal level, one Catholic author has suggested that the Jehovah's Witnesses may number over five million across the world by 1970.¹

Organization

The Witnesses reach over 100 million homes every year in their attempt to tell throughout the world the "news" that Jehovah's kingdom arrived in 1918 through King Jesus' defeat of the enemy Satan. This phenomenal number of people reached annually is due to the effective organization for witnessing. Each minister of the group is considered a minister of the gospel; and he is given impetus, resources and encouragement for his endeavor by a complex organization for witness.

The witnessing of the group is organized through three corporations: the Watch Tower Bible and Tract Society of Pennsylvania, which is the worldwide supervisory agency for the Witnesses; the International Bible Students' Association, which is the foreign missionary agency; and the Watch Tower Bible and Tract Society of New York, publisher of the most of the Witness literature for the United States.

At the next step down from Knorr and the board of directors are the six officers called "regional servants." These men work mainly through the 154 "zone servants" who inspect and guide the workers in the local "company." The over three thousand companies in the United States meet in Kingdom Halls and are under the local "service director" who supervises witnessing and study of the Bible and Witness literature. "Pioneers" go from town to town distributing literature and seeking converts on a full-time basis and may be said to be the backbone of the complex organization for witnessing. Each member of a local company is expected to spend ten hours a week knocking on doors,

distributing Witness literature and making follow-up calls when possible. As a result of their zeal and organization for publicizing their views, the Witnesses far outstrip any cult of comparable size in exposure to the public.

This exposure is made more effective by the voluminous literature produced by the group. *Awake!* magazine is produced in a quantity of over one and one half million copies twice a month and is second in circulation among the world's religious journals only because the Witnesses also publish *The Watch Tower*, a circulation of over two million copies every two weeks. The Witnesses do indeed take their witnessing seriously.

Basic Doctrines

The Jehovah's Witnesses rely heavily on their own brand of eschatology, the study of last things. For them, the kingdom of heaven is at hand and the end of the age is near. In *Let God Be True*, the Bible study handbook of the Witnesses, arranged in 26 topics, their eschatology is partially explained.

Using Ezekiel 4:6 and Revelation 12:6, 14, the group reasons that the reference is to 2520 days or years and by adding 2520 to 607 B.C., the conclusion is that God's rule was reestablished in A.D. 1914. That year is chosen also because of increased total wars, widespread famine, pestilences and earthquakes. According to the Witnesses, Jesus Christ returned to the temple of God in 1914 and cleansed it by 1918 for judgment upon Satan and his followers. Jesus will not return again physically because he is already here. Nevertheless, Satan now is preparing for the impending battle of Armageddon. Jehovah will go against "all who

hold to demonism" in this greatest of all battles. Following the battle, "The great mass of humankind will find life here on earth amid paradise conditions."² Not all of Jehovah's Witnesses expect to go to heaven. Citing Luke 12:32 and Revelation 7:4, they hold that God has limited to 144,000 the number of the "body of the Christ." For the Witnesses,

According to the Witnesses, Jesus Christ returned to the temple of God in 1914 and cleansed it by 1918 for judgment upon Satan.

eventually everyone will end up in one of three categories: those who will enter a life in heaven with Jesus, those who will live forever in a paradise on this earth if they have been faithful Witnesses of Jehovah and the wicked who are stubbornly set against their conversion are completely annihilated and forgotten.

This final assertion brings the reader back to the beginning of the movement, when C. T. Russell repudiated the doctrine of a burning hell. The Witnesses' current Bible-study help states that the doctrine of a burning hell cannot be true for four reasons: it is wholly unscriptural (Some Bible scholars may wonder about this.), it is unreasonable, it is contrary to God's love and it is repugnant to justice.³

Besides their unique brand of eschatology, the group holds other tenets of faith outside the mainstream of Christian thought. The Jehovah's Witnesses reject the doctrine of the Trinity, saying that it is a creation of Satan. *The Watch Tower* recorded:

The Scriptures clearly teach that Jehovah is the only true God . . . that *LOGOS* was the beginning of his creation . . . That the *LOGOS* was made human as the man Jesus . . . That God raised up Jesus divine and exalted him to heaven above every other creature.⁴

The Witnesses deny the bodily resurrection of the Lord Jesus and claim instead that he was raised as an "invisible spirit creature." This is a rebirth of the old heresy of "Arianism" which stated that "Christ was the first of the creatures" and was repudiated in the fourth century after Christ by church leaders.

The Witnesses also hold that death is really unconsciousness or extinction. According to *Make Sure of All Things*, death is "loss of life; termination of existence,"⁵ and can be proven by such texts as Psalm 13:3 and Daniel 12:2. The evangelical Christian answer to the meaning of death is that the apostle Paul uses "sleep" to picture physical death and that the spirits of those now in glory (Phil. 1:22) will be united with their resurrection bodies (1 Cor. 15). So, physical death involves only the sleep of the body pending resurrection to immortality with Christ. The number 144,000 is not taken literally but means that God's perfect number will be in heaven.

Inherent in all Jehovah's Witnesses' beliefs is the concept of Jehovah being in direct control of history and allowing Satan a temporary free reign over this wicked world. The group identifies Christendom (other Christian groups) as perverters of the good news that

continued

By M. Thomas Starkes
Department of Work Related to Non-Evangelicals, HMB



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finding time to do his job gets more difficult every day for most ministers.

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Another way to help would be to find ways to assist your minister with the church's administration and organization tasks. This is a most time-consuming function, according to the survey. Finally, you can aid by just being aware of the "time" problem your minister may have.

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The Jehovah's Witnesses

continued

Jesus has reigned in the temple since 1918, and blames Paul for "churchifying" the teachings of Jesus.

There are few Witnesses who are overly concerned with the life here on earth. They do not vote and believe that the world is so evil it is not worth saving. They predict the downfall of every government and maintain that our whole social system is a product of Christendom and reveals its satanic nature. The Witnesses went on record officially in 1955, saying that Christen-

The emphasis of the Witnesses upon the Bible calls Baptists to an enlightened knowledge of the Bible and to a discovery and use of the science of hermeneutics, "the science of comparing all related biblical texts to arrive at a common teaching."

dom was stumbling over the Kingdom to her doom within this generation through the United Nations.* The group is other-worldly to the extent of totally rejecting almost every attempt to bring better harmony among men on this earth.

The above statements of Witness doctrines represent only the points at which they are at greatest variance with evangelical Christianity, but nonetheless seriously so.

A Critical Analysis

The biggest problem in any religious discussion is that of authority, i.e., "What can we use to find what we should believe?" and "How do we use that source?" The Jehovah's Witnesses appeal on the surface to many Bible-believing Baptists because they hold that their only source is the Word of God. The ultimate consideration, however, is how the Bible is used.

The method employed by the Witnesses of establishing the "truth" is to support their findings by a long array of Bible quotations taken at random from any part of the Bible with no consideration for their context, that is, the period in which it was written, who wrote it, its background of historical meaning and the subject of the surrounding verses or chapters. The group also has translated the Scriptures for itself. The translation covers the entire New Testament and the first 17 books

of the Old Testament. It is titled, *The New World Translation of the Christian Greek Scriptures* and *The New World Translation of the Hebrew Scriptures*. The New Testament version alone sold almost a half million copies in its first year, 1950-1951. The committee relied heavily on the Greek text of Westcott and Hort.

The basic principle used seems good at first glance, but it melts under the light thrown on it by the professional linguist. The method attaches one meaning to any given word, regardless of context. As example of the absurdity of this principle in action might be made by the use of the word "light." Suppose it is said that a Bible character rode a "light" camel. There is no indication whether the reference that the camel did not weigh much, was tan-colored or carried a torch in battle.

Further, the individual Witness gets no encouragement to interpret his Bible for himself. The Watch Tower Society does this for him, passing on the "truth" without question. An example of this appears in the Bible-study handbook, *Let God Be True*, in which the writer quotes their translation to prove the point that Christ was not always equal to God. *The New World Translation* renders John 1:1-2: "And the Word was a God." So, it is clear that, to the true Jehovah's Witness, the Society, not the Bible, is the final authority.

If we grant the person whom we encounter in Christian discussion the right to use his own translation of the Bible and to employ the method of running proof texts together without discrimination, and if we grant the validity of his closed system whereby his group tells him what the Bible means, there is little hope for common study of the Word and for sharing of belief. Until the question of authority is resolved, there is little hope for a sharing witness between the Southern Baptists and Jehovah's Witnesses.

Having noted the difference in the use of the written Word, turn now to the living Word—our risen Saviour. Our radical surrender to a Christ who has conquered death and our awareness of his daily presence must not be sacrificed. As Paul phrased it, "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13-14). We must affirm that the man Jesus was divine and will return as the firstfruit of victory over death to claim his followers.

Further, Baptists must avoid the heresy of becoming other-worldly to the extent of neglecting their neighbors. When Jesus spoke of the marks of a true

disciple, he said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

This love involves a wholesome attitude toward this world, or Jesus would never have taken time in his short ministry to preach the greatest guide to human living of all time—the Sermon on the Mount. By considering the total biblical witness, the Christian should deem it his responsibility to keep a healthy tension between his salvation in this world and the eternal hope of the coming Lord. As Paul expressed this tension in 2 Corinthians 5:8-9, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."

How to Witness to a Witness

In spite of the attempt in the previous section to make a critical analysis of the Jehovah's Witness movement in the light of the faith of evangelical Christianity, nothing is to be gained by arrogant condemnation of the group. If the individual Witness is to be reached with the total Christian message, we should begin by listening appreciatively to what he is saying. He has much to say that is, in a way, a condemnation of the Baptist neglect of certain biblical truths. Once he is granted this fact, he may begin to listen to us.

The Witnesses continue to attract chiefly the outcasts of our society, and their door-to-door witnessing points to a Baptist weakness in this area.

Baptists should begin by trying to interest the Witness in Bible study on his own, with no predetermined "truths" by the Society. This can be done only when we have studied our Bibles intelligently and deeply.

Next an effort should be made to interest the Witness in the background to the Bible and in God's use of various human writers to dispense his truth, such as in the distinct yet harmonious witness of the four Gospels.

Finally, a brief statement of the meaning, joy, peace and challenge which Christ offers to the "born-again" Christian should follow, with reference to the 144,000 which is to be taken as a figurative symbol of God's perfect number in heaven. The typical Jehovah's Witness is basically without peace in this world, but the doctrine of being "borne again" brings joy to earth now through the risen Lord.

continued

The Jehovah's Witnesses continued

If the Witness does not listen the first time the message is presented, invite him back and show some deep personal interest in him as a person. Merely to prove him wrong is to lose him, as far as any responsible Witness is concerned. Most sociologists who study the Jehovah's Witnesses agree that they are not "at home" in this world for various reasons. Concerned prayer, sharpened Bible tools used intelligently and deep personal concern such as Jesus showed for the social outcasts of his day form our only hope for presenting the risen Christ to a sincere Jehovah's Witness.

What Can They Teach Us?

Like every religious cult in the United States, the Jehovah's Witnesses stand as evidence of some weaknesses in our faith as Southern Baptists. For one thing, the Jehovah's Witnesses interest many people because so little has been done in recent years in intelligent, disciplined, depth Bible study. The Witnesses and other sectarians know their Bible in a limited sense. Baptists need to have an enlightened knowledge of the Bible. This knowledge would keep laymen from regarding prophetic books as "hidden" writings from which the knowledgeable Bible reader can predict everything from radios to rocket ships.

What is severely needed in Southern Baptist membership is a discovery and use of the science of *hermeneutics*, "the science of comparing all related biblical texts to arrive at a common teaching, with appropriate attention to content and historical background." This discovery can come only when pastors become concerned enough to make use of critical tools for Bible study, disciplined by a respect for God's Word. Only then can the "credibility gap" of biblical hermeneutics between pastor and layman be erased so that Southern Baptists may cope with a narrowly literalistic interpretation of the Bible. The Bible can "come alive" to new meaning in this generation only if it is used with discretion and humility.

The presence of the Jehovah's Witnesses on the religious scene in America points up a second failure by Southern Baptists in recent years. The Witnesses continue to attract, as in the past, chiefly the outcasts of our society. These are the little people of our affluent society who are distrustful of the world situation because they have been passed by, by denominations. These are the very ones in whom Jesus took such a vital interest and the very ones Southern Baptists are beginning to neglect in

every town as we become more socially respectable. The Home Mission Board is developing programs of ministry to the inner city, and this Christian endeavor needs to be reinforced by a renewal of concern for our neighbor, no matter where he lives or what kind of clothes he wears.

The third and most disturbing way in which the Jehovah's Witnesses (65 percent of them go out witnessing regularly every month) point up a weakness among our fellowship is in the matter of door-to-door witnessing. Posters, magazines and advertisements can never replace the man so "sold" on his Saviour that he wants his neighborhood to know Him. Assuredly more discretion can be used in this evangelism than is evidenced by the opening story, which took place in New York City) but they have at least practiced what we preach, the priesthood of all believers. They have no idea that a paid professional

staff in a local church relieves them of their Christian duty and joy of witnessing as individuals. As a result, they have grown by 800 percent in the past 25 years while we sit on our pews.

In summary, the presence of the Jehovah's Witnesses should make Southern Baptists as a group prayerfully consider their lack of disciplined Bible study, concern for the social outcast in their towns and spiritual laziness taking their faith in a risen Lord to the down-and-out as well as the up-and-out. The Jehovah's Witnesses are in earnest about their faith. Are Southern Baptists as much in earnest about theirs?

¹ William J. Whalen, *Armageddon Around the Corner* (New York: The John Day Co., 1962), p. 24.
² *Let God Be True*, p. 279.
³ *Ibid.*, p. 98.
⁴ *The Watch Tower*, December, 1913.
⁵ *Make Sure of All Things* (Brooklyn: Watch Tower Bible and Tract Society, Inc., 1952), p. 86.
⁶ See Marley Cole, *Triumph Kingdom* (New York: Criterion Books, 1957), p. 202.
⁷ *Let God Be True*, p. 106.

Chaplains Prayer Calendar

MAR. 1: Joseph E. Galle, La., Army; Douglas E. Pond, Tex., Army; George T. Sturch, Texas, Air Force.
MAR. 4: Raymond V. Chauncey, Ga., institution; Robert C. Jones, Tex., Army; Paul A. Montgomery, Ky., Air Force.
MAR. 5: John Gibbs, Ala., hospital; Calvin V. Swearingin, Tex., Army.
MAR. 6: Billy D. Hensley, Ark., Air Force; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., hospital.

MAR. 7: Allen G. Landers, Mo., Air Force; Charles C. Noble Jr., Mo., Navy; Franklin L. Sparkman, Ala., Army.
MAR. 8: Wrex K. Heuth Jr., Mo., Navy; G. Howard Linton, Tex., hospital; Jack L. Thomas, N.C., Army.
MAR. 9: Sam Richard Gordon, La., hospital; Robert F. Shaddox, Ark., Army.
MAR. 10: Teddy R. Pope Jr., Tenn., Army.
MAR. 11: Grover E. Stillwagon, Mo., Air Force.

MAR. 12: George L. Esch, Mich., Air Force; James W. Millsaps, Tenn., Air Force.
MAR. 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; Willie D. Powell, Tex., Navy.
MAR. 14: John W. F. Skinner, Kan., hospital.

MAR. 15: Jimmy G. Cobb, Tex., institution; Edward A. Filppen Jr., Va., Army; Zeak C. Mitchell Jr., Ala., Navy.
MAR. 16: John H. Boyle, Ky.,

hospital; Henry A. Tidwell Jr., Ala., Navy.

MAR. 17: Ernest E. Kircus, La., Air Force; William C. League, S.C., Navy; Carl P. McNally, Me., Army; Wallace H. Welch, Okla., institution.
MAR. 18: Jack C. Hughen, Fla., Army; Frederick H. Ogilvie, Tex., Army.
MAR. 19: James F. Bray, Ga., Army; Robert D. Christlan, Ala., Air Force; Leonard B. Hinz, Tex., hospital.

MAR. 20: Thomas A. George, Ga., Army; Leo S. Stanis Jr., S.C., Navy; Bobby D. Moore, Ala., Army.
MAR. 21: Eugene A. Bitch Jr., La., Air Force; William L. Clark, Miss., Air Force; Louis M. Jackson, S.C., Army; Walter C. Jackson III, Ky., hospital.
MAR. 24: James E. Jordan, Tex., Air Force; Elmer Palmer, Ky., Army; Weldon F. Wright, Tex., Army.
MAR. 25: James Dent, Ky., institution.

MAR. 26: Fred A. DeLashaw, Tex., Air Force.
MAR. 28: Lester E. Burnette, Miss., Army; Charles W. Starkey Jr., Tex., hospital.
MAR. 29: Vancl V. Gibson, Mo., Air Force; Harold D. Thompson, Tex., Army; Frank M. Ornburn, Mo., Air Force; Harold D. Thompson, Tex., Army; Frank Ornburn, Mo., Army.
MAR. 31: George T. Boyd, Miss., Navy; Joseph K. Dodd, Ala., Army; Clinton R. Phelps, Mich., hospital; John O. Solano, New Mexico, Air Force.

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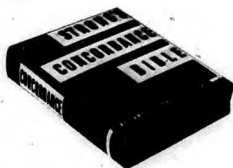
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Missionary Appointees



1. A. T. Walker, a native of Coffeeville, Ala., is teacher-missionary to the Mississippi Baptist Seminary in Hattiesburg. He is the former pastor of Oak-Griner Church in Ocala, Fla. He graduated from the University of Southern Mississippi in Hattiesburg and New Orleans (La.) Baptist Theological Seminary. He also is a former pastor of churches in Mississippi and Alabama. His birthday is Nov. 19.

2. Charles A. Clark, pastor of Emmanuel Church in Springfield, Mass., was elevated from associate to career status by Pioneer Missions and will serve as a pastoral-missionary in Springfield. A native of Texas, he graduated from Hardin-Simmons in Abilene and Southwestern Baptist Theological Seminary in Ft. Worth. He also has served as pastor of Liberty Church in Roby, Tex. and Borinquen Church in Aquadilla, Puerto Rico. His birthday is Nov. 23.

3. William T. Jenkins, pastor of Screven Memorial Church, in Portsmouth, N.H., has been appointed by Pioneer Missions as a pastoral missionary to New Hampshire. A native of Alton, Ill., he is a graduate of Southern Illinois University in Carbondale, and Southwestern Seminary. He also is a former pastor of Center Church in Marion, Ill., Calvary Church in Gainesville, Tex., Norwood Heights Church in

Palestine, Tex., and Emmanuel Church in Carlinville, Ill. His birthday is Feb. 5.

4. Harold E. Cunningham has been appointed by Pioneer Missions as a pastoral missionary to Mason, West Va. A native of Hart County, Ga., he is the former pastor of First Church in Woodfield, Ohio. He also has served as pastor of churches in South Carolina. His birthday is June 28.

5. Jerry Ray Kibbons, professor at Campbellsville (Ky.) College, has been appointed by Rural-Urban Missions to serve as In-Service Guidance Director. He was born in Villa Ridge, Mo. and graduated from Southwest Baptist College in Bolivar and Central Missouri State in Warrensburg. He also graduated from Southwestern Seminary, and was a former pastor of Concordia (Mo.) Baptist Church. His birthday is July 24.

6. Walter M. Ethridge, Dean of Students at East Texas Baptist College in Marshall, Tex., has been appointed by Rural-Urban Missions to serve the college also as In-Service Guidance Director. A native of Texas, he was graduated from Sam Houston State College and from Southwestern Seminary. Besides having served as pastor of churches in Georgia and Texas, he is a former Air Force chaplain and a former vice-president of East Texas Baptist College. His birthday is July 20.

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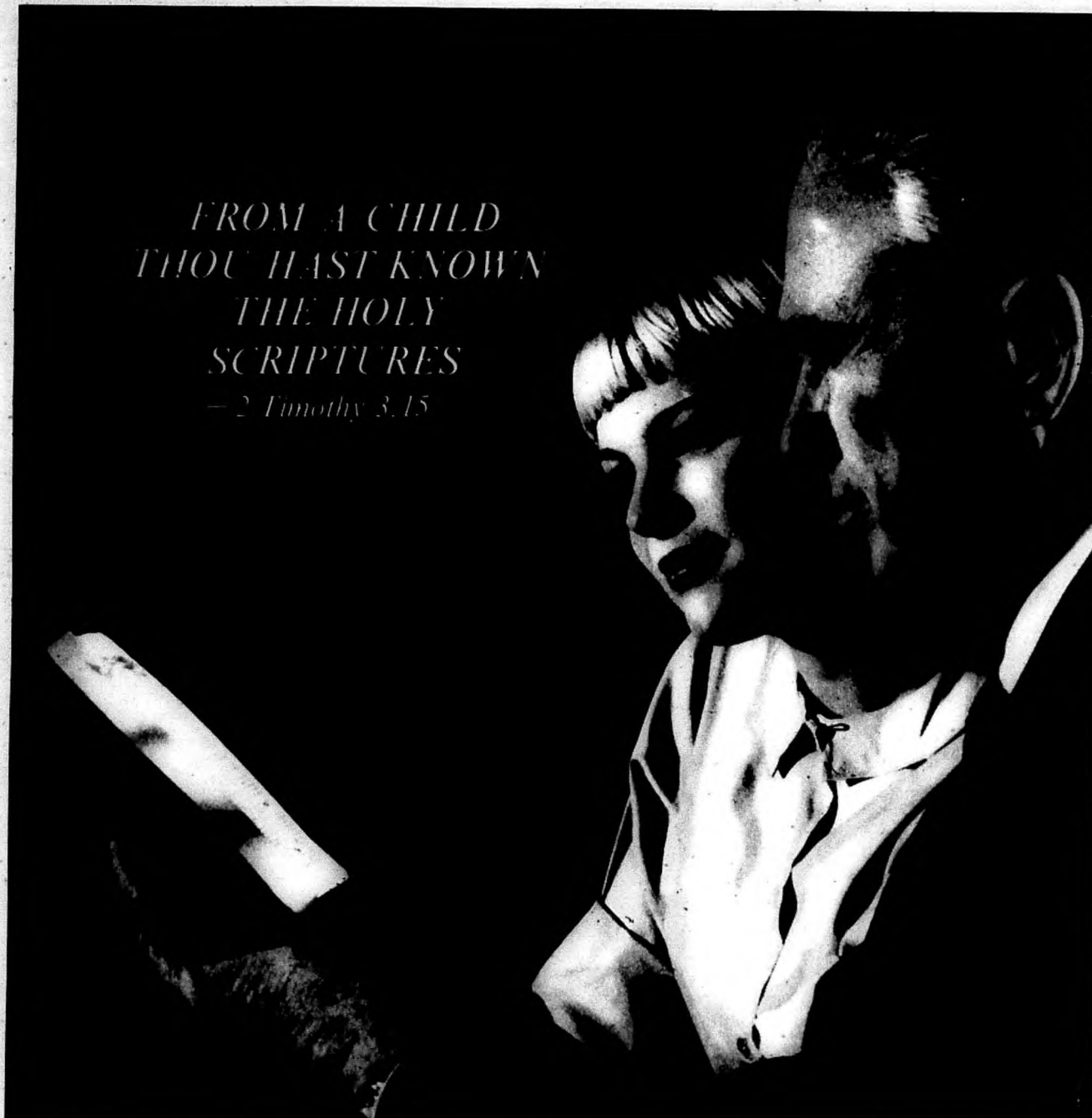


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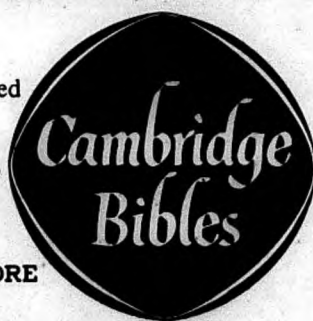
— 2 Timothy 3:15



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"to make thee wise unto salvation."



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