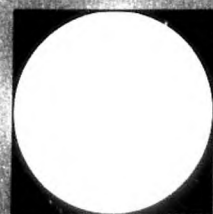


FRONTIERS OF RENEWAL:

THE SMALL GROUP FELLOWSHIP page 6 ■ **A REGENERATE CHURCH MEMBERSHIP** page 10 ■ **NEW ROLES FOR LAYMEN AND CLERGY** page 16 ■ **A SEARCH FOR NEW FORMS** page 20 ■



HOME MISSIONS

APRIL 1968

LETTERS

From Our Readers

The Race Issue

The January issue on "Interracial Revival" was somewhat disappointing when compared with the usual high quality of *HOME MISSIONS*. I refer specifically to the photographs which accompanied the issue's theme.

There is something inescapably odd about a white man in Harlem directing the vision of four Negro leaders (p. 19). The reverse would seem more fitting in such a location!

In general, the photographs which accompanied the articles tended toward Negroes making white folks look good. The Negro revolt is against such white "liberalism" which Negroes have identified as old-time paternalism—the acceptance of Negroes by whites as "little brothers."

When a black teacher teaching a white child appears on the cover of *HOME MISSIONS*, then we will know that real progress is being made toward racial reconciliation.

Keep up your usually excellent work.
J. HARRY FELDMAN
New York, N. Y.

I cannot allow the opportunity to pass in saying just a word of thanks to you for the fine editorial, "Toward a Free Pulpit." It is a very hopeful sign for a better world when God's people are willing and have the courage to speak truth to us as we most surely need to know and heed.

R. S. CORBIN
Oklahoma City, Okla.

Please remove my name from your mailing list for the reasons stated in letter of Charles Stafford in the February issue, and other added reasons for my disenchantment. If any more copies come to my mailbox I will refuse them.

W. T. BOLT
Laurens, S. C.

Found your last issue of *HOME MISSIONS* particularly interesting, and it is encouraging to see progress being made toward integration in our churches. When this happens, racial problems in other areas of life will disappear—and God still may smile on us.

MRS. WILLIAM LEE JONES
San Diego, Calif.

We believe the January, 1968 issue of *HOME MISSIONS* to be the most forthright religious publication that has been released in this decade. We are confident that this kind of printed material will be strengthening to the relations between Southern Baptists and National Baptists.

Please put me on your regular mailing list and bill me.
N. SAMUEL JONES
National Baptist Publishing Board
Nashville, Tenn.

Project 500

In the February issue the article "Bold Experiment with Strategy," by Dallas M. Lee, also the editorial comment on the article, seems to be an analysis of the

forthcoming emphasis on the Project 500 program. There are many good suggestions in this analysis and also many warning flags of future dangers.

The suggestion that our seminaries be likened to training centers to train men who then will train men in associations is very worthy of commendation. The project of the establishment of 500 churches is worthy; even more should be established.

But there are many dangers inherent and also apparent which are projected in this analysis. There is a danger flag waving that a trend toward an overall organization, consisting of the Home Mission Board, already is developing.

The editorial comment suggests that the most important aspect of the (500) program is that a mission agency (rather than churches, associations and conventions...) already is developing and taking the lead

determining where each church is to be located, instead of following a few migrating Southern people who are asking for help. And as Lee suggests, the program is an effort to place churches in locations where they will serve several communities and effect an influence on a still larger area. But both emphasize the placing of the churches by the mission agency.

Baptist polity is based on the fact that all autonomous organizations, beyond the local churches, come into existence to assist and serve the churches. Thus all associations and conventions and their agencies exist to assist and serve the churches. The Southern Baptist Convention, through one of its agencies, cannot assist the churches without consulting the state convention; the state convention consulting the associations; and the associations consulting the local churches. Therefore, churches through their association and its executive board must have a voice in the decision where new churches should be established. And their decision should override any strategy formulated by any organization or agency that exists only to assist and serve the churches, even though that agency might supply a large part of finances involved. For the finances do not come from that particular agency but from all the churches cooperating with the Southern Baptist Convention.

The mentioned dangerous trends are already at work in our midst and will come into more prominence as future area missionaries, pastoral missionaries, Baptist centers and new churches are added. Let us keep Baptist polity intact in all that we do!

A. R. POSEY
Sweet Home, Ore.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

Keep up the good work you are doing with out *HOME MISSIONS* magazine. There was a time when it was stacked on the shelf to be available if I needed it for a special article, but now I find time to read most of it before it gets filed away.

Gladys F. Friday
Amarillo, Tex.

Back on page 27 in the February issue of the missions magazine was carried the most powerful article you have had for some time. It was good to see an article, "The Holy Spirit and Evangelism," with emphasis on the Crusade of the Americas.

Dr. Autrey has struck the note needed today. This is a Bible-centered message. Thank you for giving us this kind of powerful articles. It was so refreshing to see those references of Scripture concerning the work of the Holy Spirit.

Sam W. Scantlan
Davis, Okla.

I just got your magazine today and was thumbing through it when I ran across the article on Jehovah's Witnesses. It caught my attention especially because I was asked this week to help someone learn more about them and their approach. I read the account and was very impressed with the way it was handled. It was the best picture of this denomination that I have read. I appreciated the pointing out of things that Southern Baptists can learn from them, as well as the contrasts in beliefs. Thank you.

Clyde Yates Jr.
Snow Hill, N.C.

I am an old man and read with great difficulty. However, when *HOME MISSIONS* arrives, I get out my strongest magnifying glass and read as much as I can. I have been a member of a Baptist church for 71 years, and have served on the Foreign Mission Board, the Home Mission Board and the Executive Committee of the SBC. However, I have never read a Baptist publication, which to my mind, so clearly expresses the true meaning of our Baptist faith. I do not know how I receive the paper, but if any subscription is due I will be glad to pay it.

Thank you and God bless you.
WILLIAM HARRISON WILLIAMS
Charlotte, N.C.

Perhaps the story of Trinity would encourage other small churches in other small towns. Since, according to *The Quarterly Review*, almost 70 percent of our SBC churches have less than 300 members, Trinity—with 283 resident members—stands with that majority. Our community population is about 5,000. We are only one of several Baptist churches, and certainly not the largest. But Trinity members penetrate the entire fabric of this county.

We do not have any unusual ministries, although we do operate three kindergarten units and other related ministries.

Trinity seeks to serve as a staging area, helping our members with their work in the community. Our people are involved in the county school board, mental health commission, United Fund, OEO, civic clubs, state and national committees. In recent years four of our men have been named "Outstanding Young Man of the Year." What I'm trying to say is, we believe in a membership—layman and pastor—involved in the total life of the community.

Perhaps Trinity will encourage other churches to realize creative work can be done in their small fellowships and small communities. We hope to serve as an idea point for other churches.

Ten often the impression is given that a church must be big like Wicoua Road or unusual like the Church of the Saviour to make an impact. This is not true!

If Trinity does have a message of encouragement for small churches and their ministers, it is that there is opportunity for being creative where you are. Impact is the fruit of being relevant with what you have where you are.

Trinity uses a "soft sell" for hard responsibility with adults. By the typical church standards—attendance, growth and giving—we're riding high. But frankly, we are more interested in being involved and sparking ideas. We hope to be a church in touch with common life—like Jesus—and maybe as disturbing.

W. LEE PRINCE
Seneca, S. C.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

Keep up the good work you are doing with out *HOME MISSIONS* magazine. There was a time when it was stacked on the shelf to be available if I needed it for a special article, but now I find time to read most of it before it gets filed away.

Gladys F. Friday
Amarillo, Tex.

Back on page 27 in the February issue of the missions magazine was carried the most powerful article you have had for some time. It was good to see an article, "The Holy Spirit and Evangelism," with emphasis on the Crusade of the Americas.

Dr. Autrey has struck the note needed today. This is a Bible-centered message. Thank you for giving us this kind of powerful articles. It was so refreshing to see those references of Scripture concerning the work of the Holy Spirit.

Sam W. Scantlan
Davis, Okla.

I just got your magazine today and was thumbing through it when I ran across the article on Jehovah's Witnesses. It caught my attention especially because I was asked this week to help someone learn more about them and their approach. I read the account and was very impressed with the way it was handled. It was the best picture of this denomination that I have read. I appreciated the pointing out of things that Southern Baptists can learn from them, as well as the contrasts in beliefs. Thank you.

Clyde Yates Jr.
Snow Hill, N.C.

I am an old man and read with great difficulty. However, when *HOME MISSIONS* arrives, I get out my strongest magnifying glass and read as much as I can. I have been a member of a Baptist church for 71 years, and have served on the Foreign Mission Board, the Home Mission Board and the Executive Committee of the SBC. However, I have never read a Baptist publication, which to my mind, so clearly expresses the true meaning of our Baptist faith. I do not know how I receive the paper, but if any subscription is due I will be glad to pay it.

Thank you and God bless you.
WILLIAM HARRISON WILLIAMS
Charlotte, N.C.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

Keep up the good work you are doing with out *HOME MISSIONS* magazine. There was a time when it was stacked on the shelf to be available if I needed it for a special article, but now I find time to read most of it before it gets filed away.

Gladys F. Friday
Amarillo, Tex.

Back on page 27 in the February issue of the missions magazine was carried the most powerful article you have had for some time. It was good to see an article, "The Holy Spirit and Evangelism," with emphasis on the Crusade of the Americas.

Dr. Autrey has struck the note needed today. This is a Bible-centered message. Thank you for giving us this kind of powerful articles. It was so refreshing to see those references of Scripture concerning the work of the Holy Spirit.

Sam W. Scantlan
Davis, Okla.

I just got your magazine today and was thumbing through it when I ran across the article on Jehovah's Witnesses. It caught my attention especially because I was asked this week to help someone learn more about them and their approach. I read the account and was very impressed with the way it was handled. It was the best picture of this denomination that I have read. I appreciated the pointing out of things that Southern Baptists can learn from them, as well as the contrasts in beliefs. Thank you.

Clyde Yates Jr.
Snow Hill, N.C.

I am an old man and read with great difficulty. However, when *HOME MISSIONS* arrives, I get out my strongest magnifying glass and read as much as I can. I have been a member of a Baptist church for 71 years, and have served on the Foreign Mission Board, the Home Mission Board and the Executive Committee of the SBC. However, I have never read a Baptist publication, which to my mind, so clearly expresses the true meaning of our Baptist faith. I do not know how I receive the paper, but if any subscription is due I will be glad to pay it.

Thank you and God bless you.
WILLIAM HARRISON WILLIAMS
Charlotte, N.C.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

Keep up the good work you are doing with out *HOME MISSIONS* magazine. There was a time when it was stacked on the shelf to be available if I needed it for a special article, but now I find time to read most of it before it gets filed away.

Gladys F. Friday
Amarillo, Tex.

Back on page 27 in the February issue of the missions magazine was carried the most powerful article you have had for some time. It was good to see an article, "The Holy Spirit and Evangelism," with emphasis on the Crusade of the Americas.

Dr. Autrey has struck the note needed today. This is a Bible-centered message. Thank you for giving us this kind of powerful articles. It was so refreshing to see those references of Scripture concerning the work of the Holy Spirit.

Sam W. Scantlan
Davis, Okla.

I just got your magazine today and was thumbing through it when I ran across the article on Jehovah's Witnesses. It caught my attention especially because I was asked this week to help someone learn more about them and their approach. I read the account and was very impressed with the way it was handled. It was the best picture of this denomination that I have read. I appreciated the pointing out of things that Southern Baptists can learn from them, as well as the contrasts in beliefs. Thank you.

Clyde Yates Jr.
Snow Hill, N.C.

I am an old man and read with great difficulty. However, when *HOME MISSIONS* arrives, I get out my strongest magnifying glass and read as much as I can. I have been a member of a Baptist church for 71 years, and have served on the Foreign Mission Board, the Home Mission Board and the Executive Committee of the SBC. However, I have never read a Baptist publication, which to my mind, so clearly expresses the true meaning of our Baptist faith. I do not know how I receive the paper, but if any subscription is due I will be glad to pay it.

Thank you and God bless you.
WILLIAM HARRISON WILLIAMS
Charlotte, N.C.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

Keep up the good work you are doing with out *HOME MISSIONS* magazine. There was a time when it was stacked on the shelf to be available if I needed it for a special article, but now I find time to read most of it before it gets filed away.

Gladys F. Friday
Amarillo, Tex.

Back on page 27 in the February issue of the missions magazine was carried the most powerful article you have had for some time. It was good to see an article, "The Holy Spirit and Evangelism," with emphasis on the Crusade of the Americas.

Dr. Autrey has struck the note needed today. This is a Bible-centered message. Thank you for giving us this kind of powerful articles. It was so refreshing to see those references of Scripture concerning the work of the Holy Spirit.

Sam W. Scantlan
Davis, Okla.

I just got your magazine today and was thumbing through it when I ran across the article on Jehovah's Witnesses. It caught my attention especially because I was asked this week to help someone learn more about them and their approach. I read the account and was very impressed with the way it was handled. It was the best picture of this denomination that I have read. I appreciated the pointing out of things that Southern Baptists can learn from them, as well as the contrasts in beliefs. Thank you.

Clyde Yates Jr.
Snow Hill, N.C.

I am an old man and read with great difficulty. However, when *HOME MISSIONS* arrives, I get out my strongest magnifying glass and read as much as I can. I have been a member of a Baptist church for 71 years, and have served on the Foreign Mission Board, the Home Mission Board and the Executive Committee of the SBC. However, I have never read a Baptist publication, which to my mind, so clearly expresses the true meaning of our Baptist faith. I do not know how I receive the paper, but if any subscription is due I will be glad to pay it.

Thank you and God bless you.
WILLIAM HARRISON WILLIAMS
Charlotte, N.C.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

Keep up the good work you are doing with out *HOME MISSIONS* magazine. There was a time when it was stacked on the shelf to be available if I needed it for a special article, but now I find time to read most of it before it gets filed away.

Gladys F. Friday
Amarillo, Tex.

Back on page 27 in the February issue of the missions magazine was carried the most powerful article you have had for some time. It was good to see an article, "The Holy Spirit and Evangelism," with emphasis on the Crusade of the Americas.

Dr. Autrey has struck the note needed today. This is a Bible-centered message. Thank you for giving us this kind of powerful articles. It was so refreshing to see those references of Scripture concerning the work of the Holy Spirit.

Sam W. Scantlan
Davis, Okla.

I just got your magazine today and was thumbing through it when I ran across the article on Jehovah's Witnesses. It caught my attention especially because I was asked this week to help someone learn more about them and their approach. I read the account and was very impressed with the way it was handled. It was the best picture of this denomination that I have read. I appreciated the pointing out of things that Southern Baptists can learn from them, as well as the contrasts in beliefs. Thank you.

Clyde Yates Jr.
Snow Hill, N.C.

I am an old man and read with great difficulty. However, when *HOME MISSIONS* arrives, I get out my strongest magnifying glass and read as much as I can. I have been a member of a Baptist church for 71 years, and have served on the Foreign Mission Board, the Home Mission Board and the Executive Committee of the SBC. However, I have never read a Baptist publication, which to my mind, so clearly expresses the true meaning of our Baptist faith. I do not know how I receive the paper, but if any subscription is due I will be glad to pay it.

Thank you and God bless you.
WILLIAM HARRISON WILLIAMS
Charlotte, N.C.

EDITOR'S NOTE: Dallas M. Lee is the son of Dallas P. Lee, director of language mission for the Baptist General Convention of Texas, who once did live in Edinburgh—a point of frequent confusion for our readers.

In the January issue of *HOME MISSIONS* the story of Grandma Tucker and her experiences with the Holy Spirit was very inspiring. Truly the Holy Spirit teaches those who want to learn.

The picture included with the article

was quite impressive. The lady who does the television commercial about how she accidentally washed her little boy's folded socks with Tide belongs to our church.

As I saw the box of Tide on the table behind Grandma Tucker I was glad that now she had Carol's Christ as well as her soap. And too, I was reminded as I saw the Morton salt on the shelf behind her that Jesus said that Christians are the salt of the earth.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

I am one of the many readers delighted with the good job you and your staff are doing with the magazine but waiting too long to say so. Congratulations on the vigor and freshness of design and content and on the mixed response from your readers.

WILLIAM J. FALLIS
Nashville, Tenn.

EDITOR'S NOTE: There are many difficulties in preparing the directory as an album, but it is under study, including our methods of classifying missionaries. Our major problem is the number of changes each year among associate missionaries.

EDITORIALS

by Walker L. Knight

FRONTIERS OF RENEWAL

Concerned Christians in recent years have reexamined the nature of the church and from this study they have sought to determine the mission of the church. In other words, what we are should determine what we do. Especially during recent months has this publication sought to present the insights many of these studies have given us, but now another major area of inquiry that is closely related concerns us.

What are the ways in which churches might discover renewal of spiritual vitality and what new forms for ministry and servanthood are demanded by this day and time? We have detected four trends developing during the past ten years or more in this search. These are trends that are not necessarily new within the Christian community; but nevertheless, they are trends that presently are making a strong impact upon many Southern Baptists.

These frontiers of renewal might be summarized under four headings: (1) a disciplined participation in small, prayer cell groups, (2) a search for new structures of mission witness and renewal, (3) the development of a truly regenerate church membership and (4) a rediscovery of the authentic roles of the clergy and the layman. This issue of *HOME MISSIONS* is devoted, for the most part, to an exploration of these areas.

Whether or not we accept for ourselves the emphases of these directions, the fact that Christians are moving toward them should teach us some lessons and call us to a reexamination of some of the present practices in our personal lives as well as practices in our churches.

The small group emphasis should contribute to our understanding of meditative worship, to an honest sharing of the individual's personal spiritual struggle, to a knowledge that intercessory prayer must be related to another's real needs, to the fact that Bible study is most meaningful when related to mission and need and to a realization that spiritual growth is a continuing process.

The search for new forms calls anew for a knowledge of society and

of the changes taking place in society, and this search also suggests a need to rediscover the purposes for which our present structures exist. Too often we have allowed our structures to isolate us from the world instead of involving us in the world.

The emphasis on development of a truly regenerate church membership calls for a concern over our laxity in caring for the spiritual growth of people, as well as a laxity in placing millions upon our church rolls who give little evidence that they have had an experience of rebirth. This emphasis also involves church discipline, and the practice of baptizing children of five, six and seven years. Findley Edge, author of *Quest for Vitality in Religion*, has prodded Baptist thinking in this area.

Finally, the search for new understandings of the authentic roles of clergy and laymen, brought about by a rapidly developing urban culture, has uncovered a drift toward clericalism and a subtle belief that grace is dispensed by the clergy. We are finding that the layman's service should not be simply for the institution but for Christ in the world where the layman should minister and where he spends most of his time. Today's task is to find the new styles of life which will help the layman to be the witness to Christ's presence in this urban, secular society. Then the clergy must see their role as that of equipping the lay ministers for their tasks, and instead of seeing the layman as the pastor's helper, see the pastor as the layman's helper.

Once again the exploration of some new areas of thinking, new that is for some of us, just might put to rest some of our treasured concepts. We do not necessarily suggest that every church and every Christian adopt these ideas as they are presented, but we do want them given every consideration. The healthiest thing that could result from presentations of this type would be that new thinking, other new concerns and emphases, would result from it.

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

'A Resurrection Faith'

The work of churches, and of a mission agency such as the Home Mission Board, requires seemingly endless meetings, planning, projects and promotion. All these efforts have meaning only as they make possible the proclamation of the Christian gospel.

The Easter season causes us to reflect again upon the true content of our message. What is it we Christians have to tell about Jesus Christ, and what difference does it make? Unquestionably the central Christian truth is that Christ, who died for our deliverance, has conquered death. "Up from the grave he arose!" Our Master is alive and has opened the gates of new and everlasting life to all men.

Our faith is not placed in a beautiful story from a distant day. Our faith is built on a person who died our death and is alive. He is therefore our Lord and our leader, our Saviour and our strength.

This was the message of the early Christians. On the day of Pentecost the apostle Peter climaxed his sermon when he declared: "This Jesus has God raised up, whereof we all are witnesses" (Acts 2:32). Stephen, the deacon, was stoned before he reached the point to declare that Christ had risen, but as he died he saw the risen Christ in a vision (Acts 7:55-56). The apostle Paul declared in Pisidian Antioch, as in Athens, Rome, and wherever he went that "God raised him from the dead" (Acts 13:30). The apostle John, on the Island of Patmos, heard him say, "I am the first and the last and the living one, and I became dead, and behold, I am alive forevermore" (Rev.

1:18). This is the message of the entire New Testament, the Gospels, the Acts, the Epistles and the Revelation.

Dr. Floyd Filson states in his book, *Jesus Christ the Risen Lord*: "The Christian faith is essentially a resurrection faith. Christian theology is essentially a resurrection theology. The Resurrection was the climax of the apostolic preaching, and when the center is moved to other events in order to provide a more easily acceptable message or a more common ground of faith, the Christian faith and message cannot but begin to disintegrate. It can only be what it has always been from the first day of the apostolic church by remaining the good news of the risen Christ."

This is our message on every day, not just on Easter Sunday. To this Lord every member of the Home Mission Board family is committed, whether staff leader or office secretary, whether field missionary or Christian chaplain.

Every program and every function of the Home Mission Board relates to this controlling purpose: to help men to know God through the living Christ. The work of the Board, divided into twelve programs, falls into three broad categories: evangelism, church extension and ministries to persons in special need.

These programs include a variety of ministries to persons in special circumstances—the ministry of chaplains in the military, in industry, in hospitals and in penal and other institutions. They include the missionaries' ministry to persons of minority racial or cultural groups, such as Spanish or Indian,

Negro or Chinese. They include ministries for the disadvantaged, the migrant, the illiterate, the juvenile delinquent, the homeless, the poor and the alcoholic.

Our growing and mobile population calls for the establishment of new churches and the strengthening of old churches in declining communities. The Board seeks to assist in establishing a mission, a chapel or a church in every place in the USA where the teaching or the preaching of the Word of God is needed. In metropolitan, small city and rural America, new churches are needed. They are needed in the strong Baptist states of the South and in the Convention's newer fields in the North.

Evangelism is the heart of all home mission efforts, whether expressed through the Program of Evangelism Development, the Program of Christian Social Ministries, the establishment of new churches or any of the Board's programs.

These efforts are varied and flexible, but the purpose is always the same: to minister lovingly to the needs of all men in the name of our living Lord, and to seek to bring them to know and follow Jesus Christ.

At Easter time this agency reaffirms unhesitatingly its commitment to our risen Lord and his mission on earth. In his name we seek to support ministries to persons of every circumstance. The ultimate purpose is always to lead them also to know him who brings life and light to all who receive him.

The message of the empty tomb has vitality today, and it is needed urgently at this point in human history.

April, 1968

CAN THESE BONES LIVE?

A disturbing spirit is moving across Christianity today, arousing a laity weary of dull, unresponsive faith and punching painful probes into the shallow soft spots of the institutional church.

Perhaps the soundest and most productive thinking in the midst of this murmuring dissatisfaction is reflected in the talk of church renewal, since renewal implies revitalization of existing structures—or gradual adding of new ones—and not a radical sweeping away of everything traditional.

Renewal is the subject, not revival, although a regenerated body of believers is the objective. Revival has come to mean the mass meeting where the unsaved are preached to. Contemporary renewal is the effort to reduce Christianity's "bigness" down to the individual church member's struggle and search for a closer walk with Christ. It is, in a sense, the effort to return to the source of an individual's relationship to God, rather than simply intensifying promotion about the externals of his faith—his giving, his witnessing, his service.

One emerging strategy for renewing a congregation that a growing number of churches—including Baptist—are employing is the small group fellowship, sometimes called cell groups or *koinonia* groups—the training of a hardcore committed few to wage the battle for new life from within. And the villain to be eliminated is what Methodist pastor and author Robert A. Raines has labeled "osmosis Christianity."

He writes: "This is the optimistic assumption that people soak up Christian faith by being reared in a Christian home or by spending enough hours in the atmosphere of the church—the idea that we get onto the heaven-bound escalator in the cradle room, and more or less inevitably are landed on the top floor of the building, which is heaven."

Basically, a small group fellowship is a group of eight to 12 individuals who have agreed to accept the discipline of regular meetings in which together they search for deeper meaning in their faith. Participants study and discuss Scripture in the light of their own daily struggles, perhaps spend quiet time together and then openly and honestly share doubts, fears and experiences of the faith. A sort of spiritual integrity is sought—

an atmosphere in which the individual feels free through prayer or discussion to expose his weaknesses and failings, and draw sustenance from the supportive fellowship.

Episcopalean layman-author Keith Miller (*Taste of New Wine, The Second Touch*), who is getting a wide Baptist hearing, says the fellowship group offers a sanctuary of understanding and support as the participants "take risks in their daily lives with what they are learning."

"The group is the scene of the reporting of the action," Miller said, "the place to bind up your broken noses and come back and laugh and cry together about your failures and successes in trying to be Christ's people."

This mood of openness is the antithesis of the spiritual rugged individualism that implies it is sinful for a person to wallow in his weaknesses and doubts by talking openly about them and that a person should keep his shortcomings to himself. The emphasis is on unlocking the life-changing power in Christ that all good nominal Christians are certain exists. Changing lives is the first symptom of renewal.

Koinonia—the fellowship in Christ that is sought in small groups—is part of a continuation of the conversion experience, Raines said. He defines it this way:

"Heaven on earth, God present with us in Christ—this is koinonia, that communion in which he abides in us and we in him. Koinonia is always the context of conversion, the fellowship in which lives are changed by Christ. No one is converted by himself; still less is one able to keep growing by himself."

Smallness in itself, of course, does not mean instant koinonia. Raines says: "Koinonia requires personal participation and mutual sharing with others. This is possible only in small groups."

Two forms of small group fellowships seem distinct in the early stages of this renewal movement. Both approaches have in common Bible study, prayer and personal sharing of concerns. The distinction seems most evident in the realm of sharing. The approach so thoughtfully detailed by Raines in *New Life in the Church* strongly emphasizes Bible study as the guiding element in small groups, and the subsequent periods of sharing among the participants

are expected to revolve around the particular portion of Scripture before the group.

"This is the major part of the purpose—to explore together the biblical word," Raines said. "The centrality of the Bible serves as the constant guard against sharing indiscriminately and sentimentally."

This loosely structured approach seems suitable for application within the framework of the modern institutional church. The group-sharing structure may be a refreshing way to train new members too. (See separate story, page 11.)

A shift in emphasis seems apparent in what might be called a different approach to small koinonia groups, as experienced and communicated by Keith Miller. It is a more personal and spontaneous style and conceivably could occur as an outgrowth of a church's experience with the more study-oriented, institutional approach described by Raines.

The Scripture remains the guidepost but a deeper, more personal sharing is sought—a sharing that on first encounter may seem "indiscriminate and sentimental." The aim is a trusting relationship in which an individual can feel free to unload resentments, frustrations and deep doubts and fears, and then receive supportive fellowship instead of self-righteous snubs. A leader usually sets the pace, gradually lowering "the floor of vulnerability," as Miller says, until reticence is overcome—"A group will be no more open and honest than its leader," he said. ("Of course, it is also the leader's responsibility to keep the group from going too far or too fast on this new ground," Miller cautioned.)

Heavy stress is given for the individual to develop a willingness to reveal his innermost struggles, to make himself vulnerable to the group. Then, ideally, as he gains strength and confidence from the support of the group he will be increasingly willing to make himself vulnerable outside of the group and to be more open with other people.

Miller warns against trying to "program" these types of relationships in a local church, although he believes such sharing eventually must permeate congregational structures.

"If you try to structure the group and tell the leader what he is supposed

continued
7

FRONTIERS OF RENEWAL:

to do—that he is supposed to be honest (open)—then I can only wish you good luck," he said. "I have never seen this succeed. I think what has often happened has been something like that which took place when Paul went to the synagogue and was kicked out, but then a few people followed him and said they wanted to get with this new way. He took the few who had followed and who were already open to that idea and didn't have to be sold. I think that when you set up a program in the church saying 'we're going to have groups' that people have terrific resistance to being open in the resulting groups.

"I think this openness eventually must be worked into the structure (of the church) but I don't think you can do it by a vote. I think a few must show people by their own living that it is some benefit, and that this is not some bizarre 'honesty cult.' Then other people will be interested."

(Since it takes a group of eight to 12 people awhile to feel comfortable in such a personal sharing situation, the group memberships are closed. Miller also recommends setting a cutoff time—eight or 10 weeks hence—so that a person can exit gracefully from a group. Raines' approach has been to let the groups draw to a natural conclusion, perhaps after as long as two years.)

Raines, as pastor of the Germantown Methodist Church in Philadelphia, has developed a group approach that offers itself more to formal structuring within a local church. A loose curriculum is designed for Bible study continuity, and lay couples or individuals share leadership. The groups meet in homes—not at the church building—and participation remains entirely voluntary.

The pattern has been to meet for about two hours, beginning with brief devotions. Then, Raines said, there is Scripture, a corporate silence and prayer concluding with the Lord's Prayer. Discussion of study material and sharing follows for about an hour and a half and then the sessions end with a period of shared prayer, or on

some occasions with intimate, informal communion.

The meetings might be weekly or twice a month on week-nights, Raines said. And he recommends starting off with study material on an introduction to the Bible or a survey of the Bible and then moving to books on the Gospels, the life of Christ and history of the early church.

"So, in that first year, we have studied an introduction to the Bible, the life, death and resurrection of Christ and the birth and growth of the early church," he said.

Both of these approaches seem valid in light of the experiences of these two men—one as a pastor and one as a layman. Both approaches are aimed at helping an individual see his faith as a pilgrimage, and both seek to prepare the individual for experimenting with what he believes.

Miller said: "I just don't think there is a Christianity that has vitality unless the people are taking risks with what they are learning beyond the learning situation—in other words, they learn something and then they try it. These groups are experimental. Some of them are Bible study groups, some of them are prayer groups. But the basic idea is that we are going to risk our lives and our time (between meetings) to test the things we are learning in a kind of underground experiment out in the world." (See separate story on page 15.)

The Crescent Hills Baptist Church in Louisville, Ky. is one Baptist church that has found the small groups within the congregation to be a motivating force in the mission life of the church during the past six years. In fact, minister of pastoral care Bob Kilgore believes the church's weekday work in the west end was spawned by the interest and motivation of the small groups.

Kilgore said the church staff does not talk about the number of small groups within the church, or about the number of members participating because of the Southern Baptist success syndrome. He said:

"If we say a certain number of groups are active now and then a few years from now there are fewer groups, somebody will say this approach is failing.

"Our objective is not to see how many people we can get involved in small groups, it is to help persons grow in a sense of a depth relationship to Christ, to help people where they are in their own personal pilgrimage in the faith. We concentrate on finding people

who honestly are seeking vitality in their faith, and work with them."

A free approach to format and structure is allowed in the voluntary small groups. "Sharing may be the major need, or Bible knowledge, or just putting individuals' activist natures to good use," Kilgore said. "The groups shape their own purpose."

"The group is the place to bind up your broken noses and come back and laugh and cry together about your failures and successes."

"There is no way to program the Holy Spirit," he said. "We've been trying to do this for generations. We need to be willing to let the Holy Spirit work through us, by being free and flexible."

The hardest thing for Southern Baptists to accept about these small groups, Kilgore said, is that the groups reach a point where the most creative thing they can do is die. "We're just not geared to letting that happen," he said.

The groups, however, normally run their courses as individual participants increasingly get involved in the mission life in the church and begin to live what they have been motivated to do by the group experience.

(Periodically, Kilgore said, the church will enter into a discipline project in which members are requested to accept a strict discipline of Bible study, prayer and group sharing for 30 days. Hopefully, this regenerates the small group movement within the congregation each time and the groups continue on after the temporary discipline project. The groups, however, are not promoted—participation is intended for the personally committed and motivated.)

Unwritten and perhaps even unspoken ground rules are assumed within small group fellowships. It is generally agreed that what is spoken with the group will not be repeated outside of the group. And each individual recognizes that he has a right only to make himself vulnerable, and not his family or his business associates—he professes his own weaknesses and not another's.

"A leader might say to a beginning group that one of the things we really ought to understand is that the things we say in here are as personal as prayer," Miller said. "We are trying to find out where we are broken so we can know what to offer Christ in our brokenness. So anything that is said in this group should be kept here."

"We've rarely had any trouble with this. If you get people who really want to commit their lives to Christ, somebody might accidentally get excited and tell something (outside of the group), but it's not the problem it used to be in the old church lady gossip sessions. Of course, there is a danger someone might repeat what you've said. But if I tell a group something about myself—for instance, that I am totally self-centered in my relationships in certain areas of my life, and spell it out—I have decided in my own mind that it is true or else I would not have told it.

"Even if somebody does gossip about what you said, if it is true they are only accusing you of the truth. So the gossips don't really have much material to work with—nobody likes to see a bully beat on somebody who is trying to be honest."

Probably the No. 1 danger to small groups recognized by both Miller and Raines is not gossip but that a group of searchers in the faith will become so introspective and inward-seeking that the group will develop into a non-productive clique within a church. Raines, in fact, has written a sequel to *New Life in the Church* that deals with the *koinonia* group as a motivating force. (Harper and Row will publish it this year under the title *The Secular Congregation*.)

Miller said that perhaps the foremost danger he has seen is that a group might deal with its own problems "and become a place where you are just working off your dependency needs on each other and there is no joy, no gospel, no freedom, no witnessing. This would be tragic and it happens often."

"The thing we try to do to keep away from that," Miller said, "is to aim to get to know Christ and his will for our lives. So we continue to relate to what Christ would have us do. The search is for his will and to have the courage to do his will when we find it."

A natural question might be: "Why is the Sunday School structure not appropriate for small group fellowships—it breaks down congregations into workable small groups?"

The answer, of course, is that the smallness of small groups is not what creates the possibility of experiencing the warm rapport of *koinonia*—it is the nature of prayer and study and sharing together in personal ways, Raines says. Sunday School literature is geared for a specific purpose, class attendance often varies widely and the classes are open to visitors.

Sunday School, while valid for basic education in the faith and in the doctrine of a particular denomination, just is not designed to make personal sharing possible, Miller said. A teacher presents material and then the class discusses it, he said, then added:

"These groups are experimental. The basic idea is that we are going to risk our lives and our time out in our daily worlds to test the things we are learning in the group."

"One problem with trying this openness with average Sunday School materials is that you could do this all day long and never talk about your own life or your own relationships with people or with God. You can talk about the relationships of the people in the material, but you avoid deep contact with each other in the class. I think that so many times I have sat in such classes and been terribly lonely and was just dying to shout: Wait! I'm miserable today. I can't pray anymore. I need your help and God's help. What do you all do in such a situation?"

"But in a Sunday School class, if you did that the teacher would faint. The class wouldn't know how to handle it, because they aren't used to speaking in personal terms. I guess what I am saying is that people have to have a place to learn how to speak personally rather than propositionally. The Bible is filled with personal teachings. Jesus spoke in terms of real life situations and I think we have gotten so far away from that that we always use hypothetical situations."

(It might be noted here that although the deep sharing and depth study discussed here probably is not possible within the framework of Sunday School, certainly much could be learned from the experience of *koinonia* groups that would deepen the fellowship within Sunday School classes. Certainly it should not be considered impossible to create enough openness and willingness to share in a class so that an individual who urgently needed the confiding support of Christians could feel free to let his problem be known. The Baptist Sunday School Board is emphasizing a small group outreach—see separate story, page 15.)

Miller, whose bestselling books on his personal pilgrimage in the faith have put him in great demand as a lay speaker all over the nation, said that church members of all denominations

repeatedly tell him that they feel blocked by some sort of barrier when they try to live Christianity in terms of ordinary life.

"This is basically what I see people looking for—a way to bring the reality of God and his Spirit into their own small lives and the lives of those around them."

When structuring a small group fellowship, a natural tendency might be to organize along vocational lines. This is a possibility, but such a group may not be as productive.

"The part (of our lives) that we can share has to do with human relations," Miller said. "Whether a guy is selling women's shoes or whether he is a doctor, he is trying to meet people's needs for a purpose. The motive, the ethics, what he thinks about the person (to whom he is trying to relate)—all these things he is dealing with relate to the gospel."

Raines suggests: "Don't deliberately structure groups around similar interests, experiences and age levels. I did this with one group and it was so homogeneous that the members missed the enrichment of differing backgrounds and experiences which other groups have shared. The most mutually enriching experience will come to people whose differences of age, background and outlook are shared and understood in *koinonia*."

Raines emphasizes that a group should be started with the cooperation and guidance of the minister. Regular meetings such as teachers' meetings or special seminars can be vehicles for introducing the idea of small group fellowships into a church, he said. But he gives special emphasis to retreats, which fired the interest of a group of laymen and women in his congregation.

"I was just dying to shout: Wait! I'm miserable today. I can't pray anymore. I need your help and God's help."

"A concerned layman or couple could start such a group simply by inviting two or three other couples in for an evening and proposing that they meet for a stated number of evenings to study a gospel together," Raines said.

Both Raines and Miller evidently could write volumes on what this approach has meant in their own lives and in the lives of others they have come in close fellowship with. Fore-

The Freedom of a Positive Faith

Editor's note: Here are excerpts from an interview with Keith Miller that serve as personal testimony to his long experience in small fellowship groups:

"I was so afraid that people wouldn't accept me if they really knew me. For me, to reveal my true feelings to a group of strangers has always been a little terrifying; but I've come to realize that the group will be no more open and honest than the leader. I think this is why a lot of groups structured by religious professionals have failed—because the professional ideal is that the leader must be the strong one. We are subtly trained this way in our leadership training on almost all levels—to believe that we, 'the leaders,' must be the strongest in the faith. But Paul keeps saying: 'I'm the chief of sinners. I'm the worst failure of all.' And it sounds almost phony at first. But when one begins to realize at a deep level how terribly inadequate he is with regard to the perfection of Christ, then he can afford to say: 'I've failed.' And when a leader talks about his real inability sometimes to get along with God and the other people around him, he creates a 'floor of vulnerability' down to which it is safe for anyone in the group to go without being rejected.

"You have to be real with this. You can't just use it as a technique, or it becomes phony. And this is a real battle. Some people are al-

most professional at being honest, and I have fallen into this trap before. Further I definitely do not think that this should just be a confession session.

"I think it's best to start out very slowly. You begin with just being honest about the problems you've had that week. This might include sharing resentment that you feel because of the pressures of your family, or pride, or perhaps something in your business has hurt your pride. How does a man handle these things under God? You just have to play it by ear and see what the group comes up with.

"And this kind of natural openness and requesting prayers for each other brings real love and power into the group. But the leader must show the way and this is a form of dying to one's self. But I have had to realize that when a man dies to himself other people can be born to freedom. Two people have written to me and say: 'Mr. Miller, in your books you are very negative.' This hurts me terribly because I feel that this is such a positive faith—my freedom to tell you I have problems is paradoxically a real joy. I don't have to bottle them up or be afraid you'll discover I'm not great. I have the security in Christ that sometimes allows me to let you see the real me. To me that's good news. But some people will say: 'Look how inadequate he is.' And people do say that. And when they do, it is a threat to me, it hurts my feelings; but I have come to realize that other people can be unlocked by this approach and on

my best days I am more interested in seeing other people freed than I am in people's opinions—even of me.

"There is a richness that comes from real sharing. If I share with my wife the fact I am really mad and don't fake it, then we can really go through this experience and understand how we hurt each other. And afterward we can laugh about it; then somehow we are closer than we ever were because we have seen the worst of each other and we've accepted it. I think that this is the kind of thing that happens in these small groups—this going through trials, seeing ourselves and each other better, and then sharing the joy of new wholeness and discovery.

"If you can laugh in the face of your own frailty and tragedy, that's the greatest freedom there is. In a group I've heard a man in a prayer tell us that he and his wife have found each other after months of separation and everyone was touched to the point of tears. And the next minute he said: 'You know, I'm a real so-and-so, and I just let my wife have it this morning.' He had forgotten that he prayed that they are now together. We all roar with laughter then, because we know that the new togetherness is big enough to include the fuses. This is creative freedom. The freedom to laugh and to cry means that you are emotionally flexible and that you can flow in or out of the circumstances so that you bring real creativity rather than stereotype responses.

"So much of the kind of religion I saw in my earlier life involved stereotype responses. We were all so 'serious' in church. I think we should laugh some in church. The call is to be who we really are. I believe that this is the call of Christ to the layman—to be the free and creative person God made you to be in the world—and even in the church."

most in Raines' congregation, of course, has been the creation of a healthy—and still emerging—lay ministry. (See separate story, page 18.) It is what he terms a recovery of mission within the church and within the lives of individuals.

Faith suddenly has taken on life-changing power. Rising compassion for fellow church members is markedly evident. Laymen in their daily work "are beginning to act as salt, light and leaven." Financial stewardship has in-

creased significantly, and the congregation increasingly is having opportunity to assist other churches in renewal efforts.

(It should be stressed again that Raines has not struggled to involve everyone in the congregation in koinonia groups. The group structure is available for those who seek the experience of a more disciplined Christian life. But the impact eventually will be felt on the church as a whole. He said he marveled at first that some

church members who had not participated in the groups were becoming increasingly active in the mission of the church. But it dawned on him, he said, that "the heaven is a small part of the lump.")

The potential impact of a renewed, committed Christian laity is staggering. It is possible, as Raines says: "The dry bones have begun to live. The promise of God is being fulfilled. 'I will put my Spirit within you, and you shall live.'"

HOME MISSIONS

FRONTIERS OF RENEWAL:

A Regenerate Church Membership

DEPTH THROUGH DISCIPLINE

by Sue Miles Brooks

A Georgia church offers membership applicants the opportunity to explore for new life in the faith and designs a program of disciplines for its members.

Renewal theories are building up a head of steam in numerous denominational circles, and yet few have provided enough impetus to put a local church in step with the youth-gear of the twentieth century. A couple of churches in the Convention, however, have pulled into the speeding traffic—like First Baptist Church of Decatur, Ga.

"We're 107 years old and trying to forget it. What we're trying to do is to get people to be the church rather than come to church," explained Pastor William W. Lancaster. "We want the entire church membership involving themselves in mission, rather than just sitting and singing the doxology."

About a year-and-a-half ago a Committee of 15 was appointed from the membership with three subcommittees—education, membership, worship—to evolve workable means of church renewal. And they did.

For example, revolutionary member-

ship procedures were adopted. "When a member presents himself on Sunday morning, he is not voted into the church on-the-spot, but receives a very hearty welcome," Lancaster explained. Henceforth, this person is identified as an applicant until he has attended a series of membership seminars accompanied by a pair of friendly "sponsors."

There also is a 30-day experiment in Christian commitment called "Depth Through Discipline," designed to regenerate "old" members to the same type of commitment to the church and its ministry required of new members.

The voluntary experiment requires (1) rising 30 minutes early for prayer and meditation, (2) searching out during the day some opportunity for service, (3) giving two hours a week to some definite mission and (4) meeting in small groups to share experiences of trying to live the disciplines and to discuss the church and its ministry. Each group meets weekly in someone's home, with the exception of a group of businessmen—the only all-male group—who for convenience have a weekly luncheon in a commercial office building.

Recently the early meditation period caused one man (There are 300 in this

FRONTIERS OF RENEWAL:



PASTOR WILLIAM W. LANCASTER:
"We don't ask you to think like we think—just think."

EDUCATION LEADER GENE PUGH:
"We want to combat this idea that the only time you can visit in the name of the church is at 7:30 on Thursday night."



experimental group.) to miss his bus to work. "I got in the car to drive to catch the bus at another place and I missed again. By this time, I was beginning to lose the spirit I had gained in earlier meditation, but I kept reminding myself that I had prayed for an opportunity for service and maybe this was the way it was coming."

Then he spied what he thought was the opportunity—an old Negro man wearing a T-shirt and worn-thin pants lay on the sidewalk freezing in the 20-degree weather. But the opportunity really came in a chance to witness to a young Negro man who helped get the old man into the car and to a hospital.

"What's with you? Why did you stop?" the Negro youth questioned. And the long-time Baptist caught up in a new experience of commitment answered: "I prayed to God this morning that I would find you."

The bulletin-like literature distributed at the first new membership seminar further indicates this search for a new commitment.

"It is (our) hope . . . that new-member orientation will provide both the stimulus and the direction of those coming to the church to understand what the church is all about and to find their own personal sense of mission in it. Our objective is not to make membership harder to achieve but to make membership more meaningful. . . ."

New membership procedures apply to all newcomers except former members, who can elect whether or not to participate. Existing members also may participate in the seminars.

When a person becomes an applicant, he is assigned "sponsors"—a couple generally in his own age bracket. Before Wednesday night this couple visits in the home to take printed materials about the church, to answer some questions in the person's mind and to begin getting to know the applicant on an intimate basis. Thereafter, they are with the applicant at every service he attends for the first month (no more getting lost in search of a classroom or being discouraged and lonesome because you really don't know anyone).

The first Wednesday after a person has become an applicant, the sponsors go with him to the services, reintroducing him and telling something about him—education, employment, interests. The next Sunday evening the trio begins attending the four-week seminar: "Our Church: Past, Present and Future"; "The New Testament and the Christian Life"; "What Baptists Believe and Practice" and "Missions: Growing up and Reaching Out."

"Ideally, the applicant reviews the history of this church as well as Christian mission, and is crystallizing in his mind a vision of his talents and how he fits in," Lancaster said.

At the conclusion of the seminar, the applicant is asked if he is willing to commit himself to the church and the ministry that has been presented. If he is, he once again is presented on Wednesday evening; a vote is taken and if he is voted in (by majority), he later is presented with a Bible inscribed with the date that he was received into the membership.

In the ten months the new membership program has been in effect under the direction of layman Sam Padgett, Decatur insurance executive, more than 200 members have come into the church. "We have had only two who felt this program denied them their 'Baptist rights,'" Lancaster revealed, "and we tactfully suggested to them that they attach themselves to a church where they felt they could exercise these so-called 'rights.'"

The next and most important step is to involve the members in actual mission. (And it is failure to provide these avenues of mission that plagues many Southern Baptist churches.) Gene Pugh, minister of education at Decatur First, feels that "too often large churches don't appropriate the resources available in the church. People see themselves only as members of a congregation rather than leaven in a loaf that can be an inexhaustible source of nourishment."

"We come up with the requests we have and the avenues where we see need, and let the members know. We also encourage them to seek out the needs themselves," Pugh said. These avenues include work with juvenile delinquents, alcoholics, unwed mothers, single parents, convalescents, brain-damaged children . . . to the more traditional missions of choir and teaching."

If the church demands more, doesn't the individual need to know more in order to meet these new stepped-up challenges? Evidently the subcommittee on education of that Committee of 15 found an educational need. Instead of using the traditional labels "Sunday School" and "Training Union," (which does in a way limit the educational concept to only two specific hours) Decatur First refers to its teaching and training ministries.

For example, an area chaplain presently is discussing "The Art of Listening" in a seminar of special concerns. Another chaplain is leading a group in a discussion of hospital visitation.

HOME MISSIONS



CATECHISM CLASS: First Decatur has regrouped its members on age levels and particularly is working to lead those 15 and under to a clear understanding of a profession of faith. The pastor uses a question and answer approach in a regular children's class for those who have made some overture towards making a profession of faith.

"We want to combat this idea that the only time you can visit in the name of the church is at 7:30 on Thursday night," Pugh said.

For those who have indicated an interest in teaching there is a classroom-situation study, complete with textbook, on New Testament interpretation. "This often is getting to the theological level and frequently shakes up the 'traditional' Baptists," Pugh said, "but they stick right in there."

"Well, we don't ask you to think like we think," Lancaster put in, "just think."

In the college department a six-week study of "Man's Search For Identity" is underway. This department, by the way, begins right in with discussion (no assembly) and then breaks up into smaller (coed) groups led by a teaching couple.

The majority of curricula for these studies is developed by staff members. "We're not saying that the Uniform and Life and Work series are not good, but just that they do not meet sufficiently our particular situation (metropolitan, large student population)," Pugh said.

Depth Through Discipline also is an educational experience. Each group is directed by a convener who was a member of a pilot project for this commitment experience; therefore, he has practiced the disciplines, and further has been given some guidelines for the discussion.

"These groups are as unstructured as possible in an effort to attain real honesty," Lancaster said. "For example, we instruct the convener to allow (even encourage) hostility, for there is no growth without tension."

"We have found that many Baptists are members on the periphery only because they feel everything about the church is irrelevant. In these groups, they can say why without feeling that they are going to be rejected. We allow for a feedback to the ministers so that we can learn and hopefully improve on some of these valid criticisms."

Then on the children's level (15 and under, First Decatur also has regrouped age levels) there is a catechism class



MEMBERSHIP SEMINAR: Persons who present themselves for a membership at First Decatur are considered applicants until they attend a four-session series of membership seminars and agree to commit

themselves to the ministries outlined. The seminar is designed to give each person an opportunity to visualize his place in the church's history and its Christian mission.

taught by Lancaster for children who have given some indication of making a profession of faith.

"Our junior coordinator works very closely in this so that there is no pressure put on a child to profess his faith. The claims of the gospel are presented, and then when the child makes an overture, we guide him (probably through his parents) to this class."

Lancaster teaches one group at a time, limiting the class to 15. He is presently teaching the fifth class. "I use a question and answer approach which

is what 'catechism' means; it's not Catholic. Why give the Catholics all the good words?"

At the end of the class a short test is given which, according to Lancaster, gives the child a feeling of achievement as well as indicates the depth of his understanding.

Then each child is given an opportunity to make a profession of faith before his peers, and the ones who do go as a group the next Sunday before the church-at-large.

Besides the need for updated educa-

tion among Southern Baptist church members, Lancaster feels there is a need to close an existing gap between the clergy and the laity.

"This gap is so very wide," he said. "I wish they could see a minister not as a 'quasi-diet' but as a person, even better, a friend. However, many pastors, because of their own insecurity, have encouraged this gap."

"A manifestation of this gap is the fact that our worship services are so preacher oriented," he continued.

In an effort to close up this gap, First Decatur also has changed its worship service—45 minutes of individual-oriented worship.

"I like to think of the congregation as being on the stage, God is in the audience and we ministers are in the wings prompting," Lancaster explained.

This includes such innovations as a 15-minute sermon and no announcements. Offering is emphasized as an act of personal worship since the traditional record-system envelope has been eliminated and no offering is taken through the Sunday School hour.

At times the pastor makes himself vulnerable to the congregation's questions at the end of a sermon. "I don't know all the answers and I say so."

"It's pretty easy to fling out a sermon and walk with dignity out the back door, but it's more challenging to have to defend or further support what you've said," Lancaster said.

To many long-time, loyal Southern Baptists, these changes may sound revolutionary. To see they have been enacted in about a year reaffirms one's faith in miracles. And yet, all of these projects on the whole reportedly have met with positive reactions.

Lancaster feels "everyone is hungry for involvement with meaning to it. A few have to gripe awhile about the changes, but they get over it. I feel the change will make the ministry more effective—not change just for change's sake."

"To this point I see depth of Christian conviction, more involvement in the local community (not in the church or church activities) and more concern in general."

Lancaster said that some of the other denominations are "a little surprised. But our community involvement has gained more acceptance from other denominations than from our own Baptist brethren."

"I credit this church's 'success' thus far to the caliber of people who genuinely are searching for the Lord in the twentieth century, even if it does mean breaking out of the shackles."

FRONTIERS OF RENEWAL:

A Search for New Forms

MOTIVATION IN THE HUDDLE

If renewal is centered in the individual church member's struggle for vitality in faith, what creative role can the institutional structures of the church play? A redefining of the essentials of church and then a willingness to apply imagination probably would constitute a meaningful start.

Worship, for example, as Southern Baptist Theological Seminary professor Glenn Hinson says, is one essential, by the very nature of church. The forms of worship, however, can be free and flexible as they meet the needs of particular congregations.

For example, Hinson suggests a radical departure from the norm in observing the Lord's Supper.

"For one thing, we should have it more often," he said. "Here is one place in which every member of the congregation is involved. In the early church they observed the Lord's Supper every time they met. I think infrequency has made it more and more trite among us."

The natural reaction, of course, is that the Lord's Supper is such a time-consuming, precision drill in most large churches that observing it every Sunday virtually would eliminate the possibility of preaching, of specials by choirs and so on, at least in any depth.

Hinson, however, is suggesting that

the Lord's Supper be conducted in smaller groups—in a house church setting or in small group fellowships or even at Wednesday night church suppers.

"I can see where this could be done readily," he said. "I have participated in some small services of this sort and I have found that there was the deepest sense of Christ's presence as we broke bread together, and especially as we partook of the cup."

The small group and the more natural context of the Lord's Supper would better communicate the meaning of the ordinance, Hinson said, because these two factors represent the "primary" level of relationships within a congregation.

"The problem of larger groups is that our activities are kept at a more formal, secondary level, and this leaves the mask of anonymity and the impersonal character of our relationships to one another. Consequently it does not really confront us with ourselves as Christians standing together before God."

This personal encounter—of an individual with himself and with his fellow Christians—is, of course, the beginning place for renewal.

Hinson feels that a church seeking the most effective primary level will work not only on small group fellow-

by Home Missions staff

HUDDLE

ships (See separate story, page 6.), but also on the family level.

"Here I would think of house-churches in a community," Hinson said. "I have seen in England this past year that the house-church has begun to work. The church there, of course, had gotten down on the rock bottom and people had ceased coming to the old meeting places because they were too churchy. So the Christian families just began inviting friends and neighbors into their homes for the establishment of a new kind of Christian unity."

The basic idea of the house-church is for a family to invite one or two other families in a neighborhood into the home for worship. This is becoming a fundamental technique of outreach in the pioneer areas of Southern Baptist work (See March issue.) where heavy expenses dictate, but Hinson is advocating this approach as a way for a strong, large congregation to break itself down into working units of close fellowship.

Many parents would see children as the No. 1 problem to the house-church approach. Hinson said:

"Children will constitute some problem. However, I feel that this is really the basic place where we need to teach children about God. Parents need to be the ones to introduce their children to God. In part, by keeping all the activities in the church building we have removed this teaching responsibility and evangelistic responsibility from the home and put it in the church. We might have a chance to restore it in this way."



"I think no matter what the size of the congregation this could be done. Deacons in a church could be responsible for the structuring of the thing."

Another "new" structure for vitality in church is the idea of church without a permanent building constructed and maintained by the church, another technique of necessity in pioneer areas. But just as the necessity of not having expensive buildings has led some pioneer con-

gregations to a fresh and vital understanding of the mission of the church, the choice of not having buildings might be just as stimulating to some congregations in stronger areas of Baptist work.

Such a situation is pastored by James W. Buckingham in Eau Gallie, Fla. The new congregation of about 50 families leased a former child care center and converted it into Tabernacle Baptist Church's meeting house. Sunday School type classes for children are scheduled in church member's homes during the week.

"We turned to the book of Acts," Buckingham said, "and we found that the early church had its greatest power when it had no building of its own. They found power through dispersing rather than through centralizing. So out of this concept came a 'curbstone church.'"

The Tabernacle church puts most of its money now into ministries. The congregation leased the back end of a hotel and opened a teen center and coffee house called "The Back Door."

"Every Saturday night folk singers of high school and college age, as well as local hippies, come from all over the county to sing, play and talk," Buckingham said. "There is no 'preaching,' but as our members get to know the youth there is time for personal encounter. Each afternoon members of the church keep the teen center open for recreation and conversation."

Buckingham maintains his office at the "Back Door," and has opened a counseling center in the building.

Young people in the church conduct regular services in a local convalescent home. Individuals have discovered their own avenues of service through their work and as volunteers at the Crippled Children's Clinic. The treasurer of the church, a rehabilitated alcoholic, works with alcoholics, and three other men joined the police auxiliary and several times a month ride in a patrol car—"a unique pulpit," the pastor says.

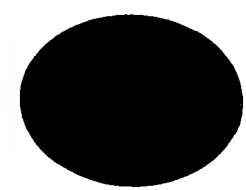
To reinforce the growing number of ministries, Buckingham said the church strongly emphasizes the "cost of discipleship," and asks all members "to give evidence of conversion" before joining the congregation.

"Witnessing is emphasized and the sermons are evangelistic, but membership growth is purposefully slow as we emphasize the cost of discipleship," he said.

The first step toward renewal, Buckingham feels, is to establish an "integrity of membership."

"The fallacy of living with a sham membership year after year has sapped and drained the spiritual power of most churches until they resemble the church at Sardis—a name for being alive but are dead."

New member applicants are required to accept the discipline of training courses, he said, and membership is set up on the basis of annual renewal of membership.



"Once a year," Buckingham said, "each member can either make a recommitment to membership or admit that the demands of the covenant are too burdensome and refrain from recommitting."

He said that this strong emphasis on commitment has kept growth small, but he said it has freed him from a major plague among Baptist pastors—"pastoral insecurity."

"Pastors are under almost overwhelming pressure from the churches to find new members," he said. "Not only so, but fierce competition exists among some pastors and churches for a good report on the denominational level. So the rolls have been crowded with baptized unbelievers. As a result, many pastors live in constant dread of the time when this great army of unredeemed will rise up and cast them out."

The Brotherhood Commission and the Woman's Missionary Union are trying to breathe new life into two traditional Baptist church programs through a new structure called mission action groups.

WMU, for example, is eliminating circles and moving to the mission action approach, which hopefully will involve more of the laity in mission outreach. (See separate story, page 20.)

The target, according to Mrs. R. L. Mathis, promotion director for the WMU, is the person who is not likely to attend traditional church services—perhaps because of his state of poverty, cultural or language differences, educa-

tion or health. "We hope these groups will be a unique combination of the WMU's knowledge of working with groups and the Home Mission Board's knowledge of ministries and opportunities for service," Mrs. Mathis said.

(The Baptist Sunday School Board is promoting another outreach program through Sunday School, which encourages classes to take Bible study into the homes of immediate prospective church members. Training Union, too, is beginning to offer special emphases, such as working with small groups, that could benefit the church looking for new structures and channels of service.)

Mrs. Mathis said two other small group-type approaches were being promoted by WMU—prayer groups and study groups.

The prayer groups, she said, hopefully will become prayer sources for church members and special mission emphases, as well as personal prayer sharing opportunities for participants. The study groups will be oriented toward Bible study and curriculum material study. Conceivably, a WMU member eventually would participate in all three types of groups, she said.

Another strain of the small group theme is sweeping through the southeast part of the U.S. and involving scores of Baptist churches. Called lay witness mission, this form of lay-led "revival" divides a congregation into small groups for intensive sharing and prayer together in an effort to create koinonia—fellowship in Christ—which hopefully would cause church members to commit themselves more deeply to Christ and also provide the atmosphere for conversion.

Former Methodist pastor Ben Johnson formally organized this approach after several successful experiments. He heads up an organization in Atlanta called the Institute of Church Renewal, which helps local congregations prepare and conduct such sessions and also helps line up teams of committed laymen who already have experienced such fellowship to lead the "revivals."

The response has been staggering. Between January and June of 1968, about 300 churches in the Georgia area will have conducted a lay witness mission or be preparing for one.

"There is a charismatic proclamation through laymen," Johnson said. "There is a unique confrontation with personal witness, and things begin to happen. The effect of laymen's practical testimonies is profound."

Johnson emphasizes that crisis-experience conversion is not sought, but

instead a greater understanding of how Christian faith affects daily living that would produce growing, enthusiastic Christians.

A weekend structure is used. The Institute of Church Renewal investigates the church interested in a lay witness mission, and then recruits a committed, experienced layman from another church to serve as "coordinator." The pastor and church lay leaders of the congregation then work with the layman-coordinator to design a tailor-made meeting.

The coordinator meets with a few of the committed lay people in the congregation for preparation and divides them into small groups to discuss two major questions: 1) what do you want the lay witness mission to mean to the church, 2) what do you want it to mean to you. From this session, the layman-coordinator and the lay leaders in the church work out some of the directions they will want the small sharing groups to take during the special weekend. Other committed laymen also are recruited to help lead the other groups.

A heavy emphasis is placed on personal quiet time, the power of sharing and personal witness experiments, Johnson said. "There are no strings on this movement—we're trying to turn it loose," he said.

Hopefully, Johnson said, the lay witness mission will leave a residue of small group fellowship to continue on as stimulus for greater commitment and as motivation for more active concern.



He added: "If it stops here, then it's just the same old revivalism—souping up the same old thing every year. We want this to be the beginning point and lead up to mission action. The groups should be nourishment for action-oriented individuals, or we become like a team that huddles but never runs a play—just asks for a report on the last huddle and discusses what to do in the next one."

FRONTIERS OF RENEWAL:

New Roles for Laymen and Clergy

THAWING OUT THE FROZEN ASSETS

by Walker L. Knight

The swinging secular world of the twentieth century has Christians searching, sometimes a little frantically, for meaningful ways in which to relate to its urbanization, its technology, its pluralism or its alienation. Not the least direction taken concerns the hunt for the authentic roles of the layman and the clergyman.

With Southern Baptists, who have always prided themselves on the position they have given laymen in their churches, the search has a startling quality as they have turned over some rocks with a few creepy crawlers. They have discovered areas of hostility and misunderstanding between laymen and clergy, hearing charges that they have a clergy-dominated denomination, even finding laymen saying that Baptist democracy is a farce.

The birth pangs of new or rediscovered concepts are painful though healthy, but most observers are at least optimistic, even if they are impatient, that the ideas planted more than 10 years earlier in the Christian community are just now flowering with pastors, teachers and denominational workers.

A subtle drift toward crystalization of the roles of the clergy and the laymen actually has found Baptists mov-

ing toward the priestly or sacramental position. Laymen tend to think only the clergy can baptize, preside at the Lord's Supper, preach or pray in public because they see only the clergy performing these functions.

In the past the clergy have been the authority figures, the examples for all others in society to follow, but now the secular society appears to reject any authority figure, unless it is the scientist. Strangely enough, the scientist is often looked to as an authority in the area of faith.

So, as Glenn Hinson, professor of church history at Southern Seminary, says, the pastor now becomes more like other laymen, but he adds, "this should not cause Baptists great consternation because we have always insisted that the minister really was a layman." However, it has uncovered some crooked thinking. Hinson adds, "We have seen an image of ourselves very similar to the image of the Roman Catholic or Anglican priest. We have had clericalism without the title."

A layman substantiates this with the comment that he remembers members of a Memphis congregation called their pastor "father" behind his back because of the pastor's concept of his role.

Layman Tom McCord, a building contractor in Decatur, Ga., spoke at New Orleans Seminary recently of the growing chasm developing between the clergy and laymen. "Laymen live in a vacuum and preachers live in another vacuum, so we actually talk and associate without really communicating. Ministers are resentful and feel we are trying to push them aside and take their place in the pulpit."

"Maybe I am reading something into the situation that is not true," McCord said, "but at times I feel the minister doesn't want laymen spouting off any new ideas, they just want us to come to the services, put some money in the plate and not criticize the preacher or his program."

He said he knows by name several creative laymen who have given up church work more or less because they have felt our Baptist democracy is a farce.

Clyde E. Fant, professor of preaching at Southwestern Seminary, adds his comment that "you have some frustrated laymen in the pulpits and some frustrated pastors among the laymen, and when they can't swap roles they are just antagonistic towards one another."

Fant continues: "Sometimes the less satisfied a preacher is with his role, the more he tries to act like a preacher. If he is truly content to be a servant of Christ, he doesn't need all the secondary support that comes from role playing." In other words, he can be himself.

The frustration between the clergy and laymen breaks out with crude jokes about deacons or about pastors, and quite often finds them sparring for position when pulpit committees meet or at the first sessions between deacons and pastors.

Some observers feel that Southern Baptists are just now breaching a sharp layman-clergy chasm that in one state became so severe state lay leadership was credited with the dismissal of pastors from their churches. Rumors had it that the leadership would threaten pastors by saying, "Either cooperate with us or my men will get you!"

George Euting, a minister who works with Baptist men as program development director for the Brotherhood Commission, is in a position to see things from both the layman's and the clergyman's viewpoint, and he is rather outspoken about the Convention being clergy dominated.

Euting supports his criticism by the

fact that the Convention in recent years had to pass a bylaw in order to assure laymen of representation on boards and agencies, and most are still dominated by clergymen both at the state and the SBC level. On the other hand, many contend that the laymen can't attend board meetings because of heavy business involvement. To have many laymen on an agency's board often means being short on representation.

"The layman is now coming to be accepted in the denomination," Euting says, "because we see his part, and if the church is to be the church, then our people must get involved."

But right at the point of involvement, churches get blasted again by layman Warren Woolf of the Special Missions Ministries Department of the Home Mission Board. He says, "The paradox is we accept the idea of lay involvement, and yet nothing is ever done of consequence. One church observed the recent layman's day by having a layman give the offertory prayer, and then the pastor expressed pleasure with the recognition the church had given laymen that day."

The complexity of an urban world demands a rethinking of the roles of the clergy and the laymen, for urban life has separated residence from the market-

place, and it is in suburbia (where the family is) that most churches are. So not only is society rejecting the clergy as the authority figure, but the clergy also find themselves separated more and more from the crossroads of commerce. The day of the slower paced rural and small town setting has passed for most people, and churches are rethinking the ways in which they relate to the faster-paced urban society.

If the church is to make an impact in the marketplace, it must be through its laymen who are already there. Some way must be found to "thaw out the frozen assets"—the laymen—which the church has but has not used very well.

It is at this point that the writings of Hendrik Kraemer speak, and most who write of the role of the lay Christian cite Kraemer at one time or another.

Kraemer in his *A Theology of the Laity* shows that in the early church the fellowship had no distinctions between people and priests, but by virtue of their commitment, all Christians shared in the ministry according to the nature and degree of their individual gifts.

In the course of time, however, those who were entrusted with the ritualistic functions of preaching and administer-

Continued

THAWING THE FROZEN ASSETS

ing the ordinances (sacraments) attained priority over the others; and a division of personal services, which began as a matter of practical expediency, resulted.

Kraemer holds that the original theory of the "universal priesthood of believers" was never entirely lost; and in fact, Baptists have championed this theory with great lip service if not always with practice.

The new thinking or rethinking emphasizes that all Christians are ministers, all are called but each is called to express his ministry in different ways. Especially does the task of hearing Christian witness to the nonchurch-going world fall upon the lay Christian.

Baptists in the past have emphasized the individual's privilege to approach God without earthly mediators when the priesthood of all believers was considered, but the present emphasis adds the Christian's obligation to minister to his fellowman, and to do this wherever he finds himself in life—the "as-you-are-going" interpretation of the Great Commission.

Too often the layman's role has been seen as a helper to the pastor and his work as a Christian as a churchly effort within an institution—but now there is coming a reversal of such thinking. The pastor should instead be equipping the layman for his ministry in the world where he is, and the institution should serve both in preparing the layman for his task and as a means to heal the hurts of humanity.

It is to this point that layman Woolf speaks when he says, "The language of religion only can be spoken with relevancy through the lives of lay people who are actively penetrating our society with the gospel at precisely the points where their lives touch society in the everyday, work-a-day world."

"We have not gotten lay people yet to the point where they consider them-

At times I feel the minister doesn't want the laymen spouting off new ideas."

selves a part of church in the world where they are during the week. They are in church only when they come on Sunday," Woolf says.

Woolf and others hold that the primary mission field for any lay person is wherever he spends his working hours. But others protest that nothing turns them off so fast as a pious-sounding, "don't do this" type of layman.

Speaking of the layman's witness on the job, Lowell F. Sodeman, secretary of industrial chaplaincy for the Home Mission Board, says, "The layman needs to be spiritually tough. He needs a basic understanding of Christian doctrine and how it relates to everyday life."

Sodeman feels we must reinterpret the Christian concept of neighbor as one who stands alongside of or who is present with another, becoming aware of the other's needs, his fears and doubts, his concerns with the family, his home. If he can't help he can refer or encourage his "neighbor" to go to others equipped to offer assistance.

The man most acceptable and helpful in a witness to industrial society, according to Sodeman, will be the man who can establish a rapport or relationship with his fellow workers and as a result of confidence gained in this relationship present the claims. "The process can hardly be reversed," he adds.

Pastors should seek to equip their laymen for this type of ministry through seminars, classes and other ways of giving them an understanding of the industrial society, help with the ethical decisions being faced and a better perspective on the pressures of modern society. He will prepare the laymen for the crisis situations they will face and ones they can help others face.

While his endorsement is qualified somewhat, Sodeman says the best book in this area is *The Christian Witness in an Industrial Society* by Horst Symonowski, published by Westminster Press.

Fant says the clergy have corrupted the laymen by presenting an artificiality, a lack of humanness which laymen have always despised. They know life is not always a smile or always grave and somber.

"If we criticize the laymen for having a Sunday religion when we have a Sunday manner that is not true to life, it is no wonder the laymen have a separation between the way they act on Sunday and the way they act during the week," Fant adds. "He doesn't see anyone during the week who looks, or sounds, or talks like the pastor does on Sunday."

Of course, the laymen have contributed to the image pastors have of themselves, even to the point of demanding it. According to Fant, "Some churches insist on their pastor becoming the substitute figure. It gives them a great sense of comfort. The artificiality that exists in some laymen is largely because they are imitating some preachers who in turn are imitating the collective preacher image."

This image is created quite often in rural settings where most ministers are trained, but many people here insist that if the young man is going to be a preacher, he ought to sound like one, Fant feels.

"The finest ministers have always been originals, but they have been so effective that some of them have spawned generations of imitators," he says.

"The most difficult thing in the world is to be yourself—not more than yourself, not less than yourself."

A reaction against the loud, pious sounding, bombastic preacher is taking place with the younger pastors, but the reaction (like most swings of the pendulum) is going too far in the other direction.

"Now instead of being the abusive, bombastic type, he is becoming artificially sophisticated. They are afraid to raise their voice, involve emotions in their preaching or to make any definite statement about anything," Fant says. "This is as unnatural an underplaying of the role as the other is an overplaying of it."

Back to the role of the layman, and his relation to the congregation.

Hinson, author of *The Church: Design for Survival*, speaks to both the clergy and the layman when he suggests that pastors get themselves in real trouble by their feelings of insecurity whenever laymen take over various roles. "Pastors must guard against this, because we find our laymen better trained than at any time in history. They have the equipment to do things which once only pastors could."

As McCord strongly suggests, laymen have rebelled at having the congregations too dominated by the pastors or small cliques, making democracy a force.

The paradox is we accept the idea of lay involvement, and yet nothing is ever done of consequence."

Euting says the authority must reside in the congregation. "We have always said that the church is self-governing. That is a very good theory, but I don't think it is always practiced. We have come to the place where the people don't make decisions, they just approve decisions."

In one church a new pastor quickly shifted the responsibility of business matters to the deacons, and the men found a number of heads were more difficult to get together than one. After the group had wrestled at length with a personnel problem, one finally said, "Men, we've always wanted a pastor who would let us do it, and now that it's ours, we don't seem to be able to get it done."

Euting admits this is the right approach and suggests that it will take this type of suffering to get an approach worked out. An autocracy quite often makes decisions faster than a democracy.

Fant suggests that laymen must shift their thinking in terms of their part of the spiritual ministry for church members. "If we are going to have better relationships between the laymen and the clergy, one of the first things the laymen must do is to admit they can be of spiritual service."

Church members feel that no matter how many members of the staff, or laymen, visit persons in the hospital, they have not received a spiritual visit until the pastor comes, according to Fant.

He thinks the laymen are willing to visit those in the hospitals, but if they were sick themselves they would want the pastor too. "This is killing spiritual ministry given by laymen and it is also killing the pastors," and Fant isn't talking about serious illnesses.

Fant thinks this demanding aspect of the ministry makes young men as afraid of the pastorate as of a snake, "because they are afraid of getting into a program where they can never possibly go to bed at night with a clear conscience." Only the laymen can change this by changing their thinking.

"One of the most useful things that a layman could do is use his influence on the congregation to help them see that the pastor must spend a majority of his time upon those functions that are peculiarly his, meaning the preaching and motivating ministries and meeting the special crises in administrative functions," Fant says.

Getting deeper into what the actual role of the minister is today, Fant recalled a survey which showed pastors regarded their primary function as that of preaching and ministering, but when

they had to indicate how much of their time they spent in doing these things, they had to put administration first and ministering and preaching next-to-last and last.

"One reason we do not have more vital, personal, spiritual ministries as led by the pastor, is because so many laymen insist that the pastor be responsible for doing every incidental thing that comes along. Of course, some pastors ask for it," Fant says.

Then speaking from his own experience as a pastor, he added, "Every pastor knows the dreadful feeling of attempting to get aside for reading and study, or even attempting to minister to some crisis situation, only to find that someone has become irritated because he did not attend to some triviality that a staff member or a layman could easily have handled."

In today's world, the pastor must see himself in the role of the equipping minister, preparing the laymen (ministers of witness in the world) for their ministry. The pastor must judge his success in how well he prepares, motivates, and supports these in their work in the world where they spend most of their time.

Euting says the new program of mission action through study, prayer, or mission groups of the WMU and Brotherhood are giving structure to ways in which the laymen might minister to the needs of people outside the church fellowship.

Woolf feels there will be a revolution when lay people get caught up in what they can do through mission action groups.

Hinson relates this concept to worship when he says, "In the Scripture, the word for worship is the same as the word for service. It seems clear that we cannot accurately think that we worship God like the Old Testament prophets unless somehow this comes through in our service in the world."

A number of recent changes in forms of worship indicate pastors are involving the laymen more. Probably the best known are the dialogues which a number of churches are holding. These take the form of short opening remarks by a pastor, then questions from the con-

The finest ministers have been originals, but they have been so effective that some of them have spawned generations of imitators."

gregation. Or a speaker will deal with a subject in the morning service and come back that night for questions from the congregation. Another method followed finds the pastor distributing a resume of his thoughts and suggested passages of Scripture as feeder material for dialogue. Such dialogues have been used by some of the larger churches of the Convention as well as the smaller.

Hinson tells of a church in England where the pastor stood on one side and a member of the congregation stood on the other. They engaged in a dialogue which developed the sermon of the morning.

Another method of involving laymen in the preparation for worship has found the pastor meeting with an interested group on Wednesday where they discuss questions arising from the passages of Scripture on which he will preach on Sunday. One pastor who follows this procedure said he never again wants to preach without the insight the lay group brings to Scripture and its relationship to life.

The impersonalization of present-day society also sends the Christian searching for ways in which people can be more open with each other. (See article on small groups, page 6.) Everyone agrees much of the difference between the clergy and the laymen will disappear when such openness is practiced.

Fant stresses the fact that the pastor has to demonstrate that a man can be fallible and still be a Christian. "If a man has to be perfect or abnormally pious in order to be a Christian, it is no wonder that many laymen have given up the attempt," he says.

"The best example today is that of a man who lives in the community and seeks to help others to find the reality of the Christian experience through the church. He can show this in his home life but also in the way he treats people in the church and out of the church, as well as by the views he holds on certain ethical issues.

"If the Christian religion does not bring to us the abundant life, then we haven't found what Christ came to give. The best example the pastor can give then is that of a man who is thoroughly enjoying and living the abundant life while serving Christ."

A layman speaking to his church on the recent Baptist Men's Day had these words of warning to fellow laymen about neglecting their ministry: "We should have a fear of being caught with clean hands when Christ comes again, since he issued to us the assignment of being in this world but not of it."

Riot Report:

A Destiny of Separate and Unequal?

By Beth Hayworth

Baptist Joint Committee on Public Affairs
Washington, D.C.

Summer 1967: civil disorders in over 50 American cities—Detroit, Atlanta, Newark, Tampa, Cincinnati, Milwaukee...

Why? What happened? What caused the turmoil? Was it organized? If so, by whom? What can be done to prevent it from happening again?

Last July, after two weeks of the worst riots, President Johnson asked a bi-partisan group of prominent Americans (governors, mayors, congressmen, police officials) to study the riot cities and bring to him and the nation the answers to the above questions. He gave them one year for the investigation. Four months before the deadline, the 11-member Advisory Commission on Civil Disorders, headed by Illinois Governor Otto Kerner, made its findings public. In releasing the report early, the commission said:

"We believe that to wait until mid-summer to present our findings and recommendations may be to forfeit whatever opportunity exists for this report to affect this year the dangerous climate of tension and apprehension that pervades our cities."

The 250,000-word report issued by the Kerner commission contains a narrative of last summer's events leading up to the outbreak of disorder in 10 of 23 cities surveyed. It traces the history

of Negro-white relations up to the present isolation of many poor Negroes in central city ghettos. The intolerable living conditions of life in these slums is described and documented.

Broad recommendations for community and national action are spelled out by the commission. Beginning with organizing the community to respond better to ghetto needs, suggestions cover police-community relations, control of disorders, the administration of justice and compensation for property damage. Programs are mapped out and urged in the critical areas of employment, education, housing, welfare and the coordination of government efforts. Many of the suggested government programs go far beyond those now before Congress.

CONCLUSIONS

"This report is addressed to the institutions of government and to the conscience of the nation, but even more urgently, to the minds and hearts of each citizen. The responsibility for decisive action, never more clearly demanded in the history of our country, rests on all of us."

The Kerner riot report is not comfortable reading. Actually, it is as much a profile of the soul of America as it is of recent urban riots. As such, it is recommended reading for private citizens who make up the substructure of

leadership in churches and communities as well as for top-level decision makers in all areas of our society.

Here are excerpts from the commission's conclusions:

- "The causes of recent racial disorders are imbedded in a massive tangle of issues and circumstances—social, economic, political and psychological—which arise out of the historical pattern of Negro-white relations in America."

- "Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans."

- "White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II."

- "This is our basic conclusion: Our nation is moving toward two societies, one black, one white—separate and unequal."

- "Only a greatly enlarged commitment to national action—compassionate, massive and sustained, backed by the will and resources of the most powerful and the richest nation on this earth—can shape a future that is compatible with the historic ideals of American society."

- "Violence surely cannot build that society. Disruption and disorder will nourish not justice but repression."

Those few who would destroy civil order and the rule of law strike at the freedom of every citizen. They must know that the community cannot and will not tolerate coercion and mob action."

- "It is not so much for the government to design new programs as it is for the nation to generate new will. From every American it will require new attitudes, new understanding and, above all, a new will."

QUESTIONS FOR THE CHURCH

"Churches . . . and other urban institutions must deepen their involvement in the life of the city and their commitment to its revival and welfare."

This stinging judgment and alarming prophecy cannot be ignored by the churches. The Kerner report raises many questions for Baptists. The call to a compassionate national commitment challenges the purpose of the church and its role in American society. The requirement for developing new attitudes, new understanding and a new will undergird the church's original mandate from its founder. Indeed, throughout the 17-chapter, 1400-page report, questions are raised, problems are laid bare and recommendations are urged that the church with all its resources—material and spiritual, individual and institutional—must confront. For example:

- To what extent is the church responsible for "the conscience of America"?

- Will the church accept responsibility for its part in perpetuating racial prejudice in our country?

- Will the church abdicate its biblical charge to "change hearts and minds" to the action of congressional committees and government agencies?

- In repentance and faith will the church adopt policies and programs that further demonstrate its belief in the brotherhood of man?

- Can the church make good on its biblical claims that Christ is the great reconciler of all men?

- Is Christianity as practiced in white Protestant churches socially divisive?

- Can true Christianity in its worship and expressions unite all people or is the power of God limited to classes and groups?

- Will denominations and inner-city churches sense the urgency of the domestic crisis and provide massive resources to meet the needs of the inner city?

- How can the church be a reconciling force between persons in the

ghetto and more affluent persons in the larger community outside?

- How can the church minister to those persons isolated in the slums who have lost faith as they have lost hope?

- Will a new stewardship of influence develop within the church in the city regarding use of church property, organization of weekday programs and creative involvement of its membership in meeting the many needs of the ghetto community?

- What will the church do about its biblical belief that the power of God changes persons and society?

EXTREMISTS

"Those few who would destroy civil order and the rule of law strike at the freedom of every citizen. They must know that the community cannot and will not tolerate coercion and mob action."

When President Johnson appointed the panel last July, he asked them to find out to what extent there had been an organized plan or conspiracy in the riots.

No evidence was found, they said, that any organized group, national or international, was trying to undermine the social order. Instead, the disturbances were summed up as "Negroes acting against local symbols of white American society—authority and property."

The staff's research shows that "almost invariably the incident that ignites disorder arises from police action." The staff pointed out that the atmosphere of hostility and cynicism toward the police is reinforced by a widespread belief among Negroes that a double standard exists in justice and protection—one for Negroes, one for whites.

A RESERVOIR OF UNREDRESSED GRIEVANCES AND FRUSTRATIONS

"Our investigation of the 1967 riot cities established that virtually every major episode was foreshadowed by an accumulation of unresolved grievances and by widespread dissatisfaction among Negroes with the unwillingness and inability of local government to respond."

The report contains no startling truths or new insights into the causes of the urban disturbances. The Kerner commission's seven-month investigation of riots in 23 cities documented what many people have been saying all along—that the riots grew out of the segregated, intolerable living conditions of life in the big-city slums.

In the riot cities surveyed, the panel said it found that Negroes were severely

ly disadvantaged, especially as compared with whites, and that local government was often unresponsive to this fact. The result of this alienation and deprivation, the commission described as "a reservoir of unredressed grievances and frustrations."

Grievances varied from city to city. The commission grouped those most often heard according to their frequency and intensity into three categories:

1. Police practices, unemployment and underemployment and inadequate housing.

2. Inadequate education, poor recreation facilities and programs, ineffectiveness of the political structure and grievance mechanism.

3. Disrespectful white attitudes, discriminatory administration of justice, inadequacy of federal programs and municipal services, discriminatory consumer and credit practices and inadequate welfare programs.

The commission said they wanted to make it clear that in focusing on the Negro, they were not implying any priority of need. "It will not do to fight misery in the black ghetto and leave untouched the reality of injustice and deprivation elsewhere in the society. The first priority is order and justice for all Americans," they urged.

Continued on page 36

Profile of a Rioter

"I was feeling proud, man, at the fact that I was a Negro. I felt like I was a first-class citizen. I didn't feel ashamed of what they did."

The underlying causes and the catalytic ingredients of riots come into focus on the profile on the typical rioter. It has been assumed by many persons that the rioters were all criminal types, overactive social deviants or riffraff. They were not. Another one of the myths exploded by the panel's study is that "the rioter was a migrant from the rural South." He was not.

The typical rioter was born in a northern state and was a life-long resident of the city in which the riot took place. The profile shows that he was an unmarried male between the ages of 15 and 24. He was, most likely, a high school drop-out, but better educated than the average inner-city Negro. If he worked at all, it was not full time and it was at a menial job. The description showed him as extremely hostile to white persons and to middle class Negroes.

OBSCENITY BEYOND SEX

by Kyle Haselden

Sometimes offense is needed to penetrate solidified minds and hardened hearts. The obscene may be destructive but it also can be creative. If we automatically exclude everything we dislike, prohibit everything distasteful, we have no chance to discover whether it is the one or the other.

For practical purposes we accepted the dictionary's definition of obscenity: "1. disgusting to the senses; repulsive. 2. abhorrent to morality or virtue; specifically, designed to incite to lust or depravity." If it is true that everything abhorrent to morality or virtue is obscene, is it not strange and is it not revealing that 99 percent of our concern about obscenity focuses on sex?

In an article with the strange title "Pornography Is Not Enough" in the November, 1960 issue of *Harpers*, Eric Larrabee gave a superb illustration of the direction in which these thoughts now move. He wrote: "The time-tested formula for the sexed-up cover of a paperback book is a near-naked girl with a revolver, and it is curious that critics should comment so often on the nudity and ignore the invitation to murder."

Larrabee's position is well-taken. We have concentrated the condemnatory word "obscene" on one area of the human experience and have by infer-

ence declared that morality and virtue are threatened only by man's abuse of his sexual life.

Why does this happen? Why do we complain about the nude and ignore the revolver? Let me suggest two of the obvious answers to these questions. Sex is an intriguing subject difficult to ignore even by the morbidly prudish. If their inhibitions prevent their discussing sexual matters normally and candidly, censoriousness gives them an opportunity to do so obliquely and negatively.

"I know pious and proper Christians whose lips have never been parted by one of the four-letter words but who, with the greatest of ease, hurl at human beings the contemptuous and offensive word 'nigger.'"

When I was a youth, a roving, free-lance evangelist pitched his tent one summer in a vacant lot adjacent to our home. We were compelled to listen to his fire-and-brimstone sermons whether we wanted to or not. But, in fact, the sermons were most interesting to this boy in his early teens. For in denouncing the sexual vices of the people the

evangelist delivered the most titillating descriptions of sexual activity I ever had heard. Under the guise of a self-righteous condemnation of the sexual lives of other people, the evangelist and his congregation gorged themselves on sexual fantasies. A censorious preoccupation with the sexual behavior of other people is often nothing more than an indulgence of a morbid preoccupation with sex or an attempt to satisfy famished sexual desires. For this reason many people are drawn irresistibly, even though negatively, toward sexual themes.

Second, we criticize nudity or some other supposed sexual obscenity and "ignore the invitation to murder" so that our preoccupation with the first will exempt us from responsibility for the second. We expend ourselves in attacks on sexual obscenity so that we may excuse ourselves for our involvement in the more numerous and grosser obscenities of our culture.

An obsession with personal cleanliness or with social correctness or moralistic properness can be a substitute for social concern and ethical responsibility. The young man who came to Jesus asking about the good life had scrupulously kept the law—an accomplishment Jesus did not deride. But this obsession with the law was the young man's substitute for a life

of generosity and charity beyond the law. And he went away sorrowful when Jesus challenged him to accept the fuller life. Likewise an inordinate alarm about sexual obscenity—even though censorious—can be a decoy, diverting our attention and our concern from the more hideous obscenities in which our lives are submerged and which we accept without protest or alarm.

If obscenity means "abhorrent to morality or virtue," and if authentic morality has to do with the transforming of people into persons, then we should vastly increase the scope of the word "obscenity." For sexual obscenity is only one of the numerous threats to morality. It should not be excluded from our concern, but neither should it be allowed to blind us to the fact that our society is suffused with dangers to true morality worse than any sexual abnormality. These are the threats that we should be most vigorously protesting and resisting.

I am thinking, for example, of the vicious defamation of character that occurs across racial and religious lines: the poisonous jokes that perpetuate erroneous and slanderous stereotypes about Negroes or Jews; the delicious but sickening rumors about men in high places in our national life, rumors about them and their families; the diatribes

against the National Council of the Churches of Christ spewed over the country by radio's "apostles of discord." In one week the programs of these extremists spread more vile and deadly obscenity over this country in their relentless accusations against responsible and conscientious churchmen than a dozen "girlie" magazines do in a year.

"A Christian people should be concerned wherever anything stunts man's moral, spiritual and communal development. But they are naive if they act as though sexual obscenity were the only evil threatening man's becoming a man."

I know pious and proper Christians whose lips have never been parted by one of the four-letter words but who, with the greatest ease, hurl at human beings the contemptuous and offensive word "nigger." I know other Christians who are horrified by jokes that have sexual connotations but not by those that degrade members of other races, religions and classes. If a choice must be made, the former are preferable to the latter. Whatever poisons our minds against human beings, dishonors them as persons or cuts off our communication with them is obscene.

How easily, unconsciously and sometimes innocently, we drift into this kind of obscenity.

Every 10 years great masses of Christians from all over the world witness the *Passion Play* at Oberammergau, Germany. For many of them, this pilgrimage is the high point in a lifetime of religious experience. Yet, as they witness the passion of Christ in the particular script employed at Oberammergau, they are indoctrinated with a venomous anti-Semitism which charges Jews with the heinous crime of deicide.

Following his visit to Oberammergau in 1960, Tom F. Driver wrote a criticism of the play in which he stated: "The play is decidedly anti-Semitic, and its interpretation of the crucifixion and the events leading to it is harmful not only to Christian-Jewish relations but to proper understanding of the gospel." This is not merely the view of a few hypersensitive American critics. Several members of the cast rebelled against the ancient, anti-Semitic script and campaigned for an updated version

continued

From Morality and the Mass Media by Kyle Haselden, to be published May 15, 1968, by Broadman Press, Nashville. Reproduced by permission of the publisher.

of the Passion Week drama that would be faithful to the Scriptures and yet would not defame Jews. They failed. So thousands of Christians will again in 1970 be exposed to the ugliest, most unjust and untrue charges of anti-Semitism. They will absorb obscenity while they watch a dramatization of that event in which God revealed his perfect love for all men, including Jews!

Such slanders of Jews are "abhorrent to morality or virtue." They are obscene defamations of Jews. Yet, unsuspecting Christians imbibe this poison which corrupts them and perpetuates bigotries against Jews. And they do so in the thick of what they assume to be a religious observance. Compared with this kind of travesty, pornography is only mildly harmful.

Eric Larrabee said that "the true obscenities of American life lie in our vicious public consumption of human suffering in virtually every form and medium. By comparison, the literature of sexual love would seem vastly to be preferred."

As I reflected on Larrabee's phrase, "our vicious public consumption of human suffering," and wondered what specifically he might have had in mind, it occurred to me that cruelty is a consumption of suffering, that brutality is a spiritual cannibalism by which we feast on the other person's pain. Sadism produces and consumes the other person's suffering. Thus, every form and medium of communication that promotes a relish for the sufferings of other people rather than a pity for them, that induces joy when some miserable wretch or archenemy is beaten and killed or that stirs the bloodlust in us is a true obscenity.

But does this occur and are the media in any way responsible for its occurring?

In the July 9, 1967, edition of *The New York Times*, Bosley Crowther stated that there is a growing taste among moviemakers and moviegoers for killing in a gross and bloody manner, for massive and excessive violence—the kind of killing "done by characters whose murderous motivations are morbid, degenerate and cold. And the eerie thing is that moviegoers are gleefully lapping it up." He referred to such "slaughter-house" films as Robert Aldrich's "The Dirty Dozen" and Sergio Leone's "For a Few Dollars More" as examples of the movies in which mass murder is indulged in gleefully, sadistically and irrationally to the obvious

pleasure of the hordes of people who see them. The showing of these films—and hundreds of similar if less bloody ones that our children will be seeing on television—has, in Crowther's opinion, no redeeming social value.

Some people will say that Crowther is wrong, that violence in movies, books and television programs release pent-up hostilities that would otherwise produce antisocial acts. Undoubtedly this is in some cases and to some extent true. The violence we witness in a drama or about which we read becomes a substitute for the violence we might otherwise commit. But there comes that point at which the brutality we witness no longer purges us of cruelty but begins to arouse in us a deeply buried animality that in its latent state was a threat neither to us nor to anyone else. In each of us there are demons so horrible that they are presently inconceivable to us. Everything that we see in any one else resides in germ in us.

"I am a man," said Terence. "Nothing human is foreign to me." But in most normal people the abnormalities are chained and are weighted down by more powerful interests, emotions and disciplines. Constant exposure to scenes of excessive and massive cruelty will eventually release cruelty in us.

"The most monstrous obscenity of our time is the glorification of war and the glamorizing of the military tradition."

The Germans under Hitler were essentially no different from any of us but bit by bit latent cruelty of demonic proportions was released in them by their gradually increasing exposure to brutality. Even if this were not true the films that appeal to our bloodlust would be bad enough. But it is probably true that repeated exposure to sadism uncovers and frees the sadistic impulses that abide in all men. Here, then, on television and in the movies is a massive and pervasive obscenity—"vicious public consumption of human suffering"—about which we say little and do nothing.

The most monstrous obscenity of our time is the glorification of war and the glamorizing of the military tradition. I am not concerned at the moment about any specific war and certainly am not entering at this time the highly controversial question of United States

presence and behavior in Vietnam. Nor am I condemning the young men and women who serve loyally and courageously in our armed forces. Many of them, still doing what they conscientiously believe to be their duty, would say in their own way precisely what I now say in mine. That is, war is the most dehumanizing of all human enterprises, not only in its effect upon those who are killed and wounded, but also in its effect upon those who do the killing and the wounding.

Whatever glamour and romance wars may have had in the past, they have none of it now. Modern war—nuclear war, chemical war, biological war—has brought out all of the hellish factors of human conflict and eliminated all of the noble ones. Therefore, all glorifying of war and all romanticizing of the military tradition is obscene, abhorrent to morality and to virtue. However brutalizing it has become, war remains among us as a method of settling international disputes; and it may be, as some people think, one of the tragic necessities of our time.

War has taken on a new character. Any war in any part of the earth has in it the germs of universal and total destruction. In modern war one man can by a single, cold, impersonal action destroy a multitude of people, or worse, leave their bodies seared by inextinguishable flame. Every television program, every movie, every bit of literature that exalts modern war and dulls our awareness of its horrors is the most deadly kind of obscenity. Sexual obscenity, even the worst kind of pornography, is a mere nuisance compared with the glamorizing of war.

A Christian people should be concerned wherever anything stunts man's moral, spiritual and communal development. But they are naive or hypocritical if they act as though sexual obscenity were the only evil threatening man's becoming man. There are far more subtle and destructive forces playing upon us in this time. And among those forces are the religious and racial bigotry that defame character and deny the other person the right to be what he is, the brutality that feeds itself on human suffering and the ingenious degeneracy of modern war. This does not mean that we can ignore the destructive effects of sexual degeneracy on society and persons. It does mean that our preoccupation with sex makes us exceedingly vulnerable to obscenities far more dangerous to mankind than his basest sexual offenses.

Baptists and a Public Faith:



by C. Emmanuel Carlson

"Remember . . . repent . . . do the works. . . . If not, I will come and remove your lampstand. . . ."

That not so cryptic warning was addressed by a penetrating seer to a very active church at Ephesus (Rev. 2:5).

Here was a church that was well organized and aggressive. It had no patience with sinful men or with leaders who had less than full commitment. The work was supported with patience and perseverance. The "Lord of the church" was well recognized. The people in the church had the right "enemies." It was a militant, driving operation in the community—but it was "fallen," and its witness was in jeopardy. Why?

Because in its mighty conflict for the Lord, this church had "abandoned its first love." It had ceased to be concerned for people as its first and primary witness to God's love in Christ. There seemingly was no hesitancy on the doctrine of the incarnation, but the problem was its practice in the church

and in the community. So, the witness was threatened! We have no witness on love for God if we have no love for men. In the Christian's experience the first and the second commandments go together.

At Ephesus the words were all "correct." The theology was sound. The leadership was "pure." The organization was good. The zeal was high. Stewardship was well disciplined. But the essential message of the gospel was in danger. In fact, the "lampstand" as a whole was in danger of removal.

The Lord does move lampstands around! Will he move those in our Baptist churches?

One of the noteworthy acts of God in our time has been to produce a new awareness of the importance of man's role in the universe. Man's competence for manipulating the materials and the energies of the universe has expanded with breathtaking speed. "R. & D." (research and development) have become major functions of government. Every major industry and every grow-

ing corporation must make provision for it.

In the meantime the education of the masses and of the specialists has become the first order of public policy around the globe. The importance of social and political participation in the nurture of the dignity of men has been given unprecedented attention. The role of governments in providing for rights and opportunities, including a chance to eat, to work, to have health services, is taken for granted except in the remote valleys of the world.

Barriers between groups of persons are tumbling. Respect for persons of different culture is rising. The barricades of the privileged are being stormed by the millions who say, "We, too, are people."

In this age of dramatic divine action there will no doubt be "churches at Ephesus" who have ears to hear but who don't hear the calls of people, and who have eyes to see but don't see the purpose of God in Christ. Yes, there

continued

CULTURAL WEBS

"The under-privileged now know that their lot is not of God's making. The evils are social, economic and political."

could be a removing of lampstands, in our time, and we are no exception.

Our age is so threatened with depersonalization that we are striving almost in panic for personal recognition. "Churches," "religious traditions," "creedal formulas," "sacrosanct procedures," "successions of authority," "liturgical accuracy," "theological systems," "ecclesiastical authorities," these, and many other elements of traditionalized religion, are now so much "trash" from history in the eyes of many people.

Alert Christians of every century have been able to distinguish the sociological traits and complexes from the real and vital relationships to God and to fellowmen. But now the social sciences have dissolved the ecclesiastical pretenses of ages of institutional promotion. Now they are in every book for all men to read and marvel. There is a kind of "fullness of time" to the recent recognition of religious freedom on the part of state-churches, church-states and worldwide religious organizations.

Many Baptists have seen these things through the years. We "programmed" these insights through organized evangelism, through foreign missions and through education that focused on the "acceptance of Christ." In fact, these programs proved to be such effective recruiting devices that they became ends in themselves, and all of a sudden we discover that we have gone full circle and have come back to Ephesus, facing the question, "Where is your concern for people?"

"Yes, I know about your Biblical emphasis, your purity, your hatred of sin, your zeal, your stewardship," but "repent, or give up your lampstand," the Lord may be saying to us.

God could be passing us by! On the other hand, a witness to the love of God made incarnate which is vital enough to produce concern for people as people could be the night-light for which our age is waiting.

Any aspiration in this direction opens at once a multitude of questions about religious programming and about public policies. Neither can be omitted from the concern, and neither can be dominated by the other. And the moment our minds move in this direction the interests of the Home Mission Board become interwoven with those of the Public Affairs Committee.

Obviously, man is not a series of segments like an earthworm, each segment to be nurtured by particular agencies. The Home Mission Board must be

interested in public policy and public affairs, and the Public Affairs Committee must be concerned for meaningful evangelism, for Christian growth that is both devotional and skillful, because both are interested in people.

In some minds "missions" and "public affairs" are not only different provinces, but they lie in different kingdoms. The former is the "kingdom of God" and the latter is the "kingdom of man." I have even heard people say that their conversion to Christ had nothing to do with their attitude on public issues. Obviously they did not mean what they said.

Actually, mission concerns in our Baptist movement lie very close to our public affairs concerns. These stand on a common base with at least three dimensions: (1) they actually reflect the same pattern of thought; (2) they are set against the same historic developments; and (3) they are directed toward the same aspirations for men. Take a brief look at each of these mutualities.

When we affirm our faith that God has come in Christ, calling us into himself for love and obedience, we are saying that God has chosen not to coerce our faith, our hope or our love. We affirm that these are kindled by his Spirit from within and are designed to be the dynamics of our lives.

In those statements we simultaneously commit ourselves to evangelism and to religious freedom. Out of our response to Christ comes an emphasis on prayer that is free and voluntary, on worship that is Spirit-led rather than legislated, and on stewardship that is different from tax collection.

Separation of church and state requires an increased scope of government functions. When we limit the church ministries to that which people do "as unto God," we commit ourselves to a whole range of public (government) services which all men require in order to be men. Public schools, public cemeteries, public welfare, public health, public communication, public justice, public vital statistics and many more—contain activities which are now government responsibilities because people rejected a religious coercion into them.

On the other hand, no thoughtful Christian can be uninterested in the scope and the adequacy of public care for people.

It is precisely at this point that the churches of the Southern Baptist Convention continue to struggle with historic forces. Early in our history some

parts of the continent developed a proneness to large-scale agriculture. Fertile lands, heavy rains, cheap transportation, *et al.*, gave rise to a series of forms of agricultural organization, such as the slave plantation, the share-cropper estate, and the one-mule tenant. None of these provided economic reason for the development of education or for the growth of persons beyond the mastery of the soil and the plants.

Large scale agriculture concentrated the management skills into the hands of a very few. It placed the natural resources of the God-given world at the disposal of a privileged class. It curtailed opportunity for knowledge, for wide interchange of information, ideas and skills. In short, it tied the major portion of the population to the soil, and prevented the development of curiosity, of creativity, of self-confidence and of self-expression. As a result, large-scale agriculture has never generated a high level of popular education or given occasion for a full development of the human resources.

The identification of underprivilege with a particular race or ethnic group makes it more binding because it implies that the causes have origins which are beyond man's responsibility. When economic interests gain the sanctions of social and religious mores they easily gain also the protection of law. These webs make a "way of life" from which even well-motivated people cannot extricate themselves.

Those old webs are being torn asunder in the modern situation. Agricultural labor has drastically declined and urban opportunities have opened and are being opened. The underprivileged now know that their lot is not of God's making. The evils are social, economic and political. Even the most isolated among us now know these things are wrongs *regardless how fearful they may be of the transition.*

Baptists have a vast cultural legacy of under-recognition of the worth of man. To date we have not been able to cope fully with it. In fact, some among us still think the problems would go away if governments would only quit trying to help people out of their cobwebs. The result is that for the underprivileged government has become more prophetic than the churches. The progressive politicians seem to open a more meaningful hope than the pulpits of our churches. In fact, our churches may show themselves as the last fortress of a passing order of the especially privileged. If so, the lampstand is gone!

As we begin to deal responsibly with the various factors, we soon find that everyone feels he is a "victim" of change, and rightly so. However, it is equally rational, and more nearly Christian, to see the challenge and the opportunity that the situation offers this generation. To feel threatened by the challenge is to declare one's bondage in the system of privileges.

The ways of failure in history are easy to read in retrospect, but the ways of achievement in the future are hard to discern. Yet no generation fulfills its responsibility either by indicting or copying the past. Response to God, and responsibility under God, are cast for us in the present tense by the Christian revelation that God has made himself available as man and as spirit. He has left for us the task of devising the functions and the organizations by means of which to impart his impacts to the lives of our contemporaries.

All church program planners should seek a constant reminder that the Scriptures contain no program structures. Religion is not cast as culture patterns, as model constitutions or as procedural guidelines. Such was not the intent of God in sending his Son to declare, "I am the way, the truth, and the life." The responsible work, then, which makes basic divine insights currently visible in human lives remains as the fundamental creative task to which each generation is called.

Church programming is not only important or helpful, it is basic and essential to the concerting of Christian efforts. How, then, shall we program for the development of the full potential that God has placed in the individuals who are here now and who are now coming onto the world stage? In this effort we "live for Christ" in a meaningful way.

The first need is to gain a fresh appreciation of the importance of this call and of the size of the task.

Church program people through the ages have underestimated what it takes to grow a person. The result is that the millions have been "sprayed" as if by high pressure machines. We have developed mass techniques in the place of individual instruction. Neat packages of thought have been approved as official "creeds," and the leaflets spread over the countryside. Thousands of people have been assembled and inspired by a dynamic person and then dismissed to their several paths.

Behavior patterns have occasionally been prescribed as easy answers to

continued

"A denominational emphasis which seeks to upgrade our skills in the arts of helpfulness will draw generously on sociology, on psychology and on all the behavioral sciences."

CULTURAL WEBS

"The failure to define and protect one's rights erodes his human stature, but the unwillingness to let him be responsible does as much to depersonalize his life."

moral questions, and issued as directions that require "obedience" to an authority or an institution. But actually the task is much more complex, difficult and costly in time and in resources than any church has ever really admitted.

Specifically, then, what are the items of unfinished planning which involve the responsible leaders in the fields of home missions and of public affairs? What kinds of planning are possible that can facilitate efforts toward full Christian human development? We can put these questions into the thought structures of organized planning in the Southern Baptist Convention by preparing ourselves for a "denominational emphasis" that facilitates "church emphases" on full human development.

Large and sustained denominational and church emphases that encourage growth and competence on the part of people generally would necessarily be generated through the initial development of people in the churches. This gives added point to the significance of Christian living. We are privileged to be of help to one another and so to find meaning in life. This fuses *witness* with *education* and with *compassion* so as to form them into a whole Christian person.

Where, then, do church planners begin to formulate a new vision of what is involved in living the Christ life?

1. We must rediscover the Christian bias in favor of the underprivileged.

The whole New Testament record, and much of the Old Testament background, involved faithfulness to God and to the revelation in Christ by being concerned for the well-being of those to whom life was unkind. The widows and the orphans had a preferred status in the scope of Christian compassion. The elderly and the ailing were subjects of solicitude and helpful activity. The victim of the highway robbers became the example that sorted out true religious response from self-interest and self-righteousness. Even the "stranger within the gates" was a person of recognized need, and the hunger of the weary traveler justified importunity until helped.

This Christian bias in favor of the needy has received an inadequate attention in our Biblical studies. Deliberate emphases aimed at recovery are in order. This is not a matter of race, of occupations or rural or urban residence—these variables and many more are brushed aside in an effort to be Christian.

The recovery of a bias in favor of people who need an assist in life will necessitate a reworking of success standards in denominational and church life. Can, indeed, an institution be concerned primarily for its own success in budgets, sales, recruits, *et al.*, while rendering true service to a self-giving Lord? Our problem is probably not the contemporary failure of the Christian faith, but rather the contemporary difficulty of its claims upon us causing us to turn to the more prestigious images of world success.

2. The attempt to recover genuine love in action, a love that seeks our fellowman's well-being and is no recruiting gimmick, will require an analytic understanding of various human needs.

What constitutes help for persons in the several contemporary needs? What is help for the unemployed? What is help for the school dropout? What is help for the juvenile delinquent? What is help for the alcoholic?

The list goes on endlessly, and every category breaks itself at once into sub-categories of special "types," and in the last analysis in each case you face an individual person who must be understood and helped. There is no massive inoculation that will serve any one category, or even a sub-category.

If "God's people" who gather to worship in our churches are to be "men of God equipped for every form of service," we must gain discernment and skill in entering into the human conditions. The man of God is neither gullible nor sentimental, but he understands and he loves.

A denominational and church emphasis which seeks to upgrade our Christian skills in the arts of helpfulness will not hesitate to draw generously on sociology, on psychology and on all the behavioral sciences. Much prayer and fasting is needed to help the hard cases, said Christ, but he never excluded knowledge, discernment, resources, in the Spirit's working power.

3. In planning for emphases along these lines we must constantly be rethinking the division of labor as between church and state.

There are some things that can best be done for people through the public agencies of organized society. Church program planners may indeed rejoice at the increasing adequacy of our society in providing for people. Insurance programs that give the elderly the chance to live by their own planning are better

help for human dignity than food showers or fellowship grants for the poor. A Head Start experience for the educationally deprived child will give him a better chance to be useful in society than a rescue effort after he has become a bitter teenager.

The constantly shifting line of social provision for people requires an equal flexibility on the part of church institutional programs. Also, it will require a constant reanalysis of the manner in which the public services are coordinated with those tasks that must be church services.

Church leaders will need consecrated imaginations in order to meet the needs that have spiritual dimensions that go beyond the competence and the authority of public agencies. "Separation of church and state" has never sorted the activities along any one firm line that stands for all fields, for all ministries or for all ages.

4. In planning emphases for growth and development church leaders must study carefully that interplay or balance between the protection of "rights" and the offering of "responsibilities" which enables a person to do his share in having "dominion" in the natural and the social orders.

The failure to define and protect one's rights erodes his human stature, but the unwillingness to let him be responsible does as much to depersonalize his life.

Christians have been in the forefront of every movement to enlarge participation. This was true of the extension of the suffrage. It was true of property rights for women. Similarly, the free church has been a training ground for democratic organization. Yet pockets of population remain that are outside of organized social and political life. The churches may well seek out these pockets and proceed with their unfinished work to protect human, civil and religious rights, and to encourage both the assumption and the growth of responsibilities for all.

If vestiges of ecclesiastical dominance remain in our churches, obviously that is the place to begin.

5. If churches are to channel that maximum spiritual and personal contribution which people are entitled to expect of churches, plans must develop for the utilization of all the technical knowledge and skills possessed by the members.

A physician must have more to give in the church than money. The scientific

researcher can well help the church in being locally creative. The psychologist may well be a counselor and teacher. Thus, in the roster of lay specialties most if not all occupational skills can be resources for the church that aims to help people, and in the process it grows more mature Christians.

The narrowing of "church work" to professional church-related functions is a hangover from a time of lay ignorance and ecclesiastical jealousy of power. In the contemporary emphasis on broad education and on specialized leadership in society, only the church that can utilize these human resources is really alive in the community.

This new situation in which Christians go out into a wide variety of services to people offers the church great new opportunities. It does not threaten the church. It threatens only the archaic ways that refuse to let people grow and bear a responsible witness in service. That lampstand will never be removed, and its light will not be put out by darkness.

6. Programming emphases such as these will require sensitive balancing of various values, all of which can be of service.

The church must strive to develop democratic skills while it refuses to yield its prophetic message. These two interests are complementary and not in conflict. In fact, the "prophetic" voices that do not speak to people are sounding a false note. The message that does not become active living has really not been communicated.

Similarly, the church can be appreciative of its past without depriving itself of a future. The Christian is a forward looking person with confidence in the adequacy of God, but he does not despise the acts of God in other times. Like Paul of old, the church presses forward to those things that are ahead.

The willingness to meet and understand people where they are does not compromise that true excellence which is of God. Excellence in art, in music and in architecture can be useful media with which to help people, but they can also be corrupted by snobbery into a denial of Christ. The excellence of the world which becomes the means for worldly power and for appeal to the elite must come under the discipline of the Spirit if the lampstand is to remain in a church.

Southern Baptists have a genius for organization and for moving together. The remaining generation of the twentieth century is an adequate challenge.

"In the roster of lay specialties most, if not all, occupational skills can be resources for the church that aims to help people, and in the process it grows more mature Christians."

ENCOUNTER

by Kenneth Day

Literacy Training: A

With all the progress of recent years, the United States still has not solved one of its most embarrassing social problems—illiteracy. According to latest census figures there are more than two and one-fourth million persons in our land who cannot read or write. This number represents only little more than one percent of the 200 million U. S. citizens and could be thought, by some, not to be such a bad percentage after all. But compound this by the fact that 8.4 percent of Americans are considered "functional illiterates"—unable to read sufficiently to follow instructions and hold responsible jobs—and consider that this situation exists in one of the most advanced educational and technological societies in history. It becomes appalling, intolerable and inexcusable. The public school system is primarily responsible for a "reading" population in most countries of the world during the past century. Advancements in practically all fields have been related directly to lifting the literacy level of the citizenry. Japan, for example, has recently come to be one of the leading nations in manufacturing. In exports, she is among the top few countries of the world. And it is not a surprise, that at the same time she has become the most literate country in the world with

99.8 percent of her 100 million population able to read and write.

While governmental agencies and institutions (public schools and units of federal and state health, education and welfare departments) have taken the lion's share of eliminating illiteracy, the church also has been busy in this field. Most every denomination committed to a missionary ministry—home and foreign—are finding this an effective tool for introducing men to Christ.

The American Bible Society originally produced their "Today's English Version" of the New Testament, *Good News for Modern Man*, with the "non-reader" or the non-English reader in mind. Translator, Robert Bratcher labored to render every verse in simplest vocabulary and grammatical construction. Its early acceptance has surpassed anything the society could have dreamed of. Its use by literacy missionaries already has reached around the world.

Many Southern Baptist churches and associations are performing a genuinely marvelous ministry among nonreading persons.

One such program is conducted by Mr. and Mrs. H. E. Novinger in Las Cruces, N.M. and was highlighted in a recent issue of the *Baptist New Mexican* (Jan. 20, 1968). The Novingers,

retired after a career of accounting, moved to Las Cruces at their own expense and began this ministry under the auspices of the Home Mission Board's Christian Service Corps. Prior to moving to New Mexico, this couple attended San Diego City College to study the fundamentals of this work. They are both graduates of the Laubach teaching system and are qualified by that organization as certified teachers. On July 12, 1967 they were assigned by the state missions department of New Mexico to the work in Las Cruces. They receive no salary from either the state convention or the Home Mission Board. The only financial support given their work is a monthly contribution of \$100 by the state missions department and the Rio Grande Baptist Association. This money is used to purchase books for the pupils.

The Novingers give primary attention to enlisting volunteers and training them to work (person-to-person) with nonreaders. The actual teaching is done in local churches and/or in the homes of individuals receiving instructions.

In a photographic essay of this ministry, C. Eugene Whitlow, editor of the *Baptist New Mexican* summarizes the objectives of the program as follows: "Obviously, the literacy missions pro-

REVIEWS

Social Conscience

THE SOCIAL CONSCIENCE OF THE EVANGELICAL, by Sherwood Eliot Wirt. Harper & Row, N.Y., 1967, \$4.95.

Leighton Ford in the foreword to this book says that when he had finished reading the manuscript of *The Social Conscience of the Evangelical* thought, "I wish I had written that." I was only half through when I was thinking, "I wish a Southern Baptist had written this." This was my wish because as the largest evangelical body we need to

speak in this area with relevance and conviction.

This book helps to accomplish what is so desperately needed, a restoration of social conscience to the evangelical wing of the church. Social conscience had its beginnings with the Puritan mind. Most of the early cries for prison reform, child labor laws, fair wages for the working man and civil rights for the oppressed, came from the great evangelical, and revivalistic preachers. For too long now the liberal wing of

the church has spoken for us on social questions. This book helps to correct this situation.

Sherwood Eliot Wirt challenges us to face the injustices of our day, but he challenges us to face them with biblical faith. One cannot help but feel as he reads this book that Wirt is a man who has faith in the reliability of the Scriptures. He does not simply issue "pious platitudes" in the face of need, but is practical. His last two chapters actually give us some real guidance in ap-

HOME MISSIONS

Valid Ministry?

gram has two prime advantages for the student: it is important that he learn to speak and understand the language of the society of which he is a part; but more importantly, to do so under Christian guidance from those who have his spiritual welfare at heart, is of eternal value. The literacy missions program at Las Cruces is a pilot program. Southern Baptists should recognize the inestimable worth of such a teaching program in their quest of souls! In this is seen the theme of literacy missions—"Each One Teach One and Win One."

In Las Cruces a 67-year-old Roman Catholic of Mexican descent was taught to read her English Bible, by the wife of a retired Baptist minister. A young war bride from Thailand, brought to the United States by her military husband, then divorced, is being taught to read and write by a former school teacher, who finds time to slip away from her two small children and household responsibilities. Two sisters from Bolivia are taught by a committed Christian to read and write the English language. One will return to Bolivia with her husband when he completes his studies at New Mexico State University and the other sister will stay in the United States. Both are Roman Catholics. Their introduction to our

country and our language is at the hand of a faithful Christian and Baptist. Numerous others are being taught by as many Baptists in Las Cruces. To say nonreaders are being blessed is to put it lightly. But second only to their blessings are those being discovered by the persons teaching. To lead someone to read and write is to be a party to opening a whole new world for them.

Miss Mildred Blankenship gives leadership to this ministry for the Home Mission Board. During 1968 she will supervise workshops in more than 80 associations. Special attention will be given to establishing ministries near several universities where there is need for teaching English to international students or wives of students. Emphases will be intensified around many military bases in the United States where there are living many non-English speaking wives of American servicemen. Then, of course, Miss Blankenship is going to be looking and praying for many more couples like the Novingers, whose retirement years may hold for them new opportunities of service. The prime requisites for such ministry are available time, responsibility and a love for people. Miss Blankenship will take it from there. Write her at 161 Spring Street, N.W., Atlanta, Georgia 30303.

proaches to the social problems of our time. He maintains a wonderful balance of evangelical spirit and sense of social obligation. He does not neglect the eschatological for the existential. His book closes with the prayer, "Even so come Lord Jesus."

Every Southern Baptist preacher ought to read this book. You will not have to throw it aside because the author denies everything supernatural to espouse the "new humanism." But his book will trouble you as it did me.

—JOHN F. HAVLIK

April, 1968

THE Pilgrim Bible

Edited by Dr. I. Schuyler English with 37 evangelical scholars. Complete text of the Authorized King James Version • notes and helps on same page with text • introductions to each book • historical data • summaries • comprehensive index • chronologies • maps and diagrams • special article, "How We Got Our English Bible." With or without Concordance in a wide range of styles from \$3.95 to \$22.50.

At Your Baptist Book Store
OXFORD UNIVERSITY PRESS

HONOLULU Emerging Secular Metropolis

Youth and the Church!

A challenge for every concerned Christian . . . also the title of the most important book in its field to be published in a decade.

A work that provides an up-to-date evaluation of the effectiveness of every phase of the church's outreach to youth—analysis and authoritative answers. 364 pages, illustrated.

A "must" for pastors, Christian Ed directors, and youth leaders.

Youth and the Church

Roy G. Irving and Roy B. Zuck
Foreword by Frank E. Gabelein

\$3.95 at Baptist Book Stores
A Moody Press Publication



A woman likes to invest where her money is "bread cast upon the waters"

An American Bible Society Annuity is your finest investment.

Liberal Income! Largely tax free!

You get great personal satisfaction from helping the Society provide the Word of God in hundreds of languages and dialects so that all mankind may know Him.

IN RETURN, YOU RECEIVE:

Security. A regular income guaranteed for life. No waiting until 65—starts at once.

More Income. New higher rates at all ages—up to 8%, depending on age.

Freedom from Money Worry. No re-investment, no risk. Every Annuity payment has been made on time and in full since 1843.

Tax Advantages. Substantial gift deductions the first year—annual income that is largely tax-free.

Free Magazine. The Record mailed to you 10 times a year. Describes the inspiring ministry of the Society.

Spiritual Satisfaction. Provides God's Word for a new age to 150 countries and areas of the world.

Every payment in full since 1843

American Bible Society HM-48
1985 Broadway, New York, N.Y. 10023

Please send me without obligation new annuity rates and free booklet "A Gift that Lives."

I do () do not () have an A.B.S. Annuity now.

Name _____

Date of Birth _____ Month _____ Day _____ Year _____

Address _____

City _____

State _____ Zip _____

Spring Meeting Wrap-Up

New Building Voted, Ghetto Priority OK'd

Bible Distribution Plan Is Approved

The Southern Baptist Home Mission Board will move this summer to a new, larger building to keep pace with a staff that has grown from 40 to 78.

The board of directors, acting in annual spring session here, approved a recommendation that the mission agency lease a near-completed seven-story building on the fringe of downtown Atlanta.

Representatives of the Home Mission Board and the builders have agreed to a 10-year lease, with option to purchase in three years for about \$1.8 million.

In other action, the 64-member board of directors approved the addition of two new staff members in the Division of Church Loans, voted funds for Bible distribution through the agency's 12 programs of work and endorsed a resolution that pledged renewed efforts in the nation's strife-torn inner cities.

Responding to the President's Commission on Civil Disorders report calling for mammoth efforts in big-city ghettos, a Christian social ministries subcommittee urged the agency to channel every possible ministry into the troubled areas of metropolitan America.

The report, which was approved unanimously, read in part:

"No mammoth venture of the Crusade of the Americas nor of Project 500 can atone for our unwillingness or inability to be alerted sufficiently, distressed or repentant to relate redemptively to these hundreds of thousands of our neighbors who are all but bereft of human dignity and hope."

Edwin Perry, pastor of the Broadway Baptist Church in Louisville, Ky., said the report was not intended to squelch activity in the two projects, but to say "that we can't do one and ignore the other."

"God will not hold us guiltless," he said, "if we don't make some attempts

out of the ordinary to deal with this critical problem."

The subcommittee's recommendations did not include a request for special appropriations, but urged that current programs be focused on urban centers, with particular regard to Baptist centers—mission points often placed in inner-city areas and that major on providing weekday activities.

One recommendation urged immediate communication "with all persons and responsible groups at the local level, with the immediate purpose of preventing needless hurt, bloodshed, loss of property and further agony of many thousands of persons."

Current program budgets include more than \$1 million to be spent in inner-city areas.

The directors also voted \$8,500 for the purchase of 40,000 copies of the Good News for Modern Man translation of the New Testament, which will be distributed through the agency's programs of work.

L. O. Griffith, director of the Division of Communication, said this action marked the beginning of a plan through which program leaders will utilize portions of Scripture designed for special use by the American Bible Society, such as one being prepared now specifically for inner-city work.

Referring to the need for the new building, Executive Secretary Arthur B. Rutledge said the current office space does not dictate an immediate move, but he said that by 1970 space would begin to be a critical problem.

"This opportunity appeared as such an attractive possibility financially and otherwise that we felt we had to take advantage of it," Rutledge said.

In other action, the board of directors reelected J. Don Aderhold of Atlanta as president of the board. York Chambliss of Smyrna, Ga. was elected as second vice president. Reelected were Lester B. Collins of Dallas, first vice president; Miss Marie Cooper of Atlanta, recording secretary and Mrs. Robert R. Hallman of Atlanta, assistant recording secretary.

HOME MISSIONS



Church Loans Adds Staff to Match Rising Applications

The Southern Baptist Home Mission Board's Division of Church Loans has added two new staff members to keep up with the increasing pace of demand for loans from congregations in newer areas of Baptist work.

Rex M. Phillips, assistant vice president and manager of a Spokane, Wash. bank, has been appointed as a field representative in the church loans operation, with responsibility in the northwest section of the U.S.

He will report to the Home Mission Board in Atlanta by early summer.

Thomas F. Thrailkill, an Atlanta bank officer, will assume duties at the mission agency this spring as assistant escrow officer.

Robert H. Kilgore, director of the Division of Church Loans, said demand for church loans currently runs between 500 and 600 applications a year.

"Each field man has the capacity to process about 100-125 loans a year," he said. "By adding Phillips as the fourth field representative on the staff, we should just about be able to keep up with current demand."

Kilgore said escrow officer Tom Haynes could close only about 200

loans a year and still handle the myriad of other legal requirements.

Thrailkill will provide relief at this point so that closings can keep up with the loans, Kilgore said.

At the end of 1967, church loans reported closing loans and committing new loans to 310 churches for about \$8 million.

Phillips, a native of Cassville, Mo., currently is with the Farmers and Merchants Bank in Spokane, Wash. He has worked with the National Bank of Washington in Spokane, the first National Bank of Oregon in Klamath Falls, Ore. and the Bank of Idaho in Boise and Coeur d'Alene, Idaho.

He studied at the American Institute of Banking. His assigned territory covers the Washington-Oregon, Utah-Idaho, Northern Plains, Colorado and Kansas Baptist Conventions.

Thrailkill, a loan officer with Citizens and Southern National Bank in Atlanta, is a native of Hapeville, Ga. He is a graduate of Davidson (N.C.) College.

Thrailkill, as assistant escrow officer, will supervise loan closings, insurance, tax details and technical correspondence on loan accounts.

April, 1968

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captive, and to open of sight to the blind, to set at liberty them that are bound."

—To preach the acceptable year of the Lord.

Jesus quoting Isaiah (Luke 4:18-19)



When you have heard the call, Clear Creek Baptist School can help you prepare for God's service. Provision can be made for families, if necessary. Employment opportunities. High school diploma not needed.

Quality for pastoral ministry, mission work, or evangelism. Write for free catalog.

President: D. M. Rutledge
CLEAR CREEK BAPTIST SCHOOL

Pineville, Kentucky 40977

HONOLULU Emerging Secular Metropolis

6% INTEREST Colorado Southern Baptist Church Loan Bonds FOR OFFERING CIRCULAR

MAIL TO—
Bill Landers, Administrator
Colorado Baptist General Convention
P. O. Drawer 22065
Denver, Colorado 80222

Name _____

Street _____

City _____

H. M. _____

35

Riot Report

Continued from page 23

In its investigation of the aftermath of disorders, the commission said there were "disturbing conclusions." Despite some notable public and private efforts, particularly regarding employment opportunities, little basic changes have taken place in the conditions underlying the disorder, they said.

The commission "condemned moves to equip police departments with mass destruction weapons, such as automatic rifles, machine guns and tanks. "Weapons which are designed to destroy, not to control, have no place in densely populated urban communities," the commission warned.

WHITE RACISM

"Segregation and poverty have created in the racial ghetto a destructive environment totally unknown to most white Americans . . . white racism is essentially responsible for the explosive mixture."

Members of the commission all agreed that despite a massive tangle of

complex issues and circumstances—social, economic, political and psychological—certain fundamental matters are clear. They said:

"Of these the most fundamental is the racial attitude and behavior of white Americans toward black Americans. Race prejudice has shaped our history decisively in the past; it now threatens to do so again. White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II.

"What white Americans have never fully understood—but what the Negro can never forget—is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it and white society condones it."

At the base of this "explosive mixture," the commissioners continued, are three of "the most bitter fruits" of white racial attitudes.

Too often, as illustrated in the report, the ghettos mean men and women without jobs, families without men and schools where children are processed instead of educated, until they return to the street—to crime, to nar-

cotics, to dependency on welfare and to bitterness and resentment against society in general and white society in particular.

Those three forces, the commission continued, have converged on the inner city in recent years and on the people who live there. At the same time, it was pointed out, most white people and many Negroes who live outside the ghetto have prospered to a degree unparalleled in the history of civilization. Through television, "the universal appliance in the slum home," this affluence has been endlessly flaunted before the eyes of the poor and the jobless ghetto youth.

THE FUTURE OF THE CITIES

"This is our basic conclusion: Our nation is moving toward two societies, one black, one white—separate and unequal."

The Kerner commission said this critical conclusion emerged from its analysis of the urban situation. Reaction to last summer's riots has quickened this movement toward a dual society and deepened the division between the races, they found. Within two decades, the report illustrated, this division could be so deep that it would be almost impossible to unite a white society principally located in the suburbs and a Negro society largely concentrated within the big central cities.

If the Negro population as a whole developed even stronger feelings of being discriminated against, the commission warned, many of its members might come to support not only riots, but the rebellion now being preached by only a handful of extremists.

If large-scale violence resulted, white retaliation surely would follow, the panel said. They pointed out that this quite conceivably could lead to a kind of "urban apartheid" with the nation becoming a garrison state. This polarization would lead to the permanent establishment of two societies: one predominantly white and located in the suburbs, in smaller cities and in outlying areas, and one largely Negro located in central cities.

The report stressed that the only possible choice is to combine ghetto enrichment with programs designed to encourage integration of substantial numbers of Negroes outside the ghetto.

Among the commission's recommendations are these:

- Enactment of a broad and enforceable federal open housing law.
- Two million new jobs over the next three years—one million in the

public sector and one million in private industry.

• Six million new housing units within the next five years, beginning with 600,000 this year.

• Expansion of the rent supplement programs and consideration of a system of income supplementation.

• Reorientation of federal low and moderate income housing outside ghetto areas and a writedown of interest rates on loans to private builders constructing moderate-rent housing.

• Year-round education for disadvantaged children, beginning with early preschool programs for every disadvantaged child in the country.

Scores of other recommendations were made that cover community-school and community-police relations, neighborhood city halls and task forces, the judicial system, the welfare program and the coordination of all government programs.

The commission said that many of these programs "will require unprecedented levels of funding and performance, but they neither probe deeper nor demand more than the problems which called them forth." There can be no higher priority for national action and "no higher claim on the nation's conscience," they challenged.

In its lengthy section on proposals for action, the commission said the great need is not so much for the government to design new programs as it is for the nation to generate new will.

Child Care Executives Vote Cooperative Work

Southern Baptist Child Care Executives meeting in Gatlinburg, Tenn. voted to enter a cooperative relationship with the Home Mission Board in appointment of a consultant in Southern Baptist child care and youth ministry.

An outgrowth of a two-year study by a committee of child care executives the cooperative venture would seek to better interpret Baptist child care work among Southern Baptists.

The mission board would later this year employ the consultant as part of its Department of Christian Social Ministries, headed by Paul Adkins.

The proposed consultant would "provide counsel to Southern Baptist state convention child care agencies and other state and Southern Baptist agencies, and promote the child care ministry through effective communication."

April, 1968

HOME MISSIONS

Broadman Books for Easter Reading



THE CROSSES AT ZARIM

Jean Ball Mesley
"A splendid portrayal of a man torn by hatred, suspicion and revenge, and finally touched by the love of God, has deep universal appeal."

—Daniel A. Poling, chairman of the board, Christian Herald
Mystery . . . love . . . adventure . . . religious fervor all are woven into this inspiring story of a family involved in the ministry, crucifixion, and resurrection of Christ. (26b) \$4.50

DAY OF RESURRECTION

Leslie B. Flynn. Eight meditations on the Easter-Day appearances of the risen Christ and their meaning for today. (26b) \$2.00

SEVEN FIRST WORDS OF JESUS

J. Winston Pearce. An interpretation of Jesus' sense of destiny for himself and others, taken from seven of his first statements about himself. (26b) \$2.75

THE OTHER DIMENSION

Ralph L. Murray. Nine meditations on the Lord's Prayer offer stimulating interpretation for today's needs. (26b) \$2.00

HIS GOOD AND PERFECT WILL

Newman R. McLary. An interpretation of God's will in relation to evil and suffering. (26b) \$1.25

GOD AND HUMAN SUFFERING

James D. Bryden. A pastor and layman explore the problems of human suffering in an exchange of letters discussing the causes of suffering and God's relationship to adversity. (26b) \$1.95

THE DISTURBING CHRIST

Wilda Greene. A devotional study of the book of Hebrews to help the Christian find self-fulfillment and peace. (26b) \$1.50

WAKE TO THUNDER (Play)

Don Fearhaley. A one-act play telling what Easter means in the lives of individuals. One contemporary setting. 1 man, 4 women, 40 minutes. (26b) 50¢

I SAW HIM (Pageant)

Sarah Walton Miller. Eleven personified places or things connected with the death and resurrection of Jesus tell what they saw. (26b) 35¢

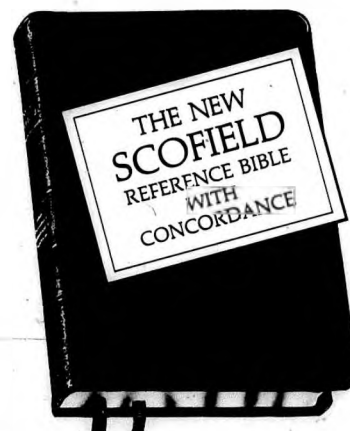
DEVOTIONAL DRAMAS FOR EASTER (Skits)

Sarah Walton Miller. Six short skits, each deal with the Easter story in a different way. The number of characters per skit varies, but each takes about 10 minutes to perform. (26b) 85¢



Order these BROADMAN PRESS titles from your Baptist Book Store

A new de luxe style for Spring's many gift events—



A popular gift throughout the year, THE NEW SCOFIELD REFERENCE BIBLE is particularly appropriate for presentation to the graduate, for weddings, anniversaries, and other occasions of special tribute. It is a gift of continuing usefulness; a gift of lasting significance.

Ask to see the complete selection of New SCOFIELD de luxe styles. This foremost evangelical reference study Bible is available in a wide range of quality bindings and a choice of colors.

Illustrated: NEW! Hand Grained Morocco, leather lined, gold edges. Ultrathin Oxford India paper. Page size: 9 1/4 x 6 1/4, only 7/8" thick. BLACK, BLUE, or RED. 09187X. \$30.00

Order from Your Baptist Book Store
OXFORD UNIVERSITY PRESS / New York

36

37

Missionary Appointees



1. **Robert H. Brindle**, pastor of South Burlington (Vt.) Baptist Church, has been elevated from associate to career status as a pastoral missionary. A native of Henrietta, N.C., he is a graduate of Davidson (N.C.) College and Southern Baptist Theological Seminary in Louisville, Ky. He is the former pastor of Faith Baptist Church in Glen Burnie, Md. and of several churches in Kentucky. His birthday is Apr. 3.



Salem, N.C. and was awarded a certificate from Southeastern Baptist Theological Seminary in Wake Forest. His birthday is Feb. 4.

6. **Mrs. Jarvis M. Hearn** is serving with her husband. She also attended Piedmont College as well as William and Mary College in Williamsburg, Va. Her birthday is Aug. 19.



2. **Aron Isalah Jones** is serving as a teacher-missionary to Mississippi Baptist Seminary in Jackson, under the Department of Work with National Baptists. He is the former pastor of St. John Missionary Baptist Church in Springfield, Ohio. The Mississippi native is a graduate of American Baptist Seminary in Nashville, Tenn. His birthday is Aug. 22.



7. **Earl V. Jackson** is working with the Indians in Blackfoot, Idaho, where he is pastor of Fort Hall Baptist Mission. The South Carolinian is a graduate of William Carey College in Hattiesburg, Miss. and New Orleans Seminary. His birthday is Aug. 9.



3. **J. C. Lewis** is serving as pastor of the English-speaking congregation of White Street Baptist Church in Key West, Fla., which also serves Spanish-speaking persons. The former pastor of Mount Zion Baptist Church in West Paducah, Ky., he is a graduate of the University of Kentucky in Lexington and New Orleans (La.) Baptist Theological Seminary. While in New Orleans, Lewis served as assistant secretary of city missions, pastor of Third Street Baptist Church and as a Baptist center worker at Rachel Sims Mission. His birthday is Jan. 30.



8. **Mrs. Earl Jackson**, also a native South Carolinian, is assisting her husband in the ministry to the Indians. Her birthday is Jan. 1.



4. **Mrs. J. C. Lewis**, the former Anna Bradbury of Britton, Okla., is serving with her husband. A former HMB student summer missionary, she attended John Brown University at Siloam Springs, Ark., Oklahoma City University and New Orleans Seminary. She has worked as a church secretary in Oklahoma and Kentucky. Her birthday is June 17.



9. **Robert L. Tremaine Jr.**, an appointee of the Pioneer Missions Department, is serving as pastor-director of Worcester (Mass.) Baptist Chapel. He graduated from Hardin-Simmons University in Abilene and attended Southwestern Baptist Theological Seminary in Ft. Worth. A native of Trinidad, Colo., he is the former pastor of Northside Baptist Church in Hobbs, N.M. and Red Springs (Tex.) Baptist Church. His birthday is June 10.



5. **Jarvis M. Hearn** is ministering to the deaf in Illinois, Minnesota and Wisconsin. He is a former pastor of Quankie Baptist Church in Roanoke Rapids, N.C. The Virginia native obtained a bachelor of religious education degree from Piedmont College in Winston-

10. **John E. Witte**, an appointee of the Department of Metropolitan Missions, is serving as superintendent of missions for the Cuyahoga and Northern Ohio Baptist Association. Former pastor of Immanuel Baptist Church in Barberton, Ohio, he graduated from Baylor University in Waco and Southwestern Seminary. A native of Athens, Texas, he also pastored several Texas churches. His birthday is Feb. 23.

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

Chaplains Prayer Calendar

APR. 1: Ben F. Bland, Okla., hospital; Ronald L. Roberson, Ind., Navy. APR. 2: David E. Gregory, Md., institutional; Swayne Payne Jr., Ga., Air Force; John L. Sharp, Tenn., Army; Paul L. Stanley, Va., Air Force. APR. 3: James L. Fox, Tex., Air Force; William J. Clardy, Tex., Navy; John J. Wilson, Ga., Navy. APR. 4: Dale L. Rowley, Ill., institutional. APR. 5: James A. Nichols, Miss., Army; David K. Shelton, Va., Air Force; Richard M. Tipton, Ill., Navy. APR. 6: Joe H. Parker, Tenn., Navy; James M. Pligim, S.C., institutional.

APR. 7: Elbert N. Carpenter, Ky., Navy; Robert E. Evans, Va., hospital; Garis D. Parker, Ga., institutional. APR. 8: James B. Baker, Tex., Army. APR. 9: Joseph L. Jolly Jr., Miss., Air Force. APR. 10: Fred A. Duckett, W. Va., hospital. APR. 12: John H. Craven, Mo., Navy; G. C. Dennis, La., hospital; Billy R. Nix, Ala., Army; Charles F. Pitts, Tex., hospital; Charles F. J. Jordan, S.C., Navy. APR. 13: Charles E. Gray, Ala., Army.

APR. 14: James F. McVay, Ala., Army; Archie V. Lawrence, Ark., Navy. APR. 17: James R. Brown, Ky., Air Force; Wallace J. Coggins, Va., institutional; Fred J. Cox, Okla., hospital; Paul D. Foxworthy, Mo., Air Force. APR. 18: Dennis Barnes, Tex., hospital; Richard G. Cook, Va., Army; Thomas N. Pettus, Ky., hospital. APR. 19: George W. Fulfer, Tex., Navy; John E. Green, Tex., Army; Jerry M. Poteet, Tex., Army; Buddy Michael Reeves, Okla., Navy. APR. 20: Isaac M. Copeland Jr., Va., Air Force; James H. Eastland, Kan., Air Force.

APR. 21: John C. Dean, N.C., Navy; Kenneth R. Thompson, La., Air Force; Aubrey T. Quakenbush, N.C., hospital. APR. 22: Jacob A. S. Fisher, Tex., Navy; Joseph W. Magruder, Okla., Army; Huel E. May, N.C., Army. APR. 23: Gordon J. Boston, Okla., industrial; Douglas Turley, Ga., hospital. APR. 26: Dalton Edwards, N.M., Army. APR. 27: Leroy A. Sisk, N.C., Army.

APR. 28: Carl H. Burton, Miss., Army; Thomas L. Jones, Fla., hospital; Merrill C. Leonard, Tenn., Navy. APR. 29: Alfred J. Alberethy, N.C., Air Force; John H. Carnes, Ga., Navy; William H. Heard, Ark., hospital; Roy C. Wood, Va., Navy. APR. 30: William M. Cuthrie Jr., Va., Air Force.

Tear out this coupon BE AMONG THE FIRST TO GET THE FACTS about the choice jobs now open to sincere Christian men and women ALL OVER THE U.S. AND CANADA Earn \$10,000 a year & more! (\$75.00 TO \$100.00 A WEEK PART TIME)

If you'll mail the Certificate at the bottom of this ad you will receive, immediately, all the facts about career opportunities that have brought independence, job security and high pay to hundreds of sincere Christian men and women. You can begin at once. No experience necessary. No investment required. If you qualify you ought to earn \$100.00 a week part-time . . . \$200.00 a week and more full-time.

Now Immediate Openings for Qualified, Full-Time and Part-Time Christian Workers
A fast-growing organization, we have

choice openings all over the U.S. and Canada. Though we want to fill them as quickly as we can, we will not add more persons than we can properly train or provide for.

Mail the Certificate At Once
The key positions now open will be filled by the first qualified, sincere Christians who reply to this ad. Don't pass up this open door to financial security, independence, and the joy and excitement of serving your Christian commitment in your day-by-day work. Mail the Certificate. Do it now.

Hundreds of men and women have "found themselves" in this SATISFYING, IMPORTANT SERVICE. Read what they say:



Pastor—Part-Time — "Between sick calls, church visitation, after I took my job with the John Rudin Company, my income had doubled. Now, after 8 years, I've earned \$1,440 in the last 8 months. That's \$22.00 extra a week. I also have the joy of bringing spiritual help into the homes where I visit."



Manager—Full-Time — "Less than 6 months ago, I was a janitor. Now, after 8 years, I've earned \$1,440 in the last 8 months. That's \$22.00 extra a week. I also have the joy of bringing spiritual help into the homes where I visit."



Housewife—Part-Time — "When my husband wanted to return to the University for his graduate work, I prayed for a part-time job that would permit me to be home with the children most of the time and still earn enough income to help pay the family expenses. I've been working about 12 hours a week and my average income is over \$11.00 an hour. I can't tell you how happy I am."



Salesman—Full-Time — "I'm a family man and was stuck in a job that brought me low pay and little opportunity. Some years ago the Rudin Company offered me a job. The last 3 months I earned \$3,520 with time out for vacationing, fishing and golfing. I have the joy of knowing that every Christian family I talk to will be helpfully helped by the program I offer them."

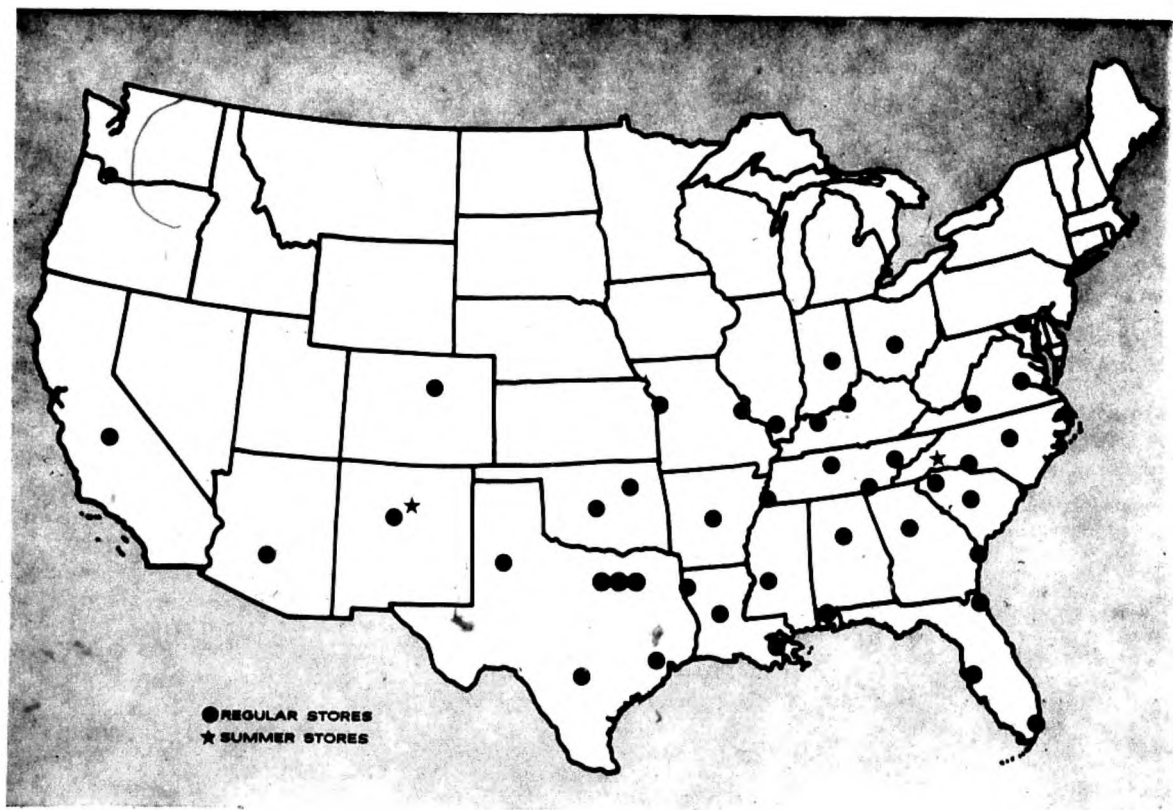
TEAR OUT THIS FREE INFORMATION CERTIFICATE MAIL IT TODAY
No obligation. Reply job openings in U.S. and Canada must be filed AT ONCE!

FREE INFORMATION CERTIFICATE
John Rudin & Company • Dept. 11M in 22 West Madison Street • Chicago, Illinois 60642
YES! I want all the facts about the many immediate job openings for Christian men and women in the U.S. and Canada. Also, send me your important FREE booklet, "Your Opportunity Unlimited—The John Rudin Success Story." I understand that this inquiry will not obligate me in any way.

Name _____
Address _____
City _____ State or Province _____ Zip _____

Mail this Certificate today.

THE ANSWERS YOU NEED AREN'T VERY FAR AWAY



You don't have to depend on some faraway source to furnish the answers for your church program organization problems, or to provide new methods of inspiring the masses, your own family, or just yourself.

There's a Baptist Book Store near you that's fully-equipped to handle practically any request you might make for material needs other than church literature. Books, Bibles, filmstrips, audiovisual equipment, choral music, sacred recordings, church supplies, gift ideas—they're all right here in this one store, and they are available to you when you write or call. (If, by chance, your Baptist Book Store should be temporarily out of the item you desire, it can request the vendor to ship it directly to you, avoiding further delay.)

It's good to know you can rely on Baptist Book Stores from coast to coast to provide the answers you need swiftly with certainty. Next time you order, telephone or write the Baptist Book Store nearest you. *Service with a Christian Distinction* includes on-time dependability.



BAPTIST BOOK STORE

Service with a Christian Distinction

Coast to Coast