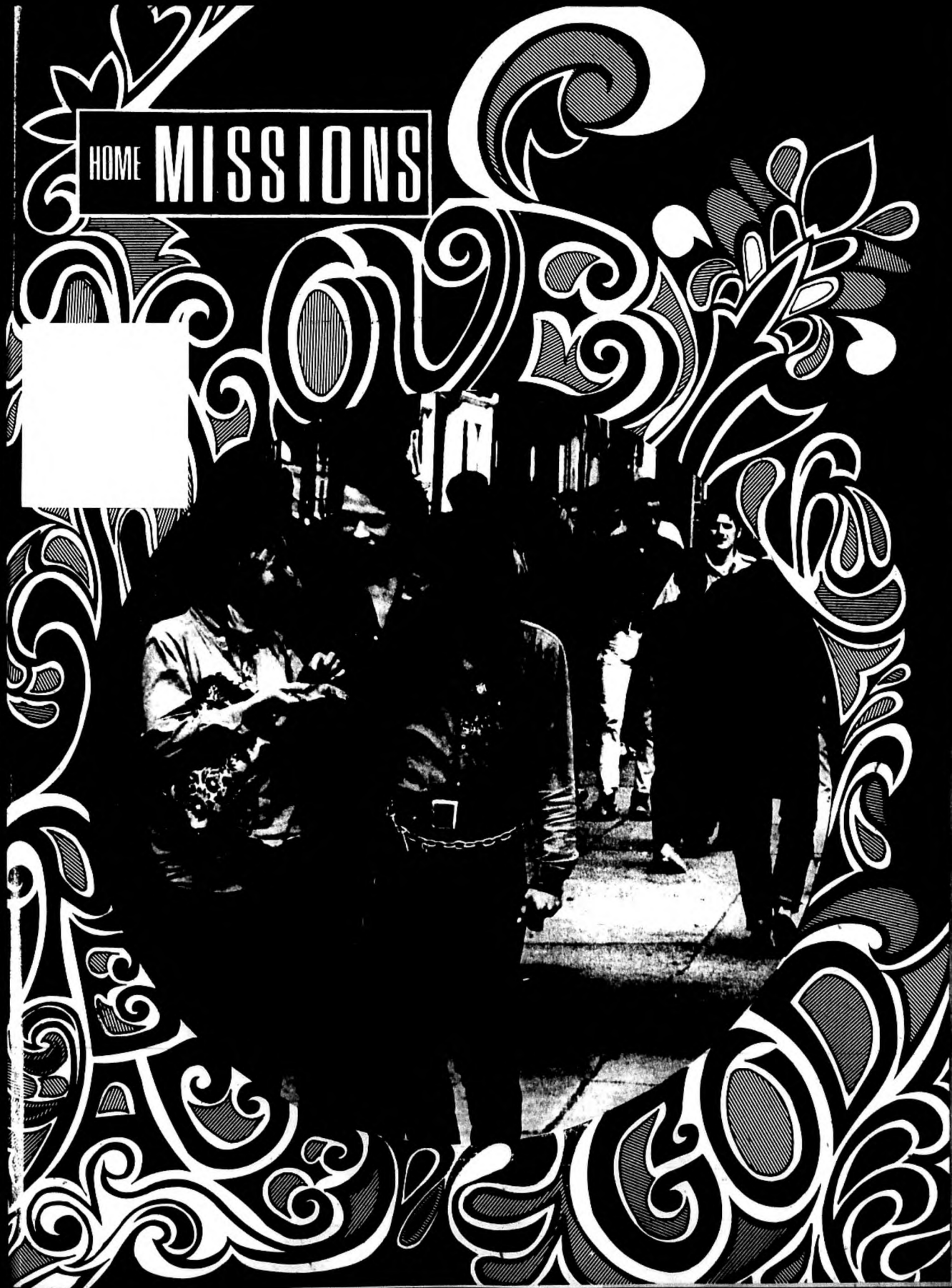


HOME MISSIONS



LETTERS

From Our Readers

Reaction to King Ad

I want to strongly protest the picture of Martin Luther King on the back of *HOME MISSIONS*.

This picture will only serve to divide Southern Baptists and will not in any way encourage a greater love and understanding between the races. Its only purpose that I can see is to pacify a few social activists and flatter in the faces of many moderates as well as other sincere Christians the picture of a man, though he said he preached nonviolence, his actions almost always brought discord, division and an aftermath of violence.

Martin Luther King was a known sympathizer and friendly to men such as Stokely Carmichael, Rap Brown and others who were openly disloyal to America and its aim for peace and freedom throughout the world.

In the months preceding his death, the United States was increasingly disenchanted with his leadership and activities though he was almost deified by the press and the social activists after his death.

As a Baptist pastor I feel that the biggest mistake the magazine has ever made was to allow his picture to be run on the back cover.

It is true that the Home Mission Board must take a lead in chartering our thinking to new horizons but remember it is better to make progress than it is to make history, for you can get so far ahead of the rank and file you will end up with only an engine and the cars left far behind.

CHARLES T. HELTMAN
Tuscaloosa, Ala.

... We have had enough of this man (King) coming into our home in the newspapers, T.V. and radio. And far too much coming by the way of this magazine and Commission, and Alabama Baptist paper. Along with other articles in Royal Service encouraging white and Negroes to mix in our churches. . . I have been a WMU (Woman's Missionary Union) member for 23 years and have always supported all our Baptist mission work. And am president of our WMU now. But when you think something is wrong it is time to speak out against it.

MRS. ACIE W. TAYLOR
Geneva, Ala.

... I have had more than enough of it now. I didn't approve of all the sex articles in it. . . cancel my subscription. . .

MRS. CLARENCE WHITE
Athens, Ala.

... My confidence in you as editor of *HOME MISSIONS* has been greatly reduced. The full page advertisement of Dr. Martin L. King Jr. does not express to me the desire to further the cause of Christ. While I do not advocate the death of any man, "ye shall know all men by their fruits." The fruits of this man were those of violence and disorder.

I would not be surprised now to see a full page advertisement paid for by Falstaff Brewing Company in *HOME MISSIONS*.

My prayers are that this periodical would return again to being a publication carrying the message of forgiveness in Jesus Christ to all men.

M. C. BRIGGS
Harvest, Ala.

... It's bad enough that leaders of our nation have bowed down to this Communist leader, resulting in complete chaos and disregard for law as a result of his "nonviolent"—extremely violent "movement," but to have our Southern Baptist colleges and leaders promote and allow it to infiltrate our literature is unforgivable. . .

MRS. WALTER C. DEAN
Birmingham, Ala.

... amazed and disgusted. . .

MRS. MARIE SNOW
Birmingham, Ala.

... Why did you allow the picture? . . . Where are our youth going to for inspiration and divine guidance?

MR. AND MRS. H. R. BOX
Birmingham, Ala.

... an affront to good taste. . . I want NO FURTHER ISSUES. . .

MRS. FELIX SNOW
Birmingham, Ala.

... The majority of Southern Baptists do not want their literature infiltrated. . . The South has been called "The Bible Belt" of this nation. Why let other "isms" help destroy our standard? . . .

MRS. MAE S. WALTON
Birmingham, Ala.

... What a disgrace to our Christian way of life!!! God have mercy upon us as Baptists. What is wrong with our leaders? . . .

G. F. CAMMAK
Whitley, Ala.

... Please do not ever address another publication to my home with such a picture on it. . .

C. A. RICHARDSON
Seneca, S. C.

... How can an honest person condone a man who professes civil rights but practices civil wrongs? . . .

Is it true that the picture was wanted on the back of *HOME MISSIONS* but appeared under the guise of an advertisement? . . .

REV. MORGAN KIZER
Ninety Six, S. C.

... Please let the readers of *HOME MISSIONS* magazine know what is meant by the word "advertising" mentioned on the back page of the June 1968 issue of this magazine bearing a full page picture of Dr. Martin Luther King Jr. What is it advertising, "long, hot summers"? . . .

HENRY L. TAYLOR
Greer, S. C.

... Please cancel my subscription. . .

MRS. E. M. MAY
Vivian, La.

... if you cannot find any material to write on or about rather than Martin Luther King then keep it in your own minds and hearts. . .

W. W. ROBINSON
Clinton, S. C.

... I realize the racial issue is a burning one and needs to be dealt with. But which is better, to choke a horse to death by cramming a dose of medicine down him which we believe will make him well, or give it to him a little at a time, and perhaps, get a cure.

While the *HOME MISSIONS* magazine and the total home mission effort is making some great strides in mission endeavors, it is my opinion that the magazine is dealing more and more with the racial issue to the detriment of the total mission impact.

REV. J. FULTON MCGRAW
Baton Rouge, La.

... There are many things commendable about your magazine. We always like to give credit to whom credit is due. The "new look" is very good. However, your very liberal views are not relished by a great many Southern Baptists.

Mr. Knight, we are going through troublous times. Baptists are trying to adjust to the new situations and times. I think much progress has been made. I must confess though that your slant on things is rubbing a lot of Baptists the wrong way. In your articles, primed, would seem to indicate that everything has swung entirely over to the left, but Mr. Walker, that is largely because the conservative, regular, Southern Baptist is not saying very much. Still water runs deep.

Here is the point of this letter. With the people at home, trying to put on a little ointment here and a little there, trying to ease tension, you throw a bombshell in. You print the picture of Martin Luther King on the back cover. That is like flaunting a red flag at a bull. . .

JOSHUA TIMPKINSON
Arabia, La.

... please discontinue my subscription. . . You should not have printed this picture.

MRS. WILLIAM PAUL ELLIS
Shreveport, La.

... I was indeed sorry that Martin Luther King was assassinated just as I was sorry to hear of the assassination of Robert Kennedy—and in our church we have prayed for our country and for these widows and fatherless children. In all of the writings of Martin Luther King I would like for you to give me some indication that he was a Christian. Give some word of testimony of how he came to Jesus as a sinner and trusted him as Lord and Saviour of his life.

Then I would like for someone to give some justification for the philosophy of civil disobedience in the light of Rom. 13:1-7; Titus 3:1,2; 1 Pet. 2:13 ff.

I just want you to know that here is one Southern Baptist pastor that did not approve of the ministry of Martin Luther

King. Let me say before I close that I am not a preacher of segregation. Our ushers have been instructed to seat anyone who comes to our church to worship and I truly believe that our church would receive a sincere Negro as a member. We have already had at least three Japanese as members since I have been here and Negroes have worshipped in our church at the 11 o'clock service on Sunday. . .

JACK L. HAMILTON
Newport News, Va.

... When, oh—when are we going to wake up? You need to read the Congressional Record dated Oct. 4, 1967, pages H-13005 to H-13017 where Congressman Ashbrook tells about the Communist affiliations of Martin Luther King. . .

GLEN W. SMITH
Lindsay, Okla.

... Our concern has grown over the past months with regards to the leftist-socialistic leaning of *HOME MISSIONS* magazine. After receiving the June issue we have really had it. . . Cancel our subscription. . .

PAUL FENDER
Maitland, Fla.

... Either Southern Baptists have come a long way down the road of spiritual decline or else you are desperately in need of advertising revenue. . . How can an official publication of a denomination that purports to believe in the Bible as the inspired Word of God seek to portray a man in a favorable light that has publicly repudiated every cardinal doctrine, cherished by Baptists. . . Thank you for reminding me that Southern Baptists are still in desperate need of consecrated leadership with integrity to speak out on the public issues of our day without the usual bias that is so obvious in our news media at the present time.

ROBERT C. GRAY JR.
Jacksonville, Fla.

... Please cancel my subscription. . . It just makes me sick at my stomach. . .

MRS. LYNN LUTTRELL
Lenoir City, Tenn.

... what are you advertising? Ignorance, or brainwashing by a "spirit of lawlessness" under the disguise of "non-violence." . .

MISS KATHLEEN SAYLOR
Charlotte, N. C.

... I no longer can tolerate our Home Mission paper because of your stand on the racial disorder of our land. Any red-blooded American knows that all the race riots we are having isn't right and should be subdued by the press, TV and our officials.

... I admit we haven't done all we could for them in the past, but there is no good in giving away to their lawless ways, to compensate for what our ancestors have done.

So please, terminate my subscription. . .

MRS. W. T. MILLER
Black Mountain, N. C.

... I am sorry that his name (in any way) was linked with the Baptist denomination. . . If so-called Christian people had acted like Christians I feel this situation would have been much different. They are God's people as well as any white person. . .

MRS. FAYE COLE
Ponce City, Okla.

Sharpness of Positions

I have watched with amazement how your magazine in both its articles and in its letters to the editor have expressed the breadth of opinion among Southern Baptists. Someone outside the circle of our fellowship may mistake the sharpness of our positions with intolerance, but I associate them with conviction and commitment.

Southern Baptists throughout the world have great potential for good in every area of man's need. Because most of our churches have a limited program which commands less than the maximum from its members, we are not able to fulfill all of God's purposes for us.

Since we are not winning all the people to Christ thru evangelism that are our responsibility, it is well that we continue to promote and encourage evangelism. But thru a church program aimed at the total person in his environment, we can rally more of our members to serve the Lord and reach more people in the long run.

As a pastor of the local church, I interpret my task to be one of discovering the needs of my local congregation and local community then to lead our people to meet as many of the needs as possible.

The problem is priority. I have never seen a task outlined by your magazine that was not worthy of Christian concern and commitment. But certain individuals and certain churches must commit themselves to one or two tasks at a time and leave other tasks undone.

ARTHUR J. WILLIAMS
West Frankfort, Ill.

... I've been almost amazed that this could be a SBC magazine and I've been thrilled and challenged by the timely and relevant articles. While reading the April issue I kept thinking that the next article will be somewhat less pertinent or a little trite, etc.—and I read it from cover to cover—finding none in that category. I want to add my encouragement to the staff for a tremendously well done performance. It's probably been discouraging at times—but for me, it's like finding an oasis in the desert for someone who for the last seven or eight years has been searching and questioning to find some responsive cord within the church to my need to serve Christ "in the world"—and have him controlling my life everyday—inside and outside the church building.

MRS. C. D. WOODWARD
Atlanta, Ga.

... I am thankful for your wisdom and courage to give Southern Baptists the facts. . .

MRS. JOHN L. HENDERSON
Goldshoro, N. C.

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A Revolutionary Force

HOME MISSIONS has continued to serve as an encouragement to me that our denomination is trying to cope with the problems of a vital Christian witness in our urban, secular twentieth century. I don't know how you manage to keep up the good work month after month, between the series on the sex revolution, articles on the changing roles of clergy and laity, and, of course, straightforward discussion of the Christian's duty to confront such national problems as poverty, war and racial hatred. In reading your letter column I notice that your editorial position is not universally appreciated, especially regarding Christian involvement in social issues other than liquor, gambling, and "dirty movies."

In response to those who say that the Christian mission is only that of personal salvation, I wish to point out that the church of our Lord was, and can still be, the most revolutionary force in the world.

Jesus, as he answered the rich young ruler, told him to sell his possessions, give the receipts to the poor, and follow an itinerant carpenter-rabbi from Nazareth. Following Christ's death and resurrection, the Apostles healed in his name in the Temple. It is also apparent that the first deacons were chosen to distribute food and clothing to needy widows as well as to assist in the serving of the Lord's Supper.

To those who are willing to wait until "God's own time" for the acceptance of all men as equals before God, Peter's vision speaks loud and clear: "What God has created let no man call unclean." The early Church shattered precedent by allowing uncircumcised Gentiles to worship and share in the fellowship as equals in Christ. For the first century, this was revolutionary!

Neither Jesus nor the early church defended the status quo; it should be remembered that the members of the religious establishment had a hand in our Lord's death. Can we afford to do less than seek to continue in the apostolic tradition, both bringing our neighbors to a confrontation with the risen Lord, yet also, in his name, trying to relieve suffering and correct injustice?

HENRY B. SHIRLEY
Davis, Calif.

Neglect of Negro Churches?

... May I share with our readers my own experiences with our colored people? I have white and colored men who have been with me 41 years in industrial work. I have been an ordained Baptist minister 30 years and have pastored four Baptist churches during this period of time, all of which were associated with the local Baptist association and the Southern Baptist Convention. I have preached in our local colored Baptist churches and have had colored talented singers sing in my church, and I think I know the feeling of most colored pastors and laymen. What I do not understand is why our Baptist leaders in the Convention keep talking about the neglect of the colored churches. They

need to get out among the rank and file of the colored laymen and most pastors and hear them say "We do not want mixed congregations in our churches."

R. H. HICKEY
Tarrant, Ala.

Baptist Polity

I read with interest the letter ... from A. R. Posey, Sweet Home, Ore. First of all, it seems there is some question as to whom is actually placing the churches. I would like to refer Mr. Posey to the Program Statement adopted by the Convention for the Home Mission Board, expressly to Program No. 4, the program of establishing new churches and church-type missions, page 161 and 16K of the official Program Statement of the Home Mission Board of our Convention. A thorough study of this will relate the principles that were carried out in beginning the work of Project 500. It noted in this on page 16K, under relationships, article two, that the Board should work with leaders of associational, state conventions and Southern Baptist Convention programs on joint projects in establishing new churches and missions. This is the basis, I feel, for Project 500.

Concerning the Baptist polity statement and the fact that the local church is an autonomous organization, it is true that churches through their association and their executive board must have a voice in the decision of where new churches should be established. This fact, perhaps Mr. Posey does not know, that at the initiation of the Project 500 in Massachusetts, local churches were consulted and local pastors did much of the leg work in filling out the Project 500 forms. These were then submitted to the associational officers and the associational officers, in turn, submitted these to the Home Mission Board.

We had the fullest cooperation of another church in our area in beginning the work here in Worcester and we are now, through our own local missions boards and committees, expanding into the other areas of the Project 500.

BOB TREMAINE
Worcester, Mass.

Letter to Mr. Yohn

Your expression of concern for the attitudes and behavior of some churches affiliated with our SBC toward minority people is commendable. However, you assume that the majority of the people in our churches and most Sunday Schools are segregated.

I could not presume to know about a majority since I am only 60 years young. However, I do know about the attitude of churches of which I have been pastor in Oklahoma, Texas, Louisiana and California. This I do know: the atmosphere has been changing for much better over the years.

... Someone has said that few things are as powerful as an idea whose time has come. It is equally true few things stir so

much negative power as trying to force an idea whose time had not come.

God bless the vigor and idealism of young people. Most all the 'saints' were young. These also grew older and more tolerant and more patient.

C. JUSTIAN MERRIMAN
San Diego, Calif.

• I would like to express my feelings about a couple of things in the June issue. First, I feel that the article by Lloyd Burus, "Why Southern Baptists Can and Should Act Now," has something to say to our churches, and I hope these ideas will be promoted by this magazine.

Second, I was shocked to see a memorial to Dr. M. L. King Jr. listed as an advertisement. I am wondering how disrespectful can we become to a fellow minister in Christ. This is not to say that you are not doing a great job in other areas of the magazine. I think you are and I would like to congratulate you on this.

ROBERT E. BALLARD
Thomasville, Ga.

Hawaii Insight

Your articles on Hawaii were factual and in keeping with the tone of good reporting. You are to be congratulated for your depth and insight into the Baptist work in Hawaii and life in general. I appreciate your fine service to our denomination and to our churches.

MORI HIRATANI
Pearl City, Hawaii

• I appreciate your in-depth treatment of issues and problems. And, in my opinion, some of the best communication is done through more pictures, less words—for example, "Crossing Barriers" in the June issue.

G. HUGH WAMBLE
Kansas City, Mo.

• The June ... issue spurred into action my appreciative response for this avant-garde Southern Baptist publication. Recent issues have focused on the reality of our world, have spelled out some of my bias, and have stimulated my behavior toward appropriate Christian action.

From the perspective of the result of Southern Baptist evangelism as is witnessed in our present problems and from the evidence of recently expounded reality therapies and learning theories, I, too, am hawkish on social action issues with Foy Valentine, believing that for many Southern Baptists the feeling of Christian social concern will be learned following their involvement in projects of Christian social action.

V. RONALD SIMPSON
Frankfort, Ky.

A Generation's Integrity

Your June edition continues with the "new look," deserving of our support. However, some of my fellow letter-writers are properly rebuked by Dr. Rutledge's

continued

HOME MISSIONS

'We Eulogized Martin Luther King'

by C. Norman Bennett Jr., Pastor

It all began when the Azalea Baptist church in Norfolk, Va., in business conference decided by the margin of two votes to extend an invitation to one of the local Negro Baptist ministers to speak during the two services of morning worship on Race Relations Sunday. Henry W. B. Walker, for 23 years pastor of Second Calvary Baptist Church in Norfolk, consented to come. He understood in advance the closeness of the vote.

After the business conference and prior to Race Relations Sunday there was much dialogue among the members of the church. It was said, "The church will split over this." It was said, "Deacons will resign," and "Sunday School teachers will quit." It was said, "People will leave the church."

Race Relations Sunday arrived and Walker and I went to the pulpit after much prayer and some anxiety. Only on Easter Sunday had attendance at the two morning services exceeded that on Race Relations Sunday. Chairs were placed in the aisles to accommodate the overflow congregation.

On Sunday evening the sanctuary was filled to capacity when I preached. It was a further outward testimony to the community and unity of persons of differing racial views yet bound together through Jesus Christ. The people of Azalea were, as one said, "People we said."

After the service one 77-year-old member of the church commented, "I am sorry that it is this late in my life before I had the opportunity and experience of hearing a Negro minister preach the gospel of Christ."

To date there have been no resignations by deacons. No Sunday School teachers have quit and not one member of the church family has transferred to some other church because Race Relations Sunday was observed.

At the deacon's meeting the following month I indicated that I would appreciate it if the deacons would make clear what they believed to be an appropriate Christian course of action in the event that a Negro person desired membership in Azalea. Although the deacons voted unani-

mously that I should present any person for membership without delay, some stated their personal belief in and support of segregation as a way of life. However, above their personal beliefs and desires was their concern for the welfare of the church which had chosen them to serve and lead.

This decision was reported to the business conference of the church as a matter of information and record. Those present were given the opportunity to call for a vote on the matter, but such a request was not made after the recommendation and explanation by the chairman of deacons.

The next Sunday was Palm Sunday. Three attractively attired Negro ladies attended Azalea Baptist Church to worship. One of the ladies had attended Sunday School along with her children the previous Sunday. It was determined later that these ladies had been Christians and members of Baptist churches for a number of years.

They lived approximately one mile from the church, and there are no Negro churches in the area. They indicated that they had desired for over a year to attend a Baptist church, but they were afraid they would not be welcome in the white churches. With considerable pain and frustration they told how difficult it was to explain to their children why they could not attend the churches nearby.

The death of Martin Luther King Jr. enabled them to summon their courage. One said, "I knew I had to go to church somewhere that Sunday." On Palm Sunday they heard the pastor of Azalea read a eulogy in behalf of Martin Luther King Jr. A soloist sang "Precious Lord" and prayer was offered for Mrs. King and children, and for peace among men of differing skin color and national origin.

The carefully worded eulogy, plus the unexpected presence of the Negroes brought the congregation face to face with the racial issue in the church.

Again it was said, "People are going to leave this church in droves." It was said, "Sunday School teachers will quit before they will teach those Negro children." It was said, "People will withhold their offer-

ing from the church." There were telephone calls from persons who were upset and irate. There were conferences with the pastor, especially those who wished to protest in person against the wording of the eulogy and/or the presence of "the niggers on our church property." The question was raised as to whether or not the pastor and minister of Christian education may have separately or together prearranged this series of events.

Four months have passed and the dust is settling. Sunday School teachers are teaching the Negro children and not one person has resigned from any church office or position. No one has left the membership for another church because of the presence of the three families. The financial condition of the church is such that we are about to redeem early \$5,000 of church bonds.

Perhaps of most significance is that two of the Negro ladies are in the same Sunday School class. This class has decided to continue their class meetings in their homes rather than retreat hastily to the church. Also, the class decided that, if invited, they would go to the homes of the Negro class members to attend class meetings. When the class had their meeting they agreed before the votes were taken that they would be bound by the group decisions of the class regardless of their personal feelings.

The church experienced the presence and power of God during its revival. It was a spirit-filled week of worship for those participating. Some believe this was because the Holy Spirit was not limited by the restrictions of "for white middle and upper middle class persons only."

Looking back, it is easy to see the guiding hand of God over it all. Now we know it was prearranged and directed—by him. The way things have happened spontaneously and orderly seems to give an indication that it was of divine providence. The people and pastor have grown in this experience. There has been validated for us through personal experiences these words: All things are possible in and through Christ who strengthens us.

article, "Lessons from a \$2½ Million Debt," reminding us of the integrity of another generation of Baptists. It seems quite possible that some of our new fans will not read that article, however, if indeed they are as cynical as their letters indicate, about our past.

Many of your HMB personnel featured in your "new look" cannot be spring chickens if they have been encountering our Negro brothers in personal contacts for 20 and 30 years. Where have our letter-writers, rejoicing now, been before?

Perhaps they don't appreciate the fact that some old-timers made Southern Baptists pay their bills and thus preserved some honor.

It is not that we should not improve on our heritage. We have and are, and improvement means change. But I find my-

self a wee bit cynical toward the supposedly profound motives of those who are, in turn, very cynical toward another generation of Southern Baptists, of whom they know so little.

FREDDIE MARKS
Logansport, Ind.

• In the May issue you have an article, "The Opportunity of Crisis." The tenure of this article would make Christians guilty for the unwarranted death of Dr. Martin Luther King Jr.

In my opinion, he was a rabble-rouser, a law violator and his actions were not those of one who wanted nonviolence, as he so often voiced, but, that he would go to any length to achieve his desired purpose.

The murder of any man, no matter

what the color of his skin or his political or religious beliefs, is a tragedy. Certainly, though, as my father used to say, "When one plays with fire, he will eventually get burned."

If any group of people in America could rightfully cry discrimination, and it be truly a fact, it would be the American Indian. (Coming up in the September issue—Ed.) How many of them do you hear crying, "police brutality"? They were mistreated as badly, in that march from South Carolina, as our men were in the death march of Bataan. Then they were robbed of oil territory that was rightfully theirs; yet there are no headlines, and no blaring T.V. programs, declaring the mistreatment that they have endured.

Edward D. Baker
Dayton, Ohio

EDITORIALS

by Walker L. Knight

Depression and Alienation

My reaction to The Haight was one of unexpected depression. I had probably already made up my mind that I would react negatively, but I did not expect to be so depressed.

Why the reaction was so strong, I am not sure. I saw little I was not prepared to see, since television reports and other accounts of the hippie district of San Francisco had me informed. Maybe this was proof that television actually insulates us from reality, while giving us the illusion otherwise. Because we associate television with fiction of the motion picture, we do not get emotionally involved in life that is seen through a small, 21-inch window.

The other reaction was an overwhelming sense of alienation from this hippie world. The extremes in dress, in hair style and in attitudes all isolate you further from a generation you already feel isolated from. Here was the "flower" of today's middle-class youth rejecting all that my depression-produced generation had been oriented to strive to achieve.

My look at the hippies of The Haight carried a shock effect in part because it followed an intense survey of the American Indian of the Southwest. We had found the Indian striving for exactly what the hippie was rejecting. It appeared that both groups were moving toward each other and would probably change places. The Indian even has his own drug culture with the use of peyote in the Native American Church. (See next month's issue.)

The depression I felt came because there was so much promise but so much waste, so much seeking with so little finding, so much love vocalized with so much hostility, so much rejection with so little knowledge of what they were casting off.

More than anything, I was depressed because these young people (in a search for whatever goals they had—pleasure, happiness, love) had exposed themselves with the abandon only the young can

exhibit to the ravages of drugs, sex and society's predators.

Thanks to television and the mass media, every major city has its hippie section: as Ron Willis puts it, "The end result of a tragedy."

Percentagewise, they are a small group, not as large as the Army, or the delinquents or the Boy Scouts. Their significance lies in their extreme rejection of the values of middle class society and their influence upon other young people. No longer a fad that is expected to pass, they have become a permanent part of a changing society in search of more lasting values.

Is this not where the Christian steps in?

Spanning the Generation Gap Between Preachers

There appears to be a generation gap of serious proportions within the Southern Baptist ministry, between those who have attended the seminaries and colleges within the past ten years and previous graduates or non-graduates.

Superficially, the gap shows up in terms of the low-key type of approach, the emphasis on sophistication and a tendency to more formalism in worship among the younger men.

At a deeper level, there appears an appreciation for the insights of sociology, psychology and pastoral counseling, a recognition that the Old Testament and the New Testament are different levels of revelation and an awareness of both modern society and the writings of contemporary theologians and churchmen.

Admittedly these are observations without adequate research, and cannot be applied across the board. Of course,

men in every group would not conform to these generalities, and others who might agree to the gap would provide differing qualifications.

When you think about it, there should be this gap—otherwise the seminaries and colleges would be standing still. Southern Baptists do not provide any present, extensive means for continuing theological education for the ministry. What is done comes mostly from the minister's own study, from a few short courses seminaries offer or from the Seminary Extension Department.

Why can't the Seminary Extension Department, the Pastor's Conferences and the associations team up for nine months of disciplined, extensive study designed to provide such continuing education for the ministry? Some motivation could be supplied with degree credit and recognition.

To start with, let's take every Monday morning for class time. This is when most Pastor's Conferences meet, and the courses can be worked in, around or through this meeting. If there is not a Pastor's Conference to sponsor the study, then the association can take over.

Next, the Seminary Extension Department should take advantage of modern technology, say in cooperation with the Television Commission, and prepare series of lectures on video tape for distribution to all of the conferences. As many as three classes a morning using the best of seminary teachers, either running in sequence or simultaneously, could be presented on closed-circuit TV in some of the larger cities. Discussion could follow presentation. Assignments for papers or outside reading, even some field work could be handled by personnel in every location.

Even such meetings as the Urban Church Study or the Church Growth Conference held at seminaries this year could have been placed on tape and used as curriculum for such studies. Also the Urban Church Institute of this and last year could be added.

With a society changing as fast as ours, with needs as overwhelming as they are today, we cannot afford to neglect some type of continuing education of the ministry, a task industry, education and government have done well for years.

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Implementing the Statement

Thousands of lines have been written about the statement concerning the crisis in our nation approved by a substantial majority of the messengers to the recent Southern Baptist Convention in Houston. I wish to add a few hundred words of my own on this page, the first article I have written since the Convention.

Acute national problems of race relations, poverty, crime, and violence—underscored by the assassination of Robert Kennedy during Convention week—called for a worthy, Christian response from Southern Baptists. The adoption of this statement was a very meaningful action, I feel.

Our strongly individualistic heritage has made it difficult for many Baptists to understand that Christianity is concerned also about society—about the world, the nation, the city, the town and the community. To say, as the crisis statement puts it, "We will recognize our involvement with other Christians and with all others of good will in the obligation to work for righteousness in public life and justice for all persons. We will strive to promote Christian brotherhood as a witness to the gospel of Christ," does not mean that we will de-emphasize the proclamation of the gospel to the individual.

Later the statement declares: "Our hope for healing and renewal is in the redemption of the whole of life. Let us call men to faith in Christ. Let us dare to accept the full demands of the love and lordship of Christ in human relationships and urgent ministry." Perhaps Southern Baptists have now come to the point of recognizing that there is no contradiction between seeking to win an individual to faith in Christ and offering him help in his daily struggles through involvement in the issues of the day.

Southern Baptists have taken this position against a background of strong theological heritage. With clear biblical insights into sin, repentance, faith and new life in Christ, we are well equipped for a continuing, effective proclamation of the gospel to both individuals and society, and for increasing expressions of love for the least and lowest among us. As we think about Southern Baptists' concern for the unfortunate, we must not overlook the fact that many of these disadvantaged persons are Baptists, of one's own race and of other races. The statement is certainly not a step toward the biblical teaching that the one gospel has both individual and social dimensions.

Where do we go from here? The Convention requested the Home Mission Board "to take the leadership in working with the Convention agencies concerned with the problems relating to this crisis in the most effective manner possible and in keeping with their program assignments." On June 12, exactly one week after the Convention had approved the statement, over 30 representatives of a dozen agencies met in Atlanta for conference. This excellent response on short notice reflected the serious concern of the agencies. The conference recognized the strategic place of the state convention executive secretaries and the state editors, and requested their involvement in every possible way as they serve in their respective states. There was agreement to request associations to plan for a discussion of the crisis statement in their annual associational meetings or at some other time.

It was hoped that a large number of churches would make opportunities for discussing and praying about the statement, and also to study relevant curriculum materials, such as the excellent, recently published Training Union resource unit titled, *We Hold These Truths*. The hope was expressed that laymen and pastors might initiate dialogue with government leaders and with leaders of racial groups in seeking understanding and constructive actions.

The serious tone of the conference reflected the need for each one of us to search his own heart, to ask God to give us compassion, to give us understanding, to give us courage to be a part of the solution rather than a part of the problem.

Surely the Christian faith has something to say about the crisis of our day, and God wants to use each one of his churches and followers as a channel of healing and renewal. The words of our Lord in Matthew 25:35ff speak to us in this situation: "I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The suggestion has come that the Home Mission Board should suspend its current involvement in "Project 500," a two-year effort to establish new missions and churches in 500 fields of unusual potential in newer areas. In promoting Project 500 the Board is not indifferent to the national crisis. Many of these new congregations will minister directly to disadvantaged persons, and many others will be so located as to provide opportunities for an outreach to persons of minority racial groups or of persons in special need. Beyond this, every program of the Board—the evangelism, chaplaincy and church loans programs, as well as all nine of the missions programs—are already seeking ways to give maximum help in the present crisis.

With more than 900 regular missionaries to language peoples, approximately 100 missionaries serving among Negro Baptists and approximately 300 involved in Baptist centers, rescue missions, literacy work, juvenile rehabilitation, migrant missions and other special ministries, the Board's day-to-day activities relate directly to many of the present problems of our day. A high percentage of the 900 student summer missionaries now at work are involved among peoples with urgent material and spiritual needs. The Board seeks to minister to those in special need and at the

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What's new under the sun regarding the generational conflict in this explosive age is the awesome power at the disposal of the young.

A do-nothing band of social dropouts in San Francisco or a militant minority of students in New York City seemingly can do more overnight to alter the nation's mood and style than the U.S. Congress can in several deliberative sessions.

From the arts, to sexuality, to war, to religion, the young are relentlessly assaulting the wisdom of all who have gone before, trying, as seminarian Francis Dubose said, "to put a few curves and a little color in a straight, colorless society." For better or worse, the 25-and-under Americans are exercising the power of the majority, and they will be heard.

It is true, certainly, that the radical youngsters—the hippies, the social activists, the campus rebels—are but a minority. But this is an insignificant observation in light of the greatly magnified influence this growing minority has had, not only on its own peers but on the nation as a whole. Even dealings so lofty as world peace negotiations react to the shudder of campus protests, and less critical decisions in fashions and advertising are clearly shaped by the changing whims of the young.

The radical youth, whatever his cause, is likely to be found outside of the church family or the normal realm of outreach of the institutional church. Few churches intentionally snub him. There is, simply, a frustration in communication, a lack of common experiences and values. (If the student vigil at the Houston Southern Baptist Convention is any indication, there is a growing number of young Christian activists who are willing to stay with the system to plump for change.)

An exaggerated example is the case of the old-time evangelist who visits the campus of the University of California at Berkeley daily between noon and one p.m. As he shouts his message of sin and damnation at the spectators, challengers confront him with lines such as: "Hubert, you need to learn to love people." Hubert only replies fustily from behind his pointed finger: "God bless your dirty hearts."

Few believers would challenge the truth of the evangelist's simplified message of sin and salvation—as far as it goes. And most would applaud him for braving the ridicule—one girl even stood behind him and yanked up her shirt. But it would be discouraging to think that he represented the students' only encounter with the power of Christ,

primarily because he has not been able to make them listen.

(Devilishly comforting, perhaps, is the fact that even more of a spectacle in the eyes of the students is the Campus Crusade for Satan representative apparently deployed by the for-real Church of Satan, which has established one or two temples of pleasure on the west coast. Armed with a microphone, the satanic cleric periodically tries to outdo Hubert, but even his amplifier cannot compete with the iron throat of the evangelist.)

The extreme case of generation gap-itis is represented by the hippie. While he is part of a small minority, the youngster who grew up in affluence and then dramatically rejected it has influenced 200 million other Americans more than they would admit. As Southwestern Baptist seminary professor Bill Pinson said: "The hippie is teaching us that it's true what we have been saying all the time—that man does not live by bread alone."

Born and raised with most of the comforts that have been the very life aims of their Great Depression-trained parents, these middle and upper class rebels have found material security unsatisfying, and have bolted completely. Frighteningly, the age for such revolt seems to be dropping: whereas the average age in San Francisco's Haight-Ashbury district once was put at 20, it is likely below 18 now.

"All the filth and all the heartaches—they pour it out on me."

Every major city in the country can claim its share of hippie traffic, which is acutely mobile. Thousands of youngsters move from city to city via a sort of underground railroad, completely unnoticed by authorities—or parents. The Haight-Ashbury population flows steadily between eight and 12,000, and is expected this summer to peak at 40,000.

Perhaps only a handful of institutional churches have tried to minister to this perplexing and somewhat threatening group of totally noncommitted people. Some have made stabs at it with coffeehouses (See page 21.) and other more acceptable forms of institutionalism. The Southern Baptist Home Mission Board and California Baptists, however, pay the salary of a young man who has ventured across the communications gap and into the other-worldly Haight-Ashbury district of San Francisco for personal encounter and has found the message of Jesus Christ to be adequate.

Ron Willis, 27, a philosophy-religion student at Merritt Junior College in Oakland and also a minister, walks the streets of "The Haight"—which still is the major point of reference for hippiedom—and with some success seeks to minister to individuals on a one-to-one basis. He wears a clerical collar because he found that it helped eliminate suspicion—"They seemed to suspect that I was a narcotics agent," he said. (See separate interview, page 14.)

The collar has been a revealing technique. Said Willis:

"Structural Christianity is what has been rejected. The collar I wear speaks of the highest church, and yet I've never been told to go to hell since I've been down there. Not once. Because this type of ministry is the church doing what it has been called to do—involving itself with people."

The Haight is as depressing as the worst of ghetto squalor, perhaps because it too harbors wasted lives. Idealistic preachments to the contrary, love has been a cruel joke in the district. Certainly there has not been love as a compelling force, outside of a willingness to share a bag of potato chips or a stick of marijuana. The satisfaction of achievement, the rewards of discipline, even the magical sensuality of purposeful sex all have been tossed away along with whatever may have deserved rejection in this society.

If love ever really existed in The Haight, it is fading. Increasingly, criminals, gangs and sexual pervers are preying upon the defenseless rebels. As one young bearded Canadian said: "We go to sleep at 10 every night because it isn't safe after that."

Willis, who also pastors the small Golden Gate Baptist Church in Oakland part time, fears spreading himself too thin, but he manages to allot two or three days a week for working the hippie district. He describes his street ministry:

"I just walk the streets. I don't do all the talking. About 90 percent of it is listening. To give a cheap analogy: when I am sick, I vomit. That's crude, but there are millions of people who need to vomit their psyche. They need somebody to become that something that gets in to clean out the psyche. And this is basically what I do. All the filth and all the heartaches, and hang-ups and disgust—they don't take it out on me but pour it out on me."

"I walk the streets and they cry out: 'Are you a priest?' I used to say no and try to explain, but I don't really care whether I am called minister, father, rabbi. Now I say: Yes, may I help you? And they say: 'Well, are you

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Bill and Susan Walker:
"I feel that I am part of God."

for real or is this your costume?" Sometimes I take the person to dinner and just let them talk. And at the same time I stay in continual mental prayer that the Holy Spirit will then flow through me and bring this spring of living water to engulf the person that I am with."

Willis strongly warns that the hippie movement is not just a fad, but indicative of a much more potent need.

"Man, it is more intense than that. It is a part of a life that we have created and it is not a fad. We can pacify a fad. But when kids are going insane and girls are prostituting themselves at 13 or 14, this is not a fad."

There is, in fact, every sign that permanent subcultures are developing in places such as The Haight and New York's East Village, with a subeconomy based on leather and psychedelic shops, drugs and near-pornographic newspapers that, ironically, exploit sex in order to sell papers to the straight world.

The emotional strain of a ministry among the hippies is not something many Christians are experiencing or are likely to understand. There are street

ministers who, minus the involvement of personal relationships, seemingly can "witness" unceasingly, 12 hours a day. But the type of involvement that is required to dispel suspicion and gain confidence apparently involves giving of one's self to a greater extent.

For example, the representative of one nationwide Christian organization who was assigned to a ministry in The Haight retreated after six months, apparently overcome with negativism. His marriage reportedly near a breakup. He sells cars now.

Willis revealed the nature of this frailty of human capacity. Walking along the district with four young men, he noticed the word "help" chalked in large letters on the sidewalk, with an arrow pointed toward a young man sitting with his legs crossed, his head down. He was being ignored, apparently because most of the street's inhabitants figured this was his thing, so why interfere.

"I didn't stop, I couldn't," Willis said. "I had taken four, and emotionally couldn't take anymore. I have reached the point where I have to help as many as I can and then just walk away. And this haunts me."

"In one instance, I had gone down to a dollar-a-night flophouse to take out a mother and her child and three others. One girl was prostituting herself to support her drug habit and cleaning out toilets for peanut butter and jelly sandwiches. As I went for the car, I was running and I had the collar on and a young man came toward me reeling. He was under the influence of narcotics and he screamed out: 'Father!' And I had to keep right on going and at the same time find myself begging forgiveness and cursing people for not involving themselves with people. But emotionally I could not take any more people. I couldn't help him. I just couldn't. And he stumbled off."

Traditionalists often are skeptical of this kind of ministry. San Francisco associational missionary Donald Venosdel said few pastors or churches offered encouragement—in fact some offered discouragement—until Baptist young peo-



Evangelist and tormentor:
"God bless your dirty hearts."

ple began disappearing from home. Then the letters began to come: "Dear Bro. Willis..."

"This was just considered a bad element of society, just no-good bums were involved in it—until some of their own children dropped out and started going there," Venosdel said. "Then there was alarming concern."

Venosdel said the growing concern for The Haight reflected an emerging awareness among Baptist people to the needs of the city and a changing philosophy about the church's responsibility. "We've really lacked a mission strategy," he said. "But now we hear: how can we reach the city? This is at least a beginning."

Francis Dubose, missions professor at Golden Gate Baptist Theological Seminary at Mill Valley, said the son of an American Baptist missions executive had dropped out of society and into The Haight. Later, deeply frustrated, the boy made his way to the side of a major highway with the intention, he said, not of thumbing a ride but of simply hoping that someone would see him and be compelled to stop and help him.

"Of all people," Dubose said, "Ron Willis drove by. He brought him out here to the seminary and one of our students took him in. He now lives in a dorm here and has a job, and soon his father is going to send him back to school."

The hippie movement, most observers recognize, has credibility at least in its rejection of a materialistic society's moral paradoxes. This is hilariously represented in a long-playing record called "Alice's Restaurant" in which folk singer Arlo Guthrie expresses the frustration of a young man facing the draft whose moral capability for shooting at people as a soldier is questioned by a U.S. Army recruiter because of his court record for littering.

The cold rigidity of urban sophistication also is rejected, possibly one reason San Francisco harbored the beginnings of the movement.

"There is strong expression in San Francisco of an impersonal, sophisti-

cated society," Dubose said. "Therefore you have the breaking point here. You go into some areas and you have to ring a bell and then the people come down and open the gate. The very way the houses are built reflects the secondary relationships, the impersonal world."

"Then you move over here to this subculture in the Haight-Ashbury and everybody's out on the street, the most friendly, approachable people in the world."

(Robert Lee of the San Francisco Theological Seminary had this different view on why San Francisco spawned the hippies: "This city always has had the tradition of lawlessness, with the Barbary Coast. I think for young people it's the climate of freedom that beckons." Indicative of the extreme tolerance in the city was the technique of wearing red ribbons that Baptists used in the recent Encounter California evangelistic crusades. The idea was for the ribbons to prompt the question—"Why are you wearing the red ribbon?"—and then the Baptist could testify. It worked elsewhere, but in San Francisco hardly anyone asked why.)

continued



Minister Ron Willis: "I couldn't help him. I just couldn't."

Willis, describing the reasoning behind the hippies' rejection of responsibility, said:

"The hippie reads in the paper about the crash of an F-111 costing \$6-million and very little is said about the pilot who was killed. Or if there is an automobile accident, the person comes out to curse the man who has run into his car before checking on the passengers. It's always: 'You have ruined my thing.' We love things and we use people. If somebody steals something, we are enraged greatly. They have taken our thing. Or a man says: 'My store has burned—what do I have left?' Boy, that's kind of sad when a man has reached this point."

From the church's standpoint there is not necessarily cause for alarm. Many see a deep crying out for God in the extremeness of the hippies' revolt. Typical, perhaps, is this comment by bearded Bill Walker who, with his wife Susan, survives by selling homemade pastries "for whatever you want to pay" from a cart on the fringe of the Berkeley campus:

"I feel that I am part of God, that everything is God, that this is just as holy as it's going to get. If it makes a person feel good, and makes a person feel like they are more of a person to accept Christ as a saviour, then that's fine with me. I'm happy for that person too. But it didn't work for me."

Walker said that he made a profession of faith at a Billy Graham crusade years ago, but that after three years he "needed more development."

"I had expanded into the space where I was at and there was nobody there to

help me, so I went out on my own."

The search of Bill and Susan Walker for some meaning in life recently included nine months alone through the winter in an isolated cabin in the Sierra Nevadas. For one three-week period, due to heavy snows, they saw no one. A few chickens and a goat were the mainstays of their nourishment.

Asked what he thought to be the contribution of this type of life to other people, Walker said:

"I think that it's creating the opportunity for other people to do what they want. There's a lot of things to be done, there's a lot of things to explore. And it's like world theater, you know, people just getting together and just doing things. It's just like a scene out of a play and it's real. And it's a very human experience, and there are no limits on human experience, that I've found."

Experiences for Bill and Susan Walker—as for virtually all hippies—include drugs, and they see validity in using a variety of them for kicks or for religious purposes or for most anything. In fact, they expressed intolerance for nothing. Even though the love and sharing emphasis of the hippies has included the free sharing of sex, both Walker and his wife said they have not gone outside their marriage for sexual experience.

"If we make a commitment that we're going to try to build a life together and we're going to try to help each other, that's really good. But if a guy is married and he feels like he has to go out and make it with another girl sometimes, that's their problem. They have to work that out."

There appears to be emerging what Dubose calls an indigenous hippie Christian movement that is reaching back into areas such as The Haight with

Seminarian Francis Dubose: "These are not transcendental experiences."

evangelistic efforts. Not all find conversion as a motivation to return to what they consider a materialistic straight society, however.

For example, Dubose describes his first visit to the American Baptist-supported Living Room, a small rented room in the Haight-Ashbury district:

"Here was this girl in all the typical hippie motifs, and this boy sitting in a corner reading his Bible. I walked in and introduced myself. The boy said: 'I'm happy to meet you Francis,' and then went back to reading his Bible. They are literally hungry for the Scriptures. And when we left, he stood politely. They still keep their ways."

The approach of the young Christians is to seek out the younger runaways in the district, "because they are approachable," and bring them back to the tiny room and witness to them. Often, if a youngster wants to be helped, the Living Room will refer him to the House of Acts—a similar operation across the bay in Navato—where he can get food and temporary living quarters.

"When these young people are becoming converted, they are having profound Christian experiences," Dubose said. "These are not transcendental experiences. They explain them in a way that wouldn't sound orthodox, but when you try to test it theologically, it's just as sound as any way I would express it. They still identify with the movement however; they still have their gripe against society. But they have discovered there is no shortcut to God."

Dubose said he also detects a religious aspect to the hippie movement apart

from the directly-related religious happenings.

"I've been in psychedelic shops with the music blasting away, and here stand kids almost in a trance having a religious vision, tears streaming down their cheeks, having a kind of a religious experience because there is something in the heart that cries out for it. It has a very strong resemblance emotionally to pentecostalism."

One possible explanation for this phenomenon, Dubose said, is the fact that modern society tends to stifle the emotions of people, "and man is an emotional being."

Oriental religions, yogis and other ascetics are popular, probably because of their inward-seeking, meditative nature. The hippie definitely is not a person motivated to go outside of himself to show concern for others. Indifference, in a sense, is his mode of rebellion.

For example, The Haight is situated adjacent to the Fillmore area, San Francisco's troublesome low-income district. The poor only have to lean out the windows to look down on carefree people who have thrown away everything that the poor have worked for and dreamed of for years.

The rebellion of the young has taken other forms in recent years, most notably reflected, perhaps, in opportunities such as the Peace Corps, VISTA and voter registration drives, which have given the young the chance to help effect change. This reaction, clearly more constructive, has been validated as a quest for deeper meaning in personal relationships and a demand for justice, certainly not ungodlike ideals.

There is indeed a spiritual plea running deep in the involvement motivations of American youth today that the compelling force of Christianity can answer. What is disappointing is that the institutional church has not been able to capture the imaginations of so much of the energetic and influential sector of the nation's population. Lack of understanding has to be part of the reason.

The view, obviously, is radically different from the perspective of less than 25 years of experience in this world. Possibly indicative, in this nation where profit has been determinant, is a recent poll of college seniors, which reported that only 12 percent intended to seek careers in business, or even thought such careers would be meaningful.

Value changes—with revolutionary velocity—seem inevitable. This generation of teenagers and young adults was not shaped by memories of war, or even the cold war. A man under 25 does not remember World War II or Korea or

Hungary, and certainly not the Great Depression. He cannot look back and recall proudly the frugal details of his humble origins. And it makes a difference.

Joseph Sittler of the University of Chicago Divinity School provides a prime example. Poverty existed when he was young but it was religiously acceptable then, he said, because people felt it could not be abolished.

"Today young people protest because they believe the elimination of evils like poverty and racial prejudice is a real possibility," he said. "What this means is that the present generation of college students is coming to see man as a world-maker, whereas in the past we saw man primarily as a tradition-inheritor."

"The passion with which they protest against absurdity is the first step beyond it. This generation is far more hopeful than the college generation of the '20s when campus life was limited to dances, football games and the study hall. This is a day when the theater for Christian ethics is so vastly expanded."

"Just no good bums—until some of their own children dropped out."

Even the most basic patterns of "the American dream" are examined harshly and found wanting by the young, a phenomenon perceptively defined in this observation by the late Sen. Robert F. Kennedy:

"When I went to school, the unique success of the American experiment in democracy, and the stability of the two-party system, were explained as being based on our widespread sharing of values and beliefs, as opposed to a country like France or Italy, where men still differed widely on such basic questions as the role of the church, the institutions of representative democracy, or private versus state enterprise. It is just this sense of basic agreement that is now rejected by our youth, and at a time when many others are also denying the fundamental premises and processes of the nation."

"There is the danger that too many will not share the same goals, the same understanding of the present or vision of the future; that our politics and our life will lose much of their capacity to move forward, because we will not agree on where we want to go—or even where we are at the time."

The church, of course, has not escaped this ever-widening circle of confusion rippling out from the relatively

sudden splash of youth on the American scene in this decade. As expressed through the institutional church, Christianity unquestionably is facing rejection of past general agreement on fundamental premises and processes.

According to church-in-society scholar Robert Lee, there is some validity in saying that young people represent a spiritually prophetic movement. (See separate interview, page 18.)

"Many astute religious observers are saying that young people are embodying a new faith in their own quest for immediacy, for justice, for nearness, for personal relationships—the 'I-Thou' relationship," Lee said. "They are fed up with this impersonality, this being treated as a cipher. The prophet is not just a radical, you know, in tomorrowland. The prophet also is harking back to an original, pristine, authentic state of grace."

Lee stated that the church definitely is a part of the "establishment" in American life, in the sense that it affirms the best values of the culture. But, he said, the church also has the role of challenging as well as comforting, and that it is in this context that young people have reacted strongly.

Whether or not they have gotten a true impression, the young in this age of diversity often have received a subtle but rigid communication from the institutional church: "Conform, and we will reach out to you." In fact, in some instances the communication has not been nearly so subtle. Arthur Blessitt, the Sunset Strip evangelist who refers shaggy street converts to local churches, once received this note from a Baptist pastor: "We will take any of the Anglo-Saxon shaven ones."

Outward conformity as a prerequisite to faith—or to anything else—is a demand sure to result in rejection without consideration. ■



END RESULT OF A TRAGEDY

Willis
"Love was there in myth only."



Editor's note: Ron Willis, 27, is a philosophy student at Merritt Junior College, planning to transfer to the University of California at Berkeley this fall. He also is pastor of the Golden Gate Baptist Church and primarily responsible for a ministry in the now infamous Haight Ashbury district of San Francisco. Here, in excerpts from an interview with HOME MISSIONS editors, he explains how he got started in the unique street ministry and why he wears a clerical collar, and articulates some of the personal philosophy that undergirds his concerns.

I got into it a year-and-a-half ago, just by going down there. I went into this psychedelic shop and began to thumb through philosophy books, and a girl came up and propositioned me, wanted a sandwich and was willing to sell herself for a sandwich. Man, this got to me. My first reaction was that of cringing, but I suddenly became aware of an overcoming power. It was the Master within. I said no, I'll take you to lunch.

Al Ingram was with me. I was his associate pastor at Emmanuel Baptist Church. The two of us took her and her boyfriend to lunch and for two hours listened to these people call out, really call out. On the way back I said man, we have really broken in. We were accepted. Could this be God saying something to us, that we need to get in there with a ministry? We began to talk back and forth about the potential for the Home Mission Board. I kept suggesting the possibility of somebody being down there, not really myself—a mythical someone who would come riding in there. The more I thought about it the more encouraged I became about the potential of the work.

That evening Dr. (Francis) Dubose of the Golden Gate seminary had dinner with my wife and me. He was speaking at our church. He preached a sermon that evening on the mission—not missions—but our mission.

HOME MISSIONS

And each time I closed my eyes that's all I could see was these two people sitting before me with a hand out, practically saying, where is he? And I began to weep and said, okay, if this is what it is, then this is what it is. I just began to go into the district nights and walk the streets.

I didn't wear a collar until about four or five months later. I went in sports coat and tie. But I found I was continually turned off as the "nar" agent, the narcotics agent who goes in to arrest people. And I had to stand and pull out my wallet and show a card. Too much introduction. And I kept saying, if I had a collar I think it would work. I was really persuaded about this.

The hippie movement is not a tragedy; it is the end result of a tragedy—20 years of loving things and using people. It is really a spiritual rebellion, probably the greatest spiritual revival this country has ever seen, I would say even close to the Glorious Revolution that occurred in England. I use "spiritual" in the broadest sense. Much of it, a good percentage of it, perhaps 75 percent of it, is a seeking after God. Not the church God, not the free, white and 21 God. But the universal compassionate mover. The one who is interested in people. The one who is interested in the lives of men. The one who gives himself in compassionate understanding of people.

Rarely have I gone into The Haight that I was not approached by someone. I wear a collar and work in that context. I'm approached by someone who says, "I need to talk. I need help. Answer my question. I am honestly searching. As prostituted that I am, as much as I am exploiting myself, I desperately want to know."

The great Eastern religions have great followings because of the demand of the believer to do something, which is something we have yet to demand of them. The contemplation and the meditation, we don't seek that. In Christianity we don't call for the believer to go away for 40 days. I have been drawn myself to the 40 days in the wilderness with Christ. He continually said, "I must leave the crowd and go off by myself. I must get alone to seek out, to meditate, to contemplate, to realize the fullness of the God that I serve." This is where Christianity has it: the meditation of Christianity is a means to an end, rather than an end in itself.

I think the institutional church has looked upon Christ as the quiet, nice, gentle Jesus, meek and mild. And occasionally we see his wrath as he went into the temple and cleared the temple or as he cursed the fig tree. But I see a Christ walking down in among the poor, sitting in the dirt with the prostitute, sitting beside the well with the village adultress, calling this ugly man who was tax collector and saying "I'm going to your house for tea," as the little song says.

Television advertisements have given us probably the greatest insight of what the American man is, more than

the television show. We look for the Ajax charger to come in and make everything white. Sort of like the peace and freedom movement—let's have it now. We have presented Christ too often in this way. We tell a person that all of a sudden he is going to be clean and white, and everything is going to be beautiful. And I myself have not found it to be that way. It is a struggle. It is a spiritual struggle oft times with people who have never been exposed to the gospel. They have been exposed to church, but not to the spiritual gospel of the person of Christ in spirit in anyone's life.

There is nothing in the sermon on the mount that says we are to exploit or coerce people into becoming followers. We are to go out and proclaim and get involved. This is where the church has got to make it, as far as this generation is concerned. It is not going out and saying, "you are a prospect, therefore I am coming to you because then I'll be able to dunk you in the tub and add another score to the board." This is not Christianity. It is not according to the teachings of Christ. We are to go out, not to defend the faith, but to proclaim the truth. I am a follower of Christ. I don't have to defend my position. All I have to do is live it and let it speak for itself.

I must go as an individual directed by the spirit of God; because of Jesus Christ I must do these things, not because I'm going to get some materialistic star in my crown or that I'm going to have a mansion of my own on the hilltop, which is heavenly materialism. Jesus Christ is not a way of life but life itself.

There are a lot of weekend hippies who live straight lives and want to explore the fascination of the hippie scene merely on the weekend. But in doing this they are saying that what they have is not worth it so they have got to find something that has a greater kick—take a trip on LSD, use marijuana. To me it's a deep-seated call for Christ.

Many of the hippies steal, burglarize, panhandle. The girls work as prostitutes. The boys go over on Market Street and work as male prostitutes, as homosexuals in the gay sections of San Francisco—all to earn enough money to support the drug habit.

If you go into The Haight on the weekend there's about a two-mile line of cars. Businesses have moved in just for that reason—poster shops, record shops, sandal shops. They keep it going. It has become another tourist attraction, greater than North Beach.

Love was there in myth only. It didn't really get off the drawing board. This concept of love and peace and satisfaction sounded good. But it was just more cheapness, apathy. We talk a great deal about love, but how can one love himself and see his neighbor starving. This is happening quite regularly. The hippie doesn't help his

continued

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own neighbor. It is apathy personified because next to The Haight is the worst ghetto in San Francisco, and little or nothing is done by the hippie to involve himself in that area. Little is done by the hippie to involve himself with another sick hippie, or a child who is left starving on the street or a mother who must prostitute herself sexually to feed her children.

We need to stop talking about "over glory by and by" and "I remember when my burdens rolled away" which is the past and talk about the now tense of Jesus Christ. Where is he now? We are always supporting someone else to do it. And it has to come back to the person getting away from just throwing his coins in the plate, and taking up his personal cross and following Christ.

A kid at 16 is ripe. We don't need anything material at 16. We don't need anything really intellectually, but to broaden our prospects and our perspectives and to understand who and what we are. A kid at 16 is really rich. And he has got to put out, or get into something that will put him out. They march by the church—hell no, we won't go—carrying signs, desperately wanting personal involvement. We've just got to get back to this.

I don't think Christ calls us to give up all that we have. He says take what you have and share it.

We pay an evangelist to come in and win souls. That's cheap. If the revival is good, this guy is great. If the revival is lousy, then we have another scapegoat to blame. Where is the personal involvement. Where is the "I" Christ talked about? I send you, he said, not them. We have moved out here to condemn. A friend of mine went down to North Beach. He stood in front of one of the clubs and he said, "Go to hell." Then he began to preach to them—"You are going to hell." Man, this is hell. North Beach to a topless dancer who is exploited by every man that comes in and is looked upon as a thing, she is in hell. We have gone out to condemn rather than love.

One girl that I am spending some time with now is a Jewish girl who is deliberately addicting herself to heroin right now. She has gonorrhea. She is in pretty bad shape physically. But she continues to prostitute herself and expose herself because she wants to find life. And she says she's got to find it, or she's going to do anything to get it.

One man went into one of the coffee shops with a \$500 bill in his hand and said it was for anybody who would tell him where his son was. Nobody responded because he was trying to buy back his son: If he had come in and said, "I love my boy; we've had

problems and I want to straighten them out," the people who were there would have responded.

A girl or a boy of 13 or 15 can live 20 years in six months. He can get that much life. Night after night of continual sex orgies, drug orgies, starving on the street, being kicked around and abused at times. There's a lot of life that can come through just like that.

We found a woman starving on the streets, and so we took her home, gave her groceries—she and her children. They had leftover oatmeal there, and that was their subsistence. Mommy was grooving with drugs while the kids were eating leftover oatmeal. But the real tragedy was when we came downstairs. They lived above a Baptist church. It was a rap against her for not taking care of her children, but here was the need (existing day after day) upstairs (in a Baptist church). We have had the concept that we will only help people who are in need by chance, not by choice. If a person deliberately becomes poverty-stricken, we reject them. But Christ didn't. There is nothing to say that the woman who poured the oil over his feet didn't deliberately become the prostitute that she was. It didn't just happen; this was her choice. But he said he loved her in spite of what she was.

Decisions aren't based on whether or not I'm going to eat, but what I'm going to eat. It's not whether or not I have clothes to wear, it's which dress, which suit. We are complex creatures but we deal in such stupid little things. The greatest decisions in many of our churches are where to place the pews, what color to paint the sanctuary, whether or not we should plant shrubs. Well, these are absurd when we are working and dealing with the lives of people. A kid at 16 has made most of these cheap decisions that his parents had to make over a period of 20 to 30 years. And the kids are saying, give us more than just cheap decisions to make.

Home has to be a pretty bad place for a kid to run away.

Now, a trip away from home can open one's eyes, but The Haight is a destructive thing. It's destroyer of everyone that goes in there, mentally, physically and psychologically.

We stand up in the pulpit and condemn the sins of people, condemn the topless dancing. Why don't we go in and witness to the topless dancer?

We have yet to explore philosophy in Christianity. That's what I want to try to do—write on the philosophy of Christ as an ethic, as a pure ethic, not just as a way of life, but as life itself, as the only philosopher who said what he was and was what he said.

ENCOURAGE your church to witness ASSIST your church in ministering STIMULATE your church to mission action

The Department of Language Missions of the Home Mission Board is providing free materials to churches really becoming involved in language missions.

For churches actually planning to begin a ministry to language persons, these materials will be provided. (Ask for materials in Category A.)

- Suggestions on how to witness to language persons
- Order forms for purchasing Bibles and Testaments in various languages
- Information on free correspondence Bible course for persons desiring to study the Bible
- Information on approaches to literary missions and suggestions for setting up a literary workshop
- Evangelistic tracts in the respective language

For churches having recently begun a ministry, including Bible study, to language persons, these materials will be provided when four language persons are enrolled. (Ask for materials in Category B.)

- Evangelistic and Christian growth tracts in the respective language
- Bibles or Testaments in the respective language. (Up to five)
- Hymnbooks (5) in the respective language
- Books or pamphlets (5) on Christian doctrine in the respective language or basic English

For churches with an established ministry, including Bible study, to language persons, these materials will be provided. (Ask for materials in Category C.)

- Bibles or Testaments, up to five, in the respective language
- Hymnbooks (5) in the respective language
- Books or pamphlets on Christian doctrine in the respective language or basic English
- Order form from the American Bible Society for purchasing Scriptures in various languages

If your church is planning a ministry to language persons, or already is doing so, please mail the postal card for your free materials.

The 'Right Now' Generation



Lee
"This is the Spock generation."

Editor's note: Robert Lee is professor of social ethics and director of the Institute of Church and Society at San Francisco Theological Seminary. He also is author of 21 related books. Here, in excerpts from an interview with HOME MISSIONS editors, he cites five major characteristics of America's youth cult.

We might look at this phenomenon of youth ferment in terms of a number of dimensions. The first has to do with the fact that there is a revolution taking place in our day, a revolution in social change. I think the clearest indication of this revolution is in the racial struggle in America, for recognition and dignity, among the black people.

It seems that the younger generation has been caught up and identifies with this black revolution. They did particularly in its early forms in the early sixties, with the freedom rides, boycotts and these developments.

It was students, young people, who got involved and they found that they could make a difference, that they could have an impact on the society at large for the achievement of justice. So that kind of whetted the appetites of young people in the early sixties.

Let me point out that when I went to school in the late forties and early fifties at the University of California, a leading educator in America was lamenting the fact that young people in America were so apathetic, that they were just seeking good jobs and that they weren't involved in the political or social life of the nation. Well, the man was Clark Kerr (who later resigned under pressure during the free speech movement). So the first dimension is the social change and the revolutionary ferment set loose in the sixties in our country, and particularly the racial revolution with which young people are identifying.

Secondly, there is a great search among young people today, a search for self-identity, trying to find out who they are in this kind of baffling, crazy, absurd world, in the midst of this baffling, strange war across the seas which has torn the nation so much, in the midst of parental values—do what I say but don't do what I do—this kind of gap between profession and practice that they see with their parents.

This has always been man's search, but with greater intensity it seems because of the greater promise and the greater problems we confront today, and the greater fear.

We literally stand on the abyss of chaos. We are so unsure of these great social crises of our day—the burning of our city streets ironically at a time when Negroes are gaining more and more freedom. The "right now," you see. So the student or the youth generation is caught up in what I call the psychology of instantism. Things have to happen right now, freedom right now, justice now.

The third thing I detect is what I call the crisis of silence, the credibility gap, what I call the spouse gap

between husbands and wives, between people very close to each other. There's a great deal of silence and it really bugs young people because they want an answer, they want to "tell it like it is," as Bob Dylan says.

It's interesting that in an earlier day Wall Street was termed the battleground, and then in the fifties it was Madison Avenue. Today, it's campus America. The campus is the battleground all over the nation, it seems. The silence crisis is especially evident on the campus, where professors in different specialties don't communicate, where they hide behind their specialties.

Another thing that has developed in our day in an intensified fashion is what is called the organizational revolution. We have the bureaucratic crisis, you see. We have bureaucracy in our academic institutions especially. The students are being caught up in this. They feel that the rewards are going to the professors who publish, who travel, who get consultative grants from the government or from industry, and in the meantime the poor students are overlooked by all this. So no wonder students are going around campuses wearing signs that say: "please do not fold, spindle or mutilate." It's kind of this "I-I" relationship, where they become a thing.

The students feel they are engaged in a kind of great academic factory, where they are being turned out like so many buttons, instead of as persons.

A fifth crisis is what I call the freedom crisis. This is the Spock generation, the generation that has been brought up on the pabulum of freedom, and therefore it's no wonder that the young people want to taste freedom. They want to do it on their own. They want to feel it, they want to exercise it. So the great watchword among college students these days is participatory democracy. They want to have a voice and a vote in the determination of their own self-destiny.

I would suggest that what used to be called IQ, meaning intelligence quotient, today be referred to as involvement quotient. Young people today want to be

involved. Therefore, the best of them go into VISTA, the Peace Corps, and this kind of self-giving—community action programs, remedial reading and other new educational programs, big brother programs. The best of them take this form.

However, there is a minority—a sizeable minority—of our youth culture that has copped out, turned off. A few feel they need to celebrate, not success but the failure of success. They think their parents are all hung up on the big star of success, on the big star of achievement. They want to turn around and bury the big god of success, as it were. That god, they say, is dead. And therefore they are resorting to the most radical kind of denial of the patterns that middle class, bourgeois society has adulated.

Most of the so-called hippie generation comes straight out of the American Dream. They are from the homes of the good life, the good leisure society, of suburbia. They have moms and pops who are well-heeled, in contrast to the earlier days of ferment in generations.

Our generation is much more security conscious. We went through the depression and we are much more concerned about saving for a rainy day, about diligent work. We are much more imbibed by the Protestant ethic, whereas the new generation has grown up with all those advantages. They don't get hung up on careerism. We're talking about a minority, but it's such a distinctive minority. The mass media have been so captivated by this minority that they have catapulted it up to be the image of American life. And some young people are buying that image and hanging on, and so you get the phenomenon of the teeny-bopper. The Haight-Ashbury section of San Francisco has changed considerably. A younger and younger age group is going there.

The city has always been a place that liberates, that frees, that experiments with the new, and surely San Francisco is purely typical of that. It gives freedom for experimentation. I think we are in a rampant mood of experimentation in our country, particularly among the young. ■

A Baptist Student's Concern:

A deep-seated student concern has surfaced within our denomination and it is time we listened to what is being said. To brush aside concerned students without a hearing is to ignore the situation, something we have done too often. This is written in hopes of clarification, both of concerns and of goals.

Before we start, one general comment seems necessary. I shall use the term "the church" throughout this essay. It should be noted that I speak not of the institution but of the people. It is possible, but I think irresponsible, to criticize some vast, vague institution called "the church." If such criticism is necessary it is self-criticism, for we are indeed the church. If the church is failing, it is we who fail. I speak personally and directly—not impersonally and indirectly.

If I evaluate the student expressions properly, there seem to be three major areas of concern. There is first a concern with the lack of positive Christian programs to deal with human needs. We too long have ignored the cry of hunger, poverty and inequality. Instead we have heard only the cry of the soul. We have dissected man into soul and body and have dealt with the first but not the latter. We need to listen to both cries—for they are both the cry of mankind. We need a Crusade of the Americas for man's physical needs as well as man's spiritual needs. In short, we need to deal with the whole man. Anything less will not suffice.

Second, the students are concerned with the lack of strong moral leadership for today. D. Elton Trueblood has said, "Nothing is worse than answering questions

which are not being asked." Too many of those who are in leadership positions still, like Don Quixote, are fighting battles which are over. The moral questions which perplex this generation are different from the ones with which our fathers dealt. Morality today is concerned with war and poverty and inequality and sexual ethics. Our silence in these areas is revealing. James H. Cone, professor of philosophy at Adrian College has said, "Some church fellowships are more concerned about smoking and temperance than about children who die of rat bites and men who are killed because they want to be treated like men." Effective moral leadership must speak to the moral questions which are being asked and not simply to a comfortable chosen few.

The third area which causes concern among students is the lack of Christian boldness. Instead of boldly facing new investigation, we stick to old cliches. Instead of piercing the darkness, we draw the light closer to ourselves. Instead of braving the heat of encounter, we retreat to isolation and air conditioning. A world is out there and it needs to be confronted—not with words and slogans but with bold action.

In short, the student is concerned because when he reads these words of Jesus, he finds the church badly wanting in most areas: "Then the King will say to the people on his right: 'You who are blessed by my Father: come! Come and receive the kingdom which has been prepared for you ever since the creation of the world. I was hungry

and you fed me, thirsty and you gave me drink; naked and you clothed me; I was sick and you took care of me, in prison and you visited me.'"

To state the concerns is to imply the goals, but let me review them for some who may have missed. First, the student strives for a viewing of man as a whole, not as parts—as the whole creation of the Father, not just certain sections. The student strives to join the emphasis of soul and body, secular and sacred, and to sing once again, "This is my Father's World"—every bit of it! Second, the student strives for a boldness to speak to the issues that confront us in the twentieth century. The issues are too complex for slanted "potshots" from the sidelines. Boldness for "head-on collisions" is what is needed. The "Crisis in our Nation" statement passed by the last Convention was well spoken and needed words but it was just that—words—and will be ineffective and pointless without equivalent action—which is the third goal. Boldness to speak to the issue must be followed by the courage to work with the issue. Talk is indeed cheap and action does speak louder than words. Not only are actions louder, they are more productive. Unless we are willing to act, I think it is useless to bother speaking.

What the student is concerned with is, in the words of one student, for the church to "jump into the furnace" and deal with what we find. It is long overdue.

—DAVID MOSELEY,
Willamette University,
Salem, Ore.



by Pat Thigpen

"Go see Bruce, man. He can help you." This is the whispered advice a confused group of Atlanta residents give to one another when they are in trouble. Who are they? They are the thousands of young hippies or would-be hippies living in a 165-block area of the city, and Bruce Donnelly, 27, is the pastor of Atlanta's only coffeehouse-church—

the Twelfth Gate, located in a sprawling green house with a red door.

"Basically," Donnelly said, "we are trying to minister to the 18 to 25-year-old group in our neighborhood. There are about 25,000 in this area." Probably less than 3,000 would be considered hippies, teenagers who have virtually alienated themselves from "straight

society" and who are characterized generally by drugs and poor health.

The Twelfth Gate, a three-story frame house with peeling paint, houses a church. But Donnelly doesn't like to call it that. "The kids," he said, "are down on church."

There are no crosses or pictures or other symbols of religion. Instead, there

are cigarette machines on the dingy front porch, incense burners in corners, televisions in small rooms at the top of narrow, splintered stairs. Entertainers sit on wooden stools under colored lights on the first floor, while young customers relax there or in the psychedelic shop and crafts room upstairs.

Donnelly's approach is as unorthodox as his church.

"You don't ever preach to them about the right or wrong of what they're doing. You go to the root of their problem," Donnelly said, folding his slender fingers together.

"A lot of them have illusions about life," he said. "They want to take drugs to find out who they are. The question isn't who you are, but what you are going to do with yourself."

"My aim," Donnelly said, "is to bring them to that point, where they make that decision."

The Twelfth Gate's ministry is geared to giving confused young people the chance to decide what they will do with themselves. Open every night except Monday, the Twelfth Gate offers a variety of programs seldom, if ever, found in other churches.

"We have a craft shop where people who make things can sell them. We have classes going here—the parables of Jesus just ended, and we have a Zen workshop just started—and they're all taught by volunteers," Donnelly said.

"Then," he continued, "I talked to a fellow today, and we're going to be setting up a radio station just in our area, basically as an information thing."

On Friday and Saturday nights, "tourist nights," the Twelfth Gate offers folk music entertainment and coffeehouse food. Sunday, there is a worship service between 12:30 and 2:00 p.m.

"We start them at 12:30 because nobody gets up any earlier," Donnelly explained. "Then, at 5 we have what we call a 'Sunday Strategy Session.' We talk about what our problems are and see how we can solve them."

As a result of one session, the Twelfth Gate, in cooperation with the Fulton County Medical Society, set up a medical clinic for the hippies. Begun May 1, the clinic is open two nights a week and is staffed by volunteer physicians. Regular Twelfth Gate customers take care of the paper work and screen the patients.

They also decided to set up an employment agency.

"Some of them have trouble getting jobs," Donnelly said, "because they have

long hair. And some of them just have trouble."

The Twelfth Gate first opened near Grace Methodist Church in November, 1966. Donnelly, an ordained Methodist minister, was youth director for Grace Church. "Cecil Myers, the pastor, came to me and said, 'Bruce, why don't you do something for these kids? Why don't you open a coffeehouse?'"

"At first I said, 'Nah. A coffeehouse? It'll never work.'"

"You see," he explained, "in '59, while I was in school, three coffeehouses folded in Atlanta. There never has been a successful, independent coffeehouse in this city."

"But I got a book, and found out there are over 1,000 church-sponsored coffeehouses in the United States. I didn't have anything else to do, so I opened the Twelfth Gate."

Donnelly and some of his 'kids' swept out an old, church-owned home and put

in pool tables, ping-pong tables, juke boxes and television sets.

"It was a great setup; everything was free. People used to wander in, put their own pizzas in the oven, and everything. We had kids running all over the house," he said.

"By April and May, after opening in November, we had 200 to 300 young people a night, and we were only open on Thursday and Friday nights. We were all over the place, flowing out the doors and over the front porch. And the neighborhood complained."

Pastor Myers said the neighborhood had not complained while the coffeehouse was filling its original purpose, that of recreation center for the church's youth.

"Pretty soon, though, it attracted an older group of young people, from the arts and crafts colonies in the neighborhood," he said.

"We had to have someone who would work with just our young people, but Donnelly preferred to work with this special group. That is why he no longer is associated with Grace."

Donnelly said, "When they said they were going to let the coffeehouse die, I couldn't do that to the kids. They were down on the church anyway."

He went to them, and asked if they wanted to "make the coffeehouse go." And then he went to the Methodists' district head and asked to set up the Twelfth Gate elsewhere. He also promised to pay his own salary out of what the coffeehouse took in.

The Twelfth Gate, officially a Methodist church, has a board made up entirely of young people. They have different committees that pay Donnelly a salary, pay the folksingers, pay the rent and provide two art students each \$1,000 scholarships. About 25 "hippies" donate their services.

"Except," Donnelly said, "every now and then somebody will give them a nickel or a dime tip."

In the budget for next year, Donnelly said that the Twelfth Gate plans to allow \$100 a month for emergency needs, "like bail, tuition, rent and stuff like that."

"And they always need help. Like, I've loaned \$40 today already," he added.

Most of the coffeehouse regulars are runaways, who stay in Atlanta from "a few days to permanently," according to Dr. Myron T. Weiner, Atlanta consulting psychologist working as a volunteer with Donnelly. Weiner teaches a leathercraft class on Tuesday nights and makes it an activity through which he can communicate with the hippies.

"I can sit down and talk to them. And they can talk to me about everything," he said.

"The kids are from age 13 to their early 20's," Weiner said. "You don't find them much older. They're brighter than average, better educated for their age and generally are from middle-class homes."

They earn money sweeping shops, panhandling and, often in the case of young girls, prostituting themselves.

Weiner said, "I get calls every month from parents looking for runaways," Donnelly said. "I got 90 calls in January; I got one from California and one from Idaho."

"Many here are great. If they stay dropped out, it will be a loss to Atlanta, the church and the school system. It won't be their (the youths') loss."

Why did they leave home?

"Their parents are over-restrictive," said Weiner, "and the kids have bad situations at home. Incest is common. And you hear about the mothers who sell their young daughters to men."

"All of them say, 'My home situation is bad,'" Donnelly commented. "Some really are."

"I think the big reason for the runaways is they know more today than kids did before. Kids come out of the seventh grade balancing chemistry equations. And with TV and mass media, they are exposed to all the violence, all the mess we are in. Some want to get out and straighten it up. They say, 'I've got the answer! I know how to clean it up!' They want to get involved."

"Basically, they want to see life and what it's all about," he said.

"They also want to get in the struggle for existence. If we were in a de-

pression right now, there wouldn't be any hippies. Parents don't want their children to know what it is to struggle. 'My kids don't appreciate what I give them,' they say. 'Well, how can they?'"

"So, they come down here and live in a hippie pad, have no furniture, eat oatmeal three times a day, have trash thrown at them on the streets by hissing people. Then they say, 'I know what the struggle of life's all about.'"

"But they don't," Donnelly said, sadly. "They've created a false environment for themselves."

It's a tragedy when a 13-year-old picks up and leaves. To prevent it, he said, "We've got to give a little freedom within the structure."

The Twelfth Gate provides an avenue to help and gives the youth a place to come during his long days of loafing and aimless searching for an imaginary goal. Money soon becomes a problem to them all.

"They primarily work a while and do nothing for a while, then work a while more," Weiner said.

Some choose to panhandle, some sell drugs, some are prostitutes and some work in such respectable places as the state government.

"Some nights," Donnelly said, "the kids'll stick their heads in the door and ask if there's any work. And sometimes an owner of one of the local stores asks for help, and I'll send them over."

In spite of money problems, health problems, official displeasure and personal discomfort, thousands of young people all over the nation continue to join the hippie movement. Atlanta, this summer, is feeling the effects of such wholesale enlisting.

"Two thousand already have drifted in, and we're expecting the total of 'summer hippies' to reach 10,000," Weiner said.

"Very few of these will stay more than three weeks," Donnelly added.

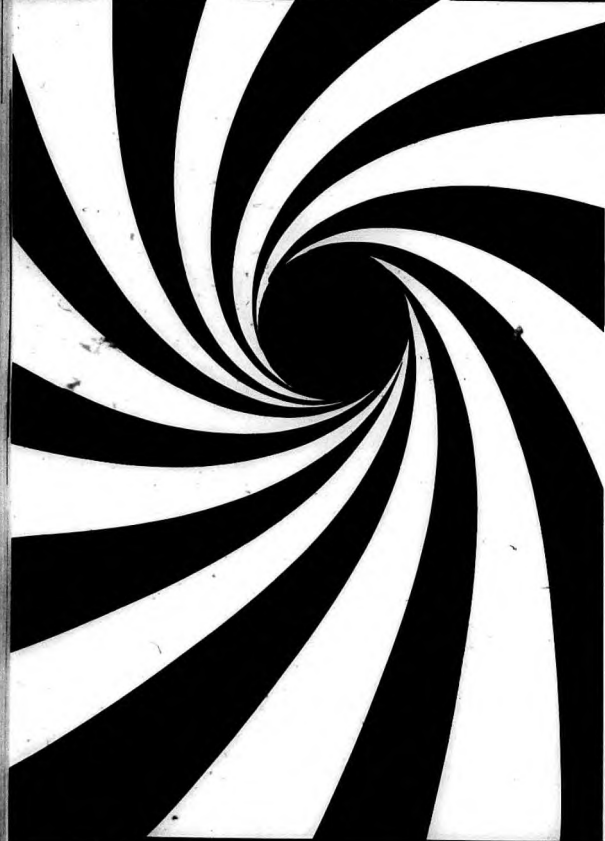
The Twelfth Gate is Atlanta's one attempt at reaching the hippies. But how successful is it really? Julia Carpenter, Baptist Center associate in Atlanta, commented that the program at the coffeehouse "sounds excellent."

"They said themselves, though, that they have had a problem reaching the hippies that won't come, the ones that really need the help. They can work only with the ones that come," she said.

Weiner sums up the Twelfth Gate's outreach when he says he tries to help by being available. "By being available," he says, "I mean I let them decide what they want."



LSD



ANYTHING IN IT
FOR THE CHURCH?

When Timothy Leary announced the founding of his League for Spiritual Discovery, he claimed that the new 411-member religion would swell to more than a million within two or three years. The religion of which the league is the organizational expression is based upon the "sacramental" use of LSD, peyote and marijuana. It is obvious by now that Leary's anticipations were either facile optimism or delusion born of desperation. Nevertheless, the fact that the league has not experienced significant growth should not blind us to the challenges it presents.

Actually, a number of factors would indicate a potentially large receptivity to the LSD cult. We may note, for one, the widespread use of drugs in America. As far back as 1965, for example, U.S. druggists filled 24 million prescriptions for amphetamines (stimulants, or "pep pills"), and 123 million prescriptions for sedatives and tranquilizers. It is estimated that 13 billion amphetamine and barbiturate pills are manufactured each year.

A second factor conducive to the growth of the LSD cult is the popularity of "peace of mind" literature. This indicates a felt need for the reduction of anxiety among religiously inclined Americans, and the League for Spiritual Discovery claims to offer both religion and the virtual obliteration of anxiety. The use of LSD, it is said, enables the individual to become aware of the illusions that have trapped him, and to gain insight into the nature of relationships. The insights are nonverbal, but effective, and the results are a re-orientation towards oneself and society, accompanied by increasing serenity.

A third factor is the resurgence of glossolalia, indicating a renewed interest in and receptiveness to pure emotional experiences. While these three factors might still fall short of bringing a million new adherents to the league, they would probably have greatly increased the membership if the use of the drugs had not been declared illegal. It can be reasonably argued that only the continuing efforts of the authorities to suppress the cult have kept it from experiencing rapid growth. For even though suppression has often enhanced the growth of cults rather than acting as a deterrent, the LSD movement has appealed to a rather unique segment of American society—white, educated, prosperous citizens of Protestant background. In the summer of 1963, Leary took a group of 35 to Zihuatangio, Mexico for an experiment in "transpersonal" living. Among this group

were six clinical psychologists, five businessmen, three physicist-engineers, three teachers, three artists, a rabbi, a minister, a psychopharmacologist, an editor and an architect.

One study of 92 people who used LSD¹ reported that a significant number held higher degrees from colleges and universities, and that most were between the ages of 31 and 50 and of Protestant background. The attraction of LSD, in other words, is not primarily to young rebels or exclusively to fringe social groups, but to those successful, mature people we might least expect to pay heed to a gospel of drugs. These people are also not likely to risk association with an illegal movement; consequently the assertion that only suppression by the government has kept the growth of the movement to a minimum.

Because of those attracted by the LSD movement, and because of the claims it makes and the promises it holds forth, we are confronted by certain challenges. And these challenges are hurled at both the radical and conservative ends of the theological spectrum. The radical theologians are challenged at the point of their assumption that a rational man in a secular society inevitably finds the supernatural unpalatable to himself. The LSD experience is essentially mystical; the religion offered by the league is basically Eastern. The scriptures of the league are a modern revision of an ancient book—by Leary, Ralph Metzner and Richard Alpert—published in 1964 as *The Psychedelic Experience: A Manual Based on the Tibetan Book of the Dead*. Walter Pahnke² made a study of reported mystical experiences from various cultures and religions, derived nine basic characteristics of the mystical experience, and found that "these universal characteristics derived from spontaneous mystical experiences also precisely describe experimental psychedelic ones."

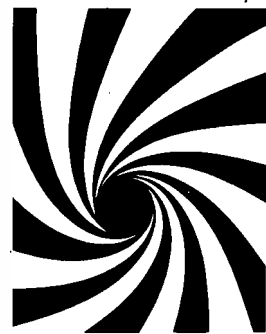
Man, even enlightened secular man, cannot live by intellect alone. And the modern, scientific world, as Joseph Wood Krutch once acknowledged, is one that satisfies only the intellect. The attractiveness of LSD to the well-educated, prosperous, urban man confirms these facts, and negates the bland assumption that man can rejoice in a God who is teaching humans to get along without him.

The LSD movement, then, offers an incentive to us to intensify our efforts to proclaim the gospel. But the movement also challenges us at a number of painful points. For one, it challenges the sterility of some of our traditional forms. During one of his psychedelic celebrations in New York, Leary told

his audience that they would not find Jesus Christ in the churches. In place of the meaningless form of religion to be found in the churches, Leary offered direct, intense experience with God.

It must be admitted that the personal experience with God can be as lacking in our churches as it can be crushed in the radical theology. For if the radical theology sacrifices experience at the altar of secularism, our churches can easily quench experience by lapsing into mere verbalization. Has, for example, the new member entered through the exhilarating experience of an encounter

**"Modern man
hungers for an
encounter with
a living God that
both transforms
him and satisfies
him."**



with God? Or has he merely acquired a new vocabulary? Has he been accepted on the basis of his transformation at the hands of the living God? Or is he accepted because he is able to parrot the proper words and phrases? I have personally seen six-year-old children accepted into a church on the basis of nothing more than being able to repeat a few standard phrases such as "I accepted Jesus as my Saviour." I would not deny God's power to save a six-year-old child, nor the validity of a six-year-old experience. But I would ques-

tion whether this was a genuine experience or mere conditioning.

That the LSD movement is attractive to modern man is a challenge to us to beware of substituting verbalizations for experience. Modern man, like his ancient counterpart, hungers for more than a new vocabulary; he hungers for an encounter with a living God, a personal experience that is beyond the mundane and the natural, and that both transforms him and satisfies him.

A second point at which the LSD movement challenges us regards the infiltration of materialism into our theology and life. Most of those attracted to LSD are at least well-to-do, and at best quite prosperous. They have experienced all that materialism has to offer; they are sated on it, and have found it wanting. Yet materialistic goals and values continue to afflict our church life, particularly in tithing appeals. One does not have to search far to find a tithing testimony that virtually assures prosperity to the individual who commits himself unconditionally to giving a tenth. What, then, of poor Peter, who had to confess, "Silver and gold have I none. . . ." (Acts 3:6)?

One of the common ways of measuring the effectiveness of a pastor's ministry is by the amount of increase in the offerings at his church. Reports I have seen of pastoral changes invariably mention two things about the pastor's ministry at the church he has left: the number of new members received while he was there and the amount the giving increased. While granting that a successful ministry might inspire greater giving, we seem to lose sight of the fact that sometimes a successful ministry could conceivably result in decreased giving, at least for awhile. This latter could take place in a church where a wealthy member had used his offerings as a lever to control decisions, but was stripped of his power and stopped his contributions. Or it could take place in a working class church where a local recession or prolonged strike brought economic hardship. On the other hand, we can conceive of a great increase in offerings as being the result of compromise that lowers standards and brings in a number of nominal Christians. At any rate, increased offerings as a criterion for evaluation is derived from a materialistic culture rather than the Scriptures.

A third point at which the LSD movement challenges us is of far greater importance than the brief mention it receives here would indicate—namely, we are challenged to define more precisely our relations with the larger society. In October, 1966, Leary said:



"We have a blueprint and we're going to change society in the next ten years." There are certain utopian elements in the LSD movement, the promise of a new social order. And this is precisely what modern man is searching for—social solutions to collective problems. But this thrusts before us one of our most vexing problems, namely, our relationship with our culture. Commonly, we have endeavored to keep ourselves separated from our culture, proclaimed a solution for the individual and maintained that the transformed individual must effect societal changes. But all too commonly these transformed individuals have not changed society; they have merely withdrawn. Today, this is intolerable. The individual must be reached, and he must be led to see him-

self as a catalyst of social change. But this individual will require more guidance from his church than is now generally available regarding his stance vis-a-vis his culture.

Numerous articles in the popular magazines have pointed out the dangers of LSD and the havoc already created by indiscriminate use of the drug. Perhaps if we recognize and respond to the challenges presented by the movement, some good may yet come out of what is unquestionably one of the more unusual cults to emerge in our time. ■

*Richard Blum & Associates, *Utopias: The Use & Abuse of LSD*. New York: Atherton Press, 1964. See pp. 22-24.
†Walter N. Pahnke, "LSD and Religious Experience," in Debold, Richard C. & Russell C. Leaf, eds., *LSD, Man & Society*. Middletown, Conn.: Wesleyan University Press, 1967.

Chaplains Prayer Calendar

AUG. 1: Dallas G. Roscoe, La., Army; Clinton F. Martin, Mich., institutional. AUG. 2: Roger G. Donathan, Okla., Army; David R. Johnson, N.C., Air Force; Jack R. Peters, Okla., Navy. AUG. 3: Lewis G. Burnett, Tex., Army; Thomas W. Black Jr., Miss., Air Force; Clayton E. Day, Tex., Army. AUG. 4: Kenneth H. Edmiston, La., Army; Calvin H. Garner, Ark., Army; Charles R. Parker Sr., Ga., Navy; James S. Parks, Tex., hospital. AUG. 5: Lyndel C. Barnes, Ill., Army; Howard A. Easley, Ala., Army; Estel Fleming, Tex., institutional; James R. Perdue, Mo., Navy; Parker C. Thompson, Mo., Army. AUG. 6: Ray N. Cooley, Ky., hospital; Jack L. Welch, Tex., Air Force. AUG. 7: Lester T. Buckalew, Ga., Air Force; Wallace M. Hale, Tex., Army; Frederick J. Kevetter, Mo., Air Force. AUG. 8: John D. Ford Jr., Calif., Army; Robert Wilson, La., hospital; Charles H. Wolcott, Tex., Army. AUG. 9: Robert F. Callum, Tex., hospital; Harry C. Hand, N.J., industrial. AUG. 10: Bobby G. Allen, Miss., Army; Kirtley R. Cook, Ky., Air Force; Richard M. McKay, N.C., hospital. AUG. 11: Harold Jordan, Miss., industrial; Francis A. Knight, Fla., Army. AUG. 12: William R. Eaton, Ariz., hospital; Dean L. Minton, N.C., Air Force; John F. Wakefield, La., Army. AUG. 13: Jack E. Coward, Tex., Army; John J. Gleason Jr., Ga., hospital. AUG. 14: Paul N. Mitchell, Ark., Army. AUG. 15: Edwin R. Andrews, Ky., Army; Wesley E. Brett, N.C., hospital; Charles L. Smith, Va., hospital. AUG. 16: Elvin B. Norris, Tex., Army; Jefferson D. Norman III, Ala., Air Force; Billie H. Pale, Calif., institutional. AUG. 17: W. T. Permenter, Tex., Army; Kenneth R. Speer, Tex., Army. AUG. 18: Joe H. Morgan, Tex., Navy; Ray E. Woodall, Miss., Army. AUG. 19: Ray E. Woodall, Miss., Army. AUG. 20:

Jack R. Bradshaw, Ga., Navy; Wallace M. Hucabee, La., Navy; George W. Pettigrew Jr., N.C., Navy; Charles L. Phipps, Ga., institutional. AUG. 21: William G. Justice, Tenn., hospital. AUG. 22: James E. Doffin Jr., N.C., Navy; Leslie M. LeFils, Tex., Navy; Elden H. Luffman, Fla., Navy; Ronald G. Mills, Ala., Army; Earl W. Minor, Mo., Air Force. AUG. 23: Robert L. Browning, Miss., Air Force; Wilford C. Kimble, La., Navy. AUG. 24: Alfred W. Meeks, Fla., Air Force; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army. AUG. 25: George M. Hinderer, Pa., Navy; Charles A. Tyson, Tenn., Army. AUG. 26: Ralph W. McDonald, Ga., Air Force. AUG. 27: William K. Bagnal Jr., S.C., Army. AUG. 28: Paul B. Cassibry, Ala., Army; Phillip J. Cassibry, Ala., Army; Gary E. Penton, La., Air Force. AUG. 29: Marvin D. Keenen, Colo., Army; Joe H. Morgan, Tex., Navy; B. J. Williamson, Minn., hospital; Robert I. Paciocco, Pa., Navy. AUG. 30: Alfred C. Hart, Tenn., institutional; Charles F. Hill, Tenn., Army; Benjamin F. Kelley, Ark., Air Force; Norman L. Redding, Fla., institutional; Douglas A. Venters, N.C., Air Force. ■

Executive's Word

continued from page 7

same time continue to offer needed ministries to unchurched and under-churched communities where there is need for our Christian witness. We believe that both the future and the present argue for a comprehensive effort of such dimensions.

The Convention's agencies are determined to help in every way possible. I commend the Convention's statement regarding the national crisis to the thoughtful and prayerful consideration of every fellow Southern Baptist. May we all look to God for needed wisdom and courage. ■

HOME MISSIONS

ENCOUNTER

by Kenneth Day

An Unusual Alliance

The sacred and the secular corners of society have traditionally guarded their identities with something approaching holy jealousy. In order to accommodate public opinion the minister has been granted responsibility for invocations and benedictions at the civic clubs' fish fries and little league tournaments. The churches, on the other hand, make public announcements of elections, graduations and two or three other annual civic functions. The relationship has been one of friendly coexistence with just enough suspicion to keep this friendship thing from ever becoming embarrassing—either to the church or the Kiwanians.

But just when all were beginning to wonder if indeed the twain would ever meet, they did. In Marietta, Ga., a countywide (Cobb County) Crusade for Christ was sponsored by the Chamber of Commerce, Jaycees and Ministerial Association. Excited about this unusual alliance and radical departure from traditional lines, I wanted to visit with some of these civic and church leaders who were playing in the same field without lines to compartmentalize them. I attended an enthusiastic stadium meeting and later visited with 10 or 12 leading figures in the crusade. Their satisfaction with this unique venture was evident. Civic leaders felt nothing had ever contributed so much to the secular community as this. Church leaders felt an equal sense of fulfillment.

Earl Stallings, pastor of Marietta's First Baptist Church, has shared an interesting account of the whole crusade—from its inception to its conclusion and beyond. We share this report:

"I saw God at work in Marietta and Cobb County May 5-12, 1968. It all began two years ago in a conversation with Len Gilbert, executive secretary of the Cobb County Chamber of Commerce. I asked, Mr. Gilbert, is it possible to enlist the lay strength of Cobb County in support of a spiritual life crusade; and, if so, how? Out of this

conversation came the joint sponsorship of the Cobb County Crusade for Christ with Bill Glass by the Cobb County Chamber of Commerce, the Marietta Jaycees and the Marietta Ministerial Association."

Judge Conley Ingram, a Methodist layman, was enlisted as the chairman. Roy Simmons represented the Chamber of Commerce; Gene King, the Marietta Jaycees; and Neal Ponder, the Marietta Ministerial Association. This group formed an executive committee and from this committee almost 2,000 people became involved in committee activities and other work in preparation for the crusade.

Bill Glass, a professional football player with the Cleveland Browns and a Baptist lay evangelist from Waco, Tex., was invited to be the preacher. Mr. and Mrs. Ron Patty from the Church of God in Phoenix, Ariz., along with Hugh Waddy, a Baptist organist from New York City, were invited to lead the music. Jerry Graham, staff member of the Cobb County Chamber of Commerce, served as the Executive Director of the crusade with the assistance of Bill Carlson, professional crusade director from Mobile, Ala. Three hundred people received intensive training as counselors and now are potential personal soul winners.

Night after night thousands of people came into the Marietta High School Northcutt Stadium to hear the proclamation of the Christian gospel. Along with Glass, Bobby Richardson, former New York Yankee baseball star, came to give his testimony. Vonda Kay Van Dyke, Miss America of 1964, gave her testimony, along with many young athletes from the Atlanta area.

More than 1,000 people responded to Glass's invitation to commitment to salvation and to the reaffirmation of their Christian faith in the experience of rededication. Seventy-five percent of these were professions of faith in Christ. But it was not altogether the crowds that came, the glamour of the well-known athletes and personalities on the American scene, but it was something that happened in the lives of people, and in particular, the youth of Cobb County. While in Marietta, Glass spoke to 6,000 high school students in 10 different high schools. As a result, the Christian faith became a natural subject of conversation in the corridors of the high schools as the big defensive end of the

Cleveland Browns challenged these young people to live openly for Christ and to let their lives reflect their Christian faith in daily living.

A teenage high school baseball player, hearing Glass and Richardson's testimonies, came at the invitation to make a profession of faith, saying that he realized for the first time he could not play the game of life without Christ. Another teenager, crossing the tree-shaded square in downtown Marietta was stopped by a Negro teenager who inquired, "Were you not a counselor at the crusade last night?" The teenage counselor sat down with his new friend and there in the heart of the city led the young man to make a profession of faith. A policeman, observing the conversation and the tears of the Negro, came to inquire if he could help. Before the conversation was ended, the three knelt in the square and there a teenage counselor for the crusade led a Negro boy and a law enforcement officer to faith in Christ.

Judge Conley Ingram, judge of the Cobb County Superior Court, a Methodist layman who served as chairman for the crusade, said, "Nothing has occurred in the history of Cobb County that has served as a more adequate catalyst to promote good feeling among all her people."

Neal Ponder, president of the Marietta Ministerial Association, said, "The Cobb County Crusade for Christ" with Bill Glass was one of the finest things Marietta and Cobb County has ever experienced."

Miss Ann Little, Marietta High School student and member of First Baptist Church, Marietta, said, "The crusade has made me so concerned for my unchristian friends. I have had the joy of seeing many of them won to Christ."

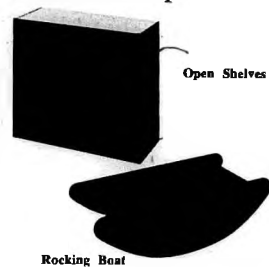
The Marietta Chamber of Commerce has a business slogan, "Come to Cobb with confidence." Today, it means more because we saw God at work in Cobb County.

As an added feature to the crusade, the National Football League Films Inc. filmed a portion of the crusade for nationwide television showing in July on the program "The National Football League in Action." Its purpose is to represent the work of a national football star during his off season. Cobb County concluded that the "off season" for Glass is really his "on season." ■

August, 1968

27

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CHURCH RELATED VOCATIONS:

Live Option or Deadweight

by Eddie Rickenbaker

During recent years more and more church leaders have become concerned about the dwindling supply of men and women in church-related vocations. A question that needs to be faced today is: "Is a church-related vocation still a live option for many young people?"

There have been some indications that interest is declining, i.e., declining seminary enrollments. However until recently there has been no concrete evidence to document that supposition.

At the request of the Executive Committee of the Southern Baptist Convention on Feb. 28, 1965, an intensive and exhaustive study was begun on the supply-and-demand factors in church vocations in the Convention. That study was completed in September, 1967, and the results recently have been made available.

The task of determining the supply of future church-related volunteers proved impossible. Available evidence, however, pointed to a continued decrease in the number of persons planning to enter church-related vocations.

A related study entitled "Speak Out '67" was made asking the opinions of students from 10 selected colleges—Baptist, state and private schools—on church-related vocations. In that study several choices were given to identify undesirable aspects of the ministry.

The aspect considered the most unattractive was "the influence that tradition and history have on a church vocation." This response was even more evident in response to two other statements in the questionnaire. Almost half of the respondents agreed to some extent that "Southern Baptist Convention educational techniques do not appear to

be consistent with new teaching methods." Furthermore, a substantial 64 percent of the respondents agreed that Southern Baptists are not giving enough attention to contemporary moral, social and economic problems.

It seems very significant that the second choice of the unattractive characteristics for the ministry was "personal attention given to those who seriously consider a church vocation." One cannot but wonder, is it possible that some pastors have been so busy enlisting "the sheep" (and sometimes stealing "the sheep"), that they have had little time for this important aspect of counseling and leading the existing flock into church-related vocations.

Several aspects of the study indicated that many local pastors are not giving enough attention to this important facet of their ministry.

(1) It was discovered in this study that almost 50 percent of the persons who volunteer for church vocations have been influenced in this decision through attending camps and assemblies. While not disparaging camps and assemblies, surely this says something about the climate of many of our local churches in regard to making decisions for church-related vocations. This facet bloomed large in another study where only two percent indicated that their initial decision for church-related vocation was after a conference with a pastor or another church staff member.

(2) When asked to state what was the best channel of communication with volunteers, more pastors stated, "personal and informal contacts." Yet, in another study it was pointed out that on the average pastors spend between

one to one and one-half hours in conference time per year with these volunteers. Evidently, some pastors do not see this phase of their ministry as important enough to demand too much of their time and concern. It is possible that unless more pastors see this part of their ministry as at least an extension of the "soul-winning" they do, it is unlikely that young people will think their pastor is seriously interested in their participation in church-related vocations.

(3) Furthermore, in a two-to-one response, pastors indicated that they give overwhelmingly negative advice related to church-related vocations. Statements referring to this dealt largely with the sacrificial element, the "price to be paid," the difficulty of the work, etc. The emphasis that the Lord's work is to be considered desirable, the privilege and happiness involved in being in God's will, the excitement of the work strangely was lacking. It is important, of course, to sweep away some of the cobwebs in the minds of many of the young people who have a very idealistic approach to church-related vocations. Yet, could it be that a too-negative approach to church-related vocation on the part of those now in these very vocations has had an effect on young people entering into these vocations? With all of those outside the church throwing their stones today, the added force of those within the church giving very negative advice to young people considering church-related vocations could be an almost unbearable weight. Perhaps the time has come to talk about the positive aspects of the Lord's work. (Is it possible that the negative advice given in this area is a carry-over for some ministers who present the Christian life only in a negative sense?)

(4) Finally, significance should be given to the study made asking pastors to indicate their action in vocational guidance. The extending of invitations to church-related vocations was the strongest action taken. Opportunities for counseling were weak in this particular area. While no Baptist pastor would think of not extending an invitation for decisions in any area of life, nevertheless, if the invitation is the only means of pressing on the claims of Christ concerning church-related vocations, then it is a very weak link in the chain.

It is possible that many pastors have misunderstood their part in the calling of others to church-related service. It is true that there is no official definition of "the call" in Southern Baptist life. Therefore, opinions range from the call coming directly from God with only nominal outside interest to the call com-

ing mainly through the influence of friends, education, the desire to help others, etc.

Nevertheless, as far back as 1914, L. R. Scarborough, president of Southwestern Baptist Theological Seminary, coined the phrase "calling out the called." He saw both a divine and human remedy for the need for more workers in the field of God. God calls men to salvation and special service, but man has a part in calling God's servants out. Scarborough even went on to describe how to call them out with advice to parents, teachers in public schools and Sunday Schools.

Perhaps the time has come for renewed emphasis on this aspect of the call where dedicated ministers prayerfully would approach committed young people and adults in their church and present the claims of Christ in these areas of service.

It always has appeared rather contradictory to insist so strongly that God's salvation is a gift of grace and then engage in such human activities as "soul-winning" and "exhorting," while at the same time adopting an essentially "hands off" stance when it comes to God's calling men and women to his service. Is it not appropriate to be as humanly concerned about workers in God's vineyard as it is to do everything humanly possible to witness to God's saving grace? What sort of reaction would the person get in the average church who constantly prayed for lost people but never exerted any activity toward presenting Christ to them? Should the person who shrugs his shoulders and says, "I'll pray about it" when informed about the shortage of church-related volunteers receive any better hearing?

The study revealed: "If normal growth trends continue, there will be a continued increase in demands for church vocational workers during the next decade. All evidence points, however, to a continued decrease in the persons planning to enter church vocations."

If these trends are to be reversed we must have pastors who will lead their church to the obligation to challenge young people and young adults to respond to God's call. It is as true today as it was in the first century that God "gave some as apostles, and some as prophets, and some as pastors and teachers, for the equipping of the saints for the work of service, to building up of the body of Christ" (Eph. 4:11-12). Yet, the plea of Paul to that New Testament church, "Consider your calling, brethren" (1 Cor. 1:26) is a plea that needs to be heard in the twentieth century. ■



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August, 1968

HOME MISSIONS

Board Meeting Schedule Change

The annual summer meeting of the board of directors of the Home Mission Board will be held Aug. 14-15 in ATLANTA, GA.

(This meeting originally was set to be held in conjunction with Home Missions Week at Ridgecrest.)

"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 captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

—Jesus quoting Isaiah (Luke 4:18-19)



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Recent Additions To HMB Staff



TOMMY COY
Associate Secretary
Department of
Survey and
Special Studies
(effective July, 1968)

A registered civil engineer with experience in both the physical and behavioral sciences, he is assisting in special studies which primarily are related to the religious and socioeconomic development of urban society. A graduate of the University of Arizona in Tucson, he now is completing requirements for the doctor of theology degree from Southwestern Baptist Theological Seminary in Fort Worth. Coy operated a farm in Arizona before he was called into the ministry in 1959. He has experience as a pastor and church worker.



TRAVIS LIPSCOMB
Consultant, Baptist
Child Care and
Youth Ministry
Department of
Christian Social
Ministries
(effective July, 1968)

Lipscomb had been serving as the Home Mission Board's first field consultant in juvenile rehabilitation in the western U.S. He now fills a newly-created position where, pending the approval of Southern Baptist child care executives, he will act as liaison between these executives and the HMB. In addition, he is serving as a resource person, spending about one week a month in Washington, D.C. investigating new government programs and regulations in the field of social work. He is a graduate of Baylor University in Waco, Tex., Southern Baptist Theological Seminary in Louisville, Ky. and Fresno (Calif.) College.



**EMMANUEL
MCCALL**
Associate Secretary
Department of
Work with
National Baptists
(effective July, 1968)

The former pastor of the Twenty-eighth Street Baptist Church (Progressive National Baptist Convention) in Louisville, Ky., McCall is planning and promoting cooperative encounters between Southern and National Baptists, with particular responsibility in communicating with Negro youth. He is a graduate of the University of Louisville and Southern Seminary.



DAN C. MCQUEEN
Director
Division of
Business Services
(effective August,
1968)

McQueen will work with the executive secretary treasurer and HMB program leaders to administer and develop the business and financial procedures that undergird the agency's work. He was a junior partner in the public accounting firm of Howell, Bown, Stone and McQueen and a deacon of First Baptist Church of Longview, Tex., his hometown.



NATHAN PORTER
Associate Director
Division of
Evangelism
(effective June,
1968)

Porter is directing evangelism to academic communities, serving as a resource person for college campuses, state and national conferences and other youth meetings. He had worked eight years with students as a representative of the Department of Missionary Personnel, HMB. Before coming to the HMB in 1960, Porter was pastor of Lakeview Heights Baptist Church in Tulsa, Okla. He is a graduate of Baylor University and Southern Seminary.



ED SEABOUGH
Associate Secretary
Department of
Missionary Personnel
(effective July, 1968)

Seabough, with 12 years of experience in student work, will work with students below seminary level who are interested in missions, including the USA program. He formerly served in the Student Department of the Baptist Sunday School Board in Nashville, Tenn. and has been a youth director, minister of education and state student worker. A graduate of Southwest Missouri State College in Springfield and Southwestern Seminary, he is listed in the 1966 Outstanding Young Men in America.

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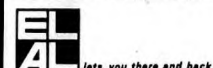
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