



A Ministry of Communication

HOME **MISSIONS**

LETTERS

From Our Readers

Advertising What?

I should have joined the many others who have complimented HOME MISSIONS earlier than this, for I am very sincerely grateful for your courageous and insightful editorship. You have been and are doing a tremendous job. I am puzzled, however, by the two recent ad-pictures—the one of Martin Luther King Jr. in June and the one of the former Alabama Governor Lurleen Wallace in September. Just puzzled. I can't figure out, so far, what your policy is on advertising. Is it that you're open to both sides of a controversial issue, that is, as far as advertising is concerned, or what? And, also, I can't figure out why pictures of prominent persons alone are accepted as advertising in the first place. Advertising what? I hope you'll enlighten us readers on this.

CHARLES W. HORNER
Columbia, S.C.

EDITOR'S NOTE: The advertising label indicates the space was paid for, and does not indicate something is being sold. We felt that integrity demanded that if the space were sold to memorialize one Baptist, then it should be available for another. However, such memorials will be available only in exceptional cases.

Vacuum or Solid?

Thank you for a magazine that causes one to stop and think. The article by Robert Soileau is superb.

George Washington Carver is credited with having said that "Ignorance is being down on what we are not up on." Could it be that in ignorance possibly some Baptists are not convinced that the gospel is for all men and all issues, and that only God has the right to determine its limits? I think that it is time for us to do as Soileau has suggested and "Drink again from the fountain of faith" in order that we can minister properly to one another and to the world.

FRANK BLACK
Memphis, Tenn.

I wish to add my voice to those who congratulate you and your staff for publishing a fine magazine. Those of us who had come to the point of despair concerning denominational shallowness in proclaiming the Kingdom of God now see some hope. I am especially appreciative for the perceptive article . . . by Robert R. Soileau. . . . What he has to say could not be more timely and appropriate. Let us hope it may serve a redemptive purpose for Southern Baptists.

CHAPLAIN W.T. WRIGHT
APO San Francisco

I have turned over in my mind for some years now some of the things said by Robert R. Soileau. . . . Institutionalism and pragmatic churchmanship continue to stifle and choke life (vitality) which is needed in the forms we employ. It is time we understand (in the full sense of the term) that God is not interested in form or methods per se. We say this repeatedly

but we "act out" the very opposite. We cringe within and seem to have a deep-seated fear that God (Holy Spirit) may do something that does not fit our way of thinking.

Our never having developed a "full-orbed" theology is very evident to anyone who has taken time to "run down" some theological interpretation in the writings of the well-known Baptist theologians. There are some points into which we have never dared to delve very deeply, (adventurously or inadvertently, I do not know). When there are gaps in our theology, it is only inevitable that those same "spots" will show up in our ethical practice. I do not pretend to know the answers; however, I believe I know in part; but, altogether we must face some theological issues which badly need to be faced by us as a denomination, one of which is the nature of the church; another, the concepts of sacramental vs. non-sacramental. We are so confused in this area. We have developed some of the same underlying concepts as the Roman Catholic Church, but seem never to search into their nature and even less into their consequent meaning and result in our thinking. Maybe we need to profit from insights of philosophy and psychology which we seem to have feared as "enemies" of the gospel.

I hope we shall never be afraid of saying what needs to be said, and doing what needs to be done. We need the "renewal" that comes from the judgment and grace of God." I want desperately to be a part of that renewal. . . .

ERNEST E. ATKINSON
San Antonio, Tex.

For more than a year now I have had an urge to write to you every time I have read HOME MISSIONS, but when I read the article in the September issue by Robert R. Soileau I could resist no longer.

From what we have read, in HOME MISSIONS for the last year or so one would think that this business of social service is something which Southern Baptists have just now discovered. Do you not know enough about Baptist history to recognize that Baptists have been in the business of social and civic service for hundreds of years? If you have not done so already, read the article by Albert McClellan in the September issue of THE BAPTIST PROGRAM. True, we have not done enough in this area, but neither have we done enough in the area of personal evangelistic witnessing.

I shudder to think of what will become of Southern Baptists if they follow the program and emphases which you are promoting through the magazine. I do not mean to say that it is all bad. Some of it is very good, but the predominant emphasis, in my judgment, is doing a great disservice to Southern Baptists.

Soileau ridicules the long-standing Baptist principle of local church autonomy in a democratic operation as being unbiblical if not anti-biblical. We must admit that a majority of people in a given church could be wrong and in contravention with the sovereign will of God. But who is going to

interpret that sovereign will of God? Shall we accept as final the voice of the majority or the voice of a single seminary professor? Neither one is infallible, but I believe that I would just as soon take my chances with the majority in a local church.

The professor is right in saying that we are in danger of becoming too institutionalized, but the alternative which he suggests (if one can decipher the typically nebulous terminology) would lead us into more institutionalization than less of it. The "growing ecclesiology of Southern Baptists," quoted by Soileau from the late W. W. Barnes, was not a growth into more local church autonomy but away from it. The development which led to the early rise of Roman Catholicism was the drift toward centralization and away from local church autonomy.

These liberal tendencies which you have championed . . . are especially dangerous because of the adroitness and deftness with which these liberal thinkers write. They are careful to acknowledge, even if reluctantly, their "belief" in personal evangelism, but they proceed immediately to push it into the background while they emphasize the social aspects. Before they are through they will explain away the idea of personal evangelism so that it means little more than trying to lift the social and cultural level of the individual. They mention personal evangelism only because they know the people expect them to say something about it, and in this manner they are able to get a hearing.

It is most remarkable to me that these liberals insist on a free and unguarded environment in which to educate our young people with all prejudices and preconceptions taken out of the way, and yet some of them will ridicule (and I can give proof of this) those who hold theological positions contrary to their own. Are they not guilty of the same intolerance of which they have accused the conservatives? There may have been some expressions of intolerance on the part of conservatives, but the most blatant and vociferous examples of intolerance are now to be found among the liberals.

I do hope and pray that you will change this trend and bring our . . . magazine back to the basic purposes for which it was founded.

GENE COLTON
Dallas, Tex.

I simply wish to say that I thoroughly enjoy the magazine. Thanks for making us think through our religious beliefs and practices, for challenging us to be more compassionate and open to humanity's hurt and need. I appreciated Soileau's article.

RALPH L. WEST
Hapeville, Ga.

I am growing as a Christian and as a pastor by exposure to articles such as Robert Soileau's, articles that are appreciative of a rich heritage and, at the same time, articles that help us to measure ourselves in light of the whole gospel of Christ. It is inspiring to be able to find the best, most accurate, and seemingly most objective material about us Southern Baptists in

one of our own publications. More and more, I can see that it is a mark of maturity for a person or a denomination to examine himself or itself. It's good to know that we don't have to fear self-examination and confession of sins and shortcomings. To the contrary, it is liberating for new dimensions of growth.

HOMER D. CARTER
Kirkwood, Mo.

James Denney, noted English theologian, said of his great teacher, A.B. Bruce, "He let me see Jesus." HOME MISSIONS has been an A.B. Bruce to Southern Baptists. You have let us see Jesus from many angles and perspectives, and what we have seen has disturbed, frightened, incited, provoked, elated, inspired and encouraged us. Our mixed and heated reactions have come because we have viewed him only from one stance for too long.

You performed another denominational service when you printed Robert Soileau's article. . . . In the April, 1968 issue of THE QUARTERLY REVIEW, Albert McClellan . . . wrote an article on "What Southern Baptists Need From Their Seminary Professors." McClellan said that seminary professors like Soileau can make at least four contributions to Southern Baptist life. They can: intellectualize Baptist ideas; fulfill a role as friendly critic, teacher, Baptists the secret of Christian dialogue; teach Southern Baptists to come off their polemical high horses. Soileau did it!

WALTER B. SHUBDEN
Ruston, La.

Through Revolution

It is not new in history that people do not recognize revolutions when they see them. For instance, Pope Leo X (1513-21), when he was told about the monk in Germany by name of Luther who was convulsing the realm, dismissed the matter by replying, "Tut, tut, this is merely a German monk who has had too much beer. When he sobers up things will be different." They are different all right! Neither the Pope nor many of his contemporaries dreamed that radical and permanent changes were in the making. Had we been living then, we too would have been concerned—perhaps blind in what was actually happening.

About 250 years later when Louis XVI was King of France (1774-92), a revolution was brewing. Poor Louis (and presumably many others) failed to see the meaning of events and voices. The King was preoccupied with hunting and making and repairing locks. He nor his advisers really heard people crying for LIBERTY, EQUALITY, FRATERNITY. It never occurred to him that the hammering he heard was carpenters erecting the scaffolding on which he was to be executed. The lesson is plain to see. Change is coming.

There were many who idled away time and energy and even resisted revolution in this country before and during the American Revolution. Seeing this, Wash-

ington Irving, the first great American-born writer, having been born in New Amsterdam (New York City), became aware of many Dutch legends. Taking one of those he wrote a delightful bit of satire, "Rip Van Winkle," telling how good old Rip slept through a revolution.

Surely the point is clear. People have often slept through meaningful events. I merely leave you to draw your own conclusion regarding life amid Southern Baptist churches.

M. M. GOSS
Hendersonville, N. C.

LSD

May I express my appreciation for the recent article entitled, "LSD" in your magazine. I appreciate the work of the author very much. You may convey my interest and appreciation to him, please. Also, I wish to say that the issues of your magazine have been very stimulating and very helpful to me in thinking of the evangelization of our beloved nation. I cannot say that I agree with everything in the magazine, but it is very instructive and very informational. . . .

L. L. GRUBB
Los Alamitos, Calif.

No Retreat

Not since I was a Junior GA and received WORLD COMRADES have I looked forward so eagerly to one of our publications. I feel that HOME MISSIONS should go to the home of every church member particularly where there are young people. They need to know that their denomination has not retreated entirely from the acute problems of our nation and that we do have some leaders who are trying desperately to dispel our apathy. Personally, I have the faith to think it can be done.

However, I am appalled at the tone of many of the letters you receive. Last summer while riding a night train from Amsterdam to Copenhagen, I became deeply involved in a discussion of the problems in our society with four young people—who happened to be Jewish. But believe me our young people want to be involved, be they Jewish, Protestant or Catholic. One young man, unaware of my church affiliation, spoke out forcefully in these words: "Look at Southern Baptists; so numerous in the South and so holy on Sunday, but what have they done to bring about equal rights?" I just hope that young man never sees some of the letters you receive!

So continue your good work. Stir us up, shake us up, sound us out, set us up with materials, and I have faith that we will follow the leadership of Christ.

MRS. BEE SEIFERT
Carbondale, Ill.

Views and More Views

Many of the letters . . . confirm the fact that ours is a "sick society." It is strange and saddening that so many people disguised as Christians by slander and innuendo

do seek to scar the personality of an able and devout man as Lewis Rhodes. Our society has learned that when you can think of nothing bad to say about a person, you can use the general label of "liberal" or "communist." The unthinking public accepts such a label without examination.

I have found your magazine to be refreshing, lively and up-to-date. The fact that it is up-to-date makes it hard for many . . . to accept.

THOMAS D. AUSTIN
Richmond, Va.

Thank you for giving us the uncompromisingly realistic magazine you are publishing. Please continue to hold us to a concept of the gospel that will not permit escape by way of platitudes and shibboleth into a superficial and socially vacuous evangelism. The evangelism of Jesus involved heavy responsibility for the alleviation of the social plight of man. The acceptance of Christ involves the acceptance of his acceptance of man, as well as of his revelation of God. . . .

G. BARTOW HARRIS
Hagerstown, Md.

In the August issue your ability to deal with the revolt in the ghettos by combining an authentic Christian appraisal with a most sensitive and honest kind of reporting in both word and picture is one of the most creative approaches I find in any publication, secular or religious.

HARLAND E. HOGUE
Berkeley, Calif.

The Baptist New Mexican carried a report that Project X00 is facing difficulties. That is unfortunate, in a way. However, it is in times of adversity that the best (or worst) comes out in individuals. I am confident that if the will is strong enough, God will prepare the way.

I want to congratulate you on the courageous stand you have taken regarding the poverty and racial crisis (even though it was years late in coming) and to encourage you not to falter in doing what you know is right. . . .

I have long been confident that if our pastors would present a united front, the people would respond to their leadership. Unfortunately too few have the courage or the convictions to do so. If these men presented the unified stand on love and brotherhood that they do on gambling and liquor the course of history could be altered overnight. . . .

MRS. LAVERA LOYD
Santa Fe, N. M.

I am . . . disturbed by suggestions that come precariously close to denying the freedom of conscience that is so dear to our Baptist heritage. I am contending that if they hold to the New Testament doctrine of "the priesthood of the believer" and its derivative "freedom of conscience" then there is never room for the hostility of comments like those I have been reading in so many recent issues.

I happen to believe that the gospel is personal and social. The more I expose my

HOME MISSIONS

Editor: J. H. HARRIS
Managing Editor: J. H. HARRIS
Business Manager: J. H. HARRIS
Advertising Manager: J. H. HARRIS
Photography: J. H. HARRIS
J. C. Durham and Don Rutledge

INDEX

LETTERS	2
EDITORIALS	6
EXECUTIVE'S WORD	7
A MINISTRY OF COMMUNICATION	8
AVOIDING THE GOOD NEWS	12
THE CHURCH AND CHANGING TIMES	16
GERMANHOOD MISSING IN BUSINESS	19
NEW MORALITY	21
MISSIONARY APPOINTEES	25
ENCOUNTER	26
ACCEPT OPPONENTS AS CHRISTIANS	28
CHAPLAIN'S PRAYER CALENDAR	28

On the cover—
Class Novinger, Christian Service Corps volunteer, teaches English as a second language to Mrs. Elvie Martin from Venezuela. In retirement the Novingers have found "a ministry of communication." See page 1.
Photo by Don Rutledge
Vol. XXXIII November 1968 No. 11
Published monthly by the Home Missions Board
1950 Spring Street, N.W., Atlanta, Georgia 30309
Rates: \$1.00 per year or \$2.50 for three years; club rates: \$3.00 for one year, \$7.50 for three years; \$5.00 for church, 60 cents; single copy, 15 cents.
Change of Address: Please give your old and new addresses.
Second-class postage paid at Atlanta, Georgia.
EIP 68950000
All changes of address, renewals and new subscriptions, should, please, give zip code number.

LETTERS continued

mind and conscience to the only Bible I know anything about, the more I encounter a God who claims sovereignty over all my life, overlooking no single facet of it. In my understanding there is no possibility of interpreting Jesus' great commandment in any other way except that being Christian involves one in both the personal and the social dimensions of the gospel. I want neither in isolation but claim both in combination.

If I understand anything about the stance of the . . . magazine then this is precisely the contention it is making and I applaud you for your courage, even at the expense of making enemies and losing some friends. HOME MISSIONS is one of the few magazines that is delayed on its trek from the post office across my desk to the wastebasket until I devour it from cover to cover, allowing its insights to seep down into the inner recesses of my mind. . . . The Southern Baptist Convention cannot survive as a fugitive and provincial segment of the Church. It must move out into the full stream of American society to lay God's claim on men and society. The Southern Baptist Convention has finally battered down the door of its cloistered existence with the Houston statement. Now, let's suck in a fresh breath of air and plunge out into the twentieth century, accepting the leadership and challenge enunciated so compellingly by the . . . magazine.

R. N. SANDERS
Lewisburg, Tenn.

. . . I want to express appreciation for the overall tone of HOME MISSIONS and for articles that stimulate thought and provoke action. I am proud that Baptists, whose heritage is freedom, can experience this freedom of sharing through the written word, and I am glad that there are pastors, denominational leaders and teachers who are thinking and struggling with some vital problems and inviting others to join in the pilgrimage for a gospel that is more relevant.

DOUGLAS J. HARRIS
Liberty, Mo.

. . . I am associated with a dually aligned church in Columbia, Mo. Although I am not a Southern Baptist, I read your magazine with interest and enthusiasm because you try to tell it like it is. What disturbs me, however, is that so many of the letters you publish in the "Letters From Our Readers" section are so negative and narrow-minded. Do only those who disagree with opinions and viewpoints expressed by the editors and contributing writers make up the greater majority of people who bother to write to you? A case-in-point was a massive amount of mail received by the Congress in support of the N.R.A., against meaningful gun legislation. Why is it that the conservative contingent seems to be the only group which is writing to anyone? If we on the other side of the fence would stop dealing with theological non-problems and start to acquire a little of the fanaticism which is endemic to the conservative institutions, then perhaps we could see the

beginning of a radical change in this country and in the body of Christ, the Church.

WARREN F. TAYLOR JR.
Columbia, Mo.

. . . Your magazine more truly represents the compassion and concern of Christ than any publication we have. You are telling us things we need to hear, but do not like to hear. You are separating Christ from our pagan but beloved culture. And that hurts. . . . Your August issue thrilled me so much I just had to extend my thanks for the wonderful job you are doing.

JAMES A. SAWYER
Wiesbaden, Germany

. . . Your magazine has been so refreshing to me. It seems I have found so much fear of change and growth and it's good to know at least one area in our Convention is exploring new approaches instead of browbeating people for not accepting the same old methods. . . .

Mrs. D. W. OWEN
Salem, Va.

. . . I appreciate your awareness of the needs of our society, and the manner in which you and your journalists have compiled their presentation to us for our individual consideration. I support the stance you have firmly taken against your opposition. Christian Southern Baptists know that it is our duty to minister to the whole man. Let us continue. . . .

MARGARET ANNE MOORE
Durham, N. C.

. . . Many of your readers are in complete agreement with your attempts to deal realistically with the issues of our day. I am amazed that you are able to turn out such excellent articles month after month and hope that you will continue to do the same. . . .

MISS LAENE HINES
Hillsborough, N. C.

. . . It can't keep getting better! The . . . magazine just keeps soaring! Doubtless some of the letters cause you some grief and you have my sincere sympathies. However, don't be had by a group of people who are operating on a purely emotional level. . . .

JAMES O. SHURLING
Richmond, Va.

. . . HOME MISSIONS magazine is so completely forward looking that as a college student I find it relevant and exciting. . . .

This obvious breakthrough in freedom for our denominational presses is of interest to me because I am interested in a career in religious journalism in some capacity. I think that the mass media might be most effective voice for witness which we now have at our disposal, and I am concerned that both in denominational publications and in secular press, we present a constant challenge to our churches, and most importantly, to the individual. . . .

MISS JULIE WEBSTER
Rome, Ga.

HOME MISSIONS

CONTINENTAL CONGRESS ON EVANGELISM

The Witness of Word and Deed

By Jim Newton

A concern for evangelizing North America, with a proper balance between witness of word and deed, permeated the Continental Congress on Evangelism in Washington.

Throughout the four-day meeting the threads of evangelism and social action seemed to be woven together into a solid fabric, like plaid material. Speech after speech, plus several of the six manifestoes, indicated that no matter what problems are facing mankind—spiritual, physical, or social—the gospel of Jesus Christ is adequate to meet the needs.

Most of the speeches heralded the Crusade of the Americas evangelistic campaign in North, Central and South America, as the best way to change the Western Hemisphere by changing men's hearts. A manifesto presented in the opening session declared that "man's basic need is neither economic, intellectual, diplomatic, military nor scientific. It is spiritual. . . . Our problems may be beyond us. But they are not beyond God. . . . Only God offers man the panacea for the problems of the world."

Both W. A. Criswell of Dallas, president of the Southern Baptist Convention, and Gardner Taylor, immediate past president of the Progressive National Baptist Convention, said that there must be a change in the hearts of American people before the race issue can be solved. The white and black Baptist leaders agreed that the use of police power to quell violence in the streets will never solve the racial problems facing America, saying (in Criswell's words), "Our only hope lies in preaching the gospel."

About 4,000 Baptists, including most of the 1,257 registered congress participants, attended the rally where the two presidents spoke. A total of 13 Baptist conventions in the United States and Canada were represented. About 100 of the registrants were Negroes.

While at first there seemed to be a difference of opinion on a debate between the advocates of social action and evangelism, by the time the congress was over, most of the participants seemed strongly united that there is really no conflict between the two approaches, for they go hand-in-hand.

In the opening session, Home Mission Board Evangelism Director C. E. Autrey blamed the religious press for dividing the denomination into separate social action and evangelism camps. Declaring that "redemption comes first, all else is secondary," Autrey asked the Baptist denominational press to "tell it like it is, tell the good things God's people are doing."

From the opening session to the closing benediction, the congress heard appeals for advocates of evangelism and social action to unite.

Carl Tiller, an advisor for the U. S. Bureau of the Budget, said Baptists must unite under the threefold objective of the Crusade of the Americas—spiritual renewal, evangelism, and establishing a moral base for bettering mankind's welfare. Tiller took issue with both those who would "make their whole witness one of social action" and leaving out conversion, and also with those who label social involvement as "Communist influence."

Those who would stop the church from dealing with social issues because it is "Communist" are unwittingly taking the Communist path, Tiller said, for "it is the policy of Communist governments everywhere to see that the churches in their nations are irrelevant to the society."

Wayne Dehoney of Louisville said in a major speech that evangelism is a proper avenue of Baptist involvement both in social action and in ecumenicity. Dehoney, North American coordinator for the crusade, pointed to "the great issues that face the world—poverty, prejudice and peace," and said that these problems will only be solved as men are spiritually changed and as "transformed men go out and transform society."

"But don't separate evangelism from social action," said Dehoney. He added that he felt evangelism is a basis for Christian cooperation throughout the world, saying: "I see emerging something even broader than our evangelistic thrust—I see a new and vital kind of biblical ecumenicity."

Baptist World Alliance General Secretary Josef Nordenhaug of Washington observed that Baptists have spent too much time debating whether the

gospel was spiritual or social. "This either-or complex did not come from the New Testament," which instead teaches 'both-and,' Nordenhaug said.

An executive for the Conservative Baptist Convention, Rufus Jones, who heads their Home Missions Society, said during a seminar that at one time he was so afraid of being branded a liberal that he refused to preach all the Bible.

Jones said he was so afraid of the "social gospel" that, while attempting to defend the Bible cover-to-cover, he found he was refusing to preach portions of the Bible. When he realized this, he came to believe that Christ must be Lord of all "in social and political relationships," or he is not Lord at all.

During a seminar discussion, retired seminary professor W. W. Adams said that personal renewal before mass evangelism could trigger a second reformation "more radical than the first."

Renewal was defied by Nordenhaug, who earlier had spoken on the subject, as "a continuing process, a sense of coming fresh to whatever the day brings. It implies learning, it implies a standard (Christ), it implies growth. To the degree that Christ lives in me, I am being renewed day by day to a few image. I'll never come to the point where I can say, 'Brethren, I've been renewed,' for then I would need renewal from pride."

Involvement of laymen in evangelism was strongly emphasized by Owen Cooper, president of the Mississippi and Coastal Chemical Co. of Yazoo City, Miss., who urged laymen to serve more effectively through preaching in churches and missions and being a witness in word and deed through their jobs. "Today we must insist with our laymen that their participation is no option," Cooper said. "Too many have the attitude that they can pay for the work to be done by staff personnel."

Howard Butt, grocery chain executive from Corpus Christi, Tex., and lay Baptist preacher, added that this idea is a distortion of the New Testament, which teaches that the role of the pastor is to train and equip laymen for the ministry instead of doing it all himself. (BP)

November, 1968

5

A Unique Contribution?

EDITORIALS

by Walker L. Knight

Sitting through meetings of representatives of Southern Baptist agencies as they discussed the implementation of the crisis statement adopted by the SBC at Houston brought both pain and joy. The pain came as an inventory revealed exactly where we are, and the joy came as these concerned men searched for meaningful ways to share redemptively in the nation's crisis.

Probably more significant than any one item on the agenda or any solutions and actions offered was just the fact that these meetings were held, for they constitute the most significant shift in direction this editor has witnessed in more than 20 years of observing and participating in the denomination's life.

Most suggestions for implementation constitute ways an agency can help within its program assignments. The cumulative effect of these should be significant, but is there not a unique contribution we can make as a denomination, as a people of God with definite characteristics of history and location?

Should not our contribution be made at the point of our strengths and where most of our people are located? Frankly, I am not certain where this contribution can be made, but I believe there is a definite area in which it will arise: evangelism.

We have become the largest Protestant denomination in the United States because we have had the concern for men alienated from God and we have devised ways in which men could be

confronted with the concerns of God for their spiritual redemption through Jesus Christ. So zealously have we undertaken this task that some accuse us of using unjust means to achieve our ends, i.e. manipulative methods. However, if we err it is not error of the heart.

Now there has come a juncture in history of the Crusade of the Americas and the Convention's concern for the crisis in the nation. There are strong similarities between the two. Built into the objectives of the crusade is the broadest and most comprehensive concern for the gospel—the dimensions of spiritual renewal, evangelistic outreach and the provision of moral and spiritual bases for the betterment of mankind's economic, social and physical welfare.

What an opportunity God has given us now! We expressed our concern for man in no uncertain terms in the Houston statement, and in the Crusade of the Americas we have the vehicle for the implementation of that concern. The crusade contains the organization, the meetings and the call for individual action. Within the framework of this emphasis lies Southern Baptists' strength, and a contribution following the three objectives of the crusade would be the unique addition a Christian body could make to the crisis in our nation.

What would happen if every meeting for the crusade presented (with the zeal we previously have reserved only for our revivals) both the claim of Christ upon

our lives and the demands his good news carries for justice and discipleship?

What would happen if we expressed our concern not only for man's soul, but for his life here as well?

What would happen if we identified publicly with man's need for law and order, for justice, for equal rights and for an honest share of this world's goods—in our rallies, in our churches and in our personal contacts.

I keep remembering a paragraph from an article by Kyle Haselden (March issue): "It is no accident that the South has been, until recently, the reservoir out of which the nation's churches in other parts of the country have drawn clergymen to make up their own deficiency. The story may never be told, because the statistics may not be available. But it is a fact, nevertheless, that the South has supplied not only ministers for its own churches but also ministers for those northern and western churches that have not produced their own leadership. It also can be shown that the South has produced an inordinate part of the civil rights leadership of the nation, Negro and white. This surplus supply of religious and social leaders could not have developed in a spiritual vacuum. It came, rather, out of a cultural setting in which people took their religion—whatever its deficiencies—seriously."

I have hope that God can use Southern Baptists in making a unique contribution in the affairs of men—today!

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Healthy Currents

The Southern Baptist Convention began Oct. 1 the climactic year of a meaningful five years emphasis which spotlights the mission of every church. During previous years attention was focused on proclamation, worship, education and ministry as means of fulfilling the church's purpose. The closing year magnifies evangelism and missions, under the theme, "A Church Fulfilling Its Mission Through Evangelism and World Missions." Plans for this year have been in the making for three years.

The Crusade of the Americas is central to the observance. Within recent weeks hundreds of district associations across the Convention have held special crusade rallies. In annual associational meetings at this season additional attention will be given to this challenging effort. In July a hemisphere-wide laymen's evangelism conference was held in Brazil. In October a Continental Congress on Evangelism was held in Washington, D. C. Woman's Missionary Union is leading out in PACT (Pray for America Crusade Together), an international project which enlists Christians in various parts of our land and throughout the hemisphere in praying for the crusade in another specific part of the Americas.

The crusade will climax next spring in simultaneous evangelistic services throughout the 28 countries in which over 40 cooperating Baptist bodies are located. Conventions and churches in North, Central and South America will participate.

The current rallies are stressing the fact that the crusade is more than an evangelistic effort. Its threefold objective emphasizes spiritual renewal within the churches, pointing the non-Christian to Jesus Christ as Saviour and Lord, and building foundations for order and justice among all men in all the nations. In a time of disturbing disorder and violence in our own land, as well as in other American nations, the urgent need is for a spiritual awakening. May God grant that the Crusade of the Americas shall furnish the dynamic for a fresh

turning to God and righteousness in our time.

Project 500 is another phase of the 1968-69 emphasis on evangelism and missions. The movement to establish 500 new churches in strategic locations in the northern and western states, where our current Southern Baptist involvement is less than 30 years old, is a challenging effort. Its central purpose is to establish New Testament churches in locations where a compassionate, Christ-honoring witness is needed. This too is evangelism.

Because of the size and nature of the task Project 500 will include a 24-month period, covering the full calendar years of 1968 and 1969. Out of 1,100 recommended locations, 500 were selected. By mid-1968 approximately one-fourth of these had been started, with over half not requiring financial help at this time. We would be much farther along in the project, but the financial outlook required a slowdown until the picture brightens.

The project was launched as an over-and-above effort, with the hope that the special year of missions emphasis in 1968-69 would supply sufficient additional funds to assist with pastors' salaries where needed and to provide site and building loans. Advance section Cooperative Program funds from 1967, plus other reserve funds, provided about one-half million dollars as the project began. One hundred thousand dollars of 1968 Cooperative Program operating funds are earmarked for the project, and it is hoped that some advance section funds will be available at the close of 1968. It appears that the Annie Armstrong Offering for this year will provide possibly \$200,000 more. The 1969 Cooperative Program allocates \$400,000 for help on building site loans. The progress made thus far is encouraging, but starts in many exceptional fields have been delayed. Outstanding responses to the Cooperative Program during the remainder of 1968 and throughout 1969, and a generous completion of the Annie Armstrong Offering

in 1968 and another large increase in 1969 will enable the Home Board to answer many of these calls which wait only for Southern Baptists to provide these funds.

It is my hope that our churches will let the year of emphasis on evangelism and world missions be the springboard for a significant advance in Cooperative Program support. As budgets are planned, committees and congregations surely will respond to the call to climb above "business as usual." At a time when our nation and the world stand in such desperate need of spiritual awakening, I believe our people will respond worthily as their spiritual leaders point out needs and call for larger involvement in meeting these needs. Dramatic increase in Cooperative Program support will help answer unmet and urgent spiritual needs abroad and at home.

Another exciting missionary project related to the year of special emphasis is a youth missions conference scheduled during the 1969 Christmas holidays. Sponsored by the Foreign Mission Board, the Home Mission Board and the Sunday School Board, the conference will be held in Atlanta and will challenge youth with world opportunities of Christian service. This is the first such Convention-sponsored conference in many years. We pray that God will use it to call hundreds of youth to Christian missions and ministry as a life vocation, a great need at this very time in Southern Baptist life.

As I review the 1964-68 concern for the church and its mission, it seems to me that many healthy currents have begun to flow from these annual emphases. It is my hope that the closing emphasis will provide the framework for genuine renewal within the churches, the rebuilding of moral and spiritual values within the nation, the receiving of thousands of converts under the power of the Holy Spirit and a great advance in financial support for missions at this critical hour in national and international life. ■

November, 1968



Mr. and Mrs. Gene Novinger were comfortable in Newport News, Va. when a series of experiences compelled them to early retirement and full-time mission service.

The beginning probably was when they saw a story in the newspaper about a polio-stricken, wheelchair-ridden young woman who taught a carpenter how to read and write, using the Laubach method of picture and word association.

The media was of service again when two days later the couple saw an ad announcing a literacy training class. Mrs. Novinger talked her husband into going and as it turned out they launched themselves into a new career.

Novinger's first student may have provided the clincher to their growing commitment. The 50-year-old man had been coming to Sunday School regularly, always bringing his Bible. Finally he was called on to read from the Scriptures and, painfully embarrassed, the man confessed that he could not. He did not return.

Novinger went to the man, offered to teach him to read and months later coaxed him back into the fellowship by taking him to a Brotherhood meeting. A sheet was passed for each man to sign as a record of attendance. Someone handed the paper to Novinger's pupil with the crack: "Here, put your X on it."

Without hesitation, and probably never more proud before his Christian peers, the man signed his name with a flourish.

"He really surprised them," Novinger said. "I told him I had never been so proud of anything in my life and he said he never had either."

The Novingers for some time had felt committed to some form of Christian service in their retirement years, thinking primarily of working among Indians in the West. They even had purchased a house trailer to prepare for the opportunity.

Growing experience with literacy work, however, caused them to write to Mildred Blankenship, director of the Home Mission Board's literacy missions ministry, and through the Christian Service Corps they were put in touch with New Mexico Baptist leadership.

The Novingers' first choice was Arizona, but when this did not work out, New Mexico mission leaders grasped the opportunity and asked the couple to

continued

Argentine Jaime de la Carrera and Novinger

HOME MISSIONS

Mrs. Novinger, center, serves a guest at a reception for one of her international students who is returning home.



In Retirement: Servanthood

A MINISTRY OF COMMUNICATION

The Gene Novingers took early retirement, trained themselves as master teachers and, as volunteers in the Christian Service Corps, launched a statewide literacy ministry in New Mexico.

Photos by Don Rutledge

November, 1968

9



Mrs. Don Wright and piano students
—lessons not otherwise available

make the beginnings of an eventual statewide literacy work in Las Cruces, home of New Mexico State University and a number of foreign students.

Before moving to the field in their own trailer, the Novingers went to San Diego, Calif. and studied for a semester with a literacy specialist, preparing themselves as master teachers in order to train others.

Thus, retiring early (still in their early fifties) from their civil service jobs at Langley Air Force Base in Virginia, the Novingers began a new life in mission work. After a year they have trained about 25 Baptist church people to use the Laubach method of literacy teaching. Nearly 50 individuals of a dozen different nationalities have been helped and at least 11 professions of faith have resulted.

The ministry already has begun to reveal its statewide potential, too. Asking only for mileage and a space to park their trailer, the Novingers went north to Alamogordo to conduct a clinic, outside their first assignment with the Rio

Grande Association, in and around Las Cruces.

Christian Service Corps provides a unique opportunity for the lay volunteer. It offers no salary supplement, does not pay transportation expenses and neither does it impose strict prerequisites for assignment; it simply calls for volunteers—short-termers, such as those who take vacation time, or long-termers, such as the Novingers, retired people or even those still employed, who are willing to relocate in a mission situation and volunteer their services.

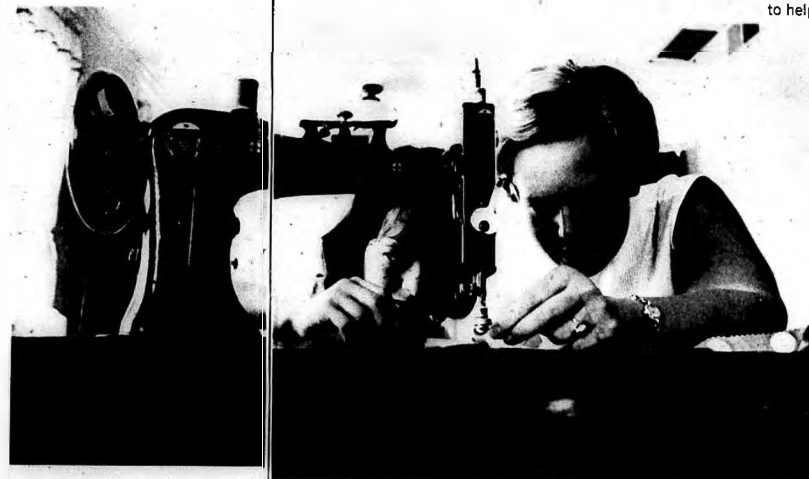
The Novingers live on retirement income and use the \$15 a month provided by New Mexico Baptists to buy literature and other essentials to their ministry. They even pay for their own textbooks.

The remuneration, obviously, is the people they see changed by their ministry.

Mrs. Novinger's first pupils in Las Cruces, where they work primarily from the Primera Iglesia Bautista (Spanish-speaking Baptist church), were a mother

A MINISTRY OF COMMUNICATION

US-2 Judy Beane and sewing student—The teacher must want to help.



CSC Volunteer Novinger serves where needed.



HOME MISSIONS

October, 1968

and her six children from Mexico. Unfortunately, the woman was in the country illegally.

"The woman had made a profession of faith and would have been baptized in a couple of weeks," Mrs. Novinger said. "However, the immigration officials caught up with her and deported my whole first classroom. That was my first meeting with red tape. These people are not going to advertise it if they are in the country illegally. And we're not going to pry into their personal lives."

Another young man apparently was a good mechanic but could not get a job because he could not read and write. He told Novinger that when he was 16 his father put him out, and so he decided to get married.

"He shopped around and found a woman who already had five children," Novinger said. "Now they have nine."

There even has been a touch of international relations in working with international students or students' wives at the university.

"One young lady was the niece of a former premier of India," Mrs. Novinger said. "Her husband told Gene that since his wife had begun the literacy classes his impression of the country had changed entirely."

The Novingers, working with US-2er Judy Beane, have broadened their ministry to include cooking and sewing classes and a conversation class (all English, please) as well as the one-to-one Laubach teaching.

The teaching system is not as difficult as might be imagined.

"At first meeting, you say 'how do you do, how do you do, how are you' and finally they understand you are greeting them," Novinger said. "Then you show them: 'have a seat, sit down' and you go through the action. You point to objects such as a light and repeat the word."

Eventually the teacher moves to a Laubach book, which has pictures of objects for word association exercise, and uses a blackboard to supplement the book.

"One important thing for the teacher," Mrs. Novinger said, "somehow the student must instinctively feel that the teacher really wants to help, really cares. A smile, a reaching out physically or spiritually—they feel it and they know it." ■

"You cannot fragmentize a human life and then deal with the constituent parts section by section."

AVOIDING THE GOOD NEWS SCHISM

by Walter R. Delamarter
Southern Baptist Theological Seminary

Recently, I heard about a Jewish family whose son had reached the age which qualified him for the rights of Bar Mitzvah. The parents were extremely proud of their son, and as is the custom in such families, they asked him what kind of gift he would like to receive for this significant event. The son replied, "a Honda." The parents were a bit perplexed and, not wanting to show their ignorance, acquiesced and then went to their orthodox rabbi and asked him just what their son was talking about. The rabbi replied, "Why, I have no idea what he's talking about, why don't you go and talk to a conservative rabbi." The parents went to a conservative rabbi asking the same question, "Our son wants a Honda for his Bar Mitzvah gift; what is he talking about?" The conservative rabbi replied, "It's beyond me; why don't you go to a neo-orthodox rabbi; with his more liberal point of view, surely he can tell you what a Honda is." The parents found the neo-orthodox rabbi as confounded as the rest. He suggested that the couple seek out a rabbi of the "reformed" group; for no doubt, with all their heresy and liberal ideas, their rabbi would know about a Honda. When the couple finally got to the reformed rabbi, he immediately informed them that a Honda was a Japanese motorcycle which was the current craze among the teen-age set. The parents, greatly relieved to find the answer to

their question, thanked the rabbi and started to leave. As they were going out the door, the reformed rabbi called to them and said, "Pardon me, but I'm so curious . . . tell me, what's a Bar Mitzvah?"

This story might well illustrate the confusion and frustration that many of us face as we attempt to deal with the total gospel and the whole man in a contemporary society. Sometimes, we become so engrossed in learning about the latest methods and techniques for realizing an objective (the Hondas) that we get out of touch with the purpose of these methods and techniques—that of enhancing the primary experience (the celebration of the Bar Mitzvah).

This is exactly the dilemma that we face as Christians as we seek to make Christ relevant in all of life in an era of explosive change.

Presuppositions For A Concept Of Wholeness: If one would minister to the whole man in 1968, he must deal first with certain presuppositions which will serve as guidelines for mission and witness in our complex world. These guidelines have rootage in scriptural foundations which cannot be ignored by the Christian—be he conservative or liberal in his point of view.

The Gospel as Good News—As a fundamental base for all that we would do in ministering to the total person, I think that we have to start with the pre-

supposition that the gospel is the good news that Jesus Christ has saved us from sin and death. The son of God has taken our humanity upon himself as the word has become flesh and dwelt among us. Jesus, the Christ, has died on the cross for our sakes; he has risen from the dead to overcome the power of death for the salvation of all men. He has ascended to the Father and has sent us the Holy Comforter to be with us now and throughout all eternity, if we so choose. This is where we begin in terms of our witness. Without this rationale for mission, whether I am preacher, teacher or social worker, professional or layman, my efforts are doomed to failure before the start.

The Concept of Wholeness—A second presupposition, which follows as a natural corollary to the first, is that of wholeness.

The gospel of Jesus Christ is not something that you can tie up in nice, neat packages with ribbons. One of the most obvious realities of life is that you cannot fragmentize and segment a human life and then deal with the constituent parts section by section. A person is a whole and must be treated as a whole. The development of the life of the spirit in the individual and the integrating and unifying of his life around a central core of religious faith affect every aspect of his life and his relationships. He cannot be separated, except

artificially, from his family, his work group, his friends, his denomination, his community. In all of life he is a part of a unity.

As a *personal unity*, the child of God, made in the image of God (not in our image), is a complex psycho-socio-physio-religio being; and all of these forces within and without the human personality cannot be viewed with a concept of singularity. Rather, they must be viewed in their plurality and in terms of their dynamic interacting qualities.

Not only is the child of God a personal unity, but he cannot be properly understood and ministered to unless his wholeness is viewed in terms of other unities.

No individual can be understood adequately apart from some understanding of the unity or disunity of his family. When I counsel with an intelligent, dedicated young mother who comes presenting problems of a promiscuous, sociopathic husband and her own exaggerated frigidity and repugnance to sexual experience within marriage, it is most significant and necessary that I have some understanding of this person in terms of 1) the long standing repressed hostility between her parents, 2) the ineffective parental-child relationships, 3) her morbid sense of guilt arising from an extremely protective, punitive and confused moral code . . . 4)

compounded by the fact that a father had violated the integrity of his own daughter's personhood by engaging in incestuous relations, 5) while constantly reminding her that she would retain her virginity as long as she only had such relationships of "love" with the father; and 6) reminding her of the judgment of God that would come if sexual relations took place in any other context (outside her marriage).

There are no panaceas for this kind of problem, for trust, faith and ultimate relationship with God are so confused and mistimed by the ambivalence of earlier traumatic experience. To minister in such a way that this woman can accept the forgiveness of herself and ultimately the forgiveness of God is not a simple matter. Her dilemma must be understood in terms of the personal wholeness or nonwholeness of her own personality as it relates to the completeness or incompleteness of her total family situation.

Ministering to the wholeness of man involves not only the whole person and the whole family, but it also makes necessary an understanding of the whole community as a part of a larger whole, the state, the nation and the world. For instance, as a Christian who is concerned for the welfare of children, you cannot allow yourself to be solely absorbed by the work of a single person or agency, but you must know the facts about your

community's total provision for child welfare, the local, federal and state legislation relating to children, the functions and operations of the council of social agencies, the United Fund, the state and local associations of churches and any other relevant services which might be available to enhance the total welfare of the child. With this kind of a philosophy, which sees ministry as something which concerns itself with all men and "total man," the love of God becomes compassionate concern . . . not just for disadvantaged groups . . . but for all humanity.

When I think of this kind of symmetrical all-inclusive ministry, I try to conceptualize a scheme of total missions and total evangelism which will provide the kind of wholesome nourishment that made for the perfection of the Master as he grew from anger to resurrection.

The Scriptures tell us in Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and man." God's will was symmetrical in terms of the well-balanced development of the personality of Christ. God in his great wisdom recognized the necessity for wholeness and completeness of the Christ-man in terms of his intellectual (wisdom), physical (stature), spiritual (God) and social development (man).

continued

Another aspect of the concept of "wholeness" in ministry would have to do with the realization that every Christian in whatever ministry he may be exercising, is ministering in God's name and power and love to any part of the totality of human life and experience which comes his way. One theologian puts it this way:

A grave error would be compounded if the layman's ministry were seen to be 'in the world' with the clergyman's ministry being solely 'in the Church.' Always, due partially to the cultural and professional upper-middle class status accorded the clergyman in our society and time, the narrow niche given him in that august spectrum, there is a tendency for the clergyman to be snowed under by intramural churchly matters which keep him from his more important duty to preach the gospel not only within the church but out in the world.

The gospel does not ever exist in a vacuum; it exists in the world. It is to be preached in, and to, the world. The preacher is scrupulously to avoid being of the world (under the world's standards and values, in thrall to the world's rewards) while emphatically at all times being in the world (which has been created by God—redeemed by Jesus Christ, indwelt by the Holy Spirit).¹

We often quote John 3:16, stressing the gift of the "only begotten Son." Perhaps we should also stress the fact that "God so loved the world," not just the religious world, the world of the church or the world of believers but the whole world, saints and sinners, saved and unsaved, believers and unbelievers. While he hates the sin of the world, in his infinite all-encompassing love he goes on loving the sinner, eating in his home, meeting him in his work, worshiping with him in the temple, patiently and tenderly calling him to repentance through his sanctified word and deed.

In our ministering to total man we will do well to remember the prayer of Christ himself as revealed in John 17:15-18. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. . . . As thou hast sent me into the world, even so have I also sent them into the world."

"Every church is involved in society either in terms of positive involvement, negative withdrawal or bland neutrality."

Church Functions and Wholeness—In light of the preceding presuppositions for a concept of wholeness, it seems clear in the New Testament that the task of the Church in ministering to total man involves three central aspects.

First, there is the vital necessity for the impartation of gospel (*kerygma*), which includes the spoken word, the preaching and teaching of the gospel—the "good news" of the incarnation, death and resurrection of Jesus Christ.

Secondly, there is the fellowship of participation together (*koinonia*) in the encounter of Jesus Christ with the world.

Thirdly, there is the expression of the Christian faith in love and service to all men (*diakonia*).

Here again we see the necessity for wholeness and balance in a total ministry to total man through all three aspects of these central tasks. All are related to the ultimate triumph of Christ over the powers of the world. To emphasize preaching alone is to miss the mark in terms of a comprehensive ministry, for the other aspects of the Church's task validate the proclamation of the gospel. At the same time, it must be clearly emphasized that Christian deeds of love are neither so pure in motivation that they can give clear evidence of Christ without the preaching of the Word. Likewise, fellowship in the gospel (*koinonia*) cannot simply be "camaraderie" without the impartation of the gospel and the ministry of Christian service, even though it may include rendering praise to God.

"The Church is constrained to give expression to all three aspects of its

mission in every generation in order to declare the continuation of the acts of God, supremely revealed and expressed in the life, death and resurrection of Jesus Christ. All three aspects are related to the Kingdom which has come and is coming."²

Social Responsibility for Ministering to the Whole Person: No Christian, pastor, congregation or denomination can lay claim to a ministry which is exclusively involved in serving purely spiritual needs. Every Christian and every church is involved in society and its problems either in terms of positive involvement, negative withdrawal or bland neutrality. One writer attests to this truth saying:

This is true because the spiritual life of any person is profoundly social, no matter how 'individualistic' or private it seems to be. Its origin is social, for faith comes by gospel message (Rom. 10:14-17). Even when a person is 'alone with God,' his emotions, sentiments, private prayers, conscience, language, religious concepts, beliefs, values, and attitudes toward himself, the world, and God are modified by his past experiences in society.

Religion is never 'purely personal.' It always is social as well. It is never limited to communication and interaction with God alone; it always involves social relationships with men as well. Even the most 'mystical' of personal religious experiences has social overtones and effects.³

Why is it that we as Southern Baptists and other evangelical groups continue to be plagued by a false dichotomy which would fracture the gospel in such a way as to place individual salvation and social concern at two opposite extremes?

Perhaps we have forgotten that many of the forerunners of contemporary social reform had their beginnings in evangelical Christianity during the eighteenth and nineteenth centuries. The abolition movement, prison reform, humane care of the mentally ill and the elimination of the almshouses in England and early America found impetus in revivalism. The dominant note of most evangelical preachers up until the time of the Civil War, with regard to

social issues, was one of compassionate concern rather than dedicated reaction. The gospel was seen as necessary, not only for the personal deliverance of the sinful individual but also as a necessity for victory over *all evil*. This gradually gave way to the insidious schism which continues to hang on in places today, where some would adhere to a gospel of personal piety which stresses a strictly individualistic approach and others would stress the idea of social reform on the basis that sin is never solitary, for personal sin often has its roots in society.

It is my deep conviction that in this day of rampant personal and social sin, God is calling his people to a mature understanding of a total gospel to total man which will incorporate elements of both of these approaches but never on "either/or" basis. Moberg articulates this position well when he says:

To be truly scriptural, we must see the need for both individual regeneration and Christian social concern. It is only as persons are born again by the Holy Spirit that they become spiritual children of God, but the gospel of Jesus Christ has far-reaching social implications. If Christians are 'so heavenly-minded that they are of no earthly good', the gospel has been perverted. A realistic Christian framework will not be permeated by a theological dualism which assumes that the temporal and eternal worlds, or the body and soul are so unrelated that God's sovereignty applies only to a future kingdom or only to man's spirit.

Both 'religious individualism' and 'social salvation' are in error, yet both perspectives contain elements of truth that must be emphasized and re-emphasized in order to uphold the gospel. Soul-winning and social concern go hand in hand in the Christian faith.⁴

There is no doubt that throughout the Southern Baptist Convention we are breaking the shackles of culture and tradition which have tended to distort a balanced concept of ministry to total man. The diaconic function of a New Testament church is being rediscovered, without the necessity for negation of the ministry of proclamation. Deed and word are being forged together in a

"It is at the juncture where water and word meet that witnessing to the total needs of man finds its ultimate fulfillment."

dynamic wholeness which is recapturing the essence of the ministry of Christ as he "... went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

Witness the recent developments within both the Home Mission Board and the Foreign Mission Board where new program designs have called for the establishment of Departments of Christian Social Ministries or their equivalents.

Witness dedicated leadership that is "dreaming dreams and having visions" in terms of creative healing and helping ministries which stress the concept of the "servant church" reaching out to minister to dependent and delinquent children, broken homes, migrant workers, disaster victims, alcoholics, drug addicts, unwed mothers, the disenfranchised and other social problems.

Witness the new thrust of a dynamic evangelism as reflected in the mission action guides of the Baptist Men's groups and the WMU, the practical guides for involvement in direct missions as they appear in the Sunday School Board literature, and the insightful biblical, ethical and social research as reflected in the pithy publications of our Christian Life Commission.

Witness the amazing growth of professional education program for church-related social workers in various Southern Baptist seminaries. At Southern Seminary, just four years from the inception of the program, over 80 Christian students are enrolled in two-year and three-year programs which will pre-

pare them for church-related vocations in Christian social work.

Witness the increasing number of large metropolitan churches who are employing full-time directors of Christian social ministries to fulfill the diaconic task of the local church.

Witness the number of metropolitan associations and state conventions who are moving toward the employment of professionally-trained personnel in the area of Christian social ministries.

Conclusion: With all my heart I believe Southern Baptists are catching an enlarged vision of what it really means to give a cup of cold water in the name of Christ. To give only the cup of cold water is sometimes necessary but never wholly adequate in ministering to the total needs of man. Ministry and missions are only complete and wholly redemptive when the cup of cold water is given "in the name of Christ." It is at the juncture where water and word meet that witnessing to the total needs of man finds its ultimate fulfillment.

As I have presented this case for what I consider to be a New Testament approach to ministry, I have tried to stress that social welfare is an integral part of the ministry of the church, not an optional part of its program. As God reveals himself in Jesus Christ, his involvement in the totality of man's life becomes evident. In order for the Church to be true to its role as the body of Christ, it must manifest Christ's concern and compassion-action wherever there is human need. In response to the grace of God, the Church is impelled to awaken and maintain among its members awareness of, sensitivity to and creativity in serving the whole man in all his relationships, and all men as children of God. Even though it exists under judgment, this world is a real province of the kingdom of God; thus a concern for spiritual realities involves activity in total life of man. ■

1. Malcolm Boyd, *Focus* (New York: Morehouse-Barlow Company, 1960), p. 46.
2. *Policy and Strategy in Social Welfare*, Report to the Churches, Department of Social Welfare, Division of Christian Life and Work, National Council of Churches of Christ in the U.S.A., (New York, New York: 1957), p. 19.
3. David G. Moberg, *Insomuch* (Grand Rapids, Michigan: W. B. Eerdmans Publishing Company, 1961), p. 13-14.
4. *Ibid.*, p. 20.

The Church and Change:

We live in the midst of a far-flung revolution. We see radical changes taking place all about us. Some changes are peaceful, others are jolting, while still others are violent. Every phase of man's life is subjected to change. Not an area is being spared.

The church occupies no special place of privilege. The winds of change sweep over its life. It must change if it is to minister effectively to our world. This does not mean that the basic nature of the church must change. Nor does it mean its gospel must change. But the church must change so that its true nature may find vital expression and its gospel may be preached with a new relevance and power.

There is much restlessness in the church of our time. I believe that part of this restlessness is a kind of nostalgia. Many of us are homesick for a church we once knew but which can never exist again. It lives only in our memory and imagination. We never can go back to that church. We can't go home again.

This past summer I heard a church chiming over the life of a modern and progressive town a nostalgic song: "The Little Brown Church in the Vale." It was so out of time, so far removed from the living reality of today. One wonders if a church so idyllic ever existed anywhere except in the imagina-

tion and wishful thinking of men's minds. If it did once exist, a modern town knows nothing of this kind of church. Yet, I believe it is to this kind of church many of us would like to return. But we can't.

God has set his church once again in pilgrim ways. We are on the move. Maybe we are like Abraham of old who "went out, not knowing whither he went." Yet, there are signs that appear along the way.

"They drove him out of the synagogue. The world seemed to be a natural habitat for his gospel."

Mission Fulfilled in the World: One sign is the growing awareness that the church must fulfill its ministry in the world. The church does not exist for itself. It exists for the world. It was the world God loved and it was the world to which God gave his only begotten Son. "God was in Christ reconciling the world unto himself" (2 Cor. 5:19a). God's mighty thrust in Jesus Christ was out there in the world. The

church must love the world and fulfill its ministry of reconciliation in the world.

But before the church can release itself for service in and to the world, it must make a confession and ask for God's forgiveness. It has served the world too little and itself too much. It has been excessively ambitious for its own power and prestige. It too often has used men and women, even manipulated them, in serving its own institutional ends. This is the confession it must make.

Kenneth Chafin speaks of the church's introversion like this: "There seems to be an ingrown quality about it, so that nearly everything it does is for itself."

Hendrik Kraemer, reflecting on the same problem, has said: "The mind of the church is bent, above all, on its own increase and well-being. It is church-centered. It is self-centered. The interest in the world is at best a side-issue."

As the church seeks to fulfill its mission in the world it has no better example than its Lord. Was not the world the setting of Jesus' ministry? They drove him out of the synagogue. They were offended at him, and while Jesus was disappointed in their unbelief, you never get the feeling he was disappointed because his ministry was ful-

"Possibly the most startling thing about the Christian faith is this: when the great God of our universe was ready to let men know who he really is and what he is like, he came in the form of a servant."

filled out in the world and not within the framework of organized religion. The world seemed to be a natural habitat for his gospel. He called his disciples from fishing boats and tax offices. What worldly places! His classroom was a fishing boat or ledge of rocks; his pulpit, a wayside. His language was more secular than theological. He talked about God in the language of shepherds, farmers and merchants. He died at a crossroads of the ancient world which was so cosmopolitan that they wrote the superscription on his cross in three languages—Hebrew, Greek and Latin.

Jesus knew how tempted religious people are to withdraw from the crudeness, brokenness and pain of the world. In his parable of the Good Samaritan, Jesus answered the question: Who is my neighbor? But he did more than that. His parable is also a judgment against the organized religion of the time. It was too insensitive to the pain of the world. The first man who passed the robbed and wounded man dying by a wayside was a priest. The next man who passed by the unfortunate man was a Levite who was a kind of church administrator. Both of them were religious functionaries of the Temple at Jerusalem. The priest and the Levite may have performed perfectly at the Temple the following Sabbath. But the

world has not bothered to remember what they did in the worship and service of the Temple at Jerusalem. Yet the world will never forget what they refused to do—to minister to a robbed and wounded man by a wayside. The church of our time must remember that it matters not how beautiful, moving and inspiring its interior life is; if it is careless about the loneliness, disillusionment and pain of the world, the world eventually will pass it by and forget it.

"Wherever you find human pain you find a holy place, because God is there, binding up and healing."

Wherever you find human pain you find a holy place. It may be more holy than an altar of prayer. It is a holy place not because pain is holy. The pain may have been caused by the most obvious sin. It is holy because God is there, binding up and healing. His church should also be there.

We have judged our religious life too much in terms of what happens on Sun-

day and within the four walls of the church. And while this is not unimportant, we are badly in need of a more adequate criterion. We must be asking ourselves: What takes place between the Sundays out there in the vast, complex secular world?

The church fulfilling its mission in the world and the rediscovery of the laity are related closely. The laity live in the world. They stand at the crowded crossroads of life and they are where the action is. They heat out and fashion burning issues upon secular anvils. They live where the claims of mammon are more clamoring than are the claims of God. It is crucial that they understand what it means to be the people of God there. It is there they must know that their first and final loyalty is to God and not to any power or idol of this world. It is there that God calls them to be more than thrifty, frugal and honest. Some laymen feel that the essential claims laid upon them are those placed upon them by these homely virtues. They will never be less than these but there is nothing distinctively Christian in these moral qualities. When they realize that they are the people of God, they know they are called upon to be much more. They are to know a love that accepts and bears the loneliness.

continued

Is Servanthood Still the Way?

continued

pain and sin of the world. They accept people as they are and believe in them in terms of what they can become. They will never use and manipulate people but will always honor their freedom and dignity. In word as well as action they will bear witness to God's redemption in Jesus Christ. They will know themselves to be reconcilers on a mission of reconciliation even out there in the world. They will not widen the cleavages between men but will begin spanning them with goodwill, understanding and acceptance. They will not gouge the wounds of the world but will heal them. They will without pride or self-righteousness be conscious of belonging to the new order made possible by Jesus Christ, which is thrust into the midst of the old.

But the church faces a strange paradox: while often being secluded from the world, it is very secular within its own life. All too frequently it has borrowed the standards of the world by which to measure its own life. Through its pious tones the raucous voice of the secular is heard. It wears a religious garb but it is so sheer that the nakedness of secularism appears. The church is called upon to purge itself of its own secularism and at the same time to become truly worldly. The church must be true to its distinctive nature, yet fulfill its mission in the world. "In other words, it has to become in a new way unworldly and worldly in one."¹

A Servant Church: The church is learning again that if it is to be like its Lord it must be a servant church. It is beyond dispute that Jesus saw himself as fulfilling the role of Isaiah's suffering servant.

Possibly the most startling thing about the Christian faith is this: when the great God of our universe was ready to let men know who he really is and what he is like, he came in the form of a servant. "God was in Christ" and Jesus Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7).

Jesus said of himself: "Even the Son of Man came not to be served but to serve, and give his life a ransom for many" (Matt. 20:28 RSV). But for fear the disciples would not understand, he dramatized his role as a servant.

One day when Jesus and his disciples were guests for the evening meal, the host overlooked a common courtesy. No slave or servant was provided to wash the guests' feet. Jesus became the servant. He asked for a towel and basin of water and proceeded to wash and dry the dusty feet of his disciples.

The service that Jesus rendered involved suffering. Within a few months of his death "began Jesus to shew unto his disciples, how he must go into Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed" (Matt. 16:21). And on the first Easter night when he appeared to his disciples who were hidden behind locked doors, Jesus identified himself in terms of his marks of suffering. "... he shewed unto them his hands and his sides" (John 20:20a).

Jesus was careful to point out to his followers that greatness lay in service and that his followers must be servants. "Whosoever will be chief among you, let him be your servant" (Matt. 20:27). The early church took seriously the admonition of its Lord. Paul spoke often of himself as being a servant or slave of Jesus Christ. But he was no more the servant of Jesus Christ than was the whole church. It could not be otherwise knowing that its Lord was the suffering servant.

"The church has been served at the hands of God. It must serve because it has been served."

Yet, the church is tempted to seek prestige and power. It often seeks to be lord rather than servant. It should resist stoutly this temptation, but when it yields it should be quick to confess its sin and beg for God's forgiveness. The way of the church is not that of prince, general, political boss or business tycoon. Its way is that of the servant. It must always ask for a towel and basin of water.

The church of our time has had status and standing. Its rolls have been large and its budgets impressive. Its buildings often have been commodious and most of the leading and powerful people of the community have belonged to it. But its very status often has stood in the way of its servant role. Yet, the church never has been able quite to forget its Lord and his call to servanthood. The church has tried often to relax the

tension between its status and its call to be a servant by serving in a paternalistic spirit. It often has gone through the forms of service without having the spirit of the servant. This enables it to keep its pride and yet to fulfill its role as a servant after a fashion. But this is false. The church has been served at the hands of God. It must serve because it has been served and is under the command of its Lord. It must give up its pride and paternalism.

The church must not take its facilities, influence, power and prestige and turn upon itself, saying "we are here to serve ourselves." This it has done often. It must turn out to the world and humanity and say: "We are here to serve you." And it must be done in the spirit of its Lord. The church must be the outlet into the world of the love, compassion, understanding and acceptance of Jesus Christ. For this is to serve.

I am thinking of an influential church with a new and commodious building. Much of the new plant had lain idle between the Sundays. The church is in a community where racially segregated patterns of life have been rigid and racial feelings strong. An association for retarded children which was integrated was looking for facilities to be used as a school. The church began to feel the pain of the retarded child as well as the agony of the parents of the child. Some of the members began to identify with the retarded child and his parents the way Jesus Christ would. It became clear there was only one thing the church could do—open its doors and offer its facilities. This the church did. Where once there was helplessness and despair in the heart of the child and his parents, there is now hope. The child comes with no regard for his race. The church has opened its doors without pride and paternalism. It remembers that somebody served and healed its own pain. Therefore, it serves.

It is a wonderful time to belong to the church of Jesus Christ. However, no one can be sure of its future. There are many who are extremely pessimistic about the future of the church. Some believe that if it survives with power it must undergo changes so radical that it will be hard to identify it. A few believe it may be standing on the threshold of one of its greatest eras. If it should be standing on such a threshold, I am sure it cannot step into the great era unless it clearly reads and follows with courage these signs that appear in a time of change.

1. Kenneth Chaffin, *Help! I'm A Layman* (Waco: Word Books, 1966), p. 6.
2. Hendrik Kraemer, *A Theology of the City* (Philadelphia: The Westminster Press), p. 127.
3. *Ibid.*, p. 166.

HOME MISSIONS

SERVANTHOOD: MISSING IN SUBURBIA

by Joe Wortman
Pastor, Chevy Chase Baptist Church
Washington, D.C.

Suburban churches, through indifference, have contributed to the cause of the urban crisis. "Let's Get Away From It All" is more than a song title. It has been the prevailing, if unrecognized, theme of churches seeking to ignore and avoid the problems of the central city. As long as the suffering of humanity downtown was largely invisible, the corporate church conscience did not feel many pangs of remorse. That day is over for all but the most petrified in heart.

Suburban churches must come to see that they hold in their hands the human resources, the wealth and the political power to change dramatically the problem-ridden urban centers. Still, potential for good is of little value unless it is exercised. Unfortunately, suburban churches have little experience in ministering beyond their communities except on a "lady bountiful" basis.

A theology of urban ministry which will guide suburban churches out of programs of meaningless activity into a servant role in society is desperately needed. Such a theology should be nurtured by a consciousness of the metropolitan complex as a single unit, the parts of which interact for their mutual good. Such a view would imply an emphasis in ministry upon the area of metropolis which has greatest need, but without neglect of the areas of greatest strength.

Any theology of urban ministry should also be cognizant of the ultimate value of persons. In the current wave of social concern, masses and statistics tend to obscure the importance of the church's unique ministry to the inner

man. Both individuals and society need the gospel.

Three basic truths need new emphasis in suburbia: (1) The Christ must be head of his church. His headship is definitely in question at present. In the suburbs, the motivating force in churches is more likely to be comfortable consensus than sacrificial commitment in service. As long as this is true, the churches of suburbia will always be left stalled at the light as the traffic of humanity moves on.

(2) The suburban usurpation of Christ's position at the head of his church has obliterated the needed concept of the church as a group of law-breakers which have been accepted by God. Inducement of guilt is not the purpose in such an emphasis. Christian suburbia must see that crime and immorality are not restricted to the ghettos among black people. There also must be the awareness that affluence is not an infallible mark of God's approval.

(3) The response of a forgiven offender is, appropriately, gratitude expressed in service. Servanthood, as the characteristic mark of the church, is the great missing element in suburban churches.

Toward the Servant Role: The articulator of an urban theology should help suburban churches count the cost of their servanthood under Christ. Several attitudinal changes and actions are indicated:

- There must be a willingness to face creatively the inner city as well as the world far removed. That there has been the ability to wax warmly eloquent about the hardships of foreign missionaries while ignoring the trials of courageous ministers in the concrete jungles close to home testifies to the escapist mentality of suburban Christianity.

- Suburban churches must affirm and cultivate their peculiar resources of free men, available money and potential for political power. Miracles in men and society could be wrought overnight by a Christian power bloc committed to a war against social injustice and inequity.

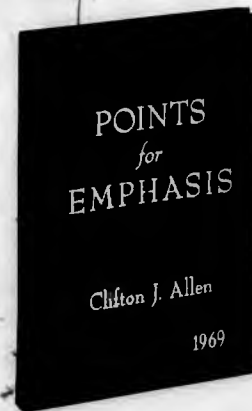
- There must be orientation and training in concepts of servanthood by the churches. Unfortunately, suburbanites are functionally illiterate in the language of service to persons unlike themselves. Consistent, firm, understanding effort at education for service is a priority item before every suburban church. Among its hardest lessons will be that of learning a sense of mutuality with less affluent congregations in the inner city. The lesson must be learned, however, lest the sin of paternalism be perpetuated in Christian mission.

continued

November, 1968

19

Fits Easily into
Pocket or Purse



POINTS FOR EMPHASIS, 1969
by Clifton J. Allen

The only pocket-size commentary on the International Sunday School Lessons on the market today is this widely used one by Broadman Press. Each lesson treatment contains the full Bible text, a brief exposition, truths to live by, and references for daily Bible readings. Comprehensive and well organized, its convenient size is only 3% x 5 inches. (26b)

\$1.25

Order this BROADMAN BOOK
from your Baptist Book Store

Servanthood: Missing In Suburbia

continued

- The suburban church cannot wait until everyone is ready to serve. Many will never respond to the call of servanthood. Some will respond now. A few already have. These can be of inestimable value. A small task force of committed Christians is more effective than a large body of people who have come to church out of habit.

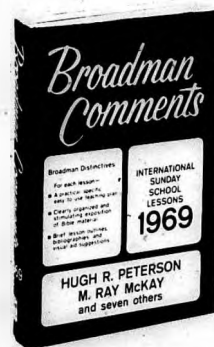
- Cooperative ministry must play a large role in grappling with urban crises. Cooperation across denominational lines will involve humility, inasmuch as one local church or denomination will not get all of the credit. Credit has a high trade-in value, however, if the church is willing to swap it for accomplishment in the name of Christ. Cooperation is essential, if for no other reason than that no one church or denomination has enough social relevance to answer social needs.

- Youth should receive the emphasis in any urban ministry. They are the generation of hope for servanthood in the suburbs because their prejudices, fears and defensive characteristics have not yet hardened into permanent handicaps. Youth are the generation of hope in the ghettos because they have not been so defeated in personality as to preclude the fulfillment of their personhood.

- Suburban churches must not cease to minister to the suburbs. The current glamour of ministry in the central city does not mean that the blighted areas contain the only persons of value. It may well be, however, that a new discovery of servanthood in a ministry downtown will revitalize the ministry of suburban churches to their own neighborhoods. Never before have suburban people so needed the redemptive power of God in their lives. The struggle against social injustice will be won or lost by suburban Christians.

- Courageous leaders in the churches of suburbia are essential to the realization of servanthood. The necessary unity of laymen and the ordained was never more obvious. Controversy is bound to be the order of the day for years to come. Unless unpurchasable men of commitment stand together, the churches will expend their energies in internal conflict. If they stand together, this will be Christianity's finest hour. ■

BROADMAN'S POPULAR COMMENTARY



BROADMAN COMMENTS,
1969

by M. Ray McKay, Hugh R. Peterson and seven others
Here's practical help for the Sunday School teacher and student in preparing each International Sunday School Lesson in 1969. Each lesson treatment includes: a practical, easy-to-use teaching plan, clearly organized and stimulating exposition of Bible material, realistic application to everyday living, brief lesson outline, bibliographies, and visual aid suggestions. (26b)

\$3.25

Buy BROADMAN BOOKS
at your Baptist Book Store

NEW MORALITY

HOW MORAL

Every young person in the U.S. today is caught in a revolution of morality. The question of right and wrong permeates every major and minor decision young people make.

In the midst of these everyday problems has come a theological method called the "new morality" or "situation ethics." Most of us have read newspaper headlines on the subject or have heard clichés such as "The new morality is just the old immorality in clever disguise."

Does the new morality really offer any solution to everyday moral decisions? Does it merit any close examination by young people?

Jesus stepped out on the scene of moral and religious teaching with a revolutionary message. His rules for living were not primarily motivated by a rigid set of laws, but the higher and even stricter law of love.

Men had made of religion a complex art. Christ came to say that true religious commitment means living out the law of love to the people we meet.

A severe test of his teaching came when a lawyer came to Jesus to ask a trick question concerning the identity of his neighbor. The Master Teacher replied by speaking in legalistic language that he could understand, and then went on to give an illustration of love in action in a concrete situation.

Jesus made it clear in the parable of the Good Samaritan that love fills the law full in at least three dimensions:

a) It goes under the rules by being concerned not only with acts but with motives.

b) It goes between the rules in the sense of covering our behaviour in the whole wide range of our relationships.

Jesus knew as we do that rules are specific and leave gaps. Rules are rough-and-ready, approximate answers; love alone can prescribe precisely for each need and occasion.

c) Love goes beyond rules. One who merely obeys rules is trying to save himself, one who loves is serving God through man. To the first, the obedience is slavery; the other, perfect freedom.

So, the message is love—costly love that costs us every ounce of our selfishness in the concreteness of every situation.

About 10 years ago a similar message started leaking through the world of the theological elite to the layman. John A. T. Robinson popularized the concept of ethics based not on an ethical love but on Christian love in the moment of concrete decision. His popular book, *Honest To God*, included a chapter entitled "The New Morality." Two years ago a professor at an Episcopal seminary, Joseph Fletcher, wrote a book entitled *Situation Ethics* with the substitute "The New Morality."

The message of situation ethics has been as debated and labelled as any idea in this century of religious discussion. Billy Graham has spoken of the concept as nothing but the old immorality in

Continued

Editor's note: This is the first of a series of three articles dealing with current social revolutions in the nation by a staff member in the Department of Work with Nonevangelicals at the Home Mission Board. The second installment will deal with the crisis in theology, the third with black power.

by M. Thomas Starkes, HMB

disguise. Eager to laud the new morality are such campus religious leaders as Ernest Gordon, dean of the University Chapel at Princeton University. He wrote an article for *Reader's Digest* in which he answers the question "What's new in the new morality?" by writing: "Many are seeing that the 'new' in the new morality is the freedom to choose chastity rather than have it thrust upon them by fears or pressures. . . . Under the 'new morality,' chastity is more of a freedom than a restriction."

The secular press has produced an abundance of over-generalizations and characterizations of the new morality which is evidence of the popular misconception of the ethical principle. An example of this was written by an *Atlanta Journal* writer who identifies the new morality with portrayal of sexual deviation on the movie screen.³

The primary value of situation ethics, in this writer's opinion, is that it has come to a generation ready to listen. Young people today live in the midst of a communications explosion in which all moral traditions are presented and must be chosen from. The "beat" generation is skeptical of the neo-Pietistic emphasis on "Thou shalt not." Young adults today are asking the moral questions. They want standards that take into account the worth of their individual self and their fellowman. They welcome the new morality as a viable option in the function of ethical decision-making.

What is the new morality? The new morality is that method for Christian decision-making which stresses all-giving love instead of rules. It says that all rules, laws and ideals are illuminators which one brings to a concrete moral decision. These rules are not always to be followed.

So, it follows that it is not always wrong to commit adultery, steal, kill, lie or to commit a dozen other "wrongs" in the traditional Judaeo-Christian set of values. What really matters is the law of *agapē*-love.

Two examples suffice to make the point. A father without employment and responsible for the support of his six hungry children at home may walk past a produce stand on a crowded sidewalk and decide that the act of love for the most persons concerned would be for him to steal a box of apples to take home for the family. This act would be done on the basis that human need comes before the right of property. This father has not become "a law unto himself" but has acted out of unselfish concern for the most persons involved, even at the personal risk of being caught. A villager in Vietnam

would be morally right in lying to the Viet Cong about the number and location of the remaining members of his family after some had been killed. His lying would be out of concern for the conservation of the human lives about him, even at the personal risk of being killed if caught in the falsehood.

Fletcher contends that in Christian decision-making, there are three basic methods. The first is the legalistic one, which has the letter of the law to reign, regardless of the situation. The other extreme is antinomianism, which holds that no laws apply to the real Christian. This either results in libertinism, the

**"Situation ethics
misunderstood becomes
dynamite
in the backseat
of a parked car."**

idea that under grace no laws are applied to Christians or gnosticism, which contends that the believer would just know what is right in a given situation. The third choice is the one proposed by Fletcher: called situationism, which stresses that a Christian comes to the decision armed with the laws of his tradition, but these laws may be broken if love is better served by doing so. Fletcher quotes Romans 13:8 in which Paul wrote, "Owe no man anything except to love one another."

An illustration of the situationist position is the baseball manager who is trailing by one run and whose first batter up in the ninth inning gets a single. Ordinarily, he would order the second man to bunt, but he may break this "law" if he reasons out the consequences of doing so.

By emphasizing *agapē*, the new morality tries to avoid two other common dangers of popular Christian ethical systems. One is pietism, which stresses prayer and Bible study but tends to separate faith from society and daily life. The second is moralism, which makes moral life a matter of personal petty disciplines. It condemns smoking, drinking and dancing but shows little concern for love and justice. Sin is defined as carefully as a negative discipleship.

The new morality follows love but stays as close to the law as possible, departing from it only when need be. The words of Jesus' standard for measuring discipleship come back clearly in the study of the new morality, "By this shall all men know that you are

my disciples, if you have love one to another" John 13:35.

The weakness in the new morality: As in every ethical method for decision-making, there are certain shortcomings. One of the most serious weaknesses is the faith it places in man as decision-maker. Man supposedly is not ruled by laws at a given moment and is free to break one or more if he chooses to do so in the light of love. He uses his reason to make this decision. What Fletcher does not realize is that reason invariably breaks down because it is too selfish and we never know all the consequences of a given act. This naively assumes that everyone knows what is right. It allows man to play the role of God.

The most serious problem with the new morality is the popular misunderstanding of what it is saying. This weakness does not lie within the method itself, but is the fault of the popularizer of the notion that rules do not really matter. Situation ethics misunderstood becomes dynamite in the backseat of a parked car when two young people reason that they are making a "Christian" decision by flippantly allowing erotic love to rule the moment. It is only as the new morality is properly understood that it has any merit in the concrete situation.

Is the new morality practical? Proponents of situation ethics maintain that its strength lies in the making of a concrete decision of a particular moment. It is on this claim that the method is best examined. The best answer is, "Yes, the new morality works—but only when practiced by a limited number of participants."

Returning to the backseat of that parked car, the person in the situation is the judge, with serious provisions. He must be a mature, responsible person before God. He must be able to respond to the situation in consultation with the tradition he brings to the moment. He must take into full consideration the inherent godly worth of the other person and his future as well as his own. Finally, he must be motivated by *agapē*, not *eros*. The mind-set which the responsible Christian brings to the situation functions as a strong guideline in the concrete decision-making process.

The best guide for the moment is the prayer Paul made for the saints in Philippi: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ" (Philippians 1:9-10). These verses indicate four

norms for Christian decision-making: a prayerful reliance upon God's grace, the law of love, consideration of the consequences of a decision and judgment with responsibility in humility.

As one can see, the new morality works, but only for the committed disciple of Christ who takes the laws of God and of love for the other person in seriousness. When allowed to operate in proper forces, situation ethics gives man the same freedom to operate which God gave him when he created him in his own image. Man is allowed to be a responsible being but one who has to face the consequences when his decisions are not motivated by *agapē*. This freedom affords man with one area where he can fight the force of depersonalization exercised by the current "sexplo-sion," mass media advertising and the rat-race competition for status. He is no longer a machine obeying demands but is free to exercise the *agapē* love God has shown him through Christ.

The real test of situation ethics as a moral alternative will be the same test placed on the priest, Levite and Samaritan in Jesus' parable recorded in Luke 10. The test is the individual opportunity to practice love. Man historically has drawn back from God's ultimate design because he knows his first task would be to revolutionize his own life. The test of situation ethics is the same as that of Christian discipleship—will man accept the challenge to be free by being a slave to love?

**"The real test
of situation ethics will be
the same test placed
on the priest,
Levite and Samaritan
in Luke 10."**

Victor Hugo once said that nothing is more powerful than "an idea whose hour has come."⁴ The hour for the new morality is here. It is new! It is new in the same sense that an evening breeze is new. It has been available before but brings new vigor with every new expression. In this hour, when Madison Avenue would make of man a robot with two new cars in every driveway, the new morality would allow man to be a man in love with God and neighbor.

Practical mission application: By its very nature, the new morality is a method of decision-making, not a prescriber of specific mission actions. However, the implications in practical application are revolutionary. The value of situationism is that it changes the believer attitude-

nally. Mission action then issues from a proper understanding of the new morality in relation to neighbor.

Joseph Fletcher is of most aid for development of mission action in the chapter in *Situation Ethics* which he entitles "Love Is Not Liking."⁵ He reminds us that there is hardly any argument among Christian thinkers concerning the nature of Christian love. It is neighbor-concerned and outgoing, not self-centered or selective. Fletcher differentiates between a brief display of emotionalism which is usually selfish and Christian love which is a permanent setting of the will. The opposite of *agapē* is not hate, but the more subtle danger of indifference.

The removal of indifference and the practice of *agapē* seeks the good of anybody, everybody. As Fletcher phrases it, "The radical obligation of Christian ethics is to love not only the stranger-neighbor and the acquaintance-neighbor but even the enemy-neighbor, just as we love the friend-neighbor."⁶ This love comes only after one comes to accept love and be honest with himself. The proper order is respect and love for self which issues in love for every neighbor. This love wills the neighbor's good whether the Christian likes him or not. The demand is to love the unlikeable as well as the unlovely.

The primary value of the new morality is the same as that of the conversion experience, it is primarily effective in terms of the reversal of the will. If it is experienced fully, it issues forth in concerted action. Often the view is expressed that the Christian's primary role in the soothing of social pain is to "get everyone saved" and social ills will vanish. This will be true only when the converts begin to live out in action the love they have experienced in Christ.

The "pew" in the new morality comes when the Christian begins to care so that he is in shape to share. Mission action, then becomes a way of life instead of merely a name of a new group at the church!

The new morality must be experienced to be appreciated. It is a call for serious discipleship in the decision of every moment for the making of a Christlike future. It is also the will to love which one brings to the moment. Christian love becomes the basis of mission action—the knowing and giving of self.⁷

³Joseph Fletcher, *Situation Ethics* (Philadelphia: The Westminster Press, 1966).
⁴Ernest Gordon, "The New Case for Chastity," *Reader's Digest*, (January, 1968), 82.
⁵Terry Kay, "How New is the New Morality?" *The Atlanta Journal*, (May 19, 1968), 7F.
⁶Fletcher, *op. cit.*, pp. 18-31.
⁷*The Situation Ethics Debate*, ed. Harvey Cox (Philadelphia: The Westminster Press, 1968), p. 9.
⁸Fletcher, *op. cit.*, pp. 103-110.
⁹*Ibid.*, p. 107.

TO KEEP
HOUSE
AND TO BE
A JOYFUL
MOTHER

Cambridge
Bibles

AT YOUR BAPTIST BOOK STORE



Artist Erwin M. Hearne Jr. has depicted one of the great moments in Baptist history in portraying Chaplain John Gano as he leads in a prayer of thanksgiving on Apr. 19, 1783, when General George Washington announced the peace terms to his troops near Newburgh on the Hudson River. The History of the Army Chaplaincy reports that Gano baptized Washington in the Hudson River.

Chaplain Gano was pastor of the First Baptist Church of New York City and served as General Washington's chaplain during the Revolutionary War. He was not only an outstanding and noted chaplain during the early years of the nation, but was also an outstanding Baptist missionary. He established the New Jersey Baptist Church, one of the first in North Carolina, and was the first Baptist missionary to the Indians.

Southern Baptist chaplains commissioned Artist Hearne of Dallas, Tex. to create the painting, and they have given it to the SBC Home Mission Board. The painting now hangs in the Heritage Room of the Home Mission Board Building in Atlanta, Ga. Another painting at the Home Mission Board, depicting a commissioning service at a recent SBC session, will appear in the December issue of HOME MISSIONS magazine.



Missionary Appointees

1. Sandra Patricia Hill of Rome, Ga. is serving as associate director of the Baptist Center in Alexandria, Va., under the Department of Christian Social Ministries.

A graduate of Berea (Ky.) College and Southern Baptist Theological Seminary in Louisville, Ky., she has served with the Boyce Center in Louisville and with the Head Start program in Berea. Her birthday is Nov. 1.

2. Roy Lee Hood, former pastor of Love Memorial Baptist Mission in Goldsboro, N.C., is serving at the Patterson Avenue Baptist Center in Winston-Salem, N.C., under the Department of Christian Social Ministries.

A native of Grantham, N.C., he graduated from Carson-Newman College in Jefferson City, Tenn., and Southeastern Baptist Theological Seminary in Wake Forest, N.C.

He also has served as pastor in Fayetteville, N.C. and the east Tennessee area. His birthday is Aug. 16.

3. Mrs. Roy Lee Hood, the former Barbara Russell of Greeneville, Tenn., is serving with her husband at the center.

She attended Peace College in Raleigh, N.C. and graduated from Southeastern Seminary. Her birthday is Mar. 21.

4. Connie Alexander Dabney, former pastor of Applewood Church in Denver, Colo., is serving as superintendent of missions for the East Bay Association in San Leandro, Calif., under the Department of Metropolitan Missions.

A native of Lancaster County, S.C., he graduated from Furman University in Greenville and Southwestern Baptist Theological Seminary in Fort Worth.

The former assistant executive secretary and superintendent of missions and

stewardship for the Colorado Baptist Convention, Dabney also has been pastor of churches in Colorado, Tennessee and Georgia. His birthday is Sept. 8.

5. James Robert DeGulre, former pastor of Valley View Baptist Church in Ogden, Utah, is a student at the Mexican Baptist Bible Institute in San Antonio prior to assignment to a language missions field.

A native of Abilene, Tex., he graduated from Hardin-Simmons University in Abilene and Southwestern Seminary. His birthday is June 9.

6. Mrs. James Robert DeGulre, the former Martha Temple of Texarkana, Tex., also is studying in San Antonio before assignment with her husband to a language missions field. She also is a graduate of Hardin-Simmons University and Southwestern Seminary. Her birthday is June 18.

7. Mrs. Kenneth Chadwick of Roswell, N.M. serves with her husband in California. She has attended California Baptist College in Riverside and Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Her birthday is June 27.

8. Alvin Kenneth Chadwick, who serves as pastor of the First Southern Spanish Baptist Church in Hanford, Calif., has been elevated from associate to career missionary status.

A native of Witts Springs, Ark., he is a graduate of California Baptist College and of Golden Gate Seminary. He also has served as associate pastor of the First Spanish Church in El Monte, Calif. His birthday is Oct. 26.

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

Give Witness through an American Bible Society Annuity

This remarkable plan brings you financial as well as spiritual blessings. Your principal goes to work immediately—helping to provide the Holy Bible in Braille or in talking Bibles for the sightless. It also puts Portions of the Scriptures in the hands of millions more who want to read and live by God's Word and reaches out to countless others that they may become, "wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15).

You receive even as you give. An A.B.S. Annuity assures you of an unchanging income for life—up to 8%, depending on your present age; a generous income tax deduction from current income, and the annual payments you receive are largely tax free, year after year. Send for full details, using coupon below.

Every payment in full since 1843



American Bible Society HM 118
1845 Broadway, New York, N.Y. 10023
Please send me, without obligation, new Annuity rates and free booklet, "A Gift that Lives."

Name _____
Address _____
City _____ State _____ Zip _____
Date of Birth _____ Month _____ Day _____ Year _____
I do ☐ do not ☐ have an A.B.S. Annuity.

Avenues To Ailigandi

ENCOUNTER

by Kenneth Day

In July we reported the story of medical missionary Dan Gruver and his ministry in Panama and the San Blas Islands, and in particular his extensive campaign against measles—one of the major killers in the San Blas. Since that report several significant developments have continued to reinforce this ministry.

For example, the Panamanian government learned of Gruver's successful program of vaccinating the San Blas against measles and asked him to help vaccinate the whole country. So, the Armed Forces were organized and helicopters transported the medical personnel to all of the towns where vaccination clinics were set up. Other medical aid was given as need was encountered. The hospital at Ailigandi (Gruver's base of operation) provided practically all the medicine for this project.

Secondly, Dr. A. L. Evatt, an Atlanta dentist, at his own expense traveled to Panama and worked three weeks. Long days, every day, he filled and extracted teeth in the hospital at Ailigandi and in other parts of the islands.

The First Baptist Church of Doraville, Ga. (to which Evatt belongs)

furnished the missionary dentist with most of the portable equipment necessary to work in remote areas. Other equipment and supplies were furnished by friends and Evatt himself. More than 500 teeth were pulled and some 150 to 200 were filled. Makeshift dental clinics were set up in numerous places during the three-week mission.

Little more than a beginning was made toward meeting the dental need among the islanders. Evatt did leave a continuing ministry, however. He provided Gruver certain basic dental instruments and trained him to handle extractions. Portable equipment also was left with the hospital at Ailigandi for use by Gruver and others like Evatt who shall in the future be willing to invest a week or month of their lives out on the cutting edge of missions.

Greater by far than the good done by fillings and extractions was the witness borne by this dentist and Baptist deacon. His was more than a humanitarian ministry rendered to elevate or prevent suffering alone. It was this, but with a Christian plus. It was a marvelous ministry "in Jesus' name." And

hundreds who were helped physically also were confronted with the love of God.

One final development in the unfolding ministry of Baptists to the San Blas islands: On Aug. 17, during Home Missions Week at Ridgcrest, Miss Naomi Page was commissioned as US-2 missionary nurse to the islands. She has joined Gruver at the hospital in Ailigandi where she will serve for the next two years.

She is not a stranger to the islands, having spent five weeks there during the summer of 1967, working in the very hospital to which she has been appointed. Following her summer of work with Gruver she returned to her home in Nashville, Tenn. and completed her last year of work on the B.S. degree at Belmont Baptist College. (She earlier had graduated from the Nashville Baptist Hospital School of Nursing, and had worked in the emergency room of the hospital.) During that last year in college a growing conviction possessed her that she must return to Ailigandi. And she did!

So, God works in many marvelous ways to multiply the ministry of Baptists among the San Blas Indians.

In Miami, Fla., 3,800 Cubans continue to arrive each day, Monday through Friday. According to reports this number will continue in a steady stream for several years to come. The need for assistance in relocating these families still is pressing. The latest word from Hubert Hurt, Southern Baptists' representative in Miami in charge of this ministry, is that the list of Southern Baptist churches offering to help relocate families has been exhausted completely. There are none currently on file.

A few weeks ago Marlene Crespo, a lovely 15-year-old daughter of a relocated Cuban family, was guest in our home. Her painful memories of tragedy and loss associated with flight from her home and friends are being substituted by new friends and a helpful church. The new church and friends gave her just a little lift, but at a time when it was so very much needed. And never was gratitude so great for such a little lift. I asked her what most had impressed her during this difficult experience of relocation. Immediately she responded, "My church." And because of its ministry in relocating refugee families, Marlene's church has been able to baptize many of her Cuban friends.

Forty-five thousand Cubans will land in Miami during the next 12 months. Here are mission action opportunities for thousands of churches.

November, 1968

For the VIPs on your GIFT LIST...

Be remembered for the Gift
that will be eternally appreciated!



Beyond Combat \$3.95
Major James M. Hutchens. Action-packed account of the experiences of a combat chaplain in Vietnam. A must for parents and their sons.



Come for Coffee \$2.50
Margaret J. Wise. Informal cookbook mixes delicious recipes with kitchen inspiration.



Are You for Real? \$1.95
Larry Richards. Tells it the way it is. The "realness," problems, frustrations and answers for modern teens.



Warm Summer \$3.50
Craig Masses. A remarkable, homey account of an eventful summer in a young boy's life. Destined to be a best seller.



Words to Live By \$3.50
Edward L. Hayes. 366 devotional readings in John, prepared especially for today's man-on-the-run.



Stories for the Children's Hour \$3.95
Kenneth N. Taylor. 48 stories to capture and hold children's attention.



A Living Letter for the Children's Hour \$3.95
Kenneth N. Taylor. The translator of *Living Letters* again communicates to the children of today.



Devotions for the Children's Hour \$3.95
Kenneth N. Taylor. Children find the answers to 48 commonly asked questions.



Wycliffe Historical Geography \$8.95
C. F. Pfeiffer and H. F. Vos. Significant reference work and travelogue of Bible lands. Carefully examines and evaluates biblical, historical and archaeological evidence.



Unger's Bible Handbook \$3.95
Merrill F. Unger. New, carefully organized guide to understanding the Scriptures. Wealth of charts, maps, illustrations.



Princess and the Pelican \$2.25
Margaret Epp. Exciting novel of a young girl's life on a large northern farm.



Angry Water \$2.25
Bernard Palmer. Adventure and excitement in a modern setting of Indian life in the north country.

Baptist Book Store
MOODY PRESS PUBLICATIONS



for a
Richer
Life

HELP YOURSELF TO HAPPINESS

Robert G. Witty

This self-help manual is designed to aid the reader to help himself to a richer, happier, healthier life. There are eight exercise procedures, listed step-by-step, each to be followed for a two-week period. Each exercise builds on those that came before. May be used by individuals or groups. (26b) Paper, \$1.25

See these and other
BROADMAN BOOKS
at your Baptist Book Store

In December

Appalachia:
The Heritage of
Isolation

6% INTEREST

Colorado Southern Baptist
Subordinated Debenture Bonds

**FOR
OFFERING CIRCULAR**

Tear out and mail to
Bill Landers, ADM.
Colorado Baptist General
Convention

P. O. Box 22005
Denver, Colorado 80222

Name
Address
City
HMB

28

Chaplains Prayer Calendar

NOV. 1: I. G. DeVine, Okla., institutional; Samuel Ganaway, Ill., Navy. NOV. 2: George A. Canoneri, Fla., institutional; Harold Leon Mills, Tex., Army; Thomas R. Thompson, N. Y., Army. NOV. 4: Harland R. Getts, D. C., Air Force; Claude E. Moorefield, Tenn., Army. NOV. 5: Harold A. Davidson, Fla., industrial; James L. Hudgins, S. C., institutional; August C. Kilpatrick, S. C., Air Force; Charles M. Massey Jr., Ga., Army; E. P. Weaver, Mo., institutional; Marion C. Whitmire, S. C., Army.

NOV. 6: David S. Hunsicker, Mo., Navy; Luther R. McCullin, La., Army; Carmah C. Underwood, Ark., Army; Jerry D. Fleming, La., Air Force. NOV. 7: Richard Robert Crowe, Wis., Navy; Gene M. Little, Mo., Army; Roy A. Probst Jr., N. C., Navy. NOV. 8: Garth E. Long, Va., Navy; Harold A. Shoulders, Tenn., Navy; Jerry R. Smith, Ga., Navy. NOV. 9: Clyde M. Northrop III, Ark., Army.

NOV. 10: Carl W. Flick, Va., Navy. NOV. 12: Earl L. Boyette, Fla., Navy. NOV. 13: David P. Byram, Okla., Air Force; Blanche Joffe Dier Jr., La., Air Force; Reuben V. Johnson, Ga., institutional. NOV. 14: Arthur T. Engell, Miss., Air Force. NOV. 15: Max A. Eller, N.C., Navy; Clyde M. Johnson, Tex., institutional; Wayne C. King, Okla., Army. NOV. 16: Robert S. Brinkley, Ohio, hospital; Lee A. Smith, N.C., Army. NOV. 17: Frederick W. Love, W. Va., Navy.

NOV. 18: George W. Foshee Jr., Ala., Army; Marlin B. Morris, Tex., Air Force.

NOV. 19: Robert M. Cash, Ga., hospital; Ernest G. Evans, La., Army; Elgin East, Mo., hospital; Alfred H. Senter, Tenn., Army; Lewis H. Miller, S. C., Air Force; William Murray Ethridge, Miss., Navy.

NOV. 20: William K. Bean, Va., hospital; Robert D. Daniell, Ala., Army; Asa E. Hunt III, Calif., Air Force; Walter L. Phillips, Ark., Army. NOV. 21: Andy Miles, Ga., institutional. NOV. 22: Ralph R. Arms, Tenn., Army; J. S. Forrester, Ala., Army; Willis L. Murdaugh Jr., Mo., Army; James F. Pulley, N. C., Army.

NOV. 23: Richard M. Betts, Okla., Army; Finley Sizemore, Tenn., hospital; Douglas H. Sowards, Ky., Army; William T. Vest, Va., Navy. NOV. 24: Darris Y. Bingham, N. C., Air Force; Edward R. Dowdy Jr., Va., hospital; Billy J. Jones, Miss., Air Force; Dewey V. Page, N. C., Navy.

NOV. 25: George K. Crosby, Miss., Air Force; Anderson C. Hicks, N.M., hospital; Bobby W. Myatt, Tex., Navy; John D. Ragland, Va., Navy; Leonard R. Perry, Ga., institutional. NOV. 26: Billy R. Lord, Tex., Army; Donald R. Smith, Ind., Air Force; Hoyt W. Swann, Ala., Navy. NOV. 27: William C. Mays, Tenn., hospital; Melvin T. Sims Jr., Miss., Air Force; Clifford B. Coleman, Ky., Navy. NOV. 28: Lucius M. Johnson, Ga., Army. NOV. 29: Dalton H. Barnes, Ark., Army. NOV. 30: Alpha A. Farrow, Okla., Army; William F. Montgomery, Ark., Air Force; Ben S. Price, Tex., Army.

Accept Opponents As Christians

Southern Baptists must come to the point that they will respect those who disagree with them on social issues as their fellow Christians, rather than "breaking down into bloodletting," a Baptist seminary professor said.

Clyde Fant, professor of preaching at Southwestern Baptist Theological Seminary in Fort Worth, told the Southern Baptist Convention Communication Conference in Nashville that Baptists must never doubt that both liberals and conservatives can be Christians.

"The truth is that a man who is a conservative is just as much a Christian as a liberal, and a liberal is just as much a Christian as a conservative—he just takes another side," Fant said.

The seminary professor said Baptists must be willing to accept a "multiplicity of views" with many shades of degrees and differences within the 11 million-member denomination. "We must stop thinking that everyone who disagrees with us is wicked," he declared.

He said that there are Southern Baptists who feel that all social action is "Communist inspired" and others who feel that the doors of the churches ought to be nailed up and Christians should go out into the streets and "bring in the kingdom." The tendency is for those with one point of view to feel the others are not Christians.

Baptists must avoid falling into the

continued

HOME MISSIONS

Light
the
way
to
Christmas
joy



for the children

HOW THE LITTLEST CHERUB WAS LATE FOR CHRISTMAS. Minton C. Johnston. Humor and pathos abound in this imaginative story of how the Littlest Cherub learns a very difficult and very important lesson. Illustrated. All ages. \$2.95

WHERE THEY GO IN WINTER. Written and illustrated by Margaret Haring Burk. Abundant facts and realistic drawings of wild-life make this an indispensable nature study book for older children. Ages 9-14. Cloth, \$9.50; paper, \$1.75

THE THIRTY GILT PENNIES. Alice Geer Kelsey; illustrated by Gordon Laite. Is it possible? . . . the gold given to Baby Jesus was also paid for Joseph, son of Jacob, and later to Judas. A lovingly told legend says so. Ages 8-12. \$5.50

YOUNG READERS BIBLE.* At last! A complete RSV Bible designed for today's young reader. Special features: bold-face subject headings, marginal color tabs, chapter and verse headings in dictionary format, color maps, and much more. Pages 8½"x11". \$6.95

* Published by A. J. Holman, Co. Distributed exclusively by Abingdon Press

for young people

INSCAPE. Ross Snyder. Poetic form and insights illuminate the potentials of marriage as an experience in creative fidelity. A rare combination of psychology and religion that sees all of life as a celebration. \$2.50

for the family

FLORAL ART IN THE CHURCH. Jack Inman. For large and small churches or individuals—a beautiful work on the creative use of flowers and symbolism throughout the Christian year. Eighty-four arrangements illustrated in color and black and white. \$6.95

EVERY GOOD GIFT. Jane Merchant. Favorite Scripture from the Book of James sets the theme for this collection of 76 meditations. Original poems and prayers are used to portray God's greatest gifts. A source of personal inspiration. Ribbon bookmark. \$2.50

THE BEATITUDES. George A. Buttrick. A gift book of unusual appeal that provides a challenging look at the Beatitudes as an expression of the power of the Christian faith. Enhanced by sensitive illustrations. \$2.50

SUNRISE TO STARLIGHT. Compiled by May DeHerenge. To delight, encourage, amuse, and guide—a collection of wisdom from the world's greatest writers. Bound in olive green Kivar kidskin with gold cord tie. Illustrated. Gift boxed. \$1.95

A SONG OF ASCENTS. E. Stanley Jones. The long-awaited autobiography of a man who has become a legend in his own time. Dr. Jones shares the inner development he has experienced over the years as he gives us not just a book but a transcript of a way to live. Certainly the religious book of the year. \$1.95

THE INTERNATIONAL LESSON ANNUAL, 1968. Edited by Harace R. Weaver. Lesson analysis by Charles M. Layman. Lesson helps for all who use the International Sunday School lessons—written by experts. Illustrated. \$3.25

for the minister

A LITERARY HISTORY OF THE BIBLE. Geddes MacGregor. A marvelous resource and reference volume of the history of the Bible from about 500 A.D. to the present. Written by an eminently qualified scholar, philosopher, and theologian. \$7.95

THE INTERPRETER'S BIBLE. Essential for any minister's reference collection. Includes: double text, exegesis, general articles, outline and full-color maps. Each volume, \$8.75; twelve-volume set, \$89.50; deluxe leather edition (sets only), \$199.50

THE INTERPRETER'S DICTIONARY OF THE BIBLE. An illustrated encyclopedia defining and explaining every person in the Bible or Apocrypha: every plant, animal, mineral, town, region, hill, stream, and object. Four-volume set, \$15

THE LORD'S PRAYER IN ITS BIBLICAL SETTING. Charles M. Layman. A recognized author has brought together scholarship and insight in his concise new interpretation of Christianity's greatest prayer—viewed from its biblical perspective. \$3.50

Order from your Baptist Book Store

ABINGDON PRESS

WITNESSING through his vocation, Dr. Frank Bailey became The HEALING WITNESS...



To Jim and Peg Robertson, life was a "rat race." They were expecting their first child, had bought a new home, and were trying to get "established." There was pressure from neighbors, in-laws, and an insurance salesman. And Jim was trying his best to get ahead in his job as a drug salesman.

The story of this young couple and their encounter with Dr. and Mrs. Frank Bailey is portrayed in Broadman's new motion picture, **THE HEALING WITNESS**. Dr. Bailey shows genuine, personal interest in Jim when he calls on him at his office. The Baileys later invite the Robertsons for dinner in their home. The young couple is impressed with the sincerity of the Baileys. They express a desire to find for themselves joy in Christian living.

30 minutes, color, rental, \$17.00.
Available at Baptist Film Centers.
Discount is given churches in the CAVE Plan.



30

trap of classifying their Christian brothers into the "good guys" and "bad guys" categories, Fant said.

He called for Baptists to be peace-makers, but also warned against the tendency of some ministers and laymen to seek to be amiable, never wanting to be caught between two opposing viewpoints. "The only time they ever deal with controversial issues is when the issue is already settled," said Fant of some ministers.

The professor further warned that there are still "headhunters within the church who spend their time ferreting out those with whom they disagree."

He observed that the tension comes not when Christians seek to minister to the world, but in trying to communicate within the church. "Not many people have had their heads chopped off by the world because they ministered to it, but rather by the church because some didn't understand."

"The social gospel has been soundly damned from pillar to post," he observed, "but you cannot preach that you want a Christian America and not touch social issues." He said that the Southern Baptist Convention always has been concerned with social issues, even from its beginning.

In 1845 at the first Convention, a statement upholding slavery was adopted, and it was a statement dealing with social issues. "To defend slavery is as much a social involvement as to attack it," Fant said. "The only difference is in conclusion, not whether the gospel should be applied to social issues. You might even say we were born out of social concern."

"We must recognize that when pastors or Christian workers fight the federal government, support a conservative presidential candidate from the pulpit, advocate prayer in schools, oppose the Supreme Court as Communist or advocate movie censorship or liquor legislation as Christian endeavors, they are becoming involved in social action," he observed.

"To be involved on one side of the social issue would not exonerate a Christian from the charge of 'social gospel' any more than opposing the other side," he said.

"We must be able to admit our different points of view on social issues, and love each other, and go forward together as the gospel might invade all of society in Jesus' name," Fant concluded. (BP)

NEW! A superb style for Christmas giving



Edited by Dr. E. Schuyler English with the assistance of 37 evangelical scholars

EXQUISITE craftsmanship and design distinguish this new de luxe style of the Bible especially recommended for the young adult and beginning Bible student — a superlative Christmas gift.

Printed in large, clear type on Oxford India paper, the King James Version text is accompanied by: notes and helps on same page with text • introduction to each book • historical data • summaries • cross references • chronologies • comprehensive index • Concordance, including Dictionary of Scripture Proper Names and Subject Index • maps and diagrams.

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

HOME MISSIONS



Isaiah has a message for 1969...

... the year of the Crusade of the Americas. Let your church hear Isaiah's message during

January Bible Study



Books for Study

THE GOSPEL IN ISAIAH (Adults and Young People)
by Gilbert L. Guffin. Giving major emphasis to the messianic passages of Isaiah, this book offers fresh insight into the grace, majesty, and power of God. Includes teaching helps and instructions for using the Study Guide. (6c) 95¢

STUDY GUIDE FOR THE GOSPEL IN ISAIAH
by Mavis Allen. Designed for individual use. Includes selected texts from Isaiah, space for note taking, and study questions. Punched to fit a three-ring notebook. (26b) 25¢

Help your church prepare for the Crusade of the Americas by a meaningful study of Isaiah. Order the needed materials from your

BAPTIST BOOK STORE
Service with a Christian Distinction
Coast to Coast

Prices subject to change. Postage and delivery charges extra. State sales tax, if applicable, extra.

EXPLORING THE OLD TESTAMENT (Intermediates)
(6c) Teacher's edition, 60¢; Pupil's edition, 45¢

BEFORE JESUS CAME (Juniors)
(6c) Teacher's edition, 60¢; Pupil's edition, 45¢

THE STORY OF JOSEPH (Primaries) (6c) 45¢

HELPING OTHERS LEARN ABOUT JESUS (Beginners)
(6c) 45¢

MY FAMILY (Nursery Children) (6c) 45¢

Background Books

JUDGMENT AND REDEMPTION IN ISAIAH
by Page H. Kelley. An introduction to Isaiah the man and discussion of portions of the book. (26b) Paper. \$1.50

GOD REIGNS: Expository Studies in the Prophecy of Isaiah
by J. Leo Green. The meaning of the Bible text and how Isaiah applies to Christian life today. (26b) \$4.50

ISAIAH
by Clyde T. Francison. The fact that God still speaks to us through the prophets becomes evident as one uses this study guide. (66b) \$2.95

ISAIAH
by D. David Garland. A concise, yet complete work on the prophecy of Isaiah that is geared to the layman, yet adequate for the scholar. (12) Paper. \$1.00

Filmstrip

THE GOSPEL IN ISAIAH
Especially designed for the January Bible Study for 1969. Presents the world in which Isaiah served, a characterization of the prophet, and the powerful message he proclaimed. A Broadman filmstrip. Color. 50 frames, manual and recording. \$7.50



Peace on Earth, good will toward men,
the Scriptures say,
And is our sincere wish for you
on Christmas day.

*Christmas
with a Christmas*

No. 4498

Season's Greetings
May Peace and Joy
abide with you at
Christmas
and throughout the
New Year



No. 4011

May Christ,
the Light of the World,
brighten your Christmas
and all
of the year.



No. 4012

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



No. 4013

Just as the shepherds' hearts were filled
With awe and joy that night,
So may your heart be happy
And your Christmas day be bright.



No. 4014

Let them gaze at the star which
shined so brightly in the night,
And may it ever shine in your hearts
And guide you to the light.

Greet your friends and relatives with these beautiful full color Christmas cards!

These high quality french-fold cards, size 4 1/4 x 5 1/2, are priced at only 4¢ each (\$4.00 per box of 100 of one design, plus postage) including white mailing envelopes.

Please order by serial number from this illustrated assortment, and your cards will be shipped to you promptly.

CASTLE BOOK STORE

HOME MISSIONS

December

