

HOME MISSIONS



LETTERS

From Our Readers

Cure for TV

Since many of your readers are members, I believe that they will be interested to know that CURE (Christians United for Responsible Entertainment) has sent in its petitions to the networks and FCC. We now number approximately 50,000 in 34 continental states, Hawaii and Canada.

Our protest concerns the use on TV of adult movies and the excessive violence and sadism. We ask for the networks to plan more character-building programs for our nation's youth, but each member is prepared to refuse to buy the products of sponsors of objectionable fare, if necessary.

The New York Times gave CURE a splendid write-up when the petitions were submitted and since then our volunteer staff has been deluged with letters from concerned persons all over the country. They are from cultured, articulate people—one from a member of the British Parliament, even.

The most striking thing about these letters, however, is the anguish that shows through and the feeling of helplessness. Many write that they had tried to express themselves to the individual stations and the networks and received only perfunctory replies or were rebuffed.

CURE would like for concerned persons to continue to send petitions and letters to the three networks and to the Federal Communication Commission (FCC) especially—and that address is Post Office Building, Washington, D. C. With enough such expressions, perhaps in time they will believe that there is a large, unorganized body of sentiment against demoralizing TV fare before our young people. Congressmen and FCC commissioners have indicated that it must be the TV viewing public that initiates any meaningful action.

Mrs. Olive McGinnis
Knoxville, Tenn.

A Fresh Vision?

Delos Miles says, (May) "We must witness to the pressing problems of our day." Now he used the term witness but he does not mean witness at all. He is not using the term witness as the term is used in the Bible. This is an apostatic use of the term witness. He goes on to explain his use of the term witness by saying, "Is there any word from the Lord about peace, is there any word from the Lord about poverty, is there any word from the Lord about property, is there any word from the Lord about pollution?" Now this explains what he means by witness. This is not what the Bible teaches about witness at all. Jesus said to Peter and Andrew, "Follow me and I will make you to become fishers of men." Now Jesus' conception of witnessing was to become a fisher of men in order that they might be saved because Jesus went about preaching repentance. Jesus preached that men were sinners and men needed to repent of their sins. He did have something to say about peace. He said there would be wars and rumors of wars, that we were not to be

disturbed because there were evident signs of the end time. Jesus had much to say about prejudice, and Paul explained that this would be another end sign time. Poverty was another end sign time that the Lord gave.

Now, Miles goes into a horrible attack on the integrity of every gospel preacher. Every born again, blood washed, redeemed child of God who believes the Bible to be the Word of God. He begins by an attack on what he calls a "holy day hang-up." This in itself is to be resented and then he goes into attack on what he calls an "edifice complex." Now, we get to the attack of soul-winning. I resent this particular attack because it is full of lies. He attacks the very heart of the gospel, the very heart of the Christian church. He says we talk about soul-winning, the salvation of souls, passion for souls, soul competency. We pit soul-saving against social action. This, of course, is a lie! Paul said, "God forbid that I should glory save in the cross of the Lord Jesus Christ."

Paul said this to the Christians of Galatia. Paul said, "Oh foolish Galatians, who hath bewitched you." My heart is moved to sadness as I see the HOME MISSION magazine being used of the devil to bewitch the pastors of the Convention. Paul writing to the church at Philippi said "When I came among you I determined not to know anything among you save Jesus Christ and him crucified." And so, Miles has put himself into direct opposition with the Apostle Paul. I resent this article because I say anything that goes contrary to the Word of God is a lie! Now, Miles goes on to say a church afflicted. Oh to God that every church could be afflicted because he says a church afflicted with the soul syndrome means preoccupied with soul-winning. Oh to God that every church in the Convention could become preoccupied with soul-winning. Just yesterday I got a special delivery letter from Dr. Washburn of the Sunday School Board who stated that he is inviting me to a special conference to be held on Saturday and Sunday just before the Southern Baptist Convention, in a desperate effort to find out what is wrong with our outreach program. Brothers, I say that articles like this is what is wrong with our outreach program. Now Miles says a church that is preoccupied with soul-winning will usually judge the success of any church or Christian by the number of souls saved. I believe with all of my heart and soul that this is the way God Almighty judges the churches. I believe this is the way the Holy Spirit judges the churches.

Homer G. Lindsay Jr.
Jacksonville, Fla.

Extension of Acts

HOME MISSIONS reaches me about four to six weeks late. I have just read with great delight your March issue. It reads like an extension of the Acts of the Apostles. I especially want to say thanks for Fant's "Can a Frontier Denomination Find Happiness in An Urban Culture."

Also "Our Outdated Church Covenant" and "A Church Commitment" by R. I. Hudson. This was an especially needed word. Through the magazine you are bringing in a breath of fresh air into our denominational life. God bless you and your associates.

James A. Sawyer
Wiesbaden, Germany

The Main Issues

Your editorial on the back page for May, raises a question about which you should (and we all should) be concerned. You stated that success is not necessarily reflected in circulation figures. Perhaps this is partially true, but if HOME MISSIONS were dealing with the main issues of the gospel of Jesus Christ, it is my opinion that Southern Baptists would support it and subscribe to it.

It has been my feeling for a long time that you are concerned almost entirely with the "social gospel"—with dealing with poverty, race, etc., rather than with soul-winning and witnessing. Instead of majoring on Jesus Christ, you have majored on social problems. For example, in the May issue is an article entitled "A Fresh Vision of the Ideal Church" which presents an ideal of the church almost totally concerned with social issues, rather than with a burning passion for souls. In the same issue you devote a section to a conscientious objector for him to relate his beliefs. Indeed, in the year when Baptists are supposed to be majoring on evangelism and witnessing with the Crusade of the Americas, you have majored on issues such as this. The entire May issue deals with the social gospel. I realize that Christians have a responsibility in social issues and in political matters. However, this was not the area in which Jesus majored, nor has it been the area in which Christians have majored when they have manifested a vigor and vitality that has had a real impact upon the world.

It is my conviction that many of our denominational leaders have drifted away from the first concern of Christians. I feel that our pastors—at least those with whom I am acquainted—sense this drift. HOME MISSIONS could be a vital force to guide us into a greater zeal and witness for Christ. I would like to see it do just this.

Evan N. Johnson
Bay Minette, Ala.

After the back cover of May, I must write this long delayed letter. Every month I'm grateful to you for serving as the conscience of Southern Baptists.

Sure—many articles make us uncomfortable, but when did Christ promise a comfortable state of mind with no change? We do not have to agree with every article to learn from it. I am afraid that many Baptists are failing to grow spiritually because they refuse to listen to anyone who differs from them. It is my privilege to teach high school students and how they need us to be honest, to stop limiting God's Word, and to stop quibbling over minor things and get about our Father's work.

Could it be that this will be the generation in which the Christian will be separated from just church members?

Please continue to disturb and challenge my prayer shall be for you
Mrs. Joseph Powell
Vienna, Ga.

I can truly say that this magazine is one of the best to me. I use it often in my church work in the Sunday School classes, Training Union and VBS for poster pictures. Also there are sometimes articles by some whom I have known and it is interesting to read these articles. Keep up the good articles!

Rita Helms
Clarksdale, Miss.

The Little Red Hen

What a joy it is to receive HOME MISSIONS. I read it from cover to cover. It is refreshing to see our work spread out into the gutters of the other world, leaving the narrow concept we have held on to so long, that of going to church twice on Sunday and once on Wednesday was fulfilling the Great Commission.

However, in the issue that came today (May, 1969) I take strong exceptions to your editorial "The Little Red Hen Fallacy."

You speak of C.E. Bishop and the commission of poverty stating that the poor want 1) respect, 2) social justice, 3) responsible work and 4) political voice. And also that the poor do not want just food, clothing and housing. How can Bishop and his commission make such a blanket statement? There are many on poverty rolls who do not wish to work at all, whether or not the work is dignified or undignified. Also there are jobs going begging and no one to fill them either because they get more on relief or else the work isn't dignified. Your use of the word "dignified" when applied to the word work struck a chord in my heart. When I was a lad in North Carolina, I picked peaches in the hot boiling sun for less than 10¢ per hour, many and many a day.

Because otherwise I might have had go on relief and I needed the money, too the peaches needed picking. Then my parents thought "an idle mind is the devil's workshop." No, it wasn't very dignified work, but it helped out. Later in college years, when I had no money I held two jobs, neither of which was very dignified. After class each day I had my job to clean the college restrooms. There was nothing else available. I was paid \$1 per hour. Then at night I would repair to a local hotel scrub pots and pans and clean the stoves and sinks until midnight, in a hot steamy basement galley. This was not dignified work, but it sure kept me from the relief rolls and living off society. Any work that a man or woman can do to earn part of their keep is dignified work and no man needs be stuck with all of his life feeling sorry for himself.

R. C. Reichert
California, Mo.

HOME MISSIONS

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... The ... magazine is no longer a periodical that can be trusted and/or recommended to others. I read it and keep it for evidence.

In the article, "The Little Red Hen Fallacy," you have again advocated or leaned toward the socialist left—so it seems.

You say that Harvey has made the implied assumption that the poor are lazy and shiftless. I believe the Bible and it teaches me that since I am a Christian—a child of the Heavenly King—that he will provide for my needs. Now being a Christian means that I have responsibilities to my Father, namely that I be faithful to him, in church attendance, tithing of time, money, and talents. Only if I do these, does he be obligated to fulfill my needs.

You see, the poor you write about in the above mentioned—want, want and want. The Lord is not obligated to provide for them, so neither am I. In the aforementioned article you say that "we must come to the realization that because a person is a person he has a right to respect, justice, a political voice and dignified work." In my opinion that is not true. In Proverbs 22:4 are these words: "By humility and the fear of the Lord are riches, and honor, and life."

In Proverbs 22:13 "The slothful man saith, there is a lion without. I shall be slain in the streets." I ask you, isn't that exactly the essence of the cry of the lazy and irresponsible today?

Chapter 21:21 Proverbs — "For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

Do you still say the people here mentioned in Proverbs have a right to respect? From whom? What sort of justice?

In granting them a political voice, what type of rule would they impute? How can persons who behave undignified expect to be trusted in dignified positions?

Ruth B. Higgins
Jasper, Ala.

Government and Jobs

Henlee Barnett's ("The Cross is for Real, Man," April, 1969) suggestion that positive steps to eliminate poverty, such as having the government provide jobs and a guaranteed annual income for all, lacks the faculty of logical thinking and exhibits a myopia of economics.

Government spending cannot create jobs. Since the only money it has to spend is that which has been acquired by taxing citizens or borrowing from the public, government destroys on the one hand as many jobs as it creates on the other. One of the greatest deterrents to sufficient jobs in this country has been government intervention which has retarded the accumulation of capital. Real wage rates can be raised only through an increase of the per capita quota of capital invested. To deny economic law is but a feeble attempt to make a god out of the state.

The guaranteed annual income is nothing more than guaranteed disaster based on the false notion that the world, or at least the American taxpayers, owes you a living. A guaranteed annual income would destroy the incentive not only of those

around the arbitrary poverty line but also the incentive of the poor, beleaguered taxpayer who would see less and less of his own wages as the "masses" began to demand more and more. How long would it take before he, too, decided to exercise his right to a free ride, discarding work and demanding plenty? Only the ignorant would believe that the remedy for the plight of the poor is socialism.

Mrs. Philip L. Collins
Dallas, Tex.

Conscientious Objection

While I cannot say I totally agree with Fred Miller's interpretations and actions, I must commend his spirit and basis of thinking and actions. I would like to give to him my word of encouragement, that while I do not totally agree, neither do I condemn or judge. I thank him for having the courage of conviction and I thank both him and you for publishing his thinking. This is most helpful as I seek to understand this pressing problem.

John B. Daley
Nashville, Tenn.

We are glad to see the kind of courage evident in your publishing Fred Miller's article.

Other young men struggling with the implications on their relation to war (and those interested in helping young people wrestle with these problems) should find it valuable to avail themselves of the services (including publications and counseling) provided by the Central Committee for Conscientious Objectors, 2016 Walnut Street, Philadelphia, Pennsylvania 19103; and I have found the services provided by the above group to be of great value. The help continues now, beyond the point of receiving the classification; we are using a list (provided by CCCO) of agencies that employ conscientious objectors, as we seek out a valuable and rewarding place of alternate civilian service.

The article as printed did not include the fourth question on SSS Form No. 150, "Have you ever given expression publicly or privately, written or oral, to the views herein expressed as the basis for your claim? Give examples."

Robert J. Braxton
New York, N.Y.

I do not appreciate this article appearing in a Southern Baptist publication. I do not feel that you have any right to advertise the cause of the conscientious objector.

William H. Cook
Levelland, Tex.

I resent the article, millions of "red blooded" Americans resent the article, and for every boy who shed his blood to keep us free, you along with Fred Miller should bow your heads in shame. This kind of article has no purpose, plan or goal to appear in our publication except for stirring up the hornet's nest. I have personally seen people subjected to a dictatorship and persecuted by starvation, overwork, or just plain killed because they believed in freedom. Once you experience people being suppressed, you then

realize that you are guilty if you stay by and do nothing to help them. Therefore, we must have war and armies. If Fred Miller's should leave our great nation if they dare not defend it. You, too, you believe that way.

William F. Evans
New Albany, Miss.

The article by Fred Miller ... is a long overdue clarification as well as justification for conscientious objection to war, and especially the Vietnam struggle.

T.B. Maston (has) remarked: "Most of us, if I judge correctly, approve in general the war in Vietnam." ... Maston also wrote about the conscientious objector, saying ... "The only question our churches and church leaders should ask about the conscientious objector is whether or not he has carefully thought through and is honest in his position."

Fred Miller's article should be reprinted and distributed by the ministers and counselors working with young men concerned with the morality of our means in Vietnam.

Recently Porter Routh referred to the action of the ... Convention which met in Baltimore in 1940 concerning the status of the conscientious objector. The resolution passed at that meeting recognized the right of the objector to war. But that was so much lip service. During World War II there were 43 conscientious objectors in all the ... Convention. The churches from which these objectors came petitioned the SBC Executive Committee ... to grant some recognition to these sensitive souls but no action was taken.

Now, back to Fred Miller's contention. Does Christ approve of this war? Does he sight down the machine gun? Does he seize every opportunity to deal death to the enemy? Would he run the bayonet through the enemy's body? Is he a copilot of the bomber as he drops the bombs and the napalm on the village? And Herod's men of war, having despised him arrayed him in a scarlet robe and mocked him. He did not come into Jerusalem riding the war horse. Paul would certainly say to all those who so contend that "I have not so known Christ."

What can we tell these young men about Christ as they go into military service. War is a costly and terrible affair—so terrible that no one can sustain it until he sees it as a sacred duty. The credibility gap is nothing new at all in history. Fifty years ago George Bernard Shaw in commenting on the Paris peace conference said, "A war is never fought on its merits. The common taxpayer and the common soldier are never trusted with the truth. Instead the war is presented to them as a crude melodrama in which their country is the hero and the enemy is the villain."

One of Frederick Nietzsche's aphorisms reads like this: "When you fight a monster, beware, lest you become one yourself. Nietzsche also said God was dead. If he is dead because we have killed Him. Have we killed Christ by putting him into the uniform and into the forefront of this war?

Wiley Smith
Boone, N.C.

HOME MISSIONS

by Walker L. Knight

Qualities for the Future

An economist, Robert Theobald, on more than one occasion has insisted that the essential qualities mandatory in assuring a human future—a life worth living—are bound up with the religious values of honesty, responsibility, humility and love.

What does he mean when he uses these terms, and why does he select them for emphasis?

In speaking of honesty, Theobald says we must correctly gather the available information about our society and about ourselves and share this information with all who must be involved in the decisions about the future. It is interesting that he so defines honesty, and that he would press this upon Christian groups. You would think that the cultivation of honesty would be no problem for Christians. It is true that we avoid the overt lie, but our temptation is to tell less than the truth—to close our minds to large areas of information. Since ours is a democracy (both the nation and our churches) all of us are involved with decisions, so all of us should have as much information as possible.

Can we say that any subject is beyond discussion, and must we not always guard against closing our minds to new information from beyond ourselves? Awareness is always a constant, honest search, and if we do not stay aware we will tend to relate to society as we did at a time past when we were aware.

Arthur Barron says, "We usually do not want to look at life the way it is, but the way the weakest part of our natures would like it to be." What he is saying is that we find it difficult to be strong enough to face reality, and our usual escape is to close our minds to new information, especially if it threatens us.

Only when we have correctly gathered the information about our world

and ourselves are we in a position to act responsibly, a quality Theobald also stresses.

Harvey Cox has helped us to see that man's original sin included his refusal to accept responsibility. He says we must look at the whole first section of Genesis to understand that man is abdicating his living with his fellow-man, searching for some way out.

Our temptation may be to spend too much time in gathering information, and never assume the responsibility to act. Some act rashly without information, and others never act, knowing there is yet information ungathered. Wisdom picks the right moment for the given situation.

Humility, as Theobald defines it, includes a recognition of inherent limitations. We must realize there are many tasks the individual, the church and even the denomination cannot do. And often the best service one renders is to put another in touch with someone who can assist him.

It is an easy and natural step to move from humility to love, which Theobald defines as the capacity to adjust to the unusual circumstance. This provides a dimension to love of which we seldom are conscious, but we sense it to be true. Love keeps us from being rigid and inflexible and allows us to be creative, to adjust to a future that above all else will be changing and unusual.

As the search intensifies for styles of living that will best serve Christ, apply these qualities to the community in which your congregation is located: honesty leads you to a correct gathering of the information about the community, responsibility leads you to act to meet the needs discovered, humility leads you into the proper tasks for which you are equipped and love leads you into right relationships that are creative and flexible. ■

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

A Leavening Influence

When our spiritual forebears established the Southern Baptist Convention in 1845, they promptly founded two mission boards also—the Foreign Mission Board and the Domestic (now Home) Mission Board. By this action these pioneers were expressing a sense of mission. They were recognizing that a Christian church is to share the gospel with people everywhere, at home and abroad. They established these mission boards not as a means to avoid their responsibility, but as channels through which to obey their commission.

Home missions is thus seen as a task of the churches, a part of a church's effort to fulfill the mission committed to it by Jesus Christ. Missions is not a special or optional project, but is basic to the church's mission.

In the early days Southern Baptist home missions majored on evangelistic efforts among the blacks and the Indians, organizing churches in "deserted" areas throughout the southland, establishing work in New Orleans and in some other cities, and preaching the gospel and establishing churches along the expanding western frontier.

During the intervening decades there have been many changes in the scope of Southern Baptist home missions, but it continues to be an organized effort to cross barriers in order to reach people in the homeland for Christ. These barriers relate to language, race, religion, culture, geography, mobility, physical handicaps and institutional circumstances.

Every home missions effort has evangelism as its primary purpose. The Home Mission Board's motto, "Our Land for Christ," speaks of the objective of assisting in the attainment of a Christian society, in which persons committed to Jesus Christ serve as a leavening influence for righteousness, justice and love.

Home missions is concerned with persons, regardless of race or circumstances. Therefore Home Board missionaries are placed among people of other language,

cultural and racial backgrounds, in the ghettos and the suburbs of the cities, and in places where human need calls for a missionary effort.

Home missions utilizes a variety of methods. New missions and churches, well placed and well led, present the claims of Christ to people who might not otherwise be reached. Weekday activities are proving extremely fruitful, both in mission centers and within church buildings and organizations. Varied social ministries express Christian compassion and thereby constitute a witness. These ministries open doors to sharing the Christian faith with migrants, illiterates, youth in trouble, persons who are hospitalized or in prison, and persons who are in industry or in the military.

Home missions seeks constantly to discover more effective ways of communicating the gospel. The gospel remains unchanged but human needs vary from time to time and from place to place. In a period of dramatic social change there is great need for sensitivity, flexibility and creativity. The old methods are used insofar as they continue to be effective, and new ways of communicating the gospel are sought constantly.

The Home Mission Board works with state conventions, associations and churches in such a way as to place responsibility primarily upon the groups and individuals who are closest to the needs. Local groups are encouraged to provide every possible mission ministry without the aid of an employed missionary or chaplain. Where an employed worker is needed, the groups closest to the work are expected to provide partial support if at all possible, and in some cases full support. Where assistance beyond the association is needed, the state board and the Home Mission Board are available for help with funds, methods and spiritual support insofar as possible.

The Home Mission Board commissions missionary personnel where feasible. Missionaries must be qualified by

character, ability, training, temperament and commitment to Jesus Christ and the church. Most of the almost 2,400 home missionaries now at work are employed jointly by the Home Mission Board and one of the state conventions. Over 600 of them are working with young congregations, which look toward achieving self-support as quickly as possible. The Board encourages all congregations, regardless of their language or economic situation, to assume an increasing portion of their financial requirements and to move toward the ideal of complete self-support.

The role of the Home Mission Board thus becomes that of helping the state conventions, the associations and the churches meet their missions needs in the homeland. In this service the Board is both a catalytic and a commissioning agency, stimulating concern for meeting needs either without or with a missionary on the one hand, and sending out missionaries to meet unique needs on the other hand. The Home Mission Board provides nationwide correlation of home missions activity, thus responding to the 1959 SBC recommendation that the Board work with the state conventions in developing "a single, Convention-wide uniform program of missions."

The Board gives special attention to areas where Southern Baptist work is relatively new or weak, and to the program of language missions, work with National Baptists and Christian social ministries in all states. The agency works with the strong states of the Old South as well as with the young fields in the North in surveying for needs and developing plans and strategies.

The opportunities and challenges of these days are tremendous. We rejoice in the evidence of divine blessing upon the effort of Southern Baptists to be a vital Christian witness by loving deed and by faithful word. We look to the Holy Spirit for guidance and power as we face the tremendous needs and opportunities of the days that lie ahead in obedience to the commission of Jesus Christ, our Lord. ■

HOME MISSIONS

ENCOUNTER

by Kenneth Day

Touching the Untouchables

While many churches are waiting for programs to be written, others, such as Greenbrier Baptist in Arlington, Va., are finding that their own resources plus a healthy imagination are sufficient to reach apartment dwellers, long thought to be "untouchables."

Greenbrier Church is located in a community which in the last decade has changed from a residential neighborhood to a network of "high rises"—fully self-contained apartments with all necessary services and commodities. Pastor James L. Blevins describes the frustration of the church as being surrounded by "thousands of new people protected by such barriers as doormen, locked doors and other such mechanical devices."

If indeed the church was to minister to its community, drastic new programs and approaches must be initiated. Pastor Blevins tells how he approached the owners of a neighboring 10-story high-rise apartment building with "a proposal to rent the social room for an adult education class in religion. The owners were at once interested, for they recognized the fact that many of their members were young adults with a real interest in furthering their education. So the church was given the use of the social room once a week—incidentally, free. The church mailed each resident an invitation to the classes along with a description of the course to be taught. Thirteen persons attended the first session. An average of ten persons were maintained throughout the semester. The group consisted, primarily, of young adults representing several denominational groups with three persons claiming no church affiliation at all.

Without any type of pressure the three unaffiliated persons joined the fellowship of the Greenbrier Baptist Church."

Seventeen persons have enrolled in the second semester course. The University of Richmond is offering credit for those who satisfactorily complete the study.

This innovation has resulted in an influx of young adults from the high-rise apartments into the church organizations. And, this success occasioned another innovation. Mrs. Fran Joseph, youth director, initiated a "program of adoption" which called for church families to "adopt" a young person from the apartments. Many close personal ties were established between church families and young persons who had moved into this metropolitan area.

"One new program led to another," Blevins said. "The church recognized that its educational role would need to change to meet the needs of the large number of young adults who had joined the fellowship. The pastor proposed a college of Christian education based on the structure of the 'lay seminaries' in Europe. The church year was divided into two semesters and four Bible courses were offered each semester. Each student in the adult and young peoples departments could elect two courses—one in the morning at 9:45 and one in the evening at 6:15. The latest textbooks in the subject areas were given to the students instead of traditional quarterlies."

The above program found acceptance not only in the Greenbrier Church, but University of Richmond officials agreed to grant college credit for the course being taught by the pastor. *The Life and Teachings of Jesus Christ.*

Its commitment to new ministries has brought the Greenbrier Baptist Church into close cooperative ministries with other churches. Several community churches have launched an interdenominational ministry to the apartment dwellers. The Northern Virginia Apartment Owners Association was so pleased with the proposal of this church group that they approved an interdenominational visitation program (within the high-rise apartments) and wrote every occupant endorsing the program. Each church participating in the venture was assigned two or three high-rise buildings in its community. Teams of visitors representing all the churches called on apartment residents giving to each person an area map with the location of all churches participating in this ministry. An information card was filled out on each resident and forwarded on to the church of his preference.

The challenge enjoyed by the Greenbrier Baptist Church is within reach of every church in a similar community. For example, in June of 1968 HOME MISSIONS magazine presented a photo coverage of ministries of Highland Avenue Baptist Church in Queens, N.Y., including a report of visitation, day care and Bible study groups in nearby high-rise apartments.

And in case of an emergency in an east Dallas urban residential area, some people are calling the police or fire departments while others are contacting Bethany Baptist Church.

According to Pastor Herb Garrett, there are 10 apartment complexes within a 12-minute drive of the church. All garden-type apartments, in contrast

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MISSIONS INTERPRETED

By Don Rutledge



Photography, delicately administered, is an art based not on the mechanics of button-pushing and range-finding, but on what the artist eye sees and what the artist mind wants to say. Here, former Black Star (internationally-known photo agency) staff-

er Don Rutledge interprets a few of his favorite mission photographs — only eight of thousands of interpretive pictures he has made in his three years with the Home Mission Board.

Technically, this picture of the Whale's Belly coffee

house in New London, Conn. appeals to me because it shows a lot going on. People usually think a picture has to be simple, and in many cases pictures should be simple. But sometimes if you have a lot going on the viewer is forced to read the pic-

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ture. The whale in the foreground keeps the emphasis on the coffee house itself, but the reflection of the city street and buildings and the guy coming down the street put the coffee house in the context of the city. In other words, it places this coffee

house ministry—and US-2er Danny Sheffield sitting on the entrance wall—in the perspective of the need for which they exist. Similarly, the photo of the Vieux Carre Baptist Church in New Orleans' French Quarter hopefully gives the feeling of the church's in-

volvement with the world and shows that it is a part of what's going on. The identity of the church is not shown in its architecture or through what's going on inside but in its location, which seems psychologically to say this church is in the world.

July 1969

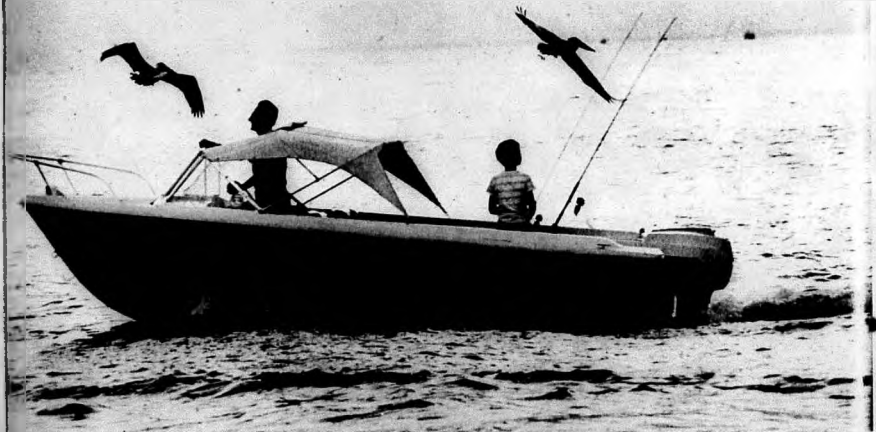
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The shot of this Seminole woman peddling wares in a Florida tourist attraction depicts the nostalgia of the past. It seems to pull the past and the present into a perspective. The woman is stoic and contemplative, sitting under a primitive chikee, and her purse is an incongruous part of the scene. The little Eskimo girl playing on her bed graphically imparts the realism of poverty. She is in her own little world behind the bed covers, even though the whole family lives in the one big room. Surely she knows little of the privacy most of us enjoy.



I like the picture because of the movement—the counteraction—of the boat and the casual flight of the pelicans. It illustrates of course, the tremendous boom in leisure time and the resulting opportunity of resort missions. A related picture is the one of the elderly man who interrupted his shopping in Miami to relax in the park. The man is isolated from the bustle of the resort city, which in a way looks relaxing. But on the other hand, his isolation seems also to speak of loneliness and our failure to be a part of the world of the elderly.





The picture on the left captures some of the transition rural people are caught up in when they move to the city. Some of these people attract me. I guess because so often they are isolated from our churches and seldom thought of as people with needs and with a contribution to make, just like anyone else. Technically all the rules are broken in this photo of a woman in the Bible Cen-

ter in Cincinnati. There is no specific center of interest, which forces the eye to wander all over the picture. But to me there is a tremendous contrast between the symbols that represent the church and a person in serious need. You are forced to jumble the religious symbols (including the paper mosaic of Jonah sitting in the belly of the whale) with the reality of need evident in the face of this moun-

tain woman in the inner city. This woman's husband was rushed to the hospital the night before with a ruptured appendix. Trying to call the hospital, the woman dialed the phone, let it ring twice and then hurriedly hung up saying, "no one is there," as if she were afraid someone would answer and she would have to handle an encounter with a stranger. A social worker helped her make the call.

THE CHURCH'S MISSION IN THE NATIONAL CRISIS

Without saying so in as many words the Christian Life Commission's Chicago seminar on "The Church's Mission in the National Crisis" defined that crisis primarily and correctly in racial terms. More than a third of the 15 speakers dealt with race directly, and the others were hardly able to avoid it.

The seminar's setting—the University of Chicago and the nearby black ghetto which is home for the Blackstone Rangers—almost demanded such a definition. Speakers told of intense inner struggles for survival as interracial congregations, of attempts by members to dismiss pastors because of bold stands taken on racial matters and of creative steps to cross color barriers.

John Nichol, pastor of the integrated Oakhurst Baptist Church in Decatur, Ga., told of the liabilities that characterize many other congregations and with which this congregation faced the crisis: "a basic biblical illiteracy in terms of knowing the great themes of God's Word, a weak and partial theology of the church, a commitment to secular standards of institutional success, a culturally homogenous white middle-class congregation, an ethicless gospel manufactured over the years to perpetuate the status quo, a preoccupation with the cultivation of personal piety, a strong concern for the soul of man and a corresponding lack of commitment to the Kingdom of God, rigid church structures, a bias against intellectualism, the absence of the cross in the call to discipleship; in short, the almost complete accommodation of our witness to the standards of our culture."

In a unique move, the seminar paid an afternoon visit to the First Presbyterian Church in the midst of the southside ghetto. There they heard John Fry say that the only way to help the oppressed people was through political action "from the bottom up. There you are, held face down in the mud with a boot on the back of your neck. The only way to stand up is to get that boot off your neck." He explained that his church was deeply involved in political action, and "we hope to knock off Mayor Daley in 1971."

He said his church operates on the presupposition that love without justice is not really love, and that justice without love is only a caricature of justice and no real justice at all.

However, Gibson Winter of the University of Chicago attempted to provide a broader theory for the crisis when he proposed that the unrest in the nation from students and blacks is "a cry of protest against the sweep of this technological vision." Winter suggested that man's technological vision has preempted the American dream and has now taken the ominous turn of mastery and domination of man and control of nature. Symbolic of man's reaction is the sense that the institutions are turning him into a computer card.

Everyone benefits from technology (nobody wants to give up his refrigerator), but the struggle is to find the proper relationship, to work through technology. Actually, Winter said the struggle is against two dominant images of man—an attempt to "break through to a new image of man." The blacks struggle to be included in the abundance of technology; however, the students and others are beyond technology, seeking to reach past this neatly packaged, glittering world we have created.

One speaker searched for reasons to account for the large exodus of many young people from Baptist ranks to other denominations or as simple dropouts. Jack Noffsinger, pastor of Knollwood Baptist Church in Winston-Salem, N.C., said that if the church only talks and never does anything about the real problems of injustice and racial oppression, the young people leave.

He sees the churches going their own ways as they have for several generations believing that it is the young who should change, not the church. However, he cited creative churches using coffee houses, and drama, including youth on committees, scrapping age divisions in classes and involving young people in ministry.

On the following pages we have selected five messages from the seminar for HOME MISSIONS readers.



WHERE ARE WE IN FULFILLING THE MISSION OF THE CHURCH?

by Findley B. Edge
Louisville, Ky.

Who really can answer the question "Where are Southern Baptists" in any crisis? Even in normal times, we are a diverse people it is exceedingly difficult to draw generalizations, and every generalization one immediately has to make some qualifying or limiting statement. In times of conflict to change the task of analysis and to attempt to draw generalizations becomes much more hazardous.

Southern Baptists stand today at a pivotal crossroads in our life as a people

and as a denomination. Normally, the matter of making a decision when one comes to a crossroads is not so difficult. One consults the map, and in the light of his destination, selects the best road. The issue is sometimes complicated, however, if one's wife is along as a "backseat driver." Our situation is complicated even more because we have not just one "backseat driver" but several million. Some are not even looking at the map. Intuitively they know where to go and with great and loud

voices they are telling us where to go. Others are saying we've lost our map, that we left it at the last filling station. Others can't agree which map we ought to be reading. Some say we ought to be reading today's newspaper to find the way. Others say we ought to be reading the Bible. Still others say we ought to be holding the newspaper in one hand and the Bible in the other. The issue is complicated still more because there is no common agreement

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"We are in danger of talking renewal to death

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as to what our destination is. Are we going to the "City of Man" or to the "City of God"? Or is it the "City of God-Man" or the "City of Man-God"?

The issue is complicated further by the fact that the various roads, in the limited distance we can see down them, vary greatly in their attractiveness. One is a four-lane interstate. Another is a good, smooth, paved two-lane road. The other is a dirt road filled with potholes.

The days ahead for Southern Baptists will be days of agony, heartache and conflict. Forces already present within our denomination will test sorely the unity that has bound us so closely in our past. I do not look forward to this prospect of conflict. Indeed I am saddened by it, but when I am honest this is what I see. On the other hand, I do not want you to feel that I am filled with despair for the future. The fact is, the opposite is true. As I will point out later, in terms of the gospel I am more filled with hope for the future than I ever have been. But hope always must take into account the reality of the situation.

When we look at specific issues among Southern Baptists we find an exceedingly wide variation of attitudes and responses. In all these issues, the negative is far greater than the positive. We have a long way to go, and the road ahead is rough.

In the realm of race we have made some progress, but the battle is far from over. One wonders if it has begun seriously. Many are fighting lonely battles. Recently a young minister in Florida was participating in a small meeting and he simply arose to say:

"You know me. You know that I stand in literal danger of being shot at any time. I may die, but you don't know how much your being here and my being in this fellowship means to me because I will know at least that if I die there are going to be some who understand why."

A friend in Alabama lost his church because he committed the crime for the

past two years of observing Race Relations Sunday. The business meeting came at a time when I think schools were out and many of the members had gone away, and by a vote of 27 to 10 they asked for the pastor's resignation. When the other members came back, without any knowledge on the part of the pastor, they got together, had another business meeting and called him back. Not all are so fortunate.

At the conclusion of a service where I spoke on race we had a talk-back session. The first man who arose to speak was trembling. He said, "If they ever permit a Negro in this church, then I'm leaving and I'm taking my money with me. And I'm not the only one. There'll be a lot to follow me." It so happened that I had read on the bottom of their bulletin the statement "Welcome all who suffer, all who are lonely, all who are in need, welcome in the name of Jesus Christ." I read this to them and simply said, "You either ought to change your policy or change your bulletin." And they did—they changed their bulletin.

However, there is another side to this picture. Unfortunately one of the sad factors about the news media is they generally find only the negative aspects to report and the positive aspects are not news. Of course, it should not be news when a church acts like a church.

To illustrate, some of you are aware that there is a church in Georgia that had a difficult race relations problem relative to a black student from a certain nearby university. This made not only the national press, but also nationwide television. The thing the press did not say was that two weeks prior the First Baptist Church in that city had voted to admit Negroes not only to worship but also to membership. Another Baptist church in that area had Negroes singing in the choir. There are churches all over where we are brothers—no distinction—but there is a long way to go.

In social awareness Southern Baptists are hardly aware of the problem, much less making any progress. We are doing

almost nothing in the area of poverty. We have within our grasp as Americans not only the resources but the know-how to feed every hungry person in the United States. The problem is, do we have the moral courage and integrity to do so. The welfare programs, which we have initiated, too often have been simply attempts to save our consciences, rather than evidences of concern for real human need. Welfare not only is tremendously and excessively expensive to the taxpayer but it is degrading to the recipient. Therefore the ethical and spiritual problem with which we somehow must grapple is, how can we relate affluence and poverty and property from a Christian perspective?

One could go down the gamut of areas of need—housing, education, war, peace, the problem of automation and increased leisure time. This last one is going to be one of our real hangups as church people. We have been raised on a Benjamin Franklin Puritan ethic of work and thrift. What is going to happen when we come to a time when we will be paid not to work? Even more fundamentally, most of us have found meaning of existence in terms of work and productivity. When so much of work is going to be done by automation, then where will people find meaning for life?

In the area of involving the laity in the ministry in the world, we finally have caught on to the priesthood of all believers. We have preached it and proclaimed it and we have told the people about their ministry in the world, but we are a long way from getting there. Our laymen are saying, "What, and I w and where?" The pastors are saying, "You know, go!" We are in danger of talking renewal to death before the thing is ever born. Everybody talking about renewal ain't going there. We have a long way to go.

What are some major issues we face that will determine the direction we take in the future as a denomination?

The first issue is the relation of

evangelism to social involvement before it is ever born"

evangelism to social involvement. There are those who believe in 99 percent evangelism and 1 percent social action. Their thrust is, preach the gospel. By this they mean, lead men to make a profession of faith. Our job, they say, is to save lost souls. The other extreme is those who believe in 99 percent social action and 1 percent evangelism.

There is a large group of the first type—this is the dominant position in our denomination. There are relatively few of the second type. But there is another large group who believes in both emphases as being essential to the full gospel. I am in this group. Thus I rejoiced greatly when Southern Baptists started doing something—even small things—in the realm of social action. But hardly had we started doing just a little bit when some of our leaders started hollering "social gospel." And some of our leaders have criticized other leaders for positions they had taken. Our publications and press have been criticized for emphases which they have made. My initial reaction was, "Ah, get off my back, will you? We haven't even gotten started yet."

Our great need is to help our people become aware of the social meaning of the gospel—the total meaning of the gospel—and to help our people to be instruments of God's redemption and reconciliation in the totality of life. This has been our great failure. But we do face a danger—a danger of overreaction—because our failure in the past has been a failure to get involved, a failure to express concern. In a sense of guilt about their ministry in the world, at we are a long way from getting there. Our laymen are saying, "What, and I w and where?" The pastors are saying, "You know, go!" We are in danger of talking renewal to death before the thing is ever born. Everybody talking about renewal ain't going there. We have a long way to go.

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man, too. And a man is not whole unless he knows Jesus Christ.

Another point is the relationship of new structures and the inner spiritual dynamic for new times. Our weakness of the past has been that our structures have tended to point inward. As they say, our structures have been "come structures." We've said to the world, "Come. If you will come to our meetings, we will do you good. But if you don't come, we can't help you." We have been accused of morphological fundamentalism, which means that our structures are bound and turned inward. We have been so wedded to our structures that we have substituted a ministry to our structures rather than a ministry to people.

I'm in the field of religious education and I do not at all fear the fact that the structures of the churches tomorrow are going to be different from the structures of today. We need new structures. But there is a danger of thinking that a change in structure is all, or even the main thing, that we need. Some have proclaimed the ministry of the laity, as though all that had to be done was to announce it and the laity would all rush out and become involved. Some have spoken of "go structures" as though all that was needed was to announce some social action and all would become involved. In bitter experience we have found this not to be true. Some of you have tried to get people involved. You have devised mission groups. You have given opportunity. You have given invitation. You have given encouragement. You have fussed. You have fought. You have twisted arms. And still people sit.

If we have been guilty of morphological fundamentalism, then our friends have been guilty of morphological liberalism, namely, the belief that by changing the structures you will solve the problem. Our problem is more fundamental than this. It goes back to the inner, spiritual structure of the person.

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"I am tired of hearing pastors say, 'Why doesn't Nashville do something?'"

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Finally, Southern Baptists stand on the threshold of hope. To me this is the most exciting time I have ever known in which to be a Christian and in which to be a minister of Jesus Christ. True, we have a long way to go. True, the way ahead is dark and foreboding. True also, that the road is going to be rough. But we are moving!

In March just five years ago we had the first Renewal Conference at Southern Baptist Seminary, and it was after that conference that I went through my personal midnight of despair. I had placed such great hope, as you know, on that conference. I had been filled with the agony of despair, and darkness, and gloom about myself and the people of which I was a part. All I saw was the blackness of night. Gordon Cosby, of the Church of the Saviour, was the resource leader in this conference. I thought all we needed was to have Gordon Cosby come down, and he would show us the way. I thought we would find some of these ways, and we could get with it and start going. Cosby came and we went through the conference and for me no light came. All I saw was despair and it seemed to me that no one else cared, that no one else was bothered, and that there was no way out.

If someone had told me in March of 1964 that in March of 1969 we would be gathered with a group like this (Christian Life Commission Seminar in Chicago) and we would have churches doing what some churches are; if someone had told me that in these five short, measly years God was going to break into this darkness and bring light and hope and sun and shining, I would have said, "You're crazy, it can't be done."

Everywhere I go I find ministers who are ready. Everywhere I go I find a small nucleus of lay people in the church, and they are ready. I don't mean by this that the mass of the con-

gregation is ready. The masses don't even know what's going on. But thank God there's somebody—even a few. It looks to me like God has brushfires breaking out all over this land of ours, and the only explanation I have is the Holy Spirit of God is lighting the fires.

Where are Southern Baptists? We stand at the crossroads. There is the road that leads to peace. There is the road that leads to security. And there is the road that leads to involvement in the world. The ones who choose to travel the road to involvement must expect to encounter tremendous obstacles and intense opposition. This opposition will come from several sources.

First, strange though it may seem, opposition will come from the world we seek to love and to which we seek to minister. We have neglected and persecuted them in the past. We are symbols of a society that has exploited them and that has stood on their necks. Though we go in genuine love, many times they will revile us and reject us. Thus the temptation will be great for us to wrap our robes of self-righteousness about us with the phrase, "We tried." But we must keep on going back in spite of rejection and opposition.

Secondly, strange though it may seem opposition will come from within the church. There will be those who will honestly disagree with us. We must be careful not to impugn the motives of those who differ with us in honesty, just as we do not want them to impugn our motives. Also, we will find opposition from those within the church who do not want to change. There are those who are satisfied with the way things are, particularly they do not want to get involved. This group has accepted God, and they are related to the church for what they can get out of it. They are willing to attend and to give of their income, but the idea that a Christian is one who gives his life as a servant to the world is much too fanatical for them. Thus, when a "servant group"

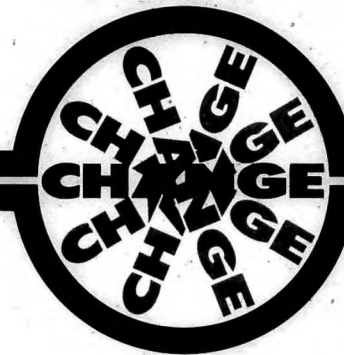
arises within the church the others either have to change or justify their refusal. It is much easier to condemn the servant group than to join them.

In the third place, strange as it may seem, opposition sometimes will come from fellow ministers. Some will be honest and open in their opposition, and we must respect them. Others will not be honest or open in their opposition. Indeed, they will seek to make hay out of our difficulties. When they go visiting a prospect they will say, "Don't join that church because they've got troubles. We have a wonderful fellowship. All of the finest people belong to our church." In the midst of this opposition when we are set upon, let us remember that Jesus said, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake." Let us make sure that when we are set upon that we are set upon because we are involved in caring, selfless love rather than because we are in conflict.

Let us not expect the denomination to lead the way. Local churches must lead. The denomination cannot lead. The denomination by the fact that it must minister to all the churches cannot be out on the cutting edge of change. This is the place for local churches. All we should ask of the denomination is freedom, and the denomination has given us this freedom. Our denomination is saying to us now, "You determine your program. You set your goals. You discern your curriculum, and if the denomination can be of assistance we are here." I am tired of hearing pastors and others say, "Why doesn't Nashville do something?" I am aware that our denomination needs to move, but ultimately the responsibility rests upon us and we are free.

At the crossroads a cross is raised, and it may be that we will have to get up on that cross before we can see far enough down the road to know which is the right one to travel.

HOW TO EFFECT



IN A LOCAL CHURCH

(Sober alternatives to quitting for the
frantically concerned)

by Daniel R. Grant
Nashville, Tenn.

In recent years I have seen and heard many people leaving the institutional church—including Southern Baptist churches—frequently in frustration and anger to go "where the action is." Some have been pastors and denominational workers disappointed in the failure of our churches to become actively involved in the battles against racial injustice and poverty and other forms of human suffering. Others are college students who are convinced that today's action is in the ghetto, or in Kenya with the Peace Corps, or in campus street demonstrations, but emphatically not in the local church, which is considered irrelevant to their concerns. This exodus from the local church by the socially concerned, the militants, the thoughtful modern Samaritans and the rebuffed losers in a variety of causes is ultimately a self-defeating enterprise. I must be so bold as to suggest that those who leave the local churches of

our major Christian denominations in order to go "where the action is" are making a serious strategic error. We al-

needed most—change in white attitudes, white institutions and white power structures. Instead of leaving the local church and going where the action is, we need most to bring the action with us into the local church.

The payoff question is: how is change effected in and through a local church? Here is a random collection of observations.

1. Change in a local Southern Baptist church seldom is achieved by proposing and arguing for passage at church business meeting of all-or-nothing resolutions such as "Resolved that we repent of our sin of social conservatism and hereby commit ourselves to social liberalism." Few converts to social liberalism are made during the business meetings of Southern Baptist local churches. Even if they were, those labels are so vague and emotion laden, and they are so subject to misuse that it is

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Dropping out of the church is a tactical blunder, according to this Vanderbilt University political scientist, because it means a failure to work for change where change is needed most.

ready are beginning to see that the kind of action they become involved in is all too often dissipated because it fails to produce change where change is

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almost impossible to have rational debate on a clearly understood issue when it's couched in these terms. Doctrinaire confrontations like this more often result in polarization of a church than real change of a church.

2. Change is more often achieved by involvement—imaginative and creative, yet careful and patient, involvement—of church members, especially key decision makers, in experiences that produce a change. When the issue is support for a special ministry to the poor, all of the most rational arguments in the world at the time a budget is being adopted in business meeting will not make a fraction of the impact of a field trip by a men's Bible class or a WMU circle into the specific slum area, or perhaps a modest pilot project in this area in the year preceding the budget hearing. Finance committees or budget committees seldom sell local churches on new items in the budget. Usually it is a small group of involved, enthusiastic, dedicated participants in the project who convince the rest of the church it is worth supporting.

3. Change in the local church seldom is achieved by persons whose loyalty to participation in and respect for the local church as an institution is weak or non-existent, or a matter of reasonable doubt to the members of the local church. This is no different from other social, economic or political institutions. This may sound cold and callous and unspiritual when applied to a church, but it's simply the way all institutions work. There is a vast difference between a reformer's saying to a local church: "If you will make these five changes, I will join you," and saying: "I am joining you and committing my life and energies to working for these five changes." I think that effective participation in the power structure of a church implies loyalty to and commitment to that particular institution.

4. Permanent changes are not likely to be achieved in a local church by persons who hold a simplistic "good-guys/bad guys, conspiracy-type view" about who runs the church. I think that permanent changes are no more likely to happen by these people anymore than in politics change is likely to be achieved by people who think that politics is dirty. It just doesn't work that way. To hold the "conspiracy theory" about who runs the local church—that is, to make a whipping boy out of the "establishment"—may help to meet the psychological needs of people who don't get

their own way. It provides a perfect rationalization for the losers, but it tends also to guarantee that they will be losers. They simply will be less effective or less influential because of it.

5. Much and perhaps most change in the local church is achieved by small minorities within the church "doing their things" without waiting for the whole church to agree, or without waiting for the church to hire a staff to accomplish it. Some of the most discontented friends I have concerning churches are those who want the church to hire someone to do a liberal cause rather than to get in and start the job themselves with the full confidence that if it works the church will pitch in and hire people to help. The small minorities I am referring to may be Training Union groups, Sunday School groups, WMU groups, and the most successful ones will have an ever-widening circle of involvement. For example, a city-wide "Good News" group may make racial progress when the adults are not making progress. A summer youth mission tour to the center of the large cities may open up social service horizons that are unknown to the adults in the church.

6. Decisions about which change to work for (among many worthy ones) and how much change to work for, often will determine whether any change at all is achieved. Neither a person nor a local church can work effectively for all changes that need to be made in the world. It is quite likely that a 12-point program for a local church for everything from day-care centers and workshops on race relations to job training for the poor and a 221(d) 3 low-rent housing project will divide the time and attention of the natural supporters of such projects so that nothing really gets done on any of them. Perhaps even worse, this kind of broad-gauged frontal assault on the status quo often will frighten the normally neutral middle-of-the-roads into the same camp with the immovable conservatives and the witch-hunting reactionaries. On the other hand, a single, well-conceived new program—perhaps a year-round ministry to international students who come into that city, or perhaps a weekly tutoring program for the disadvantaged children—would be attainable for almost any Southern Baptist church and if successfully operated, then should open doors for new programs in the future.

7. The method of working for change in a local church is often more important in determining success or failure of proposed changes than the nature of the

change itself. Some methods of working for a worthy goal are almost guaranteed to fail and others are more inclined to bring success.

8. Lest I seem to be suggesting otherwise, let me add that some local church action to effect change is achieved by winning a majority vote of the church members in business session. For example, a church decision on how to spend budgeted funds, decisions on the kinds of staff members to be employed—not just the position but the kind of person in the position—and, on more rare occasions, church decisions to eliminate racial discrimination in membership, or to eliminate racial discrimination in employment policies, purchasing policies, etc., usually are preceded by many earlier decision steps, and these decisions are made or influenced by people who have become effective participants of the church power structure. So I would repeat a point made earlier: the most effective way of achieving change in any organization is not to confront the power structure but rather to become an effective part of it.

I have a strong conviction that the really critical problems will not be solved until significant changes in white attitudes are made. Such changes can be made if enough of us bring the action with us into the local churches where the people are, with a spirit of Christian love, with a willingness to take the long look and with the knowledge and wisdom about relating to our peers with tolerance and mutual respect over the long haul.

I think we need to bring the action into men's Bible classes, into Training Union discussions and into the Wednesday prayer meeting. Can you imagine what would happen if five to 10 concerned laymen would commit themselves to go to prayer meeting every Wednesday evening and to relate their concerns in that small spiritually elite on Wednesday evening? Imagine what might happen if we began to have as many prayer requests for a sick city, for the ghetto, for poverty and for racial injustice as we have for Deacon Jones' arthritis.

The local church is really where the action must be. I would define the challenge to each of us in terms not of how much change toward the Christian ethic can I accomplish in a few weeks or months of twirling around in the local church like a bull in a china shop, but rather of how much change can I accomplish in the local church in a lifetime of working at the job. ■

A BLACK BAPTIST PREACHER'S ANALYSIS: CHASTISING THE RICH YOUNG RULER

"When the rich young ruler's value system prevails, what in name is church has become a den of iniquity and has no moral power—only economic power."

by Jesse L. Jackson
Chicago, Ill.

I'm glad to see you Southern Baptist ministers here in Chicago. When I was growing up in South Carolina I wish I could have joined some of your churches, but I couldn't and that's part of the problem. You can escape up here but there's a Southern Baptist church right up the street from my house in Anderson Street and if I get caught in there for anything other than being a janitor I would probably get put in jail. That's the state of things.

Our churches, by and large, allow the flag to fly so much higher than the cross that our commitment to America is greater than our commitment to the world. We have been preachers and servants of the government rather than prophets of Jesus the Christ. Our religion is incomplete. We are patriotic and not universal in our concern for justice. We find ourselves seeking permission from the government rather than commission from the kingdom within us.

I don't ask the government for permission to stand up for justice. I don't fret about its jail cells and its money offer and its tyranny and its crucifixions because I don't seek permission from the government. I seek commission from God, and he assigns me to do justice, love mercy and walk humbly before God.

John the Baptist, a rural man with very little training, preached about individuals and personalities because his eye was not trained for social perception. He could not see categorically. He could see only individually so he said if every man stops drinking, if every man stops smoking and every man repents, the problems will be solved.

Paul updated the thing. Paul had been trained; you know, been to school and took social ethics and had theology and studied philosophy. Paul did not disagree with John. He said, "Yes, the

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CHASTISING THE RICH YOUNG RULER

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problem is individuals and personalities." But, at the larger level it is powers and principalities that corrupt and destroy individuals by the thousands while we try to save them one and two. The problem is not the liquor drinking, it is the distillery—deal with the deacon board man who owns the distillery not the man who's victimized by his selling liquor. Don't just deal with the dice player, deal with the syndicate. That's real. Don't deal with the school dropout, deal with the education system that's pushing them out. Don't deal with the unemployed man, deal with the labor market. Deal with the nation's economy and don't be afraid and make the word capitalism holy. Any system that feeds God's children is holy and any one that does not is not holy. Nothing is divine but the Lord himself, nothing else that we put together.



Forty million people in this nation starving, making less than \$3,000 per year and it ain't because they're lazy. They work the hardest, the longest. They perform the nastiest chores. They're the least respected and the last protected. They work every day but they make so little money it doesn't make any difference. Call them lazy—who made cotton king? Those people. Who made tobacco road? And when the southern economy

was failing, George Washington Carver in a laboratory took a peanut—made people found a meal in it but he found 300 elements in it—to revive the whole southern economy. He was lazy?

It would be bad if it were in India where they have less food and more people. But here we are killing hogs, plowing them under the ground, buying potatoes, throwing food in the river to balance the economy and there are some of God's children with worms in their stomachs, and we have to go to a deacon board to get permission. You ought to get on your knees and get a commission. Decide to stand up right now. I would walk out of a den of iniquity that was voting on whether or not I could help poor people. Those of you in South Carolina, Mississippi, Alabama and Georgia where people are starving, who do you go to ask for permission?

Look at Jesus, see what got him killed. The government got him killed, just like it gets all prophets killed who begin to tell the story. There's nothing unusual about that—you can run around, using the name of Jesus and preaching "My country 'tis of thee," and there's no danger. You are an agent of the government. Socrates, Plato and Aristotle set up an aristocratic philosophy (illustrated by the pyramid). They had a problem of classism—upper, middle and lower. Jesus talked about a community (illustrated by the circle). Jesus said food should come because the ground is fertile, not because the man is lazy or energetic. All of us eat on grace. Nobody raises food, nobody fertilizes soil, nobody makes oil greasy or water wet. All of us operate on grace. No need of getting so self-righteous about a man ought to starve because he's lazy. He might be starving because he's sick and does not have the energy. Justice, Jesus said, begins at the level of potentiality. In other words, Matthew was a cat selling out his own people but at his creative core and his essence is God. He had the potential to be good. Even the whore and the prostitute have potentiality. Society said justice begins in actuality; that is, a man ought to be respected because of what he has achieved. That's where we are. Jesus said a man ought to be respected because he is. There's a dif-

ference there. In this situation the rich get fat first and then they take their surplus and put it in grain houses. Then they dole out some to distributors. If anything is left it gets to the bottom. Jesus said the food ought to come out the middle—that's community.

Anytime you got a rigid class structure like this, all those on the bottom are supposed to give respect to those on top and be bowing. At that time if a man was a social outcast he had to announce "unclean." Isn't that what the leper had to cry, "unclean." Jesus said, "I'll draw all of you unto me, all of you." He didn't have to check with his deacon board to see whether I could come to you all's church. "All those that are heavy laden, come unto me and I will give you rest." Are you following Jesus, the Christ or the illusion of America? The fact is you ain't following either one. You're admiring him but you're not following. You don't have to worry for your pension plans take care of you if you follow Jesus.

Some are trying to make a lifetime living out of hustling the gospel, trying to figure out a way to grow old gracefully so somebody can take care of you 'til there just ain't no more life in you. No real Christian ever looks forward to living to be 90 about nothing. They are Methuselahites—not Christians—people who live 900 years. Some of you would just live 900 years about nothing, and you wouldn't care if after 600 you would have no sex life, no nothing, just live, just sit there and occupy space. Admiring or following Jesus? He got kicked out of the traditional church, got kicked out of the seminary, but he went to where people needed him. "I drew all men unto me," over against drawing white men unto me or rich men unto me.

Can you chastise your rich young ruler? Do you preach to him or let him preach to you? How do you deal with the group of them? Don't you recognize that when the rich young ruler's value system begins to prevail in your church that what in name is church has become a den of iniquity and has no moral power, only economic power? And your church ain't no bank. It is a spiritual reservoir if it's a church. Who is God in your church? He who tithes or he who says, "Such as I have, give

I to thee." I heard the master say, "None is good but the father." One man steals a \$1,000 a week and he is able to give \$100. The man has an unscrupulous hiring policy, a cheap labor basis, and he is tricking the government taking tax money. He is more able to give.

I hear the writer in Micah saying to the rich man who broke in on him talking about how to worship, about all this money. He asked, "Now look here, can I give from rivers of oil and get membership in your church?" The prophet didn't say nothing. "Can I bring some calves?" You know, try to give the Lord back his stuff and think you're making progress. "How're you going to give the Lord oil? give the Lord some calves? give the Lord some rams?" The prophet still ain't said nothing. "Well, uh, can I give my firstborn?" The rich man hadn't walked up on no ecclesiastical pimp who was hustling; he came upon a prophet who was committed to truth, and the prophet got tired of him, and said, "Now, look, what you do, old man, you do justice—that's behavior, that's the way you treat people." And, "You love mercy—that's your attitude. You walk humbly before the master; don't you walk around accusing yourself of owning the oil. You walk humbly before God."

You might name a river after you but that's the Lord's water. You might name a mountain after you, but that's the Lord's mountain. You walk humbly before God and with fear and trembling. Don't raise up your arrogant self in the house of the Lord, assuming you are supposed to get some respect because you been a great stealer. Give me your being, not your belongings. Don't come giving your money, which is an extension, give yourself and let money be the overflow. Don't let money be the substance of your membership, let it be the overflow. Give me 10 percent of your money, of your time, of your concern and your love.

Theologically the rationale for slavery came out of the American Christian church—the white church—not the Christian church. This rationale didn't represent the position of Jesus. Our churches prayed over that, preached over it and dismissed it and had revivals that we couldn't even come in as maids,

preaching the gospel of Jesus, majoring on whether or not people could drink or smoke. Racism is in the roots, at the fountain of the nation. It is now a congenital problem where white people love their skin so much they will kill to keep it pink, so much they will deny the principles of Jesus and become un-theological in order to remain white. I just want to be a servant in his kingdom. I just want to be an instrument of peace. I love everybody. I'm glad I have the capacity to do that. I don't just look for love objects, because whether or not you love me doesn't make much difference. The question is whether I have the capacity to love you. I'm ready to live in a world of humanity.

God's left-handed, you know—based on justice we wouldn't be sitting here, and none of us deserves to really be here based upon what we've already done. But everytime God got ready to make a just decision, mercy, down through history, always overthrows it. So, he's going to let all of us come to heaven on mercy—coming to heaven on welfare. Put your white robe on and your white skin, marching down the street, but will you know a freedom song? You walk around just touring heaven and over in the corner will be some men with a lot of attention. Socrates will be there. He'll be sitting somewhere trying to get that hemlock out of his system. Jesus will be there. He'll be over in the corner, somebody rubbing oil on his head, getting the nail prints out of his hands. Paul will be over there. Somebody trying to put his neck intact. Medgar Evers from Mississippi will be there. Malcolm will be there. Dr. King will be there. Amos and Isaiah, they'll be sitting there. Abraham and Isaac and Jacob.

They all will be discussing hard trials and tribulations and the angels will be flocking around them because they'll be freedom heroes. And everytime one of you break into the conversation, with no scars on you, dying on a pension plan—what will you have to contribute to the conversation? What will the angels find it necessary to do for you? Mercy will have you there but alienation will set in and you will condemn yourself, and you'll just walk out of heaven with nothing to do and nobody to talk with, and you'll just go to hell. ■

THE ARM OF THE LORD

A church which aligns itself only with the forces of reaction and which develops a mentality impervious to change ultimately draws down on itself the judgment of history. But to make the church merely a shock for revolution violates the character of the church and ultimately creates a whole range of problems.

by Karl Olsson
Chicago, Ill.

And Mary said:

Tell out, my soul, the greatness of the Lord,
rejoice, rejoice, my spirit, in God my Saviour;
so tenderly has he looked upon his servant, humble as she is.
For, from this day forth,
all generations will count me blessed,
so wonderfully has he dealt with me,
the Lord, the Mighty One.
His name is Holy;
his mercy sure from generation to generation
toward those who fear him;
the deeds his own right arm has done disclose his might:
the arrogant of heart and mind he has put to rout,
He has torn imperial powers from their thrones,
but the humble have been lifted high.
The hungry he has satisfied with good things,
the rich sent empty away.
He has ranged himself at the side of Israel his servant;
firm in his promise to our forefathers,
he has not forgotten to show mercy to Abraham
and his children's children, for ever.

Luke 2:46-55.

"My spirit rejoices in God my saviour."
Mary's *Magnificat* sees the God of history as the equalizer, the redresser of
grievances.

"the arrogant of heart and mind he has put to rout,
he has torn imperial powers from their thrones
but the humble have been lifted high."

HOME MISSIONS

We have tended to state most of our contemporary woes in terms of problems and solutions as if the application of clearer thinking would make them yield, but recent developments show that we don't actually believe this. Every issue is becoming a moral issue; almost every one of our woes is being attributed to the corruptions of power.

The furore about the draft, about Dow Chemical, about Vietnam is inspired by the moral question of what are we trying to do to and for human life. The young people who take this question seriously see the issue of human life as the central one. They may have a simpler view of existence than we should like. But no matter. To them, the sacredness of human life—the red blood flowing in the veins of all men—is the issue. In opposing the war they feel themselves to be the protagonists of justice.

Similarly with the race issue. The hard, even the obscene things, which are spoken by black racists and militants; the hard and obscene things which are done; the bitter and angry plans which are laid—these should not obscure the fact that for the blacks the issues are moral. A people deprived for centuries of the right to think of themselves as having full stature before God; a people forced to survive by being either obsequiously pleasant or criminal—these are beginning to see themselves as fully human and are exulting in the beauty of their identity. They have a simpler view of existence than the subtle and Plato and St. Paul. They do not see as clearly the terrible price of disorder; they may not see that why is no respecter of color, but after, what they do see is that they

are human beings with human rights. In espousing the beauty of blackness they see themselves as protagonists of justice.

Finally, on the issue of student rights or the rights of youth. I happen to be a student administrator caught up in an uneasy poker game and wondering what card to play next. I have no sympathy for the many destructive and embarrassing ways in which college and university students express their hatred of the establishment and make their demands known. I don't think that many of them know the frightening effects on our culture of disorder, violence and intimidation. I don't think they understand that their wanton acts may provide the death blow not only to institutions but to some fine educational leadership. The academic personality and the academic community are poorly equipped to survive the harassments to which they are being subjected. And the end result may be not better but worse education. The Phoenix may not rise from the ashes.

But student unrest underlines the fact that we are dealing with a moral and theological issue. The struggle for student rights and freedoms and the attack on the establishment are expressions of the desire of the students to be considered as adult human beings and not merely as children, under the custodial care of Big Daddy, a college administration functioning stuffy in *loco parentis* or, worse yet, as IBM cards. This was the burden of the shriek of one of the first protagonists of student rights at the University of California. Mario Savio made the dehumanization of the student a religious issue, likening the masses of powerless students to an eschatological community. The student in opposing the establishment also sees himself as a

protagonist of justice.

Our death anxiety as human beings causes us to reach out convulsively for control. Our securing and retaining control serves ultimately to polarize society into the haves and the have nots. Biblical faith sees the human scene as under the ultimate judgment of God. Because God is just, the valleys will be exalted and the high places plain. Social unrest, however unwelcome and unpleasant, is a crude effort to restore the balance which injustice has destroyed. As such, it must be seen as the revelation of the arm of the Lord. Abraham Lincoln spoke prophetically of this restoration of balance in his Second Inaugural address:

One-eighth of the whole population were colored slaves, not distributed generally over the Union, but localized in the Southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was, somehow, the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the Union, even by war; while the government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected for the war, the magnitude, or the duration, which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged. The prayers of both could not be answered; that of neither has been answered.

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THE ARM OF THE LORD

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fully. The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offence cometh!" If we shall suppose that American slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God will that it continue, until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash, shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "the judgments of the Lord, are true and righteous altogether."

Where does the church stand in relation to this terrible levelling, this flattening down of the mountains of injustice? Where does the church stand in revolution and the redress of grievance? Where is the church when the tumbrils gather in La Place de la Concorde and the blade falls? Does it rejoice with Mary that the arm of the Lord is revealed against the imperial powers? Does it proclaim with Abraham Lincoln that the judgments of the Lord are true and righteous altogether? Does it exult in the dream of Martin Luther King that those who have been far off will be made nigh?

Well, it had better. A church which aligns itself only with the forces of reaction and which develops a mentality impervious to change ultimately draws down on itself the judgment of history. The church cannot cast itself in the role of the Grand Inquisitor without identifying itself with the devil.

But to make the church merely a shock troop for revolution violates the character of the church and ultimately creates a whole range of problems. What does the church do, for example, when the last royalist or Girondist has lost his head and the last slave has been freed? What does the church do in a social democracy where justice has become computerized and life is a vast

unrelieved flatness? Does the church then sing a *Te Deum* for the equitable regime and bless the computers of a classless society?

Something is missing in this simple but moving delineation of the church's task. The church rejoices in the arm of the Lord which tears imperial powers from their thrones and lifts high the humble. The church prays for daily bread and helps to feed the hungry. The church cannot be a fat cat among other fat cats.

But the church has a responsibility to its character and to its task. The church witnesses to a deeper mystery and a more awesome miracle than the dictatorship of the proletariat or student governance. It proclaims a wilder joy than that of a consumer's cooperative.

That joy is related to the mystery of evil and the mystery of grace. I understand the impatience of a Marxist friend who told me that she was willing to forget the beatitude of heavenly bread for the sake of a hundred million empty stomachs. I honor her furious sense of justice. But despite its sin of forgetting the disaster of hunger, the church is compelled to proclaim that man does not live by bread alone.

In the *Magnificat* Mary proclaims the vindication of God's poor. It would be outrageous to spiritualize away the real hunger of the hungry. But we cannot let the larger miracle be obscured—the miracle of reconciliation. God has chosen to suffer and die in human form in order to fill an intolerable hunger—deeper than the hunger for bread, more ravaging than the thirst for water.

This hunger is for communion and community—a living and loving relationship with God and with our fellows. Such a relationship cannot be achieved by a reapportionment of power, whether by force or by the ballot. It is the work of love, of suffering love. It is achieved by someone's going beyond justice.

In closing his Second Inaugural Address, Lincoln said:

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle,

and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace, among ourselves, and with all nations."

But he could not have believed that the Civil War, however just, could achieve these ends. He must have seen, with a sort of prophetic vision, that to proclaim charity for all would mean suffering and death for some. He must have known that the man who sets out to continue God's work of reconciliation in the world is going to expose himself to murderous hatred.

It was that way for him and for those who followed in his train: Dag Hammarskold, John Kennedy, Martin Luther King, Robert Kennedy.

It was that way for Mary also. The salvation so joyously proclaimed was a sword which ultimately pierced her own soul.

Even so the joy remains. Indeed it multiplies, changes its form, is resurrected. The angels hover between the sword points. Hammarskold's *Markings* tremble with a somber joy. "I will lay me down in peace and take my rest: for it is thou, Lord, only that makest me dwell in safety."

At the conclusion of Tolkien's *The Lord of the Rings*, we want to see Frodo, the courageous Hobbit, return to the Shire. After the long wars, we want him back in the cozy, flame-brightened, day-to-dayness of Hobbiton. Sam wants him there too, but Frodo is bound for another country.

"Where are you going, Master?" cried Sam.

"To the Havens, Sam," said Frodo. "And I can't come."

"No, Sam. Not yet anyway, not further than the Havens."

"But," said Sam and tears started in his eyes. "I thought you were going to enjoy the Shire too, for years and years, after all you've done."

"So I thought too, once. But I have been too deeply hurt, Sam. I tried to save the Shire, and it has been saved, but not for me. It must often be so, Sam, when things are in danger: one has to give them up, lose them so that others may keep them."

And so Sam and Frodo and B so ride to the Havens "filled with a sadness that was yet blessed and without bitterness." ■

CLOSING THE BREACH:

A POWERLESS ETHIC/ AN EMPTY THEOLOGY

by Gordon Clinard
San Angelo, Tex.

The issue in this age of science, intellectual revolution and churning ghettos is not God. The big problem is man. Last Christmas Eve we sat in our homes and watched as a television camera focused on the earth from thousands of miles out in space. In that moment we faced the timeless problem of man. A man took the pictures from a man-made spacecraft capable of going to the moon. Surely this was man's highest hour of achievement. It pointed up how great we are and that our powers are unbelievable. But there was another side to it. The camera focused on this earth where we live. Suddenly we felt how insignificant we are. Where on that ball were we? Not a single structure built by man was visible. No one could tell if the earth were inhabited. All of our hatreds and wars and frenzy suddenly looked pretty foolish. Just an invisible dot on a tiny ball. What could we matter? Yet we built the camera. We built the spacecraft. We took the pictures.

This is the problem with man. As Shakespeare put it: "Insect, infinite, a worm, a God. I tremble at myself and in myself am lost." Man is the

problem. Who are we? How far will we go? How far will God let us go? Where does modern man find meaning for his existence?

The question cannot be answered without God's answers. The mere scientific and biological and social answers will never be enough. I agree with Alexander Whyte, "I always miss in them . . . a matter of more importance to me than all else they tell me. When I come to the end of my reading, I ask, is that all?"

The writer of Genesis had the same problems with man that we do. He saw the confusion of this world. He saw the shame of guilt, the burden of sin, the agony of childbirth, the bitterness of toil and the shame of prejudice and hatred. "What is man?" was his question too. And his answer began with God. He is far behind us in technology, but he is far ahead of us in an understanding of God and man and the meaning of life. His answers are: Man is made in the image of God; Man has been made for dominion; Man is made for relationship. The answers forever bring together theology and ethics.

continued

A POWERLESS ETHIC/ AN EMPTY THEOLOGY

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evangelism and social concern. There can be no salvation of man ethically and socially until he finds himself in relationship with God. And, conversely, when man's relationship with God is settled and he recognizes his sonship he must also be reconciled to man.

I believe that we are all agreed that evangelism is the mission which is the Church, the people of God. There can be no debate about the priority of the Christian mission. But evangelism and ethics belong together. Debate between the two is impossible. Evangelism and concern for the total man are one. They are historically Baptist. They are inescapably biblical. It is the one divorced from the other which dissipates either and makes it less than Christian. This theme that evangelism and ethics belong together deserves brief analysis in the challenging setting of this conference.

Consider basic definitions. Evangelism means the proclamation of good news. C. E. Autrey, Southern Baptists' director of evangelism, strongly denies C. H. Dodd's thesis that there is a sharp cleavage between evangelism and the teaching ministry in the New Testament. Autrey contends that evangelism means to fulfill all that is embraced in discipling men. *Didasko*, he asserts, describes the evangelistic activity of Jesus more often than any other word. There is ground to question the effectiveness of any evangelism emphasis which omits the ethical dimension. Evangelism is concerned with the whole man. Personal redemption and social concern are forever united in biblical evangelism.

The definitions of Christian ethics vary, but they invariably include the vertical relation of man to God. Georgia Harkness thinks Christian ethics is Jesus's way of life applied to the manifold problems and decisions of human existence. Brunner believes that "Christian ethics is the science of human conduct as it is determined by divine conduct." Olin Binkley writes in the *Southern Baptist Encyclopedia* that the Christian ethic issues out of and is interlocked with the Christian gospel. "It is grounded in the reality of God as re-

vealed in Jesus Christ and deals with the principles of human response to God's action in creation and redemption.

The wedding of theology and ethics is clear in the biblical record. Man's sexuality is God's gift to underscore man's social nature. God saw that it was not good for man to be alone. It never is. Man is not man alone. The man who desires to "sing a solo" in life is forever a freak. He is not a man. Man is not man without another. Man is not man until in some way he fulfills another. Man is not man until he loves.

Those who insist that evangelism and social concern are antagonists cannot read the prophets with comfort. To us a single act of injustice, cheating in business, exploitation of the poor, is slight. But to the prophets it is a disaster.

God put man in the family relationship to teach him his need and his glory in being in community. Man's sin alienated him not merely from God but from man. Thus, it is no mystery that personal and social redemption are companions in Scripture.

Those who insist that evangelism and social concern are antagonists cannot read the prophets with comfort. These men were sensitive to every form of social evil. Instead of dealing with the timeless issues of being and becoming they cried out about widows and orphans, about the corruption of judges and dishonesty in the marketplace. As Abraham Heschel has said, "Instead of showing us a way through the elegant mansions of the mind, the prophets take us to the slums." The things that horrified the prophets are now daily occurrences all over the world. To us a single act of injustice, cheating in business, exploitation of the poor, is slight. But to the prophets it is a disaster. If the prophets' messages were anything, they were contemporary. They were addressed to the social sins of a world of cruelty, deceit, idolatry and violence.

But the Old Testament prophets were

not social reformers per se. Their cries for justice were a word from God who is just. Their pleas for ethical righteousness were based on the redemptive work of God. This was a people whose exodus was the deliverance of God. That exodus meant that they were now to live an exodus kind of life.

The ethical content in the ministry of Jesus is evident. The Sermon on the Mount contains an ethic so revolutionary that all kinds of theological and critical methods have been used to avoid its relevance for life in our kind of world. His ethical demands were frequently specific enough to justify Harold Luccock's matchless observation that "Jesus was not crucified because he said, 'Behold the lilies, how they grow'; but because he said, 'behold the thieves, how they steal.'" His concern for the poor, his impatience with duplicity, his rejection of all religion which was dead ritual without meaningful life confirm the wedding of evangelism and ethics. He usually did something for man before he said something to man. He was concerned about the total man. The redemption he preached and died to provide involves the whole man. The follower of Christ cannot be a Christian on Sunday and an atheist on Monday.

But the ethics of Jesus are not to be separated from theology. As Georgia Harkness has put it, "The keynote in the life and teaching of Jesus with regard to man's moral duty is found in obedient love." The God-centered life is the basis of social righteousness. His ethical concerns were all theological in nature: the supreme worth of every person to God, the Kingdom of God, the eschatological tension between this world and the world to come, reserved only by God's control over both realms and man's response in obedient acceptance of God's will in faith and service.

The same basic unity between theology and ethics occurs in Paul. Victor Paul Furfish's work on *Theology and Ethics in Paul* considers the relative of theological proclamation and moral exhortation to be the crucial problem in

interpreting the Pauline ethic. With Paul salvation deals with the total transformation of man's life and being by God's sovereign power at work in Christ. The present age is so fully enthralled by the hostile powers that something far more than social reform is required. The salvation of the world requires a radical transformation. But when redemption occurs, the power of God is fulfilled as love in the life of the believer. Paul's ethic is radically theological because it presupposes that man's whole life and being is dependent upon the sovereign, creative, and redemptive power of God. Demand flows from gift. Ethics and theology are one.

Put into a sentence, the biblical call to balance between evangelism and ethics is simply "Faith without works is dead." But works without faith is futile. At the point of social concern we need no new theology. We only need to let the biblical revelation loose in the world.

The history of evangelism proves that the gospel, when faithfully proclaimed, calls for social renewal. The great revivals of history have come not only at times when society reeled under social and national immorality and spiritual poverty, but the noteworthy evangelists and revival movements have resulted in ethical and social reform. The interest of the awakening of the 18th century was intensely practical. The generation preached not only assumed a realistic doctrine of sin. It anticipated a speedy renewal of holiness. John Wesley's estimate of the revival is that it made the selfish man self-denying, the dissipated sober, the sensual chaste, the dishonest truthful, the thief honest, the proud humble, the godless godly, and the thoughtless thrifty. The evangelical revival was influential in the abolition of slavery, prison reform, unparalleled relief for the poor, the care of the sick and the aged, the removal of injustices in living and working conditions. But it was not a revival of social reform per se. The social reforms coming from the evangelical revival were, as Skevington Wood has called them, "the continuity

of spiritual impulse." Evangelism and ethics were one.

Timothy Smith has demonstrated the same principle of balance between revivalism and social reform in his study of the 19th century awakening in America. Far from disdaining earthly affairs, the evangelists played a key role in the widespread attack upon slavery, poverty and greed. The interest was theologically based: the Lordship of Christ, the radical nature of the new life in Christ, the second coming of Christ were the tenets upon which social reform was built.

Who can forget or ignore the contribution of the great evangelistic preachers to social reform? Wesley spoke against war as the most horrid reproach to the Christian name. He thundered, "Now, who can reconcile war, I will not say merely to religion, but to any degree of reason or common sense?" The traveler to the squalid English village 100 years after Wesley preached learned the social influence of the man. "Why can't a man get a drink of liquor in this wretched town," he asked? "Because 100 years ago, a man named Wesley preached here," was his answer.

Moody's ethical impact is illustrated in the delightful story of the department store clerk who was asked shortly after the evangelist's last great evangelistic appearance in Boston, "Is this handkerchief really genuine linen?" She replied "Before Mr. Moody came to town it was a genuine linen handkerchief, but since Mr. Moody has been to town it is no linen handkerchief at all." If this were evangelism in our time, we could all be agreed upon its urgency. If this be revival, then I for one am ready to join with Habakkuk. "Revive thy works in the midst of the years."

Charles Spurgeon spoke out against child labor, the oppression of the poor, the ignoring of the aged, the care of orphans, and was so bold in his preaching on slavery that many of his books were burned by preachers in the South.

continued

REMEMBER NOW
THY CREATOR
IN THE DAYS OF
THY YOUTH
Ecclesiastes 12:1



There is no book of guidance, no textbook for the young, that can equal the Great Textbook of the Ages—the Bible that gives us rules for living that will never be superseded, that will never pass away.

There are no Bibles made with more care and skill than the Bibles made in Cambridge, where the printing of Bibles has been a responsibility of fine craftsmanship since the sixth century.

Cambridge
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AT YOUR BAPTIST BOOK STORE

New Moon Rising
Eugenia Price

The new novel by the author of
THE BELOVED INVADER

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A POWERLESS ETHIC/ AN EMPTY THEOLOGY

continued from page 1

ern part of the United States. Charles Finney's revivals resulted in the conversion of tens of thousands of persons. But Finney was as outspoken concerning social problems as he was concerning personal redemption. It was Finney who said, "Revivals are hindered when ministers and church take wrong ground in regard to any question involving human rights." George Truett's concern for religious and civil liberty, for the abolition of crime, for the removal of family disorder is as famously known as are his compassionate pleas for personal salvation. We await eagerly the Word publication by Fant, Pinson and Hammer, *20 Centuries of Great Preaching*, to prove the thesis that the great preachers known for their evangelism have been in the forefront of pulpit voices crying out against social injustice.

So the balance between evangelism and ethics is a matter of biblical and historical record. We can conclude that evangelism means involvement in God's total redemptive purpose in the world. This is the challenge of the hour.

This redemptive interest is first personal. Ethics must have a theology. Paul Scherer sees this as the great ethical need of this period of history. If the Pharisees in Jesus' day attempted religion without ethics, our problem is the opposite. In Scherer's words, "too many of us have been trying too long to live on the ethical capital of our forebearers without replenishing any of it at the level of faith: caring in some measure about the fruits, while allowing the roots to look out for themselves."

Ever since Eden, Satan has attempted to drive a wedge between ethics and theology. God has said of the tree, "ye shall not eat of it." That is ethics. "Lest ye die," that is theology. The serpent said, "Ye shall not die." There the theology was cut away. "Your eyes shall be opened and you shall be as gods." There is the ethic misshapen and distorted since it is divorced from theology. In the breach between faith and action, between theology and ethics, life becomes demonic. Give the Golden

Rule no more than a secular context and it becomes immoral. Do unto others as you would have others do unto you. That is to say, you are to share your heroin with others if you would have others share their heroin with you. The Great Commandment, "love thy neighbor as thyself" is not the sum total of the Christian faith. Without the gospel in front of it, it is nothing but a vagrant imperative. It has no visible means of support.

To preach Christianity as a way of life is a cruel thing. It is that, gloriously that, but if that is all that it is, there is nothing more depressing. The trouble is, the gospel addresses fallen men. We

The history of evangelism proves that the gospel, when faithfully proclaimed, calls for social renewal.

speak to people who live in a world of their own. It is a world of self-centeredness. It is a world in which fallen man is convinced more than ever that he is able to be self-sufficient. Unholy men cannot acquire enough truth or goodness to make them holy. This is the demand for personal evangelism. Before men can live the new way they must be new men.

So personal evangelism is first. The error of the social gospel must not be made again. It is not enough for man to have equal rights. He only will deprive others of his new won rights, unless he is first a new man. It is not enough for man to have economic security: he will live in a hell of envy-thing to live with and nothing to live for, unless he is a new man. It is not enough to get man out of the ghetto: he will be in a worse ghetto of separation from God, unless he is a new man. It is not enough to get man on the moon: unless he is a new man he will take his same hell with him, he will spoil that place too, he will build his new Babel on the lunar surface too. It is not enough to be educated: He was educated also. It is not enough to have a job: The executive still can be

It is not enough to go to church with a man of another color: I can sit by him and be as segregated in spirit as ever.

This is more than a cliché. This is to assert that social preaching devoid of a biblical and redemptive source is empty. This is to assert that the alienation of man from man will be resolved nowhere short of the drama of death and resurrection, a conversion and a new birth. This is to assert that if God is not a party to the reconciling drama, the last state of relationship may be worse than the first. This is to assert that the Ten Commandments will never be understood until they are understood as the way men spiritually free express their liberty. This is to say that the primary task of preaching is not to preach social reform but to preach redemption and the social results of redemption. This is to say that the primary scandal of the gospel today is not that it makes no contact with living issues. It is the scandal which affirms that only in Jesus Christ can man be reconciled to God and to his fellowman.

The first redemptive interest of the people of God is personal. John McKay is forever right, "It is the business of the church to create the creators of the new social order." But it is equally true that true evangelism involves us in the redemption of the world order. The danger in our emphasis on personal redemption is not that we shall be guilty of empty clichés. We are dealing with the central need of man. The danger is that we shall permit the part to be the whole. The danger is that we shall hide behind our primary calling to keep us out of the world where men live, where God moves, and to which we are equally called. This is the "dangerous" side of our calling from which we seek to hide. But we must come to grips with the fact that no one can truly be concerned with personal redemption without becoming concerned with the redemption of the whole man and with his world. A redeemed man in a redeemed society is the goal of the Christian witness and ministry.

In short, theology must have an ethic. The Christian social ethic of love and justice must be proclaimed and lived if we are to follow Christ in his mission.

We shall do this by being the Church. We must remember that the Church is the people of God. The best involvement we shall make in social concern is through the people who are the Church being church in the world where they live. There are many social issues which Christian concern must leave to those to handle who are better equipped than we who are ministers. Our role is to equip those who are in the world to be in it as Christian men concerned, as Jesus is, with every threat to the dignity and freedom of man.

But if there are to be Christian politicians and Christian sociologists who dare to become involved redemptively in the social needs of our time, they must have the instruction and the encouragement of the Church. This means that the pulpit cannot remain silent about the burning issues of our day. No amount of reaction from the pew which shouts "stick to the gospel" must be allowed to deter us from the gospel in its fullness. If the Church does not speak out boldly on the issues of the moment who will? Christian men falter in government, business and labor because they have not been motivated to be the Church in the world. We have tended to be the "kept Church" more than the Church of Jesus Christ. He who took the risk and died to bring redemption to mankind cannot be pleased with a silent church, afraid for its budget, afraid for its safety, in a world grown mad.

The church must act institutionally in the social crisis. Paul Scherer's striking story illustrates the point. The little girl was found in deep distress. Somebody, she moaned, pointing to the bushes that lined the garden path, had set traps out there for the birds. When asked what she had done about it, she said, "I have prayed about it. I have prayed that none of the birds would go near the traps."

continued

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A POWERLESS ETHIC/ AN EMPTY THEOLOGY

continued from page 33

Then a long pause, and a sob, "And I have prayed that if any did, the traps would not work." Another long pause, and another sob, not quite so bitter as the last. "And just a few minutes ago," she said, smiling a bit now, "I went out there and kicked the traps to pieces."

For one thing, we must prove that we have meant what we have said. We have preached that God is no respecter of persons, that he shows no partiality, that all men are equal in the sight of God, that all men are in God's heart. Some of our problems today have come because the masses of men have taken us seriously. But when they have believed what we said and knocked on the church door, they found that we said it because it ought to be said and not because we meant it. There was a time when we preached the liberty and equality of all men in Christ, and we could believe it for they were far from us. They are near, and we are not so sure. There were times when we could preach love for all men, and we would think of people across the world and agree. Now they are at our door, they are in our block in a world grown small, and we do not like the mind of Christ on the matter. I doubt if people reject the church today. They probably are looking for it. They are as interested as ever in a dynamic, meaningful experience with God. They express the need in secular terms, to be sure, but it is there just the same. But they are totally dissatisfied with an institutional church which, like Theodore Wedel's famous parable of the lighthouse, became more concerned with its own comfort than with the business of saving men. So concern for man's soul will not be accepted until we have proved that we are concerned for the total man, until we prove that we really believe what we say.

The creative ministries under discussion here are a part of the answer. Churches daring to remain biracially in the teeming inner city, rather than to run to maintain a comfortable country-

club religion complete with baptistry are a part of the answer. A belief that God is doing something in our world and becoming involved in what he is doing is a part of the answer. A church relevant, not with a new message but with the unchanging message of revealed truth cut loose to do its work in the present world, is a part of the answer. To care enough to listen to men is a part of the answer.

I know no clearer way to put it than to say that the church or Christian without social concern has not come to grips with evangelism. But we must be sure that this social concern is unique. The uniqueness of our concern is that it is centered in redemption, for we have no other ministry than the redemption of men. It is centered in one hope, Jesus Christ, for we shall have no peace, no liberty, no equality, no reconciliation apart from Jesus Christ. The need is for the Church to be in the midst of the tensions and pressures of our time.

Our opportunity for evangelism is unparalleled. If we can get beyond our

In the breach between faith and action, between theology and ethics, life becomes demonic.

prejudices, if our vision can lift our eyes beyond our difficulties, if we can really believe that this is the day ahead for us. The battleground today is at the point of whether or not we believe that the institutional church, the local congregation, can be God's instrument in the new secular world. It can, and it can more than ever, if we are willing to keep faith with our mission of biblical evangelism. The great challenge of the hour is to care, like He who was not ashamed to be called Servant. That led to a cross but it also led to an exaltation.

Home Missions

Paul James Heads New York Convention



Paul S. James

Paul S. James of New York City July 1 assumed the position of executive secretary-treasurer of the Baptist Convention of New York.

Elected as the new convention's first executive, James is laying the foundation for state offices in Syracuse, N.Y., and preparing for the constituting convention on Sept. 26.

The constituting convention will be held by representatives of 100 churches and chapels with more than 10,000 members. The churches are located in an area which includes New York State, northern New Jersey and southwestern Connecticut.

The Baptist Fellowship of New York is the intermediate organization leading up to state convention status. The new convention will begin operation on Jan. 1, 1970, becoming the thirty-first state convention affiliated with the Southern Baptist Convention.

James, formerly superintendent of missions for the Metropolitan New York Baptist Association, currently is serving also as president of the fellowship.

Before becoming superintendent of missions for New York City and surrounding metropolitan area, James was pastor for six years of the Manhattan Baptist Church.

Previously, he was pastor in Auburn, N.Y., and at the Tabernacle Baptist Church in Atlanta. In 1957 he went under Home Mission Board appointment to New York and organized the first Southern Baptist church in the New York City, New Jersey, New England area.

Since then, Southern Baptist mission work has grown to 140 churches and chapels—some in the six New England states which later will become a state convention, and some in southern New Jersey which will join Pennsylvania churches in becoming a convention.

Currently, Southern Baptist churches in the Frontier Association (western New York state) are affiliated with the State Convention of Baptists in Ohio. Baptist churches east of Rochester, N.Y., are affiliated with the Baptist Convention of Maryland.—B.P.



NEXT MONTH "Crisis Piled on Crisis"

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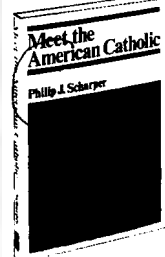
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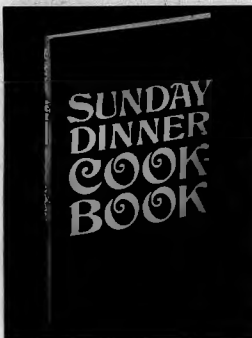
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Touching the Untouchables

continued from page 7

to high rise, the complexes range from 50-841 units.

Residents include "mostly families—of all descriptions," Garrett said, "beginning families with low incomes, established families who just prefer apartment living, retired persons."

"We have no trouble getting into the apartments," Garrett said, "we have good liaison with the management. We offer our entire staff for any kind of assistance, and the management and some residents are delighted."

This offer and an advertising sticker placed on each phone listing the Bethany Church among other "emergency" numbers have resulted in "tremendous response"—particularly for marriage counseling.

Initially contact was made with a complex, and church members and staff visited door-to-door to obtain information that was compiled into a profile for that particular complex. Regular visitation contacts continued after this first effort.

Presently many apartment residents are among children involved in the church's annual Action Time—10 weeks of Bible study, worship, music, crafts, citizenship, recreation and field trips.

The church bus picks up the children at 9 and brings them home at 2:30 Monday through Friday morning.

Garrett said about a dozen church members are included on the Action Time staff, as well as the church's professional staff and two summer missionaries provided by the Dallas Baptist Association.

By the end of July, Garrett said, ministries probably will include Bible study-fellowship meetings in the apartments, tutoring (two high schools, four junior high schools, and eight elementary schools are located in the area) and a weekly shopping jaunt bus trip, particularly for the retired persons.

Chaplains Prayer Calendar

AUG. 1: Dallas G. Roscoe, La., Army. AUG. 2: Roger G. Donathan, Okla., Army; David R. Johnson, N.C., Air Force; Jack R. Peters, Okla., Navy. AUG. 3: Lewis G. Burnett, Tex., Army; Thomas W. Black Jr., Miss., Air Force; Clayton E. Day, Tex., Army. AUG. 4: Kenneth H. Edmiston, La., Army; Calvin H. Garner, Ark., Army; Charles R. Parker Sr., Ga., Navy; James S. Parks, Tex., hospital. AUG. 5: Lyndel C. Barnes, Ill., Army; Howard A. Easley, Ala., Army; James R. Perdew, Mo., Navy; Parker C. Thompson, Mo., Army; James E. Dillard, Ga., hospital.

AUG. 6: Ray N. Cooley, Ky., hospital; Jack L. Welch, Tex., Air Force. AUG. 7: Lester T. Buckalew, Ga., Air Force; Wallace M. Hale, Tex., Army; Frederick J. Kevetter, Mo., Air Force. AUG. 8: John D. Ford Jr., Calif., Army; Robert Wilson, La., hospital; Charles H. Wolcott, Tex., Army; Joe Frank Weber, Tenn., hospital. AUG. 9: Robert F. Cullum, Tex., hospital; Harry C. Hand, N.J., industrial. AUG. 11: Bobby G. Allen, Miss., Army; Kirtley R. Cook, Ky., Air Force; Ronald M. Stephenson, Ky., hospital. AUG. 12: Harold Jordan, Miss., industrial; Francis A. Knight, Fla., Army.

AUG. 13: William R. Eaton, Ariz., hospital; Dean L. Minton, N.C., Air Force; John F. Wakefield, La., Army. AUG. 14: Jack E. Coward, Tex., Army; John J. Gleason Jr., Ga., hospital; Herbert R. Earley, Tex., institutional. AUG. 15: Paul N. Mitchell, Ark., Army. AUG. 16: Edwin R. Andrews, Ky., Army; Wesley E. Brett,

N.C., hospital. AUG. 17: Elvin B. Norris, Tex., Army; Jefferson D. Norman III, Ala., Air Force; Billie H. Pate, Calif., institutional. AUG. 18: W.T. Permenter, Tex., Army; Kenneth R. Spear, Tex., Army; Sam C. Rushing, La., hospital.

AUG. 19: Joe H. Morgan, Tex., Navy; Ray E. Woodall, Miss., Army. AUG. 20: Jack R. Bradshaw, Ga., Navy; Wallace M. Hucabee, La., Navy; George W. Pettigrew Jr., N.C., Navy; Charles L. Phipps, Ga., institutional. AUG. 22: William G. Justice, Tenn., hospital. AUG. 23: James E. Doffin Jr., N.C., Navy; Leslie M. LeFils, Tex., Navy; Elden H. Luffman, Fla., Navy; Ronald G. Mills, Ala., Army; Earl W. Minor, Mo., Air Force. AUG. 24: Robert L. Browning, Miss., Air Force; Willard C. Kimble, La., Navy; John B. Sane, Miss., institutional. AUG. 25: Alfred W. Meeks, Fla., Air Force; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army.

AUG. 26: George M. Hinders, Pa., Navy; Charles A. Tyson, Tenn., Army. AUG. 27: Ralph W. McDonald, Ga., Air Force. AUG. 28: William K. Bagall Jr., S.C., Army. AUG. 29: Paul B. Cassabry, Ala., Army; Phillip J. Cassabry, Ala., Army; Gary E. Penton, La., Air Force. AUG. 30: Marvin D. Keenen, Colo., Army; Joe H. Morgan, Tex., Navy. B. J. Williamson, Minn., hospital; Robert J. Pacibacco, Pa., Navy. AUG. 31: Alvin C. Hart, Tenn., institutional; Charles H. Gleason Jr., Ga., hospital; Benjamin F. Kelley, Air Force; Norman L. Redding, La., institutional; Douglas A. Venters, N.C., Air Force.

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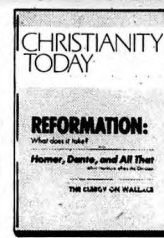
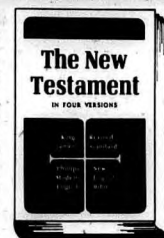
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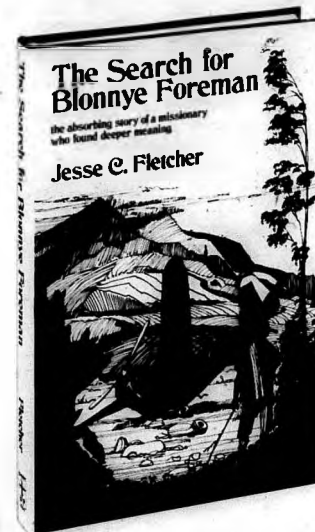
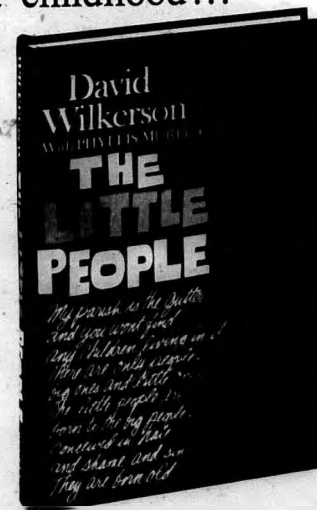
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Missionary Appointees

1. Joe Henry Music is serving as pastor of the University Baptist Church in Salt Lake City, and in addition, has been appointed to direct Southern Baptist missions efforts in the area.

A former pastor of Trinity Baptist Church in Springfield, Ore., he is a graduate of Baylor (Baptist) University in Waco, Tex., and Southwestern Baptist Theological Seminary in Fort Worth. A native of Austin, Tex., he also has served as pastor of churches in Arizona, California and Oklahoma. His birthday is Nov. 20.

2. Max E. Cadenhead of Roosevelt, Okla., is serving as state director of Southern Baptist Christian social ministry in Michigan.

Former pastor of Bethel Baptist Church in Roseville, Mich., he is a graduate of Baylor University and Southern Baptist Theological Seminary. He also has served as pastor of several churches in Texas. His birthday is Sept.

3. Mrs. Doris Olivia Cadenhead, a native of Washington, D.C., also was appointed to Michigan. Her birthday is July 7.

4. Richard (Dick) Allen Brogan of Laurel, Miss., is working with National Baptists in the Mississippi Delta. Currently working as teacher-missionary with the Mississippi Baptist Seminary, he is a graduate of Mississippi College (Baptist) in Clinton and New Orleans (La.) Baptist Theological Seminary. He has served as pastor to several churches in Arkansas and Mississippi. His birthday is Dec. 28.

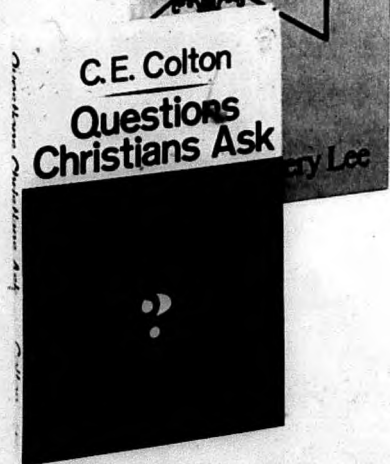
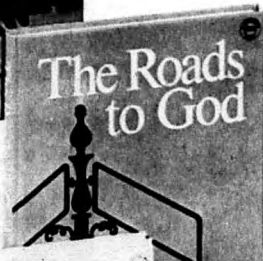
5. Mrs. Catherine Dunn Brogan of Magnolia, Miss., is serving with her husband in the Mississippi Delta. Also a graduate of Mississippi College, she has been a public school teacher in Mississippi schools. Her birthday is Apr. 5.

6. Edwin I. Armitage, a native of Richford, N.Y., is serving as director of youth and family services in Cincinnati, Ohio under the direction of the Department of Christian Social Ministries. A former pastor in Indiana and Ohio, he also was a social worker in Hamilton, Ohio and a rehabilitation counselor for the Ohio State Bureau of Vocational Rehabilitation. He is a graduate of the University of Missouri in Columbia and Southern Baptist Theological Seminary in Louisville. His birthday is Nov. 18.

7. Mrs. Elsie Anna Armitage, a native of Molina, Colo., is assisting her husband. A graduate of Missouri Baptist Hospital in St. Louis and the University of Missouri, she is a registered nurse. Her birthday is July 8.

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

July, 1969



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