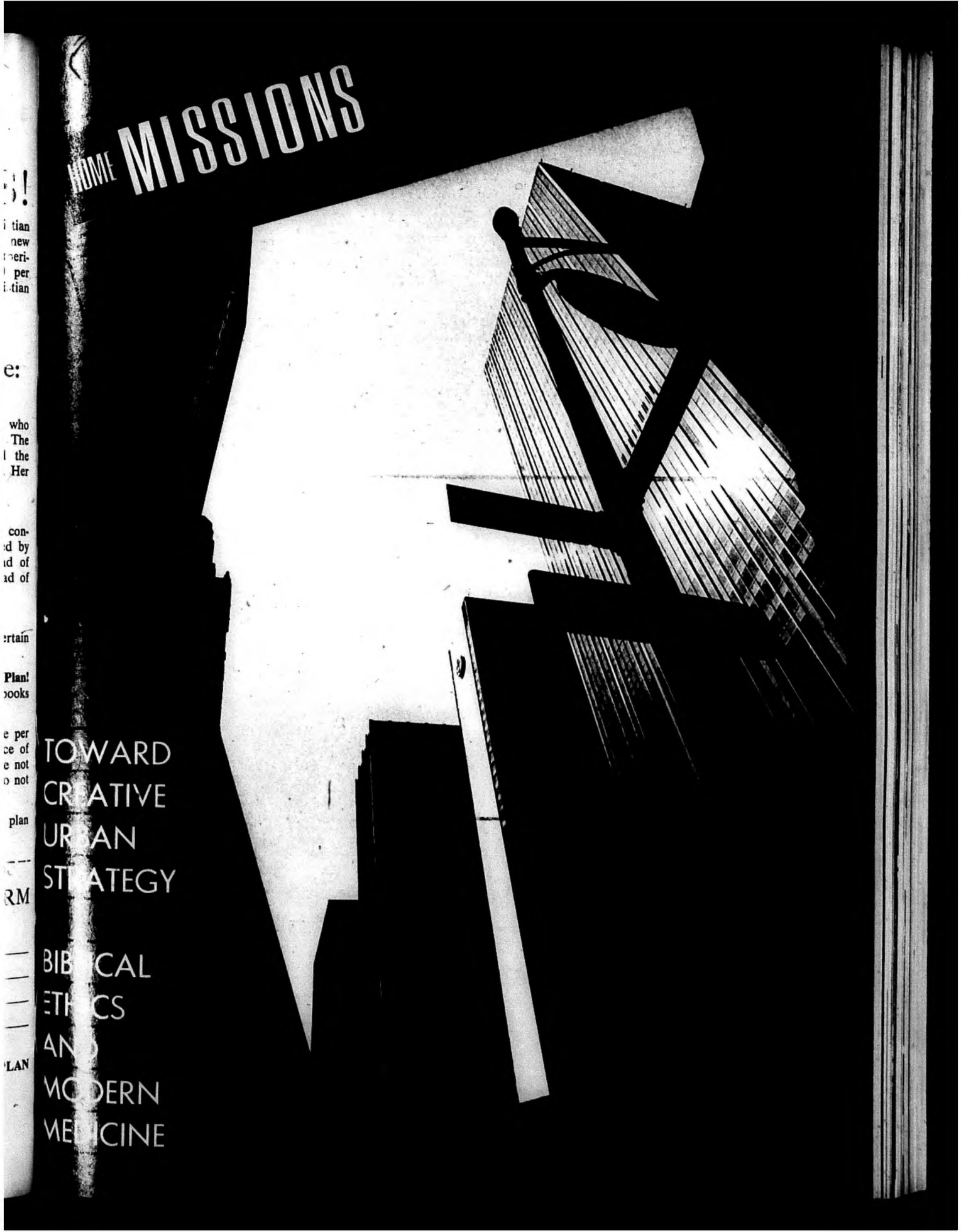




HOME MISSIONS

3!
i tian
new
meri-
per
i tian

e:

who
The
l the
Her

con-
ed by
id of
ad of

ertain

Plan!
books

e per
ce of
e not
o not

plan

RM

—

—

—

PLAN

TOWARD
CREATIVE
URBAN
STRATEGY

BIBLICAL
ETHICS
AND
MODERN
MEDICINE

LETTERS

From Our Readers

Dealing with the Crisis

I was not impressed by the proposal that the HOME Mission Board produce a film designed to help deal with the current crisis as characterized in the statement we adopted last year in Houston. It would perhaps have to be second-rate technically. Too, it perhaps would have to be mild enough to satisfy some of those who voted against the statement.

Millions of dollars worth of film on race and other social issues have already been produced by those who are better prepared for such productions than we are. These are all available to our churches for a small rental fee.

I have considered having a small film column every month, or occasionally, in which you would introduce to us two or three dozen such films a year? Some perhaps would not think it fitting to provide information on films produced by other denominations, but we long ago accepted the same principle in the sale of books in our Baptist Book Stores.

Lewis E. Ludlum
Winston-Salem, N.C.

On Conscientious Objectors

You must have been deluged with letters after printing the article "Why I am a Conscientious Objector" by Fred Miller in the May issue. . . . I feel inadequate to express my own feeling aroused by the article, but just as Miller felt God's leadership in filing as a conscientious objector, I must attempt to convey to you my thoughts on the subject.

Do we want another Red China with its Bill Wallaces? I will concede that the Vietnam war is not a religious war—I don't even like the connotation of "religious war"—but in Galatians 6:10 we read, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Our involvement in Vietnam may seem a brutal way of "doing good to those who are of the household of faith," but how long can our Christian missionary witness survive if we continue to back away from the forces of the devil?

In the Old Testament we read that God commanded the Israelites to completely destroy the Amalekites—men, women, children, and even the animals; this, in modern times, seems to be the epitome of cruelty—yet, God himself commanded it in order to preserve his witness in the land. Have times changed so much that we are now unwilling to fight for our right to witness for Christ?

Occasionally the attitudes of my children are such that it is necessary to resort to the switch in order to settle our differences. This is meeting "violence with a more violent reaction"—it is also teaching them that there are certain things I absolutely will not allow. I sincerely hope that some day their understanding will develop to the point that we can

negotiate our differences, but until they do, I shall continue to resort to "violence" whenever necessary.

Surely there isn't a sound-thinking person in the United States who enjoys war and who doesn't long for the time that countries will be able to work out all their differences at a conference table. But, until the end of time, the Bible tells us, there will be wars and rumors of wars. Can we, in Christian conscience, sit by with blind eyes and deaf ears while Communism engulfs the whole world? No, I think not! Nor do I think that God expects us to!

I long for the day my own husband will return from Vietnam where he has served as a chaplain for the past 10 months. His 10-year-old son needs his companionship; his six-year-old daughter misses him desperately; and his eight-month-old daughter has never known the security of being held by her father. But, in spite of my own personal loneliness, I feel that the job he is doing is vital and I am proud of his willingness to serve his God and his country.

Mrs. James A. Nichols
Baker, La.

• There are many questions in my mind about Fred Miller of Austin, Tex. For instance, his repeated reference to his belief in "the Father God who loves all men." I wonder if he holds to the error that God is the father of all men? Does he believe that God really loves all men? Psalms 5:5 and 7:11 speak of something different. Also Romans 9 shows that God does not love all men alike.

Miller's statement "I became a church member at the age of 10 and a Christ follower around the age of 19" makes me also wonder if he has ever experienced the new birth. Was he baptized after he was 19 if he had an experience of salvation as the Word of God demands?

Miller's choice of books and men that he quoted: Paul Tournier, a neoorthodox scholar; and Martin Luther King, a man that was known by the F.B.I. to have attended cellblock meetings with Communists.

The statement "My objections . . . are based on the total life of Jesus Christ" is a fallacy, if he understands that Jesus Christ did combat for him on the Cross, as He did all his earthly life against the powers of darkness. The one statement Miller made that I completely agreed with was "I really know so little about Jesus Christ and about life."

I do not agree with the war in Vietnam either, but if my country called on me to serve I would do it (I have spent eight years in the U.S. Navy).

Does Miller pay income tax? If he does, then he pays for a war that he doesn't want any part of, but, pays the salary of others who do fight. This is rank inconsistency! I have more respect (and that's very little) for Joan Baez than I do

for Miller. At least she said she "it" it was wrong to pay income tax to support the war in Vietnam.

Miller states he (is) employed by the First Baptist Church of Austin as a minister of youth. What a shame! Robert S. Whitehead
St. Louis, Mo.

• I appreciate the magazine a lot and feel that you have some wonderful articles in it. It is very informative, and thought provoking. However, I have something against the May issue.

A man who claims to be a servant of God, and more especially a Baptist minister, who will claim to be a conscientious objector should not be allowed any space in the magazine. Too much Baptist blood has been shed on battlefields, and in cruel tortures by those who have opposed religious freedom, for one who claims to be a leader, especially a leader of our young people, to be allowed to air his heretical opinions before our reading public. I am ashamed of him. He is a disgrace to every fighting man in Vietnam. Korea and any other place on this earth.

I am a Christian first, a Baptist next and an American last. I would be willing to go back to the service, and if necessary, give my life for the sake of freedom that future generations might have the privilege to live unmolested by Communist, Catholic and/or any other tyrants who would deprive them of their God-given privilege. These hippies, Rap Browns, Carmichaels and Communist trouble agitators should be tried for treason and given the full intent of the law.

When anyone disrupts in any way the war effort, that one is giving aid and comfort to the enemies of our fighting men, and is guilty of treason. He is bolstering the morale of our enemy.

Miller forgets that God is not only a God of love and peace and grace, but also a God of wrath. Saul lost the Kings dom because he failed to kill out an entire nation. Jericho, A.J. Israel's long and bloody conflicts and a thousand others, prepared and authorized by the Lord, prove God to be a God of war too.

We could not be wrong in our fight against Communist aggression. God hates atheistic Communism and world apostasy, and in the coming Third World War and at Armageddon, he will prove his hatred of those sinners and their sins.

Edward D. Boer Sr.
Dayton, Ohio

Oppose Joining NCC

We, the members of the Smithtown Baptist Church, knowing ourselves to be an autonomous body and believing ourselves to be led by the Holy Spirit, do hereby adopt the following statement:

"We are unalterably opposed to any movement of Southern Baptists to join the World Council of Churches, the National Council of Churches, the North American Baptist, the National Baptist or any other denomination.

HOME MISSIONS

We are unalterably opposed to the so-called gospel as it is now being proclaimed by denominations other than Southern Baptists and by individuals within our denomination (example HOME MISSIONS magazine, May 1969, Knight's editorial). N.C. Griffin, pastor
Mrs. R.A. Smith Sr., clerk
Mobile, Ala.

Special Words

Three cheers for Ohio (We erred, The writer was Joe Odle—Editor) of Jackson, Miss. who has 'told off' the writer of the 'misleading and unscriptural' article by George F. Lee. I was the first member of my immediate family to join a Baptist church when I was rather young. Soon after this I found youngsters making fun of me because I was baptized by immersion. When I was in high school my Latin teacher (Deacon F. L. Norton of First Denison) started me on the study of Greek. I just wanted to know for my own information the exact meaning of some of the original language of the New Testament. Words like baptize, love, church, supper, etc., have a very special meaning when used by Baptists. I wanted to know what they meant; and I've always been grateful for the help of Brother Norton in learning the meaning of these and other words used in the New Testament.

Louis Clyde Jean-Baptiste Tripp
Houston, Tex.

• You have no doubt heard screaming about the very fine article concerning Baptist polity. Nothing seems to make Baptist blood boil more vociferously than mere mention of our inconsistency. If some of these brethren could get as steamed up about using the autonomy of the local church to minister in their communities they would quit hollering for manipulated gimmicks suggested in meetings and pamphlets. The Holy Spirit has created ideas for every generation to work effectively for man's redemption, but these ideas don't have to come through Nashville or Atlanta on little white cards.

Individual leaders must do more than analyze. The solutions are available if will depend directly on the Holy Spirit for guidance, if they launch into creating ministries and not fear what the Baptist "hierarchy" thinks, if they will be motivated by love rather than results, if they will cease mouthing discouragement over numbers and remember that God always worked through minorities. The Holy Spirit will also show them that God already has provided more resources for reaching men's needs than any generation has ever known or dared imagine. The exciting possibilities of mass evangelism could set us on fire.

What are we waiting for?
Elizabeth Morgan
Dallas, Tex.

August, 1969

Editorial Approval

• . . . I approve of the new editorial policy of HOME MISSIONS. I know that I must be approving, because for the first time in decades (it seems to me) I look forward to reading it—(as opposed to scanning) and I now waylay it between the store and home. I do not agree with all of the positions and propositions that are published, but I believe we need to when our sensitivities and hone our awareness—which have gotten pretty calloused. I promise you a renewal, if you'll advise me when it is due.

Nelson Eubank
Pine Bluff, Ark.

The Secular Pietist

• I have just completed reading John Nichol's article, "Jesus, the Secular Pietist." This quite timely and up-to-date article on the struggle of one clergyman who expressed his faith in theological and sociological terms is quite appropriately worded and currently written. It does me good to see a man of John Nichol's position writing his opinion as he so ably does in this article. Thank you for printing this article in a magazine which has such wide distribution.

O.C. Wilson Jr.
Milledgeville, Ga.

• Several times in the last year I have heard of your controversial magazine, but last week was the first time that I had had a chance to read it. It really impressed me as the most progressive publication of the SBC.

All my life, I have been associated with a Baptist church. Now I am a sophomore at Mercer University, a Baptist college; and I am serving as youth director in a Baptist church for the summer. For the last year, however, I have been very disturbed with the lack of interest that Baptists show in anything but Baptists churches. As is the case with so many college students, I began to see more "right" in the secular concern for humanity than in the pious Christianity displayed by so many church people. Nichol's article "Jesus the Secular Pietist" was of great interest to me, consequently, I think that his idea of combining the secular concern for the physical with the "pious" concern for man's spiritual well-being is superb advice for any Christian. It's about time that Baptists, along with any other religious group that wants to live, wake up to a realization that Christ died for the whole man, and that we too must share his concern for the social, as well as the spiritual well-being.

• My husband and I consider the HOME MISSIONS magazine to be one of the finest and most relevant publications of our Convention. For that reason, we have encouraged our people to subscribe. Mrs. Jack Colwell
Mt. Gilead, N.C.

HOME MISSIONS

Walker L. Knight, editor
Dallas M. Lee, associate editor
Sue M. Brooks, editorial assistant

ART: provided by Art Services, HMB
Linda Stephens, layout
Tom Baker, art director

PHOTOGRAPHY: provided by Audio-Visuals Department, HMB
J. C. Durham and Don Rutledge

INDEX

LETTERS	2
EDITORIALS	4
EXECUTIVE'S WORD	5
TOWARD CREATIVE URBAN STRATEGY: A 14-Part Series	6
Crisis Piled on Crisis	8
by Warner B. Ragsdale Jr.	
ENCOUNTER	19
STRANGE NEW WORLD	20
by Daniel B. McGee	
THE WORLD AT OUR DOORSTEP	24
by Joseph M. Smith	
MISSIONARY APPOINTEES	26
CHAPLAINS PRAYER CALENDAR	29
W.E. BURKE RETIRES	29
RESORT MISSIONS: Fishing on Sunday	30

Vol. XXXIX August 1969 No. 8
Published Monthly by the Home Mission Board
Southern Baptist Convention

1190 Spring St., N.W., Atlanta, Georgia 30309
Rates: \$1.00 per year or \$3.00 for three years;
club rate (10 or more), 75 cents; student
rate to churches, 60 cents; single copy,
15 cents.

*Change of address: Please give your old and the new addresses.

Second-class postage paid at Atlanta, Georgia.

ZIP CODE NEEDED

All changes of addresses, renewals and new subscriptions should contain your zip code number.



EDITORIALS

by Walker L. Knight

Well meaning church leaders, wanting to take positive positions on race, more and more are leading churches to vote on whether or not to accept Negroes as members. Our advice is: please, don't vote, even if assured of a majority in favor.

In the first place we do not believe that Christians have a right to vote on the question. In fact, to vote on whether to accept a person because of race is actually to be taking a vote on whether or not the organization is a church, since by its nature the church must be open to all people. Of course, if there already is an action in the church's minutes excluding Negroes, then a vote will be necessary to remove it. Otherwise, please, don't vote.

Pastors would not allow a church to vote on accepting blonds, or blue-eyed people, fat or thin people, tall or short people, or any other variation within the family of man. Why should there be a vote on the color of the skin, and usually only if the skin is that of a Negro?

Clarence Jordan has an appropriate word, "The church as bride is always bossing Christ around, trying to reshape his message, trying to determine if his friends should be black or white, rich or poor, Jew or Gentile. It is not for the church to select the friends of her husband Jesus Christ. Her primary function is to bear children. But the church's response today too frequently is: Please, Lord, pass the pill!"

In the second place, the vote should be avoided because it tends to polarize or positionize people at opposite ends, forcing theologically unprepared people to make theological decisions—often without knowing this is the nature of the decision. Once the vote is taken positions tend to harden and

people stop growing. They then spend all their time justifying their position, no matter which way they voted. No longer are they open to each other, especially if the voting aroused much emotion. In other words, voting usually stunts growth.

A classic and widely-publicized tragic case in point is that of the Tatnall Square Baptist Church in Macon, Ga. The occasion is documented by former pastor Tom Holmes in the book, *Ashes for Breakfast*, recently released by Judson Press. Once the church voted to bar Negroes, everything goes downhill from that point on. Of course, there were many other factors in this case, but previous to the vote both sides were hearing each other. This book has value because the glare of publicity and the painful documentation of the struggle will cause others to think twice before embarking upon such a course.

Church leaders need to discover the power that emerges when Christians have the courage to "speak the truth in love." George Webber, in commenting on one church in a racially changing community, says of the pastor, "He does not often alienate by his prophetic preaching but is able to force men to stand under the searching light of Scripture. In the midst of the most difficult decisions and controversy, the congregation is able to keep open lines of communication and avoid polarization by the continual effort to discover God's will that stands in judgement over all."

Church leaders need to present in clear, unmistakable terms the demands of the gospel from the pulpit, in classes, in small cell groups, on retreats and in individual contacts. There should be no compromise in stating the Christian ideals, in bringing the Word of God to

bear on the prejudices of men. However, in confrontation with such demands they must find their own shortcomings and be given the opportunity of spiritual growth and maturity, a process in which each progresses at a differing rate. We must not stop the process short by taking votes that usually are not necessary anyway.

Salt In The City

Within one generation our nation has moved from a rural to an urban society, a movement involving more than the simple change of residence. Mass communications and the mobility of modern transportation makes even man a product of an urban culture and only the eccentric who has deliberately sought isolation is easily classified. The day of the city slicker and the country bumpkin has passed for the most part; no longer can a person be classified by his geographical residence. The con man and the unformed might live in the city, the suburbs or the open country, but he is still the product of this highly urban technological culture.

Feeling strongly that Southern Baptists, because we have been so closely related to the rural society and culture of yesterday, need to think of their Christian mission in an urban context, the magazine and the Metropolitan Missions Department have cooperated to give our readership an ambitious series of 14 articles. Written by me, competent in their fields, and some nationally recognized by all Christians, this series searches for a creative urban strategy of Christian mission (see page 6). The entire series will be released in book form early next year. ■

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

A Tribute to Realistic Youth

Reams of paper and pounds of ink, not to mention days at desks, have been used in recent months to discuss today's youth—the "now generation."

The news media have given much attention to violence on campus and in the streets, to skyrocketing juvenile crime, to the use of narcotics by youth, to changing sexual standards, to hippies and yuppies, to draft card burnings and to the "generation gap."

Obviously youth of today have unprecedented problems and frustrations, and we who are older have shaped the society (including the family) in which such problems have developed. We have yielded to a permissiveness in which discipline has little place. We have bombarded our young with false, materially based concepts of "success." Our Christian commitment often has been marginal, and we thus have failed to build adequate spiritual and moral foundations.

Contemporary young people in this nation are better educated than any previous generation. They ask penetrating questions, they are not awed by authority, and they have become more vocal than ever before.

Worried adults may well ask: "What is the world coming to? What will the world be like when the younger generation takes over? Will it be destroyed by individualism and lack of leadership?" While such questions sound very modern, the above is a quote, I am told, from the Greek philosopher Socrates, period about 1500 years ago. Traditionally adults have worried about the oncoming generation. Adults of all centuries seem to have a fear that wisdom and ability will die with them, often failing to recognize their own inadequacies.

I, too, am disturbed about some of today's young people. And also I am inspired by much that I observe in them—in the majority of contemporary youth I believe. Amid all the negative articles and reports, I have been cheered

of late by an occasional positive reference. I liked the magazine article titled "The Quiet Majority—Other Side of Campus Revolt." I was encouraged by a newspaper editorial which referred to youth as a "generation in search of a challenge."

The response of thousands of youth to Peace Corps and Vista programs, as well as to the military, speaks of this desire to face a challenge.

It is extremely heartening to note also the desire of thousands of Christian youth to become involved in the sharing of their faith, and thus serve man and God in these complex times. Within recent months I have visited churches which had hundreds of high school and college young people involved in music and drama programs and in rewarding ministries to disadvantaged youth and children in their own communities.

Increasing numbers of youth groups are participating in summer mission projects. The Home Mission Board has assisted 25 such groups in making arrangements to work for one or two weeks this summer in mission situations in New York, New England, West Virginia, Ohio, Indiana, Michigan, New Mexico, Colorado, Oregon and Washington. These groups involve approximately 900 high school students in such service as Vacation Bible Schools, evangelistic efforts, surveys and construction or renovation of buildings.

Over 1,300 college students applied for the Home Mission Board sponsored summer missions program this summer, and slightly over 900 were appointed and are at work. They serve in practically every state, in cities large and small, among industrial migrants and in resort communities, and among persons of varied ethnic backgrounds. In addition to normal duties related to strengthening existing mission situations and laying the groundwork for the opening of new ministries, these youth are finding a challenge in creative ser-

vice with street gangs, teen clubs, discussion groups, recreational programs, persons in affluent settings and the culturally deprived.

More graduating college seniors have applied for two years service as US-2 workers than ever before, well in excess of the normal number of 25 to be appointed each year. Several of these will work as directors of Baptist student work on campuses in new convention areas, such as California, Idaho, Wisconsin, Indiana and New York. Others will assist with existing mission efforts or begin new mission ministries, utilizing their own initiative to the maximum.

During the past school year several groups of Christian college students toured in other states to provide folk music programs with a Christian purpose. Others did similar things on Florida beaches during spring vacation. Many college groups ministered significantly in their college communities.

A number of last spring's college graduates sought and accepted positions, principally in teaching, in distant states where they could assist as volunteer workers in a mission situation.

I have been impressed also by the Christian commitment and purpose expressed by great numbers of men and women in military service. Some may conclude their military service with a weaker faith, but several thousand each year find Christ as Saviour and Lord during their tour of duty. Hundreds of men in uniform have made plans, under divine leadership, to give their lives in vocational Christian service.

Many in "the now generation" seem to see needs and opportunities more clearly than some of the rest of us, and are anxious to live useful, wholesome, sacrificial, Christ-honoring lives. By this page I wish to pay tribute to and thank God for the multiplied thousands of alert, realistic youth who are taking seriously their responsibilities both as citizens and as Christians. ■

Toward Creative Urban Strategy

By George Torney
Metropolitan Missions Department

Like it or not, rusty spots and all, waiting and gnashing of teeth notwithstanding, we live in an urban revolution. Revolution is the only term which adequately denotes what is happening. No person, no place, no thing—including the church of Jesus Christ—will go untouched by this revolution.

We all have verbalized a few current urban clichés, and perhaps evidenced concern bordering on respectability. But the President's Report on Civil Disorders perceptively observes that white America simply never has understood the seriousness and complexity of this urban revolution.

Sir Thomas Moore, in *A Man For All Seasons*, accused his religious contemporaries of "...slaving like Thomas Aquinas scholars over a ratdog's pedigree and snoring through the Sermon on the Mount." In the midst of this revolution we hardly can afford to be slaving over statistical record systems and snoring while our cities burn.

Any implication that we are doing nothing is denied emphatically. The truth and simultaneous problem is that we are all running at speeds exceeding our body and brain designs and still suffer the frustration that even our best is not enough. Our national revolution is like a huge forest fire roaring out of control. With the best of intentions and motivation, we employ a small hand extinguisher to snuff flames immediately within reach, but with little apparent effect on the major fire still raging out of control. To control the major fire, more realistic and responsible strategy must be developed.

Strategy is a careful plan or method for advancing toward a goal—a framework or master-plan upon which more specific decisions are based. Strategy involves decisions by persons and groups with ability and authority to judge what is important. We have a strategy. It exists by deliberate action, or by default, but it exists. Strategy is integral in life, whether chess, football, baseball, education, politics, denominational affairs, etc.

Our "call" requires a deliberate, responsible, God-directed strategy, for action without direction is no better than direction without action. Supporting or subsidizing a series of worthwhile projects of witness and ministry

a series of 14 articles dealing with the church's mission in an urban society



HOME MISSIONS

not necessarily constitute a strategy, no matter how much money involved or how worthwhile the projects.

A strategy must be more than an armed foray in the "enemy" lines. It must be more than a brave stand against overwhelming odds. A strategy must cover every matter from ministerial relations to establishing and developing new work. Bear in mind that a strategy is an enabler, not an end in itself. In other words, mission is not completed when a strategy is developed anymore than a running automobile is produced by developing a blueprint.

Strategy is the most frequently verbalized need of almost every denomination in this nation. Growing out of an ever-intensifying awareness of this need comes this series of 14 articles dealing with the development of creative strategy for the church's mission in urban society. The articles, starting with this issue, will be published as a series in HOME MISSIONS; and subsequently, compiled into book form to be released in the spring of 1970. The series is neither exhaustive nor a one, two, three, here-it-is plan, but it is a beginning on which all of us might build.

Succinctly stated, the purpose is: to provide a comprehensive and coordinated presentation of major issues related to the church's mission strategy in urban society in an attempt to:

- 1. stimulate Christians toward response and involvement,
- 2. contribute to the development of urban strategy,
- 3. inform about issues and their implications,
- 4. influence and guide thinking, discussion, and involvement in urban mission,
- 5. answer many requests for comprehensive, coordinated material on this subject,
- 6. provide further response to the crisis in our nation.

To accomplish this purpose, an effort has been made to enlist the most competent authority in each area (see listing at end).

This series is made possible through the combined efforts of the Departments of Metropolitan Missions and Editorial Services of the Home Mission Board, growing out of the work of the Urban Church Seminar in Washington, D.C. in 1968.

While most of the articles are written by Southern Baptists appealing pri-

marily to their constituency, this is not so in an exclusive sense since every effort has been made to appeal to the broadest possible readership.

An attempt will be made to avoid two extremes: pure saints and pure social engineers. Social engineers can build great cities, but destroy the people who live and work there. Pure saints can officiate at ornate "penthouse churches" closer to their "heaven" but many floors removed from where God really is. Please, no more religious showmanship, no more swingin' theology—just men of God unafraid to be secular and unashamed to be religious. More than activism is demanded; more than increased secular involvement; more than study groups; more than dialogue sermons; more than social action seminars; more than a religious dimension in a secularized church or theology. Needed are the people of God answering the real questions being asked—"What does God have to say about race relations, politics, school crises, labor disputes, law and order, sex dehumanization, technology, the urban style of life? What does Scripture say about the Moses-like plagues of today—air pollution, water pollution, mind pollution, blood on our streets, the sacrifice of our firstborn sons on some battlefield? What are the spiritual demands and disciplines needed to equip us for a human future?" Can we not hear these questions or are we just so busy talking to ourselves that others are drowned out?

The other day in "Peanuts," Charlie asked Lucy: "Lucy, why don't trees have leaves on 'em in the winter?" Lucy retorted, "Charlie, you ask the most stupid questions." "Yeah, I know," replied Charlie, "but even stupid questions should have answers." Unless the church in action offers a superior interpretation to the questions of man's person, history, existence and destiny it will quickly lose its identity, its integrity and its right to exist. To offer some answers to these questions is one purpose of these articles.

Furthermore, it is not so much for the denomination to design new programs as it is for Christian people to generate new will. From every Christian will be required new attitudes, new understanding and, above all, a new will to solve our problems. Toward the development of that new will we dedicate this series.

I
CRISIS PILED ON CRISIS
Warner Ragdale Jr.

II
A THEOLOGY FOR URBAN MISSION
Glenn Hinson

III
ISSUES AND PRIORITIES
Bill Finson

IV
THE LAITY
Elton Truethood

V
CALL TO RENEWAL
Walker Knight

VI
COMMUNICATION
Stephen Rose

VII
EVANGELISM
Jimmy Allen

VIII
PERSON-CENTERED MINISTRY
C.W. Brister

IX
REFERRAL MINISTRIES
Walter Delamarter

X
EDUCATION
Willis Bennett

XI
COOPERATION
Francis DuBose

XII
POLITICAL INVOLVEMENT
Emanuel Carlson

XIII
STRUCTURES
Lyle Schaller

XIV
TOWARD STRATEGY FOR URBAN MISSION
George Torney

Toward Creative Urban Strategy

Crisis Piled on Crisis

by W. B. Ragsdale Jr.
Washington Correspondent

By now, it is apparent to nearly everyone that the cities are neck-deep in trouble. The "good life" is under attack.

Few Americans can escape this fight. The attack is on more than a few cities, or even all cities. Every institution—governmental, educational, cultural and spiritual—is being challenged.

To a large extent, religion has influenced the thinking of the groups that control this nation—the so-called "establishment." This is the job of the church, to provide the salt, the seasoning, the spiritual influence.

But establishment thinking also has influenced the church. Down through the years, most churches paid as little attention as political, civic and educational leaders to what has been happening to our society. They often shut their eyes to racial discrimination. They forgot about the millions of persons made homeless when machines took their jobs on the farms. They ignored the changes in the cities. They fled from black people into the suburbs.

Now, many of them would like to sit snugly in their white suburbs and watch the cities crumble—or perhaps explode. It isn't that easy. Some already are beginning to realize that what affects one citizen of this tightly interdependent nation affects all. If there is rioting in the cities today, the suburbs will smell smoke tomorrow.

To have some understanding of what the future may hold, we need to try to understand what has been happening in recent years.

For many decades, Americans have been crowding into cities. They came because of the promise of jobs, schools—the promise of "the good life."

In 1900, eight of 10 Americans lived in rural areas. Soon this will be reversed. Eighty percent of Americans will live in or near cities.

By the early 1960s, America was moving into a period of unparalleled prosperity, respected everywhere in the free world, dominant as a world business and military power.

After a century or more of neglect, the U.S. seemed to be making real progress toward wiping out racial discrimination. There was resistance, even violence, but barriers were beginning to fall.

There were some dark signs. Some pessimists warned about a "crisis in the cities." They were ignored, for the most part. Experts at Harvard University and the Massachusetts Institute of Technology held a formal debate during this period on whether such a crisis could, in fact, exist.

To most Americans, there was no crisis, only "the good life," getting better. They had experienced a steadily rising standard of living for a solid quarter century or so. Life was better than it ever had been.

Early in 1965, President Lyndon B. Johnson had warned prophetically in the first "Message on the Cities" ever delivered to Congress by a president.

"The modern city can be the most ruthless enemy of the good life or it can be its servant. The choice is up

to this generation of Americans. For this is truly the time of decision for the American city."

Things quickly took a turn for the worse.

In 1965, 34 persons were killed, hundreds injured in an outbreak of burning, looting and shooting in the Watts district of Los Angeles. In 1966, in a two-week period, National Guard troops were called out in both Chicago and Cleveland to control riots. In all, there were 43 disorders and riots reported during 1966.

It got even worse in 1967. More and more cities exploded. Two of the worst riots in this century—at times resembling outright warfare—broke out in Newark and Detroit. Federal troops had to be sent to Detroit when the National Guard was inadequate to bring calm again.

Dr. Martin Luther King Jr. was slain by an assassin in the spring of 1968. The reaction to the death of the apostle of nonviolence was violent. Nearly every city had some sort of disturbance, most of them serious.

At the same time, there was a breakdown in law and order generally. There was disruptive protest over the Vietnam war.

There was violence on college campuses. The whole fabric of the society that seemed so secure only a few years earlier now appeared to be ripping apart.

What's going on?

The crisis in American cities did not happen in a day, or even a year. It has been building for a half century

or so. Some of the elements had been clearly visible for years. Others had gone relatively unnoticed—until the crisis was at hand.

A close analysis shows not just one, but two crises—crisis piled on top of crisis.

The first was urbanization. Megalopolis was abuilding everywhere, picking up more momentum each year, making problems more acute.

But this could have run its course completely and never caused the riots of the 1960's without the second crisis—a social revolution. It grew directly out of the Civil Rights Movement and the activities that dominated the 1950's. It is the ugly stepbrother of nonviolent protest. It is the crisis of desperation in the slums and ghettos of our cities. It provided the sparks that directly caused the riots.

The problems of urbanization are critical in themselves. President Johnson made this clear in his 1965 Message on the Cities. He said:

"Between today and the year 2000, more than 80 percent of our population increase will occur in urban areas. During the next 15 years, 30 million people will be added to our cities—equivalent to the combined population of New York, Chicago, Los Angeles, Philadelphia, Detroit and Baltimore. Each year, in the coming generation, will add the equivalent of 15 cities of 200,000 each.

"In the remainder of this century—in less than 40 years—urban population will double, city land will double and

we will have to build in our cities as much as all we have built since the first colonist arrived on these shores. It is as if we had 40 years to rebuild the entire urban U.S.

"Yet these new overwhelming pressures are being visited upon cities already in distress. We have over 9 million homes, most of them in cities, which are run-down or deteriorating; over 4 million do not have running water or even plumbing. Many of our central cities are in need of major surgery to overcome decay. New suburban sprawl reaches out into the countryside, as the process of urbanization consumes a million acres a year.

"The old, the poor, the discriminated against are increasingly concentrated in central-city ghettos; while others move to the suburbs leaving the central city to battle against immense odds."

Important to remember is the fact that the exodus to the suburbs has largely been made up of the better educated and those in middle-to-upper-income brackets. They have fled to the suburbs seeking a better cultural and spiritual environment for themselves and their children.

In the flight, they not only have robbed the inner cities of their own energy and leadership in a fight to improve conditions, but they have helped to destroy the tax base that would support such improvements.

The money needs for cities are almost endless. Some now are falling short of even critical operating needs. This

continued

First of a Series

**The modern city
can be the most
ruthless enemy of
the good life or it
can be its servant.
The choice is up
to this generation.**

means some museums and libraries have had to close or operate part-time. Even school terms have had to be shortened in some cities.

Rural and suburban oriented legislatures, in most of the nation, continue to deny tax resources. In many cases, it is not even a question of wanting the money from the state—just the authority to levy taxes needed to do the job.

There is a need to expand city services in nearly every direction—police and fire protection, refuse collection, welfare and other social services.

Schools are in the middle of a crisis. At a time when they need massive infusions of money for remedial education in ghetto areas, often there isn't even enough to operate effectively in the same old way.

Many cities face a vast need for rebuilding and renovating old areas and for new low-income and public housing located outside the ghetto to ease critical pressures.

There is a need for entire new towns, built completely apart from existing urban areas, that will take people of all races, all income levels. These are essential to deal with the problems of megalopolis.

Megalopolis is a word created for the mid-twentieth century. Originally, it was used to describe that strip of urban life stretching along the East Coast. In a few years it will reach unbroken from Portland, Me., all the way to Norfolk, Va.

Similar "strip cities" are developing in many other parts of the U.S., sprawling for hundreds of miles without form or plan. In themselves, they have created a new style of life—centered almost completely around the automobile, the highways, the shopping centers and the parking lots.

This "urban sprawl" is gobbling up the countryside at a frightening rate. In 1900, the New York metropolitan area covered 752 square miles. By 1960, it spread nearly 2,000 square miles. Met-

ropolitan Los Angeles covers nearly twice as large an area and has been growing even faster.

In this swift growth, cities reach out and interlock. Megalopolis is created as these metropolitan areas overlap, merge and expand to take in new cities.

Here, housing and job discrimination have contrived to force black Americans into the decaying inner cores of our old cities. Instead of being where the action is, Negroes had to live where the action had been in years past. They got the leftovers at the feast Americans have enjoyed for almost two decades.

It was impossible in some areas, difficult nearly everywhere, for Negroes to buy decent homes in decent areas. Because of job discrimination, most of them did not have the money anyhow.

Middle and upper income whites, and those low-income whites and Negroes who could manage, moved to the suburbs. This exodus has speeded up since 1966. There are now some areas in the inner city from which even poor Negroes have fled.

And yet, because of our new pattern of life—where well-to-do see only their well-to-do friends and the poor live with the poor—most of us were unaware of the misery among riches, until the rioting began.

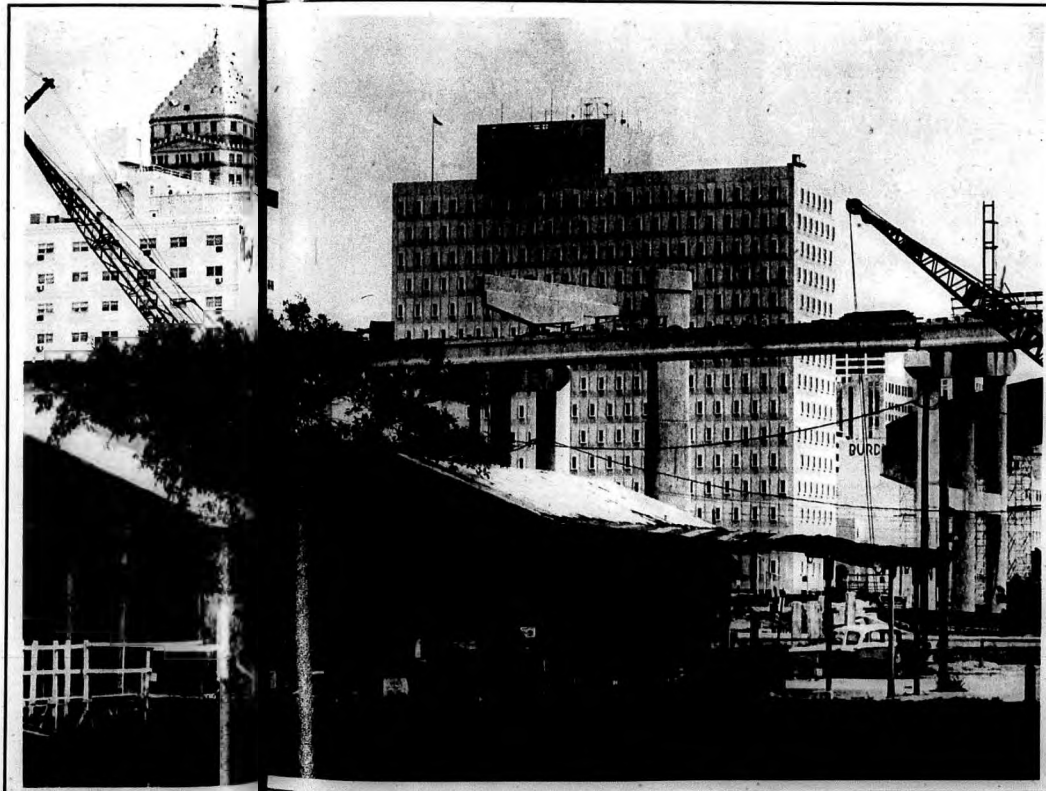
The physical isolation of most Negro housing in American cities is such that it is possible to live in the same city with a million Negroes, and have only a faint idea that many of them live in bitter poverty.

Americans who were shocked when the Kerner Commission blamed "white racism" for the explosive character of our inner cities need to take a closer look at the facts.

The great migration

Since 1940, a great movement from the farms has been going on—one of the great population movements in our history. It began with the movement to

continued on page 12



defense plants in the early 1940s. After the war, it continued because farms increasingly were being mechanized.

In the South, where masses had worked on farms, many thousands suddenly were jobless. Often, they were homeless, too, for they had lived on the farms where they worked. With no homes, no jobs and punitive welfare policies, they were all but driven from the land where they had lived for generations.

They heard of jobs in the cities. So they moved North, or West.

Wherever they went, into big city or small town, whether black or white, they took with them the poor education, the limited skills, the racial attitudes of the rural areas they came from.

And as Southern cities open up new jobs for Negroes, they have become the final destination instead of the North or West. Thus, Atlanta, New Orleans, Memphis, Richmond and other Southern cities soon may have Negro majorities, along with major cities in other areas.

By 1960, the great migration had begun to taper off. This was about the time most Americans began to realize it was taking place and having a major impact on life patterns in the nation.

For example, in the South as defined by the Census Bureau—the 11 Confederate States plus the border states of Kentucky, Maryland, Delaware, West Virginia and Oklahoma—the loss from all or mainly rural counties in the 1950s was 3.9 million people. From 1960 to 1966, the loss from the same counties was only 219,000.

By 1969, government officials say, farm population seems to have stabilized at about 10.5 million, a third of what it was in 1940 (see Chart # 1). The worst of the migration from rural areas seems to be over.

The White Suburb

In the early days, American cities simply expanded as the settlement grew. Whenever problems arose, the people affected by them were the ones who solved them.

Suburbs have been growing since 1900, but the growth of the city remained a logical development until after World War II, despite the development of some suburbs.

As population grew, the boundaries of cities generally moved outward, too. The growth of industry and business created new jobs inside the city. City transportation systems were efficient and adequate, for the most part. City public schools provided the children of the workers with the knowledge and skills to help them move off to college and into better jobs than their fathers had. It all worked very smoothly.

But in the last 30 years or so, this process has stopped working. Annexation, generally has been halted. Since World War II, industrial growth has been mainly outside the city. For example, the Bureau of Labor Statistics reports that from 1954 to 1965 nearly two-thirds of all industrial building in urban areas occurred outside the core area. Experts estimate that 75 to 80 percent of the new jobs in trade and industry are being created in the metropolitan fringe areas.

The growth of suburbs has been stimulated by the subsidies of Federal Housing Administration and Veterans Administration mortgage guarantees, and by government policies generally, until recently.

First, the well-to-do left the inner cities, then the middle-income families. Now, anybody who can get out leaves. Two-thirds of the growth in urban areas was in the suburbs in the 1960s. It is even faster now. Core cities, for the most part, now have stopped growing. Some are losing population (see Chart # 2).

What has developed around U.S. cities is a hodge-podge of a large city surrounded by town and county governments. Public transportation has broken down nearly everywhere. There is no single government equipped to deal with the problems that affect everybody.

A whole new class of Americans has developed—those who work in the inner city by day, flee it by night, and complain bitterly if they are asked to help the city in its agony.

"If one deliberately applied himself to the task of devising the least practical and most inefficient way to organize the government of a metropolitan area, he could not devise a worse system than that which events and inaction have combined to produce," says Mayor

Jerome P. Cavanagh of Detroit, adding:

"The movement to the suburbs has drained the central city of much of its economic substance and civic solid city. In the opinion of many, the central city is on the way toward becoming a ghetto of the poor, and more specifically the black poor.

"On the other hand, the outer suburbs—not all of which, by the way, are affluent communities—are barren of the amenities of the central city: the civic and cultural life, the hotels, restaurants, theatres, specialty shops and all the excitement and hurly-burly of the downtown."

And yet, he says, "More and more people move out of the city—not in search of idyllic surroundings, but because they find the city even less congenial than the bland, jerry-built suburbs. There are many factors contributing to this exodus. Some have a basis in fact, others are emotionally exaggerated. One factor is the declining quality of the public schools in the city. Another is the fear of crime. Added to that is the anxiety about renewed urban riots of the kind that have swept across the nation.

"Running through all these concerns," says Mayor Cavanagh, "is a racial factor that cannot be ignored or denied."

Even those who move to the suburbs cannot escape. There are increasing signs that the problems will follow them there.

The slums of the eastern half of Washington, for example, already are beginning to reach out into the nearby Maryland suburbs. This is true in many other cities around the nation. Race troubles almost identical to those in city schools are beginning to show up here and there in the suburbs.

One of the major riots of 1967 occurred in Plainfield, N.J., a suburban community that had relatively few Negroes before 1950. By 1967, Negroes made up 30 percent of the population. Of Plainfield, the Kerner Commission commented:

"Careless to the needs of a suburban middle class, the part-time and fragmented city government had failed to realize the change in character which the city had undergone, and was un-

**If there is rioting
in the cities today, the suburbs
will smell smoke tomorrow.**



**CHART 2
MOVEMENT IN/OUT OF CITIES**

	BLACKS—added to central cities	WHITES-leaving central cities
1960-66	370,000	141,000
1967-68	111,000	486,000

prepared to cope with the problem of a growing disadvantaged population."

The pattern developed early in Plainfield. You can see it developing in dozens of other suburban areas all across the nation.

The Black Ghetto

The black ghetto is a city with the "good life" drained out of it. It is the dregs, the leftover jobs that nobody else wants, the leftover houses that are decaying and inadequate, the ancient school buildings.

"To be poor and Negro in America is to be powerless," said the late Dr. King, "in some places prevented from voting; or equally empty, having a choice of candidates who care little for the discriminated; and in most places to be governed by police, housing authorities, welfare departments, without rights and redress."

"The anger in the streets results from the discriminated's powerlessness at city hall, and a sense that those with power are passive and uncaring."

Said the Kerner Commission:

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

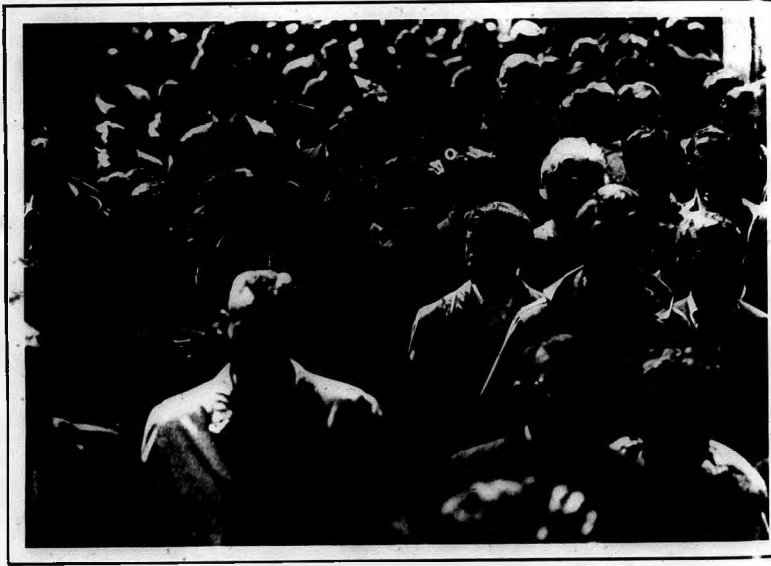
The black ghetto is a welfare society. The struggle to rebuild the Negro family, something that was destroyed with slavery, has resulted in millions of fatherless children. This grows out of two fundamental, long-term facts:

- White society, with the shift to machines, has little use for the Negro male in its economy. Negro women were wanted as maids, cooks, waitresses and hundreds of other jobs requiring minimal skills. But the historic role of the Negro man as a lifter and "toter" of bars and bales was gone by the time he reached the city.

- Even now, only about 20 states have any sort of welfare assistance for families with unemployed fathers. The only aid is for women and children. A father who can't support his family himself is given a big push toward deserting them so they can live on relief.

Continued on page 14

**These fragmented worlds
were often terribly ignorant
of one another,
and the ignorance bred fear,
and the fear bred hostility.
These cities were not communities.
They were encampments of strangers.**



The New Immigrants
A common question: Why can't the Negro work his way out of the slums as other groups did—the Irish, the Italians, the Central Europeans?
When the black immigrants arrived in the big city slums the old tenement trail that had served earlier immigrants on the way to middle class respectability had begun to break down.
Immigrants from other lands had gained an economic foothold by providing unskilled labor, then needed by industry. For two decades or more, unskilled jobs have been declining. Now,

while common laborers hunt for work, skilled jobs often go begging.
A foreign immigrant could escape prejudice by buying American clothes, disguising his accent, even changing his name. Few Negroes can hide the color of their skin.
Big city political machines were at a peak of power during the many waves of foreign immigration. The immigrants, welcomed for their votes, managed to swap political support for jobs and opportunity.
Ward level politics is on the way out today. The political jobs no longer

HOME MISSIONS

**Each year will add
the equivalent
of 15 cities of
20,000 each.
It is as if we had
40 years to rebuild
the entire urban U.S.**



are plentiful. Other minority groups who often control local politics are sometimes hostile to Negroes.
Actually, it is likely that Negroes are moving out of poverty about as fast as migrants from similar rural backgrounds. There is progress, along with many problems.
For at least 25 years, starting with the Fair Employment Practices Commission of World War II, there has been a battle going on to wipe out job discrimination. Now, due to new laws, pressure from the federal government

and changing attitudes in the business world, that battle is being won.
Negroes have made striking gains in employment in recent years, in both income levels and the types of jobs held. There is a growing black middle class.
In 1959, a Census Bureau study reported that 43 percent of Negroes in central cities lived in poverty. By 1964, this had declined to 30.7 percent. But at the same time, the 1967 incidence of Negro poverty in the cities was three times that of whites.
This is the general pattern. Negroes are making progress where they have

Continued on page 16

August, 1969

education and skills, but they are still behind whites with similar abilities.

As the barriers to good jobs fall, the value of education goes up. But almost half the young Negroes enter the job market without a high school diploma. And many with diplomas are poorly educated.

There are many reasons for this, some growing out of the general breakdown of the Negro family and the general feeling of despair in the ghetto.

But few will argue that inner-city schools provide the kind of education a youngster with ghetto problems needs. For the most part, these schools are terrible. Where the pupils need all sorts of extra help, what they most often get is an education vastly inferior to that provided in well-to-do areas.

The Working Class White

As the Negro tries to break out of the ghetto, much of the conflict develops between the poor Negro and the working class white. This is not a new conflict. It went on in rural areas years ago. The same sort of conflict existed in the past when older immigrants fought the challenge of the newest immigrants trying to move up the ladder.

The basic conflict in the past was over jobs. The newest conflict also involves jobs, but there are other elements, too.

The working class white may have come from Appalachia or Ireland, or Poland or Italy or somewhere in Central Europe, or maybe it was his parents who were the immigrants. His income may be high now, but he still feels insecure.

There are 20 million American families with incomes between \$6,000 and \$7,500 a year. They are hard working, church-going. They don't think much about the problems of the world, or the problems of the nation, or even their own community. Their concern is mostly with their own personal problems. These center around their jobs, their family and their homes.

Memories of the depression still are close to many. A layoff, a strike, a plant relocation—any of these things which they cannot control—can bring a family close to the brink of disaster.

A 1963 letter to the New York Times poignantly explains this feeling:

"Some men leave their sons money, some large investments, some business

connections and some a profession. I have only one worthwhile thing to give: my trade. I hope to follow a centuries-old tradition and sponsor my sons for an apprenticeship.

"For this simple father's wish it is said that I discriminate against Negroes. Don't all of us discriminate? Which of us when it comes to a choice will not choose a son over all others?"

"I believe that an apprenticeship in my union is no more a public trust, to be shared by all, than a millionaire's money is a public trust. Why should the government—be it local, state or federal—have anymore right to decide how I dispose of my heritage than it does how the corner grocer disposes of his?"

To the man on the next-highest rung of the ladder, there is only one target for the man below—his job.

A man living this close to insecurity can understand "respectable" reasons for poverty, such as strikes, depressions and layoffs. He cannot understand someone who is a permanent welfare recipient, or who deserts his wife and children.

Why these people, whom he considers loafers looking for a free ride, should be offered his job, or even a job in his plant, is hard for him to understand.

The working class white has two other major concerns:

- his family, principally his children and their future. He is worried about undesirables being bussed into his neighborhood, or his children being driven miles into areas with poorer schools.

- his home, for which he has worked hard and on which he still has a sizable mortgage. It represents a good share of his life savings. If undesirables move in, property values may fall, even his family's safety may be threatened.

Now, this working-class white, in doing his share to solve the crisis in the cities, is being asked to make room in his plant for unemployed minorities; to open up his neighborhoods; and to bus slum children to his neighborhood schools, or to bus his children to downtown schools.

All this comes with a growing pressure at a time when he is likely to feel as left out of society as the Negro. The

federal programs of the 1930s—the New Deal—were aimed at the working man. But, as far as the working man is concerned, those of the "New Frontier" and the "Great Society" have been designed to help the poor Negro, not the poor white.

There is a growing bitterness in this group. Preaching at them does no good.

It is largely from this group, and those recently risen to middle class, that former Alabama Governor George C. Wallace got most of his support in the 1968 presidential election.

It is from this group that white violence is likely to come in response to the threat of black violence.

It is from this group that most of our policemen have come in the past.

Police and the Ghetto

Ghetto Negroes really are of two minds about the police. They protest bitterly about inadequate law enforcement, about a double standard of law enforcement. Yet growing bitterness toward police among many Negroes makes better law enforcement all but impossible for police to provide.

Black spokesmen say they want more Negroes on the police force. Many forces now are recruiting Negroes faster than whites. Yet a Negro on the police force all too often must face hostility from his own people for having "sold out" to the white establishment, in addition to dealing with the remnants of once common discrimination from his fellow officers.

A former Detroit police commissioner, Federal Circuit Judge George Edwards, says:

"Most of the Negro population in these United States believes that we do not have equal law enforcement. And there is enough to document their beliefs in this regard, not only from past history but from present practices, to warrant careful attention and great concern and some specific efforts to better our present situation."

Actually, says Judge Edwards, "During the major portion of history in these United States the police have really had, as a part of their function, knowingly in many areas, the job of keeping the Negro in his place."

The police-ghetto problem appears to be growing ever more serious. In some areas, it is approaching a form of guerilla warfare.

HOME MISSIONS



714. A DRINK AT JOE'S PLACE
Jess Moody
Published at \$3.50
Here is a voice of conscience for the church today. Through the sting of it all we glimpse the possibility of the happy excitement which God intended.



779. THE STORK IS DEAD
Charlie W. Shedd
Published at \$3.95
This is the funniest book on sex by any minister. Direct, blunt, perceptive and not soon to be forgotten. Skips the sermons to talk to all teens.



723. STAND TALL AND STRAIGHT
Bill Gies
Published at \$3.95
Counsel for teen-age boys from a concerned professional athlete. Packs a punch toward a full life, getting along and understanding sex drives.



957. THE PARABLES OF PEANUTS
Robert L. Short
Published at \$4.95
A freshly-tasted Peanuts by the writer of The Gospel According to Peanuts. Includes over 250 cartoons and emphasizes basic Christian faith.



787. IF I MAKE MY BED IN HELL
John B. Porter
Published at \$4.95
The agony and torment of war in a novel of actual experience by a combat chaplain in Vietnam. Gripping realism and living characters.

3 Great Christian Books—yours for only \$1.00 each! (COMBINED VALUES) UP TO \$16.30



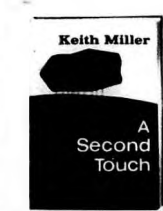
1014. A PLACE TO STAND
Ellen Trueblood
Published at \$2.95
A practical guide to Christian faith is a solid point from which to operate in contemporary living. Supports a vital belief.



769. PREACHING FROM GREAT BIBLE CHAPTERS
Kyle M. Yates
Published at \$4.95
Outstanding expository sermons based on choice Bible chapters. A reprint of a classic which applies to current life. A must for the preacher.



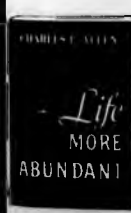
770. PUNJAB PIONEER
Charles Reynolds
Published at \$4.95
The unique world of Edith Brown, pioneer surgeon for women in India and founder of the renowned Ludhiana Christian Medical College.



738. A SECOND TOUCH
Keith Miller
Published at \$3.95
This challenging sequel to The Tame of New Wine grips the reader equally. Approaches problems of renewal at the personal level.



784. I, TOO, AM MAN
James R. Doby
Published at \$3.95
A psychologist reflects on Christian experience. A springboard for fresh thinking, including insight for parents on children's spiritual growth.



1048. LIFE MORE ABUNDANT
Charles L. Allen
Published at \$3.50
Presents principles of victorious living from the famed Houston preacher and author. Includes personal freedom, escape from guilt, fear and disappointment.



828. THE CREATIVE YEARS AND THE MIRACLE OF DIALOGUE
Paul L. Howe
Published at \$7.00
Help for parents, parents and counselors. Two books in one, correlating social and medical science with Scripture.



794. HOUSE BY THE BO TREE
Ruth Semmonds
Published at \$3.95
A family with a zeal for missionary life in India. Combines humor, mishap and inspiration from an irrepressible family.



888. LETTERS TO AN AMERICAN LADY
C. S. Lewis
Published at \$3.95
Looking at another's mail is particularly revealing when the writer is the inspired 20th century author. Shows humanity and Christian depth.



827. CRUSADE HYMN STORIES
Edited by CWM Barrowe
Published at \$3.50
Today's best-known song leader shares his stories of the great songs of faith including 10 of Billy Graham's favorites. For personal or group inspiration.



788. NO MAN IN EDEN
H. L. Myra
Published at \$4.95
Highly stimulating science fiction that finds husband and wife wedged apart by strange forces. A new view of God, sin, love, life and death.



784. WITNESSING LAYMEN MAKE LIVING CHURCHES
Clayton Moore and William S. Teegel
Published at \$4.95
The concept that revolutionized two churches in Houston. Unveils the witnessing ministry and itemizes its effectiveness and evolution.



766. GOOD MARRIAGES GROW
Irene Hamel
Published at \$3.95
A deeply moving story of Christian witness. Serious and humorous. Filled with warm, personal insights into marriage from highlights to hardships.



738. THE AWESOME POWER OF THE LISTENING EAR
John W. Drakeford
Published at \$3.95
Here is a book which can help you do almost anything you want to do—by learning how to listen.



936. THE SOCIAL CONSCIENCE OF THE EVANGELICAL
Sherwood Elliot Woolf
Published at \$4.95
"One of the finest books of the year," said Carl F. H. Henry of Christianity Today. A study of faith and action in vision.

ANY 3 of these important Christian books can be yours for ONLY \$1.00 EACH (Plus a small charge for postage and handling.)



786. AN ARCHAEOLOGIST LOOKS AT THE GOSPELS
James L. Kelso
Published at \$3.95
Here is a new look at the life lived by the man Jesus. An exciting on-the-scene look at the gospels that reveals a cultured society. Ideal for laymen.



733. RESOURCE GUIDE TO CURRENT SOCIAL ISSUES
William M. Pinson, Jr.
Published at \$6.95
A valuable tool for anyone interested in keeping up with the issues of today. More than a bibliography with wide-ranging sources for current concerns.



888. THE LIFE OF THE SOUL
Samuel H. Miller
Published at \$3.95
A genuine spiritual adventure awaits the reader. Beautifully expressed and penetrating insights underline Scriptural homilies in a compelling manner.



760. GOD IN MAN'S EXPERIENCE
A. Leonard Giffith
Published at \$3.95
A beautifully written book which relates the Psalmist to real life. Related experience to faith as the light of God shines in.



1012. EARTH, MOON AND BEYOND
Bob W. Penno
Published at \$3.95
The "pastor to the stars" emphasizes reasons why men, women and young persons who seek growth and maturity beyond their original confession of faith.



908. HELP I'M A LAYMAN
Kenneth Chaffin
Published at \$3.95
For men, women and young persons who seek growth and maturity beyond their original confession of faith.



1018. COMMUNICATING LOVE THROUGH PRAYER
Roseland Rinker
Published at \$2.50
Conversational prayer explored in depth, including a candid analysis of barriers that hinder flow of God's love.



THE LIBERTY OF OBEDIENCE
Elisabeth Elliot
Published at \$4.95
An intensely challenging book from the author's personal experience with God. "The one who loves knows... how to serve."



976. I STAND BY THE DOOR
Helen Smith Shoemaker
Published at \$4.95
The inspiring life story of Dr. Samuel Shoemaker... the man Billy Graham called, "The Giant Among Men."



1016. SPRINT FOR THE SUN
Loren Young
Published at \$2.95
Practical uplifting commentary drawn from a life of sensitivity and rich insight. Compelling spiritual lessons by the former Quake track star.



A MAN TALKS WITH GOD
Bob W. Penno
Published at \$3.95
"Conversations" written by a man who finds prayer almost daily.



THE HOPE OF GLORY
Marcus Loane
Published at \$3.95
A masterful exposition of the profound truths of Romans 8. A rare and precious treasure that rewards personal study.

Word Book Club, P.O. Box 1790, Waco, Texas 76703

YES! Please rush to me, for only \$1.00 each, plus a small charge for postage and handling, the 3 selections I have chosen. I understand that, as a member of Word Book Club, I am free to cancel my membership at any time and for any reason. Also I'm free to buy as many (or as few) books as I choose, some offered at up to 50% below regular published prices. I also understand that after I have purchased only 3 additional books at special club prices, I will receive a bonus certificate with each purchase—making it possible for me to save even more. (Bonus books do not earn bonus certificates.)

PLEASE BILL ME CASH ENCLOSED Write the numbers of your three selections in the squares below:

Canadian applicants add 8%.

MR./MISS/MRS./REV

ADDRESS

TELEPHONE NO

CITY

STATE

ZIP CODE

Word Book Club invites you to buy the valuable Christian books you've always wanted—any 3 for only \$1.00 each (COMBINED VALUES UP TO \$16.30) (FOR ONLY \$3.00)

As a member of Word Book Club, you'll have the world's great, new Christian books at your fingertips! You'll be offered only the most helpful, the most relevant, the most important of the new books: books that help you solve problems, help you strengthen and deepen your Christian faith; books that help you find Christian answers to family problems, job problems, emotional problems.

Month after month you'll have a chance to choose from the cream of the crop, at huge savings—those books that have special usefulness in your own Christian life.

You can begin *right now* as a trial member of Word Book Club. Fill out the coupon above and mail it today. You'll receive any three of the valuable Christian selections pictured here for only \$1.00 each (combined values up to \$16.30 for only \$3.00).

No Commitment . . . No Minimum Book Purchases

Mailing the coupon obligates you in no way whatever. You buy as many books (or as few) as you choose. If you decide to cancel your membership, all you do is write to us and tell us so. It's as easy as that!

Chosen from the Most Important, Most Valuable in Print

The wonderful thing about membership in Word Book Club (aside from the savings) is the valuable book review service it offers you. It helps you avoid books that waste your time . . . helps you buy *and read*—the best, the most important books first.

You Buy at Big Book Discounts

You can have almost any book offered by the Club at discounts never less than 10% and sometimes as much as 30%. The discounts alone are enough to justify your membership in the Club.

Another Plus: Valuable Book Bonus Certificates

After purchasing only 3 club selections at special club prices, you'll get a valuable Book Bonus Certificate with each purchase which will save you money on future book purchases. You'll make valuable additions to your library—paid for with Book Bonus Certificates and only a small amount of money. These are sensational savings! Again and again you'll buy books priced as high as \$5.00 for as little as \$2.00.

MAIL THE COUPON AT ONCE

Attached to this circular is a reply coupon. Fill out the coupon, telling us which 3 of these great Christian selections you want us to send you, for only \$1.00 each. You're free to either enclose payment or to ask us to bill you later.

But whatever you do, don't put this off. Mail the coupon today while it's still in front of you! The important Christian books you've always wanted to read can be yours at tremendous savings. Let us help you take the first step by sending you 3 of these wonderful and important selections for only \$1.00 each! (Combined values up to \$16.30 for only \$3.00.)

Postage will be paid by

Word Book Club
P.O. Box 1790
Waco, Texas 76703

Tear Out
This Coupon
**MAIL
TODAY**

You will receive ANY 3 of the 42 great Christian books
here for only **\$1.00 each!** (COMBINED VALUES UP TO \$16.30)
FOR ONLY \$3.00

No-Risk Trial Membership Offer... **SEND NO MONEY...** We'll bill you later.



750. RELEASE FROM PHYNNESS
Arnold Preter
Published at \$3.95
Constructive answers on how a person can achieve great personal joy and fulfillment by dropping his "social mask" by being "real."



757. SEEKERS AFTER MATURE FAITH
E. Glenn Hinson
Published at \$4.95
A helpful and practical introduction to the devotional classics from the early fathers to moderns. Includes psychological commentary.



706. THE TASTE OF NEW WINE
Keith Miller
Published at \$3.95
A best seller for good reason. The layman's search for meaning climaxes in significant commitment that sparks others to follow.



836. TO LIVE IN LOVE
Eileen Guder
Published at \$3.95
A book for everyone, showing how to find fulfillment and direction in God's love. From a famous text, love sparkles like a diamond.



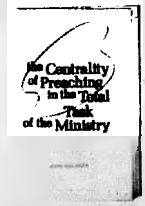
713. THE SECRET OF EFFECTIVE PRAYER
Helen Smith Shoemaker
Published at \$3.95
A practical and meaningful help for laymen shares the ingenuity and freshness of vital praying without artificial piety.



784. THE CHRISTIAN, THE CHURCH AND CONTEMPORARY PROBLEMS
T. B. Maass
Published at \$6.95
Here the Christian message and spirit are brought to bear on key social and moral problems of our time. A strong flavor of Bible knowledge throughout.



698. A PLACE FOR YOU
Paul Toumler
Published at \$4.95
The haunting loneliness of modern man is traced by this renowned Christian psychiatrist. Pointers for finding your place and moving onward.



780. THE CENTRALITY OF PREACHING IN THE TOTAL TASK OF THE MINISTRY
John Killinger
Published at \$3.95
An integrated view of preaching and living, relating preaching to other activities in the ministry of the church.



978. LIVING ON THE GROWING EDGE
Bruce Larson
Published at \$2.95
A resource for restless and adventurous individuals by the director of Faith at Work. Helps in understanding God's intentions for our lives.



748. THE SECRET SAYINGS OF THE LIVING JESUS
Ray Summers
Published at \$5.95
A scholarly, interesting and enlightening study of the universal "Gospel According to Thomas." Reveals Gnostic influences and Synoptic parallels.

There are sniping incidents against peace. Fire bombs are thrown. There is police retaliation. Policemen's actions are more and more resisting efforts of officials to restrain them in their actions against the black community.

Where are we now?

John Gardner, former secretary of Health, Education and Welfare who now is chairman of the Urban Coalition, says the greatest problem is the fragmentation of the community, the lack of communication among groups.

In his travels as HEW secretary, he says:

"I found that the typical American city was split into a variety of different worlds that were often wholly out of touch with one another. The suburbs were out of touch with the central city. Business, labor and the universities were three wholly separate worlds—as far apart as worlds can be.

"City Hall was usually out of touch with the ghetto and often out of touch with the ablest and most influential people in the city. The most serious rifts, of course, were the rifts involving various minority communities, most commonly the black community, but in certain parts of the country the American Indian or the Mexican American community.

"As I traveled around, I observed that these fragmented worlds were often terribly ignorant of one another, and that the ignorance bred fear, and the fear bred hostility. These cities were not communities. They were encampments of strangers."

The position of the U.S., at this point in history, has been compared to that of a man who has waded into the middle of a swamp. There's no sense trying to go back to the stability of yesterday. The only reasonable choice is to go forward toward the solid ground on the other side.

It is too late to avoid the creation of the black ghetto. Bigger and tougher police forces and more punitive welfare systems will not get the job done. There is no way out except to face up to the fact that our metropolitan centers are catch basins for the social debris which the entire nation has allowed to accumulate.



A whole new class has developed—

those who work in the inner city by day.

flee it by night, and complain bitterly if

they are asked to help the city in its agony.

Continued on page 18

August, 1969

Millions of people, denied the educational and job opportunities most Americans take for granted, have moved into the cities looking for "the good life." It is not their fault they were not prepared for the city. It is not necessarily the fault of the city that it was not prepared for them.

These people and their needs are increasingly in the central cities. The wealth, the resources to provide the job training, the social services, the welfare assistance, the compensatory education is increasingly in the affluent suburbs.

Many do-gooders who live in the suburbs talk a good game. They deplore the fact that black children must attend schools that are overcrowded, that are old and decaying, that have the poorest and least qualified teachers, and that these children are likely to finish high school without the ability to read and write proficiently.

But a serious effort to help this black child, which in theory they are sorry for, might result in an increase in their taxes. It might mean moving black children from poor areas into their schools. As a practical matter, the middle class American is no different from the working class American. He opposes this sort of thing in practice, even though he may favor doing something in theory.

Without different attitudes, we only can dabble at the problem. And yet the Kerner Commission warned:

"No American—white or black—can escape the consequences of the continuing social and economic decay of our major cities."

What can we do?

Obviously, there are no easy answers. It took a long time for things to get this bad. It probably will take a long time for them to get much better.

One first step that seems clear is that we must all realize we are all in the same boat. If the American city goes down, we are all on board. There is no place to hide.

Once we make this decision, the next step is to try to head off disaster long enough to give some of the positive forces—and there are many of these—time to do their work.

There is a need for a massive governmental commitment in many areas. This will require a good deal of money. Higher taxes are likely, if the job is to be done.

We may have to sacrifice some long accepted ways of doing things. It is clear that new forms of government must be found that cut across previously sacred boundaries.

We will have to forget the old myths, the old ways that don't work anymore. What is required is new strategy, new tactics, new ideas measured by one standard—will they get the job done?

The rural and small town nation we had a half century ago is gone. Even city life as we knew it before World War II is gone.

If the cities must change, so must churches. In the past, churches have been slow to adapt to city ways. Too often they have done little more than remember fondly the bygone rural or small town church which was the community center and bemoan the passing of that role. If things got too rough in the city, often they have fled to the suburbs, or even closed down.

Now the churches must carve out a new role—or maybe recapture their old role by new tactics. They might well use Matt. 5:13-16 as their text:

"Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under the foot of men."

"Ye are the light of the world. A city that is set on a hill cannot be hid."

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Churches haven't the resources to rebuild the cities. Their role should be to light the way, to shine light into dark places, to influence decisions and attitudes.

The key to the ultimate solution of the crisis in the cities is the same thing men have been wrestling with down through the ages. It is the problem of how all men are to live together in peace and friendship, with justice for all.

No real solution can be found—no matter how much money we spend—unless we also reshape the attitudes and relations between people and groups of people.

There is a crying need for whites to understand the problems of blacks. Why are there so many illegitimate children? Why are young Negroes often so hostile and arrogant? Why do black militants make such outrageous demands?

There is a need for blacks to understand whites. What are they afraid of? Why do they seem to hate the Negro? Both races need to know the answers to many questions.

The churches can do much to break down this communications barrier.

There are many ways they also can minister to the needy, and other ways laymen can work as individuals. It is the need to minister to the prejudices and ignorance of their own members that must not be overlooked.

Many churches have fled to the suburbs. Others have remained in the city to try to continue to serve their community. Both can play a role—together—in working out better communications between the races.

It would have been easier in 1944, after the Supreme Court struck down school segregation, if all Christians had jumped in to try to work out ways for all races to live together as brothers. It is much harder now—the price we pay for our folly.

This is true of many other problems in the cities. The longer we delay giving them our serious attention, the more critical they become.

Once we begin to look around, honestly and inquisitively, we will find many channels for service. What is needed is bold, imaginative leadership and dedicated followship.

The younger generation hasn't rejected Christian values. It has rejected Christians who give these values only lip service. At the same time, however, these values are being tested, challenged. Forms and rituals which no longer have meaning must be quickly discarded.

In a world of instant and worldwide communication, Christians must, in effect, put up or shut up. The sham and hypocrisy of the past—we can't get away with this anymore.

There is a vast hunger in our society for a better world. There are also ugly, evil influences gaining ground.

A renewal, a rebirth could come within the church. It could come outside the church, where many sincere young people are trying to develop new forms of spiritual life.

If it doesn't come somewhere, soon, the church may cease to have any significant influence in the affairs of men. Take a look at what already is happening to churches in both cities and suburbs. If their growth hasn't stopped yet, it is slowing, even though more and more people continue to move into the community. If they are in the inner city, almost inevitably they are losing ground.

Probably no one has put it better than Mayor Walter Washington of Washington, D.C. He said:

"The problems of the city must become the problems of religion in the city. The church cannot walk away from the gnawing, frustrating problems of the city, and expect to have peace and tranquility." ■

ENCOUNTER

by Kenneth Day

Crusade of the Americas in the Bullring

The big report of the Crusade of the Americas will come later. Results will be released soon and we will discuss them for a long time. As is usually the case in large efforts of this kind, reports, however successful, will not reflect the really great experiences of individual churches, missions and persons. Nor could all these be reported publicly—there is neither time nor media to tell them all. And yet, some experiences, which may be characteristic of many others, should be known about. The South Dade Crusade among the migrant workers is one of them.

Three Latin American missions—Perrine, Princeton and Homestead—did not wait until the dates scheduled on the denominational calendar to conduct their crusade. The Spring months of 1969 would have found practically all migrants out of southern Florida, and since migrants are the primary public of these missions, they scheduled their crusade at a time when they could expect an audience—December, 1968. And an audience they had—scattered and gathered. During the daytime a truck provided by the Pocket Testament League and equipped like a broadcasting station circulated through the fields witnessing to working migrants. A large platform was built on top of the truck from which an 11-member band, brought up from Puerto Rico, played, and evangelist Wayne Bristow of Lubbock, Tex. spoke briefly. No great time was spent at any one place for fear of interfering with the workers. Brief testimonies and music went out over the public address system and pieces of literature, including thousands of Gospels of John, were handed out.

During the evenings, a 500 to 600 seat tent was consistently filled to capacity in spite of the coldest weather south Florida had known in ages. Reportable results include 83 professions of faith and more than 10,000 pieces of literature (mostly Scripture portions) distributed. Now, more than six months later, the three sponsoring missions still have baptizing persons reached during the crusade. And through these other

members of their families are being reached.

What effect has this effort had on the missions? Rafael de Armas, pastor of the Perrine Mission, says they are having the best year they ever have had. After five years with attendance in Perrine averaging from 60 to 100, they are consistently having 200 in their services. They are baptizing three or four persons almost every week now, he reports.

In March of 1969, 22 other Latin American congregations in the Miami area entered into the crusade. Hubert Hurt, superintendent of language missions in Florida, gives the following summary of these meetings:

"For many hundreds of Cuban refugees in the Miami area the Crusade of the Americas was a time of spiritual revival. At the close of one of the services a Cuban lady approached the evangelist and confessed that before attending the revival she had been contemplating suicide. She had entered the evangelistic services for the first time in her life. There she had found peace within and a reason to continue to live."

In another church a young man who had taken part in the Bay of Pigs invasion, for whom his Baptist wife had been praying for some time, yielded his heart to the Lord. Previously all his hopes had been placed in finding a political solution to the problem of his nation.

In a third church a young man who had recently escaped from Cuba by way of Guantanamo Base came to know the peace that Christ gives to one who had found him as personal Saviour. A total of 1233 decisions were registered. Of these 625 were professions of faith, 81 immediate requests for baptism, 54 letters and 471 rededications.

A climatic service was held in the Dade County Auditorium on Sunday evening, March 30, with over 2,000 Latin Americans in attendance. The message was brought by Rev. Juan Luis Rodrigo, pastor of the First Baptist Church of Madrid, Spain, who had

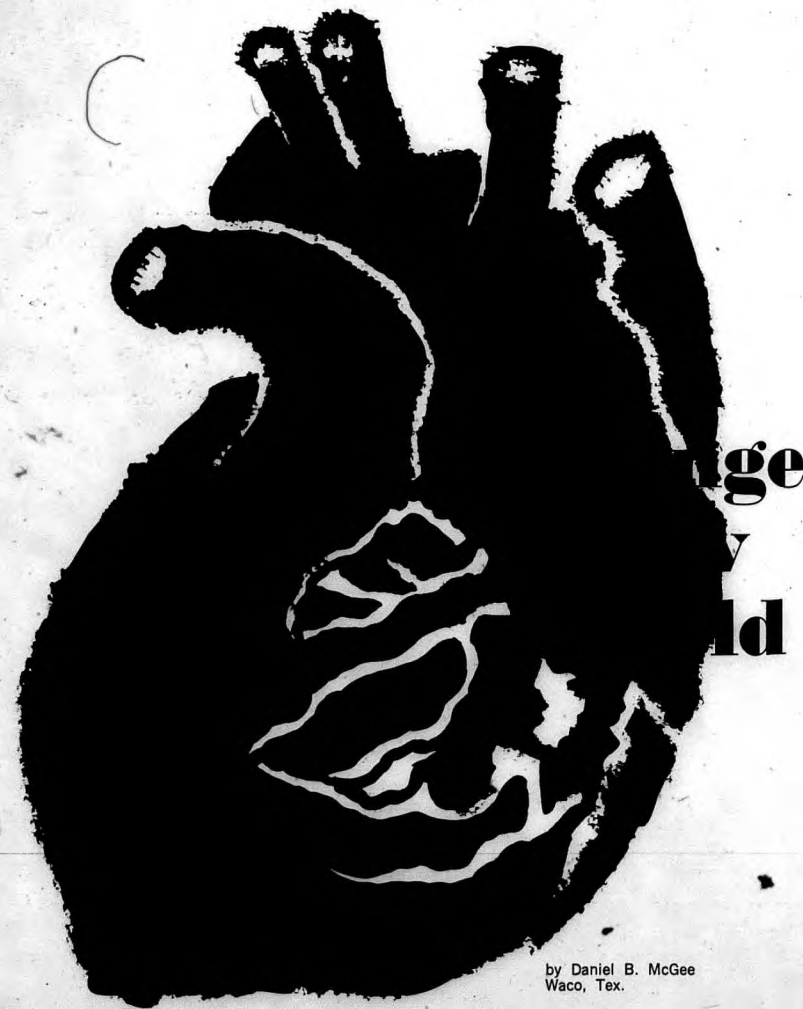
come specifically to participate in the Miami crusade effort. The rally climaxed the greatest evangelistic effort yet undertaken by Latin American Baptists in Greater Miami."

All along the river, Rio Grande, separating Texas and Mexico, came many thrilling experiences from the Latin American Crusades. The El Paso-Juarez Crusade was conducted in the bullring of Juarez. Nightly attendance averaged from four to five thousand. More than 700 professions of faith were recorded. Among them was the Latin American director of the public relations firm who had been employed to publicize the crusades. Following him to Christ were his wife and mother-in-law.

Frank Patterson, who serves with the Southern Baptist Spanish Publishing House in El Paso, was visiting in the interest of the crusade. He called on one home and found that the lady whom he was seeking had just a few days earlier died. "But you need not worry about my mother," remarked the young lady at the door. "A teenage girl witnessed to her and encouraged her to attend the Baptist church, where she became a Christian. Only three days later she died, but died with faith in Christ." A few nights later the daughter too publicly announced her faith in Christ during the crusade invitation.

In the Del Rio-Villa Acuna area the crusade also was held in the bullring. The mayor of Villa Acuna, owner of the bullring, provided the arena without cost. The 3,500 seats were filled every night. The mayor, himself not a professing Christian, sat on the platform during every service, hosted the evangelistic team for dinner several times, provided police protection, and in this Catholic stronghold defended the evangelicals and invited their return. The mayor did not declare his faith during the meetings, but gave many evidences of concern. To pray for the mayor and countless others who may have been left "close to the kingdom" at the close of these crusades would be to continue the ministry of the Crusade of the Americas. ■

Biblical Ethics and Modern Medicine



by Daniel B. McGee
Waco, Tex.

HOME MISSIONS

20

Among the books on my scattered desk are a New York Times Magazine of March 23, 1969, and a Bible. The magazine cover is an enlarged photograph of a nine-week-old fetus still suspended in its amniotic sac after a therapeutic abortion, and the accompanying story tells of the startling advances in man's capacity to control his life. The Bible's cover is solid black, and it tells about the Kingdom of God, justice, love, etc. These two books are on the same desk, but many would say in very different worlds.

The world of contemporary medical practice is characterized by rapidly changing innovations. Advancing medical technology has turned medical practice into one of the most forward-looking and barrier-breaking activities of our times. Genetic engineering techniques, mind manipulating drugs and life-prolonging procedures are only a few of the developments which make medical practice one of the most awesome spheres of modern life.

A Christian faces the question: How can this strange new world of medical practice be related to the ancient and familiar world of the Bible? There exist in two radically different scientific eras; the cultural contexts are as distant as the thousands of years which stand between them. How can

the complex problems of birth control, abortion or genetic engineering have anything to do with the ancient commands against spilling semen on the ground or commands for being fruitful and multiplying? Of what value are the commands against killing or admonitions about loving your neighbor when you are faced with the dilemma of prolonging the vital functions of one who has reached what is commonly called the "vegetable state"?

These questions can be answered without any trick mirrors or any intellectual machinations designed to delude rather than to enlighten. An honest analysis of the Biblical faith will reveal several important points at which this faith intersects and enlightens the arena of modern medical practice.

1. The biblical faith affirms that man has a significant role to play in making his history and in determining his life.

One of the notable characteristics of modern medical practice is the expansion of the physician's capacity to control or affect human life. This spiraling capability has been a source of considerable uneasiness expressed in the fear of many that we have started "playing God." This uneasiness must be spoken to. Can the mushrooming capacity of modern man be harmonized with

the biblical faith's affirmation about the responsibilities of man?

There is a strange and, I feel, anti-biblical theology which seeks to divide human life into two spheres—God's activity and man's activity. To God's sphere are assigned all the things which man cannot do. As a matter of fact, in this system God is kept around primarily for the purpose of explaining the mysterious. God is in charge of whatever man cannot explain.

Nothing could be more alien to the biblical view of God. In the creation story God is pictured as inviting man to join him in the creative task. God asked man to name the animals. To the Hebrew mind the naming of anything was an integral part of creating it. Man was not told by God to be a passive bystander to life. From the beginning he was called to join God in whatever God was doing.

In Christ's ministry his call was for men to be his disciples not his observers. They were to follow and join with him in the ministry he was performing. *He even promised them that they would do greater things than he did (John 14:12).*

The overwhelming picture of God in the Bible is of a God who is working in and through the activity of men. There is no jealousy that man might get

August, 1969

21

a piece of the action. Rather the fear is that man will be the unworthy steward who takes talents and buries them.

The biblical faith intersects our particular time to reveal how our new capacities are mobilizing us for new responsibilities to decide and act. We must decide now because we can control matters of birth, life and death which our forefathers could not control. The question of abortion becomes a very different question when we can detect within the early months of pregnancy that the fetus likely will develop into a seriously malformed infant. We can no longer say that the aged person's life is just in God's hands when we have the capacity to prolong certain vital functions indefinitely. Our age and our faith meet at the crossroads of new decisions and actions. It is at that crossroads that we must live.

If ours is a time of using newfound ability, then we must learn how to use it. There are no maps or trails to follow. How do we find our way through the new decisions about life and death for which we have no explicit tradition? How shall we use our new potential?

2. The biblical faith affirms that all of God's gifts are for the purpose of meeting human needs.

Look again at the creation stories of Genesis 1 and 2. Here we have two creation stories which, though they differ significantly in detail, agree at crucial points of faith. In chapter 1, God is pictured as spending the first five days getting the earth ready for mankind, who is created on the sixth. The portrayal of God's interest and concern is not unlike that of a diligent and competent hostess who spends days preparing for that special guest.

In the second chapter beginning with verse 4b, a very different set of details is found. Here God creates man first and then creates in order to meet man's needs. The important fact to note is that in both of these creation stories, there is presented a uniform profile of God. He is the one who from the beginning has been "up to his elbows" in one task—that of serving the needs of all his children.

This image of God never changes in the Bible, and if we are to keep our bearings in the uncharted land of new potential, we cannot lose sight of this portrait of God. It is easy to lose sight in a world whirling with new possibilities. Experimentation always invites irresponsibility. In such a setting a kind of "anything goes" tide is created; and unless we have some basic commitments, we can be swept away by it.

Among the many spectacular moral issues raised by recent advances in

medical technology, what may be the most crucial issue of all has been overlooked. As a people we have developed truly astonishing abilities in the health care field. Life and health-giving techniques have mushroomed. With a dazzling array of skills, medicines and machines, the contemporary physician can produce miracles men only dreamed of in the past. The discouraging note is that a sizable portion of our population is moving progressively further and further away from the benefits of these modern miracles.

In the *U.S. News and World Report* of March 24, 1969, there is an interview with Walter J. McNerney, president of the Blue Cross Association. He said:

There is significance in American mortality and morbidity rates as compared with those in other countries. There are 15 countries with a lower infant-mortality rate than the U.S. And our country ranks something like twentieth in the world in longevity.

With particular reference to the death rate among children, it's pretty clear that we have a problem. The infant-mortality rate among the poor in this country is about twice that of the well-to-do. The death rate among the black poor is likely to be three times the national average.

When one looks behind these figures—and others—and sees that the poor get much less prenatal and post-natal care, worse nutrition, worse housing, and less preventive and rehabilitative care than the average citizen, then one has to suspect strongly that costs are a major problem to certain segments of our population. Fifty per cent of the poor are not immunized against common childhood ailments. Sixty-four per cent do not see a dentist. And 45 per cent of the female poor who have babies do not get prenatal care (p. 44).

Other sources could be cited which support the view that there are formidable barriers between a significant segment of our population and the promised land of medical blessings available.

One of the noblest traditions in the medical profession is the physician's common practice of treating everyone who is brought to him regardless of ability to pay. There is a further responsibility which the physician shares with all citizens. We not only must treat all those who get to us; we also must remove those barriers which prevent many from ever reaching us or which hinder their reaching us until it is too late.

I would add to McNerney's statement that there are other factors besides cost which contribute to the distance which exists between the needy and God's healing gifts to us. There are aspects of our social, medical and political systems which contribute to the problem. Only as alterations are made in these systems will this discrepancy be re-

moved. In any case, the physician must look beyond just what is happening in his own office to fulfill the moral responsibility of sharing today's medical potential with all who need it.

In Luke 12 there is a parable from Christ to his disciples about the master of a household who leaves home for a visit. He gives a steward the responsibility of distributing food and administering the affairs of the house. The steward takes this opportunity to indulge himself. He begins to beat the members of the household; he eats and drinks to his good pleasure. The master returns and gives this steward a beating and puts him among the unfaithful; this is, among those who cannot be trusted. Christ concludes this parable by saying, "Everyone to whom much is given, of him will much be required."

The lesson should be clear. The faithful and wise steward is the one who distributes fairly within the household the provisions with which he has been entrusted. To this steward the master gives enlarged privileges and responsibilities. The unfaithful steward is the one who misuses that with which he has been entrusted in the belief that his master is absent and will not know. He mistreats those whom he has been told to protect. He spends his time consuming rather than distributing the provisions of the household. This servant will receive from his master a severe beating and will be put among the unfaithful.

Here we see the same profile of God that was revealed in the creation story. His provisions are designed to meet the needs of his people. He invites us to join him in the task of seeing that this holy will is fulfilled.

Again we see the biblical faith and the realities of our time intersecting. A profusion of life and health-giving abilities combine with the business of a life and health-giving God to require that we get this potential to where the need exists.

3. The biblical faith and ethic are not static but rather are dynamic realities.

In the Bible God is pictured as a personal reality constantly deciding and doing within man's history, rather than an ossified reality unaffected by the flux of human events. He is a God who does his thing in response to the circumstances of man's life. For this reason there is a wide variety of ways in which God's will shows itself to the people of faith. They were open to the possibility that while God's basic will might be expressed in radically different form from one situation to another, the content would remain constant. The expression of that will changed with history.

When Christ healed on the sabbath

was challenged by the law-idolators. They insisted that God's will was frozen in the specific requirement of an ancient law. Christ's response demonstrates the

of respect for traditional guidelines and the kind of openness to renewed responsibilities that characterize biblical faith. Christ said, "The sabbath was made for man, and not man for the sabbath." God gave sabbath to man in order to bless him. It is the purpose of sabbath that is crucial. When this concept is thwarted, Christ violates the letter of the law in order to preserve its intent. God's will and the will of the man of faith is open to new ways of achieving God's basic purposes.

Our age of rapid change requires such an attitude. With every significant technological change, there is a demand for alteration in our procedures and often our attitudes which support these procedures. When these technological changes invade our lives with the rapidity we now experience, there is special need for two things: the steady view of what life is all about and a willingness to change procedures and attitudes (which, like rigid sabbath observance, get in the way of ministry). There is a sound biblical theology to support this openness. That is the affirmation that the will of the living God cannot be limited to the specifics of any moral formulation that you and I create or inherit. There is a radical openness to change in procedure so that there can be a firm commitment to serve God.

An example of the need to be open to new procedures is seen in our deliberations regarding the prolongation of life. The Hippocratic Oath has been interpreted to mean that the physician's final duty is to preserve life, meaning the heartbeat, respiration and other such vital functions. The oath serviced a time when the medical competence of the physician was such that he could preserve the biological functions only in those cases where there was a high probability that more than just biological functioning would result. However, I question this norm as the final arbiter of medical practice at a time when our technical competence makes us able to preserve biological functioning with no hope of accomplishing any goal beyond that. We are faced with the dilemma of medical techniques originally designed to deal now producing only misery. We might paraphrase Christ and say, "Medical technology was made for man, not man for medical technology."

The biblical faith is especially relevant in a rapidly changing world. It not only provides a steady perspective in a time of flux; it also calls us to dynamic living and serving which refuse to idolize any system or formulation. Again

the biblical faith intersects our era to show us that there is no need to fear change. The dynamic faith and ethic of the Bible can always keep pace.

4. The biblical faith affirms that men are mutually dependent upon each other.

A basic characteristic of our time is that all of us are becoming more specialized. This is necessary because of the information explosion and the rapidly changing demands of our era. We have to divide our work into more and more specialized tasks if the work is to be accomplished.

Most often this specialization of society has been interpreted as a divisive factor. The diversification of interests and functions is supposed to drive men apart. The biblical perspective can help us to see that rather than driving us apart, diversity makes us more dependent upon each other.

In I Corinthians 12, Paul indicates the kind of community God wants among men. The people had been making much over their diversity, and Paul said:

For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the organs in the body, each one of them, as he chose. If all were a single organ, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." On the contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honorable we invest with the greater honor, and our un-presentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so adjusted the body, giving the greater honor to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another: If one member suffers, all suffer together; if one member is honored, all rejoice together; if one member is honored, all rejoice together (I Corinthians 12:14-26).

This lesson about the necessary interdependence of men can be read clearly in the events of the recent past. When there was little division of labor, each family tended to be a self-contained unit sufficient within itself to meet its needs, such as life found in the rural communities of the past. There the work of each family was paralleled by the work of the other families. The source of unity in such a community was their commonality.

When this commonality was destroyed by the division of labor, or specialization of functions, the hope for community among men was not destroyed; rather, a more pressing reason for community was introduced. We are now drawn to each other, not by our commonality, but by our dissimilarity. Because we do different and specialized work, we need each other as complements. Mutuality or interdependence is now the source of our community.

In any specialized field, the need today is to acknowledge that specialization makes us more dependent on others, not less dependent. It is encouraging to read the responses from physicians to the work of Senator Mondale's committee. They were studying the possibility of an interdisciplinary commission to give direction to medical procedures which we consider experimental or revolutionary. Most physicians who responded were favorably inclined.

I was surprised at the testimony of Dr. Christian Barnard. He said that such a commission would be an insult to the medical profession because its establishment would question that profession's ability to make such decisions themselves. He called for all such matters to be left exclusively to the physician's discretion. He contended that any physician worth his salt would know what was right in a particular case.

It is natural for anyone seriously dedicated to a specialized task to view the participation of any "outsiders" to be at best an inconvenience and at worst an insult. This bashfulness has been demonstrated by almost every specialized group—teachers, realtors, ministers, physicians, etc. However, we cannot let this natural bashfulness prevent our seeing the necessity for decision-making procedures which incorporate the insights of the society at large.

The only way to do this is to establish procedures by which we learn from each other across the lines of our specialties. It is imperative for churches, medical societies, legal organizations and civic groups to promote at the local level a sharing of insights regarding the crucial moral issues being raised in the medical field. Both the biblical understanding of community built upon mutual service and the modern trend toward specialization call us to acknowledge the ways in which we are interdependent.

Does the biblical faith belong in the same world with the marvels of modern medicine? Yes, this faith intersects contemporary life at vital points to help us understand what is happening and to guide in defining our responsibilities. ■

CLARKES COMMENTARY ON THE ENTIRE BIBLE

Order from your Baptist Book Store
ABINGDON PRESS

In addition to "Home Missions" read
the christian CENTURY

America's most influential religious journal—to keep pace with the swift changes of a turbulent time, to be alive to the issues facing mankind and to be informed of Christian opinion on those issues, to gain a refreshing and creative approach. New subscribers may read this ecumenical weekly for 80 weeks for only \$6.00! Subscribe now!

The Christian Century, Dept. H.M.S.
407 South Dearborn Street,
Chicago, Illinois 60605

Name _____
Address _____
City _____
State (Province) _____ Zip _____

The World at our Doorstep

by Joseph M. Smith
Lexington, Ky.

Thrust upon the American Christian community is an ever-increasing challenge, as the nation's campuses receive more and more students from abroad. The old idea of missions as a "scalping raid" into enemy territory, now so thoroughly discredited, becomes even less viable when the world camps on our doorstep. The international student needs to become the object of special attention from sensitive members of the Christian community for several reasons:

(1) He has greater and more immediate social and emotional (and therefore spiritual) needs than the average-culture Protestant American.

(2) If he is not Christian, he may be experiencing his first exposure to the gospel.

(3) Whether he is Christian or not, honesty compels us to admit that he may readily become disillusioned with the American church.

(4) When he returns to his homeland, he will be a leader and will be in a position to win friends for the Christian missionary enterprise there if he has been favorably impressed here.

Unfortunately, church people often have viewed the international student more as a curio than as a person. They have gushed over his naive costume, which very likely looks no more quaint here than on the streets of his country's capital city. They have giggled over his unpronounceable name and have imperiously abbreviated or anglicized it, forgetting that it may be the student's last claim to his traditional identity.

What is least flattering of all, too many churchmen never have really listened to or learned from foreign students. Whether such inability to hear others' feelings and longings is native to being American or is fostered by our conservative theological stance is a moot point. The problem is that we seldom are prepared to go beyond the "where-did-you-come-from-and-what-do-they-do-there" type of dialogue. Yet to be able to identify deeply is a must for Christians who would minister to internationals (or to anyone else), for if the message of the gospel is one of acceptance, then it is conveyed only by an outgoing and interested spirit.

Whenever Christians as individuals or as a group determine to build a ministry to international students, they first must clarify some vital theological points. They must, for example, come to understand the relationship between God's self-revelation in Scripture and in Christ and his self-disclosure in nature and in world religions. Discarding religious imperialism that says, "Do it my way or it's wrong"; learning to appreciate wisdom wherever it is found; majoring on the weightier matters of love and justice rather than the ins and outs of Christian sectarianism—these are some of the flexible attitudes that accompany proper understanding of the idea of revelation.

At the same time, however, a ministry to persons of non-Christian background must have a responsible Christology. It must take into account the unique nature and function of Jesus

Christ. The Christian witness is not served best by the relativist who, either biologically flaccid or fearful of offending, mopes such sweet nothings as, "The only thing that matters is that we are all sincere" or "I think there are many roads but they all lead to the same place." (Hearing the latter statement always prompts the temptation to respond with, "Oh? Where?") We will gain respect sooner for a clear but tactful renunciation of our convictions than for a fuzziness that explains nothing and leaves both sides feeling more than a little guilty. Our strongest ground is a presentation of the claims of Christ and an account of what he has meant in our own lives.

Further, we need to clarify what it means to minister. Southern Baptists in particular, if they plan to serve internationals, may have to learn very quickly that to minister is often to meet a man's most immediate need, whether or not it appears to have a religious dimension. If, in the case of foreign students, that means English language classes, sewing circles, shopping seminars and babysitting service instead of Bible classes and conferences, then let us do these things in the name of the one who commended offering a cup of cold water in his name! "Deeds, not words" is a venerable principle of Christian witness, though not an exclusive one, and it is readily adapted to an international student ministry. In this connection, sheer friendship relations with American Christian students and families are often the most effective services that can be rendered.

Finally, it would seem that if Baptists are to reach our international constituency effectively, we must rid ourselves of an albatross—the stigma of racism. A taint attaches to our denomination at this point, and few of our churches have more than a token number of non-WASP elements. It does not take long for a good many international students to become suspicious of this "Whiteness," unless courageous measures are taken to align our churches with the movement for racial justice. True, some internationals have their own prejudices (I know a girl from Tokyo who avoided Japanese because she was of Korean extraction); but somehow, to our credit, they have learned to hope for better among those who profess the ideals of Christ.

These vital steps have been taken. Baptists soon will discover that there is no more exciting adventure than projecting a Christian ministry to international students, for there one learns afresh that "Christ is Lord of all!"

HOME MISSIONS

August, 1969



THIS 20-YEAR
Rudin plan veteran
never dreamed of
such an income
when he answered
an ad like this. Think
how glad he is now
that he wrote us!

**AND YOU
TOO CAN EARN
\$10,000 A YEAR
—PERHAPS MORE—
FULL TIME**

**"MY
EARNINGS
AVERAGED
\$537
PER WEEK..."**

"... for the last two months I averaged \$537 weekly... but more important, I found many wonderful opportunities to bring spiritual blessing to others... the answer to my prayers about financial needs and a chance to help others know of God's Word."
C. E., Pennsylvania

BE YOUR OWN BOSS

Work out of your own home, set your own hours, plan your work week around your own schedule at your convenience. Think of it! No investment of your part whatsoever. Real opportunity for quick advancement to supervisor or manager, with even greater income. Act now and get the details. Like C. E. above, you'll be glad you did!

**OR ADD
\$75 TO \$100
PER WEEK TO
YOUR INCOME
PART TIME**

CHRISTIAN MEN AND WOMEN ARE NEEDED TODAY

No special qualifications required. Hundreds of men and women of average ability—people just like you—know financial success and deep satisfaction by following the simple John Rudin plan. Pastors, students, teachers, ordinary working people all over the U.S. and Canada add substantially to their income by investing only a few hours each week. Others devote full time—and reap greater rewards. Write now about profitable openings in your area:

**IMMEDIATE OPENINGS—NO DELAY
NO INVESTMENT ON YOUR PART
FILL IN THE COUPON AND MAIL NOW**

JOHN RUDIN & COMPANY, Dept. HM89
22 West Madison, Chicago, Illinois 60602

YES! I want to know of all job openings for Christian men and women in the U.S. and Canada.
Rush my free copy of "Opportunity Unlimited," which places me under no obligation. I understand no salesman will call.

FREE

The John Rudin success story in a nutshell. This booklet gives all the exciting facts.

Name _____
Address _____
City _____ State _____ Zip _____

Missionary Appointees



1. **Cass Vincent**, a native of Minneapolis, Minn., is working with the Polish in Minneapolis and St. Paul, Minn. A former student missionary, he is a graduate of Simpson Bible College in San Francisco and Golden Gate Baptist Theological Seminary in Mill Valley. His birthday is Apr. 5.



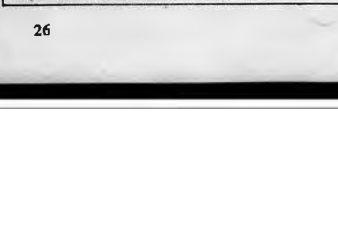
2. **Mrs. Margaret Vincent**, a native of Manchester, England, is serving with her husband. Also a former student missionary, she is a graduate of Simpson Bible College and Golden Gate Seminary. Her birthday is Jan. 23.



3. **Theophilus Patnaik**, a native of Calcutta, India, is working with internationals in the San Jose, Calif. area under the direction of the Department of Language Missions. A former student missionary in this field, he is a graduate of Williams Jennings Bryan College in Dayton, Tenn. and Golden Gate Seminary. His birthday is Feb. 25.



4. **Mrs. Santa Maria (Neves) Patnaik**, of Rio de Janeiro, Brazil, is serving with her husband. Educated in Rio de Janeiro elementary and secondary schools, she is studying music at Golden Gate Seminary. Her birthday is Dec. 9.



5. **William Edward Arnold**, a native of Louisville, Ky., is serving as director of the work with internationals in Baltimore, Md. under appointment of the Department of Language Missions. A former Kentucky pastor, he served for 11 years as Southern Baptist missionary to West Africa. He is a graduate of Georgetown (Ky.) Baptist College and Southern Baptist Theological Seminary in Louisville. His birthday is May 10.

6. **Mrs. G. LaVerne Arnold**, a native of Bowling Green, Ky., assists her husband in the work with internationals. Also a former Southern Baptist missionary to West Africa, she attended Georgetown College. Her birthday is Mar. 14.

7. **Ronald Ewing Chandler**, of Shreveport, La., is serving as superintendent of missions of the Mid-Valley Baptist Association in Fresno, Calif. under the direction of the Department of Metropolitan Missions. A graduate of Hardin-Simmons University (Baptist) in Abilene, Tex. and Southwestern Baptist Theological Seminary in Fort Worth, he has been pastor of four Texas churches and one in California. His birthday is Apr. 18.

8. **Mrs. Joyce Ann Chandler** of Dallas, Tex. is assisting her husband in the Mid-Valley Association. Also a graduate of Hardin Simmons University, she has worked as a church secretary and also with the Sunday School Board of the Texas Baptist convention. Her birthday is Apr. 26.

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

SPACE AGE EVANGELISM



MYSTERY OF THREE CLOCKS

CITY OF THE BEES

Is this a new way of presenting the gospel? Not at all. It is as old as the gospel itself. In fact, it is the method Christ used: speaking to people in terms of their own experience. To the woman at the well, He said, "I am the water of life." To the hungry, He said, "I am the bread. . . ." If He were here today, Christ would talk to people about space flight, atomic power, and the power of God to transform human life.

This is exactly what the SERMONS FROM SCIENCE film series does. They combine Christ's message with Christ's method. These films are so interesting that even your non-Christian friends will appreciate them. Why not use this modern approach to witnessing soon? Don't forget that these films can be used in your home or at work, as well as with a church group.

For descriptions of other films in this series, see your Baptist Film Center Filmlog available from your nearest film center.

CITY OF THE BEES

Depicts the social order of the bee, based on scientific experiments. Bees are able to solve social problems because of a behavior pattern God has given them. Man has been given freedom of choice. He may either accept or reject God's plan, but only God knows the results of such a choice. Moody Films. Color, 28 min. Rental, \$17.50

DUST OR DESTINY

A powerful film that creates a sense of awe and reverence for the greatness of God's world. Man is shown as the greatest wonder through demonstrations of the intricacies of the eyes, ears, and heart. Helps the viewer to realize that he is the object of God's eternal care. Moody Films. Color, 28 min. Rental, \$15.00

MYSTERY OF THREE CLOCKS

Presents a trio of time controls whereby man is able to awaken from sleep. Concludes that although man can make his own choices, he cannot control the results. Moody Films. Color, 28 min. Rental, \$15.00

Use this convenient order form to order these and other films from your Baptist Film Center.



ALABAMA JACKSON, MISSISSIPPI
BIRMINGHAM, ALABAMA
DENVER, COLORADO KANSAS CITY, MISSOURI
FORT WORTH, TEXAS
HONOLULU, HAWAII
LOS ANGELES, CALIFORNIA
MEMPHIS, TENNESSEE
MINNEAPOLIS, MINNESOTA
NEW YORK, NEW YORK
OKLAHOMA CITY, OKLAHOMA
PHILADELPHIA, PENNSYLVANIA
RICHMOND, VIRGINIA
SAN FRANCISCO, CALIFORNIA
SEATTLE, WASHINGTON
SPRINGFIELD, ILLINOIS
TAMPA, FLORIDA
WASHINGTON, D.C.
WICHITA, KANSAS

Title	Showing Date(s)	Alternate Showing Date(s)	Rental
CITY OF THE BEES			\$17.50
DUST OR DESTINY			\$15.00
MYSTERY OF THREE CLOCKS			\$15.00

Send to:

Name _____

Address _____

City _____ State _____ Zip _____

Bill to:

Name _____

Address _____

City _____ State _____ Zip _____

Select ECONO-ROBES for your Church

...and SAVE!



The Baptist Book Store is proud to present another first in choir apparel for its customers—the **ECONO-ROBE**. In the past, we have presented the Sing 'N Sew Robe at approximately one-half the cost of a custom-made robe. Now, through our new supplier, Oak Hall, you can have finished robes for just pennies more!

Each **ECONO-ROBE** is superbly tailored with twin-pleated front panels and a convenient front zipper. This robe affords ample fullness for ease in movement, comfort, and an attractive appearance.

The **ECONO-ROBE** is available in two styles—adults and children—and comes in your choice of **Magna Faille** or **Aristocrep**—two quality materials that have been laboratory-tested for long wear, color fastness, drape, and easy care.

To complete your order, we need to know the name, height, weight, and chest or bust measurements for each individual for whom a robe is to be ordered. Each robe is individually boxed. Shipping weight, 1 pound, 6 ounces. Please allow two weeks for shipment from receipt of order. (6-c)

FOR ADULTS
No. 255—Magna Faille Each, \$9.25
No. 244—Aristocrep Each, \$9.25

FOR CHILDREN
No. 255—Magna Faille Each, \$8.25
No. 244—Aristocrep Each, \$8.25

Colors Available:

No. 244—Aristocrep: Bright Gold, Forest Green, Peacock, Royal Blue, Cranberry, White, and Black

No. 255—Magna Faille: Gold, Dark Green, Peacock, Royal Blue, Scarlet, White, and Black

Shipping charges extra on all choir robes and accessories from Roanoke, Virginia.

See robe accessories illustrated in full color in the new 1970 Baptist Book Store Catalog, page 206.

BAPTIST BOOK STORE
Service with a Christian Distinction
Coast to Coast

W. E. Burke Retires



Home Mission Board directors recently accepted the early retirement of a man who "brought to Southern Baptist leadership a unique understanding of Roman Catholicism."

Petitioning for early retirement was W. E. (Bill) Burke, a former Roman Catholic priest who for nine years has supervised Southern Baptists' ministry to Catholics through the Department of Work with Nonevangelicals.

Burke, 65, would have retired at the end of this year. However, the death of his wife, Margaret, in March prompted him to return in June to Pennsylvania, his homestate.

A native of Olyphant, Pa., Burke is a graduate of St. Bonaventures College and Seminary in New York. Before coming with Southern Baptists, he was director of the Evangelical Information Center and coeditor of *Convert* magazine in Covington, Ky. In 1954 he was appointed as a field worker for the Home Mission Board, and in 1961 he was named to direct Catholic work.

The last 15 years have been the most enjoyable of the years of my life in church work," Burke said. "I will be missing near relatives in Dickson City, Pa., a predominately Catholic neighborhood and eventually will be in a position to witness to Roman Catholics."

In his spiritual lifetime "Father" Burke has seen major transitions in Roman Catholicism and has been most able to appreciate the new spirit because," said J. R. Estes, head of non-evangelical ministries. Estes said the department plans to utilize Burke in seminars and consultation. ■

August, 1969

Chaplains Prayer Calendar

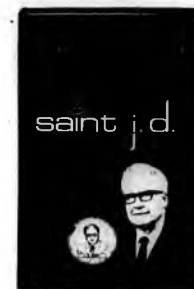
SEPT. 1: George F. Ricketts, Va., institutional. SEPT. 2: Kenneth G. Robertson, Ark., Army. William L. Luce, Mo., Air Force. SEPT. 3: Charles T. Clanton, Ark., Army. Willis F. Young, Minn., Army. Walter B. Clayton Jr., Ky., Navy. Thomas W. Murphy, Kan., Air Force. SEPT. 4: Edwin R. York, N.Y., Army. Norvell E. Knight, Ga., Navy. SEPT. 5: Robert D. Tatum, Tex., Navy. Robert L. Tilley, N.C., Navy. Samuel C. Gash, Ky., Army. SEPT. 6: Tallie Williams, Tex., hospital. Only Owens Jr., S.C., Air Force. Donald G. Burton, Tex., hospital.

SEPT. 7: Newton V. Cole, Miss., Air Force. SEPT. 8: Ralph W. Delow, Ind., Navy. Virgil Lee Kearney, Tenn., hospital. J. Don Corley, Ark., hospital. Austin L. Ingram, Calif., institutional. SEPT. 9: Ocie L. Courtney Jr., Tex., Army. John D. Quick, Fla., Army. Ralph V. Samples, Tenn., Navy. L. L. McGee, N.C., hospital. J. Ernest Kelly, S.C., hospital. SEPT. 10: Robert B. Estes, Tex., Army. Heyward P. Knight, S.C., Army. Leo J. McDonald, Tex., Navy. SEPT. 11: Hugh D. DeLoach, Ga., industrial. James C. Rittenhouse, Ga., Navy. Avery G. Timmons, Tex., institutional. Seaburn S. Daniel, Ala., Navy.

SEPT. 12: Henry E. Quates Jr., Fla., Air Force. Fred L. Bell, Tenn., hospital. SEPT. 13: Frank E. Deese, N.C., Army. Daniel K. Hall, N.C., Army. Marvin L. Chamberlain, Mo., Andrew H. Johnson, Jr., Ill., Navy. Harold K. Hulsey, Ga., Navy. Vernon L. Fash, S.C., Air Force. SEPT. 14: Jack F. Phillips, Tex., Navy. H. Marlowe Link, Calif., hospital. SEPT. 15: Jimmie D. Baggett, Tex., Air Force. Angus O. Youngblood, La., Air Force. William B. Carnes, Wash., institutional. George S. Thompson, Tex., hospital.

SEPT. 16: Donald E. Fowler Jr., Minn., Army. Leonard C. McGuire, Va., Army. William N. Williams, Tex., Air Force. William R. Watts, Mo., institutional. SEPT. 17: John T. McBride, N.C., hospital. SEPT. 18: Eugene F. Allen, Fla., Army. Joseph W. Romar, Mo., Air Force. James R. Taylor, Miss., Air Force. Richard K. Young, N.C., hospital. Richard Earl Martindale, Tex., Navy. SEPT. 19: William T. Bassett, Okla., hospital. Harry T. Wright, Tenn., hospital. SEPT. 20: Robert G. Kock, Nebraska, Navy. Francis T. Alewine, S.C., Air Force. George Turberville, S.C., hospital. SEPT. 21: Ersmund Swaffar, Mo., Air Force. Rodney C. Wurst, Ga., Air Force. SEPT. 22: Don E. Curston, Tex., hospital. Guy M. Leonard Jr., W. Va., Navy. Henry C. Kimbrell, Ala., institutional. SEPT. 23: Stanley O. Miller, La., Army. Donald K. Duncan, Ky., hospital. SEPT. 24: Harold W. Garrett, Okla., Navy. SEPT. 25: Charles C. Porter, Ga., Air Force. SEPT. 26: Billy D. Ingram, Tex., Army.

SEPT. 27: Jerry L. Martin, Ill., Army. Hollie H. Bond, Tex., Navy. C. Roy Woodruff, Ala., hospital. Therman E. Moore, Ga., Air Force. Otis B. Testerman, Ariz., hospital. SEPT. 28: James D. Johnson, N.C., Army. Malcom W. Rogers, Ky., Army. James O. Beasley, Miss., Navy. SEPT. 30: Rhodes W. Harner, Mo., Navy. Michael V. Summers, Tex., Navy. Stanley Ellison White, Tex., Air Force. ■



NEW BOOK J. D. GREY

Pastor For Over 30 Years,
First Baptist Church,
New Orleans
And Lively "Saint" To
His Whole Community

GREAT READING!

By James F. Cole
Editor, Baptist Message

And Robert L. Lee
Executive Secretary,
Louisiana Baptist Convention

\$3.95 at your Baptist Bookstore

Published By

WORD BOOKS

6% INTEREST

Colorado Southern Baptist
Subordinated Debenture Bonds

**FOR
OFFERING CIRCULAR**
Tear out and mail to
Bill Landers, ADM.
Colorado Baptist General
Convention

P. O. Box 22005
Denver, Colorado 80222

Name

Address

City

Resort Missions: Fishing on Sunday

by C. Michael Watts
Albany, Ky.

It's not often that a Baptist minister gets to take off on Sunday morning to go down to the lake, but to this Southern Baptist pastor it has been a frequent experience this summer. For the membership of the First Baptist Church of Albany, Ky., it is a mission venture.

Albany is situated between two recreational lakes: Lake Cumberland in Kentucky and Dale Hollow in Tennessee. These lakes combined drew over four million visitors in 1968. Merchants and businessmen in the area are aware of the effect of these guests on the economy, so that many "shift gears" in summer to be ever accommodating.

Albany First church began as the result of a doctrinal difference with the Stocton Valley Association. The association did not believe in missions. Several of the members felt that this viewpoint was inconsistent with Scripture so in 1836 they joined into like fellowship and organized the Missionary Baptist Church of Albany. This membership was composed of 13 whites and one Negro, all in full fellowship. In the past several years the church has sponsored two missions, now churches.

With this traditional kindred spirit to guide them, the church began to plan in February how they might reach out with the gospel to the tourists and guests who came in the summer. The pastor and deacons began to formulate plans for outreach. First of all, a place was needed. The area has three boat docks within six miles of town. Jimmy Adams, owner (jointly with the Corps of Engineers) and operator of a boat dock and camper area on Dale Hollow Lake, donated his dock for the missions idea. Eighty permanent trailers, 100 camping sites, a restaurant, a motel, boat dock, and other facilities permit more than 600 people to enjoy Dale Hollow on any given weekend.

The next concern was should we have a regular service or a portion of a service. Should we have a Baptist-only emphasis or an interdenominational

approach? It was felt that there would be many who would be unchurched so there would be an evangelistic approach. We wound up setting a complete service with an interdenominational outreach.

The time of the services was discussed. It was felt that the services should not conflict with regular services on Sunday. Saturday was ruled out. Because folks in the out-of-doors rise earlier than usual it was decided to set the time at 7:30 A.M. each Sunday. One man said, "This will be our early mass."

One of the last details was the location of the services. We found a spot right in the middle of the camp. Three large pipes that had been dumped there earlier became the back row of the chapel.

Memorial Day weekend was the target date. The ministry would last through Labor Day weekend, 14 weeks in all. In the fall the work would be evaluated and future plans made.

Our church geared for the effort and readied itself for the first attempt. Brochures picturing the church building and telling of our activities were left at motels, businesses and boat docks. The members also gave them out to friends, relatives and neighbors. The response was tremendous. In two weeks the first thousand ordered were gone. More were ordered. RA boys took leaflets to the lake each Saturday to inform the people of the coming services. A sign was posted to designate the chapel area. We were ready but we still wondered if it would really work.

D-day or doubt removal day came. We were there at 7 A.M. on June 1, setting up a record player to play hymns preceding the service. At 7:30 several people came. Within 10 minutes 24 had come and we were in the midst of a moving worship service.

Since then we've never doubted the step we took. On July 4 a high hour

was reached with 78 people present, over 30 of them young people.

One of the greatest results of this mission has been the renewed faith of our men. Each service is cosponsored by a deacon and another layman. The pastor preaches but these men are involved in prayer, distribution of material, singing, testimonies and other services. They are in training and have loved it. Already several are able to conduct services on their own. And if we feel led to expand next year we will be able to send several teams out to tell the good news. Through faith we have gone fishing on Sunday. ■

Mrs. McCullough, Wife of Personnel Secretary, Dies

Mrs. Glendon McCullough, wife of the Southern Baptist Home Mission Board's secretary of missionary personnel, died of cancer in Atlanta on July 13.

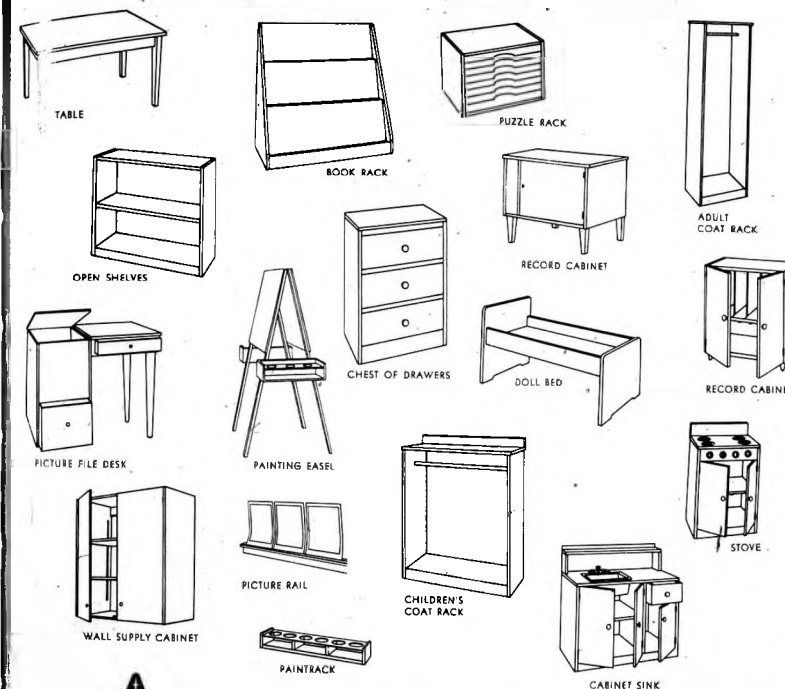
Mrs. McCullough, the former Miss Ernestine Keeler, is survived by her husband and four children: Kathy, 12; Kenneth, 10; Elizabeth, 7; and Debbie, 6.

Reflecting the family's commitment to missions, Mrs. McCullough shortly before her death requested that in lieu of flowers, friends donate the money to Mission 70, the world missions outreach conference scheduled in Atlanta next December.

Before she married, Mrs. McCullough worked as a secretary for the First Baptist Church of Atlanta. After attending Southern Baptist Theological Seminary in Louisville, she worked for a year as assistant young people's secretary for the Georgia Baptist Convention, where at the time McCullough was Royal Ambassadors secretary.

Funeral services and burial were in Atlanta on July 15. ■

HOME MISSIONS



BAPTIST Book Store Educational Furniture

for Nursery, Beginner, and Primary Departments in your Church

For efficiency and durability, this furniture is made of a manufacturing marvel—particle board with teakwood overlay.

Designed to have a long-wearing surface—highly resistant to staining, fading, dents and scratches. Unaffected by boiling water or steam, the surface withstands temperatures up to 300°. It is attractive and easy to maintain—the color and finish of lipstick, shoe polish, grease, ink, or paint.

IT CAN ORDER THIS FURNITURE ASSEMBLED

Because of extra shipping costs on assembled furniture, we redesigned most of the pieces of furniture to be shipped unassembled. This does not mean that you are getting less quality in the furniture, but it does mean that shipping costs will be reduced. Our engineers have designed this furniture so it can be assembled quickly—all that is required is a screwdriver and a pair of pliers. Once it is assembled, it is as durable as the factory-assembled furniture.

In addition to saving on shipping charges, there is a considerable savings on the price of the unassembled furniture. We think you will like the new idea in the unassembled furniture. We will also continue to offer all of the furniture factory assembled. Note code for price: U preceding order number is Unassembled price.

A preceding order number is assembled price.

See this beautiful educational furniture illustrated and described on pages 170-175 of the new 1970 Baptist Book Store Catalog. (Not all pieces are illustrated on this page.) Or, see samples on display at your local Baptist Book Store.

Shipping charges extra from Nashville, Tennessee. Please allow 30 days for delivery. All orders should be mailed to:

BAPTIST BOOK STORE EDUCATIONAL FURNITURE
801 Fifth Avenue, South
Nashville, Tennessee 37203
Phone: (615) 255-8408

Need is not a neat list anymore.
It never was, really.
But now, at least, we know it.

And the shape of our commitment
can be no limp reminder
of the agonies that shape our world.
No lofty fortress on a hill,
branch office in the bush,
rescue mission near the dump,
or Christmas baskets for a faceless
caste, and all the decent, easy ways
of making peace with an unkind.

The World of 1970
needs your disgust with cheap redemp-
tion. It groans for you, or someone,
knowingly to take the risk
and find a foothold in the crowded need
and be what you would ask
the church to be.
Will you take His love this seriously?
Maybe if you don't,
nobody will.

That's what Mission 70
is all about.
You.

And what you're going to do about it.

