

HOME **MISSIONS**

OCTOBER, 1969

**NAVAJO CRUSADE—
NAVAJO STYLE**

LETTERS

From Our Readers

Struggle for Maturity

I am a Baptist college student who is struggling to become a mature Christian. *HOME MISSIONS* magazine is helping me in this effort. Thank you for your intelligently presented and challenging publication.

I am concerned about the church and would like to take this opportunity to share some of my thoughts about it. I have come to faith through speaking with Baptists in other churches and through reading, that my church is in most respects typical of Southern Baptist churches. Therefore, I feel justified in directing my opinions and criticism to Southern Baptist churches as a whole.

When I first joined the church at age 17, I had had no institutionally religious background and felt challenged to think and to care. The people of the church "reached out to me" and concerned themselves with my mental, spiritual and physical welfare. They taught me to read and understand, as they understood, much of the New Testament. They caused me to have a concern for the souls of other people and encouraged me to tell others of my commitment experience so that they might gain eternal life. Yet there seemed to be a point beyond which the church would not encourage me to go. I found that although we could be concerned about a person's soul, there were some people with whom we were not to worship or even associate. During one revival I was asked to lead the R.A. group, in an effort to publicize our services, by placing cards with the appropriate announcement on the front doors of the neighborhood homes. As we began to leave I was given one last instruction by a deacon: "Now just make sure you don't pass out any of those across the tracks." For you see, Negroes live across the tracks. And although we considered them worthy enough to receive God's grace the idea of sharing with them in any personal way was out of the question. The attitude of most of the church leaders seemed to be summed up by another deacon when he stated, "You see, I don't hate them. I just don't want anything to do with them."

Another instance, which took place while I was away at school, was recently related to me. A couple, who are members of a church with which I am familiar, brought to the Sunday morning service a young man who was not a Christian. That morning he made his profession of faith with an apparent deep sense of sincerity. However, the situation was found to be more complicated than it might have seemed. The man had no job. The pastor of the church sought for and found him a job. Still the young man appeared extremely troubled. The pastor came to find out that the man had been having an illegal relationship with a married woman. Being deeply involved in the situation already, he sought the aid of some of the leaders in his church. None responded and soon the young man became so distraught that he put aboard a ship and left town.

These two illustrations indicate to my mind areas of serious failure for the church because they point out attitudes which are prevalent in the church. As I perceive it, many feel that their Christian responsibility stops with the oral preaching of God's "plan of salvation." Jesus did not heal the blind, the sick and the diseased, or feed the hungry on the promise that they would follow Him but rather he

healed and fed persons because they were sick, blind and hungry and he cared. Should we, who would call ourselves followers of Christ, attempt to do less?

I think there are certain reasons why the church fails to fulfill its responsibilities. Here are three possible ones.

(1) The concept of man which the church holds may not be that which Christ held. We have sought to minister to the "soul" of man while considering his physical needs, at the most, secondary. But Genesis 2:7 records: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Christ met the needs of men with whom he came into contact whether they were physical or spiritual. We cannot do this until we accept man as whole.

(2) As I have heard it said: **THE CHURCH FOR TOO LONG HAS BEEN STRUCTURED FOR SURVIVAL. IT NEEDS TO BE STRUCTURED FOR MISSION.** The gospel must not only call out the people to follow Christ but also must extend a ministry to people where they are.

We can tell our foreign missionaries to live, work, laugh, cry and sweat with people, yet when this same idea is voiced at home, it is met with the horrifying label of "social gospel." The church cannot survive as an instrument of God if it erects the walls of a fortress around itself. It must be open if it is to minister to mankind. For only when the church loses itself in the needs of people will it find itself.

(3) Perhaps we have known these things all along yet have lacked the courage to admit that we have substituted God's will with the will of the majority. Despite the criticisms which I have expressed in regard to the church, I view it as the means of expressing God's love toward mankind. I think that it can be the dynamic challenging and ministering force that it was meant to be. Changes need to be made but only changes within the institution itself will suffice. To leave the church, in my opinion, would be a mistake.

Alon K. O'Regan
Metairie, La.

Tipping the Scales

Even if our churches may have been top-heavy on one end of social matters, I hardly see the value of *HOME MISSIONS* going overboard on the other end.

I think the determined continual publication of so much on the matter will do much to harden and confirm our people in what they have been thinking.

It looks as if your magazine has become a sounding board for the social gospellers. You may not be doing as much to help matters as you think by the week-in and week-out doses that you are giving to the readers.

Milton Bailey
Willis, Tex.

• Your publication, which was once dull, unimaginative, and unstimulating is like a breath of fresh air to the Southern Baptist Convention. We may yet tear loose the shackles of the status quo.

Richard L. Hopkins
Bement, Ill.

• Thank you for publishing such a timely magazine. It is good to know there are some people in the Southern Baptist Convention who dare to look at the real issues of our country and church.

As for those who say only an evangelical gospel and no social gospel, I would say: not witness to all and not just a select few.

Mrs. R. W. Wells
Osceola, Ark.

• I receive the deep appreciation of a foreign missionary for your pointing out ways to improve social ills without leaving off the basic evangelistic thrust to every man.

H. Cecil McConnell
Santiago, Chile

• Let me also take advantage of this opportunity to thank you and your staff for an outstanding and effective job as you help us to confront some of the major issues of society in our times.

Kendrick S. Brunson

• All the talk that rages back and forth over the social and evangelical gospel is really disturbing. There is but one gospel of Jesus Christ. This gospel should see a person in his need be it physical or spiritual and because "God is Love" minister to it. To say that the gospel should not be concerned with social, political, spiritual, etc. matters is like depriving a man of a hand or leg; he isn't complete; neither is a gospel that does not minister to the total human being.

Ronnie Melton
Hattiesburg, Miss.

A Vindictive God?

Your article by Fred Miller, a conscientious objector, certainly seems to have brought a lot of vindictive Christians out into the open for their "vindictive" and "Christian" mutually exclusivity.

We say that God is unchanging, perfect the same yesterday, today and forever. We say that *God is Love!* We have a whole chapter in the New Testament devoted to telling what love is on a human level. It is patient and kind. It is never envious nor jealous, it is not proud, un-mannerly, self-seeking, touchy or resentful, takes no account of the evil done to it, before or under anything, believes the best of everyone, never fails! Now, re-read letters printed in your August issue. . . . Any Christian who reads the Old Testament is going to discover a vindictive, short-tempered, cruel God. I refer you to Exodus 32, after the episode of the golden calf. . . . Whatever became the Lord who required nothing of us but that we do justice and love mercy, and walk humbly with Him? What ever became of the Golden Rule? Genesis 18:20-33 is an earlier example of the same type of incident. . . . It is perfectly obvious from both these stories that God's temper, could break promises and oaths, and is a lot less kind than Moses and Abraham were. So how is an intelligent person going to reconcile these two in Genesis. The God who sends his only begotten son to die for sinners yet unrepentant, a God who is Love and on the other hand, a God who is perfectly willing to wipe out a whole nation

fit of temper, and consecrate men to wars, is just because they will kill on command.

I don't think these are simply two faces of God's personality. I am not able to believe that God is love, then, now, and always, or He is not love at all. I choose to think that God is at least as loving as I am, as Abraham and Moses were!

I don't think a Christian can be vindictive. Perhaps this verse is for "Christians" who are: Matthew 7:21 "Not everyone who says to me, Lord, Lord, will enter into the kingdom of Heaven, but he who does the will of my Father. Many will say to me on that day, Lord, Lord, have we not prophesied in your name, and done mighty works in your name? And then I will say to them openly, I never knew you, depart from me, you who act wickedly."

The will of the Father, and the whole Law and the Prophets, are wrapped up in two sayings: Love the Lord thy God, and Love thy neighbor as thyself. Jesus said that, in the Infallible Word! If the Bible is infallible, I hope no one minds if I choose to major on the loving and caring, and sort of gloss over the hating and the killing! Jesus did that, and I call myself Christian after Him.

Mrs. Wayne W. Johnson
Hawthorne, Calif.

• Thank you for publishing the article, "I am a Conscientious Objector." As one who served as a chaplain in World War II and who teaches a course on the Christian Chaplaincy I am deeply concerned over the strange silence in most of our churches concerning the issues of war and peace, the draft and conscientious objectors. My concern was increased by the recent action of messengers (mostly preachers and wives) to the Southern Baptist Convention in rejecting a recognition of the right or place of a conscientious objector. One wonders if they would have been so eager to register such a "hawkish" opinion if they had not been protected by draft exemption. One can be very brave and speak loudly, patriotically and freely when one is exempt from military service.

A few weeks ago I was a participant in the National Conference on Baptist Student Work. Over and over in conferences and out of conferences I heard Baptist college and university students ask why we as Southern Baptists had not faced and discussed the issues of war, Vietnam, and the draft that these were the real issues facing young people. Many, including the writer, believe the war in Vietnam to be wrong—that the United States has no moral right to be there.

If the conscientious objector to be labeled a coward, yellow, or un-American? Hardly! He may just be nearer to the One who said, "Blessed are the peacemakers" and "blessed are the meek (mild men)" than many of us.

Clifford Ingle
Kansas City, Mo.

No Warped Reasoning

Whenever we as college students become troubled by the seemingly closed minds of men, it is good to know someone like Dr. D. McGee who can affirm the Christian faith so clearly that one does not have to resort to warped reasoning or inadequate ideas in order

to confirm Christ alive and active in our world today.

His article, "Strange New World," is a grand example of his ability to convey his reliance on and understanding of the biblical faith. Thank you for recognizing Dr. McGee's ability to communicate his faith and his ability to communicate his commitment of sharing the relevancy of the biblical truth—Dr. McGee gives college students hope for the future of Christianity.

Lon Johnson
Waco, Tex.

• As a teacher at Agnes Scott College and, therefore, dealing with young people, and as a teacher of a Sunday School class of "women over 45", I want to express my appreciation for the vision, the courage, and the relevance which you and your staff are showing.

I have read the magazine for many years, but never have I found it so interesting and challenging, and never have I appreciated it so much as I have in the past two years. For the first time I have sent copies to friends in Baptist churches in the north and also to friends in churches of different denominations.

I congratulate you for trying to give us a vision of what the church must be in today's society and I hope you won't be discouraged by those who do not agree or who criticize adversely. I know there are many who feel as I do, but who don't take time to let you know.

Mrs. Florence J. Dunstan
Decatur, Ga.

• I want to say thank you for printing so much material on the church's mission in the national crisis. I attended the Christian Life Commission's Chicago meeting, and your reports concerning that meeting were excellent. Thank you very much for making this the basic theme of your July issue.

I have the good fortune to serve on the Christian Life Commission, and I count this one of the best things that I do for our denomination, in fact, the most important thing that I do. However, I attended the Home Missions week at Glorieta, and I must add that that was an excellent meeting too. I was delighted, and most informed, about the many ministries and the varied approaches the Home Mission Board is willing to take in these days to minister to our society.

Thank you for what you are doing in your magazine. I know you get some mail that's not too friendly. Count this one of those friendly missiles that cross your desk.

Cecil E. Sherman
Asheville, N. C.

• Thank you for editing a fine piece of thought-provoking material *HOME MISSIONS*. In my opinion, Southern Baptists have in this publication every right to be proud in the sense that we have that Christ in us is the hope of the world. You and your staff are to be commended for pricking the spiritual skins of Baptists who are asleep to the basic problems that are besetting our race of man.

may God continue to use you and your staff to produce a magazine that factually inspires us beyond the point of challenge to the depths of commitment.

D. Eugene Turner, Jr.
Valley Head, Ala.

HOME MISSIONS

Walker L. Knight, editor
Dallas M. Lee, associate editor
Mary Burns, editorial assistant

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

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

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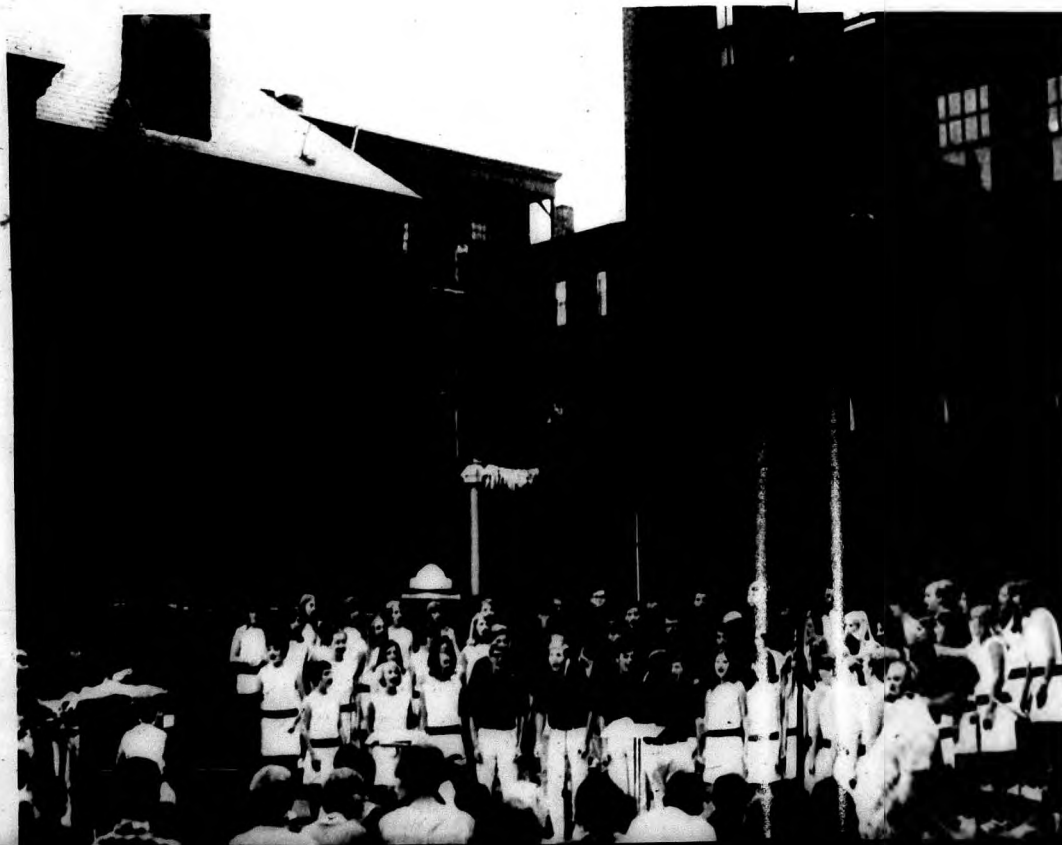
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ON THE COVER

Allen Neskahi Jr., Navajo pastor at Cortez, Colo., was the principal speaker at the recent Navajo Crusade at Window Rock, Ariz. The crusade marked a significant step in Navajo leadership on the reservation. See page 12.

Photo by Rutledge

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EVANGELISM ERUPTS IN WORCESTER

by Nils Richardson
Photos by Jimmy Wright

Hippies and straights sitting in the chairs and on the pavement, three different races hanging out one fifth story tenement window, youth and senior citizens leaning on cars and the fence; all quiet, attentive, openly seeking the concern and friendship offered by those ministering.

This was a typical scene every night one week in August as evangelistic services climaxed the ministries of the Worcester, Mass. Baptist Chapel, Southern Baptists' first Project 500 site and one of their most dramatic.

Members of the youth choir from Bethany Baptist Church in Dallas earned their own fares to visit Worcester and help produce a revival crusade that might better be called a music festival. The New Christian Singers performed on the steps of city hall, in two shopping centers, in a housing project, in two rest homes and nightly on the church parking lot in inner-city Worcester. Pastor-Director Bob Tremaine, who probably sets some sort of record for size (six-feet, six inches, 250

Continued



lbs.) and innovation (ministries almost defy listing), spoke each time for six to eight minutes and invited decisions for Christ.

At the end of the week, 85 persons, mostly older young people and adults, had been counseled.

"We need more of this everywhere; we'd get a lot more done." An enthused member of the New Christian Singers made this appraisal of the multiple-ministries of the Worcester Baptist Chapel, Worcester, Mass.

The chapel was the first Project 500 location in a pioneer area. Elmer Sizemore, area missionary, worked to break into the 185,000 Worcester community, despite warnings it was over churching with 40 too many congregations. The thrust came through a laymen's crusade held in the civic auditorium. A group of nineteen, interested in Southern Baptist work, began meeting in a local home as a result of the lay witness.

PARKING LOT services drew diverse crowds every night, including students who hitchhiked to get there and residents of the inner-city tenements that surround the Worcester Baptist Chapel. Pastor Bob Tremaine spoke each night for six to eight minutes after the youth choir from the Bethany Baptist Church in Dallas performed. Counselors in the crowd included the young man with long hair and beard at right.



Downtown they purchased the Old South Church buildings from a congregation that left the inner city with its inter-racial problems. The Home Mission Board appointed Bob Tremaine as pastor in this, the site of the oldest church in town, on property formerly owned by Nathan Allen. Helen Neiger came to direct weekday ministries.

In the two years of operation, the worship service has grown from 19 to 150 because the church has served the community evangelically through multiple ministries.

One key to the success of this crusade was the dedication of Bethany's Youth Choir. Herbert Garrett, pastor of the Dallas church, indicated that the 74 youth raised nearly \$10,000 by working and selling small items. Thirteen of the sponsors took vacation time and money to serve with the group. The New-Christian Singers sang on the White House steps in Washington, D.C. enroute and were on television in the Springfield, Mass. area before leaving New England.

The city hall presentation in Worcester was significant in that a plaque there commemorates the first reading of the Declaration of Independence in New England. There were numerous decisions at that locale; the place where Old South Church (Worcester Baptist Chapel) used to stand.

Many nights during the eight day emphasis as many as five hundred were at the church parking lot. Discipline was no problem at this inner city lot. As Tremaine spoke everyone stayed, craning to see and hear. Several responded to the invitation, to the counselors in the crowd, and still others went to the counselling room after the service.

By the end of the week, people were coming miles to participate. "We couldn't get a ride so we thumbbed; it took an hour and one-half," stated two long-haired brothers from a neighboring town.

"I go for what they sang and what he said; it does something for me inside," said an inner-city youth.

Several youth choirs have had similar, good responses in the New England states this year; 109 decisions were registered during one week in Portsmouth, N.H.

The foundation has been laid by multiple ministries, such as the Lost and Found, a coffeehouse. It opened earlier in the summer, serving folk music and personal witnessing along with coffee and soft drinks. The room only holds about 100, so blacks, whites, Puerto Ricans, straights, hippies, etc. stand outside waiting for their chance to get in. Discipline has been unnecessary; the patrons are orderly, open, and friendly. A teen from Dallas said, "It's the easiest place to witness I've seen."

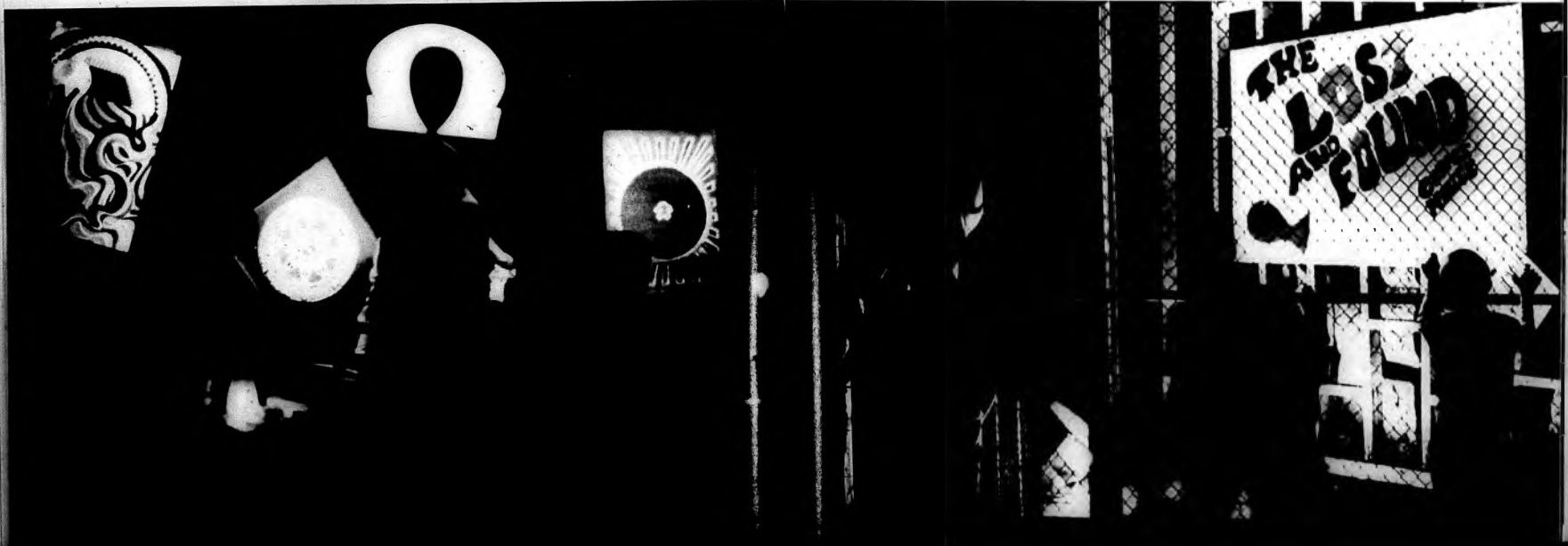
Weekday activities provide a year-round outreach, both at the chapel and at several locales throughout Worcester. Helen Neiger has developed work with primary, elementary, teen, and mothers' clubs in the expanding day-to-day service of the congregation to the community. The pastor takes a group of senior citizens shopping. The "Coffee-Break" ministry is a high rise apartment dialogue session. Tremaine provides the coffee in morning discussions that endeavor to break the isolation of the apartment complexes. This helps to begin a sense of community, solves many pointless conflicts, and opens the way for evangelism.

The church member is the force behind real community ministry. Laidy lead two rest home services, visit, help staff week-day activities and lead about half of the nine home Bible studies that are going throughout the week in the Worcester area.

This serving chapel in the Worcester area is now struggling with the problem of continuing to minister to those evangelized. The ethnic and cultural groups are so diverse that an adequate approach to Bible study, Christian growth, and training seems illusive. Some of the answers are within their present program of multiple ministries. Some of the needs are still seeking a ministry. All are being struggled with by new serving Christians ■



THE COFFEE HOUSE called the Lost and Found, located in the basement of Worcester chapel's 80-year-old building, has been drawing a full house since opening night earlier in the summer. Young people who come are permitted to entertain, as the singer here is doing. The coffee house also was used effectively to put the visiting Dallas young people in touch with those from Worcester during the crusade.



“You earn the right to be called the church of Christ”

Here are excerpts from a message by Worcester pastor-director Bob Tremaine, delivered during Home Missions Week at Glorieta (N.M.) Baptist Assembly. He couched his statements in the context of what he has learned after nearly two years on that pioneer field.

I am learning that a church is not a celestial body of invisible saints, but that it is a body of sinners. The church is for man no matter what his economic status, no matter what his social status, no matter what his color might be and we should invite *all* to come.

I am learning that a church is not to be served, it is to serve. I am learning that my job as a minister is not to design ways to get people to come to church but to find ways to get our church to go to the people. I am learning that you must earn the right to be called the church of the Lord Jesus Christ. Just because you have a building, just because you put your shingle up, just because you open the doors and say, “here we are, we’re a church, you’ll come,” it is not necessarily so. It is not enough to just minister to a community. This is a great thought, and we are just coming to this concept in Southern Baptist circles, but I’ve found that even this concept is inadequate. It is not enough just to minister *to* a community, you must minister *in* the community and *with* the community. And that is more than just a play on words. That is a basic concept of mission and purpose.

Everything we do doesn’t have to be couched in big slogans. Just because there’s no place to report it on the associational letter doesn’t mean we can’t do it and that it shouldn’t be done. And you don’t have to have large buildings, and large staffs to serve. Any group of people bonded together for the glory of Jesus Christ can serve.

Jesus Christ came for man. Now we’re hung up on these ideas of the total man, the whole man and all these things. Jesus came for man, and man is made up of the physical, the emotional and the spiritual and Jesus is for all of it.

The blacks and the whites are warring on one street in a housing project and the housing authority people come and say will you try to do something. On Monday mornings we take a pot of coffee from 10 to 11—varying the apartments—and we get together and talk. You get scared, because a white person says to a black person, I don’t like you, and the black person says,

well I don’t like you either. We get that established and out in the open and then we begin to try and reconcile these differences. They have picnics now in the backyard.

Recently, one of the white ladies on Main St. saw one of the French boys who lives on the fifth floor (in an apartment behind her). He’s got long hair and she called him a name. So from the 5th floor they threw rocks and eggs at her first floor apartment across the alley. So she retaliated with rocks and eggs and some of them didn’t quite make it to the 5th floor and some of them hit the blacks who live on the 4th floor. And so the black people on the 4th floor began throwing eggs and rocks back. So the blacks on the 4th floor and the French on the fifth floor were throwing at the white on the first floor across the alley and some of that hit the Indians on the second floor across the alley. Now we’ve got this war going on, and the police come in. I had been watching for an hour wondering what in the world I’m supposed to do. The police come up and it gets quiet as a nursing home and they leave. I knew, this is it. I left my perch on the third story window, walked down and then up the winding back stairs of the tenement, and there is nothing darker than one of these unlit tenement stairs. You stop with your white friend and your Indian friend and you say, c’mon up. You stop with your black friend and say c’mon up. And you get up with the French people on the 5th floor and you say, let’s get together and cool it before somebody gets hurt. And you stay until 1 or 1:30 in the night and the rest of the night is quiet because there are things you and I can do as men of God that no one else can do, if we just get out and do it. If we are going to fulfill our mission, we need to realize that Jesus Christ and his church are relevant to every area of man’s life and we have not fulfilled our mission until we are relevantly speaking and acting in every area of life. We need to get out of the “spiritual” segment and permeate the mainstream of life.

You have to be flexible. If you are not flexible enough to look around and see what you can do, then you will never do it. We have people who quarrel about the new methods and the traditional and all that, and I am sorry about that. I believe, if it works wherever you are that’s what you ought to do. We need to be flexible enough to find out what will work in our area and then use it. Don’t make everybody swing with the same club.

We need to look for *felt* needs. We have Puerto Ricans around our church—what is something they feel like is a need for them? They want to learn how to communicate. So we have established literacy classes. Recreation is a great need. We have a parking

lot where we put up basketball goals. There are more children participating in recreation on our parking lot than there are in the YMCA with its two gyms, its swimming pool and all its other facilities 200 yards down the street.

The area of reconciliation is an area to serve. Our message is a message of reconciling man to God, but it is also a message of reconciling man to himself and man to his fellowman. There are things a church can do that no one else can do.

We tried a coffee house called the Lost and Found, in the cellar of our 80-year-old building. We’ve got more atmosphere than you could ever buy. Real live cobwebs and real live bats. It’s candle lit and cost us all of \$30 to get going. The first night we opened it was packed. Young people where we live—they can’t go down and sit on the common because they “get the common dirty.” And they can’t gather at the street corner because that means a fight is imminent, and they don’t usually have enough money to go to a \$2.50 movie so they just walk. You don’t have to advertise these things. If you just love, you don’t have to advertise it.

We try to increase the spiritual insight of the community. We can’t do this through Sunday School. Our community is a night community. They don’t go to bed until three or four in the morning—get up for 9 a.m. Sunday School? Uh-uh. They just won’t do it. Sunday School has become a training and encouraging arm of our church for those who have been won, and so we try Bible clubs during the week and home fellowships.

If you want to get out where the action is, it’s where the home fellowships are. We had one of these with college young people, and when I saw college young people making professions of faith I knew this would work. We now have nine of these meetings, and we could open five more tomorrow if we had people who could lead. One of the first things people ask is, what type of materials do you use. I’m not being facetious when I say we use the Bible. One dear lady said, now don’t do that—what’s it going to do to the Sunday School department? The people I know who work at the Sunday School Board encourage this very thing—that’s their business, teaching people the word of God. It really helped me to get loose, to go out where you get put on the line, where there’s nothing between you and the people but the Word.

LITERACY training is one of the most recent ministries of the Worcester Baptist Chapel, as the small group of Christians seek to respond to the needs of a large Puerto Rican population in the inner city.



Along Came COTA

NAVAJO CRUSADE- NAVAJO STYLE

Photos by Don Rutledge
By Walker L. Knight

In the high valley around Window Rock, Ariz. Navajo Christians staged their own brand of revival as part of the Crusade of the Americas. The results were unique and significant.



Compared to the big powwows (the All-Indian Ceremonial and the Navajo Fair) which bracketed it on each side, the Navajo Christian Crusade was little more than a loud cough. However, the significance of the four-day meeting at tribal headquarters in Window Rock, Ariz. was not to be measured in the average attendance of 300 or so Navajos (compared to 20,000 for each of the other events).

Instead the crusade was the first reservation-wide effort to involve most of the evangelical Christians, and it was the first completely run Navajo effort of this type.

"It wasn't that the Navajo didn't trust the missionaries," said Allen Neskahi Jr., principal speaker for the event, "they just didn't want to be in the position of pushing programs they didn't completely believe in."

Most who evaluated the effort saw the leadership role of the Navajo as the most important result of the crusade, apart from the more than 125 decisions registered. From start to finish it was the Navajo's meeting. They formed the committees, worked through the pre-crusade planning, and filled all the positions on the program. There was one exception—they let Victor Keneubbe, a Choctaw-born home missionary, lead the singing, despite the fact Keneubbe doesn't speak Navajo.

Missionaries to the Indians had been tossing around the concept of such a meeting for years. They are still waiting for a reply to a 1966 invitation to Billy Graham to hold a Navajo crusade.



Then along came COTA, the Crusade of the Americas, and this hemisphere-wide Baptist effort provided the impetus needed to launch the Navajo Crusade. Probably of equal importance, was Southern Baptists' recent stress on the development of an indigenous work among the Navajos, thus the Indians were ready to take the leadership.

The Navajo Baptist pastors on the reservations invited the other Christian groups to join them for the four days in the high valley which contains the Navajo capital of Window Rock and Fort Defiance. Most of the groups joined (missing were Mormons, Catholics, and the Assembly of God), and together they approached the tribal council for permission to pitch their tent on the fair grounds.

"Who is planning this meeting?" was the first question councilmen asked.

"The Navajo Christians are."

"Who is going to do the preaching?"

"Only Navajos."

Not only were the fair grounds granted, but no charge was made, and when the August rains chilled the air and muddied the tent area, permission was given to move into the auditorium. The only demand was that they leave it cleaned up.

The toughest test for the missionaries (who were trying their best to keep hands off) and for the Navajos (who were forging the crusade within cultural lines) came when the steering committee, representing the diverse groups and independents, sat down for the first major talk through. And talk through it proved to be. In strictly tribal fashion, the meeting lasted until every position had been stated, discussed, worked over and over, and finally consensus reached.

Throughout the five and a half hour meeting, only the Navajos were heard. The son of missionary Jack Comer told his father at the end of the lengthy session, "I can't believe it. You went five hours without talking."



When the Navajos took over the planning and the scheduling of the crusade, the most apparent result (other than the all-Indian program personnel) was the timing. First, there was no rush to start, no hurry with the speakers, and finally no push to quit. In fact, some services lasted until midnight, and while the adults were still awake, the children were not. When the long evening services were mentioned to Allen Neskahi, he said, "I could tell the people wanted to continue, and I preached 'till they tired." "Then you didn't see me," a missionary wife said. "No, I wasn't preaching for the Bellagani (white man)." He explained, "If you try to press the Navajo on time, he gets claustrophobia."

Neskahi preaches well in either English or Navajo, and he flavors his messages with cultural images. For example, he opened one message on the Holy Spirit by saying, "We will not take Peyote tonight. We will not make noise and try to wake up God, but in this hour we will go to God's Word to learn about the Holy Spirit."

When asked why he mixed English and Navajo in his messages, Allen said it was to reach the white man and the young Navajo children, many of whom speak only English.



Because of the distances, families brought their meals and paused to eat wherever they parked, and many camped in the Window Rock area for the entire four days. The First Baptist Church was surrounded by tents and trailers, and one family even stayed inside the education building. At another camping area the women and girls slept inside the church bus.

Navajo leaders Custer Lowe (left) and Tom Nelson, talk about facilities at the crusade. Custer was asked where he got his other-than-Navajo name, and before he could answer another Navajo (not missing an opportunity to prod the white man) answered, "They thought he would make an ugly white man." Actually, his father was named Custer, and he did not know (or wouldn't say) how he came to be named after the General. The large leather-bound Bibles were much in evidence, many with the words "God Bizaad" (God's Word) written across them.



Missionaries were in evidence in generous number at the crusade, such as Faith Hill of Farmington (right) who for 25 years has worked on the reservation with Wycliff Translators reducing the language to a written form and publishing the Bible in Navajo. She is now working to revise the Navajo New Testament, because they rushed to get it in print and did not always find the standard terms or most easily understood expressions. "Many of the young people say that they do not understand the old people's words."

A Southern Baptist missionary to the Indians, Miss Pauline Cammack, now retired officially but very much a presence on the reservation, has a one-woman-crusade going on teaching the Navajo to read and write his own language. Her zeal to organize has all but blocked

her vision through her tiny car.

As the crusade closed and the families broke camp, everyone was talking about next year. An evaluation meeting is scheduled for September, and chances are the same steering committee, now experienced in the ways of a Navajo crusade, will be continued. Already there is talk of a better date, longer preparation, and the possibility of a number of smaller, community crusades to precede the larger reservation-wide effort. While not everything had gone as planned, the test of Navajo leadership had succeeded. As Allen Neskahi said, "The test of the method is: are people being saved and are they standing after becoming Christian? And are the people taking leadership positions in the church?" He says the answer is "Yes."



The Laity-- Phase Three

EDITORIALS

by Walker L. Knight

Christians have had a pronounced progression of thought in recent years, moving through three phases in our concepts of ministry and servanthood. However, we have not taken phase three far enough.

In phase one the clergy dominated the scene. As efforts were directed toward building the institution, the clergy became pastor, educator, administrator, preacher, counselor, representative in society, etc. The role of the laity was assistant to the pastor. No matter what the layman's functions were in society, we asked that he fit into the mold of the institution where we needed him. The most often matched profession with church related task was the banker as treasurer or the teacher as teacher.

Justifying this biblically, ministers preached from Exodus 17 where Aaron and Hur held up Moses arms while Joshua defeated the Amalekites. However, this was not a laity-clergy relationship, for Aaron was a priest and Hur was Moses' son-in-law.

In phase two the clergy and laity were seen as co-workers. As some churches conceived of a larger responsibility for the total lives of the people within their communities, and as they enlarged their concepts and allowed the needs of the world to set the agenda for church ministry, they found it poor stewardship not to use men for tasks in which they were trained. In our creativeness we used more people at the point of their strengths, and more and more responsibility was given the laymen. Our biblical justification came from the parable of the talents. However, we were still saying to the laity that service for God had to be tied to the institutional church or it did not count as much. It is some perversion of the parable of the talents to indicate these gifts had to be used for the institution.

Don't get me wrong. I think these contributions are valid and are necessary. They do contribute to the strengthening of God's work in the church and in the world. I only question our implied emphasis that a layman's work as church treasurer is more important than his work at the bank.

Phase three has begun to correct this, as the laity is seen as minister and the clergy as equipper. We are beginning to understand that the institution has a role of serving the lay person in equipping him for his ministry in the world where he is, helping him to realize that God wants him to use his strengths at the point where

he is in society and where he meets the world.

We forget that the work of God is larger than the institutional expression of the church. Ministers err when they refer to themselves as one did recently, "We who do the work of God" as though what the laity do is not the work of God, or when another said, "We must keep God within the church."

A restudy of Ephesians 4 has helped us to see the pastor as coach, preparing us for the game. He is not the star and the playing field is not the gathered church. The laity are those in the game played out in the world.

We have not taken phase three far enough. We need to see the work of the Holy Spirit in society and in the world without misconceptions. We need to discern the work of God in the world and as the people of God, go there to make our contribution—applying our strengths at the point of the weakness in the world. We must go where the needs abound and where the battles are being fought.

Someone has reminded us that in wartime, the infantry gravitated to where the firing was, to the place where the fighting was taking place, to where reinforcements were needed. We need to see that the radical discipleship demanded today from both laity and clergy is to follow Christ the evangelist into the world. Our biblical justification might be the account of Peter, following his vision on the roof top, getting a summons to witness of his faith to Cornelius, where Christ had already proceeded him.

God is at work in the world healing the hurt of mankind, creating community, and leading man to authentic humanness. We find ourselves not a little shocked at the concept, because we have either consciously or unconsciously thought of God as the exclusive property of the church (instead of vice versa) and we have attempted to wall him in behind our stained glass and imprison him within our sacred ghettos.

Now we hear him call us to break the shackles of over concern with ourselves and follow him into the worlds of laity, government, education, family, leisure, and do the work of ministry. He calls us through the voices of the racist, the widows, the oppressed, the dispossessed, the poor, the lonely, the frustrated, the bewildered, and the lost.

As his ministers and missionaries, we respond by going where we are needed.

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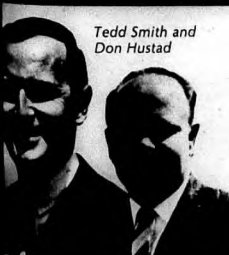
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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Missionary Salaries: A Constant Concern

At this time of the year most churches, associations, and state conventions are involved in some stage of budget preparation for the year ahead. Salaries are always a matter of concern, and more so during the current years of continually rising living costs.

This is a matter of concern to the directors and administration of the Home Mission Board, for unless an annual increase of about 5 percent can be provided, salaries will have a reduced purchasing power, and in effect there will be a cut in salary. At various times during the 1960's the Home Mission Board has established policies which provide for annual increases each year that receipts make this possible. This applies to all employees, both missionaries on the field and staff and clerical personnel in the Atlanta office.

Support for a missionary force in excess of two thousand accounts for the largest single outlay of home missions funds, as would be expected. The support of over half of these missionaries is shared to some degree with one of the state conventions, and sometimes with an association or church as well. Those appointed by the Home Mission Board for missionary service must meet high requirements in training and experience; in spiritual, emotional, and physical health; and must have a sense of divine leadership into missionary service.

It is not possible, in view of urgent needs on the one hand and the level of contributions on the other, to compensate these highly qualified people in keeping with what the commercial world pays persons with comparable fitness. Within recent years, as Convention support has increased, the Home Mission Board has adopted a new and improved missionary salary scale. Salaries are not yet at the level where we would like for them to be, but progress is being made. In 1966 the Board adopted a plan whereby missionary positions would be evaluated according

to responsibility and requirements of the position. Salaries would then be set accordingly, without regard to size of family or other factors which had been considered previously. It was felt that this approach was consistent with that followed by churches and other Baptist agencies in this country, and that home missionaries should be remunerated in a manner similar to that of other Christian workers among whom they serve.

Based upon responsibility of the position and length of service with the Board, the median salary of a missionary couple is about \$6,000 per year, ranging from \$4,200 in the less demanding positions with no prior missionary experience to \$8,844 in the most responsible posts with several years experience. Salaries of single missionaries are slightly smaller. These salaries include a housing allowance of \$1,500 per year for a couple, and a lesser amount for a single person. In communities where these allocations are not adequate to cover housing costs, total compensation is increased to cover the additional expenses. In some fields a travel expense item and/or a fund for operational expense of the mission project is provided, while in a limited number of fields the Board provides a vehicle.

In addition, missionaries participate in life insurance, hospitalization and surgical insurance programs for the entire family, and long-term disability income protection through an insurance company; plus retirement provisions with the Convention's Annuity Board. The Home Mission Board's cost, covering the major part of the total, averages almost \$50 per month per missionary couple.

The Margaret Fund, sponsored by Woman's Missionary Union and financed through the Annie Armstrong Easter Offering, provides assistance on the college education of missionaries' children. This help ranges from \$250 per year per student, after five years missionary

service by the parents to \$500 per year after ten years service.

Most of the benefits continue at reduced levels after retirement, and some continue following resignation preceded by at least ten years service with the Home Mission Board.

Pastors of mission congregations who are assisted by the Home Mission Board, such as in newer areas of the Convention, are in a different category. The salary subsidy (church pastoral aid) is considered as assistance to the church although the pastor is processed through the Missionary Personnel Department. This assistance is extended for a limited period of time, perhaps as brief as six months or as long as five years, ranging from \$50 to \$500 per month according to needs and opportunity. The missionary salary scale together with related benefits do not apply to such workers, since their primary relationship is to their congregation and encouragement is given for the congregation to assume full pastoral support as rapidly as is feasible.

The salaries and benefits of home missionaries are hardly attractive enough to lead one to enter home missions for material gain. The effort is constant, however, to provide sufficient income to permit home missionaries to maintain an adequate standard of living in the midst of their fellow ministers and of the churches.

We thank God for the hundreds of devoted, diligent home missionaries, some serving in fields as difficult as those to be found anywhere in the world. The old saying, "The laborer is worthy of his hire," surely applies to home missionaries. Increased support through the Cooperative Program will enable your Home Board to provide more worthy support of your missionaries, while also entering new fields of service and enlarging the corps of missionaries to minister to needy peoples in our beloved homeland.

Toward Creative Urban Strategy

Third in a Series

Issues and Priorities

by Bill Pinson
Southwestern Baptist Theological Seminary

Jesus wept over the plight of Jerusalem. Paul directed his ministry to the great cities of the Mediterranean world. Augustine's *The City of God* was one of the most significant writings of the early church. Dealing with the issues, problems, and opportunities of cities is nothing new to Christians.

In the current era of rapid urban growth Christians have continued to grapple with city problems. Charles H. Spurgeon, the famous Baptist pastor of Metropolitan Tabernacle in London during the 1800's, stimulated his congregation to establish many programs of ministry in the city. The church sponsored orphanages, schools, shelters for the poor, free or inexpensive meals for the hungry, homes for the aged, and low cost books for those deprived of wholesome recreation. Spurgeon spoke and wrote against racism, poverty, economic exploitation and other problems made acute by urban life. And in doing all this he did not neglect evangelism.

William Booth, founder of the Salvation Army, attacked the problems of the cities with a zeal which astounded his contemporaries. Under Booth's direction a many faceted program took shape: soup kitchens, overnight shelters, missing persons bureaus, employment offices, loan agencies, clothing centers, job training, rescue operations for alcoholics and prostitutes, and efforts to secure legisla-

tion to improve social conditions. Booth insisted that the Army not only minister to physical needs, but also to the spiritual; evangelism was at the center of his mission to urban man.

Churchmen of the twentieth century have gone even further than Spurgeon and Booth in relating to the city. Walter Rauschenbusch, famous Baptist pastor and professor at the turn of the century, called for a basic "Christianizing" of the social order; he insisted that churches must deal not only with the symptoms but also with the causes of city problems, especially in the realm of economics and politics. Billy Graham again and again has reminded his listeners that the gospel has a social as well as a personal dimension; he has urged support of certain government programs designed to attack the problems of the cities.

The city does confront Christians with problems, challenges, and issues which must be recognized, evaluated, and dealt with in a responsible way.

Why Should Christians Get Involved? The city obviously offers many problems to be overcome as well as opportunities for human development. But what issues are of legitimate concern for Christians? And what opportunities are valid expressions of the Christian life? What is God saying to his people through urban development? What is God doing in the

cities and how are we to help him? These are not easy questions to answer; they deserve more than simple, one-shot replies.

First, let's get clearly in mind what God is doing in the world today and what his concerns are. The Bible indicates that God is bringing the world to perfection. One day there will be a world without war, poverty, hunger, or hate. Man cannot create such a world on his own. Neither does God will to do it entirely by Himself. It is to be a joint venture. Man's ability to ease human suffering and develop a more pleasant environment is a gift from God. And wherever human need is being met, God is at work.

The city affords a unique setting for man to develop God-given capacities. There is abundant opportunity to express compassion and ministry; here are tools for exercising to the utmost one's mental capacity. Here creative self expression, in the arts for example, can rise to the highest heights; here people of all races, classes and vocations crowd together so that the child of God can clearly demonstrate that God is indeed no respecter of persons. Here technology can develop rapidly to bring freedom from want and enslavement to toil—and thus freedom to spend more time doing those things which are distinctly human: enjoying fellowship with one's family, ex-

pressing love for one's neighbor, worshiping and communing with God.

God is clearly at work in the city, moving human life toward greater freedom and potential godliness. Christians should join enthusiastically into the work of building cities which are truly expressive of God's will for his creation. Any opportunity afforded by the city to make human life more godly is a valid endeavor for Christians.

And what about the problems? What problems and issues of the city are of valid concern for the Christian? Everything about the city is not what God wants. Human greed, selfishness, and irresponsibility, so prevalent in the city as well as in the country. Man is in a partnership with God to check sin as well as to advance godliness. Anything, therefore, which is of concern to God should be of concern to the children of God.

The Bible reveals that God's concerns are as broad as life itself. The Scripture speaks of a God who is not interested merely in religious activity—prayer, hymn-singing, worship—but who is interested in all of life. In the Old Testament the spokesmen of God—many of whom were not professional religionists but laymen—thundered against cruelty, greed, political corruption, economic in-

justice, family irresponsibility, sexual immorality, and drunkenness. God directed his people to clean up the evils of society—especially in the cities.

Any aspect of the city which causes man to be less than God made him to be, any condition which robs man of health, dignity, and well-being, any situation which prevents a person from developing to the fullest his given potential—these are legitimate concerns for Christian action. The Christian's basic concern is that men believe in and follow Jesus as Lord and then that social conditions be conducive for growth toward godliness.

How Sick Is Your City? The first step in developing a better urban social order is to determine the nature and extent of problems in your own city and what is being done to correct them. Your city may not suffer from the same problems as other cities, but the possibility is great that you will find at least some in your home town. Also helpful are reports on the studies of individual cities; such reports demonstrate how studies of cities are made, what to look for, and what problems are often pinpointed. An intensive study may be needed on your city, but before beginning check all existing information. Even if a thorough study has not been done, you may discover that a great deal of information already exists on your city.

continued

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This 14-part series is an abbreviated version of a book to be published in the Spring of 1970 by Broadman Press in cooperation with the Metropolitan Missions Department of the Home Mission Board. (Copyright applied for, 1969)

If adequate information is not available, then a special study is needed. A complete study is a job for professionals. One approach calls for a citizens committee to be formed representing all aspects of the city: people from the inner city, the suburbs, and the slums; persons from the different racial groups; individuals from various economic levels; persons related both to management and to labor; men and women; youth and the aged; government officials and private citizens; clergymen and laymen.

The committee should establish generally what it wants to find out about the city. At least the following areas of urban life should be explored: economic life; government, politics, law enforcement, taxation; housing; education; recreation; religious activities; welfare programs; aids to family living and child welfare; health and sanitation; provisions for special groups such as the mentally retarded, the physically handicapped, the aging; mass communication; race and intergroup relations; community organizations.

A professional team of urban sociologists should be employed to do the actual study and work with the committee in preparing a report with recommendations for action. If hiring professional help is out of the question, volunteers from churches and community organizations can aid in the task.

A warning about studies and surveys: they can become substitutes for acting to deal with community problems. It is always easier to talk than to act, to survey problems than to work for change. The paralysis of analysis is a common malady among those facing urban problems. In most cities many problems are all too obvious and clamor not for study but for action.

What Causes the Trouble? A physician must not only determine the symptoms of a patient, he must also pinpoint the cause of the trouble before he can successfully treat him. So with curing sick cities: after your city has been studied and the problems identified, the next step is to determine what causes the problems. In many

instances, no single cause explains the presence of a problem; many causes have contributed. Nevertheless, the basic causes of urban problems are not too numerous.

Time is a contributing factor to several serious urban problems. With the passing of time housing deteriorates, streets break up, public transportation wears out, and crime collects. Unless the old is replaced or repaired serious problems in housing, transportation, and sanitation develop. The failure to reckon with the ravishes of time has created situations detrimental to human life in many cities.

Rapidly growing urban populations are another cause of city difficulties. The world population in general during the past century has grown rapidly. The population of cities has boomed even faster. In numerous urban areas the growth has been so rapid that adequate planning has been virtually impossible. Furthermore the cities in the past few decades have had to absorb wave after wave of people who were often poor, unskilled, and members of minority groups.

Human greed, selfishness, and pride call it sin for short—have also played a significant role in city problems. The poor, semi-literate, unskilled Negroes and Latin Americans crowding the cities are in many ways the product of the greed and pride of the American white majority. The whites failed to give these persons an adequate education, a fair wage, or an opportunity to function as a first class citizen. As a result, millions of Americans from the minority groups are ill-educated, poor, lacking in marketable skills and basically ignorant of government function and citizenship responsibility. Many of these Negroes are the products of a slave system built on greed. Inner city ghettos are often created by white racism which denies colored peoples a decent place to live or an equal opportunity in employment.

The cities suffer for the sins of the slums and rural areas, especially of the South, but the cities compound the sins in urban segregation, prejudice, and discrimination. National commissions are pointed to study violence and civil dis-

order—problems concentrated in the cities—give the almost hopeless plight of the urban black poor as a basic cause of riots.

Human greed contributes to many other problems in the city. Developers bent on making a large profit build shoddy buildings and leave no room for parks or recreational areas. Slum owners charge high rent, provide few if any improvements, allow unsanitary conditions to go uncorrected, and act to remedy intolerable circumstances only under threat by government officials. Urban renewal programs in some cases have fattened the pockets of the rich but provided little additional improved housing for the poor.

Tax laws have been written to subsidize middle and upper class home owners while these home owners have fought government-subsidized, low-cost housing for the poor. Corporations greedy for profit have polluted the air and waterways with no concern for public welfare. The trail of suffering left by sin in the cities is too vast to chronicle in detail.

Some city problems apparently are the result not so much of intentional selfishness as of folly and human error. The maze of overlapping government districts in most metropolitan areas, for example, are probably the result of sincere efforts to get a job done in a hurry—with little concept of a total urban plan. To eliminate a bureaucracy once it is established is no simple task; it is easier to continue to run things as they are than to alter the system or start all over again.

Technology, coupled with human sin and folly, has contributed to urban problems. Sanitation and medical technology have made possible longer life spans and have thus contributed to the population explosion. Automation has removed a multitude of workers from agricultural production and sent them to the cities looking for work. Unfortunately, many city jobs have also been eliminated by automation, and unskilled or semiskilled workmen are frequently unemployed.

Technology has developed rapid transportation which makes it possible for a person to live away from work. This has

encouraged the exodus from the inner city and the development of suburban sprawl. Huge numbers of automobiles and buses jam the highways and freeways and pollute the air of cities. Trains, planes, and trucks add to the din of city life.

Some of the basic causes of city problems cannot be eliminated, but they can be better controlled. Time will continue to take its toll of houses, streets, and equipment. But men can build better, longer lasting homes, streets and machinery, and plan to periodically make repairs or replacements.

The population growth should be held to a manageable rate by family planning and birth control. Birth control information and materials should be made available to all persons. Cities should hire professionals to develop guidelines for urban growth.

Since evil cannot be eliminated it must be controlled as much as possible through just and effective laws and their enforcement. And what men will not provide the needy on their own initiative must be provided in a cooperative way through democratic government.

Some inefficiency in government can be expected because the human beings who staff government positions are less than perfect. But the structures of government which contribute to poor planning, operation, and inefficiency—such as overlap of governmental districts and duplication of effort by different government groups can be eliminated or at least vastly improved.

Technology must be directed toward the good and not the harm of man. The beneficial use of technology will require far-sighted planning, strict regulation, and help for those hurt by the effects of cybernation and automation. Hopefully technological breakthroughs will help solve some of the most urgent problems of the cities—disposal of tons of waste and garbage, transportation of increased masses of people, and the building of durable, enjoyable, low cost housing.

What Should We Do? Dealing effectively with urban issues calls for at least three basic steps: (1) Work out a basic

approach. (2) Determine priorities. (3) Develop specific plans of action for each issue.

If the cities are not to be abandoned, they must be improved. But how? By the cities alone or by the cities with state and federal aid? Through altering the present socio-political-economic structure or by creating an entirely new system? Gradually and peacefully or in a burst of violent revolution which destroys the old so that the new can be built? A person's political convictions will affect his answers to these questions: a convinced Marxist, for example, can see hope for a new order only in the complete destruction of the present order. Hopefully, the needed changes can be brought by cooperative efforts on all levels of government and society to rapidly but peacefully alter the present structure.

Specific action on urban problems is often thwarted because more issues clamor for attention than can possibly be handled. It is absolutely essential to determine priorities. When dealing with urban problems, you must pick your fights to be effective. No one person or group can successfully cope with all that must be done. But the fact that a person can't do everything is no legitimate excuse for his doing nothing; because one can't make his city perfect is no reason not to try to make it better. In helping sick cities it is important to begin with the most crucial issues.

Priorities will vary from group to group and person to person. If a committee is directing a program to improve a city, it should attempt to determine which problems could best be handled by government, by business, by schools, by churches, and by clubs or other groups. Some issues, such as crime or alcoholism, will call for the cooperation of all groups.

Guidelines for Action: After priorities are determined an attack must be worked out. Such plan should involve at least the following: specific programs for dealing with each issue, assignment of responsibilities to groups and individuals, proposals for funding the programs from tax revenue or voluntary contributions. Teams of experts have developed plans

**"Any opportunity
afforded by the city
to make human life
more godly
is a valid endeavor
for Christians."**

**"A Christian is not
so much expected
to give the answer
as to become an
answer by struggling
to correct bad situations."**

for dealing with most major urban problems, but these plans must be adapted to each city.

The following guidelines have proved helpful in dealing with urban problems: Be open to change and to new insights; be flexible—priorities and issues are subject to constant change. A plan of attack is not eternally relevant and may need to be scrapped at any time.

Use all legitimate means of motivating persons to deal with the urban crisis. Appeals to love and good will are always in order, but appeals to fear and self interest may also be necessary. Most people are basically selfish and protective of their own interests. If a person becomes convinced that a particular problem threatens him, his loved ones, or his possessions, he is likely to act to correct the problem. On the other hand, if he sees the problem as only indirectly related to him, he is unlikely to act with any dispatch to deal with it.

Think small, and be patient; otherwise the magnitude of urban issues will frustrate action. If you realize that you alone cannot change your city but that you can alter your own personal relations and perhaps your neighborhood, you may get busy in those areas. If enough persons act in these limited but important ways, the community will be changed.

Attack basic causes as well as symptoms. For example, summer recreation programs in slum areas are often helpful in directing youthful energy into constructive instead of destructive channels. But such programs don't eliminate the basic causes of delinquency and family instability in the slums. Extensive programs of housing, job training, upgraded education, improved welfare, and character development are called for.

Remove the factors which harm human life as well as minister to those who have already been harmed. In dealing with a leaking faucet, it is necessary both to stop the leak and to mop up the puddle. Likewise, in dealing with city problems it is important both to eliminate harmful situations and to help those persons already hurt. For example, help narcotic addicts back to health and remove the cause of

addiction—personality weakness, poor environment, and the availability of narcotics.

Prevent problems from developing as well as correct existing problems. City fire departments follow this guideline: they not only put out fires they also remove fire hazards. Such an approach is needed for most issues: clear out existing slums and prevent the development of new slums, clean up polluted air and water and prevent further pollution, cure persons with communicable diseases and improve sanitation and immunization procedures to prevent further outbreaks.

Strive to change both individuals and the social structures. Some churchmen have declared that the basic way to deal with urban problems is to change individuals through evangelism; the changed individuals will change the social structure. It is important to evangelize individuals. Changed persons do provide the foundation for a changed society. But efforts limited to changing individuals will not solve all the problems of the city. A city populated entirely by devout Christians would still have to deal with traffic congestion, unemployment, fair taxation, and efficient government. To improve our cities we must improve social structures and institutions. In today's politically dominated cities, involvement in politics is essential for anyone who deals with significant issues.

Utilize all levels of government. Many cities do not have adequate resources to cope with their problems. The declining tax base of core cities in metropolitan areas makes necessary financial aid from outside the city. State and Federal government agencies and funds are needed.

Use all available resources and help. Church groups have often been willing to use tools provided by the natural sciences and technology but unwilling to utilize the insights of the social sciences. In fact, sociology and psychology have often been regarded as hostile to the Christian faith. Such is not the case. The social sciences provide helpful insights which ought to be used by churches in dealing with social problems.

The Christian's Role: Christians have a special role in dealing with the issues of urban life. Humanists and non-Christians are motivated to grapple with urban issues at best because they want to help build a better world or at worst because they enjoy conquering difficult problems. In either case, they require some evidence of success, some hope of victory to keep at the task. On the other hand, a Christian should labor to build better cities because it is his nature, because he is becoming like God who cares about an improved social order. Of course, the Christian is encouraged by success. But he does not require success.

Christian experience equips the child of God for action in the city. In the cross he finds forgiveness for personal sin; he no longer should worry about his past transgressions. In the resurrection and second coming he finds assurance of God's ultimate victory; he should no longer fret about the future. In the incarnation he finds direction for his life; he is to become like Christ—involved with mankind to bring healing and wholeness. In Christ the believer is set free to minister to others... now!

Christian virtues also are valuable assets in dealing with the problems of the cities: compassionate love for others, a desire to see justice done, self-sacrifice, patience, long suffering, courage, and faith. The biblical description of a perfect society provides the Christian an example of the kind of social order he is to help develop. The Christian has been commissioned to the task of reconciliation—a task which is urgently needed in the strife-torn cities of America.

Individual Christian action may do little from individual action of non-Christians. Usually there is no "Christian" answer to a particular problem; a Christian is not so much expected to give the answer as to become an answer by struggling to correct bad situations. The individual Christian should become well informed, make up his mind on key issues, and express himself at the ballot box and through calls and letters to government officials. He should be willing to serve on committees and become in-

olved in action projects. Individual Christian action is for both the clergy and the laymen. In fact, the ministry of the laity in dealing with many urban issues may be more effective than that of the clergy.

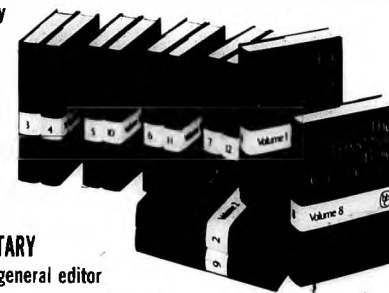
The role of churches in dealing with urban problems is difficult to define. Clearly churches should proclaim new life in Christ, labor to heal the hurts of men, and serve as an example of the ideal community. They can discuss issues, distribute information, and motivate concerned action by individuals. Many issues, however, are so controversial that the church as an institution cannot take a clear cut stand or be involved in specific action. Programs of ministry are more accepted, such as ministries to the illiterate, the poor, the unemployed, the retarded, the handicapped, the delinquent, the addict.

Some local churches and church groups, however, have taken public stands on hot issues such as open housing, pollution, alcohol, inadequate education, and corruption in government. A few have developed action projects, such as serving as a holding agent for rent by slum dwellers to force landlords to improve rental property. Successful dealing with most issues calls for cooperation of Christians and churches with the total community, especially the government, rather than go-it-alone programs. No specific outline of a church response to urban crisis can be set forth because each church should adapt its approach to meet the needs of a particular city or community. Churches must always be open to new forms, approaches, and programs.

The issues of the city which clamor for attention by Christians and churches are numerous. Any practice or situation which adversely affects human life is a legitimate concern for Christians because it is a concern of God. The child of God is under orders from his heavenly Father to discover and correct urban problems. In dealing with these problems, priorities must be determined. The most important issues deserve top priority. Individual Christians and churches in cooperation with others should strive to develop an urban order pleasing to God its creator. ■

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Christian Piety:

Appropriation or Substitution?

by T. Melvin Williams, Jr.
New Haven, Conn.

"Heart religion" is no stranger to Southern Baptists. Nor should it necessarily be otherwise. Yet in this trademark of the denomination lies not only blessing, but also weakness—a potential hazard at the very center of our religious lives.

As a third-year seminary student about to springboard into my first full-fledged parish experience, I find it unavoidable these days to reflect and brood a bit concerning my Southern Baptist heritage. These reflections I view as a necessary part of my preparation for the Christian ministry. I struggle to come to grips with the deeper reality of inward Christianity. For I know that theology, beliefs and doctrines are all useless unless they sink into the marrow of one's person. Christianity must relate to me and my human struggles with the issues and problems I daily face.

But where does one start such an evaluation unless he begins with his own experience? How can one develop his own constructive view of the Christian life unless he first makes a critique of his own past and his own religious tradition? So, recently I find myself in a continual conversation with my Southern Baptist background. Such a dialogue leads almost immediately to the bedrock issue of "heart religion" and the accompanying emotional, spiritual climate which is so all-pervasive in southern churches. Lest I be misunderstood, I do not wish to disparage the notion of inward Christianity—the personal appropriation of the Christian message—for this is precisely my central concern—the individual man and his Christian piety.

Nevertheless, I am convinced that we face numerous pitfalls because of our par-

ticular Southern Baptist slant in this crucial area. One can observe these dynamics in an evangelistic crusade or in

"Too often the stress of pietism has resulted in a kind of mask of piety, with a denial of one's true personhood."

the gripping scene at the "altar call" of a Sunday morning worship service. Exaggerations and excesses so easily destroy a healthy balance between solid theological content on the one hand, and inward experience of salvation on the other. Emotionalism runs the risk of slipping away from its theological underpinnings and therefore becoming an unbridled, sentimentalized version of Christianity. "Heart religion" and datable, instantaneous "conversion experiences" may face the danger of becoming gentle flights into warm feelings—a weak and often short-lived substitute for genuine, inwardly appropriated Christianity.

By no means is emotion bad. I would be first to admit that it has a legitimate and necessary place in the religious life. Feelings and affections are essential. However, as inheritors of pietistic tendencies, Southern Baptists must guard against the excesses which lead to a stress on feelings at the expense of a strong emphasis on the grace of God. In principle, we would undoubtedly hold to both feelings and the theological emphasis on grace. But in reality today, the personal, emotional dimension comes across as the dominant note. Any talk of grace becomes secondary to the personal experience of grace. Thus, there seems to be a definite disparity between what we hold in prin-

ciple and what is actually happening in practice.

The important religious balance is too easily lost; and Christianity becomes interpreted almost solely as a substantive, person-centered matter. One's own salvation is the all-important concern; and the conversion of individuals becomes the driving thrust of our denomination. I am not seeking in any way to undermine the validity of conversion. However, I am trying to point out that while we are so feverishly busy in evangelistic efforts, we have overlooked the devious fact that we are operating largely from a man-centered basis. We have drifted from a more acceptable emphasis on God's grace in Jesus Christ—what God has done for man. Our subjective experience of salvation has become separated from a firm rootage in the objective reality of God's act for man.

Southern Baptist Stress: Degeneracy from Classical Pietism: Historically, these subjective tendencies of Southern Baptists have their roots in the Pietistic movement of the seventeenth and eighteenth centuries. In his "Proposal to Correct Confessions in the Church," Philip Jacob Spener set forth in 1675 the basic emphases of Pietism—which was primarily a reaction to the formal, rationalistic Christianity of that day.¹ The Pietists sought to restore the practical, devotional, personal side of the faith. In the seventeenth century proper belief had been overstrengthened at the expense of a full personal appropriation. So, Spener and his followers performed a needed function in correcting the exaggerated situation and restoring the needed balance. By emphasizing the inner religious life, the Pietists were

not moving away from orthodoxy as such; rather, they were seeking to implement orthodoxy in the personal, behavioral life.

Southern Baptists have distorted this goal of classical Pietism. We have bought the Pietist package of inner, felt religion while walking away from the whole issue of theology. And we call this purchased package of feelings "the implementing of orthodoxy." It seems today that we too often have allowed the goal of "conversion" or "soul winning" to reshape our total religious concern. Hence, all theological matters (as well as issues of social concern) are relegated to secondary importance in the face of this overriding emphasis. We are less concerned about theological astuteness than a carefully planned "tug at the heart" and the ensuing addition to the church roll. In this scheme of things, salvation is viewed popularly as "a kind of transaction between God and the individual," which has little dynamic connection with the life that follows, i.e., the Christian life.² One's religious life thus is confined to a separate compartment and therefore tends to have little relation to the ordinary, daily existence of a person. A "Sunday religion" and hypocritical behavior are too often the result.

New Model for the Inner Religious Life: This situation leads to the conclusion that some things are amiss; and we would do well to look seriously at ourselves and at the task of correcting some of these prevalent conditions. There are no magic solutions. However, my thoughts have led me in the direction of a proposal which hopefully will have some usefulness as a starting point in our considerations of the Christian life. It should be noted that I use the term "model" in the loosest, generic sense, for the religious life is a dynamic reality, therefore urging us to keep any model flexible and free of static, rigid formulation. My own reflections have forged their way into the question of a more adequate view of Christian piety. With this subject in mind, I see two central areas where we, Southern Baptists, must find some correctives: theology and human realism.

Grace as the Theological Touchstone: We are off-balance on the subjective, emotional side of the religious life, and need to reflect honestly about our theology in order to recover the needed emphasis on God's grace and his objective act for man in his Son. It is here that I turn to St. Augustine and his strong note on grace. Augustine's words provide, for me, a positive contribution to the attempt to formulate a view of the inner religious life. If we are to develop an alternative model to the present offering of pietism, we must look for a more substantial theological foundation. The

writings of Augustine (354-430) give us a worthy starting point.

"Thou hast made us, O God, for Thyself, and our heart is restless until it rests in Thee."³ Augustine's stirring words strike a resonant chord. Not only has God made us for Himself; He has also acted, in love, to redeem us. Augustine therefore begins his theology not with man, but with God—whose grace he saw as "irresistible." Coming from a benighted, worldly background, Augustine knew the gamut of human emotions and passions. His confession speaks clearly of his gratitude for the gift of God's grace.

I will love Thee, O Lord, and thank Thee, and confess unto Thy name, because Thou hast put away from me these so wicked and nefarious acts of mine. To thy grace I attribute it, and to Thy mercy, that Thou hast melted away my sin as it were ice.⁴

According to Augustine, man can do no good thing without grace. Human will is not sufficient, for the reality of sin is so embedded in the experience of man that he can never lift himself by his own merits. It is the gift of love, and this alone, which brings man's redemption.

"With a theology more firmly rooted in the grace of God, we can govern our Christian concerns in terms of love."

Augustine has a special relevance for our present situation in light of the fact that his high notion of grace was hammered out in his battles with Pelagius, a fourth century monk who asserted that man could save himself, without grace, by his own free will. Pelagianism has cropped up time and time again in the history of the church, and the danger is an ever-present one—in devious ways—for Southern Baptists. Even while we verbally champion faith as the only way to salvation, we are feverish in our emphasis on right conduct, model behavior and regular church-going—as if these are equivalent to righteousness and justification. Pelagianism always begins with man and insists that he has the moral capabilities to lead a pure life. Under the guise of "doing the Lord's work," we can too easily fall into a works-righteousness pattern, while never fully understanding that this is what is occurring. If we serve on enough church committees of boards, and attend every church function, we too readily can conclude that this is the way to gain our salvation. This endless round of activities makes us feel good inside. However, such a flurry of activism, along with the accompanying emotional accent, adds more thrust to our churches' man-centered orientation. And the grace of God which is proclaimed from pulpits becomes a mere appendage—an extra

benefit that comes to those who are cheerful church activists.

We have misplaced our emphasis. For as Augustine (via the apostle Paul) has helped us to see, it is only God's grace that frees us to be genuinely faithful men—and hence to give ourselves in love to our brother. "God is love, and he who abides in love abides in God, and God abides in him" (1 John 4:16). With a theology more firmly rooted in the grace of God, we then can govern our Christian concerns and our activities of service in terms of love—a love which is the inward wellspring of the "graced" Christian. Such love, in Augustine's words, is "that affection of the mind which aims at the enjoyment of God for His own sake, and of one's self and one's neighbor for God's sake."⁵

In stressing a more adequate theological foundation, we should seek a balance between the objective revelation of God's love and the subjective appropriation. Too often, rather than appropriating God's grace within our inner lives, and living on the basis of this gift, we in our churches have substituted a subjective emotionalism for the genuine appropriation of grace. That is to say, while this emotionalism churns on (often with accompanying ecclesiastical busy-work), we become detached from the fuller personal incorporation—within our inner lives—of God's act in Christ. And it is here, as Samuel Hill had pointed out, that our "pietism" has veered from classical Pietism, which sought the appropriation of the objective gifts of God.⁶ In our Southern Baptist churches we seem to find validity in the Christian message only when it is emotionally felt. A minister, therefore, is commonly seen at "invitation" time. And the question of a man's personal salvation becomes more important than what God has already done to accomplish that salvation. We have substituted rather than appropriated.

Human Realism and Realistic Piety: A more adequate model for the religious life must include not only a strong theological stress, but also the crucial element of human realism. Which means that we must accept the fact that Christians (and especially Southern Baptist Christians) are real human beings. Can we speak of Christian piety in relation to a thoroughly human, even "secular," man? Indeed, we can. And today, we must.

At the very center of this proposal lies a distinction which must be clearly made. We have spoken earlier of a Southern Baptist brand of "pietism," and we also have mentioned "piety." These two words are often used interchangeably, with the result being a further muddying of the waters. Thus, it is time that we make a clear distinction between the two. "Pie-

continued

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tism" today has moved from its original, positive meaning (as applied to Spenser and the Pietists of the seventeenth and eighteenth centuries) to more pejorative, disparaging connotations. In common parlance today it seems to be associated with excessive emotionalism and a pious, "holier-than-thou" religiosity. These qualities may indicate something less than Christianity, and certainly less than the earlier, positive contribution of Pietism to the off-balance rational Christianity of the seventeenth century. This development is surely to be lamented. Yet it is now time for us to admit that the term "Pietism" has fallen on bad days.

The apparent solution seems to be the abandonment of this term. "Piety" is a far better word and represents a less pejorative, sign-of-life emphasis within

"We have bought the Pietist package of inner, felt religion while walking away from the whole issue of theology."

Christianity. "Piety" readily signifies inwardly appropriated Christianity. It signifies an internalization of the Christian message, so that faith is implemented within one's personal life. Devotion to God and to His Son, the life of prayer and worship, the cultivation of religion of the heart, the concern for social ills about us—all of these are a part of piety. And these are much needed elements, which are integral to the fervor and life of the church. Christian piety is the other side of the coin of a more dynamic theology, with its rootage in the grace of God, and hence the subsequent Christian life lived in love for one's brother. Gibson Winter has even said that piety is the "subjective expression" of the church's mission in the world. And how can we speak of mission without first developing an adequate basis, a foundation, in the personal religious life?

I do not wish to pack the term "piety" with more currency than it actually has. Piety need not be confined to a special religious compartment (or prayer closet) into which only the religious man with the "proper" devout attitudes can enter. Rather than sweet, gentle inwardness as the trademark of piety, we should instead emphasize a robust inwardness. In making this proposal, I am not merely playing with words. Rather the pious man should be allowed to be a full human being. Too often the stress of pietism in our churches has resulted in a kind of "mask of piety," with a concurrent denial of one's true personhood. It is surely true that pietistic religion tends to cheat people from being human beings, in the fullest sense.

The requirement of popular piety today, especially among Southern Baptists, is for men to be good, tender, warmhearted, loving—and "with malice toward none." But the appropriation of God's grace into one's personal life does not mean, necessarily, that one's emotional make-up is totally changed, so that anger, hostility or despair (and other negatively viewed emotions) are never felt. Again lest I be misunderstood, I am not implying that one's relationship to God cannot change one's inner life. The Christian, because of the gift of love and forgiveness which is his, can be freed to love more fully and more openly. An "inward transformation" can be genuinely real. Nevertheless, a man seeks to love God (and love God in his brother) with his own particular, unique personality. As a full, robust human being, the religious man inevitably experiences all the varying emotions of life, both love and anger, hope and despair. He is susceptible to all the anxieties of other men.

I am calling here for greater realism within the ranks of men who seek to live a life of Christian piety. The Christian man is a fully human person; yet he has an ultimate frame of reference from which he judges his attitudes, experiences, and the world around him. He is a sinful man to whom the grace of love has been given, thus enabling him to be free from his sin to live an abundant, creative life. He knows the gamut of human emotions; yet his inward appropriation of God's grace enables him to live with himself as he is—to accept himself in the awareness that God has first accepted him. With this "realistic piety," the Christian man lives as a thankful recipient of the gift of grace, that gift which at times reaches him through the loving word of his brother.

Because he inwardly knows—with his full being—that his life has been blessed the Christian man is inevitably a happy man. For his restless heart has been met by God and filled with his love.

FOOTNOTES

1. Phillip Jacob Spenser, *Pia Desidera*, translated and edited by Theodore G. Tappan (Philadelphia: Fortress Press, 1964).
2. Samuel S. Hill, Jr., *Southern Church in Crisis* (New York: Holt, Rinehart & Winston, 1966), p. 106.
3. Augustine, *The Confessions of Augustine* (London: J.M. Dent and Sons, Ltd. 1907), I, 1, p. 1.
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5. Augustine in Erich Przywara, ed., *Augustine Synthesis* (New York: Harper & Row, 1958), p. 347.
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7. Gibson Winter, *The New Creation Metropolis* (New York: The MacMillan Company, 1963), p. 25.
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October, 1969

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A Hope for Alcoholics

by William D. Swank
Fort Worth, Tex.

It would not take long for a stranger attending his first meeting of the Follow Me Bible Class to realize that he was in a unique group. This ministry of the Sagamore Hill Baptist church of Fort Worth is directed chiefly to alcoholics. Most of the membership is made up of people who have drinking problems.

The class is the realization of a desire that Fort Worth businessman W. H. McBrayer had to share his own experience. For 12 years Bill was an alcoholic. In 1951 he had a conversion experience. When asked to explain what happened, he simply says, "I became ready to serve God on God's terms." Bill and his family became active members of Sagamore Hill.

In seeking a way to help persons with drinking problems, Bill met with five other people in June, 1964 to form a Bible class. From the beginning the group sought to aid the drinker by first accepting him. Since many alcoholics feel uncomfortable in church the group chose to meet in a garage. In May of this year the class began meeting in Central Mission, a downtown mission of the church.

The same informal attitude has been maintained in the new location. It is not unusual to have a man attend dressed in rags and still smelling of liquor. The Central Mission was chosen as a meeting place in order that additional people might be reached who would never come to Sagamore Hill.

Although no records have been kept, it is known that the class has ministered to several hundred alcoholics and problem drinkers in the last five years. The first "convert," E. H. "Doc" Bunch, was brought to the class by charter member Kenneth Glass. A barber by profession, Doc had been an alcoholic for more than 15 years. McBrayer and Glass arranged to have him jailed until he could sober up, then dealt with his physical and spiritual problems. He was converted in his cheap hotel room. Today he is president of the class.

Although everyone who has attended the class has not completely overcome his drinking problems, the number of successes is impressive. Several class members now hold offices in Sagamore Hill and others have become active in other churches.

In many ways the basic philosophy of the group is similar to Alcoholics Anonymous. Bill McBrayer states, "We believe that the alcoholic is incurable, that he suffers from moral as well as a physical problem, and that his help must come from a power outside himself. The main difference is that we name the power from whom help must be sought. His name is Jesus, and in order to receive his help a person must experience a new birth."

In order to bring a man to this experience McBrayer leads the class in a verse by verse study of the Gospel of John every Tuesday night. It was in John 8:12 that the class found its name and its purpose. "Then Jesus spake again unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The purpose of the Follow Me Bible class is to lead men to follow Jesus!

Class activity goes beyond Bible study. Sessions of visitation, prayer and fellowship are held. Attention is given first to the alcoholic's physical needs. This may mean a trip to the hospital in the middle of the night to obtain medical help. The individual is then led to define his problem, and is made aware of God's desire to help him. He is then brought to the class for instruction and fellowship. No pressure is ever placed on him to make a commitment.

The Follow Me Bible class has proven that an alcoholic can be treated when Christians care enough to seek him out in the flophouses of the big city. It has had an impact on many lives that can never be fully measured. It has provided the church with leaders that would have been lost to both Christian service and human society. It looks forward every day to new experiences of service.

HOME MISSIONS



a report to concerned laymen...

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While most Americans today are enjoying shorter and shorter work hours with more leisure time, how is your minister faring?

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89% of all ministers report needing more time for study and prayer; 42% for visiting the sick; 46% for counseling; 56% for youth work; 73% for preparing sermons and services.

Of course, the minister's wife would like him to find more time too, for his family. But just

finding time to do his job gets more difficult every day for most ministers.

What can you, a layman, do to help? A couple of things. One is to make fewer demands on your minister's time. Think before you request his presence at every women's society meeting, young people's picnic, men's club function, church basketball game—or before you ask him to give an invocation at a banquet.

Another way to help would be to find ways to assist your minister with the church's administration and organization tasks. This is a most time-consuming function, according to the survey. Finally, you can aid by just being aware of the "time" problem your minister may have.

As a thoughtful layman, you may find other ways to free your minister for his most important responsibilities. Will you help?

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There is Room...

"Who can I turn to when nobody wants me?" queries a current popular song. Jesus found a stable, but stables in today's space-age society have been put out to pasture; and often therefore there literally is "no room in the inn" nor even an inn to turn to in the case of many visitors to the U. S.

Recently a Baptist church in Louisiana provided one answer by converting a former Catholic convent into a "holiday hotel" for international students in a state college.

The plan was conceived by Mrs. W. R. Noah, community missions chairman of the WMU of the First Baptist Church in Natchitoches, La., after she heard a talk to a WMU group by Myra Gullledge, Baptist Student Union director of Northwestern State College in Natchitoches.

Miss Gullledge said that during holidays at Northwestern, like most other colleges and universities, dormitories are closed. She said that a few international students go home with friends; others get lodging with local people; but that still many others have a difficult job in trying to find a place to stay (and many cannot afford commercial establishments).

Greatly moved, the WMU immediately had their project endorsed and began readying the International Inn. The ladies cleaned, and the men of the church made necessary repairs. (The Baptist church had purchased adjacent property that had been used as a Roman Catholic school and convent, and since the purchase there had been much discussion about using the property and buildings).

The project caught the imagination of the community—KNOC, the local radio station, broadcast appeals for furnishings; the Chamber of Commerce helped in finding people interested in the project and in making contacts with the students; one of the local lumberyards donated lumber and paint; an appliance dealer lent a refrigerator and a television set; a plumber gave his services; the Catholic church lent a gas range in the kitchen and various businessmen lent trucks and helpers to pick up furniture that had been donated.

Finally, invitations were sent to 60 N. C. international students, and 17 young men responded. Fourteen were natives of the Republic of China. Formerly, two were from Panama and one was a native of Venezuela.

During the two weeks men of the church volunteered as supervisors. Students decorated two Christmas trees for the inn. The women of the church kept the kitchen filled with cake, cookies and fruit. And carolers often serenaded the rambling inn.

But the project also emphasized the meaning of a night in that first inn in Bethlehem. There were many unique opportunities for positive Christian witness. Each guest was given a New Testament. Ten attended Christmas services at the Baptist church. Dialogue between the students and the supervisors wielded influence even beyond the circle of inn residents.

The prospects for the International Inn are good, according to Pastor James E. Carter. And, when the stranger knocks, there will be room in the International Inn. ■

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ENCOUNTER

by Kenneth Day

"A Tent Close to the Sky"

by Haydn Gilmore

The writer of this column wishes to share with the readers of *HOME MISSIONS* a recent encounter experienced by Air Force Chaplain Haydn L. Gilmore and personnel at Lowry AFB.

It was a pleasant day at Lowry AFB, Denver, Colorado. Baptist Chaplain William L.S. Keen, Lt. Col., USAF, looked up from his notes at the Protestant staff meeting and said, "I wonder what you think of this idea?" He then outlined a plan for a Tent Revival Meeting. To his surprise the 10 chaplains were immediately favorable to it.

A tent revival meeting at a military base is "unheard of," but somehow on that day it made sense. I was about to leave the military service; my first reaction was, "what a wild way to go."

Chaplain, (Captain), Billy J. Jones, a Southern Baptist from Mississippi, made large banners and billboards. About 10,000 persons are stationed at Lowry Technical Training Center. There are many dependents, foreign students, visitors, and student airmen. Since the large billboard was placed on the main highway that runs through the base, up to 50,000 sets of eyes would at one time or another see the sign.

The greatest advertisement was the tent. Six days before the revival the green-striped tent was erected in the north end of the old north-south runway. The tent was visible from most parts of the base. A sense of expectancy was created.

Tent meetings on an airbase never happen. It is believed that this series of meetings was unprecedented in recent military history in the United States.

And the man who "pulled it off" is one of the quietest, most unobtrusive, gentle men I have ever known. Bill Keen was converted in a Baptist revival in West Virginia. In Hawaii he had observed a very successful mission conducted in the middle of a quadrangle of barracks—in a tent.

The idea stayed with Chaplain Keen. When Carey J. Miller moved from Texas

to Central Baptist Church, Aurora, Colorado, he met Bill Keen. The more the chaplain saw Carey the more he visualized him in the middle of Lowry Air Force Base, in a tent, preaching the Gospel.

There was no one more shocked than Miller the day Keen took him by the elbow and told him that he felt he was the man for the Lowry tent revival. However, the shock turned from surprise into certainty, and soon Miller and his people were solidly behind the effort.

The commanding general of the base gave the mission his endorsement. Every squadron on the base sent officers and top enlisted men to a luncheon session. Miller told how his dad had left for service after Pearl Harbor; he had not seen him after that for years. The military men were impressed.

The theme was to be "God is Able." That seemed appropriate, for the revival seemed to some an anachronism, something out of a 19th century heyday, an absurdity. One lady at the outset wondered if it might not be a question of "survival" rather than "revival."

It was a revival. I have never seen anything in ten years of chaplaincy which was so signally blessed of God. People of all denominations shared the conviction that the time was ripe. The revival began, as Billy Jones put it, "... long before the tent went up, as people prayed, and got together, and began thinking spiritually again." The idea of a tent meeting, sponsored by the Commanding General of the Air Force Base was impossible. This in itself, when it came to pass, caused many people to think about their spiritual condition.

A great deal of informal, "unstructured" prayer preceded the meetings. People were lead to pray, and the "revival" in a sense preceded the meetings.

The *Rocky Mountain Baptist* reported on its front page: "The chaplains believe that we live in a day when the Gospel of Jesus Christ is needed and that people are interested in hearing the good news. So the chaplains have leased a large tent

that will be put up at the north end of the old runway at Lowry."

At the opening meeting there were as many people outside of the 350-seat tent as inside. (The base paper placed the crowd at 600.) The "Band of the Rockies"—the Air Force Band at Lowry—gave a short concert. People rushed to the seats left by the departing bandsmen. Chaplain Keen confessed to a degree of "just plain stage fright. There had never been anything like this on Broadway."

The Base Commander, Maj. General, D.O. Monteith was impressed by the crowd and he laid aside his prepared speech. Moved to extemporaneous eloquence, General Monteith said:

"I think that we all share at this moment a feeling of joy to be close to the earth and under the sky, here with a small tent over our heads. We are a people traditionally close to the earth—we Americans. And it's good at such a time as this for us to once again come back and put our feet on the sod and have our heads close to the sky. ... This is a time when our nation is faced by many problems internally and overseas. But it's a time for us to remember our heritage and the things that have made us great over the hundreds of years of our existence and this sort of return to the elemental and fundamental qualities and characteristics that have made us great in the past. "It fills me with a great deal of pride, and I want to compliment the Center Chaplain and the other chaplains who have had the vision and the wisdom and the essential understanding of the basic nature of things, to bring us back, under a tent close to the sky and with our feet on the ground.

"And I'm sure we're going to have a fine revival. Glad to be with you."

At the crucial moment of the first invitation the wind from the prairie came. Denver flapped the tent dangerously. Miller paused and asked the people to pray about the wind; the wind at the

continued on page 38

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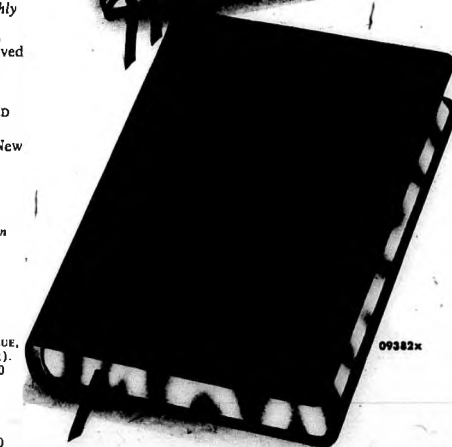
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Encounter

Continued from page 36

Force Base stilled. Many airmen came forward that night. One testified that, coincidence or whatever, he could not shake the impression that the stilling of the wind had on him. As the wind ceased, the Holy Spirit seemed to breathe on the people.

More than 50 decisions were made during the revival.

One master sergeant who had worked closely with the meetings was called to the ministry. He had been active in Christian work the last few years and the tent meeting was used to culminate his decision to study for the ministry upon his retirement from the military.

One of the remarkable features was the strong "conversion-therapy" that came to many people. Most people who attended, both military and civilian, discovered the liberty and power of the Holy Spirit. There was a radiance and a victory in the lives of many. One reads of these things in textbooks, but here it was "happening."

The Gospel was at work in the lives of these people. As I sat in the back of the tent one night, taking pictures, I thought, "This can't be true. Not at an airbase." I interviewed a veteran of 28 years service, still on active duty, and asked for

his thoughts about the meetings. He said "I've never seen anything like this before. It's great." He added, "The only possible parallel to this would be the USA Ridgecrest Retreats."

One soldier from nearby Fitzsimons Hospital gave a two sentence testimony: "Thirty two months ago I was drafted. This is the best thing that has happened since." The people laughed and applauded the obvious sincerity of the young soldier.

One young woman testified in the liberation of personality. "I don't care what anybody thinks. That's the trouble these days. We are so afraid of what everyone will think. I'm not afraid any more. I'm going to tell people everywhere that Jesus is my Savior."

On the last night, Chaplain Bill Keen finally ambled out in his easy way, with his open grey tweed overcoat—the most remarkable person I ever met in the military service. Quietly, he recapped the meetings and said, "God be praised."

Then the meetings were over, and the tent was empty. I drove past it on the way to Sunday services for one last look.

I noticed a young man, brisk of step, with a Bible and a notebook, headed in the direction of the base chapel. I thought to myself, "Could there be a connection?"

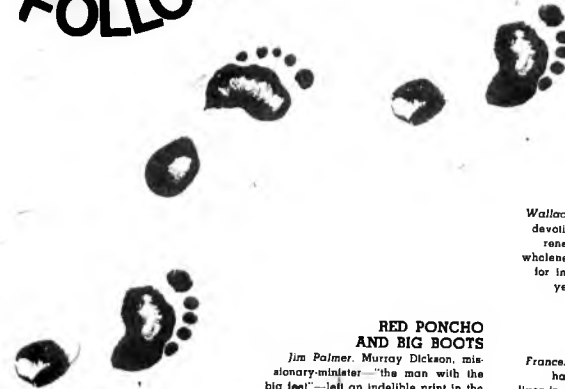
The Air Force General was, perhaps, more on target than he suspected, when he said that it was good to get back to "a tent close to the sky." ■

Chaplains' Prayer Calendar

NOV. 1: I. G. DeVine, Okla., institutional; Samuel Ganaway, Ill., Navy. NOV. 2: Jesse C. Green, Jr., Va., Army. NOV. 3: George A. Ganzoneri, Fla., hospital; Harold Leon Mills, Tex., Army; Thomas R. Thompson, N.Y., Army. NOV. 4: Harland R. Getis, D.C., Air Force; Claude E. Morrehead, Tenn., Army. NOV. 5: Harold A. Davidson, Fla., industrial; James L. Hudgins, S.C., institutional; August C. Kilpatrick, S.C., Air Force; Charles M. Massey Jr., Ga., Army; E. P. Weaver, Mo., institutional; Marion C. Whitmire, S.C., Army. NOV. 6: David S. Hunsicker, Mo., Navy; Luther R. McCullin, La., Army; Carmah C. Underwood, Ark., Army; Clyde B. Smith, Okla., hospital. NOV. 7: Richard Robert Crowe, Wisc., Navy; Gene M. Little, Mo., Army; Roy A. Propst Jr., N.C., Navy. NOV. 8: Garth E. Long, Va., Navy; Harold A. Shoulders, Tenn., Navy; Jerry R. Smith, Ga., Navy. NOV. 9: Clyde M. Northrop III, Ark., Army. NOV. 10: Carl W. Flick, Va., Navy. NOV. 11: Jimmie L. Hancock, S.C., Air Force. NOV. 12: Earl L. Boyette, Fla., Navy. NOV. 13: David P. Byram, Okla., Air Force; Blanche Joe Dier Jr., La., Air Force; Reuben V. Johnson, Ga., hospital. NOV. 14: Arthur T. Engell, Miss., Air Force; Jerry D. Fleming, La., Air Force. NOV. 15: Max A.

Eller, N.C., Navy; Clyde M. Johnston, Tex., institutional; Wayne C. King, Okla., Army; S. U. Butts, Okla., hospital. NOV. 16: Robert S. Brinkley, Ohio, hospital; Lee A. Smith, N.C., Army. NOV. 17: Frederick W. Love, W. Va., Navy. NOV. 18: George W. Foshee Jr., Ala., Army; Martin B. Morris, Tex., Air Force. NOV. 19: Ernest G. Evans, La., Army; Elgin Last, Mo., hospital; Alfred H. Senior, Tenn., Army; Lewis H. Miller, S.C., Air Force; William Murry Elkhridge, Miss., Navy. NOV. 20: William K. Bean, Va., hospital; Robert D. Daniell, Ala., Army; Asa E. Hunt III, Calif., Air Force; Walter L. Phillips, Ark., Army. NOV. 21: Andy Miles, Ga., institutional. NOV. 22: Ralph R. Arms, Tenn., Army; J. S. Forrester, Ala., Army; Willis L. Murdaugh Jr., Mo., Army; James F. Pulley Jr., N.C., Army. NOV. 23: Richard M. Burt, Okla., Army; Douglas H. Sowards, Va., Army; William T. Vest, Va., Navy. NOV. 24: Darris Y. Bingham, N.C., Air Force; Edward R. Dowdy Jr., Va., hospital; Billy J. Jones, Miss., Air Force; Dewey V. Page, N.C., Navy. NOV. 25: George K. Crosby, Miss., Air Force; Anderson C. H. As. N.M., hospital; Bobby W. Myatt, Tex., Navy; John D. Ragland, Va., Navy; Perry R. Leonard, Ga., institutional. NOV. 26: Billy R. Lord, Tex., Army; Donald R. Smith, Ala., Air Force; Hoyt W. Swann, Ala., Navy. NOV. 27: William C. Mays, Tenn., hospital; Edwin L. Sims Jr., Miss., Air Force; Clinton B. Coleman, Ky., Navy. NOV. 28: Lucius M. Johnson, Ga., Army; A. D. Prickett, N.C., Navy. NOV. 29: Dalton H. Barnes, Ala., Army. NOV. 30: Alpha A. Farrow, Cal., Army; William F. Montgomery, Ark., Air Force; Ben S. Price, Tex., Army. ■

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