

HOME
FIGURE
MILIONS

**REVOLUTION
AND
EVANGELISM**

*Truett Matthews
on the Laity*



November 1969

LETTERS

From Our Readers

Where Are The Pastors?

I have just read with interest "Where Have All the Pastors Gone?" by Dallas M. Lee. Having to question seriously my own stay in the pastorate, it was a timely article.

I realize the theme of the article was directed to the shortage of rural pastors but the shortage of rural pastors is both rural and urban.

Whereas I agree with your reasons for the shortage I would add my own thought. I find the real problem to be in the fact that the church wants a "Man of God" whom they can put into their mold. The people do not want a leader, but someone who will drift along with their own personal likes and dislikes.

I guess my greatest disappointment with being a pastor is that I spent eight years preparing myself to lead people who do not want to be led.

If churches want to see the shortage of pastors cease then let the members show a little more dedication and commitment to the task that God through Jesus Christ has given them.

Harvey W. Skinner
Rockville, Va.

● I am hurting real good! I have no bitterness or rancor at this point, but I am writing from the midst of a not uncommon dilemma for pastors. I am one of those increasing numbers of pastors without a church, looking for

have been a pastor in Southern Baptist churches since my graduation from a Southern Baptist Seminary nearly fifteen years ago. During that time I have been pastor of a medium-sized rural church, associate pastor at a large, historic downtown church and pastor of a rapidly growing suburban church. Those associated with me in each situation as parishioners, fellow-pastors, denominational personnel, and community leaders have rated my ministry in each as very significant. I was loved and am fondly remembered in each pastorate, and in each place my ministry was spiritually productive, numerically successful, and personally fulfilling.

After almost fifteen years in the pastorate I felt the need for further education, some new perspectives, and professional training, thus I resigned my last pastorate and returned to seminary for a graduate degree. I have just completed my degree program while serving as interim pastor of a small inner-city church. Now, I am out of a job!

If you ask all those who are aware of my situation, they will say that the cause is neither pathological nor theological, but essentially clerical or administrative, a matter of our peculiar non-system of Baptist polity. During the past months I have been corresponding with state executives, pastors and friends. Each has not only offered to help but has done so within the implicit limitations of his position.

My dilemma, being fairly typical, suggests these questions to me: Do these "change agents" know me adequately? Do they know the churches? Do the churches recognize their needs? Do pulpit committees really understand their job? Do I give a valid caricature of my ministry? Do our contacts provide the best context and criteria for mutual evaluation?

There is not time or space here to argue the tensions within our convention regarding local

church autonomy, or to analyze the developing forms of the church, or to reaffirm our dependence upon the Holy Spirit; there is, however, an urgent demand that Baptists begin to discuss openly and extensively the real problems of our polity with regard to the "calling" and "releasing" of pastors, so that we may arrive at some resolution of the increasing crises eventually touching us all.

My wife and I have been considering the options for our ministry, our response to God's calling beyond the pastorate. So many of our friends have already found deep fulfillment in the secular world. Still our hope in the institutional church amid patterns of fresh revelation and creative renewal is strong, and we yet feel led to serve amid the parish... if we may!

Name Withheld on Request

● There was one area you did not mention in your recent articles about the reason for the pastor shortage. I do not have statistics from past years on the percentage of Baptist students attending non-Baptist schools, but I do know it has been steadily increasing to the point that now over 90 per cent go to a non-Baptist college or university. Our Southern Baptist Convention and the various state conventions have done very little to provide for an expanded ministry to the increasing numbers of students on state college and university campuses. It seems reasonable to me that when Christian students are not confronted with the challenge and the opportunity in a church-related vocation, they cannot respond to it.

When Southern Baptists wake up, and realize where the vast majority of our Baptist students are, and begin providing enough financial support for the BSU ministry, I have a feeling we will see more of our students from these state colleges responding to the challenge of life commitment in a Christian vocation.

It would be interesting to know what percentage of the students at our Baptist colleges are preparing for a ministerial vocation.

Charles Lott
Cookeville, Tenn.

● I have read with a great deal of appreciation the article written last month in the HOME MISSIONS magazine entitled "Where Have All The Pastors Gone?"

May I say with all the reverence of my heart that there are many pastors and preachers like myself who are still around and waiting the call of a church to be their pastor. Plenty of preachers around, well educated, well experienced but displaced, like myself after 26 years of pastoring Baptist churches, because the rug has been jerked from under them and left them without a church. I began preaching at 14 years of age and pastored full time churches in Oklahoma all through my college days and up until a year ago. I am dedicated now to evangelistic work, however, I would like to pastor again. Since I have no means of real support I have a private business. I am a member of the First Baptist church of Sapulpa, Okla., where Harold Bryant is the beloved pastor. Many men like myself have tried desperately to get beyond a pulpit committee to the church. I am sad to say that pulpit committees, in some instances, are not seemingly interested in getting God's man before the church. They have a group of guidelines laid out or they had already previously

picked someone they had in a revival previously they liked. I do not mean to be critical, harsh, or hard about the matter. The thing I am seeking to say is that there is nothing wrong with many preachers who are veterans of the pastorate. I am 49 years old. I have never lost my dedication nor enthusiasm. Some people ask me "why don't you have a full time church preaching the way you can?"

It is hard for me and a bit embarrassing for me to say, but the reason I am out after 26 years of good service is because of a small group in a church who without good cause and perhaps a little jealousy set themselves against me. I have pastored some of the best churches in Oklahoma. Dr. T. B. Luckey, our executive secretary and treasurer knows my work. No, the pastors are not gone. Some are just waiting for a church who is willing to follow the leadership of God to contact them and ask them for a trial sermon. I may never have another full time church because I at present am a displaced preacher and the churches seemingly look to those already placed. But thank God I know I am a God-called preacher. I shall always be around waiting in the wings for some church to look from the placed to the displaced. If this never happens I shall be around preaching somewhere until Jesus calls me home.

Cecil E. Henson
Sapulpa, Okla.

● Thank you for the September issue calling to the forefront our denomination's shortage of pastors. I hope we will not allow this to become a critical problem in future days.

Whatever the reason for one not clearly understanding his calling or role, it is imperative that Southern Baptists have a means to aid one in discerning the leading of the Holy Spirit in relation to vocation. Many pastoral students and pastors are leaving the church because they are troubled and bewildered about their roles in church occupations. Consequently, I and others who work with me on the Program of Vocational Guidance at the Baptist Sunday School Board have been interested in what others are doing to solve such problems.

Many have serious interests in the approach taken by the newly organized Career Development Council, an independent and non-profit organization. The direct purpose of this council is to provide professional ministers with a counseling and self-assessment program. Within this program, regional centers are organized and financed by cooperating denominations. These regional centers accept troubled ministers for counseling and self-assessment. The program is usually based on about a three-day period and concentrates on helping the minister to discern the leading of the Spirit. The local center may recommend such possibilities as a different church vocation, a different approach to the same vocation, a continuing education program to enhance the same vocation, or in rare cases it may help a pastor realize he is just not called to, or cut out of a church vocation.

Southern Baptists have seminary placed in services, continuing education programs, counseling services, etc., but nothing similar to such a coherent approach to helping a troubled minister as the above.

The Holy Spirit works through human beings and their institutions. Could the answer

be a means to help prevent a critical shortage of pastors in the coming days, or are we to find other means?

Lyle R. Smith,
Nashville, Tenn.

● In your September editorial you state that the average church has less than 200 members and a Sunday School attendance of 60.

According to the Quarterly Review (July-September 1969) the average Southern Baptist church has 330 members. The average Sunday School enrollment is 230, or 66 percent of the membership. When we consider that our Sunday School attendance is 50 to 60 percent of the enrollment, it is evident that the average Sunday School in the average Southern Baptist church is 110 to 132 per Sunday.

However, 22,656 of these churches are "small," having less than 100 members. These small churches have an average membership of 149, with an average Sunday School enrollment of 99. This means that the average Sunday School attendance is 66.8 percent of Southern Baptist churches from 50 to 60 per Sunday.

Roy Owen,
Atlanta, Ga.

Holy War?

It seems that Mr. Miller has been pounced upon with all the viciousness and wrath at the command of those persons in your August edition. God help us if we must all believe the same things if the same ways.

Many ill-applied statements are found in the three letters printed. The one that projects itself more than any other is the argument against conscientious objection, for war, using the Old Testament as a proof-text.

Anyone who has intelligently studied the Bible, knows how God has progressively revealed himself through the years in which the Old Testament was written and final consummation, ultimate revelation came by way of Christ, the greatest commandment being Love God with all your being and your neighbor as yourself. Agreed, this is an ideal but so is Christianity an ideal religion, attainable by men through Christ. Nowhere does Jesus condemn or commend physical violence to anyone, just the opposite is the case.

I think that because America is a Christian country (and brother that is debatable) everything we do is holy war, fighting for God, to see a good look at the Holy Crusades where many countless people were killed for no good reason. We cannot presume or assume that we are in Viet Nam to stop communism. This is also debatable.

Mr. Miller, I feel, has received unjust criticism, even by his fellow Baptists who are such because of their basic beliefs, one of which has a dual relationship to war. We are Baptists because we can unite under our Lord and have different perspectives. The old saying, "Baptists are such because they agree to disagree" is certainly true. Perhaps some have disagreed to disagree.

I am not a conscientious objector. I have served in the Armed Forces of the United States. I would also do much in order for Mr. Miller to have the freedom to disagree in Christian love, which is creative not destructive.

Also, your entire article on "Where Have All The Pastors Gone?" was excellent. Thank you for it. Needless to say, many of the lay people of our churches will not get to read it due to their limited access to your publication. All laymen everywhere should be exposed to it.

Gleaton F. Rickenbaker
Waldorf, Md.

● I was saddened by the general level of unawareness concerning the Christian stance on war which was manifested in the letters responding to Fred Miller's article. "Why I am a Conscientious Objector."

Historically Christianity has fluctuated between three positions: pacifism (Jesus at his arrest in Gethsemane, and the early Christians who allowed themselves to be persecuted and even killed), the just war (espoused by Augustine, and generally held to be the position of the Christians of the United States who fought against Hitler in World War II), and holy war (as manifested in the crusades of the middle ages). All three positions have been supported from Scripture depending upon which exegete one talks to, and which part of the Scripture one cites. Any of the stances leaves many crucial questions unsolved.

I feel that it is unfortunate that some of the readers of HOME MISSIONS have called the Christian character of Brother Miller into question (the letters of R. S. Whitehead and Edward D. Baker). When the teachings of the faith are so unclear and the issues involve such various shades of gray, how can one do other than praise God for the soul searching honesty and genuine torment manifested in the decision of Brother Miller? At least he has the humility to admit that he doesn't have all the answers.

John Brubaker
Chicago, Ill.

● Each issue of your magazine brings mixed reactions in me. Your editorials and articles are making honest attempts at facing the real problems confronting our society. However, the letters section of your magazine almost always disturbs me. I particularly found this true of the letters in the August issue concerning Fred Miller's article on conscientious objection. I hate to repeat worn-out clichés of today's youth, but the letters showed such blatant hypocrisy. These are the good people who preached, taught in Sunday School classes, and said over the kitchen table to their young people that one is to obey God as he feels led by his conscience rather than obey the dictates of man. And yet, when men such as Fred Miller do obey their consciences, they are condemned from all sides. Perhaps it would be more honest to say that one is to obey the conscience of the majority, for if one's conscience is in opposition to that of the majority—as in the case of a conscientious objector—then he is judged wrong. Apparently the "majority rules" principle from our American political system is also supposed to be applicable in determining the validity of the individual conscience; how the majority of people feel led by God is how the individual must feel.

Thank you for the article by Fred Miller. It is another example of your excellent Christian journalism.

Derry Seaton
Ada, Okla.

HOME MISSIONS

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LETTERS continued

Heads in the Sand

I am appalled at the number of ostrich-people with their heads in yesterday's sand who call themselves Baptists.

The words, "gospel, saved, grace and faith" are just words until they are given meaning by the people who use them. What is personal redemption when my brother is hungry? Christ did not give us a negative religion—The Ten Commandments are in the Old Testament. He did not cast them out but He did give us the two greatest—neither is a "Thou Shalt Not"—we are not getting strangers in our bedroom of religion, but our religion will become a stranger to the peoples of this world if we don't stop worshipping yesterday and start looking toward tomorrow.

Righteous talk is commendable, but it will never act as a cornerstone. Your letters of dissent are good . . . this is the better way. We need it for progress.

I am a Baptist, mother of three children . . . We need your publication. No one needs to agree with everything they read. This is a human frailty. We allow words to be put in our mouths so often. I should think you would consider it a compliment that someone disagrees with your articles. To have everyone agree would mean you were not accomplishing anything.

Best wishes to you. There is nothing so certain in the world as change. People who cause it are usually martyrs at the moment and heroes afterward.

Mrs. Naomi Holt Barnard
Augusta, Ga.

Transfer of Ethics

The HOME MISSIONS magazine is a fine, relevant, easily read magazine. Thank you.

As an active member of the League of Women Voters, I have longed for a correlation between my church and the "world outside" that is where we have kept the world and its problems, outside the church!

However, I believe that you are seeking recognition of the responsibility of the church to minister in the world. You are confronting us with the issues of the day. Now it is our job to face them as disciples of Christ.

It is my belief that if we "practice what we preach" we will see Christians actively involved in alleviating hunger, disease, and discrimination in our state, instead of throwing up road-blocks to progress.

We need for you to continue to point out the issues. Our attitudes and actions witness that many sincere Christians fail to make the transfer of the Christian ethic to their community and individual actions.

Mrs. S. L. Bumgardner
Columbia, S. C.

I do hold reservations to a few of the articles which appear in HOME MISSIONS magazine from time to time. But I presume that in the interest of objective reporting, you present the different views to social and religious issues side by side.

Lest some "way out" views get preponderant

attention because of default of more responsible spokesmen for superlative teaching. I join with those faithful who do speak and write, and also write for those who are likely pre-occupied in Kingdom service. These "silent" witnesses are often practicing many of the truths others claim are irrelevant. Some few do strike a balance between the sacred and the secular world.

John Nichol ably presents a theological treatise on this balance in his article "Jesus, the Secular Pietist" (June, 1969). Such exposition strips away much of the ground of excusable confusion. In spite of the radical theologian and the clamorous, critical society, journalists with spiritual balance supply us with a sane product.

Keep up the good work of presenting quality articles on similarly weighty issues.

Donald O. Cassidy
Premium, Ky.

While baby-sitting for my pastor's family, I met your magazine for the first time. I was enlightened so much by reading the many articles printed. Realizing how much I've missed all these years, I now wish to be a regular subscriber. Thank you for the splendid work you are doing!

Buford Hicks
Newman, N. C.

Vindictiveness vs. Love?

Editor's note: The following letter was written to Mrs. Wayne Johnson of Hawthorne, Calif. and sent to the editor to be forwarded. It is in response to her penetrating letter in the October issue entitled "A vindictive God."

I have read with deep interest your letter printed in the October issue of *Home Missions* magazine. Your dilemma concerning the nature of God and the seemingly conflicting accounts of God's character in the Bible is very understandable. Reading your letter made me want to offer some suggestions that may be helpful. I trust you will not take it amiss that I am doing so.

I believe the clue to the problem lies in the fact that the Bible is a "progressive revelation." That is, in revealing himself to man, God had to work by stages. He did not reveal everything about himself at once, because men were not yet ready for his full revelation in the early stages of their spiritual development. The principle is illustrated in Jesus' statement to his disciples, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Men were ignorant, stubborn, and selfish as he sought to make himself known to them. Thus, he had to reveal himself gradually, not because of his nature, but because of their nature.

This gradualness of divine revelation means that the New Testament stands on higher moral and spiritual ground than the Old Testament. This does not mean that the Old Testament revelation is untrue or unimportant. The difference is the difference between the faint glimmerings of the dawn and the full blaze of the noonday sun. The climax of God's revelation came in Jesus Christ. As the writer of Hebrews informs us, God had been speaking to men in a variety of ways and through a number of persons, but at least he spoke to them

in and through his Son (Hebrews 1:1-2). The earlier revelation was a preparation for the final revelation.

When we understand the progressiveness of the biblical revelation, a number of problems are automatically solved. For example, we can then appreciate why the morality of much of the Old Testament is sub-Christian. In those early days, men had not yet reached the point where they had the capacity to receive or practice full Christian morality or to understand the meaning of a God of infinite love. For example, Moses' teaching about an eye for an eye was quite an advance over the pagan morality of Israel's neighbors, but it was also far from Jesus' telling his disciples when smitten on one cheek to turn the other, or Paul writing to the Romans, "Overcome evil with good."

In Moses' day, God's people were in the early stages of their spiritual training.

As we think of progressive revelation, we must remember that the Bible presents the same God from beginning to end. Some people have imagined that the God of the Old Testament was essentially different from the God of the New, but such is not the case. There is one God from Genesis to Revelation: the God and Father of our Lord Jesus Christ. Men experience him under various aspects, but he is not a God of stern justice in the Old Testament and a God of gracious love in the New; he is the God of justice and mercy in both Testaments. The difference is in the stage of his unfolding of himself at a given point. There is but one God. In the Old Testament we see faint but increasingly bright glimmerings of his love, but in the New Testament we see the fullness of his character in his perfect Son Jesus Christ.

Howard P. Colson
Nashville, Tenn.

Objective Integration?

As I read the Bible I find that the last words of our Saviour to the churches and to all of our Mission work is to go into all of the world and witness, win, teach and train those who accept Christ as Saviour and Lord of their lives. But it seems to me as I read the *Home Missions* Magazine that its objective has turned away from the teachings of Christ in the great commission. The magazine seems to be dedicated to one objective now and that is total social integration of all races. The magazines seem to condone and even to support the lawlessness, the rioting, burning of other peoples property in the name of civil rights. Just when these things in the name of justice. Why do the Negro leaders and your magazine speak out against such unchristian acts of violence? I feel that "ALL" must try to act as Christians and not just one side.

I pray that you may get back to the main task of trying to reach the lost for Christ. For it is on this basis that we have the promise of our Lord that he will be with us to the end of the ages. Christians can and will find common grounds where they can work together for the glory of God. But I emphasize again that "ALL" must act as Christians.

A. J. Wolfe
Bishopville, S. C.

HOME MISSIONS



EDITORIAL REPORT

U. S. Congress on Evangelism Holds Historic Promise

by Walker L. Knight

A significant shift within evangelical Christianity surfaced with surprising force at the U. S. Congress on Evangelism in Minneapolis.

The Congress, though true to its name, broadened its scope of evangelical concern to include the Vietnam War, the racial crisis, and other revolutions facing modern man.

The shift came in the public recognition that conversion is only the beginning, and as Evangelist Leighton Ford said, "Christians have sometimes said too blithely, 'The best way to change the world is to get men converted.' That statement has an important kernel of truth, but it can be misleading."

"Let's beware of saying that the preaching of the gospel will solve all of society's ills. There is no biblical word for believing that, and we know there are 'Bible belts' where the gospel is preached and people are converted, but there are built-in structures and attitudes of prejudice that change very slowly." (See separate article, page 10).

Evangelists of numerous conservative denominations and independent



Evangelist Tom Skinner . . . even the ultimate sacrifice . . .

groups have been quick to point to the social concerns of the well-known evangelists of the past, but they have been slow to throw the weight of their conferences or revival meetings into the fight for righting social wrongs in today's society. The U. S. Congress on Evangelism appeared willing to cast its vote with those wanting change.

At least the words were said at the U. S. Congress on Evangelism; whether the deeds follow remains to be seen.

A strong link was established by congress with the black man's struggle for equality through such speakers as Harlem Evangelist Tom Skinner and Southern Christian Leadership Conference President Ralph Abernathy.

In addition a black caucus of some 500 delegates asked that churches confess in word and action the "sins" committed against black people, and they listed such specific ways for action as education, employment in denominational agencies, and staying in changing communities.

Tom Skinner blamed conservatives for much of the liberal Christian leadership among Negroes, "because the conservative schools were closed

to the black Christians, they went to the more theologically liberal schools."

Another surprising emphasis of the congress was that between evangelism and world peace, as Senator Mark O. Hatfield of Oregon brought a major address. "It is hypocritical for a Christian to claim he has the peace of God in his heart if he remains oblivious to the violence and destruction in the world." (See page 14)

Delegates strongly applauded the public appeal of Editor Harold Lindsell of *Christianity Today* that President Nixon call for a special national day of prayer for an end to the war in Vietnam. "We've tried everything else, why not try prayer?"

No matter what preconceptions one brought to the congress, he received some surprises. One black Lutheran, Nelson Trout, said, "Many of us came with tongue-in-cheek, but we have sensed a rebirth of the church addressing itself to the world. The congress has shown an awareness that the world sets the agenda."

Skinner called the congress the most historic church congress ever to meet in our country. "If we leave here with our heads screwed on, we can make an impact on this country."

The congress does hold that kind of a promise, for if evangelical Christianity is willing to tackle the ingrained prejudice and social problems within society with the same driving force heretofore reserved only for evangelism, the nation will know it.

It was not that those present had not heard all that was said before, but they had not heard it in this context, within the framework of evangelism. Previously, they could reject such ideas with the comment that they came from the radical or the liberal wing of Christianity or their denomination. Here they heard it, as it were, from themselves.

In his opening remarks as honorary chairman and presiding officer, Evangelist Billy Graham indicated that the purpose of the congress was to create a new spirit, not necessarily to define evangelism, and to enlist the Christians of the nation in the evangelism.

For a Southern Baptist at the conference, and there were nearly 600 present, the meeting could be described as a combination of the best from a well-planned state evangelism conference and a hard-hitting Christian Life Commission seminar.

And this indicates the uniqueness of the congress—who would have thought of combining the two?

While no attempt was made to define evangelism, allowing speakers and conference leaders to present their interpretation, there were attempts to both narrow and to broaden the concept. No doubt most of the 4,600 participants from the 95 denominations present would have defined evangelism in Graham terms. But Graham wanted delegates to catch a new spirit, as he called for "a new puritanism, a new discipline at the center of our lives." However, he did not explain this statement.

Keynote speaker and chairman of the congress, Oswald C. J. Hoffmann, noted Lutheran radio speaker from St. Louis, said, "We are not here to fixate the church but to invigorate it." Then later Graham said we need to do both, but there was a conscious attempt to stress the positive and to avoid heavy criticism.

We are here starting up engines, to get the church take off down the main runway," Oswald said. "We are just as concerned about the major issues of human life as anyone . . . but we remember that the church will

make little or no contribution if it does not do its 'thing'—take the Good News of Jesus to heart."

Graham added, "We need to say to all denominations that evangelism is urgent and that all of America is a vast mission field."

In dealing with evangelism itself, Professor Kenneth Chafin of Southern Baptist Theological Seminary, called on delegates to enlarge their target. He cited two areas in which this enlargement needed to take place—with young people and adults not reared in the church, and with classes of people other than the majority of the membership.

"Let's face it, most of our evangelism is baptizing the children of the families of our churches," he said. "The church that is nothing but a sociological extension of the family will never need the power of the resurrection. We already have all the power we need for the tasks we are attempting. We need to undertake larger tasks."

Presbyterian Richard C. Halverson of Washington, D. C. asked that the conventional view of evangelism be laid aside for the purpose of rediscovering what the New Testament

says. "Evangelism is treated not as a task to be done, a department of church life and not even as the primary role of the church. Rather, evangelism is something that is happening all the time when the church is truly community, truly in fellowship, truly renewed and renewing."

Halverson questioned some Christians' isolation of and emphasis on evangelism as being more important than the two great commandments which comprehend all the law and the prophets, "to love God and neighbor."

Evangelism as traditionally understood by Southern Baptists was not neglected at the congress. In addition to the major addresses at general sessions, there was a strong dose of 46 how-to-do-it evangelism workshops, and two massive Billy Graham-type rallies. But the congress did not rehash all the old evangelistic shibboleths, at least not in public.

Most of the workshops emphasized traditional evangelism, as well known leaders explained the success of ministries. Some participants were turned on, some off. One long-time evangelism leader left one workshop complaining, "We were playing with

"paper dolls." Another disliked the circus atmosphere of a workshop, and others thought the hard sell overdone. Included among the 46 topics for discussion were such items as: the ministry of the laity, scripture distribution, "Do Your Thing," the strategy for church renewal, leisure evangelism, restructuring the church for mission, action groups, the church in the deprived area, ministry to men in uniform, and personal evangelism training.

If the planners of the congress had set out to prove that conservative evangelicals are socially aware and concerned persons—then the most biased observer, basing his judgment on the congress alone, would have to admit the congress succeeded. It did so well in some cases that numbers of the delegates were visibly shaken while others were shaking their heads.

The congress also seemed to be proving that the beautiful, the brave, the tough, and the successful could be Christians, as the delegates heard a former Miss America (Vonda Kay Van Dyke), sports figures Bill Glass and Bobby Richardson, and singer Pat Boone. In addition there was a generous share of swinging music and dramatic presentations.

None would argue that the tone of the meeting was conservative, and there was almost intangible "uprightness" about the group—created by their intense concern with evangelism, their unfamiliarity with each other, and the fact some were not above confronting each other with such questions as: "Are you a born again believer?" This tenseness was accentuated by the presence of a "hippie" couple one zealous delegate witnessed to on the streets and brought to the meeting only to have them thrown out. (See separate story)

Most of the participants were middle-aged men, well groomed and clean shaven, with some scattering of women and youth. While the black churchmen were well-represented on the program by such men as Skinner and Abernathy, they were not too well represented among the delegates, with less than two per cent. This was attributed to two factors—the cost and a conflict with two National Baptist conventions.

The congress, an outgrowth of the World Congress on Evangelism held in Berlin in 1966, was designed to pay for itself. Delegates footed a \$50 registration fee, or bought tickets for single sessions (\$10 a day) in an effort to pay for the \$300,000 budget.

Southern Baptists had the largest representation of any denomination

at the congress, and they probably had more members on the important national committee than any other group. (These included Wayne Dehoney, Maxey Jarman, J. W. Kelly, Harold Lindsell, Harold Lindsey, Duke McCall, and Bobby Richardson).

Episcopal layman, Keith Miller of Austin, Tex., characteristically frank, told the delegates that "we evangelicals are the most frustrated of all people with our problems of the inward journey."

He indicated that the problem is worse for the committed Christian because he is subtly trained that if he is restless or lonely, it may be a reflection on the depth of his commitment. "When we committed Christians get vulnerable enough to open our lives in a natural way, people see the living Christ at work, healing and changing lonely miserable lives before their eyes—and sometimes they find hope."

Miller, noted for his open sharing of his own pilgrimage in his books, said, "real fellowship cannot be programmed in the church basement with Koolhaide."

"I believe the answer will have to have built into it a restless unfulfillment as a serum must have within it something of the disease."

The church has identified too closely with the answer and not enough with the problem, he suggested. "Those who become vulnerable enough to the problems to identify with them, will be those who are able to share their faith with the world."

Kenneth Chafin explained in a press conference the generation gap within the churches by characterizing young people as being idealistic concerning social issues and relativistic on personal morality, while adults were just the opposite.

He said young people need secure and mature leadership from adults "who don't come apart" when confronted with today's problems, 2) an interest in the structures of the church, since the only thing many have been given to do is to rebel, 3) acceptance as persons, though not necessarily approval, and 4) a word from the church that adults know the context in which young people are living.

In answer to a question on work and subsidy, Chafin reacted sharply saying American Protestantism has been hypocritical in its attitude toward the poor, reacting more to governmental programs than to the needs of people or to biblical teachings.

"We feel we can excuse our lack of compassion for the poor by criticizing

and rejecting governmental programs," he said. "I know of churches with \$100,000 budgets who spend less than \$300 for the poor in their communities."

Skinner, a fiery young black evangelist who brought the congress to its feet with a standing ovation at the close of his message, challenged white Christians to be ready to die for the cause of racial equality. "The black revolution obliges true believers to express their love toward each other even if it means ultimate sacrifice."

He said that the current revolution is one of identity, community, and power. He compared the present age with the time in which Jesus' disciples lived, when there was a confrontation of Jewish nationalist-radicals with the Roman establishment. The disciples, he declared, pointed to a better way, even though it meant alienation from both elements.

"The church must take a stand against racism," Skinner said. "It must do so on the grounds that such principles are based on the kingdom of God. It must be willing to lose its shirt for such a stand."

Skinner said the church should produce "relationships thicker than brother and sister. That fellowship in the Christian church should supersede every other type of relationship."

Also of significance, the congress rallied a constituency from 95 denominations that some estimate to represent more than 40 million Christians. Practically all of these stand outside the National Council of Churches and, for the most part, vigorously oppose any effort labeled ecumenical. But what was taking place in Minneapolis was deeper than many ecumenical meetings, and is in fact the direction that some ecumenical gatherings are taking—orientation around common goals and tasks.

Since the evangelical Christian places evangelism at the top of his priority list, he is more willing to join others with some commitment to this task than he is to join anything. Those who came to Minneapolis expecting only to hear of evangelism, and that narrowly defined, received instead a clear picture of a socially aware and concerned evangelical Christian.

The new spirit Billy Graham wanted was there—in non-Grahamian words. If deeds follow, the U. S. Congress on Evangelism will find itself repeated and it will make an unexpected contribution toward ending an unfortunate polarization between Christians favoring evangelism or social concern and action.

Two Hippies Thrown Out Of Evangelism Congress

Two Minneapolis hippies invited to attend the U. S. Congress on Evangelism by an Illinois college student were thrown out when one approached the speakers' platform during a session.

Their forceable removal brought howls of disapproval from those attending the congress.

The hippies, identified only as E. Floyd and his girl friend Zed, both University of Minnesota students, were invited to the congress by Garry Coleman, an Australian youth and student at Trinity College in Deerfield, Ill.

Coleman said he had "shared Christ" earlier with Floyd in downtown Minneapolis and had invited him to the congress. He and Carl M. Bilger of Highland Lakes, N.Y., picked up Floyd and Zed at Minneapolis' West Bank hippie community and took them to the meeting.

Floyd entered the auditorium and walked to the front where he sat on the floor in front of the speakers' platform. Zed joined him.

Floyd was reportedly approached by an usher who asked him to take a seat somewhere, and Floyd stood as if to approach the speakers' platform. Ushers converged on the two hippies, and escorted them to the door. At one point, the girl turned as if she wanted to go back, apparently to retrieve her coat, and two or more ushers grabbed her. That brought the crowd to its feet with shouts of "Let them stay."

The two were removed to a hallway outside the auditorium where several hundred persons quickly gathered around them.

Inside, Episcopal layman Keith

Miller was speaking, and he told the crowd: "We have just thrown out the only one here who looks like Christ." The audience responded with a round of applause.

Floyd, his hair falling well below his shoulders and wearing the characteristic goldrimmed glasses, remained quiet through most of the uproar in the hall. At one point he said, "I wanted to talk to Graham." Later he said he wanted to speak, because "I see things differently."

The pair finally were taken to a room on the arm of two Billy Graham Evangelistic Association members, and were soon joined by Evangelist Leighton Ford, Graham's brother-in-law who had addressed the conference earlier.

Ford had been seated in the balcony when the uproar began. Ford reportedly told a congress official seated beside him, "Let's go down there and straighten that out. It's not right."

The hippies, Ford and others stayed in the room for several minutes and then returned to the session while Miller was speaking. Many gave them a standing ovation when they returned. They took seats and remained there for the remainder of the session without incident.

Billy Graham later met briefly with the couple to apologize and announced that they were welcome anywhere he was speaking. He also gave a public apology.

The hippies remained closeted with Ford and others for several hours after the session.

The next day, the action of the ushers was defended by a congress

official who called attention to acid throwing incidents and threats on Graham's life in the past.

Coleman said afterwards that he felt responsible for the whole incident. "We went out to do what they are saying should be done here."

One bystander who watched the incident observed, "It seems we preach one thing in the morning and practice another in the afternoon."

In an earlier message, Kenneth L. Chafin had recounted an experience during a Louisville, Ky., evangelistic campaign led by Arthur Blessitt, a Baptist evangelist among the hippies in Hollywood, Calif.

While Blessitt was preaching at Louisville on the parable of the prodigal son, a hippie who appeared to be high on drugs came up on the platform and began disturbing the service. Chafin said that he thought at the time that someone ought to call an usher or policeman and get that hippie off the platform.

Then he realized, Chafin told the congress, that he was like the older brother in the parable of the prodigal son judging the hippie, who was like the prodigal. Blessitt, instead of having the young man thrown out, calmly talked to him and told him of his need for Christ.

Chafin got a resounding ovation after recounting the story. Later, after the crowd had given the hippie who was ousted by the ushers a similar ovation, the impact of the message of the prodigal son parable seemed even greater.

The crowd seemed intent on trying to practice what it heard preached.

Toby Druin

REVOLUTION

The Church's Answer in Crisis

by
Leighton Ford

In London's Highgate Cemetery a huge granite pillar stands atop the grave of Karl Marx. On it is a bust of Marx, his cheeks puffed out like Kri Kringle, his eyes set deep and resolute. Chiseled on the granite is this dictum of the father of communism: "The philosophers have only interpreted the world. The point is to change it."

Revolution is change—total, constant, irresistible, rapid, pervasive change—which affects every part of our lives. In America there is demographic revolution as great groups of humanity move about in gigantic population shifts. By 1980 the Christian church will find its evangelistic mission focused on the 90 percent of all Americans who will live in great strip cities, already dubbed with such revolting (!) names as Boswash, Chipitt, and Sansan.

The strange plight of modern man is that while his knowledge is exploding, the whole idea of "true truth," truth which is the opposite of falsehood, is disappearing. Everything is relative.

Neither pot nor pornography form the moral crisis of our time. That crisis lies in the widely-held assumption that no moral standard is really important. There have always been those who have violated society's moral codes, but has there ever been a generation which repudiated the very idea of any binding standard?

Revolution also means radical political change. A few years ago that prospect seemed very remote on this continent. Yet today the radical extremist groups in our society call for just that. What the radicals have in mind is not akin to the American Revolution, with its limited goals.

Radicals in contemporary America have made their goal clear: they are convinced that American society is so corrupt and so unworkable that the system cannot be changed; it must be destroyed. When asked what they have to replace it, many of them answer that this is not their concern. It should be ours, for they are out to create a vacuum which would quickly be filled by totalitarianism of the left or the right.

Yet we dare not be blind to the lesson all modern revolutions have taught: when men of privilege abuse their power, and refuse justice, sooner or later upheaval will come. President Kennedy put it memorably: "He who

Dr. Leighton Ford, Associate Evangelist, Billy Graham Evangelistic Association

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makes peaceful revolution impossible makes violent revolution inevitable."

It is to the shame of the Christian church that we have been so slow to face the demands of our time. With some notable exceptions, we have moved only when we have been run over from behind. We have enjoyed, many of us, our privileged position at the "white hand of God."

What, you may ask, does this have to do with evangelism? Well, let me ask what kind of Gospel we are preaching when a church sends missionaries to convert Africans, but suggests to the black American that he go to his own church with his own kind?

The right of men to freedom, dignity, and respect comes directly from the Bible, from the story that God made man, that God loves man, and that the Son of God laid down His life for man.

What then should be the stance of the Christian church in an age of revolution?

Some call for the blind rejection of all revolution; others demand a naive acceptance of all revolution. Some would like to ignore change; others would like to baptize change as the new messiah. As responsible Christians we must reject both extremes.

We cannot be worthy of our high calling if we try to keep God in some private, undisturbed corner of our lives, and ignore the strong driving winds of change. While revolution was raging in Petrograd in 1917, the Russian Orthodox Church was in session a few blocks away having a hot debate about what color of vestments their priests should wear!

Some change should be opposed. We Christians have a stake in preserving the historic truth of the Gospel and the worthy values of the past. Like Jeremiah we say, "Ask for the ancient paths, where the good way is." But we also know that sin infects every man and every human institution. So we need a holy discontent with the status quo. The gospel calls for constant change. Conversion is a change of direction. Repentance is a change of mind. The Christian life is a continual change from glory to glory.

We cannot identify our Gospel with the past and oppose all change. God is not tied to 17th century English, 18th century hymns, 19th century architecture, and 20th century clichés. God is constantly prodding us as He did the people of Israel and saying, "Strike your tents and move on!"

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The naive approval of revolution is an equally foolish mistake. There are those who would recast Jesus into the patron saint of guerrilla fighters, and see the church's task as being "the hand-maiden or water-boy of world revolution." One theologian lists the various changes going on in the world and concludes, "God is in all these revolutions." I think it's fair to reply: how do you know? How does one know whether it is God or the devil at work in revolution? Jesus told of a

"... we have moved only when we have been run over from behind."

house where one demon was cast out and seven more came in. A revolution that takes place in a spiritual vacuum will open the door wide for the invasion of the demons!

A close link has been forged between sexual rebellion and political subversion. There is something demonic about the obsession with the obscene. The sex of the sixties is sick. It's a symptom of spiritual rebellion, of man's attempt to tear down his relationship with his Maker.

If we ignore this connection between sexual and political anarchy, and go around patting all the radical revolutionaries on the head as God's secret agents, then we are spiritually blind, theologically naive, and politically stupid.

Faced with these realities the Christian cannot blindly approve all revolution. There is really only one course open to us: neither to be total resisters nor total rebels, but to be revolutionaries—Christian style!

Charles Malik, the distinguished Christian statesman from Lebanon, has said that the "West is afraid of being revolutionary." Is he right? If so, then we are traitors to our Christian heritage. History's greatest revolution began not under a red star in Petrograd in 1917, but under the star of Bethlehem two thousand years ago in the cradle where God invaded history. In Jesus Christ, God began the great reversal.

The early Christians were a band of revolutionaries, Christian style. The book of Acts gives us a series of glimpses of them scattered in the cities of the Roman Empire.

At Jerusalem you see an economic revolution! "All who believed were together and had all things in common" (Acts 2:44, RSV).

In Antioch you see a social revolution! "In the church at Antioch there

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were prophets and teachers, Barnabas, Symeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul" (Acts 13:1, RSV). They were two Jews, two Africans, and a Roman aristocrat! All races and classes had become beautiful in Christ!

One of our main failures in evangelism has been "undersell." We have made the Gospel seem cheap, tame and dull. We ought to be saying to the students and the people of the world, "We too are revolutionaries! We too want to see things changed. But we believe only one revolution is big enough, and deep enough and powerful enough to change the world. It will take everything you've got—but come join Christ's revolution!"

"The great fact is revolution," says Professor Harvey Cox. With respect for Dr. Cox's view we do not start with revolution. The great fact is God! Not the word "god"—but the God who is really there. "I believe in God the Father Almighty, maker of heaven and earth." We gladly confess that faith. But do we also believe in God the Father Almighty, the *shaker* of heaven and earth? Or have we lost our poise because somehow we feel that our world has gotten beyond God's control?

When we see our world shaken as never before, it is not a time to despair. It is a time to watch God opening doors that have never before been open! A black Ph.D. who is working in the New York ghettos told me of the upheaval which is coming in the inner city. Then he made this significant comment: "The present revolutionary ferment in the city, when people have come to the end of their resources, is a perfect opportunity for preaching the Gospel."

In a day of revolution, evangelism must begin with a new vision of the revolutionary God who is shaking all nations so that their treasures may come in—so that from every people, and tongue, and tribe, and nation may

"We cannot be worthy of our high calling if we try to keep God in some private corner of our lives, and ignore the strong driving winds of change."

come the parade of precious lives, human treasures, redeemed by the blood of the Lamb, and giving glory to God!

The Church stands with all mankind at a common crossroad, sharing a

common concern: which way do we go to make a new world? There are some who say, "Learn"—education is the way. Some say, "Earn"—economic development will solve our problems. Some voices are crying, "Burn"—society is so corrupt we must destroy it. There is truth in all of this. But Jesus Christ says, "Turn. Be converted. Put your trust in God. Seek first his will. Then you can be part of the new world God is making."

Most revolutions fail because they are not revolutionary enough. They fail to grasp the heart of the problem, which is the problem of the human heart. So these revolutions are aptly named: they revolve! They throw out one set of sinners and put in another set of sinners.

Churchill once said that the root error of Communism and all uto-

"Revolutionary evangelism will mean taking the gospel to revolutionary people."

pianism is an over-optimistic view of human nature. Every revolutionary movement must come to grips with the fact of sin. What we need is a more radical, more revolutionary revolution which understands that before there can be real revolution there must be genuine repentance.

Christians are often accused of undue pessimism in always harping on sin. Yet, paradoxically, only when sin is faced as a moral reality is there hope. If the human dilemma rises from a wrong combination of chemicals, or from psychological factors beyond man's control, then man is just programed wrong and we should abandon ourselves to evil. But if the cause of our dilemma is rebellion against God—then there can be an answer from God's side.

This Christian conversion is so revolutionary because it is so complete. When a man meets Jesus Christ, God begins to heal all his broken relationships, to put him right with God, and with himself and with his fellowman. Today, when our churches are being torn apart between the so-called "soul savers" at one pole and the so-called "social reformer" at the other, it's absolutely imperative that we keep in view the completeness of the Gospel and resist the temptation of both extremes.

How does the Church—especially the local church and its evangelistic program—fit into God's revolution? If we take the New Testament seriously, evangelism apart from the church

is a contradiction. The Lord added to the church daily such as were being saved, says Acts 2:47. Yet we all realize that the church, as we know it, is often our biggest hang-up in evangelism. There is a widespread disillusionment, almost disgust, with the church. The brightest and most sensitive of our youth too often turn from the church, accusing us of having as our theme song, "I Believe in Yesterday," and of being irrelevant to the realities of the 20th century.

The radical activists would scuttle the church and say, "Get into the world where the action is." Evangelicals have often taken the same route. Feeling bottle-necked by the apathy of certain churches they simply by-pass them and channel their evangelistic concern through a host of specialized organizations. God has blessed these efforts, but sadly there has been an unhealthy sense of rivalry, on occasion, between these movements and pastors and churches.

It is no adequate response to this age of revolution to turn the churches' evangelistic responsibility completely over to specialists. Too often we have talked of missions and evangelism as if they were adjuncts of the Church's life, optional activities to be supported by those who are interested in that sort of thing.

In truth, mission and evangelism are the heartbeat of the Church, for the church lives by the Spirit of her Lord who said, "As my Father sent me into the world, so send I you" (see John 20:21). When the Church ceases to evangelize, she ceases to live.

We need to wrestle with the question of what sudden and radical change is needed so the churches themselves can be the agents of revolutionary evangelism. The issue is not primarily one of numbers. We can expect that the Christian church will always be a minority movement, as Jesus predicted.

So we must measure evangelistic success by the quality as well as the number of the converts. Could anyone have predicted that the tiny handful of disciples at Pentecost would eventually conquer the mighty Roman Empire? There were only 120 of them, among an estimated 4 million Jews in Palestine alone. That's a ratio of 1 to 33,000.

So-called "minority movements" have always turned out to be the most crucial . . . for they cast the shadow of the future" (Sydney Harris). Really, the crucial issue is not "How big is the church?" but "What is the church?"



Leighton Ford

In the Bible, the church is people—God's redeemed people. At the very beginning of Jesus' ministry His strategy was to gather a group of men who would continue, deepen, and spread His work. Out of all His followers He chose twelve into whom He could pour His life. What distinguished these men? First, they had a personal commitment to Christ. Mark 3 tells us that Jesus "called . . . those whom he desired; and they came to him."

Second, they had a unique fellowship in Christ. They included men of different temperaments like impetuous Peter and quiet John, and of varied political persuasions like Simon the Zealot, a member of the resistance, and Matthew who worked for the Roman forces of occupation. Before they met Jesus, Simon would gladly have slit Matthew's throat! But when Christ accepted them they accepted each other.

Third, they had a clear mission for Christ. Jesus called them to "be with Him" in personal fellowship, so Mark says, but also to "be sent out to preach and . . . cast out demons," to make Christ known by word and deed (Mark 3:13-15). If the church today is to be the agent of revolutionary evangelism, we must be clear that *by the church we mean those who have made a personal commitment to Christ*. You can train people to be evangelists who have a motivation to share Christ. But if people lack this motivation no amount of training will help. What such people need is an encounter with Christ.

We ought to be considering seriously the question of what it means to have "conversion within the church." Why do so many students seem to abandon their faith when they go to college? Why do so many couples stop attending church when they move to a new city? And how do we help people with a second-hand faith really to come alive in Christ?

It's also essential that the church be able to give a convincing demonstration of fellowship in Christ. 400,000 young people went in mid-August to a music fair at Bethel, New York. Psychiatrist Rollo May says that event "showed the tremendous hunger, need and yearning for community on the part of youth." Can these people find in your church and mine the thing that drove them to Max Yasgur's farm, the real belonging they were seeking?

Are our churches "Bethels" where people are accepted and known as persons, whatever their bank account, or the color of their skin, or the length of their hair?

Then we also must understand that the whole church has a mission for Christ. By loving fellowship, compassionate service, patient suffering, and by sharing the good news of the Gospel, every Christian has a responsibility to make Christ known. Will we take in our churches whatever radical changes are necessary to mobilize the entire membership for continuous evangelism?

If our churches are to become committed, caring, witnessing fellowships then it will take at least:

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"Evangelism's New Role in the Struggle for World Peace"

by
Mark O. Hatfield

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Last December I had the privilege of visiting India. There are grave problems facing that land, which holds one-fifth of humanity. One particular area of the country is plagued by a minor, yet serious, revolutionary movement. This is in the northwestern frontier region, where members of the Naga tribes have been in rebellion against the central government. When I went on to visit Thailand, I then became more thoroughly informed about the insurgency that threatens the northeastern section of that country.

I was fascinated to learn that both of these areas had experienced the extensive influence of Christian missionaries. In my judgment, this is perhaps more than coincidental.

The Christian message of salvation includes the truth that all men are equal and valuable in God's eyes. Old customs, social mores and class distinction are dispelled. The gods that freeze men in cycles of superstition, fear, and resignation to fate are destroyed. Man is offered the possibility of new life—with social and spiritual dimensions.

Some academic strategists and national security advisers avoid even speaking about terms as vague and idyllic as "world peace." Rather, they would like to increase the probability of a world "that minimizes the incentives for armed, violent solutions to conflict situations."

In other words, this means that if there is anything one can call peace, it means the absence of war or violent conflict. This, I suspect, is the notion many of us share about the meaning of peace. We also hear of how the "balance of power" is the guarantee of peace. The United States and the Soviet Union together possess explosive power equivalent to 15 tons of TNT for every person on the earth. Yet, many postulate that such a "balance of power"—or "balance of terror," to be more precise—is the only trustworthy condition of peace.

But there is not true peace when the threat of instant annihilation hangs over the head of the majority of mankind. There is no peace when fear of destruction, rather than hope for reconciliation, is the only force restraining the use of our arsenals of nuclear destruction. I reject the simplistic notion that peace is absence of conflict. Peace is not merely stability or order. Rather, peace is fulfillment, harmony, satisfaction, understanding, and well-being.

As long as there is deprivation, suffering, alienation, self-seeking, ex-

ploitation . . . there is no real peace. Peace can come only when needs—physical and spiritual—are fulfilled; for us, peace means far more than simply avoiding conflict.

Too often we speak of world peace as though it were completely unrelated to peace within nations, within communities, within families, and within individuals.

It is inconsistent, for example, for a citizen to urge warring nations to make peace if he lives in hostility toward his neighbors. It seems unreasonable to protest against violence in Vietnam by employing violent tactics here at home. And it is hypocritical for a Christian to claim he has the peace of God in his heart if he remains oblivious to the violence and destruction in the world.

For a nation or an individual, peace becomes a form of relationship; it is a

**"As long as there
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continuing attitude and activity, not a static condition. Fundamentally, peace is achieved by creative love—love that senses needs and possibilities in another that are not realized, and seeks their fulfillment in order to create "wholeness, soundness, and completeness."

When I discuss these matters with some of my fellow Christians, they will often claim that the reason we have no peace in the world is because of man's sin. As long as sin abounds, there will be "wars and rumors of wars," they say. I, of course, do not dispute the reality of man's selfish and sinful nature.

But I do take issue with those who reject any responsibility for overcoming the obstacles to peace simply because sin is a reality. That was not

A former governor of his home state, Oregon, Mark Hatfield became a member of the United States Senate in 1967.

the way of Christ. He has not told us evil will ultimately triumph, and that we should resign ourselves to such a fate. Rather, He asks that we follow Him into the midst of man's turbulent world with His reconciling and redeeming love. Recognizing the existence of sin does not eliminate our mandate to act as peacemakers.

Deprivation, suffering, hunger, alienation from God and man, lack of dignity, oppression—these beguile the world's hope for true peace. These are the obstacles to peace. True, they are perpetrated by sin—the sin of those who, absorbed by their wealth, power, privilege, and supposed self-righteousness are blind to the responsibility of meeting these needs. Such sin is too often our own.

Christ calls us to witness to His love through our lives. That witness involves ministering to man whenever and wherever he is in need.

We all know of those who suffer from deep personal needs—meaninglessness, emptiness, futility, estrangement, alienation, and lack of love. These needs, when unfulfilled, will frustrate peace. Here is where the obstacles to peace have their beginning—in the individual life that lacks fulfillment.

Peace, however, is also frustrated by unjust social conditions. In the communities where we live, there are those who suffer from impoverishment, through no fault of their own, despite the prosperity of our land. 29 million Americans live in the conditions of poverty. And although those who are non-white comprise only 11 percent of our population, they comprise over 30 percent of the poor in our land.

Millions of blacks and minorities have been the victims of racism, have been denied dignity and justice, and are overwhelmed with hopelessness and despair. These deprivations are the power adversaries of peace. We may attempt to enforce stability—or "law and order"—through the use of force, but we will never have peace in our land until we repent from this sin, correct such injustice, and fulfill these needs.

Communications have transformed our world into one neighborhood. Consider the condition of our world. The inhabitants of this planet spend 15 times more money on creating weapons to destroy each other than on efforts to cooperate together for social and economic improvement. Yet, 10,000 of its citizens die each day because they do not have enough to eat.

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Senator Mark Hatfield

Two out of every three children suffer from malnutrition.

Nevertheless, the average diet in one portion of that globe contains about 5 times more protein than the average diet of the remaining portion. 80 percent of that planet's wealth is controlled by only 20 percent of its inhabitants. The total wealth of those "developed" parts of this world is broken down to an average of \$2,107 for each inhabitant; yet, the total wealth of the remainder of the world equals only \$182 for each person.

A fundamental obstacle to peace, then, is the deprivation of mankind, both individually and corporately.

There can be no peace within man, peace in his family, peace within our communities, and peace in the world until we seek to fulfill the total needs of mankind. The call to evangelize is a call to proclaim and to love; it is a call to respond to these needs, and it involves us totally in the mandate of peacemaking.

We must not overlook the reality that peace is frustrated by self-assertiveness, pride, paternalism, and brutality. These are also the obstacles to peace.

Living in a country that we somehow feel bears God's seal of approval, many of us as evangelicals tend to

discover these foes of peace only in other people and nations. But Christ warns us about criticizing the speck in our brother's eye when we ignore the plank in our own.

In all candor, it is my conviction that this is precisely the case with our involvement in the Vietnam war.

Let us face this matter honestly. *Any discussion of peace today cannot ignore the gravest, most destructive event that presently keeps our world seething in violence and our nations seething in unrest.* It is my conviction that peace will not come to Vietnam as long as we persist in applying military solutions to fundamentally social, political, and cultural problems.

We intervened in what was essentially a civil war, in my judgment, having its origins in the desire of the Vietnamese people to rid their country of foreign domination and bring themselves independence and dignity. This cause has been constantly frustrated, in ancient history by the Chinese, and in modern history by the French, the Japanese, the French again, and now by our own involvement.

But such a nationalistic determination can never be quelled by bombs and bullets. By interpreting the war as an ideological struggle, we have lost sight of the human dimensions of the conflict—of the passion, will, and suffering of individuals which lies at the roots of this war.

We have failed to understand the Vietnamese people and to sense their true needs. And once having imposed military measures which have only escalated the violence, we have resisted any change in our action, and any admission of our misunderstanding.

The war will cost us about \$30 billion this year, one out of every five tax dollars. Currently, we spend this at the rate of \$950 per second. Most tragic, this war has claimed the lives of more than 38,000 Americans, 96,000 South Vietnamese, and 542,000 "enemy" Vietnamese. Through our effort, then, *more than half million Vietnamese have died because somehow, we believe they individually are our enemy, and a threat to our nation.*

We continue to measure our success of these efforts by the brutalizing nomenclature of "kill-ratio"—by comparing how many of the enemy are killed for every American that dies. *Christian compassion, I believe, cannot remain quiet when the basic value and dignity of human life is appreciated in such a manner.*

For almost a year and a half now we have been involved in talks it

Paris; yet we seek to "save face" and speak of "negotiating from strength." We have sought in vain so far for some position or formula that would avoid any admission of our misjudgment or blame for the extent and duration of the war. And during that time, more than 15,000 American lives have been lost.

We are told, though, that one must fight fire with fire. We can never take risks for peace, it is said, because the enemy might be preparing for another offensive, or be taking advantage of our lack of resolve. So there is never any respite from the bombing (we have changed the location but not the intensity), and the fighting and the killing.

Why should we—a nation founded by those seeking a New World blessed by God—now be bound by "an eye for an eye, a tooth for a tooth"? Do the fruits of the Spirit—love, joy, peace, patience, kindness, generosity and self-control—do these have any relevance to the concrete realities we face?

We must always remember that regardless of the circumstances the world is in, history remains under God's sovereignty. In Ephesians Paul writes that God "purposes in his sovereign will that all human history shall be consummated in Christ, that everything that exists in Heaven or earth shall find its perfection and fulfillment in him." (Ephesians 1:9, 10, Phillips)

In God's eyes every individual is of the most infinite value. God does not judge people as Americans or Russians or Chinese; he does not categorize them according to nationalistic, political, or ideological labels. Christ has broken through those barriers. God views each person as his creation—as unique and as infinitely valuable to him, so valuable that he gave his son for each of them.

God's purpose is to bring all creation into unity through Christ.

I make no claim to be a theologian. But there is one example used in theological circles that clarifies this point with me. It is a comparison of recent history with the time between D-Day and V-Day during the war. We know that God has entered into history and accomplished His work of redemption. And we know that God's ultimate control and victory over history is assured. We have His promise to establish a new heaven and a new earth. He has won the final victory, but it is not yet accomplished.

It is as though we are between D-Day and V-Day. Although our final victory at the end of history is certain, we must be involved in the skirmishes

and battles that are yet necessary before God's triumph is fully manifested. Thus, we do not simply sit on the beach, knowing that we will ultimately win, but we move forth into battle. God is constantly at work in our world to accomplish his ultimate will. We must be obedient to his call.

Our evangelical responsibility is to bear witness to the love of God through Christ. This is a mission of peace, and we are under the call of God to fulfill it. In this task, *we must not be bound by rigid categories of what is a spiritual message and what is a social action.* We cannot build a complete barrier between theological issues and social questions. We must not make the mistake of believing that the Good News we proclaim has no relevance to our attitudes and actions toward political as well as personal problems in our homes, our nation, and our world.

For too long the artificial polarization between those who preach the truth of individual conversion and the activists who proclaim some form of a "social gospel" has prohibited a full understanding of the Gospel's meaning in our world. Christ calls us to express his love through all that we do.

Our task requires personal involvement in the world. *We cannot abdicate our personal responsibility to an institutional response.* Unfortunately our tendency too often is to seek escape from personal involvement in problems confronting us by endorsing institutional solutions to them. We give money to the church's missionary fund, we donate clothes to the street mission, and we contribute faithfully to worthy causes, believing that these are the only avenues for us to carry out God's work.

Yet, what is most needed is individual, personal involvement. We must make our lives relevant to others; we must involve ourselves personally in situations where we demonstrate the concern and compassion Christ imparts to us. We must engage ourselves personally in sharing with others our experience of God's love.

Just as our religious institutions cannot become a substitute for our personal responsibility to minister to human needs, they also cannot provide any insulated shelter from the trauma of the world. The church was never meant to be a fortress that protected its members from the perils of the outside world. Rather, the church is nothing more than those believers who gather to strengthen and encourage one another for their involvement within the world.

Our faith calls us to seek God's will for man and for the world. As such, we must look at our own country—look at the values that are guiding our culture and ask whether they are true to God's will and purpose. If not, they must be challenged with a prophetic word, and Christians must witness to the need for national repentance; that is, to turn from present ways unto the "way of the Lord."

In our democracy, the values and commitments of the nation rest fundamentally with the people. The corporate effect of the people's thoughts and actions eventually has its influence upon the shape of our society.

For we who are Christians, then, it is our basic responsibility to express the values and truths that we have acquired through our faith. Further, we must attempt to implant them within the lives of others.

Therefore, one of the urgent avenues for personal action is to influence public attitudes and values.

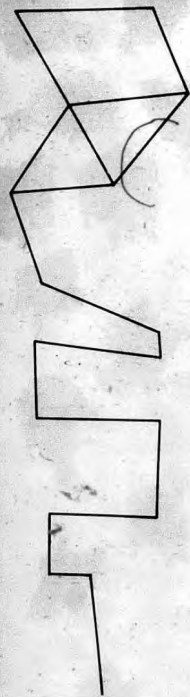
Public opinion drove a president out of office last year; the attitudes of the people in our democracy can change the course of our country.

So we must be diligent and responsible in the expression of our views regarding the state of our nation. We must attempt to mold public attitudes so they will become attuned to God's purposes. The heaven of the Kingdom of God must continually make its entry into the life of our nation; it can do so only through the witness of our lives.

Since World War II, we have spent over \$1 trillion for military purposes for weapons, soldiers, and the machinery of war. Today, about \$67 out of each \$100 of our government's tax revenues are given to the purposes of war—past, present, and future. Comparatively, we spend only \$2.50 for all our efforts to assist the im-

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"... peace will not come to Vietnam as long as we persist in applying military solutions to fundamentally social, political, and cultural problems."



Toward Creative Urban Strategy

FOURTH OF A SERIES

"Equipping the Layman For Increasing Responsibility"

by

D. Elton Trueblood

The rise of the layman is the great new Christian fact of our century. In the long perspective of history it will, in all probability, be seen as even more significant than the effort to achieve church union. Whereas union sometimes means no more than the pooling of weakness, the recruitment of lay forces often means an accession of genuine strength.

If the movement to employ the lay power ever comes even close to its goal it will produce a revolution which may reasonably be compared to the other great revolutions of the world. This is because it would, immediately, substitute Operation Multiplication for Operation Addition.

If the great new Christian fact is the universalization of the ministry, it has not come about by accident. One important causal factor has been a deeper examination of the biblical teaching. For a quarter of a century we have had biblically based study groups with powerful effects and many groups have, in the midst of their studies, been drawn to the New Testament teaching about vocations.

It has been something of a revelation, on the part of many, to see that, in the New Testament, vocation applies not merely to a few who are called to be clergymen or foreign missionaries, but to all Christians, whatever their secular occupations

may be. It is a surprise to many to realize that characteristic epistles are addressed to the called and that these include all who seek, in any way, to be Christ's followers.

Some are shocked when they learn for the first time that "saint" in New Testament language means simply one who is called by Christ, rather than one who is conspicuously righteous.

Once we begin to understand what it is to be called we have a new vision of the importance of the individual. Each one is important because each one is needed as a recruit for the kingdom. We are called, the Bible teaches, not as mere worshippers, but as workers.

It is impressive, when we contemplate it, to remember that Christ specifically commanded us to pray for the emergence of a labor force (Matt. 9:38, Luke 10:2). There is no record that he sought admirers, but there is abundant evidence that he sought recruits or fellow workers. Herein lies much of the meaning of the words, "Take my yoke upon you" (Matt. 11:29).

Since the Christian faith has endured through many centuries, adjusting to successive changes in ul-

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HOME MISSIONS

ture, it is reasonable to conclude that it will be able to adjust to whatever changes may come in our particular generation.

But though there is good reason to believe that the cause of Christ will endure in new situations, it does not follow that this will come without effort on our part. As a matter of fact, it will be necessary for committed Christians to engage in a great deal of intellectual effort in order to know how to live and serve in changing circumstances.

Just as a better understanding of the New Testament has changed the idea of calling, so the conditions of urban society have influenced the opportunities of responding to Christ's call and have helped to lessen the gap between clergy and laity.

One important change is educational. In a predominantly agricultural economy there was often a radical difference in educational level, the pastor being far better educated than the members, but this is no longer true.

Sometimes today, there are members who have had educational opportunities superior to those of their pastor. There is no longer any reason why the ordinary member may not be the equal of a clergyman in general knowledge, speaking ability or even personal counseling. Consequently, the old idea of a one-man ministry is conspicuously obsolete.

The opportunity for contemporary Christians to minister is increased by the kind of work in which most men and women now engage. The farmer, in the pre-industrial age, spent long hours alone, or with animals as his only companions. Instead of dealing primarily with people, he dealt with seeds of soils or the fruits of the soil.

In an urban society, by contrast, most people engage in work in which the major problems are human ones. The products of factories are things, but they are not produced except by the joint thought and effort of people. Consequently, the major issues are not normally those regarding materials, important as these may be, but those regarding persons.

It ought not to be any surprise that human problems are far more difficult than are those which concern the natural order. The critic sounds a bit naive when he complains that we have done so much better with rockets than with the elimination of poverty and crime, because he seems to suggest, by his complaint, that the problems are somehow comparable.

The Christian is aware that they are not comparable, because he is highly conscious of both freedom and sin. The world would be comparatively easy to manage if it had no people in it.

We cannot be profitably employed in the modern scene unless we are ready to share and also ready to listen. It is something of a surprise to realize that even the modern farmer is urbanized in that he is increasingly dependent upon machinery, the repair and upkeep of which involves other people.

Corporate farming necessitates a great deal of migrant labor, so that the problems are comparable to those in factories. Always there is the strong possibility of dissension and always the individuals have problems of their own. The farmer is urbanized because he owns the same gadgets which city people own.

Modern man, we must understand has, because of his urbanized existence, both added difficulties and added opportunities. Above all, his new kind of life means that he is almost constantly faced with the potential Christian ministry.

This is because ministry refers not to things, but to persons. If the modern Christian has anything to give, he is placed every day where the need is. We talk, foolishly, about getting the church in the world, but when we think carefully we know that the church is the world in the person of its members.

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"Some are shocked when they learn . . . that 'saint' in New Testament language means simply one who is called by Christ, rather than one who is conspicuously righteous."

The major question is that of what Christians have to contribute and what they actually do contribute when they are daily in the world of men. Since the church, far from being a building or even a hierarchy, is the people, it now exists in all the places in which Christian men and women are employed.

Part of our need, as we face the changed conditions, is that of a clarification of language. In hundreds of communities reference is still made to "the minister," but this is almost wholly damaging. It is damaging because it implies that the rank and file of the members are excluded from the ministry. After all "the" is radically singular.

Some may say that language is unimportant, but in this judgment they are clearly wrong, for the language not only expresses but also deepens the distinction which is fundamentally harmful. We must, if we really care about the Christian cause, avoid any language which tends to make the ordinary Christian feel that he can delegate his responsibility to a priestly class.

According to the New Testament teaching, there is, indeed, a priesthood, but it is not confined to delegated or ordained individuals, it refers to all the people who are Christ's followers. In the phrase "You are a royal priesthood" (1 Peter 2:9) the "you" is emphatically plural.

We are helped enormously by the effort to make a distinction between "pastor" and "minister." Though ministry is intended to refer to all Christians, whatever their gifts and whatever their ways of earning a living, the word pastor may rightly refer to one who has a particular call to stir up the ministry of others.

This is the clear meaning of pastor as it appears in Ephesians 4:11, 12. The pastor or teacher is a person who has a gift for the equipping of other ministers for their service in the world.

The emphasis on the universal ministry of mechanics, housewives and

businessmen does not deny, but rather emphasizes the need for some dedicated persons who are able to train others for their servant roles.

We cannot make the lay ministry a success unless we do something about it. The word "pastor" may not be the ideal word in an urban society, for modern people know very little about sheep, but the function is more needed than ever.

Even Robert Barclay, one of the first theologians to emphasize the universal ministry, when he wrote three hundred years ago, saw clearly that there is no incompatibility between the two big ideas of the universal and the lay ministry, and that the one requires the other. In a crucial passage he wrote:

We do believe and affirm that some are more particularly called to the work of the ministry, and therefore are fitted of the Lord for that purpose, whose work is more constantly and particularly to instruct, exhort, admonish, oversee, and watch over their brethren.¹

As we become even more urbanized, the need for intelligent equipment of the lay ministry becomes greater rather than less. The farmer does not need the help of a spiritual teacher in producing crops, but the worker in the factory or office needs help terribly. He needs to confer with others about the way to make his witness among his fellow workers. Should or should he not try to share books which have been helpful to him? When should he remain silent? If he is a school teacher or administrator, he needs advice on how far, as a courageous Christian, should he go in open defiance of the ruling of the Supreme Court, which prohibits Bible reading and prayer in the public schools.

It is precisely because most modern city vocations are more complex than

¹ Robert Barclay, *An Apology for the True Christian Ministry*, 1678, Proposition X, 26.

were the vocations of an earlier generation that the life of the church becomes more, rather than less important.

It is because the crowding of modern cities tends to impersonalize all operations, that the ordinary Christian needs help and encouragement in his effort to treat all of God's children as persons rather than things.

The man who can help lay men and women to perform their ministry in daily life needs to be a true professional. He does not need to be professionally religious, but professionally competent as a teacher and developer of other Christians.

If he is willing to be cast in the role of the professional holy man, expected to give the official prayers on public occasions, his professionalism is of the wrong kind, partly because it is of a kind largely obsolete in an urban society.

But if he is well trained in the art of drawing out the powers of other people, that is another matter entirely. We especially need men who are skilled in the ministry of encouragement, making other men and women aware of powers of which otherwise they might always be ignorant.

As Christian ministers in daily life, our primary business is healing. This is because we are always surrounded by broken, disturbed, harassed people. As successors of the Twelve, we are given, by Christ, "power and authority over all demons and to cure diseases" (Luke 9:1).

After centuries of neglect of the command to "heal," a command which is quite as strong as that to "teach," we may now, in our needy generation, begin to operate in the way Christ intended. Though there must not be a sharp division of responsibility, we may truly say that in general it is the duty of the lay minister to heal, while it is the duty of the pastor to teach. That is, the pastor is required as one who can teach his fellow members how to heal.

"We talk foolishly, about getting the church in the world, but when we think carefully we know that the church is the world in the person of its members."

Those in the general or healing ministry will normally function best in their own vocational patterns. Accordingly, the Christianity of the future may, to an increasing extent, be centered in vocational groupings.

We are on the right track when we form groups of Christian physicians, Christian lawyers, Christian judges, Christian real estate agents. All of these are touching human lives at extremely vital points and all face problems which are apparently insoluble.

When, for example, should the physician engage in heroic measures to keep the hopelessly ill patient alive? How can the judge balance the rights of the criminal and the rights of the public who are the victims of criminal acts?

How can the real estate developer meet the reasonable needs of those who already occupy a district and those who wish to come in and thereby alter its character?

Perhaps the church of the future, which will be even more involved in urban existence, will be organized more around vocational groupings than around Sunday worship. The gathering of the dedicated one day a week may, if it survives the urban revolution, become more and more an occasion for briefing with a view to the vocational work of the week which follows.

We are getting close to the heart of the matter when we realize clearly that the lay ministry involves many significant opportunities which the pastoral ministry does not permit. Because the lay minister is already where the human problems are, he does not have to be brought to them.

The lay minister's task is made urgent by the fact that he is on the front line, while the pastor is really in the rear, ready to help when called upon. The lay minister is comparable to the general practitioner in medicine, while the pastor is like the specialist whose work comes largely by referral.

What we must avoid is the erroneous supposition that either one of these is better than the other. They are simply different. It is important to know that tasks can be different without being better and worse.

Our time is both one of discouragement and one of hope. Among the signs of hope is the increasing recognition of the close connection between real religion and ordinary life. When this is understood the talk about a "religionless Christianity" seems particularly inept.

Of course, if religion meant some ceremonial performances, with no relation to how people live, the rejection of religion has some point, but it need not mean this at all.

There is a place for the scattered fellowship, but there is also, with no contradiction, a place for the gathered fellowship, because, by gathering, people are able to be more effective when scattered.

Christians operate better in the world if they are sometimes separated from the world in an experience which gives them some faith and conscience, but the encounter with the world is the test of validity.

The tremendous words of William Law are as pertinent today as when they were written more than two hundred years ago. "Devotion," wrote Law, "is neither private nor public prayer, but a life given to God."²

Now a new kind of ministry is developing with a character of its own. As it is not identical with the pastoral ministry as ordinarily conceived, neither is it identical with the lay ministry of the recent past.

The new ministry is being performed by men who have been trained for the professional ministry yet are now earning their living in secular occupations.

An exciting new pattern of ministry is developing in the thought of one

young man who became a pastor in his early twenties. Now, at thirty years of age, with a wife and two children to support, he is becoming an employee of the fire department. He believes that he can, by this means, both support his family and also achieve an entrance into the lives of men who work for the city.

As we increase the number of men who, while they are engaged in secular work, are also trained equippers, new needs arise. The comptroller of the company who is also a graduate of theological school may not have a pastor to whom he can turn when he needs help, as is sure to be the case. What is he to do? His best assistance is likely to come from a small group in which men and women share deeply with one another both their aspirations and their needs. In such a group it is often possible for people to accept vulnerability, meeting one another without masks and without feeling the necessity to impress one another.

Like the lay movement, the small group movement is largely a post-rural phenomenon. Perhaps the very impersonalism and consequent loneliness of crowded living has driven men and women to the invention of genuine fellowship. When men lose one kind of fellowship they are driven to seek another.

It is widely recognized that we are continually losing men from the pastoral ministry and this loss is usually deplored. Sometimes, of course, the departure from the pastorate results from a loss of conviction, but this is not always the case.

In some instances the change comes, not because the fire has gone out, but because it has become so hot that new ways of igniting other people are deliberately sought. In my present life I have the privilege of corresponding with some of these men, who open their hearts in letters.

One ex-pastor wrote recently as follows: "It is no sacrifice to be a layman. I had yearned to be a layman

² William Law, *A Serious Call to a Devout and Holy Life* (Philadelphia: The Westminster Press, 1933), p. 17.

**"No Christian can
meet his responsibilities
by hiring another
man to perform
for him."**

for years. Now I can really minister—as a layman, on a volunteer basis, and get next to people in a way that was not possible formerly."

If this new pattern of the man who is both a layman and one trained to be an equipper, should grow, it would alter radically the course of the Christian movement. It might mean that the numbers in some theological schools would grow, when presently the numbers are declining.

There would be a strong demand for short courses, planned for those preparing to operate in the new third order, which is neither lay nor clerical, because it is both.

A number of men are restive as clergymen, not because they are incapable, but because they are impatient about what seem to them artificial barriers. They know that some people will not be sincere in talking with them because these people hold them in a certain awe. They feel separated from the rank and file and are deeply embarrassed by the special privileges which they are accorded.

These privileges include freedom to break the law without penalties and reduced prices at shops. Even the provision of living quarters constitutes a serious barrier, because it means that the clergyman does not have to compete in the real estate market as other men must do.

The best men are frequently eager to break this pattern completely, and some of them are beginning to succeed in this effort, while remaining in the pastoral office, but others become discouraged and consequently rejoin the laity for the sake of their own self-respect.

More than we ordinarily realize, the once accepted system of clerical leadership may be breaking down. Can we be sure that there will always be bishops and priests? If the power of the clerical order wanes or collapses, the lay ministry will necessarily be seen as more important.

In any case, it is a grave mistake to suppose that the patterns with which

we have been familiar in our own generation will endure forever.

Wherever the lay movement has really taken hold, Christians in ordinary life have rejected their relegation to the dual role of listener and financial supporter.

There is nothing wrong with attention to money and money raising. Some church budgets may be lopsided, but we shall not dispense with them, and Christians should never be ashamed to discuss finances.

What is wrong about money in the church is not the collecting of it, but the widespread assumption that the layman, when he has paid his pledge, has done his part so that his responsibility for Christian work is ended.

No Christian can meet his responsibilities by hiring another man to perform for him. There is something terribly demeaning about the notion that the chief service which a man can perform is that of putting a carnation in his button hole and passing the collection plate.

One way to undermine the lay ministry is to engage in overstaffing. Fortunately, some are aware of the danger. For example, one highly effective congregation of America employs only a pastor and no assistant, and it is able to operate because so much of the ministry is that of volunteer work on the part of members.

By this method a large portion of the financial giving can be directed to the needs of others rather than to the operation of the ecclesiastical machine and the payment of salaries.

There are many forms of outreach which lay persons can handle with skill. One of these is the management of a book table on which are new and old books which may shed light on the problems of both faith and practice which alert modern Christians feel. The existence of such a table, placed where it cannot be avoided, and managed by a person able to speak at first hand about the books, is one of the

most obvious marks of a really contemporary church.

Almost every congregation has persons who will gladly donate their time to operate in this fashion and those who do so are helped quite as much as are the people who purchase the books. Because the majority apparently do not buy books until they are confronted with them, it is not sufficient simply to tell members and seekers to go to a bookstore; for the most part, they will not do it.

But they are grateful when the church brings the books directly to their attention. In one congregation this year, when a table was set up and supervised by some intelligent women, 100 volumes were sold in one week. In one church, 700 copies of an inexpensive New Testament were sold in one season.

Another valuable book ministry is that in which a lay member buys more than one copy of a volume which has proved to be particularly helpful to him and carries a copy with him to loan to some person who expresses interest or peculiar need. Many lives have been changed by this method.

I may not be able to answer all of a man's questions about the problem of evil, but I can loan him a copy of *The Problem of Pain* by C. S. Lewis. The lay minister may not claim, in his humility, to possess wisdom, but he can, if he is willing to study, tell others where the wisdom is.

Because an untrained ministry may do more harm than good, it is just as important to educate the lay minister as it is to educate the equipping ministry. And it is the equippers who should undertake this vital task.

What the churches say, by means of public pronouncements, may do some good, but the chief way in which the church affects the world is in the persons of its members, who are fortunately scattered throughout the entire fabric of society.

It is the influence of the layman in his ordinary existence which makes his education in the church so im-

portant. He must be taught to think clearly in fundamentals, to know the Christian classics at first hand, and to be generally aware of the progress of Christian thought through the centuries.

Because the native intellectual powers of laymen are certainly equal to those of clergymen, there is no good reason why there should not be the same general content of those which are taught in theological seminaries. It is not sufficient for laymen to be recruits; they must be trained recruits. In most instances, the pastor should be the teacher, thus illustrating the Biblical conception that "pastor" and "teacher" are synonymous.

Full acceptance of the conception of a universal ministry must eventually affect professional theological education, because a new laity requires a new pastorate. Men who study in theological seminaries must be made to understand how greatly they are needed, not in the performance of ceremonies, but in the liberation of the powers of other men. The new pastor, whom our generation requires, is one skilled in the ministry of development.

He is the head of a development company, concerned not with the development of land, but the development of persons. He does not give orders, but he specializes in "supportive attentiveness."

Sometimes he will criticize, and he will certainly help other men and women to evaluate what they are doing as Christians in the world, but primarily he will engage in the ministry of encouragement. He will know that many people are profoundly discouraged and need someone to believe in them. Often lives will be changed, in consequence, by the power of creative expectancy.

Though we speak today of the ministry of the laity, the day may come when we can transcend this particular language. After all, layman is not really a satisfactory term, be-

cause, in many occupations it indicates an inferior status.

A layman in medicine is one who cannot practice, while a layman in law is one who is not legally educated. There cannot be equivalent status so far as the cause of Christ is concerned, for all must practice and all must be trained. Christ spoke of those who have "been trained for the kingdom of heaven" (Matt. 13:52), indicating that such training was his purpose in the employment of parables. He was preparing men to serve, not to observe.

Finally, we may be able to cease using our present invidious terms and get better ones. Our deepest purpose is really that of the abolition of the laity. We seek to lift all of Christ's people into the level of ministry and this makes sense, providing we recognize differences of gifts.

We can begin to employ the new and better terminology when we understand clearly that there is no opposition whatever between the general ministry and the ordained ministry. They need each other and together they can contribute mightily to the creation of Christ's Kingdom. ■

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Transcending Stereotypes and Mythologies for Truth

by Joseph R. Estes

It was nothing less than a "happening." It was "larger than life." And to some of those, at least, who labored for three and a half years to bring it about, it was an answer to prayer. The event was the meeting of Jewish and Baptist scholars in a three-day conference, at the Southern Baptist Theological Seminary in Louisville, Kentucky. The conference was jointly sponsored by the Inter-religious Affairs Department of the American Jewish Committee and the Home Mission Board's Department of Work Related to Nonevangelicals.

Rabbi Marc H. Tanenbaum and his colleagues of the AJC collaborated with the HMB personnel in structuring and directing the conference. Through long months of planning, such Baptist leaders as William E. Hull, Albert McClellan and Foy Valentine shared work of the program. There were times when it seemed that the whole idea was impossible. The diversity of Southern Baptist thinking and the complexity of our programming machinery seemed to present obstacles. Sometimes the interest, even of the members of the planning group, would wane, and some "checked out" before the event occurred. But through it all the conviction of a core of the Jewish and Baptist planners was growing more firm. The best of our scholars and leaders simply must meet on terms that make real communication possible.

The more than seventy Jewish and Baptist scholars who met in Louisville were introduced to the planners' hopes immediately. The printed program carried these introductory words:

Baptists and Jews, who share uniquely a common reverence for

the Bible and its majestic teachings, as well as an historic experience of suffering to preserve freedom of conscience, have a vital contribution to make in redemptive service to the shaping of authentic community, a true "people of God" worthy to help usher in the kingdom of justice and righteousness.

Before Baptists and Jews can serve others, however, they need first to know each other. The stereotypes and mythologies that have prevailed between both communities need to be confronted and challenged by realities and truths. The similarities in shared religious and moral beliefs should be clarified and examined. The vital differences on which Baptists and Jews stake their lives should be understood, in order that differences can be made a source of irenic enrichment rather than of polemic estrangement.

To the realization of these purposes this consultation is hopefully dedicated. The (sponsors) join in prayer that God will bless the work of the hands of the participants in this pioneer national undertaking who make Baptist-Jewish living history by their very first meeting together.

These were no idle words. They effectively captured the desire and awareness of the program planners. It was a prayer of intense hope that the conference might realize these

purposes. But probably none of the planners was prepared for what actually took place. What could have been the biggest "bust" of the year proved to be a truly dramatic event. Real head to head and heart to heart encounter occurred. Call it dialogue. Call it meeting. Call it communication. Call it what you will—souls separated by credal convictions came together in an experience of profound understanding before God. People who were apprehensive of each other before the meeting found that they could love and respect each other. Religious beliefs that had been developed in the ghetto of denominational exclusiveness were examined in the light of honest, open debate with persons of another persuasion. And the remarkable thing was that differences did not occasion alienation but became a motivation to seek deeper fellowship and understanding. Most of all, the encounter became an experience in the pursuit of God's truth which surpasses all human understandings.

The dimensions of the dialogue were set by the themes of the program. The first session dealt with the setting of the Jew in the Southern culture. Professor Leonard Dinnerstein of Fairleigh Dickinson University charged that the Jew in the South had been barely tolerated, never fully accepted, and in times of crisis persecuted. While generally agreeing with Prof. Dinnerstein, Professor William Estep of Southwestern Baptist Theological Seminary provided much historical evidence that Baptists, too, have often suffered discrimination in Southern culture and in similar identical conditions with the Jew that Baptists and others have often exhibited philo-Semitism, and that the

condition of the Jew in the South is not radically different from that of the Jew in the North. A. Jase Jones of Kansas City followed with an analysis of Southern Baptist literature with reference to the Jews, noting both anti-Semitic and philo-Semitic characteristics. Notable reference was made in the first session to two themes to be taken up in subsequent sessions, namely anti-Semitism and the Christian missionary drive. Both of these are quite emotion-laden subjects.

The second session dealt with the "meaning of Israel." Rabbi Tanenbaum described the compelling power of two great events in the American Jewish consciousness: the impact of the Nazi holocaust, in which 6 million Jews were slaughtered and the impact of the 6-Day War of the state of Israel with the Arab nations in 1967. For some, the first exposure to the Jewish awareness in relation to the state of Israel was granted. No concept of "Israel," in a spiritual sense, is possible in Jewish mentality without reference to a visible, political state. Professor Eric C. Rust of Southern Baptist Theological Seminary reminded the gathering of the church's responsibility for anti-Semitism and called the theologians to the task of recasting "Hebraic forms" rather than Greek and the building of bridges between the Jewish messianic consciousness. Here, again, a future theme of the conference was anticipated, namely the meaning of Messiah.

The third session treated the "Meaning of Conversion/Turning." Professor Edward Gershfield of the Jewish Theological Seminary of America and Professor Frank Staggs

of Southern Seminary presented the Jewish and Baptist views respectively. Their papers and responses to them triggered the liveliest discussion of the whole question of Christian mission and the seeking of converts to Christ among the Jews. A learned panel primed the discussion in which Jewish opposition to all attempts to proselytize them were countered by Baptist reassurances of love, without compromise of the missionary character of the Christian faith. Baptists unanimously rejected coercive methods of evangelism but could not deny the intense desire for all to believe in Jesus as the Messiah and Saviour. To this, Baptist scholars declared, they must bear witness. Professor Luther Copeland of Southeastern Baptist Theological Seminary said, "I'm bearing witness to a great truth which I have experienced. If God uses that to convert someone that is up to him. My task is to bear witness." To this, Rabbi Arthur Gilbert of the Jewish Reconstructionist Foundation replied, "What you really mean to do is not conversion work but witnessing. You don't do this by ringing doorbells and handing out tracts. You do it by letting God into your own life, by creating a community of such selfhood, such humanity, that it is a profound witness in its own right." Then he added, "I would like to compete with you for such a witness."

Whereas most of the Jewish scholars resisted attempts to "win converts" as a particular kind of anti-Semitism, there was one notable exception. Rabbi William Kramer of Los Angeles suggested that "if someone wants to see me converted because he loves my soul, that's fine with me." However, Kramer rejected the notion that this "proselytizing



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Estes is secretary of the Department of Work with Non-Evangelicals at the Home Mission Board.

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The summary view among Baptists might be stated as follows: we must love the Jesus Christ without apology, and leave the "converting" to God. If such a view of the Christian mission fails to satisfy some hyper-tension manipulators of souls, it must, nonetheless, be observed that it is thoroughly biblical!

The final session related to "Religion and Social Responsibility." Baptist and Jewish addresses were more in agreement in this area than anywhere. Professor Staggs brought the most moving and inspiring appeal of the conference in his call for an inter-religious committee to seek to influence our national priorities. There

The conference asked Rabbi Tanenbaum and this writer to structure an ad hoc committee to further continuing dialogue and scholarly collaboration, implement the actions agreed upon, and further the goals of the conference. Before departing, the Baptist scholars, in response to a plea by Rabbi Tanenbaum, took action which encouraged SBC President W. A. Criswell to wire President Nixon deploring the public execution of 15 persons in Iraq.

If wider dissemination of the Christian message among the Jews results, and with it a deeper understanding of our faith, is this not "witnessing?" I believe with all my heart that God will be in this conference. He will surely continue to bless its achievements. And for what it's worth, this was the first conference of its kind in Baptist history!

[illegible]

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Lewis

Amos

Lewis had been in the agency's church loans division for eight years before accepting the pastorate of the Calvary Baptist Church in Lilburn, Ga. Amos had served for nearly two years as a consultant in weekday ministries in the department of Christian Social Ministries before resigning to join the staff of the Crescent Hills Baptist Church in Louisville, Ky.

Amos, a graduate of Southern Baptist Theological Seminary in Louisville, had served four years as director of weekday programs at the 23rd and Broadway Baptist Church in Louisville, before joining the Home Mission Board as assistant secretary in the department of Christian Social ministries.

He will serve as a staff member at Crescent Hills, pastoring the church's Portland-Bridge mission, coordinating weekday ministries at the mission, training Crescent Hills members for service in the ministries. As an adjunct professor at Southern seminary, Amos also will teach a course in weekday ministries in the school of social work.

Career changes for both men become effective on Nov. 1.



TO KEEP
HIMSELF
AND TO BE
A JOYFUL
MOTHER
— *Patricia, 34*

Someone once said that God created the woman to be a mother. He made mother. The woman can and must mother only God. But in Him, there is the whole of Himself who keeps the Bible, who stands comfort in a Christian's life. The University of Cambridge, through the Department of Theology, provides a training programme for those who wish to be



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28

MISSION 70 A DREAM REALIZED

"I keep thinking of a dream that got out of hand." The speaker was Jesse Fletcher, secretary for the department of missionary personnel of the Foreign Mission Board, expressing happy shock at the progress of Mission 70.

Mission 70 is a dream realized—a conference on world missions and all church vocations to be held in Atlanta's Civic Center, Dec. 28-31. It is expected to attract 4500 college and seminary students and young adults.

If the excitement, dedication and talent of its planners is any indication, Mission 70 promises to be a unique experience. The coordinators seem bent on making it a great deal more than "just another meeting."

Elaborating on his previous remark Fletcher said, "the best dreams I've ever been associated with acted this way. I'm having to lay aside my own pet goals and be prayerful that I can cope with whatever the results are, rather than what I hoped they might be."

Mission 70 was conceived almost two years ago in a planning session between staff members of the Home and Foreign Mission Boards and the Sunday School Board. It was agreed that the conference would be geared to college and seminary students and young adults and would attempt to confront them with the world missions task and career opportunities offered in churches and the Southern Baptist Convention.

The Conference is being sponsored jointly by the Home and Foreign Mis-

sion Boards, the Sunday School Board, the Woman's Missionary Union and the Brotherhood Commission.

Programs are to be structured around drama, music, small group work, counseling and information sessions. Morning sessions will be held in local churches in downtown Atlanta. Afternoon and evening sessions will meet in the Civic Center and the Regency Hotel.

Group leaders will attempt to elicit provocative discussion with the students in the morning sessions. There will be 80 or more cluster leaders, student workers themselves, to spearhead the discussions. Students will lead the music in these sessions and folk singing groups will present special music.

Through the interpretation of a popular recording, participants will be confronted visually with world poverty and need in the afternoon sessions. With flashing lights, vignettes and silhouettes they will be shown "what the world is really like."

Each night in after-sessions, participants in the conference may avail themselves of informal entertainment, dialogue with denominational leaders or film review.

An overture by members of the Atlanta Symphony Orchestra will open the conference Dec. 28. The Sunday presentation will be a look back at the '60's and an anticipatory look at the '70's. The featured speaker that evening will be John Chancellor of NBC News. It will major on world

events and will include much of the music of the '60's.

A fiery review of world problems—poverty, apathy, student unrest—will be the theme of Monday evening's session. Written by Betty Jo Corum, director of editorial services for the Woman's Missionary Union, it will employ a "Greek" chorus of speakers and singers.

Bill Lawson, a favorite with college students, will speak to the conference Tuesday. The 41-year-old Missourian is pastor of Houston's Wheeler Avenue Baptist Church. He sees as the goal of Mission 70, "to get young people to make missions a part of their vocation rather than a vocation a part of their mission. Mission 70 will have accomplished a major achievement if it can reach students in this way," the young pastor believes.

Lawson senses an acute need to minister to young people whose "muscles of faith get very saggy," especially since his own church is 30 percent college and career persons. "If it's possible to get Christ's commission into some offices and some classrooms, we will have done people a favor and Christ a service."

The final evening session, New Year's eve, will be a challenge to commitment. Home and foreign missionaries along with other denominational workers will share testimonies. Six hours, one a symbolic choir, will present the theme interpretation for the evening, authored by Jan Wilson,

professor of drama at Belmont College, Nashville.

Kenneth Chafin, head of the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary, will bring the final address. Chafin, a featured speaker at the U.S. Congress on Evangelism, held last September in Minneapolis, is sharply critical of Christians who are shocked by rather than sensitive to world problems. He has assailed Protestant denominations for being hypocritical in their attitudes toward poverty and need. Chafin will bring the final address and the conference will end at 1 a.m. New Year's Day.

Already a songbook of Mission 70 music, much of it original, is being prepared; also planned is a recording with at least four conference songs, which will be available at the meeting. The entire music score will be available in May of 1970. In addition, the conference speeches will be available to the participants.

Ed Seabough, Executive coordinator for Mission 70 has described the conference as a "scream of hope among Southern Baptists. Mission 70 is a challenge to Southern Baptist students and young adults to accept the call of God to a vocation for which the job description hasn't even been written."

The conference will end Dec. 31 as the new year is beginning. Hopefully, it will mark the beginning of an era of "a new kind of life commitment to all mankind."

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HOME MISSIONS

November, 1969

The Church's Answer in Crisis

continued from page 13

(1) A revolution in our patterns of ministry. All of us, pastors, teachers, evangelists, and laymen are going to have to understand that the church cannot afford to be made up of many spectators who pay and watch a few specialists do the work of evangelism. We pastors and evangelists must see that we are not to do all the work. We are coaches. Our job is to build an evangelistic team, starting with the leadership.

(2) It will take a revolution in the structures of our church life. Jesus preached to the great crowds. He also poured His life into twelve men. In

a mass society I believe there will be an increasing place for mass evangelism. The 400,000 youth at Bethel showed that it takes mass gatherings to make people understand. But our emphasis will also have to be on small, intimate fellowships, or else people will get lost in the crowd.

God's revolutionary power was released through the church in revolutionary action. Luke opens the book of Acts by saying, "In the first book I have dealt with all that Jesus began to do and teach" (Acts 1:1, RSV). He implies that Jesus continued "to do and teach" through those He left behind. This dynamic combination of deed and word characterized the apostles. Their words acted and their actions spoke!

Acts is full of action verbs: they prayed, they spoke, they healed, they gave their testimony, they sold their goods, they went about preaching. So we need to match our words with our deeds, and our deeds with our words. God will judge us by whether we let our convictions be translated into revolutionary action.

Revolutionary action in evangelism will mean breaking some new ground.

It will mean acting with other Christians from other churches. Our task is to confront everyone with the Gospel, and no one church can accomplish that job. Think what it would mean in your neighborhood if the Baptist, and the Presbyterian, and the Lutheran, and the Bible church sent out teams of visitors to say, "We've come from all these churches to ask you to receive our Lord into your life and follow him in whichever of our churches he leads you!"

Revolutionary action in evangelism will mean taking the message to people where they are. According to an old saying, the church should be "in the world but not of it." Evangelism should always be of the church but not always in it! Jesus preached on farms, by the roadside, in boats, at dinner parties in the homes of sinners. Those who are really touching people for Christ today are largely following his pattern.

The local church can take the Gospel "where the people are." Why don't you consider buying spots on the football game on Sunday afternoon? or having your choir put on its next Christmas program in the shopping

mall? or renting a theater for your next series of evangelistic meetings?

Revolutionary evangelism will mean taking the gospel to revolutionary people. Most of our evangelism involves reaching the family and friends of those who are already Christians. Usually these are middle-class, respectable citizens. They need Christ!

But meanwhile, we have to think about the "sub-cultures." Is anybody reaching out to the hippies in your town? the student radicals? the ghettos? the intellectuals? the motorcycle crowd? the rock crowd? the swingers in the apartments? Relating to these people will mean praying that God will call some Christians to be missionaries to these "sub-cultures" just as we send missionaries to Brazil or Thailand.

Revolutionary evangelism will mean earning the right to speak to lives bruised and battered by social upheaval. Can the gospel win a hearing, for example, in the urban ghettos, where militants wear buttons saying, "I hate Jesus," and where the Black Muslims say that Christianity is "whitey's" religion?

Evangelism must be love with flesh on, what Bill Milliken calls "tough love." We must echo Amos as well as Paul, Micah as well as Peter. Our message has got to combine the prophets, who called for repentance and justice, with the apostles, who called for repentance and faith in Jesus Christ.

Please note carefully: I am not saying that we can build a perfect world by our efforts. We can make some things better, but the new world will not come until Christ returns. Nor am I saying that the Church should stop giving priority to evangelism and become a political lobby.

What I am saying is that God wants to give through our lives as Christians a kind of preview, an advance demonstration, of the love and peace and justice which will mark His eternal kingdom. Then, when from a platform of love in action we ask men to be reconciled to God, the Church's message will sound off with the ring of truth.

God's revolution is going to go on, with or without you and me. But I don't want to get left behind. So this is my prayer: Lord, start a revolution, and start it now!

And this, from Ezekiel 21:27, is God's sovereign answer: "I will overturn, overturn, overturn... until he come whose right it is; and I will give it him!"

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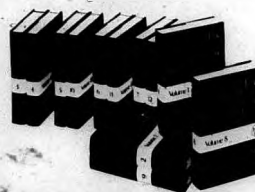


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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

**"We Respond
to the
Tragedy of Camille"**

One of the newest and least familiar Home Mission Board efforts is the disaster relief ministry. In 1966 the SBC Executive Committee requested its Foreign and Home Mission Boards to establish disaster relief funds and procedures, the Foreign Board to serve overseas and the Home Board to serve in the United States.

One year later the disastrous flood in Fairbanks, Alaska called for such help. Less than three months ago hurricane Camille struck the Mississippi coast and parts of Louisiana and Virginia with such violence that it has been called the most destructive hurricane ever to hit our country. The HMB was able to help in both these instances, as well as in less dramatic cases of need in between, in Texas, Pennsylvania, and North Dakota.

In response to the request of the SBC Executive Committee the Home Board promptly earmarked \$50,000 for disaster relief. The fund quickly approached the goal of \$250,000, with the Cooperative Program and the Annie Armstrong Offering supplying the funds for this purpose. The Board was able to help the Alaska Convention with \$50,000 immediately for the relief of pastors and the use of churches, plus consultation on the field.

Within recent weeks \$55,000 has been sent to the Mississippi Convention for relief work, and \$5,000 to the Louisiana Convention where the needs were much smaller. Such help has been offered to the Virginia Convention also, where the losses

were localized. HMB staff members have visited all of these areas to provide on-the-field assistance.

The SBC Brotherhood Commission has joined hands with the HMB in enlisting volunteer help to assist with the rehabilitation of Baptist church buildings. Over one hundred men went to Alaska in 1967 at their own expense, and gave two or more weeks in this service. The buildings were rehabilitated, and in every case were placed in better condition than prior to the flood.

Executive Secretary E. W. Hunke, Jr. of the Alaska Convention has written about the tremendous spiritual as well as physical boost which this effort provided.

The Brotherhood has again been prompt in enlisting men to do similar work in the wake of hurricane Camille. As this is written there have been no calls for such help, but hopefully many of these men who stand in the wings ready to serve will be called upon. The Home Board's Special Mission Ministries Department has worked with the Brotherhood in assigning help as requested and also in enlistment.

The Home Board's Church Loan Division immediately declared a moratorium on all loans owed by the affected churches in Alaska, and has done the same for those in similar circumstances along the Gulf coast.

One of the heartwarming aspects of relief efforts following hurricane Camille is the generous and prompt response of Southern Baptist people.



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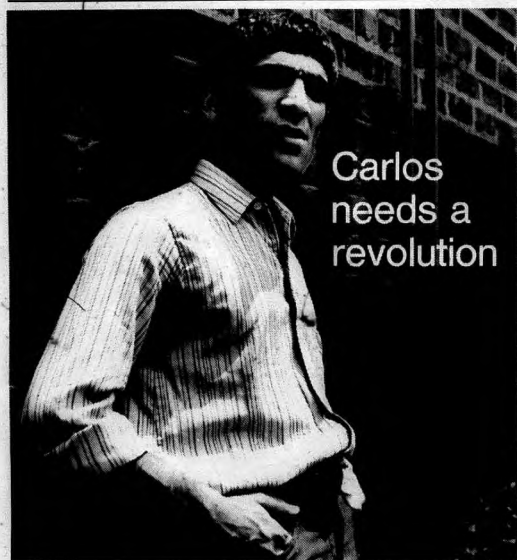
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as well as others, throughout the nation. Baptist pastors and missionaries in the area and state leaders such as Executive Secretary W. Douglas Hudgins and Editor Joe T. Odle have served tirelessly and effectively. These workers pay high tribute to the sacrificial Christian response of our Baptist people in the area.

As I write in late September, slightly more than a month since the hurricane, clothing and other articles have been sent in such abundance that pastors and associational missionaries on the Mississippi Gulf coast are requesting that no more goods be sent. Their warehouses are full, and immediate needs have been cared for.



Carlos needs a revolution

but not the kind he's headed for.

He's young, idealistic, ambitious. He's determined there must be change at any cost. He's right about the need for change. But he's mistaken about where that change must come. The revolution he needs is a change of heart—the kind that comes with personal faith in Christ.

The gospel, of course, offers the best way to help change people—from within. You know that. But Carlos doesn't. Someone has talked to him about other methods of change—such as communism. No one has ever talked to him about Christ.



foreign mission board/sbc/richmond

As of September 24, over \$233,000 in cash had been sent to the Mississippi Baptist Convention for relief purposes, coming from throughout the south and across the nation. Money will be the urgent need in the months ahead, as families and churches move to normalcy as rapidly as possible. Funds for this purpose may be sent to the state Baptist convention offices.

It is obvious that HMB resources can never be large enough to meet more than a small fraction of such needs. We feel, however, that there is much that can be done in offering immediate help in both money and personnel. The experience in Alaska and Mississippi, as well as in other states, has furnished a background against which to prepare for more effective service in the years ahead.

Thomas E. Carter, secretary of the HMB's Department of Christian Social Ministries and the man responsible for directing the Board's service in this field, stated in a recent report that "we are now exploring ways to cooperate with the Red Cross in future disaster relief, thereby gaining status, credentials, definite responsibilities, and authority to be in the area. We can do this with definite plans for immediate and identifiable Baptist relief action." Other religious groups, such as the Salvation Army and Seventh Day Adventists, have such recognition and it is now apparent that a denomination of the strength and dispersion of Southern Baptist should likewise be involved meaningfully.

Carter stated also that such disasters, when people are placed in a condition of helplessness and suffering, present "an opportunity for Baptists to act out the gospel of Christ in meaningful ways of helpfulness." He continued: "One of our greatest problems is that some Baptists will not do anything with anybody except other selected Baptists... and thereby miss one of life's unique ways of witnessing for Christ through concrete expressions of love, compassion, and concern. If we are to do an effective work of disaster relief we will have to minister to any people who are in need, and we must have cooperative efforts with others who deal with disasters."

As a denomination we have been late in tooling up for such service. The start has now been made, and hopefully the service of Southern Baptists through their HMB, as well as through their own direct efforts, will become even more worthy and Christ-honoring in the years ahead.

Evangelism's New Role in the Struggle for World Peace

continued from page 17

poverished millions of the world. We witness the decay of our cities and the inhumane life that millions must endure.

Yet, only about \$1.84 of every 100 tax dollars are devoted to community development and housing. Recently, it was calculated that New York City pays more money in federal taxes for national defense than it spends on the welfare of its own city. Yet, what poses the greatest threat to our country? Nationalistic rebellions against corrupt governments in distant lands? Or the unrest and hopelessness found in the heart of Harlem?

When we, as evangelicals, conclude that our nation is not following God's way, then we must speak out. That must be part of our witness. And that is where each of us can express his personal responsibility.

The nation of Israel experienced situations similar to that of our own land. In their quest for stability and power, they were often tempted to trust in their military power as the ultimate source of their security. Hosea warned prophetically against this danger: "Because you have trusted in your chariots and the multitude of your warriors, therefore shall the tumult arise among your people." (Hosea 10:13-14)

The question is not whether we should have an army, but rather, it is whether our trust rests solely in our military power as a means of insuring our security and peace. The Scripture does not condone such a trust.

You and I are confronted personally with this issue. Where is our trust? Do we believe that our military might is the final guarantee of our peace? Does

our personal trust fundamentally rest in our chariots and warriors, or do we really believe that peace is a gift granted by God, and not a utopia insured with our armed might?

Our individual convictions on this matter, as Christians and citizens, will have an effect on our nation's destiny.

Our point of individual involvement, then, can begin with an evaluation of our own attitudes and values concerning the Christian commission to seek peace. We must look within ourselves and see if we truly possess God's inner peace. We must look to our families, and to those close to us, and ask if we are pursuing God's peace in all these relationships.

We must look to our communities: what are we doing about the frustrated needs of many who inhabit them? We must look to our country: are we as a people truly seeking God's path to peace? How are we involved in speaking forth our convictions, and causing our nation to change its course? Finally, we must look to the world: what have we done to alleviate the human misery and cultural chasms that destroy the foundations of any lasting peace?

Changes in people will have to occur if we are to discover any true peace. People must transform their values, their attitudes, and their purpose in life. This, in part, is the meaning of conversion. The life which becomes oriented around the person of Christ is radically re-created. He is no longer in complete bondage to his selfish goals. The focus of his life is seeking to do God's will. God's spirit injects new life—Christ's life. Thus, values, attitudes and purposes become re-formulated. The world is visualized through its Creator's perspective, and his peace is sought.

Thus, the mission of peace cannot be severed from the task of evangelism. Seeking peace requires witnessing to God's will, judging nations, orienting one's life to the purposes of his peace, influencing the thinking of public, action in love towards our neighbors, and proclaiming the power of Christ to remake human life according to the "fulness of Christ."

Today our situation is much like that which faced the primitive church. As a small band, they faced a pagan world. But they did not choose to remain in Jerusalem, fortifying themselves against their enemies. They became the church dispersed, the church on mission. Brave small bands infiltrated all levels of society throughout the known world. The impact was revolutionary, changing the en-

tire course of civilization as the message of Christ's life spread throughout the Roman Empire.

Today we also must leave our institutional seclusion and go forth into the midst of the world's suffering and turmoil. We go with love to bring peace. We cannot be bound by our institutions, our organizations, and our comforts—all those things that serve as spiritual security blankets. We must seek to bring fulfillment to every need—to bring peace to every conflict.

We cannot protect the status quo. We know that peace is not static. The Christian must realize that the impact of his message challenges and questions things as they are, and claims that new life is possible.

So we go forth into the world seeing new possibilities—grasping God's vision of what he can do. We have the certain hope that he can impart new life—new life to individuals, to nations, and to all creation. That hope is based in the Risen Christ. All history is consummated in him. He is our Peace. ■

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ENCOUNTER

by Kenneth Day

"Weekday Ministries Produce Exciting Results"

The initiation of weekly ministries in churches continues to accelerate across the Convention. More pastors and church leaders are coming to see the excellent opportunities these offer for evangelism and Christian ministry. Missionary Gladys Farmer, director of weekday ministries for the Russell Association in Phenix City, Ala., tells of a recent experience. She was teaching a mission study book to a WMU group from 22 churches. Two sessions were given to the study and in attendance for both sessions were several persons who had been ministered to through the weekday program. Among these was a large family.

During one of the sessions the stepfather asked if he might say a few words. Miss Farmer admits her heart beat accelerated considerably because she feared his intentions might be to solicit financial help for his family. But she sighed with joy when he said, "I want you all to know what these weekday classes mean. Judy (the 11-year-old) came home and talked with us about her belief in God and that she wants to be a missionary. We just wanted to make this desire of hers public and commit her to you, Miss Farmer, to show her the way to go."

"The following day at Bible Class," Miss Farmer said, "this precious child asked if she might talk with me then. After expressing her assurance of salvation, and of God's call in her young life she said, 'I want to join this church Sunday and be baptized—then, Miss Farmer. Where do I start?'"

From the campus of Texas A&M University comes this interesting story:

Five years ago James P. Thompson was a tax attorney with a successful practice and a good income. Today he is a Baptist minister attending Texas A&M University under the National Science Foundation's Academic Year Institute.

Many reasons are involved in a student's selection of one college over another, but Thompson feels his choice of A&M is the result of God's guidance. Thompson chose A&M

because he wanted a doctorate in science education and because he wanted to continue his ministry to Spanish-speaking people. At A&M he is doing both.

A 1958 accounting graduate of Los Angeles State College, the Dallas-born minister received a law degree in 1962 from Loyola University School of Law. He began a lucrative practice as a tax attorney but soon discovered that "something was missing."

"I was indifferent towards religion," the 36-year-old minister admits. "I was a mediocre church-goer, so I decided to put some meaning into my religious life." He began regular church attendance, studied the Baptist religion and got what he calls "a good dose of salvation."

Thompson experienced a turning point in his life as he began to understand the biblical story of the rich man who came to Jesus. "Jesus told him to keep the commandments," Thompson relates. "Well the young man said 'I do that' and Jesus said 'sell what you have, give to the poor and follow me.' This followed me and worried me. I wondered if Jesus literally meant it." Thompson confided, "after long periods of soul-searching, I became convinced He meant just what He said. It was a straightforward question with an equally direct answer."

Thompson closed his practice, moved his family to Mexico and began his ministry to the poor. "I've never been sorry," he declared.

After two years of mission work in central and northern Mexico, he accepted the pastorate of the First Baptist Church in La Joya, Texas. He received no salary from the church but supported himself by teaching science and math in the La Joya Junior High School. "I wanted to earn a living and continue my ministry," he said. "I considered this the best of two worlds—classroom teaching and pastoring the church, plus serving the Mexican missions across the border in the Sierra Madre Oriental Mountains."

From La Joya, Thompson and his

family took food, medical supplies and Bibles to the people in the Nuevo Leon state of Mexico. Some supplies were bought with donations from churches in Houston, Fort Worth and La Joya. The remainder of the costs came from Thompson's teaching salary.

Thompson applied to numerous NSF institutes when he decided to continue his education and received acceptance from a number of universities. Because he wanted to continue his ministry as well he sought the aid of the Language Missions Department of the Baptist General Convention of Texas in securing a pastorate in a Latin American church near one of the Texas universities.

The area missionary for the Creath-Brazos Baptist Association put him in contact with the First Mexican Baptist Church which later accepted Thompson as pastor. He then accepted the NSF Fellowship at A&M. He, his wife and their five children, moved to Bryan in mid-May.

Thompson feels that his degree in science education will prepare him to serve the Lord more effectively. "With this education I can better understand the world and its makeup and better counsel others in the area of man's relationship to his environment," he explained. "So far my scientific studies have reinforced my beliefs that there need be no unresolvable conflict between the scientific and religious communities." He hopes to work with the scientific community to explain the relevance of the teachings of the Bible to technology and the changing environment.

Thompson's 200 member congregation is the only independent Mexican-American Southern Baptist church serving the Bryan-College Station area. The services have been exclusively in Spanish, which Thompson speaks fluently, but plans are to add English services in order to widen the ministry. How long will he remain and what will he do when he completes his studies? "I've left that in the hands of the Lord," Thompson insists. ■

HOME MISSIONS

Chaplains Prayer Calendar

DEC. 1: William D. Cooper, Tenn., Navy; Donald G. Hollenbeck, Mo., Air Force; Charles H. Pitts, Ga., Navy; Gale Kerry Powell, Ark., Navy. DEC. 2: William H. Morgan, La., Army. DEC. 3: Donald G. Wilson, Va., Army; Henry C. Irvin, Va., Air Force; Woodson M. Mims, Ariz., hospital; Robert E. Lowery, La., hospital. DEC. 4: William H. Graham, III, Tex., Army; James H. Sanders, Tex., institutional; Carl T. Healer, Tex., Navy; E. A. Verdery, Ga., hospital; Harold P. Wells, Fla., Army; D. W. Cusack, S. C., hospital. DEC. 5: Calvin W. McCarter, Tex., Air Force; Harvey Joe Mills, Tex., Army.

DEC. 6: Max E. Dunks, Tex., Navy; Robert C. Harlowe, Fla., Army; Ralph J. Park, Ky., Army. DEC. 7: Jack E. Sutherland, Fla., Army; Fred Allen, Rothermel, Tex., Navy. DEC. 8: Jerry D. Autrey, N. C., Army; Bryant R. Nobles, Fla., Navy; Theodore J. Rogers, Ohio, Navy; Bradia L. Simmons, Miss., Navy. DEC. 9: Billy M. Hayes, Miss., Army; Robert T. Latham, Tex., Army; Gerald W. Marshall, Tex., Air Force; Charles D. McKnight, Tenn., hospital. DEC. 10: Curtis W. Brannan, Mo., Navy; William D. Harbour, Miss., Army; Philip E. Jenkins, Va., Navy.

DEC. 11: C. O. Bigbie, Okla., institutional; Travis L. Blusdell, Tex., Air Force. DEC. 12: Thomas B. Fanning, Miss., hospital; Paul D. Robinson, Ala., Navy; Robert M. White, Tex., Air Force. DEC. 13: Frank B. Baggott, Fla., Navy; Hal H. Eaton, Mo., Navy; Tommy L. Thompson, Fla., Army. DEC. 14: Hiram J. Williams, S. C., Army; Robert E. Maples, Mo., Army. DEC. 15: Marion S. Reynolds Jr., Ky., Air Force; Oscar H. Barrow Jr., Va., Army; Talmadge C. Carr, Tex., Air Force; Eugene T. Johnson, Tex., Army; Johnie L. Perry, Fla., Navy; Wayne A. Stewart, Kan., Navy. DEC. 16: James A. Carter, Mo., Army; Carlos J. Lively Jr., Tenn., Army; Adlai L. Lucas, S. C., institutional; Edwin J. Rowan III, S. C., Army. DEC. 17: John M. Danielson, Fla., Navy; Kenneth B. Bial, Tex., hospital; Walter E. D. Griffin, Tex., Army; Jerrell L. McNutt, Mo., hospital; William T. Wallace, S. C., Air Force; David J. Williams, N. Y., Navy.

DEC. 18: Wade G. Houston, Minnesota, Army; Wallace H. Whalley, Miss., Navy; Aubrey H. White, Ala., Navy. DEC. 19: Warner Phillip Blackburn, Miss., Navy; Albert J. Blasingame, Tex., Air Force; Joe A. Davis, Tex., Navy; Leonard H. Miller, Tenn., Army; Carl Kinchi, Kinoshita, Hawaii, Army. DEC. 20: Arthur J. Camp, Okla., Air Force; William E. Thompson Jr., Va., Navy. DEC. 21: William R. Hollis, Miss., Army; John P. Kirkland, Ky., Army; William D. Martin, S. C., hospital; Benjamin H. Walters, Ga., Air Force.

DEC. 22: Jerry H. Holland, Ga., Army; James W. Kelly, Ark., Navy. DEC. 23: Clinton Helton, Ky., Army; Aila W. Robertson, Tex., Navy; C. J. Lawrence, Tex., institutional. DEC. 24: Richard R. Helveston, Fla., Navy; Charles Duane Wilson, Fla., Navy. DEC. 25: Gene K. McIntosh, Ky., Air Force; Leonard A. Storey, La., Army; Douglas E. Vaughn, Tex., Army; R. L. Cook, La., hospital. DEC. 26: Gordon H. Griffin, Miss., Navy; Wyatt B. Immond, Tex., hospital; Major H. Phillips J. N. C., Army; William W. Taylor, Mo., Air Force. DEC. 27: Billy J. Price, Ga., Army; Norman C. Walker Jr., Mo., Army. DEC. 28: Frank C. Riley, Ga., Army.

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