

HOME MISSIONS

MARCH 1970

A SPIRITUAL AWAKENING?
The Age of Aquarius

A BAPTIST AWAKENING?
Search for New Directions

AWAKING TO MISSION?
Search for a New Haystack

BSU:
Impact--at Texas Tech

CAMPUS CRUSADE:
Testimony at Georgia Tech

INTER-VARSITY:
Fellowship
at Mississippi Southern

LETTERS

From Our Readers

Ministers Speak Back!

In regard to . . . "A Pastor Speaks Out," (Dec.) . . . I wonder if the author . . . realized how much resentment some of his statements aroused in some . . . who have served the Lord for many years and now find ourselves without a place of service.

He seems to imply that we . . . are not in the full time ministry because we are quitters. This is just not so for many good, dedicated and qualified men. I have degrees from two of the best Christian schools in America, and pastored for 25 full-time years, with good results, and yet today, with one third of our churches pastorless, I am unable to find a place, even though I am in a financial condition where I could serve for little or no pay and I know that I could be of service, because my ministry has been fruitful, and I have been asked to speak in some of the best churches in California.

I just want to go on record right here by saying to you, before God that I am available and willing to go anywhere the Lord leads to preach and teach the Gospel. I am getting a little weary of hearing the cry of there being such a great need for qualified pastors and yet myself, and many, many others like me cannot seem to be able to make contact with even small, penniless churches where we might be of service.

I believe some people, in the great day of judgment, are going to be held accountable for getting in the way of the Spirit of God as He tries to guide his servants into useful service for Him.

I have appreciated the way your publication is making, at least, an honest effort to face things as they are. You are saying things that some of us have been saying for years, with, I admit, some resentment . . . May God bless you for your courage. I hope you, too, will not be forced out into the secular field of work as some of us have been.

John L. Grant
Long Beach, Calif.

• An ex-pastor speaks out! Your magazine has appealed to me because of its constructive approach to real issues. Therefore, I cannot understand why you gave so much space to so negative an article as the one by Pastor Bob W. Brown. His arrogant, "know-it-all" attack on ex-pastors can only further alienate many skilled men from our churches. To call us quitters, drop-outs, "without a real sense of calling and commitment," defectors and out-

right failures may make the Pastor Browns of our denomination feel superior but it offers absolutely nothing constructive in the way of correcting this growing leadership drain from our churches and our denomination.

Pastor Brown says that we "need not study, analyze, and regret the drop-outs." I say the churches and our denomination need the insight and the experience of the ex-pastors. These are the men who are involved with the real world of urban man. And they are doing it without the shield of some clerical title. Why let this kind of expertise be lost to the church? Why not attempt some reconciling actions? Why not experiment in new forms of ministry that can include these men? Why not promote new approaches to this growing reservoir of capable, professionally trained ministers?

Before we can do this, however, we must clear away some of the muddled theology of our Pastor Browns. The Pastor Browns of our denomination have so "magnified their ministry" until they equate the minister with the church. So that, if you leave the pastoral ministry for a secular vocation they assume that you have left the church. Secondly, they assume that if you leave the paid professional relationship with a church or some other religious organization you are no longer a minister. They completely miss the current attempts to think in terms of professionally trained ministers serving within the secular structure of society, and serving not as a clergyman but as theologically trained experts in their particular profession.

Now, if we can change our thinking on these two important points we can begin to see the theologically trained and professionally experienced ex-pastor in a new light. And we can begin to see the ministry in a new light. We would then begin to place greater value on the ex-pastor, and if we valued him we would make a creative effort not to lose him.

There are a number of constructive actions which might be taken. For example, why couldn't the Home Mission Board or our seminaries offer an assistance program to the minister who is in transition from the ministry to a secular vocation? If nothing else this would let these men know that the denomination looks upon their move as acceptable. Why couldn't local ministers' organizations extend the professional courtesy of including these

men as members of their organizations? The denomination or the local association could call upon these men as resource persons in conferences on urban problems or for pastors' retreats dealing with the problems facing the pastor who is considering changing professions. Local ministers' groups and denominational organizations could establish information centers which could offer some expert guidance, both psychologically and vocationally, for their pastors who desire to enter some other vocation. We can get enthusiastic support for the rehabilitation of alcoholics or criminals but not for ex-pastors who are trying to make honest readjustments to life. Other ideas might be to develop re-entry programs for the ministers who have been in a secular vocation for a while but now feel that they can be of more service by returning to the full-time paid religious profession. Or the Home Mission Board might draw upon these ex-pastors to staff new inner-city ministries on a part-time, multiple-minister basis. By this approach you could have two or three qualified professional men serving jointly in one ministry. These men would be ideal because they are not afraid to experiment with new approaches to ministry, seeing that they have been brave enough to break with their own past and attempt a new career.

There are so many possibilities. Why spend time and ink putting down a group of men who represent so much invested resources and who carry so much potential for the church?

Jack E. Taylor
Houston, Tex.

No Bible Quotations

. . . The article "Sanctification is for Sainly Sinners" by M. Thomas Stokes in the December issue . . . contained fourteen quotations credited to different authors and many other quotations that he did not credit to a copyrighted source, but not one time did he go to the Bible as a source for his teaching. Why?

If Baptists and others who read and listen to what we have to say are to know the truth concerning man's relationship to God, the source of our teaching and authority must be the Bible.

Why do not the writers in our publications use it?

Geo. R. Epp
Augusta, Ga.

Complicated and Confusing

Leighton Ford's article in the November issue . . . was complicated and confusing. He speaks of revolution (implying all revolution) as wrong and radicalism as wrong, but concludes that "God's revolution" is necessary. He says revolution is wrong, but takes exception to "God's revolution." "We must be revolutionaries—Christian ones." Does "Christian style" mean anti-radical revolution? Has there or will there never be a necessity for Christian radical revolution? "Radicalism," "revolution," and even "Christian" are such relative terms it is impossible to place morality on the terms themselves. Mr. Ford later asks the question "will we take in our churches whatever radical changes are necessary to mobilize the entire membership for continuous evangelism"? He again apparently uses the word radical as if he approves of radicalism. But, we don't really know because he fails to answer the question. . . . His self-righteous judgment of "extremists" would put him in a greater danger of being "extreme" as his so called "radicals". . . . It will require revolution — not evolution, which is a better word for what Mr. Ford is terming Christian revolution. It would accomplish nothing more for denominations to visit together or renting a theater for the next series of evangelistic meetings if the same message was presented. This is what the students, hippies and sub-cultures have rejected. They need and want a new message!

The denominational church has perverted Christianity. This in my eyes is a greater wrong than "a generation which has repudiated the very idea of any binding standard," for offering a perverted Christianity is offering no Christianity at all—which leaves us nowhere to go. Without Christianity there is nothing. This generation at least has nowhere to go but up—and they are going. All they need is the correct presentation of the message.

We have been brainwashed by our Christian culture. It is not necessary to practice what you preach. It is far easier to preach the true gospel (and way short of it than to compromise with a perverted gospel. It is more hypocritical to speak of the "rock crowd," "the swingers," "the cycle crowd," "the sub-cultures," "the extremists," and "the radicals" as immoral—than it is hypocritical to be in

such a crowd and be a Christian at the same time. True Christianity is a sub-culture!

Rick Berry
Norman, Okla.

Misplaced Priorities

That our Lord's greatest concern was for eternity rather than time is evident, beyond doubt, to any honest Bible student. Evidently the editorial staff (or whoever controls the content) of HOME MISSIONS has forgotten our Lord's emphasis of priority. Seemingly the editorial staff is more concerned with the elimination of poverty, discrimination and other social and political facets than with the elimination of sin and separation from God.

For many months my heart has ached and my blood has boiled as I have watched HOME MISSIONS become a promotional sheet for socialistic, materialistic and secondary matters rather than promoting the preaching of the Gospel of Christ. Articles by the likes of Jesse Jackson which was antagonistic in tone and filled with the heresy of antichristian universalism, seem to set the tone of HOME MISSIONS' editorial pattern and practice in our day.

I have been a Southern Baptist pastor for 23 years, but, if the present trend of playing "follow-the-leader" to the tune of the NCC on the part of so many of our denominational employees does not cease, I fear that there will be an exodus from Southern Baptist ranks almost equal to Israel's exodus from Egypt.

God grant us a revival of good old-fashioned Bible preaching, promotion and programs in every facet of Baptist work.

Jerry H. Bryan
Weaver, Ala.

Baptists in the Temple

There aren't many Baptists who serve as choir directors for a Jewish Temple, but doing so makes me especially appreciative of the article "Transcending Stereotypes and Mythologies for Truth" in . . . November . . .

Having been raised in a basically non-Jewish part of the country, and religiously educated to believe that somehow the Jewish faith had ceased with the rending of the Temple veil, my experiences with Honolulu's Temple Emanuel have been an education.

As Mr. Estes implies in his article, Christians in general and Baptists in

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Don't "Write Off" Pastoral Dropouts

by ROBERT H. LAUER

No one denies that the number of "dropouts" from the pastoral ministry is high, but there is considerable divergence of opinion about the significance of this. Whether the dropouts are among the least or most adequate men, their very number demands our serious attention. If systematic study reveals that these men are inadequate or inferior, then we must seriously question the competence of our churches in calling pastors, and their capacity to be led of the Holy Spirit.

If, on the other hand, study reveals that the dropouts are among the most competent, the most morally sensitive and spiritually concerned, then we must seriously question the whole pattern of life in our churches.

Furthermore, unless the trend is reversed, we may face a serious personnel shortage in every phase of the ministry—the pastorate, missions, administration, etc. In 1967, nearly 3,500 Southern Baptist churches reported that they did not have a pastor. In that same year, 1,811 men were ordained. How many of those 1,811 will drop out? Will the dropouts leave the remaining group a more or less adequate one? Will positions be filled by good men rather than the best, or, worse, by mediocre men because no others are willing to assume the task?

These questions demand serious consideration. I offer a few reflections on the dropout problem; I hope they will stimulate Southern Baptists to do some serious thinking and definite studies.

Do not equate leaving the pastorate with leaving the ministry. We are in an era when some of the most significant ministries may be performed in secular contexts. Roman Catholics have gone before us in this regard, with experiments with worker priests, calling priests into university positions, etc. If we insist that a man has left the ministry because he has left the pastorate, we may be severing ourselves from an extremely valuable and fruitful mission opportunity. Why not encourage those who leave the pastorate to continue to consider themselves valid ministers of Jesus Christ? In some areas, men help support themselves through some kind of secular work while trying to establish a mission. Why even consider it ideal for these men to eventually leave their secular work?

Do not equate leaving the pastorate with "abandoning" the church. All of us who have had spiritual experiences within the church have a sentimental attachment and a real debt to it. Nevertheless, there is a point at which the highest treason is the subjugation of truth to sentiment. Far from abandoning the church, a minister may feel that his only hope of helping the church to become what it was meant to be is by leaving the pastorate. Let us not be deceived in this matter. Change rarely comes from within. Those who say that the proper way to function is by working within ignore the sociological facts of life. Those who work from within most often cause schism rather than reformation. If the dropout stimulates those within to critical self-examination and change, he achieves his aim without becoming the leader of a schismatic group.

It is fallacious and dangerous to accuse the dropout of caring less for the church than others. The accusation may alienate him and make the break more complete than he desired. Attention to the cause of his dropping out may lead to creative change.

Do not assume that the dropout is unable to cope with the challenge of the ministry. He may be a dropout because the ministry is not challenging enough—morally and spiritually. In a recent study of ministers and their mem-

bers, we found that members overwhelmingly considered the task of organizing and administering a most important one for the minister. Pastors consistently report that administrative tasks consume their time and conflict with their primary desire to be shepherds and/or prophets.

There is indeed a challenge in attaining excellence of administration. It is the same challenge that confronts numerous businessmen and others in the secular world. But what sensitive minister wants to plan an elaborate church banquet while the world is engaged in persistent self-destruction? Can a man who feels called to speak with the voice of a prophet and to care with the heart of a shepherd find fulfillment as an organizational technician? Yet the expectations of his members demand it. In many ways the pastorate fails to present a moral and spiritual challenge, and leads to atrophy of the intellect and a dulling of moral sensitivity.

Do not equate leaving the pastorate with lack of dedication to Christ. The prophets, disciples and reformers whom we now admire were not tied in with the established religious life of their day. Today's dropouts may be dropouts because of their dedication to Christ rather than because of a lack of dedication. And they may well be the forerunners of a modern reformation.

The dropout may well know that prejudice is as strong or stronger in secular contexts than it is in the church. But in leaving the pastorate, he is saying that there ought to be a disjunction between the world and the church. He is saying that he refuses to sacralize prejudice any longer. The church has not led the fight against injustice in our land; it has responded reluctantly as other forces. Two sociologists who studied the integration crisis in Little Rock reported that local ministers generally were silent even when they believed integration to be just. Their denomination often had taken a public stand in favor of integration, but the ministers functioned in the context of expectations that included continued organizational growth. To speak out would have been to jeopardize the unity of the church and their own value as ministers. In such cases, leaving the pastorate expresses dedication to Christ and an effort to change the church in a way that is least painful to it.

Do not justify the shortcomings of the church by reference to the evils of the "world." It is said that the man who leaves the pastorate will find a world that confronts him with frustrations and resistance to his ideals. The question is, have the world and church so blended that the two are virtually indistinguishable? Are there no unique patterns of life in the church? Then indeed there is no balm in Gilead. And if there is no balm there, why does it deserve the totality of a man's life? Many men have willingly given themselves to Christ but are unwilling to give themselves to an organization that displays no more of the light of God than any number of other organizations. A man may perceive that he serves best as a minister of Christ in a free-lance capacity, having no ties to an organization that claims to be God's but gives no tangible evidence of that fact.

Some of the above may be overstatements; some may be understatements. The point is: there is an urgent need to study dropouts. Whatever the ultimate appraisal of their Christian mettle, their numbers alone insist that they can not be ignored with impunity. ■

Lauer is instructor in sociology at Southern Illinois University, Edwardsville, Ill.

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Week of Prayer—Continuing Impact

The annual week of prayer for home missions, like Christmas and Easter, comes around and then is past. But this week, like Christmas and Easter, should have a continuing impact. I am convinced about what follows this week of prayer and special offering.

"Lord, speak through me," this year's theme, has underlined the responsibility of every Christian for the spiritual and moral vitality of the nation.

We have prayed for missionaries, and we thank God for the 2,235 home missionaries who represent us in crossing frontiers of human need throughout our land. However, the prayer, "speak through me," emphasizes that homeland missions is not the task of vocational missionaries alone. It, following this week, hundreds more of our members should become involved in voluntary mission actions in their own communities, this would bring new vitality to churches and help thousands of lonely, suffering, troubled people to find hope, and peace, and strength through Christ.

Though there are missions tasks which can be handled by voluntary workers, the need for God-called, career home missionaries continues to mount. In 1970 alone 48 couples are needed to work among language culture peoples. Sixteen couples are needed with Spanish language people, each with Polish and Indians, four with Italians, and others with French, Portuguese, Russians, Chinese, Japanese, Filipinos, Ukrainians, inter-nationals, and deaf. Forty-five workers, including 13 single women, will be needed in various types of Christian social ministries, such as Baptist centers, church community weekday ministries, vocational ministries, youth and family services, migrant missions, and nursing. Over 125 pastors will be needed to pioneer with new congregations in the western, northern, and

northeastern states.

Let us pray that God will call young men and women to fill these needs. Let us challenge our youth with the tremendous opportunity of service to God and to men which a missionary career offers them.

I am concerned also that our offering shall be worthy. Even if the designated week should be past, contributions for home missions through the Annie Armstrong Easter Offering can still be made. Year by year, almost without exception, Southern Baptists have increased their support of home missions through both the Cooperative Program and the Annie Armstrong Easter Offering. The 1969 support was approximately double that of ten years ago, an extremely encouraging advance. This has made possible a great enlargement of Southern Baptist home missions efforts at a time when the entire nation was becoming our field and when moral, social, and spiritual needs were becoming extremely acute.

Last year's offering exceeded \$5 million. The goal for this significant year, the 125th anniversary of the founding of the Home Mission Board, is \$6 million. The first \$5.5 million will go directly to field ministries in nine programs—assisting in the support of missionaries in all parts of the nation, and sharing Christian love and faith with people of more than 20 different national or culture backgrounds. It will provide \$225,000 to assist with buildings for language groups congregations and Baptist centers, though the Board majors on using its funds for personnel rather than buildings.

The offering helps support over 300 pastors of growing, young congregations in the newer conventions and in pioneer areas. It assists with the support of area missionaries in the younger conventions and pioneer fields, such as in the states of Nevada and West

Virginia, and in cities like San Francisco and Chicago. It helps with salaries of over 1,000 missionaries in 41 states who serve language groups people. It assists with over 350 workers in Christian social ministries, active in great cities like Philadelphia and Houston, and Appalachian communities like Marrowbone, Kentucky and Elizabethton, Tennessee.

The 1970 offering will assist also in sending out 675 college students for a summer of meaningful service as short-term missionary associates, and 65 college graduates for a two-year stint as home missionaries.

Churches and communities struck by disaster, as on the Gulf Coast in 1969, will be helped through \$25,000 designated for disaster relief.

The offering will supply the full amount of Margaret Fund scholarships for missionaries' children and \$25,000 to assist with scholarships for Negro youth preparing for a Christian vocation.

This annual special offering provides every Baptist an additional means of helping thousands of people who hurt, and who need Christian faith and meaning. It offers an avenue of larger obedience to the command of Christ to be witnesses unto Him in our "Jerusalem and Judea," our own nation. It affords us a means of helping stem the tide of secularism, of building moral and spiritual foundations in the nation, and indeed of helping claim "our land for Christ." It helps strengthen the base for a growing worldwide missions thrust.

As we close this annual week of prayer for home missions, let us sincerely pray, "Lord, speak through me"—my character, my spirit, my sense of values, my words, my actions, my gifts. ■



One doesn't have to be Jeanne Cox to predict student unrest in the 70's. He doesn't have to be George Gallup to realize that the student population is growing in size, losing interest in the churches, and becoming more interested in religions. He doesn't have to be J. Edgar Hoover to realize that liquor, and sex get a lot of attention from the students, but so do the Beatles, the Grateful Dead, the Band, and their like. But so do football and other sports, the war, the draft, the pill, and the new morality.

Why has this age inherited a student generation with such turmoil, such strong concerns, and such gaps of communication? The best explanation we have seen has come from psychologist Kenneth Kenniston, who points out that today's affluent, technological society has made possible an extended period of adolescence. Until very recent years the stage of adolescence was hardly recognized, and when it was only the small elite group in society benefited. Now in the pursuit of education, a large, active section of society disengages itself from the larger mass for intellectual, moral, and emotional development.

Kenniston writes, "What the advanced nations have done is to create their own critics on a mass basis—that is, to create an ever-larger group of young people who take the highest values of their societies as their own, who internalize these values and identify them with their own best selves, and who are willing to struggle to implement them. At the same time the extension of youth has lessened the personal risks of dissent: these young people have been freed from the requirements of work, gainful employment and even marriage, which permits them to criticize their society from a protected position of disengagement."

He also has said, "We have created social, economic, psychological, and educational conditions today that permit a larger proportion of the young than ever before to be ethical—to make their own independent judgments about right and wrong, to compare social preaching with social practice, and to develop a sense of personal principles that may transcend the concept of law and order or the existing standards of the community."



Within the framework of Kenniston's theory we can put the increased interest in religion (not to be equated always with Christianity). Probably no generation as a whole has concerned itself with ethics and morality as has this one.

Journalist George Cornell has cited key changes as (1) a rising sense of personal freedom and open options among modern youth, increasingly leaving up to them the resolution of their basic concerns and directions in life. (2) a new outlook in academic circles, recognizing religion as a zone of synthesis linking up issues in multiplying specialized fields, as well as its central influence in society, the arts and history. (3) a dramatic expansion of religious departments and courses at secular institutions of higher learning, and swelling enrollment in them. (4) a weakening of the home religious atmosphere and upbringing that used to be provided by family and community, but which now is often vague or missing.

Maybe this is a good place to mention what we are attempting in this issue concerning "The Christian on Campus." The evolution of the issue followed an interesting process. As first planned, the issue would have dealt primarily with the campus community

as a whole—a national look at directions and needs. And our first deadline was to produce the issue previous to the December meeting of Mission 70, but a number of events interfered with the coverage.

Meanwhile, the nation's major magazines began to provide extensive space to just that type of coverage, so we shifted toward a distinctive and unique sector: the Christian on Campus. We are having to leave to the reader the task of informing himself concerning the national campus scene, for this issue should not be viewed as isolated from that larger context. Too often Baptists have isolated themselves, allowing society to go its troubled way while we attempted to snatch a few souls from the rapids onto the safety of our sanctuaries.

Another factor has contributed to this issue. The denomination has been studying in detail our mission to students. Major decisions will be made this year about student work, and this issue should provide some knowledge of what we all are attempting to do on campus. We realize the issue falls far short of the need, for we found ourselves almost overwhelmed with the vastness of even this limited coverage. But to help the reader, here's what we

have sought to do:

First, we asked the BSU, Campus Crusade, and Inter-Varsity where they had strong programs on campus, and we have reported them—BSU because it is the denomination's effort, the other two because they are fast growing independent organizations.

Second, we wanted to report on the new directions for student work as seen by Charles Roselle, and as suggested by the study committee to the Executive Committee for the SBC.

Third, we wanted to present briefly the extensive work of the Home Mission Board with students, both through the staff and through missionaries.

Fourth, we are reporting on some new, interesting efforts by Christians for students, some with rather significant impact.

Maybe a final word needs to be said because of the present study by the denomination of student work. This issue is not a pitch by this agency for student work to be assigned here, but it is to emphasize that no large segment of the population can be isolated from a national mission strategy, either as resource or as those for whom we are concerned. ■

—Walker L. Knight
editor



by SUE M. BROOKS

A SPIRITUAL AWAKENING? The Age of Aquarius

College students are hungry, according to reports from several leaders (some over 30, and some under) among young people in colleges and universities throughout the nation. Not literally hungry, like the children in Biafra, but with appetites that may offer an equally monstrous challenge to satisfy.

"If ever there was a case of those who 'hunger and thirst after righteousness,' young people today are," said Britton Wood, Baptist Student Union director at North Texas State University in Denton.

"Don't pin me down to saying denomination or even Christian movement, but many 'religious' experiments are being performed."

"A lot of our present day phenomena—drugs, campus demonstrations—are part of this search for meaning. The students are trying to move from 'The Establishment's' depersonalization to meaningful personal relationships," Wood said.

At the University of California, in Berkeley, where drug trips and demonstrations probably were born and generally have failed to provide a meaningful existence, there is prevalent a mood of despair, according to Suzanne Robertson, who is connected with a group there called the Christian World Liberation Front (CWLF).

"People are hungry for Christ almost everywhere we go," Mrs. Robertson

said (and that includes such topless and bottomless sections as the North Beach area, rock festivals, war moratoriums and other rallies).

"A lot of people have tried different things to be happy. They are ready to take another look at Christ as a real alternative for life." This does not mean necessarily that young people are ready to take another look at the institutional church or any other organized religious group as a live option.

"Most of them have chucked the institutional church with the rest of 'The Establishment.' Many of them were dissatisfied with some of the easy answers the institutional church had dished out. And of course, there are a lot of people here who would not be admitted to the average institutional church."

"From the very first, we have to get them to separate in their minds that we are talking about a relationship to Christ and His life style, and that is not the same as just going to church," Mrs. Robertson said.

She described the CWLF as "not a liberal approach."

"Actually we probably would be considered conservative. We try to give the person a real emphasis on the things that matter—the Bible, prayer, fellowship, sharing—but also to instill an ability of flexing to meet the needs where he is."

CONTINUED

**"A lot of people . . .
are ready to take another look at Christ
as a real alternative for life."**

As a means to accomplish this philosophy, some CWLF members have begun "house ministries" where a group of Christians live together and try to make Christ practical, according to Mrs. Robertson. "They literally are taking people in off the streets."

In addition, the CWLF publishes *Right On*, a hip Christian newspaper, and has produced three "Letters to the Street Christians," paraphrases into hip language of biblical letters written by St. Paul to the early Christians. The translator is Jack Sparks, CWLF director, a former professor who holds a doctor's degree from Pennsylvania State University.

They also distribute literature such as "The People's Medical Handbook," that begins:

"We are part of a cultural revolution. The whole world scene is changing—from the youth up. Most of us have turned the materialism gig down. We are building new life styles and a revolutionary culture. To do it right, we need to know how to keep our minds and bodies going strong without having to turn to the establishment. That is what this pamphlet is all about."

"Everything from nutrition to keeping your head straight is in it. Everything is here to serve people in the name of Jesus. Read it and live. Power to the people! Power thru Jesus! All power thru the Spirit!"

The handbook's hip-illustrated topics include menu planning, exercise, skin and hair care, venereal diseases, drugs, head wounds and mental health.

All of these are published by a Christian man in Berkeley who owns a publishing house.

The CWLF also provides speakers for the university's Free Speech Platform. They sponsor weekly Bible study groups and monthly spiritual conferences.

"We all go into the mountains and

read the Bible, pray and just fellowship with one another," Mrs. Robertson said. (They utilize various retreat grounds for these mountain conferences.)

The CWLF began in May, 1969, when three couples went to Berkeley from San Bernadino. The infant group has grown to include about 200 persons, ages 15-45, who profess to be Christians. About 15-20 percent of these are students. Some of the others are drop-outs from the university.

"We are all interested in seeing something happen with the youth on the West Coast, especially in the beach area," Mrs. Robertson said. "We're not keeping numbers, but daily people are becoming Christians. We know that, and are excited."

Mrs. Robertson and her husband, Bob, (a zoology graduate of Berkeley) have been on the staff of another national religious campus organization, Crusade for Christ. But the CWLF is not sponsored by any one organization or denomination. Money for staff salaries and operational costs is provided by individuals and churches that represent several denominations.

"The students really don't care what denomination," Wood said. "They don't feel any traditional loyalty whatever. If they are Christians in this day, however, they are going to be mature, practicing Christians and not just second or third generation family representatives to any particular denomination."

Students in fact gear away from anything formal, according to Tom Prevost, who along with his wife, is serving as a Southern Baptist US-2 missionary to Idaho, particularly to the College of Idaho and Boise State College.

Prevost said he also is aware of a religious awakening, not necessarily a Christian awakening.

In canvassing campus leaders from

representative geographical sections of the U.S., several movements—spiritual in nature, but not Christian—seemed evident in common on all of the campuses.

ASTROLOGY. There is a growing interest on college campuses in astrology (according to Webster, "the so-called science dealing with the influence of the stars upon human events"). "This may be a fad," Prevost said, "resulting from several things, including the Broadway musical *Hair*, and one of its productions that claims, 'This is the dawning of the age of Aquarius.'"

Aquarius is the star sign for anyone born from January 20 to February 18, and one Aquarian trait is that of eternally seeking the patterns of ultimate truth.

EASTERN RELIGIONS. Eastern philosophies, such as Buddhism, seem to appeal to the more intellectual student and to those who are looking for a mystical element (communion with God through contemplation or meditation, and visions) in their religion. There has been enough continued interest (as well as converts) in these religions to keep one from labelling such interest as fad.

ECOLOGY. An ecological movement has been coming to the fore in recent years in student cries about man's inhumanity to man—war, pollution, over population, poverty. Ecology deals with the relations between man (and other organisms) and his environment. Nature and natural beauty are sacred within this philosophy. Such a movement seems to be gaining momentum on the campuses. For example, a group recently formed at Berkeley, the Alliance for the Preservation of Man, plans to produce survival literature and ecological action groups.

The lack of avenues for large-scale action within the institutional church

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THE AGE OF AQUARIUS

This reprint from *Right On* illustrates the bold, interesting mixture of astrology and a strong biblical emphasis that is part of the Christian World Liberation Front.

"This is the dawning of the Age of Aquarius"—the new age of Harmony and Understanding, Universal Brotherhood, and Peace on Earth. The coming of this New Age has been widely prophesied—even in the Bible, although most people don't realize it.

The Age of Aquarius follows the Age of Pisces. The Age of Pisces opened with the birth of Jesus Christ. Matthew reports in the New Testament that when Jesus was born in Bethlehem, wise men (astrologers) from the East "saw his star" and came to Jerusalem looking for him. They were expecting the birth of the Messiah to happen when Jupiter and Saturn were conjunct in the sign of Pisces, the "fish." Pisces is symbolized by two fish swimming in opposite directions. The early Christians chose the fish as a symbol of Christ. The upper fish symbolizes Christ, and the other fish (swimming in the opposite direction) symbolizes the false Christ, the world spirit which the Apostle Paul says is working in the people who don't know Christ. Man's spirit was made "in the image of God" so he worships himself as a god instead of worshipping the true God who revealed himself in Christ.

So these two spirits, the spirit of Jesus Christ and the spirit of the world, exist side by side in the Age of Pisces.

The truth of Jesus is still hidden from most men. They are under the power of the spirit of this world, the lower fish. Since Jesus Christ hasn't revealed himself and his kingdom to all people yet, people still "do their own thing," follow the wrong spirit, and create evil in this world.

But a new age is approaching. Jesus warned that as this age approaches many false prophets and Messiahs will appear who will claim to be God. People will talk about peace and love but there will be no peace and no love. There will be wars and earthquakes and famines. Finally a man from the East will arise who will unite all the nations on earth under his power. He will claim to be a Messiah, the Christ, who has come to set up his perfect kingdom for the New Age. All who refuse to honor him will be shut out of the economic system and persecuted. But most people will believe he is the Avatar, since he will bring false peace to the earth for a short time. But before long the illusion of peace will be broken, because all the rulers who he suppresses will rise up against him and bring the world to the verge of a total war.

At this point—before a holocaust which would destroy the earth—the true Christ will appear to set up his perfect kingdom "like lightning which comes from the East and shines to the West." All people will see him and recognize him and worship him. As the Apostle Paul wrote, "God has highly exalted him, and given him the name which is above every name,

that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:9).

The sign Aquarius is symbolized as the Water-bearer and the Star. Christ will pour out his spiritual water to quench the soul-thirst of humanity. He called himself the "living water," and said that those who drink him in will never thirst again, but "out of their hearts shall flow rivers of living water."

In the New Testament, Christ is also called the Morning Star (Revelation 2:28 and 22:16). The spirit of this world, who is called Satan, is also called a star (Isaiah 14:12). So there are two stars, like the two fish—the true star and the false star. There is a true Sun and a false "sun"—the false "sun" is the moon, which has no light of its own but reflects the light of the Sun. The spirit of this world comes as "Lucifer," which means "bringer of light." But his light isn't the true light. Jesus said that "I am the light of the world." But people will worship the false light instead of the true light until Jesus comes to reign in his Age of Aquarius. Many of us will be watching for him, because "we are confident of the message proclaimed by the prophets," as the Apostle Peter wrote. "You will do well to pay attention to it, for it is like a lamp shining in a dark place, until the Day dawns and the Morning Star rises in your hearts."

—Brother Jerry

**"If they are Christians
in this day, they are . . .
mature practicing Christians . . ."**

seems to be a major factor keeping students away.

"Students are tired of being inspired and not getting a chance to persevere," Wood said.

"It takes so long to get the ball rolling in so many areas of our life," (including the institutional church). "There is just too much red tape. That is why the trend has been toward the Peace Corps, VISTA and other projects where they can do something."

Where there is a chance for action the students take it. For example, ninety North Texas State students gave \$25 each and all their semester break time at the end of January to participate in a six-day work project in New Orleans.

According to Wood, the group was interested in inner-city work, so they zeroed in on New Orleans because of the many Southern Baptist contacts there that could advise and assist them in areas where the short time might be spent most effectively.

"Then too the proximity and climate of the area played some part in our choice," Wood said.

Fifty members of the group were involved in folk music and/or drama productions. They performed in ten small folk music groups and three drama groups or occasionally as an entire troupe. Nightly performances were seen at The Way, a Christian coffeehouse on Bourbon Street. They also gave concerts in high schools and churches.

Other students worked cleaning up debris left in the wake of Hurricane Camille and visiting house-to-house in a chiefly Spanish section of town in an effort to identify needs and ways of meeting them.

According to Wood, all members of the group had a Christian background, but were a composite of various denominations. "Some of them are still

fighting for the church to mean something. For others, it was the first opportunity they ever had to give themselves fully."

He explained that the group had taken three buses. "The students drove the buses, planned and prepared balanced meals. They weren't out to freeload."

While in New Orleans, the men students spent nights at the Baptist Men's Mission—a "real learning experience in human relationships," according to Wood. The women bunked in the Good Samaritan Mission, a facility that was not being used at the time.

Last year a similar group worked alongside migrants in the Rio Grande Valley, Wood said.

Students at Palm Beach Atlantic College in West Palm Beach, Fla., know they will get at least five hours of action per week through a community "workshop" program that was developed by school officials.

Mrs. Barbara Fisher, wife of Ben Fisher, associate pastor of First Baptist Church in West Palm Beach, is in charge of the "workshop" program. "Anyone in the community who cannot help themselves may call in, and a student is assigned to them. Students may spend five hours each week, working perhaps with the mentally or physically retarded or senior citizens. They may be painting or reading or typing—anything of service."

With 200 students enrolled this year in freshmen and sophomore classes, that's a lot of action. "This way the students have a real involvement in carrying out what it means to be Christian, rather than in just learning some formal orthodoxy," said Fenton Moorhead, known as that church's minister to the generation gap. "It's not so much saying the right thing or doing the right thing, as it is daily being the right thing."

The new college also is unique among other religious schools in that it utilizes the physical plant of the First Baptist Church (with the exception of self supporting dorms). It is owned and operated by the Palm Lake Baptist Association and is seeking eventual accreditation as a liberal arts college.

"Kids are not nearly as interested in buildings as the adult generation," Moorhead said. "They're interested in each other."

Moorhead, who holds a master of arts degree in religion from Baylor University (Baptist) and is a former pastor, also is a college faculty member in the department of religion.

The 30-year-old "Gap Chap" has initiated a telephone ministry to the community, known as Hotline, which is manned almost totally by college students.

"The church has been known for ages for its open mouth, but not for its listening ear," Moorhead said. The Hotline was designed to provide an understanding listener for anyone, but especially young people, who has a problem and who doesn't know where to turn. He explained that the basic setup came from a similar service now operating in Los Angeles under the coordination of a hospital psychiatric staff.

The Florida Hotline is manned every Thursday through Sunday from 7 until 11:30 p.m. by teams of young people especially trained for the unique switchboard.

Moorhead said the listeners either give an honest opinion to the caller or if the caller desires he sets up an appointment for additional help, either with a member of the church staff or with a separate agency equipped to handle the particular problem.

"We're not trying to say all our hangups have been solved," said one youth, "but we have found some answers."

and we're willing to share those with anyone."

Harvard students share some of their answers by staffing a Christian coffeehouse, The Welcome Inn, in the Chelsea area of Boston.

According to Southern Baptist Missionary Mack Taylor, the students wait on tables during a program devised to stimulate discussion. Later, the students double as counselors or discussion leaders of small groups of six or seven.

The program may be a folk singing group, a film, or a presentation by some outside resource person, on topics such as drug use, violence, et cetera.

In Idaho, Prevost leads a weekly student ministry to a nearby migrant camp. Every Saturday, College of Idaho students spend about three hours in a recreation-tutoring ministry to migrant children who are in the second to the sixth grades.

"Most of the children don't speak English as a first language and are having real trouble in school, so we spend a lot of time just talking to them," Prevost said. "There's really no organized program, but the students feel they're getting through."

A Christian Forum that Prevost leads on campus includes students of several faiths, including a Druid (a member of a pre-Christian religious order of priests among the ancient Celts of Gaul, Britain and Ireland), and some who claim no specific denomination or religious faith.

"Students want to do something themselves," Prevost said. "They tend to steer away otherwise."

Discovering and becoming involved "where the action is" on their "Project Amis" during semester break, students from North Texas State University work and entertain.





A BAPTIST AWAKENING? Search for New Directions

by JIM NEWTON

More than any other single word, "change" characterizes the flux currently engulfing the Baptist Student Union program throughout the Southern Baptist Convention.

No one seems completely sure what changes will be ultimately made, but change is in the air.

If any single note came through loud and clear following an exhaustive two-year study of the Baptist program of student work on the campus, state and national levels, it was this recurring theme:

Southern Baptists need some changes in their student work effort, especially on the national level.

Only a few weeks ago, a special 39-member committee made its final report to the SBC Executive Committee which had appointed the committee and asked it to make a depth study of the student work program.

The committee made ten recommendations, all aimed at improving the program on a national basis, and released a 65-page paper-back book summarizing the findings.

Briefly, the committee recommended that the national program of student work remain the responsibility of the Baptist Sunday School Board, but only with structure and relationship changes. (See text of recommendation below.) The committee split down the middle on the final vote on where to place the student work program structurally, with

16 members favoring the Sunday School Board, and 14 favoring a separate commission with its own board. There was consensus, however, that change was needed wherever the program went organizationally.

Now the recommendations go to the Southern Baptist Convention in Denver for consideration. If the SBC approves, then the Sunday School Board and other agencies involved will have to implement the changes.

What will actually result from the study and the recommendations remains to be seen. Some student workers have been optimistic that the changes would really improve the program; a few are more skeptical.

Judging from a careful study of the 80-page report most changes would come at the national level, rather than on the campus where the effectiveness of the BSU program is most crucial.

In its report, the study committee said its purpose was not to recommend solutions to every problem on the campus, but rather "to share information that has been acquired in the hope that state and local committees might find guidance and support in their attempt to confront and handle the issues facing them."

Some observers feel one weakness is that the only definite recommenda-

tions deal with Baptist student work on the national basis. Even if there is change on the national level, this does not necessarily mean that campus programs will be revitalized.

The study, however, was prompted by problems on the national level. For several years, it appeared there was a breakdown in communications between state and campus student workers, and the office in Nashville. As a result, the Sunday School Board requested the Executive Committee to conduct the study to determine whether the work was properly placed structurally.

The Executive Committee appointed a committee of 39 including state convention executives, state student directors, campus student workers, faculty members, students, and Executive Committee members. Lamar Jackson, pastor of Southside Baptist Church in Birmingham, Ala., was named chairman, and Albert McClellan, program planning secretary of the Executive Committee, was asked to coordinate the staff work.

During the two-year period, more than 1,000 interviews with a total of about 6,000 persons were conducted. The interviews asked national and state student workers, pastors, state convention leaders, and faculty members



what they felt the problems facing BSU were, and requested proposed solutions. Special public opinion polls and statistical surveys were conducted. In May of 1969, a national student work consultation was held in Fort Worth.

From a huge stack of research volumes and interviews conducted, plus the feedback from student workers and students at the national consultation, the committee drafted its report.

The massive study, the most comprehensive ever conducted in the denomination regarding student work, came at a crucial time. Never before had Southern Baptists put that much effort into studying the revolution of social change that has swept through the student world. Many had not realized previously the awesome challenge of Baptist student work.

The study pointed out that there are more than seven million students in about 2,400 college and university campuses across the country. Of these seven million, less than 400,000 are now related to a Southern Baptist church.

While Southern Baptists nationally spend more than \$1 million annually in student work, and more than \$3½ million annually in the state conventions, the problem of inadequate financing was over and over cited as the number one problem.

The study also pointed out that 89.4 percent of all Baptist students attend

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Newton is assistant director of Baptist Press

HOME MISSIONS

March, 1970

non-Baptist schools, where campus BSU programs are badly needed.

It dealt with trends on the campus today that affect Baptist student work, including the clamor for student power and participation in the university; the increasing polarization and alienation of students and the rest of society; the increased influence of the university on the rest of society; the mushrooming enrollments at major colleges and universities and resulting impersonalization on the campus; and a new atmosphere on campus of individual freedom, moral relativity, and unrest.

The report opened with a section on today's student, particularly the Baptist student, pointing out at the outset that the "greatest error in trying to understand today's youth is at the point of stereotyping." It is impossible to generalize and say, "students are this way," for any "generalization is a presumption," said the report. "To simplify is to falsify."

The committee said that though "diversity" is the best way to describe today's youth, one generalization that is valid about today's student is that he is "biblically illiterate." Generally,

they have "little or no depth in theology, church history, principles of Bible interpretation, or textual criticism," said the report.

Some of the other characteristics cited of "some" (but not all) of today's students include:

—They question all forms of authority, including church and parents, and are more vocal and at times violent.

—They often live in an atmosphere of academic isolation and specialization that fosters dehumanization and encourages unrelatedness.

—Some students are dedicated to

change, while others are not committed deeply to anything.

—They are interested in the "why" of life, and most are looking for meaning, purpose, peace, love, etc.

—They have been exposed to more stimuli in less time than previous generations and are able to think more critically and objectively than ever before.

—They are more affluent, and are highly mobile.

—They live in a world of moral change. While many have been regarded immoral because of permissive sexual attitudes, they are more strictly moral in other areas.

On this point, the report explained: "They are anxious for the practice of openness among each other and in their world. Consistency is one value which has been given greater and more realistic interpretation by this generation. There is also a surge of convictions about social morality. While past college generations have passively accepted the fact of the poor and depressed, this generation of students has preached the immorality of poverty in the midst of affluence. This generation is quick to point out inequity and is deeply committed to equality. . . ."

The committee listed eight specific problems that today's students are facing, but offered no real solution to the personal problems confronting youth.

"One cannot come up with little packaged 'success' plans for solving their problems," said the report. But the committee acknowledged that any program of Baptist student work must face and help solve the personal problems students face if it is to be successful.

Number one on the list was the problem of alienation, including alienation with adults, ministers and the church. The committee concluded that a Southern Baptist program of student work must have leaders who can listen as well as talk, identify as well as inspire, in their relations with youth who often fear that ministers and church members could go into "mild shock" if they were really open and honest about their views.

Related to the problem of alienation is a growing communications gap between youth and the church. A pastor of a church, interviewed as a part of the study, commented that the gap is almost insurmountable. "Only a few bridge the gap. I am not sure that the two can ever really get together and

communicate with true honesty." He added that members of the church seem threatened by the outspoken views of many students, and because of defensiveness on the part of adults in the church, youth are reticent to be open and honest.

Related to this problem of alienation was the problem students face in trying to live in almost two different worlds—one at the university that is academically oriented toward examining the totality of life under the microscope of pragmatism; and the other in the church that often has tended toward dogmatism.

One student interviewed as a part of the study was virtually torn apart over this struggle. "I cannot relate my academic life and my spiritual life. It has not worked. I had hoped the two worlds could be brought together through BSU, but it has not yet happened."

Another student in another state put it this way: "Baptist students seem to be caught between two irreconcilable poles. There is a very wide gulf between the BSU and the university. Logical reasoning is emphasized by the university, while the Baptist church tends to emphasize only evangelical zeal and fervor. Five days out of the week, we live in one world; and on one day out of the week, we try to go into another world—the church."

Also related is the problem students face caused by Southern Baptist isolationism, the committee pointed out. "If a student has grown up in a church or churches that emphasize the separatist nature of Southern Baptists, what is his reaction when he finds out that other faiths often ridicule them for such . . . or for other stances, particularly in regard to rigidity regarding such issues as dancing, drinking, smoking, or gambling? If he has never been exposed," said the report, "to the critical study of the Bible, he feels lost when confronted with secular philosophies, such as atheism, materialism, humanism."

Students face a lot of other problems, according to the report, including such things as how to manage time, how to face an identity crisis, how to grapple with the problem of "success" from materialistic standpoints, how to solve the problem of sexual expression, or how to decide who is right in a pluralistic society that makes it even more difficult.

And the committee concluded its chapter on "The Student" by observing: "Although no denomination can solve problems for the student, it is imperative that leaders in Baptist student work attempt to aid the student in finding solutions."

Though the study offered no "packaged" solutions to problems facing students, it outlined in the next chapter on "Campus Student Work" some alternative solutions BSU organizations might consider. It started out with some basic assumptions and understandings that form "the bedrock" upon which an effective student work program must be built.

One of the most significant of these basic understandings and assumptions is that an effective student work program must reach out to the total academic community, not just to the students on campus, or only to the Baptist students.

At this point the study states "the ultimate task of the Baptist Student Union is to serve as a Christian ministry to the academic community, and primarily to the Baptists." A few pages later the committee said: "The ministry of student work encompasses every person on campus regardless of his relationship to human need without consideration of church or denominational affiliation."

Another key section points out that "no single approach, whether it be evangelism, study, worship, service, missions or fellowship can adequately minister to the students or serve the (academic) community. Efforts must be brought to develop the whole spectrum of campus ministry, offering to each student according to his interest or needs, and providing for the full gamut of nurture that would produce a mature, full-grown Christian."

"The program should be designed to appeal to the varied segments of the academic community. . . . Furthermore, it should be personal, flexible, and geared to the fact that students will be at various stages of Christian growth. The program should be relevant to the issues and trends of the times. . . . These issues should be faced honestly, courageously, with integrity, and with action as a valid and appropriate response in the individual's life."

This many-faceted program should include both evangelism and social action and should involve individuals

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TEXT OF RECOMMENDATION From SBC Executive Committee and Student Work Study Committee

We recommend that the booklet, "Baptist Student Work in the Southern Baptist Convention" be received as background information, and that the following be approved by the Convention and recommended to the agencies as appropriate:

1. That the Sunday School Board continue to sponsor the Baptist Student program, but with changes in organizational structure and relationships.
2. That in order to accomplish this the Board be respectfully requested to secure within its structure an organizational arrangement such as a division, commission on campus ministries, or other entity, with a unique relationship, so as to:
 - (1) Encourage responsible creativity by personnel.
 - (2) Simplify administrative procedures.
 - (3) Provide a clearer national identity.
 - (4) Accelerate the publishing, printing and distribution schedules so that materials can be relevant, and can speak to current needs; and providing, if necessary, a separate system for the production of student work materials.
3. That the Board be also respectfully requested to provide budget in sufficient measure to enable

the employment of sufficient well-trained and experienced persons who can serve as resource persons in all areas of ministry to students.

4. That the board be respectfully requested to explore with state executive secretaries the formula for appropriations to state conventions and to change it if possible, to increase support of student work in newer convention areas.
5. That the Board be requested to instruct appropriate persons to review the material gathered by the SBC student work study committee from the interviews and in the national consultation, and to study in detail the background material included in the report of the SBC student work study committee.
6. That the Home Mission Board be requested to effect arrangements which would make it possible for the Home Mission Board to continue with increasing support its contribution of workers with students in the newer convention areas with regard to Home Mission Board objectives but who will be supervised by the state student directors.
7. That all agencies involved in any kind of student work project related to their assigned programs

be requested to coordinate all of these projects through the national program of student work assigned to the Baptist Sunday School Board and that to make this possible the Sunday School Board be requested to organize in connection with its program of student work advisory committee (or group) which will include representatives of appropriate SBC agencies and state convention and campus student workers and students.

8. That the Executive Committee in connection with its assigned work of evaluation keep under study the national program of student work giving opportunity to all interested persons to express their concerns and opinions on student work.
9. That the Executive Committee work with all SBC agencies involved in student work projects to secure program statement changes necessary to implement the provisions of these recommendations. These changes will be presented to the Convention for approval.
10. That the Executive Committee conduct a formal review of the provisions of this report in 1972 to determine if they have been faithfully met. ■

of all races, ethnic backgrounds, and nationalities, the committee said.

Another section of the study identified four specific facets of the program which must be "thoroughly Christian, and biblically grounded." They include:

—Ample opportunities for creative and meaningful worship experiences.

—Intensive Bible study, denominational dialogue, theological discussion, examination of academic disciplines from a Christian perspective, and study programs investigating current problems.

—Fellowship and recreational emphases.

—Involvement in social action and mission projects.

The basic style of the program "should be, on the one hand, of the denomination's concern for the college student, and on the other hand, the students' desire for self-determination in programming. On occasions," said the report, "student interest will run counter to denominational concern. Within reason, the students should be given freedom and opportunity to vent hostilities, make constructive criticisms, and to explore different directions. Ultimately, however, balance should be maintained."

The greater portion of the chapter on "Campus Student Work," longest in the book-long report, delves into nine specific problems on the campus level, and gives numerous alternative solutions.

Never before had Southern Baptists put that much effort into studying the revolution of social change that has swept the student world.

Number one on the list is the problem of inadequate financial support for campus programs. Saying that there is just not enough money to do a "reasonably adequate job" on most campuses, the committee stated: "Directors are underpaid, and BSUs are understaffed. Budgets for programming and resources are meager . . . , and the BSU must depend upon state and local funding. Baptist colleges take a huge proportion of the education dollar," (while 89.4 per cent of Baptist students attend non-Baptist schools).

To the problem of financing, seven specific proposed solutions were listed,

with strengths and weaknesses for each suggestion. The proposals included (1) establishing a formula for a minimum campus budget, (2) authorizing direct solicitation for BSU in the form of fund raising or special offerings, (3) financing the campus budget from local, state and national sources, (4) including the BSU in local church budgets, (5) abolishing the construction of Baptist Student Center buildings, (6) reducing the number of Baptist colleges in the state by closing down some institutions, and (7) giving BSU a higher priority in state convention funding.

In one of the hardest-hitting sections, the committee frankly admitted that "on many campuses the BSU program frequently fails to be effective. Often it is bound to an approach that does not face up to the real problems of the students. Frequently it lacks balance and does not challenge the thinking student."

"National and world issues are not confronted, mission and social action programs are limited, and its thrust in the areas of witness and worship are weak," continued the report. "This results not only in a program that lacks depth, breadth, and relevance, but it attracts only a small group of students."

This summary was authenticated by research which disclosed that 25 per cent of Baptist students surveyed in the mid-sixties felt that BSU needs a new approach; compared to 12 per cent who felt that BSU was the most valuable part of their campus experience. One student interviewed during the study said many of his friends laugh at the programs sponsored by his BSU, calling it a religious "Mickey Mouse Club."

Related to this was the similar problem of ineffective campus evangelism cited by the committee. This problem is further augmented by the effectiveness of nondenominational campus movements such as Campus Crusade for Christ (see article page 31), and Inter-Varsity (see page 34). "Many feel the pressure to emulate this approach; many others strive just as conscientiously not to be identified with this kind of movement."

One entire section was devoted to the problem of relationships with other campus religious groups, including the nondenominational organizations such as Campus Crusade, and the denominational or ecumenical groups formed

by several Protestant student ministry programs which have merged in the University Christian Movement.

The committee recommended that Baptists need to clearly identify their relationships to these groups in ways that will preserve their own freedom and uniqueness and at the same time magnify the high qualities of Christian

"I had hoped the two worlds (academic, spiritual) could be brought together through BSU, but it has not yet happened."

brotherhood. . . . Dialogue with others would be encouraged, recognizing that these religious groups are engaged in a similar expression of the Christian gospel on campus. Because of structure, polity and philosophy, however, the BSU has worked with others but refused any kind of union or merger. . . .

There is no place, however, for a completely isolated and independent ministry. To fail to cooperate under acceptable circumstances is to cut off numerous opportunities for growth, Christian community and service. To form a merger or union with other religious groups in most cases is equally untenable. . . . Cooperative efforts and dialogue with other religious groups should be encouraged, but never to the degree of losing self-identity or control of the program."

Acknowledging that most of the problems, especially those relating to ineffective programs and ineffective evangelism, can best be solved by effective and creative leadership, the committee made numerous recommendations concerning the tasks of the campus director.

The report pointed out that in many cases, the directors are inadequately trained for their work, and the majority are "seriously underpaid. They are asked to do a mammoth task with little or no help, and few resources with which to work. The directors also face such problems as not being accepted by other pastors, and lacking status and recognition within the denomination."

As possible solutions, the committee recommended that the role and salaries of student directors be upgraded, that training, both in the seminary and on the job, for the directors be improved, that multiple staff be

employed by most campus programs, and that student leadership be better organized. The solutions hinge most often on whether or not adequate financial support would be available.

The role of the campus director was also cited as crucial in helping to solve the communications gap between churches, pastors and students. The committee recommended that an effective communications program be launched within the churches, and that more dialogue be emphasized between students, and church members and pastors.

Dialogue and communications, however, is not enough. There may have to be deeper changes of attitudes on both sides of the gap. Churches will have to have a broader concept of student work than to see it as an "enlistment agency" to draw students into church organizations. And they will have to do something definite to show students they are not anti-intellectual and dogmatic. Students, too, will have to prove to church members that they are ready and willing to accept responsibility and to become involved in the world outside the cloistered walls of the university. Many pastors will have to adjust their adult-centered ministry to the fact that half of the American population is under 25 years of age, and they must be willing and able to deal with the issues of concern to students.

On the state level, communication was also cited as a major need, although more financial support was

"If he has never been exposed to the critical study of the Bible, he feels lost when confronted with secular philosophies . . ."

listed as the number one problem. Rather sarcastically, the committee observed that on the state level, "It would appear that the student work story is often the best kept secret in the state."

In the area of finances, the committee reported that in no state "apparently is the allocation regarded as adequate by those seeking to develop an effective state and campus work."

Relationships with Baptist colleges, and structural alignment within the state conventions were cited as major problems in some situations. Student work in some states is an organizational

component of the church program organizations (Sunday School, Training Union, etc.); while in other states it relates organizationally to the missions division. The committee gave no answer, however, as to where student work should be placed structurally in the state convention organization; rather giving arguments for and against various alternatives.

The only firm recommendations for structural alignment came in the section dealing with national student work, and even then the committee was split almost down the middle on whether it favored the Sunday School Board (with changes), or a separate commission.

With typical candor, the committee listed 19 different problems facing the national program. Included in the list were:

—The national program has failed to keep current and relevant.

—The national program has failed to take into account the uniqueness of student work in the various states.

—The national office has not always met the need for supporting field services.

—There has been a misunderstanding of how local churches are related to campus programs; and how the BSU is related to other church program organizations, such as Training Union, Sunday School, etc.

—The national program does not have a comprehensive strategy for a ministry to the predominately black campus or in reaching international students.

—There have been insufficient funds to finance student work, and policies have limited use of what funds are available.

—There has been a breakdown in communication between the national and state and campus offices, and campus pastors.

—The national program lacks a clear image and identity.

—Since the Student Department is one of many within the Education Division of the Sunday School Board, the department is often enmeshed in time-consuming staff meetings and procedures in relating to other departments in the division.

—Many campus and state leaders feel that due to the above restrictions, the national staff has not been as dynamic or diverse as it should be to meet needs.

One of the biggest problems nationally was the fact that not only the Sunday School Board, but also the Home Mission Board, Woman's Missionary Union, Brotherhood Commission, and Foreign Mission Board are involved in student work to some extent. The need for correlation and a united national effort was strongly emphasized.

"Often it (BSU) is bound to an approach that does not face up to the real problems of the students."

The Home Mission Board, for example, employs US-2 and career missionaries directly to do student work, and these workers are not responsible to state student directors. The Home Mission Board also works with internationals, student summer missionaries, and on black campuses. Both the BSSB student department and the HMB Evangelism Division employ staff persons in the area of campus evangelism. (See separate story, page 22)

The main arguments for and against structural alignment within five different alternatives were listed. The alternatives included: (1) the Sunday School Board (with changes), (2) a new and separate commission, (3) the Home Mission Board, (4) the SBC Education Commission, or (5) a new inter-board commission in which the current SBC agencies doing student work pool their staff, funds and efforts.

After long and sometimes heated discussion, the committee eliminated all but the first two alternatives and finally settled on the Sunday School Board "with structure and relationship changes" rather than a new commission.

Included among the arguments for the BSSB were such points as: (1) financing is already available and is not dependent upon the Cooperative Program, (2) changes could be implemented quicker because it would take at least two and one-half years to get Convention approval of a new commission, (3) personnel are already employed, offices in use, and a publishing procedure established, and (4) the board could be instructed by the Convention to make whatever changes are necessary to improve the program.

Among the arguments favoring a new

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separate commission were: (1) it offers a "new beginning" with fewer built-in concepts, (2) it offers what some consider "the best" opportunity for communicating with students, (3) it would be more free from bureaucratic control and offer more freedom and flexibility to meet needs and changes, (4) it would offer "the best" avenue for teamwork with state and campus leaders, and (5) it would not be limited to a church program or missions oriented philosophy.

While the committee acknowledged that there had been some discussion of changing the name of the Baptist Student Union "because it does not adequately describe our program of total campus ministry," the committee recommended no change in name at the present. The name most frequently mentioned in interviews and research polls was "Baptist Campus Ministry."

Regardless of what you call it, or where it is placed nationally in the SBC organization, the crux of the matter is the effectiveness of the local campus program in each and every institution. Whether the results of the study will filter down to the campus level and produce changes that will effect a more vital and vibrant program remains to be seen.

If the SBC student work program fails to adjust to the revolution that is sweeping the campuses of America and respond to the challenge, the SBC may wake up one day and realize it may have lost the student generation, thus facing a slow and painful death as a denomination. If the proposals and concepts of the committee's report are effectively implemented, this may be prevented.

One student interviewed during the study replied when asked what he felt the future for the BSU program holds: "So much hinges on what is going to happen to the church. Which direction the BSU goes depends a great deal on which direction the church goes."

The question, Which Way, BSU? therefore depends greatly on the answer to the question, Which Way, SBC? ■

*The writer was a member of a team of denominational workers who conducted interviews in every state convention with pastors, students, state student directors, state executive secretaries, faculty members, and campus directors. All were assured that their names would not be used in the interviews.



The Man in the Search

by JIM NEWTON

The slightly greying secretary of the student department for the Sunday School Board of the Southern Baptist Convention leaned back in his padded office chair and calmly gave his reactions to the hard-hitting recommendations and conclusions drawn by a 39-member special SBC student work study committee (See story, page 14). "It was a good study, an excellent study," commented Charles Roselle, secretary of the department which was the center of many of the recommendations and comments of the vast study.

Roselle said he felt the committee had been fair and objective, and that the scope of the study was thorough and comprehensive.

Though the committee's report fired some sharp barbs at Roselle's department, he did not react defensively or with criticism.

He did, however, feel some of the charges against the national program were "exaggerated" and that during the past year the department had made a lot of changes to overcome some of the problems cited.

Roselle is a man sitting in a difficult chair. Just a year ago, he was a state student director (for the Tennessee Baptist Convention) and one of the

critics of the department he now heads. Ironically, some of the problems he believed to exist as a state student director no longer seem to be problems to him now that he is in the national office.

To the charge that the national staff lacks freedom under the present organizational structure because of too many "time consuming staff meetings" and administrative procedures, Roselle quickly replied:

"That's been exaggerated. I haven't felt any loss of freedom here. And the number of meetings and time involved in them has been exaggerated. A lot of emotional issues have been brought up."

Pensively, he commented that his greatest problem is not lack of freedom, but in knowing what to do and having the ability to do it.

Shifting moods, he broke up laughing.

He chuckled about a recent trip to one state convention for a day of conferences with the state student director. Their day was interrupted, however, when the state director had to leave Roselle to attend a "Shaping the Seventies" Conference. Roselle laughed because he hadn't yet had to attend such a conference.

meetings are a problem at any organization, at any level, he chuckled. There is no organization anywhere that does not face this problem.

He conceded that the problem is magnified at the Sunday School Board where the organization is so big, with nearly 900 employees under one roof. He said he had been given freedom, however, to decide what meetings to attend on the basis of agenda items that might involve student work. Otherwise, he doesn't go.

On the criticism that the national program has "failed to take into account the uniqueness of student work in the various states," and it "has not always met the need for supporting field services," Roselle said that this might have been somewhat true in the past, but it is not now.

He outlined his own current travels to every state convention in the SBC in an effort to tailor field services to that state. "Instead of shooting with a shot gun with one approach to all the states, we're trying to aim with a rifle at each state in an effort to meet their particular needs."

To the charge that the national program has failed to keep current and relevant, Roselle replied that the national program leaders "are surely trying to keep current and relevant now. It may not always have been true," he said, "but it is now."

Roselle reacted favorably to the recommendations made by the study committee for structure and relationship changes being proposed, but said he did not feel strongly about the matter one way or the other.

He said he did not see many real problems caused by overlapping assignments to SBC agencies in the area of student work, and thought he had a good, close relationship with the other SBC agencies doing student work.

Most of the relationship problem is not on the national level, but on the state level, he observed. The Home Mission Board, for example, employs student workers who do not report to the state student director, but to their national office in Atlanta. And because of inconsistent structure in the states, some student departments relate closer to the HMB because they are placed in the state's missions division; while in other states, the student department is in a church program or organization division, thus relating it closer to the Sunday School Board.

Roselle admitted his department needed a strategy for reaching black campuses and internationals, but added they were working on it in cooperation with Home Mission Board workers in these fields.

The need for such strategies will also be helped, he said, when the department is able to fill three vacancies on the staff—one involving campus ministries which Roselle hopes to fill with a black student worker; a second worker specializing in international student ministries; and a third in the field of campus evangelism.

Roselle interpreted the recommendation (see text, page 16) from the committee regarding correlation with the Home Mission Board as posing no real structural change in relationship between the two agencies. He said he did not want anything now being done by the HMB to be moved up to his office in Nashville; nor did he anticipate the possibility of such.

Roselle said that just before the report of the committee was released, he had requested the SBC Inter-Agency Council coordinating committee to create a student work subcommittee to correlate programs of the various SBC agencies involved. A decision was postponed until after the committee's report had been released.

Two of the most exciting and creative things done in student work recently, he said, were done under the Home Mission Board programs. One is the ministry of Metropolitan Baptist Church in Cambridge, Mass., where Dr. John Houghston started a church near the Harvard campus. About 80 percent of the members are Harvard or M.I.T. students, and the average age of the deacons is about 26, he said.

Roselle added that he doubted there would be a trend in the SBC towards this type of campus church in the future, but it is a very good approach in some specific cases such as the Cambridge situation.

He also praised the work of US-2 worker Tom Prevost, who started a student work program at College of Idaho where there were no Baptist students to form a nucleus. Young Prevost organized Bible study programs in every dormitory, led three persons to Christ, and began a tutorial project in the surrounding community.

Roselle concurred with the committee's statements concerning relationships with ecumenical and nonde-

nominal groups on campus, and with the trend toward departments of religion within the university with its converse effect on Baptist chairs of Bible at BSU centers. Roselle said this trend has already affected Bible chairs in Tennessee, Missouri and Illinois, though apparently it has not in Texas where such programs are most numerous. Such Bible chairs may lose their accreditation in the future, but they are becoming more popular and are attracting more and more interest among students who do not want to be "Biblically illiterate."

Roselle said that his department was coming out with some really creative resource materials relating religion to other academic disciplines, and to help churches prepare students for college.

He expressed the view that already his department is well on the way to solving many of the problems listed by the committee. "I don't think there is any breakdown in communication," he said. "The state student directors are my best friends. I find them very cooperative."

One campus student director expressed confidence in Roselle's leadership, but was more skeptical of the proposal to leave the student work program at the Sunday School Board.

"As long as the student work program stays within the Sunday School Board, it is going to be Sunday schoolish in nature," the campus director said.

Roselle and many others disagreed. But he still maintained his cool and went calmly about his work, even in the face of criticism. ■





AWAKING TO MISSION? Search for a New Haystack

by MARY-VIOLET BURNS

Although Jehovah has been replaced by Zen in some instances, interest in religion on the college campus has hardly diminished. The search for God is as present now as it was at the time of the Haystack Prayer Meeting. This awareness of the importance of religion by college students appears to be the sustaining force for denominational workers involved in campus ministry.

The Home Mission Board believes in student work, to the tune of over \$400,000 a year, funneled through its Divisions of Missions and Evangelism, its Chaplains Commission and its Department of Missionary Personnel.

According to Fred Moseley, assistant executive secretary-treasurer, the Board's contributions to student work include:

- the appointment of missionaries in seven states to work specifically with international students.

- scholarship assistance to students who are planning to serve as full-time workers with language groups.

- the assignment of 15 US-2ers to student work in new convention areas as well as the assignment of three career missionaries to do student work in new convention areas.

- the recruitment and assignment of over 850 student summer missionaries in 1969 and possibly 900 in 1970.

- sponsorship of folk singing groups performing on college campuses.

- pastors' workshops on student evangelism.

- special projects on campus evangelism in cooperation with state student departments.

With the significance of student ministry in mind the Board has a two-part program: indirect involvement by several staff members and direct involvement by career missionaries in

specific situations.

To Don Hammonds, Nathan Porter, Ed Seabough and Warren Woolf, has been given the responsibility of relating to the campus in general. In administrative and consultative roles they work with state and local campus organizations as resource persons and have developed a philosophy about campus ministry.

Woolf and Hammonds are secretary and associate secretary, respectively, of the Department of Special Mission Ministries. A Baptist Student Union director for 18 years, Woolf is now responsible for the administration of the varied ministries of his department, which include student summer missions, Christian Service Corps and WMU work in pioneer areas.

He is directly involved with US-2ers who are doing student work and makes regular visits to college campuses as a resource person.

Hammonds joined the Board staff in 1967, assuming the responsibility for recruiting and assigning the Home Mission Board summer missionaries.

Seabough comments, jokingly, that he travels 100,000 miles a year and his clothes, 200,000! The frequent college speaker has been known to travel 25,000 miles in a single month and visit more than 100 campuses in a year. Besides being a liaison between high school and college young people who are interested in missionary careers, Seabough is responsible for recruiting US-2 candidates.

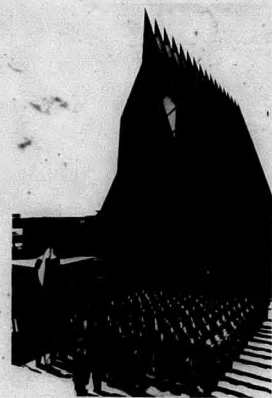
Porter, in his role as associate director of the Division of Evangelism, serves as a resource person on college and seminary campuses, in state and national conferences and in other youth meetings. He is also responsible for directing campus evangelism. He

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At Harvard, John Hughston, director of Greater Boston Ministries, chats casually with students.



Cadets in formation exit the chapel at the Air Force Academy in Colorado Springs.

frequently appears at BSU conventions, mission conferences, retreats and all types of youth and student gatherings.

From their experiences, the men have concluded that the church is down, social action is up, and evangelism is fighting for its life on the college campus.

"Generally there is an open attitude on the campus toward religion," Hammonds says, "but there is not the denominational emphasis. There is an attitude of seeking and searching."

Woolf agrees that "students have lost their enthusiasm for many of the things that the institutional church is involved in, but they have not ruled out the church."

US-2ers are mainly interested in Christian social ministries and student work, according to Seabough.

"Most of the US-2ers are interested in inner city ministries or finding new ways to minister in suburban churches. They are not satisfied with the traditional approach. Those who apply for student work have seen BSU's on

campus and have ideas about what they can do.

"All these have come to believe that their commitment to God is not complete without a commitment to fellow man."

Porter believes that student evangelism has been more talk than action. "For many years we talked about students but not with students. We need to get to the task of having a witness and a ministry to the non-Christian students on campus."

"The church is geared to nurture and sustain. Most of our churches must see themselves as college churches. We are at the point where the organization on campus will not make it alone."

Porter attempts to motivate students and leaders to gear their ministries to the needs of the non-Christian student. "Everyone has the resources to be a witness. Evangelism is something you do in ordinary situations," he says. "I'd rather commit them to a principle than a method."

As for the church and evangelism, they believe that the church will have to preface its actions with love:

"I wish that our evangelistic efforts, which we say are person to person, were more concerned about persons," Seabough said. "I think that too often our evangelism is out of guilt rather than love."

Hammonds believes that the church will decide its own fate as far as students are concerned:

"The church will have to make a decision. If it becomes concerned and involved, college students will join. If they don't see this openness, they will not join. The church should be pointing out to the struggling student rays of hope."

"There are very few churches which are not student churches," Woolf explained. "This means we have had to get rid of the idea of reaching students through the old college church. The most crucial thing is that the student is asking for some part in the church at a decision-making level. One of the reasons students drop out of the church is that they are not given any specific responsibility. They are tired of sitting in classes taught by someone with little knowledge of the Bible. Many students want the church to become more involved in areas of outreach formerly neglected. They would be willing to accept the re-

sponsibility for some of this activity."

The quartet have definite ideas as to the direction evangelism must take to be effective in the 70's.

"Evangelism will have to be very flexible," Hammonds said. "There will be many students whom we will challenge to commitment by our meeting human needs. There will be others who will accept Christ and then come to understand what it means to get involved. We will have to be in tune with our campus. We will always have to evaluate what we need to do and when we will be willing to take a chance."

The responsibility for building the bridges between students alienated from the church will be the church's, Woolf says:

"These students will not be reached through confrontation with someone quoting scripture to them," he said. "We will have to design programs to build bridges. As the bridges are built through art, drama and friendship, we will have a means for reaching students."

The men are in agreement that the Baptist Student Union is the most effective outreach organization on the campus today:

"The BSU is interested not only in winning converts but in ministering to need," Seabough said. "One of the beauties of the BSU is that it is not something only done during college days. It has a carry-over effect. The person who becomes a Christian through the influence of the BSU has the strength of the church behind him."

"I have liked the BSU's flexibility," Woolf said. "It has no set structure. This is one of its strengths. The local BSU has been free to experiment, to go in any particular direction necessary for its campus."

But, they warned, the BSU's success as a redemptive agent will be determined by its outreach to the campus:

"Ultimately BSU will have to become a servant," Woolf said. "Members will have to be involved in campus life to the point where they can become servants."

"The problem is that we've equated the Baptist Student Union with the Baptist Student Center," Hammonds said. "The BSU is out there where the students are and that's where it needs to be!"

The men spoke freely about the role of other religious organizations in

campus evangelism, specifically Campus Crusade and Inter-Varsity.

"These organizations are on campus and proving that sophisticated students of our time will respond to the specific testimony type of presentation," Porter said.

"Campus Crusade is doing it because we're not. Campus Crusade moved into a vacuum and we'd better be glad God raised up a group to carry on," Porter said.

He feels that Campus Crusade is relating the very simple message of Jesus. "I don't think the gospel is that simple, though," he added. "I'm not with these organizations, because I am committed to the church. The church should be at the task; and the minute that you align yourself with one of these organizations, you're admitting that the church is a failure."

The other men were more severe in their comments about Campus Crusade's weaknesses:

"church is down . . . social action is up . . . evangelism is fighting for its life"

"Its concept of what the Christian life is all about is one-sided. I would never be jealous of their program," Seabough said. "Although I always hear raving reports every year (like you hear after our revival meetings) it is always difficult to locate these people afterwards in a local church."

"One of the interesting things to me about our churches is that they demand that BSU's be tied to a local church, and yet they can become so enamored with Campus Crusade which does not have this tie. If BSU directors ran their organizations that way, they either would be stoned or fired."

Woolf said that the approach of any campus religious organization would be "a pretty superficial sort of thing if it doesn't wind up with their being in church."

There was a consensus that Inter-Varsity, though conservative in its theology, is wholesome in its approach to evangelism:

"Inter-Varsity is a much more responsible group," Woolf said. "They are very much involved personally in their own churches. The participants come with commitments in their own church."

"Their approach to evangelism is much more positive," he continued. "There is more of the friendship type of evangelism which I think is more valid."

Seabough said that "their Bible study groups, materials, discussion groups all make positive statements about the person of Jesus Christ but leave the door open to every individual if he doesn't accept." He considers their publication, *His*, an excellent magazine.

"Although they are a faith mission," he said, "they have over 300 titles available for students. I wish our student department could merchandise this type thing."

Seabough also said that many evangelical denominations, including Southern Baptists, benefit from their emphasis on missions.

Consultants, workshops and evaluations, would be senseless without the vital second half of the Board's involvement: missionaries who work on the field with students.

Don Gurney is director of Baptist Military Personnel and Student Ministries at the Air Force Academy, Colorado Springs, Colo. In theory his ministry is to the 400 Baptist preference cadets and the 40 Baptist professors; in reality it is to the entire student and faculty body at the Academy. He is sponsored by the Chaplains' Commission, the Sunday School Board, Pike's Peak Association, and the Colorado state convention.

"The hub of our ministry is a huge old house that we have," Gurney explained. "This has become a home away from home for these kids."

Although the inner core of the Baptist organization is made of Baptist students, "everybody is coming," Gurney said.

Each month, Gurney takes a group to the state assembly grounds, The Ponderosa, where they engage in dialogue about subjects concerning them.

One month a panel discussed the church in the 70's. The groups have also examined the peace movement. In addition to the monthly retreat there is an annual fall retreat; 165 cadets attended this past fall.

"Ours is a family ministry," Gurney says. "Saturdays my wife feeds the cadets and Sundays after church, too." Sundays, from two to three in the after-

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noon, the cadets participate in a "Spiritual Show and Tell." "These groups are no less than 18 and up to 30 in number. We just kick around ideas," Gurney said.

How is his ministry different from that of the director on the average college campus?

"These fellows need a place to go to get away from it all perhaps more than they would on a college campus. Their lives here are very disciplined and they need a place to unwind. We simply tell them, 'you are welcome.'"

"The attitude of the cadets is open on religion—skeptical but open," Gurney said. "Their time is very precious; they're not going to waste it. They are some of the sharpest in the nation and you can't fool them."

Gurney tries to feed the cadets into local churches, "but if they don't go to church, we still welcome them."

By now a coffeehouse should be in full operation at the Academy. Gurney is also working with the Board's Department of Special Mission Ministries to see if the cadets' four-week vacations may be spent in special mission projects.

► Jerry Chance wears two hats at Florida A and M University. He is a professor in the philosophy department and the BSU director. Chance is one of two white men who have been appointed by the Board to work on black campuses. Now in his third year at the Tallahassee school, he is evidence of the Board's desire to be directly involved in the spiritual maturity of all students.

"My philosophy is just to be a person and to communicate sincerely and recognize that the commitment to Christ is important," Chance says. He has found that the students active in BSU are those coming from a strong religious background.

"I try to support this group," he said, "but my job has also been to try to reach beyond this group to the disenchanted student. I'm finding that I can't get this student involved."

His desire to reach non-Christians led to his decision to resume a full-time class load along with his BSU activities.

"Of course, I can't deal with spiritual matters as well in the class room," Chance explained. "But at the same time I think it is possible to get across a Christian world view. It establishes

the groundwork from which these students can reconsider the Christian principles. This kind of thing we can't do in the structure of a BSU."

Chance has not had to step softly because of his race, he says. "There have been some occasions of hostility, but as a whole, the acceptance has been remarkable. The first year I was here I didn't try to take over and do a lot of things, but to move in with acceptance."

Plans for Florida A and M include more involvement with other students in educational situations.

"I've been trying to maximize the engagement of our students in participating in conferences and other learning situations," Chance said. His students are now rehearsing a folk musical, "For Heaven's Sake," which they hope to present on the campus later in the spring.

A center would be beneficial "because here the students could relax and have dialogue; but funds are the problem."

That his students are black rather than white does not alter his evangelistic emphasis, Chance says.

"In terms of the relationship to Christ I really don't see the difference. It's not like we're ministering in a community that has not been introduced to the Christian faith; it just needs to be re-awakened. There is a religious backlog and heritage here."

He recognizes, though, the acute need for dynamic leadership in the black church:

"I think that the black church will be in a critical position if more intelligent Negro leaders do not go into the ministry. My job is relaying the foundation that this would be a viable, meaningful life style today."

► About 25 Baptist colleges, universities and seminaries participate in In-Service Training. Sponsored by the Board's Department of Rural-Urban Missions, colleges attempt "to find methods to properly orient the college student to Christian service through denominational opportunity." In-service training seeks to give a student experience in church work in situations similar to the ones he will face when he enters the vocation full time.

Paul Stevens is director of the Office of In-Service Training at Southwest Baptist College in Bolivar, Mo. Southwest has about 1,200 students, 275 of

whom have made a public commitment to full-time church work. These students are required to participate in field work.

In-service training at Southwest is two-fold: supervised field work for some students, and specialized programs for ministerial students.

Stevens supervises a monthly field meeting with students participating in field work. At this time they report on the kind of work they have been involved in during the month.

Training for the ministerial students is much more complex, however. They can participate in the "Timothy Program" or the "Formal Intern Program."

The Timothy program is unstructured and informal; it may last as long as one year. A student is placed with a local pastor for a period of practical training. The students must have regular counseling sessions with Stevens. Pastors report on their progress.

In the Formal Intern Program, a junior or senior student is placed with a pastor-supervisor for one semester. The pastor must have a seminary education. They meet at least once a week and the student must hold a regular job in the church.

There are also weekly seminars in conjunction with formal internship. The student evaluates his conference with the pastor and presents it in the seminar. Of necessity this program is restricted because of the shortage of pastors who are seminary graduates. The student must preach at least once during the semester and may not miss more than one Sunday a month from church.

Stevens deals with fairly traditional Baptist young people at the denominational school, but even here he senses changing attitudes about the Christian's role in the world:

"My students are vitally interested in social action," Stevens said. "They want to work in ghettos and poverty areas. Even my ministerial students, who are pretty much steeped in tradition, want to see some changes."

► One of every 10 students at the University of California at Berkeley is international—which means 100 students. The international ministry is considered THE most neglected area of Christian ministry by some people. Eva Marie Kennard is one of these people.

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"The New Generation" folk group became a traveling troupe sponsored by Virginia Student Department and HMB's Evangelism Division.

Student summer missionaries literally spent their summer 'building' a church.



Dr. Eva Kennard talks with international student friends in Berkeley, Calif.



BSU: Impact—at Texas Tech

"If I had to pick the strongest thing as far as impact is concerned, it would be the level of leadership in the BSU there," said Jack Greever, labeling that a dominant characteristic of the Baptist Student Union at Texas Technological University where Calvin Zongker is director. BSU executive council members at Tech have included mortar board members, student body officers—all-around leaders on campus.

Such high caliber student leadership and a program with outreach as its objective are credited with the success of the BSU by Greever, who directed the group for four years before joining the Texas Baptist state convention as associate secretary of student work.

"I am in my fifteenth year of student work and must admit that this is among the finest that I have ever seen," said Zongker who left Georgia's Tech to become director when Greever left Texas Tech last August. "I say that freely since I have been here but six months and can take no credit for its past performances."

A "national collegiate movement designed to give Christian direction to the many divergent influences of college life": that is the definition of

Baptist Student Union. No two BSU's are exactly alike because no two campuses are alike; however, they share the same goal—to tie together the many lives of the student. (See story on page 14).

How does a BSU implement such a high-sounding goal? There's where the rub comes. On a huge state university campus, where students are pulled by forceful, sweeping movements and organizations with secular, social, even service motives, how does the BSU extract more than a superficial, attendance commitment?

The BSU at Texas Tech does not claim to have all the answers nor to be without problems; however, it seems to have cultivated depth.

"The uniqueness of the BSU at Tech lies in the fact that so many have caught the vision of its ministry and willingly give themselves to make it fulfill its best potential," said Zongker. Greever credits the Tech BSU with a particularly good heritage, having traditionally had strong student leaders, a strong program and good relations with the university.

In spite of his effusive statements about BSU leadership, he places primary emphasis elsewhere. "If you

tap the heart of that BSU," he said seriously, "it is outreach—a program geared to . . . mission action . . ."

Year after year, BSU'ers have operated 10 to 20 different, consistent mission activities weekly. Recreation for elementary and high school students, one-to-one tutoring, personal ministry at a convalescent home, and tutoring youngsters in piano and guitar are but samples of the concern and outreach of Tech BSU'ers. Last fall, more than 40 students tutored each week at a local children's home.

"Throughout the year more than 300 students will involve themselves in serving one of our mission points," said Zongker, quickly adding that numerical success has been brought about by insistence upon quality and creativity.

Most of the mission activity is on Friday night with children from the lower economic areas of the city. Most of the 600 children range from six to sixteen and are black or brown. About 100 of the children are taken to Lubbock's First Baptist Church; the remainder go to churches in their neighborhoods. This is the first real contact with whites for many of the children.

Student interprets theme
at Texas Tech's mid-
winter retreat.



photo by Mark Henley

by JIMMY SNOWDEN and JACQUELINE DURHAM

One eight-year-old asked a student whether he intended to return the next Friday. The student explained that he would be away to attend his brother's wedding . . . The child's face wrinkled inquisitively and he asked, "Say man, is your brother white just like you are?"

Meaningful personal incidents spark enthusiasm for the mission projects. The students realize the limitations of playing games, serving refreshments and telling Bible stories only a couple hours each week, but they "hope they are helping . . ." Some students remain in the same mission activity throughout their college career; this long-range caring makes their service more effective.

That there is a good balance in the BSU program at Tech is the consensus of Greever, Zongker, and Claude D. Dollins, assistant director of the student center.

Dollins said of the philosophy behind their work: it is "to serve as an arm of the church in terms of campus ministry . . . that the church is not equipped to do. We implement our philosophy through the 'core areas' of worship, fellowship, missions, and hopefully evangelism."

IMPACT is a good word for the Tech BSU; they seem to have it—on campus, on the local churches, on the community, and on the lives of the students.

Hundreds of freshmen are greeted and entertained by the BSU each fall with an original musical. Student members of First Baptist Church write the script and lyrics, construct sets and garner costumes for the usually satirical productions.

"The most outstanding single event" according to Zongker is the mid-winter retreat held at Glorieta. This is THE inner-oriented meeting of the BSU. Indicative of student appreciation of the "top-shelf" retreat program with top caliber program personalities, is the attendance which grew from 85 to 293 in four years. This year the retreat followed on the heels of Mission 70 which drew many Tech BSU'ers to Atlanta; still 229 Tech students spent the last four days of their Christmas vacation at Glorieta. The students enjoyed a coffee house; an outstanding film, *The Gospel According to St. Matthew*; and considered "options, actions and commitments that inevitably must be encountered by Christian students as they confront the . . . 70's."

Evangelism seminars composed of students "who want to learn better how to develop their verbal witness" meet once a week. These groups, set up on a semester basis, consist of 20 students and an adult leader, Zongker or Dollins. About four of these groups have now been formed, each operating as a separate entity, but each, in a disciplined way, trying to develop an awareness of personal traits and what an effective witness is. Students commit themselves to attend every session . . . ; a student isn't accepted simply because he says he "loves evangelism." According to Greever these groups have "studied everything we could put in their hands. It's a combination of study, learning, caring, and practical experience." No one in the BSU is giving total credit to the evangelism groups; however, one year, more than 100 students were baptized into local churches in Lubbock; so there have been results.

Informal groups now meet in dormitory rooms or dorm lounges; a few students from BSU gather with a few other students and talk, leading the discussion toward recognition of spiritual needs.

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Another outgrowth of the evangelism groups is the Theology Group. Through this innovation, designed to provide additional study for the 180 students who have been through one of the evangelism groups, Zongker offers a course of study which includes Christology, Bible study, Christian doctrine and other areas of theology.

Tech's BSU leaders concur that the support they get from local churches also has impact on the students. Eight churches in Lubbock have college departments. The majority of the students go to First Church; it is the largest, near the campus and the only one with a full-time college minister. "However, this is not to detract from the other churches," said Greever. As is the case in most college towns, the BSU faces some criticism from other churches for "funneling students into" First Church. BSU officers usually are members of First Baptist and this has a strong influence on students when choosing a church. In addition, many students are involved in the week-day ministry at First Church.

Dan Yeary, college minister at First Baptist, said, "When they enroll (at Texas Tech), they come, directly or indirectly, under the influence of a Baptist church that believes the most strategic ministry in the world is the mission field called 'campus'."

The Tech BSU has no "work with" international students as such except through normal channels. At Tech, internationals are geared healthily into the normal program of events. Twenty internationals attended last year's mid-winter retreat and several from Tech usually attend Baptists' state international conference. A host family program through Woman's Missionary Union groups involves many local women; BSU leaders feel that these relationships with Baptist families create interest for BSU activities.

Concern for people by Tech BSU'ers does not stop at their campus and community. Regularly Tech students are included in the roster of student summer missionaries; short term mission projects are tackled every summer; and since the US-2 and Journeyman programs were launched by the Home and Foreign Mission Boards, no year has passed without a Tech BSU'er seeking and receiving appointment.

The first journeyman from Tech,

Dwight Young, who went to Hong Kong, now works with the Foreign Mission Board with the Journeyman program. Other students have served in Bolivia, Nigeria, Japan and Tanzania. Mary Lynn Anderson, outstanding student and Mortar Board president at Tech, served a summer mission term in Peru and now teaches college in Fukuoko, Japan, as a journeyman. Jo Von Bryan, a journeyman applicant, worked in Malawi, Africa last summer.

Larry Howard, who graduated from Tech with the highest grades ever recorded in mathematics, was one of the first US-2ers; he served in Indiana as a BSU director. Danny Sheffield, a Tech graduate student, leads the work at the Whale's Belly coffee house in Ledyard, Conn. Mary Risinger, a Tech alumnae, is a US-2er doing student work at Eastern Montana State in Billings.

"One of the greatest dangers is to become satisfied with the number..."

Last year, the six Tech students recommended to the state board were selected for summer mission work. One of those, Senior David Britton, served in Viet Nam where he spent most of his time teaching English classes and helping to build the first Protestant mission in Qui Nhon. Susan Upchurch spent the summer in Venezuela. Each became convinced through their experiences that people are the same—with the same needs—in all parts of the world.

Short-term mission projects in cooperation with one of the local churches involves other Tech BSU'ers in summer mission endeavor. Through these concentrated periods of work, students have taught Bible schools for missionary children in Mexico, started work with the Blackfeet Indians in Montana, completely remodeled the North Scottsdale Baptist Church property in Arizona, and conducted the youth and children's mission program of a Baptist church in Anaheim, Calif.

The versatile Tech BSU involves many students in intramural athletics. BSU'ers feel that they are a likely choice for this year's sports trophy presented to the organization which has the most participation and best record at Tech, which has one of the largest intramural programs in the

nation. The BSU tries to include as many students as possible; however, participants are under no pressure to become more involved in BSU. Often, an intramural participant establishes relationships with students who are heavily involved in BSU work and begins to take a greater part in BSU.

A member of the BSU football team said, "It gives us the opportunity to show the rest of the people in the intramural program that a Christian also can have fun. You know, if you knock an opponent down two or three times, he will remember you. You'd be surprised how that gives us a basis on which to establish new friendships and witness for Christ."

BSU leaders consider their relationship to the university to be vital and attribute it partly to the "history of BSU at Tech." Since Texas Tech has no religion department, Bible classes taught by the BSU and other campus religious ministries are the only such instruction at the university. The classes are taught by Zongker and Dollins in the student center, about two blocks from the campus. Tuition is paid to the university; however, no money for facilities or instructors' salaries comes from state funds.

The location of Tech gives some advantage to religious groups in planning activities. Students don't commute quite as much as they do in or near larger cities, so activities can be scheduled with the anticipation of fairly consistent participation.

"I think as far as Texas Tech and Lubbock, Tex. are concerned, the BSU is there to stay," says Greever, who can now be fairly objective. "It's a going group."

Director Zongker sees "dangers... inherent in a program of this size." One of the dangers is spreading the organization so thin over a broad spectrum and losing quality; another is losing the close, warm fellowship of the group—becoming impersonal.

"One of the greatest dangers," says Zongker, "is to become satisfied with the number of members... involved... and complacently allow several thousand students... to come and go on campus unreached and uncommitted."

Keenly aware of dangers, Calvin Zongker sees only one possible limitation for the future of the Texas Tech BSU: "to fail to dream dreams that are big enough."



CAMPUS CRUSADE: Testimony at Georgia Tech

by DALLAS M. LEE

At Georgia Tech's Sigma Nu House, fraternity officers called the meeting to order, then introduced the first order of business: a presentation from Campus Crusade. Only one lobscenty surfaced, only a few squirmed cynically. The engineers were willing to listen.

"We're not here to get you to join a church or another organization or even Campus Crusade," said CC staff member Murry McMurry. "We agree that religion is the opiate of the people. We're not here to talk to you about religion."

McMurry caricatured religion this way:

"The first step is, you take 10 things you really groove in and eliminate them from the program. Secondly, you take 10 things that really rock your socks (turn you off) and insert those into the program. Then the third step is simple. You just let loose and really

live it up."

The laughter indicated McMurry had disarmed the hostility, and he went on to establish what he and several others were there to talk about.

"We're here to talk to you about the man, Jesus Christ. We find that college students are not interested in religion but that they are interested in Christ."

Two students trained in witnessing by Campus Crusade then gave testimonies about "Christ coming into their lives," about losing bad tempers, coping with frustrations, and learning how to accept people. One of them closed: "Jesus said, my peace I leave with you; my joy no man takes from you. If that's not relevant at an engineering school, then in my six years here they haven't taught me anything that is."

Campus Crusade District Director John Nyquist rounded off the program with a 20-minute talk, a fundamental

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presentation built on four spiritual laws—God loves you and has a plan for your life, man is sinful and separated from God, Jesus Christ is God's only provision for man's sin, and you must receive Christ as savior and Lord—and closed with a simple prayer designed to instruct the listeners in praying.

This is the Campus Crusade style: simple presentations built around personal testimonies and the four spiritual laws, with no surprises. Fraternities or any other campus groups are informed beforehand about the content of the program and so consent with knowledge.

Campus Crusade legitimately could be labeled a movement, with nearly 2,000 staff members involved on campuses around the world.

It began simple enough. In the fall of 1951, founder and president Bill Bright and his wife leased a home near the University of California at Los Angeles and "began to tell the students about Jesus Christ." A 24-hour chain of prayer was organized and teams of students were trained to penetrate fraternities, sororities, and dormitories in direct personal witnessing encounters.

Now, with headquarters and a training center in San Bernardino, Calif., Campus Crusade for Christ International is active in 43 countries. And although the campus is still the major target, CC now supports a lay division, a military division, a youth division, an athletic division, and a faculty division. It operates audiovisual, radio-television and literature departments and sponsors an "institute of evangelism."

CC organization is incredibly detailed. Succinct printed materials digest the Bible down to only a few salvation-plan passages, suggest conversation and techniques for witnessing, provide ready-made speeches, outline study courses—all as if to substitute instant testimony for the reality of spiritual struggle.

When McMurry and Nyquist went before Sigma Nu, they had almost exactly the same presentation to make that Nyquist had led in two years before at the same fraternity. One fraternity member had been there two years ago and this time he confronted Nyquist with the statement: "I hope you guys

will try something new. Don't come in with the old tradition."

Nyquist delivered virtually verbatim the same 22-minute message, a concise statement written by Bill Bright and used by staff members all over the world. The student did not recognize it; in fact, he obviously was moved by it.

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"If it is the same message," Nyquist said, "they react to the message. If it is always something new, they focus on me as a speaker. This is a word-for-word, 22-minute message used all over the nation. We've always got a message."

The fact is, CC leaders such as Nyquist and McMurry are unapologetic and quite open about what they are seeking to do, and this is credentials enough to get in most places, apparently. They do have a broad impact.

After a mass meeting at Georgia Tech, Nyquist distributed cards to the crowd asking for comments and for anyone who prayed at the end of the meeting for "Christ to come into his life" to so designate. About 200 out of 700 indicated they did pray such a prayer.

At other Tech sessions, Andre Kole, an illusionist who "became convinced that Christ was no illusionist" and now works for Campus Crusade, spoke on the supernatural, ESP, prophecy, black magic, astrology, and such, and then "presented the claims of Christ." In four meetings, 2,500 heard him and about 500 indicated they had prayed the prayer.

In mass meetings as well as in encounters such as at Sigma Nu House, Nyquist makes clear ahead of time what the nature of the content will be. The rule is no sneak punches, contrary to

the reports of "blitzing, infiltrating Campus Crusaders." Even the national folk music group known as the New Folk divide their concerts and give the crowds a chance to exit before the second half religious emphasis begins.

On a more personal level, Nyquist said, the emphasis is on encouraging a new Christian to witness to those in his circle of friendship, not on confronting strangers.

"There is no pressure," Nyquist said. "It's fun to be with Campus Crusade because we spend our time talking with people who want to be talked to. There is no coercion and no power plays."

"We feel that God will lead us to people who want to know and make us sensitive to those who don't. So we don't have to press the issue."

There is one random approach. CC students often conduct the National Collegiate Religious Survey, and the last question probes the interviewee's concern about a more personal religious faith. The interviewer will ask if he has ever heard of the four spiritual laws. If not, he's informed about them. (If the witnessing student is nervous, he can simply read his testimony from a small pamphlet outlining the four laws.)

Nyquist says, however: "If the person says no, I don't want to hear about it, then that is the obvious leading of the Holy Spirit to move on."

Nyquist handles confrontations from activist students about war and poverty with "Christ is the answer," a position that avoids radical decisions regarding the issues, but one that he says "points to the solution."

"Well, there is no question about identifying the problems—war, race, poverty," Nyquist said. "Last May Day on campus, war was the issue and Christian students suddenly realized that everyone was talking about the problem, but we point to the solution—Jesus Christ."

Campus Crusade's purpose in any location can be stated in four phases: exposure to the person of Jesus Christ, winning men to Christ, building them as disciples, and sending them while students to their peer group to share their faith.

"This is not always a sequence," Nyquist pointed out, "but this is a definition of total evangelism. Over all,

our purpose is to make the person of Jesus Christ a live issue."

CC's work in the Southeast began in 1963, with one staff man at the University of Miami. A group of businessmen paid his way to spend a week at Georgia Tech. The organization was seeded and Nyquist was brought in to staff it. The 1963-1966 era was aimed primarily at athletics, but now CC-involved students are included in the Greek houses, student government, independent groups, and the faculty and administration. Nyquist, as a district supervisor, is responsible for about 20 CC staffers on Georgia campuses and shares a local responsibility with McMurry at Tech.

Campus Crusade is not something a student joins. If he is witnessed to and accepts Christ, he likely will be drawn into a Bible study and prayer fellowship that soon becomes a witnessing cadre. But he is also encouraged to join a local church. (Staff members are required to be involved in local churches as members.)

Founder Bill Bright states in a CC publication: "Campus Crusade emphasizes the role of the church and as a cooperative arm seeks to work closely with churches of all denominations."

Nyquist states the strategy and basic assumption underlying the CC movement:

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strangers.**

"Our basic assumption, particularly in the South, is that students have largely rejected the church and organized religion. We're not placing the blame on anybody, but we feel there have been misunderstandings about

the purpose of the church. We believe that students have not been presented with the clear facts of who Jesus Christ really is and what is involved in a personal relationship with God.

"So ours is a simple approach of telling how one can come to know Christ personally. The response we get is in direct proportion to the time we spend telling students how they can know Christ. People involved in the church often seem to overlook the how."

Bright's aim in developing the four spiritual laws, Nyquist said, was clarity—to give the essence of the salvation message in the most concise form. The little pamphlets reflect Bright's decision on which passages in the Bible are important for a person to know before he can know Christ.

Building from John 3:16, the four spiritual laws quote 12 separate passages regarding eternal life, the abundant life, the fact that we are all short of the glory, the wages of sin, the atonement of the cross, the necessity of accepting Christ through faith. Emotions are not emphasized. The pamphlet cautions: "The promise of God's Word, not our feelings, is our authority."

The last page reads: "If you do not belong to a church, do not wait to be invited. Take the initiative; call the pastor of a nearby church where Christ is honored and His Word is preached."

In some areas, especially in the South, Southern Baptist pastors have been enthusiastic about Campus Crusade. (However, few Baptist churches have budgeted funds to support local CC staffers who are required to raise their own funds.)

"Our reputation is not generally good in the BSUs," Nyquist said. "I don't know why." He would offer no criticism of BSUs or any other group.

Although the emphasis is there to recommend local affiliation with a church, Campus Crusade's follow up efforts seem primarily aimed at building the CC witnessing teams. A suggested schedule of Christian instruction outlines a possible sequence for encounter with a student who is open to a CC evangelist.

The first step, according to the in-

structions, is to promote the assurance of Christ's presence after one has committed his life to Christ. Several scripture references and suggested questions and answers are provided.

Step two indicates that assurance is the subject of the CC evangelist's second appointment with a new Christian,

**"Our purpose is
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which is recommended to be within 24 hours of the initial encounter. Step two follows up on the assurance angle, and then suggested third, fourth, fifth, and sixth "appointments" are designed to move the new Christian as soon as possible in his own witnessing experience.

Those who exhibit real interest slide into action groups of eight or 10, who study and share together, and then become the witnessing cadres. Right after Christmas each year, students attend leadership training conferences in the six regions of the U. S. About 700 students rallied in Atlanta after Christmas 1969.

Campus Crusade is a growing thing. Its leaders would say because of its content. But perhaps it's more because they seem to be open, unapologetic, and concise. Nyquist said, "It's a sin to bore anybody with the gospel." The message is simple, orderly, direct; the proclaimers are trained with machine-like precision and apparently all have the same thing to say.

Where questions of ethics seem to demand more clarity, CC evangelists point back to the "how" of salvation as the beginning point and encourage the skeptics that the answer is in there somewhere.

As Nyquist said in his 22-minute speech at Sigma Nu House, "Either Jesus is who he claimed to be, or he was the greatest imposter who ever lived, or a lie has accomplished more than the truth ever could." ■



INTER-VARSITY: Fellowship at Mississippi Southern

by JAMES C. BISHOP

Inter-Varsity Christian Fellowship, started on the University of Southern Mississippi campus four years ago, has engaged in an intensive type of student evangelism unmatched by denominational organizations on campus.

The University of Southern Mississippi is located in the southeastern area of Inter-Varsity (I-V), the most recently developed section of the national organization. Six full-time staff members divide the responsibilities of advising I-V campus leaders in the 28 affiliated colleges and universities of the area. Georgia and Florida had active groups for sometime before a pledge of \$6,000 per year for three years by an anonymous businessman made expansion possible into Alabama, Mississippi and Louisiana.

Harvey Cox points out in his book, *The Secular City*, that many times I-V is the only organization on the university campus which provides for Christian growth and fellowship without the benefit of adult or denominational leadership.

Inter-Varsity traces its origin to 1870 when a group of Cambridge University students banded together "to form an

evangelical witness." It moved from England across the Atlantic to Canada and then to the United States. I-V remains part of the worldwide International Fellowship of Evangelical Students which is active through 40 affiliates in 70 countries.

IVCF-USA, incorporated in 1940, has official I-V student groups or chapters on approximately 400 of the more than 2,000 college and universities in the United States. According to I-V staff, these chapters are located so that "... there is an active witness to Jesus Christ on campuses attended by 80 percent of the nation's college and university students." Resort Missions are conducted every spring in Ft. Lauderdale and every summer at Cape Cod, Estes Park, and Mackinac Island.

Terming the university population "... a vast and actual mission field," I-V describes itself as "... groups of Christian students ... whose purpose is: to witness to the Lord Jesus Christ as God Incarnate, and to seek to lead others to a personal faith in him as Lord and Saviour; to deepen and strengthen the spiritual lives of students by the study of the Bible, prayer and Christian fellowship; and to present the

call of God to the foreign mission field and so help all students discover God's role for them ... in world-wide evangelism."

Inter-Varsity's main thrust is through student leaders on their own campuses. Under a board of trustees and corporation members, I-V's cabinet directs the activities of 14 area directors who, with their staff, number about 95 and serve as "coaches to the students ..."

An indication of the growth of I-V in the Southeast can be seen in its finances. In three years, its budget has grown from \$34,000 to \$48,000 to mains a problem within the five-state area.

While regular support from local church budgets is encouraged, very little financial help comes this way.

University of Southern Mississippi is a comparatively young institution beginning in 1912 as Mississippi Normal College. It underwent two reorganizations before it was constituted as a university in 1962.

Located in Hattiesburg, a community approaching 50,000 population, USM is in a county reckoned by some as the "most churchd area in Mississippi."

Early all of the larger churches in the area have programs designed to reach students on the USM campus and at Baptist William Carey College, also located in Hattiesburg.

Accurate figures are not available, but religious leaders express the opinion that these programs are meeting with little success in bridging the "town and gown" division.

Denominational organizations active on the USM campus include Southern Baptist, Presbyterian, Methodist, Church of Christ, Christian Church, Christian Science, Episcopal, Roman Catholic, Assembly of God and Unitarian/Universalist.

Inter-Varsity did not become an active fellowship until the fall of 1966. It grew from a nucleus of five students who, during their freshman year, felt "led to do something for Christ on Southern's campus." Bill Lowery, one of this group, joined Inter-Varsity Christian Fellowship as a permanent staff member following graduation.

The greatest stimulus for the group is attributed to an I-V leadership camp they attended during the summer of their freshman year. The camp, suggested by the pastor of one of the students, was held in Johnson City, Tenn., by I-V staff members.

Not affiliated with I-V as yet, the group grew to about 11 active members. The highlight of that year's activities was attendance at I-V's Southeastern Theological Conference in Atlanta. "It wasn't so much what happened in Atlanta that strengthened us as the way we happened to go," Bill Lowery recalls. "The group had made attending the conference one of its goals, but no

"It provides the incentive to learn about Christianity like it is ..."

money was available. We went on faith and a credit card that had to be repaid. Our expenses were covered by an unexpected check in the mail."

In 1966 the group grew to about 15 and petitioned I-V for membership. The official Inter-Varsity Christian Fellowship began with 25 members and their faculty advisor, W. E. Kirkpatrick. Regular weekly meetings were scheduled for Sunday nights at 9:00 p.m. that they would not conflict with church activities.

The group's first major project after

obtaining official status was a fall conference. Assisted by I-V's area director, Pete Hammond, the students conducted evangelistic meetings, Bible study and inquiry sessions.

The biggest single undertaking of the founding group was an I-V Mission, held in January 1969, their senior year, for which they spent two-and-a-half years in preparation.

"Live Now, Man," was the theme. The goal of the 40 meetings, according to one of the leaders, was "to make it possible, in a one-week period, for every single Southern student to hear the gospel."

Eight I-V staff members were present to assist the local student leaders. The Mission opened with a three-hour folk and rock music festival with stars John Guest and the Exkursions.

Bulletin boards in all of the dormitories called attention to nightly, 11:00 p.m. meetings in the dormitory lobbies. Typical discussions were: "Is Christianity Credible?" and "Is God Above You?" These 20-minute meetings opened with short talks by I-V staff members, followed by a question and answer period. If students wished to remain, discussions continued in "bull session" fashion.

Follow-up was made possible by cards which students checked if they wished specific help, I-V literature, or further discussion.

A student who accepted Christ as his Saviour during these meetings was welcomed into active participation in I-V and "encouraged to become a member of a church fellowship of his choice."

Bill Lowery recalls, "There were more than 50 students in Inter-Varsity working every night in mission activities. For most it required real sacrifice, but it was worth it. We believe we made a significant impact for Christ at Southern."

For the most part denominational groups on campus did not participate in the mission. But the BSU director noted, "The other campus ministers and I tried to attend the different functions to add personal support."

In general, BSU leaders are cautious in their relationship with Inter-Varsity. As one stated, "We support Inter-Varsity as we would any other religious organization on campus, but," he added, "we are inclined to believe that Inter-Varsity may siphon off BSU stu-

dent leadership."

The senior year for the founders of I-V at USM was felt to be a crucial period calling for the passing of the torch. New members had been encouraged to attend summer leadership camps and other leadership training sessions; new officers for the USM group were chosen from these emerging leaders. The founding students began to occupy the role of advisors

Inter-Varsity (insists) that the staff stay in the background and that the leadership come from the students.

while concentrating on the Mission Project.

To Lane Ross, current president of I-V, the strength of Inter-Varsity Christian Fellowship is that "it provides the incentive to learn about Christianity like it is—to experience it; to have fellowship with other Christians in a down-to-earth way." He says that one important asset of I-V is that "it is not confined to a certain place, or time, or day."

Many other students hold this view: that the local church building or the denominational campus building tends to confine Christian activities. This, perhaps, is one of the reasons I-V has flourished on the USM campus. It has no building, meets at different places (preferably in dorm rooms), and follows no regular schedule of services.

Another reason is the insistence of Inter-Varsity that the staff stay in the background and that the leadership come from the students.

"This is a tough discipline to follow," Southeastern director Pete Hammond says, "but it is one of the strengths of Inter-Varsity."

Another possible reason for I-V's growth at USM is that it is non-denominational and, from the student's point of view, is not bound by denominational structures or congregational prejudices. I-V is open to any student regardless of race or religious status.

Inter-Varsity Christian Fellowship is still in its infancy at the University of Southern Mississippi, but for the moment it is reversing the trend of declining influence seen in denominational organizations on the campus. It survived an important leadership change during its formative years; it is growing; and it is reaching some of the otherwise unreachable non-Christian students on Southern's campus. ■



William Hillary McIntosh: Unrecognized and Unappreciated Leader

Perhaps one of the most unrecognized leaders in the early history of the Home Mission Board was William Hillary McIntosh who in 1857 became president of the Board. McIntosh was best noted for his dedication, conciliatory attitudes, and genuine Christian humility of spirit. He came to the Board just before the disaster of the Civil War. The first few years of his presidency prosperity was on every hand. The home mission work was expanding in California and among the Indians, and monetary receipts were reaching all time highs. This success soon became only an illusion as he, with the Domestic (Home) Mission Board, faced the difficulty of reduced income and the imperative to reduce responsibility. The Southern Baptist Convention in 1861, however, would not hear of any reduction. McIntosh and the Board humbly accepted the directive and launched a systematic effort to establish chaplains and evangelists in the Confederate army.

It was really after the war that the Christian spirit of McIntosh as a conciliator and workman for God was evidenced. There was a great deal of agitation among the newly freed slaves in the South. Many Negro slaves had been loyal members of his church in Marion, Alabama, and it was under his leadership that a warm relationship was preserved between the races in the church. A few years later McIntosh suggested that the Negro group form an independent church so that they might have full autonomy for their own ideas. The Negro members agreed but only on condition that McIntosh remain as their pastor. He continued as pastor of Siloam Church and the Negro church until he moved to Georgia in 1872. During his pastorate in Marion he bap-

tized about 1000 Negro converts.

McIntosh, as president of the Home Mission Board, was called upon to defend Martin T. Summer, the corresponding (executive) secretary, at the Southern Baptist Convention in 1869 against charges of irresponsibility and incompetent management of the Board funds. McIntosh, in Baptist newspapers and at the Convention, explained the financial situation in considerable detail. He asserted that the amount of information in the annual report was always a matter of judgment but that the officers of the Board would answer any question raised at the Convention. Through the counsel of McIntosh some of the overexuberant work started after the Civil War was reduced until the Board removed its debts, which it accomplished within one year.

After Martin T. Summer resigned as corresponding secretary in 1875, McIntosh was called back to Marion to replace him. In the period of his service as secretary, the Home Mission Board continued to struggle for its very existence, but also began to find its foundations. Without the prelude of the McIntosh years of service the concerto of later years could not have been completed.

McIntosh was a diligent worker in his position, but the sympathy of the denomination for the Home Mission Board was small. He believed that the home work was overshadowed by that of the Foreign Mission Board. While some Baptists were anxious to destroy the Home Mission Board because of its debt, McIntosh patiently issued the reminder that the Board had accomplished much and with general support could be a powerful force in evangelism. The achievements of McIntosh in

this vein were soon appreciated. The Alabama Convention Minutes for 1876 report:

It is with profound satisfaction that we direct your attention to what has been accomplished by W. H. McIntosh within the few months since his appointment. The large debt that had been thrown upon the Home Mission Board, has been greatly reduced, giving assurance that the entire debt will be lifted at no distant day.¹

By the following year all the debt had been paid, which made 1877 the first year since the Civil War that the Home Mission Board was free of debt.

McIntosh and the Board were faced with a dilemma: if they acted too prudently or expanded too rapidly they would face criticism from the Convention. McIntosh chose the course of prudence to save the Board from financial ruin. Work among the Indians and Negroes continued; Chinese missions were revived in California; but still criticism was rising within the Convention that the Home Mission Board was not seizing its opportunities.

Criticism against the management of the Board had been leveled on several occasions but it increased substantially after 1880. Prior to the Southern Baptist Convention in 1882, McIntosh tried to enlist supporters to come to the Convention to speak in favor of the Board. It would seem that McIntosh expected the Convention of 1882 to offer suggestions to the Board, but he apparently had not anticipated the radical change that was to take place. The Convention moved the headquarters to Atlanta and elected a new Home Mission Board.

The spirit of Christian humility and

Third of a Series

by A. RONALD TONKS

conciliation of McIntosh can be clearly seen. Isaac T. Tichenor had been elected by the new Board as corresponding secretary, but McIntosh was instructed to move the property of the Board to Atlanta and attend to the correspondence while Tichenor travelled to the various state conventions to encourage support for the Board. It redounds to the credit of McIntosh that, although he was repudiated by the Convention and offered a subsidiary position, he remained with the Board. He continued to serve effectively until the end of 1882, when in a real sense the first chapter in the history of the Home Mission Board ended.

Throughout his years of service to the Home Mission Board as president and corresponding secretary, McIntosh was motivated by a sense of Christian duty mixed with humility. A contemporary put it emphatically:

He, through God's appointed channels—prayer and the divine Word, endeavors to learn what is the path of duty, and when once his mind has decided that point, he will go near even to the line of stubbornness in order to execute his purposes. Neither friend nor foe, neither smiles nor frowns, can cause him to swerve from his pursuit of justice and duty.²

FOOTNOTES

¹ Minutes of the Alabama Baptist State Convention for 1876, p. 25.
² The Christian Index (comp.), History of the Baptist Denomination in Georgia with Biographical Compendium and Portrait Gallery of Baptist Ministers and other Georgia Baptists (Atlanta: Jas. P. Harrison and Company, 1881), p. 378.

A. Ronald Tonks is professor of history at Indiana University in Bloomington, Ind.

March, 1970



Missionary Appointees

1. **Roddy Lee Kersey** is pastoral missionary in the metropolitan area of Rock Island, Ill. A native of Canton, Okla., he is a graduate of Northeastern State College in Tahlequah, Okla. and Southwestern Baptist Theological Seminary in Ft. Worth. Kersey has pastored churches in Oklahoma and Texas. His birthday is February 11.
2. **Barbara Kersey**, a native of Gravette, Ark., was appointed with her husband to work in Rock Island, Ill. A graduate of Draughtons School of Business in Tulsa and Northeastern State College in Tahlequah, Okla., she has worked for banking and credit companies. They have one daughter. Her birthday is Sept. 5.
3. **F. William Kunst**, a native of Elmhurst, Ill., is pastor of the Candlewood Baptist Fellowship [of Danbury, Conn. with the responsibility for developing multiple ministries and church extension. Kunst, who was formerly pastor of Grace Baptist Church in Altoona, Pa., has served pastorates in Illinois. He is a graduate of Wheaton College, Ill., and Southwestern Baptist Theological Seminary in Ft. Worth. His birthday is July 11.
4. **Grace Evelyn Kunst** is working with her husband in Danbury, Conn. The Oelwein, Iowa native is a graduate of West Suburban School of Nursing and Wheaton College in Illinois. They have five children. Her birthday is May 16.
5. **Harry Vernon Moratto**, a native of Gainesville, Fla., has been appointed director of youth and family services in Wichita, Kans. after serving in that

position as a missionary associate. Moratto, a graduate of Howard Payne College and Golden Gate Baptist Theological Seminary, has pastored churches in California and Kansas. His birthday is March 23.

6. **Marjorie Moore Moratto**, a native of Hedlton, Okla. was appointed with her husband to serve in Christian Social Ministries in Wichita, Kansas. She is a graduate of Oklahoma Baptist University and Golden Gate Baptist Theological Seminary and has worked as a secretary, bookkeeper and editor's assistant. They have four children. Her birthday is March 16.

7. **George Edward Shore** is director of Christian Social Ministries in the Pilot Mountain Baptist Association in Winston-Salem, N. C. He will be responsible for youth and family services, Baptist centers, literacy and week-day ministries in his native Winston-Salem. Shore, a graduate of Duke University and Southeastern Baptist Theological Seminary (B.D. and Th.M. Degrees), has pastored several churches in North Carolina, resigning his present pastorate, Crestwood in Winston-Salem, after seven years.

8. **Louise Simmons Shore**, a native of Winston-Salem, N. C., was appointed with her husband to Christian Social Ministries in Winston-Salem. She has been a bookkeeper, library worker and substitute school teacher. They have two children. Her birthday is March 20. (Most of these missionaries are appointed jointly by the HMB and the state convention where they serve, and/or other Baptist groups.)



An enlarged magazine starts this month to help chart the direction for new ministries and programs, to add tools for missions, to point to resources for special tasks, and to report on missionary happenings.

This eight-page leadership section is designed specifically for personnel in churches, associations, and state conventions, but the material will also have a broad appeal to all concerned Christians.

Look for new material in all these areas:

- Special articles dealing with programs and ministries.
- How-to-do-it articles or reports from creative new pilot projects or case histories of what others are doing.
- Book reviews, films, filmstrip listings, special study reports.
- Personnel reports on the comings and goings of the missionaries and others related to the work of national missions.

Our Mission to Modern

The mandate to preach Jesus as the Christ is still upon us. But where are those to whom we would bear the message? They have moved from the highways and hedges to the hallways and houses. Hence our problem: how to reach urban man with the Gospel. And how to reach so many of them. Presently some 3.3 billion people inhabit the earth. We can expect about 7 billion by the year 2000. By then the average city will have five times more people than today. And there will be more than five times the suffering, unless redemptive events occur.¹ Man has so adapted to the city as to lose human values. Life in the city of the future could be inhuman and monstrous, if our Lord tarries in His return.

Baptists are swimming upstream in the cities. The rapid growth of our churches in the thirties and forties made Southern Baptists the religious phenomena of America. No longer is that true. We are now caught in the tide of religious recession that is debilitating the institutional church. That religious recession, seen most markedly in attendance records, began in 1958 after almost thirty years of church revival. Much of the current decline, according to the Gallup Poll, is due to non-attendance by young adults, who are the growing edge of any social institution. The decline is also prominent in the segment of society to whom the Gospel is especially directed—the poor. Approximately 45 per cent of persons with family income over \$7,000 attend church, but only 40 per cent of those below \$3,000 attend. Moreover, the higher the educational level of the adult, the greater the probability that he will attend church. The church seems to have been captured by well-to-do, middle-aged adults.

Southern Baptist statistics indicate some of the seriousness of the religious recession for our own ranks. Attendance in all the major organizations of the local churches, except the choirs, has been declining. Although income has increased each year, our churches received less of their members' income. Today we are wealthier people but poorer stewards than we were ten years ago. More significant, the total number

of baptisms declined even in this year of the Crusade of the Americas. The ratio of baptisms to members has dwindled annually for several years. Much of our statistical growth in members has been in the "non-resident" area. Our current growth seems to be only biological—the immersion of our children rather than the conversion of lost adults. Daily, America becomes more pagan as births exceed conversions.

Our failure in metropolis is also seen in the crime rate. Crime now increases ten times faster than the population. And it is not limited to the streets of the inner-city but permeates the offices and the stores. Middle-class, college-educated, white-collar employees are stealing more than \$5 million in cash and merchandise each working day. Of more than \$1 billion in cash and merchandise stolen annually, a substantial amount is attributable to supervisory personnel. An estimated 30 per cent of all business failures result from employee dishonesty.²

What causes our failure to reach urbanites? Many factors are within the churches themselves, but significant ones also reside in the structure of urban life. For example, the word "religion" comes from the Latin word meaning to bind back. Religion is to conserve value for society. But metropolis today is a focus of changes. Tradition is out of style. Three generations ago the average Southern Baptist was rural, Anglo-Saxon, Protestant with a median education level of the third grade. Now we live in an urban society in which the computer industry is the nation's third largest, growing at a rate of 300 per cent annually, and energy comes from nearly 90 nuclear power plants. Technological revolution is constantly changing urban society. 60 million jobs will change their basic character during the next decade. Change is so rapid that over 60 million pages of research are published each working day. A fluctuating society tends to listen to a different wave length from that of a static religion. The "in-thing" is not conservation of the past but manipulation of the future.

Technological change has made

Metropolii

Innovations in metropolis. The mission field has extended from urbanites to suburbanites and now to "exurbanites," those who both live and work in suburbia. It has enlarged from a few generations to several. In 1900 there were only 3.1 million Americans over the age of 65. In 1965 there were 18.2 million and the number still increases rapidly. In 1964 there were 2.8 million Americans who reached the age of 18. One year later the number jumped to 3.8 million. There are not just two generations involved in today's society. There are three—and in many families four generations. The numerically small middle age generation staggers under the weight of rearing the post-World War II baby boom, plus caring for the largest senior citizens group in our history. The church too suffers from this imbalance.

A major change from the technological revolution is population mobility. We confront a nation of gypsies in which nearly one-fourth of the population changes residence annually. For illustration, in 1970 alone over 475,000 new mobile homes will be shipped. An increasing percent of the population is moving into apartments. Such social mobility weakens moral restraints and corporate unity—aspects of the church.

The revolution is separating the social processes of urbanization from the locationally fixed city. Employment is shifting from the production of goods to services. Innovations in transportation and communication are dissolving spatial barriers to social relationships. Social organization no longer coincides with spatial organization. Cities exist as foci of information exchange rather than places of protection or production. For example, Washington, D. C., produces almost no goods yet has the highest per capita income for any city in the nation. Its products are essentially information and services. The glue of production or communication which united cities in the past is fast dissolving. Since knowledge is universal rather than local, community has become locational or cultural rather than spatial. "Television has provided a window to a seamless world." The local, independent congregation makes little

impact on such a society.

The problems of social adjustment are being intensified by technological advance. Skilled services require trained workmen. (Compare the information content of a transistor radio with that of a wagonload of hay, for example.) Consequently, preindustrial-status migrants who live in ghettos face an almost insurmountable obstacle to being a participant in urban culture. The Watts rioters were striking out at their cultural plight of preindustrial status as much as at racial prejudice.³ Baptists no longer face simple, rural, homogeneous society. The field has changed. This is a basic problem facing our mission.

The good news of our mission is ultimately communicated by language. But language is not only a medium of expression. It is fundamental in the formation of thought. Perception of the world is programmed for man by language. Language in turn is a consequence of culture. Therefore, if two cultures confront each other, there is difficulty in communication for their very thought patterns and perceptions will vary. Metropolitan society is fragmented by multiple cultures so that communication is clouded with static. The major cause of our problem in reaching out is the increasing multiplicity of cultures in the "not-so-solid" South. Our audience has changed, and we are having trouble changing our presentation so that it will be heard by those of other cultures. Doyle Dane Bernbach Inc. published an advertisement recently. It read in part:

We can't fool any of the people any of the time. There is indeed a twelve-year-old mentality in this country; every six-year-old has one. We are a nation of smart people. . . . The messages we put on pages and television screens must be the truth. For if we play tricks with truth, we die. . . . Unless we change, the tidal wave of consumer indifference will wallop into the mountains of advertising and manufacturing drivel. That day we die.⁴

What is the solution? A first therapeutic step is to recognize that there is no uniform answer for all the cities. Fifty years ago Southern culture was

dominant and uniform. Not so today. Birmingham is no longer just like Atlanta which is no longer just like Miami. Consequently, our churches must vary in structure to meet local needs. Those who would make all Southern Baptist churches follow the same blue print will kill us. Morphological fundamentalism—having to look alike to be kin—is a curse we must lift. Let us face a fact: we have developed different kinds of churches to reach different strata of society. We have Cuban churches to reach Cubans. We have workman's churches to reach blue-collar folk. But we must increase our diversity in order to reach all peoples in our cities. Our Baptist witness must not be imprisoned in white, middle-class culture. The days of social uniformity in metropolis have ended. The mission need is for variety in church program—to be all things to all men that by some means we can win some.

Metropolitan man must be reached in his fragments before he can be brought to wholeness. He must be found in his isolation before he can be won to unity in Christ. No single, bland announcement will be heard by all the cultural fragments of metropolis. The churches must vary the medium of the message in order to communicate with all cultures in the city. There are more segments to metropolitan community than any one church can possibly reach. Consequently, our autonomous Baptist churches must major on cooperative effort. We have a ready resource for variety in cooperation. It is the association. Not the association as a denominational tool for promotion, but the association as a forum of interchurch communication. Out of such communication arises new responses to the needs of the lost in metropolis. An indigenous association can provide the community in variety necessary for our Baptist witness to thrive in the city.

It must be granted that the odds are against the association becoming a vital mission tool for Baptists in some cities. Too long it has been only an organization prostituted for promotional purposes.

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by RUSSELL BENNETT

Our Mission to Modern Metropolis

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poses. It may be too weak or encrusted to bear the force of spirit-led creativity by the churches. The Department of Survey and Special Studies predicts:

Traditional associational structures will have increasing problems to survive the emerging urban life-style. Impersonalization in urban life-style weakens church-to-church relationships. Specialization in urban life-style strengthens church-to-state, convention and SBC agency relationships.⁵

If this prophecy is fulfilled, Baptists face a dark day in the cities. Our churches must be led to renew their brotherly affection for one another. The solitary church is not sufficient to all the needs and varied cultures in metropolis. As the many fragments of a metropolitan area function as a unit, Baptist churches of the area must establish a mission strategy for the whole area. The unique calling of each church must be correlated with the others so that the Baptist witness is borne to the metropolis as a whole. The lost must be awakened from their self-satisfied slumber in the cities.

Moreover, the suffering in many cities exceeds even the strength of our Baptist churches united. The city demands that we cooperate with other churches to render needed ministries. Compassion is not denominational. (Neither does cooperation require organic union.) Baptists have always provided Samaritan ministries for human suffering. We must not let the monumental needs of the city so frighten us that we withdraw into pietistic isolationism. We must take our place in the ranks of those who would relieve suffering, but give God the glory.

For any group effort there must be leadership. What kind is needed for metropolitan missions? Increased mobility and knowledge makes autocratic forms inept today. "Having a finger in every pie" is an outmoded occupational disease for current leadership. Size, complexity and mobility demand that leadership adopt a cabinet or team form. This system of "executive constellation" does not reject responsibility by the leader but requires coordinated effort based on the com-

petencies of the partners. Group synergy is hard to develop but essential for post-bureaucratic leadership.⁶ Hence mission in metropolis is still the basic responsibility of the local church. Baptist conventions and agencies provide resources and guidance to help the local churches both discover and perform their responsible work and witness.

Metropolitan missions is a team effort. The churches collaborate so that each renders an effective ministry as part of a comprehensive confrontation of the pagan world in the metropolis. Out of cooperative planning the Spirit can motivate new forms of local and inter-church witnessing and ministry. Experiments in this approach are currently being conducted by the Department of Metropolitan Missions. After a selected metropolis has been surveyed, Home Mission Board, state convention and associational leadership confer to determine needs and possible responses to relate Baptist resources to the total city. This same approach needs to be undertaken by Baptists in every metropolis. Conquest of the city for Christ currently calls for Christian cooperation. Metropolitan missions requires a cooperative strategy by Baptists in every city in America.

FOOTNOTES

¹ *Research Round Up*, IV, 2, November 30, 1969, Sunday School Board, Nashville, Tennessee.

² *Trends*, October 1, 1969, First American National Bank, Nashville, Tennessee.

³ M. M. Webber, "The Post-City Age," *Daedalus*, Fall, 1968, pp. 1092-1108.

⁴ *Time*, October 3, 1969.

⁵ "Life in the 70's," a mimeographed report by the Department of Surveys and Special Studies of the Home Mission Board presented at Glorieta Baptist Assembly, August 7, 1969.

⁶ W. G. Bennis, "Post-Bureaucratic Leadership," *Trans-Action*, July-August, 1969, pp. 44-61.

Suggested Resources

Home Mission Board Pamphlets:
"Association in Cosmopolis"
"Apostles to People in Apartments"
"The Church in the Changing Neighborhood"
"The Church in the Suburban Neighborhood"

Case studies

The following two stories show two approaches used to reach people on beaches through a resort ministry. One is in Florida, where an established church became the initiating force and furnished a great deal of the resources in material and personnel. The other is in New Hampshire, where the local church was not able to assume much responsibility. In the latter case, the personnel were supplied through the summer missions ministry of the Home Mission Board, and the building and equipment were made possible through the Department of Pioneer Missions. The one in Florida is a continuing year-round ministry, but in New Hampshire, it must be confined to the summer months. Both these projects were coordinated through the Department of Special Mission Ministries.

"THE SECOND TOUCH"

Sex, suds, sand, and sun is what you hear about, but Daytona Beach, Fla. is more than that to a large number of college students who have attempted to share the meaningfulness of the Christian faith in that resort area.

For the past two years Baptist college students have been involved in ministering to the thousands of other students who spend their spring holidays on the beaches of Daytona. They have

attempted to present a positive Christian witness which will challenge the searching and seeking student to investigate the possibility that the Christian faith is a live option to which he could commit his life.

But more is involved in Daytona than the spring influx of collegians. There are other teenagers who live in a world of their own and have been divorced from a love with meaning and depth. Many families find Daytona Beach a wonderful resort town for spending vacation periods.

The First Baptist Church of Daytona Beach has become aware of the need for a special type of ministry to these groups. They have become involved by cooperation with the efforts to establish a beach ministry during the spring, as well as supporting enthusiastically the work of a student summer missionary couple, Bryan and Nancy Taliaferro, this past summer. No ministry had been established before the Taliaferros arrived in June, 1969, but interest was high among some of the young adults in the church. After studying the needs, talking with city and health officials, and securing a building, "The Second Touch" coffeehouse was

opened with the purpose that "the kids who come in might experience a new vision as did the blind man in Mark 8:22-26."

Bryan Taliaferro says, "We had no question about the purpose of the coffeehouse, but did wonder about

the details for reaching our objectives. When we first opened we felt compelled to talk to everyone who came in about our faith." He went on to say, "It took only a short time and several conversations to convince us that this approach would fail miserably. How could we ask someone to trust himself to Christ when, first of all, he didn't know the meaning of the word 'trust', and when his relation to society was one of suspicion and skepticism." The resulting approach for "The Second Touch" was one which created a non-pressure atmosphere. A person could go in, sit down and talk with friends, have something to eat or drink, and listen to records.

"We made it a practice during the first several weeks to get to know the kids as individuals, to understand their problems, and to wait patiently for God to open the door, providing a channel of communication through which we could share Christ," says Taliaferro.

This Christian coffeehouse continues under the sponsorship of the First Baptist Church and is open in the evenings, Thursday through Sunday, each week. Vernon Brown, pastor of First Church, strongly supports the coffeehouse and views it as an extension of the ministry of the church. Many young people make this their favorite hang-out for here they can "rap" and relax with friends. Bob Allen, associate pastor, and the one who works more closely

with the coffeehouse than anyone else on the church staff, says, "If anything is happening at Daytona Beach, it is happening at 'The Second Touch.'"

This coffeehouse will be a vital part of the ministry to the thousands of students present in Daytona during the spring holidays. "The Second Touch," along with folk groups, person-to-person witnessing on the beach, and medical assistance, will broaden the ministry to individuals who have varying needs.

During the summer of 1970 a team of college students from Arkansas and Tennessee will work with First Church to provide an expanded ministry to the people on leisure, as well as permanent residents, at Daytona Beach. The additional students will make possible a more comprehensive ministry, giving more avenues through which a new vision, "a second touch," will become a reality.

—Don Hammonds

THE "AGAPE IN"

As he picked up a free copy of *Good News for Modern Man* and walked out the door, Jim said, "I dig this place. I'll be back later, and we'll talk some more."

The door was at the "Agape In" coffeehouse at Hampton Beach, New

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LEADERSHIP
EDITION

From Special Mission Ministries

March, 1970

HOME MISSIONS

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Hampshire; Jim was one of hundreds of young people who were confronted with the gospel in this unusual place last summer.

The "Agape In" actually got its start as a dream and hope of William Jenkins, the director of New Hampshire Baptist Ministries. During the summer of 1968, Wendell Belew, Secretary of the Department of Pioneer Missions, participated in a revival crusade in Portsmouth, only a short distance from Hampton Beach. An integral part of the crusade was the singing of a youth choir from First Baptist Church, Chamblee, Georgia.

During the daytime, the young people began going to the beach to talk to the people there, to witness, and to give copies of Good News and other tracts. When Bill Jenkins saw the way in which these young people communicated with their contemporaries, he began to think of a ministry on the beach for the entire summer.

With an estimated 100,000 people visiting the beach there each day during the summer, Jenkins felt that a properly located building could possibly support itself through selling of sandwiches, beverages, etc.

After a great deal of searching, he found what appeared to be an ideal house in an excellent location. With the assistance of the Home Mission Board, the down payment was secured, and the house became the property of New Hampshire Baptist Ministries. The deal was closed barely in time to get possession by summer of 1969.

In addition to looking for a house on the beach, Jenkins had also made contact with the Tennessee Baptist Student Union concerning the possibility of their sponsoring a team of summer missionaries to work at the beach. The state BSU was happy to participate in an experimental project like this, and proceeded to appoint nine students and a BSU director and his wife for the work.

After a week of orientation and attending the Student Conference at Ridgecrest, the team arrived at Hampton Beach to begin a unique summer.

They found, upon checking with local authorities, that they must have some type of business operation in order to remain in that location. With a large basement available, they proceeded to arrange it as a shower, dressing, and locker area for people visiting

the beach.

With the commercial aspect underway, the team then began to remodel the first floor of the house so that it could be used as a coffeehouse. From what had been three bedrooms, there soon appeared an eating and performing area. With a good cleaning and the application of a coat of paint, the "Agape In" was ready to open.

The remainder of the summer was extremely busy as the coffeehouse remained open each day from 11:00 a.m. until 1:00 a.m. The operation of the bath house, rehearsals for night programs, cooking, eating, laundering coffeehouse linens, and keeping the coffeehouse open for 14 hours each day left little time for extraneous activities.

Since the Screven Memorial Baptist Church in Portsmouth was relatively small, there could not be a great deal of involvement of the church in the activities at the beach. Before the summer was over, however, a number of the lay people had started volunteering to help in the kitchen when they had time available.

The second and third floors of the building are made up entirely of bedrooms. The summer missions team occupied some of the rooms, but there were a few which were available for renting. Initially, the rental rooms were open to Baptists only, but the group soon found that additional opportunities for witness were made possible by letting non-Christians rent these rooms.

The team soon became a family as they lived together, prepared and ate their meals, and leaned upon each other for all kinds of help. As one student expressed it, it was "a great experience for me . . . It allowed us to really get to know each other for what we really were . . . I learned to appreciate and love some of my team members for completely different things than I would have otherwise."

Several approaches were used in projecting a witness to the people on the beach. Since a large majority of the beach visitors were teenagers and college students, the team focused their program primarily at this group. In the "Agape In," a varied program of music, art, drama, films, and discussions was presented in the evenings. A singing group, "Luv-n-motion," was a part of the summer team, and their presentations were aimed at communicat-

ing with the young people through popular and religious folk music.

Outside the coffeehouse, the team members were able to spend a limited amount of time in direct contacts with young people on the beach. One team member stated that "some of the beach kids couldn't believe us, but I don't think we ever turned anyone off." Many of these were followed up as those contacted came by the coffeehouse for further conversation.

The ultimate focus for the "Agape In" ministry was the confrontation of the young people with the gospel. This was done primarily through personal conversations around the tables in the coffeehouse. Although the aim was not to answer all the questions that arose, some found that "it wasn't all the simple sharing of faith and what Christ had done for me . . . The segment of kids we dealt with was more mature, independent, and fast moving . . . At times it took every ounce of mature thinking, debate tactics, and knowledge of issues I had gained from college experience to 'come through' when issues, ideas, and conflicts were being thrown at me."

No statistics can show the impact of these summer workers. As a member of the Screven Memorial Church expressed it, "It can't be measured in souls won, but rather in the hundreds of words said and the wonderful way each of you listened."

One of the young people who visited "Agape In" called it "a beacon to a ship lost at sea on a foggy and dark night . . . I sat and I watched loving arms extended to a group of people who seem to be so misunderstood by society. . . . I felt a love that was so real I felt like I could reach out and touch it."

Since the beach area is inactive during the winter months, no effort is being made to continue the coffeehouse ministry during this time. The building is being made available, however, for church groups to use as a retreat and conference center.

Plans are underway for another team of students to go to Hampton Beach next summer. Hopefully, many more of the so-called "seeking generation" will come under the influence of the love which is expressed so completely in the first word of the name of the coffeehouse—Agape.

—E. Warren Wood

HOME MISSIONS

BOOK REVIEWS

"Better Men or Bitter Men"

BETTER MEN OR BITTER MEN, by Cort R. Flint and Homer L. Good. Droke House Publishers, Anderson, S. C. Distributed by Grosset & Dunlap. New York, N. Y., 1969, 192 pages. \$4.95.

"Why did God let this happen to us?" "Is it all right to hate God?" "What do you mean that you are old enough to be my father or that I can talk to you like a father? I don't have any idea what talking to a father is like." These are typical expressions found in a new book by Cort Flint and Homer Good.

Flint, an author and minister of wide experience, and Good, chaplain-counselor for Hennis Freight Lines, Inc., Winston-Salem, N. C., have prepared a valuable tool in ministry to people in our complex, industrialized society.

Situations from real life are presented in verbatim fashion. In the introduction, Dr. Norman Vincent Peale says: "Pastors and counselors will find the book extremely valuable for its documented case history studies. And the average reader may find his own problem mirrored in the stories of others and thereby be guided to insight and understanding that will prove personally helpful."

The ideas of acceptance and forgiveness are brought into sharp focus as emphasis is given to: (1) "God is more willing to hear His children than we are to communicate with Him, (2) God is anxious to extend His love to all who will seek it, (3) Divine forgiveness is always ours if we will but seek it, (4) Everyone can have meaning to his life."

Readers will find something more than a "Dear Abby" approach here. Chapter headings indicate the non-technical, down-to-earth terminology that echoes the thinking of the man-on-the-street. Some of these are: "Why

Did Daddy Kill Himself?", "I Just Go In Circles," "You Don't Have to Stay As You Are," "Can I Ever Live Again?", "Everybody is Against Me", and "God is Not Dead After All".

Church workers, business and industrial leaders, and persons involved in any supervisory capacity can find guidelines on how to deal with the alcoholic, the morally confused, the aged, the grief-stricken and bereaved, the cynical, those with marital difficulties, questions about life after death and religious doubts.

The "Thoughts for Consideration" at the end of some of the chapters are especially helpful as guides for group discussion.

The book presents a good "behind the scenes" look at the basic work of the industrial chaplain, however, a better title might have been chosen.

—Lowell F. Sodeman

SUPERINTENDENT OF MISSIONS FOR AN ASSOCIATION, by E. C. Watson. Home Mission Board, Atlanta, Ga., 1969, 179 pages. \$3.00.

E. C. Watson, a consultant on Associational Administration in the Home Mission Board's Division of Missions, was a superintendent of associational missions for six years. The book is the author's attempt to describe the work of the associational superintendent.



Booklet, "Your Work on the Pulpit Committee", by Leonard Hill, Broadman Press, Nashville, Tenn., 1970, 66 pages, \$1.25.

New Tracts:

- (produced by Home Mission Board)
- "Black History in America from 1492-1954"
- "Black Muslims and the Baptist Witness"
- "Development of Church Mission Fields"
- "Our Mission in Suburbia"
- "Students in the Local Church—So What?"
- "The Baptists and Slavery"

Assembly Plans Announced for Home Mission Weeks

For the first time the Home Mission Board's executive secretary will be the preacher at a summer assembly for Home Missions Week. The Board's assemblies program committee announced the selection of Arthur B. Rutledge as preacher for the week at Glorieta and J. Lester Harnish at Ridgecrest. Harnish is president of Eastern Baptist Theological Seminary, Philadelphia, Pa.

"Toward All Men", the theme for the two weeks, is the missions interpretation of the Southern Baptist Convention theme, "Living the Spirit of Christ in Openness and Freedom."

The committee also announced that Kenneth Chafin, new director of evangelism for the Board, will be Bible teacher at Ridgecrest; Clyde Fant, Jr., Southwestern Seminary professor, will teach at Glorieta. Music director for Glorieta will be Hugh T. McElrath of Southern Seminary and for Ridgecrest, John D. Matthews of the Colorado convention. ■

happenings

Marion Reneau, youth and family services worker in San Antonio, resigned to serve as chaplain at the Arkansas Training School for girls at Alexander.

Marjorie Shead, career missionary at the Baptist Center in Dalton, Ga., is on a four-and-a-half month study leave at Southwestern Seminary.

Russel Kauffman has become the superintendent of migrant missions for Florida. He and Mrs. Kauffman will continue to live at Kissimmee where he was directing the Wekiwa Association migrant work.

A 35-acre camp site near Moca in Puerto Rico has been purchased by the Puerto Rico Baptist Association.

David Beal is director of the Atlanta Association weekday ministries, a newly created position. He transferred from directorship of the Clark Howell-Techwood Center in Atlanta.

William C. Jackson Jr. accepted the position of executive director of the Decatur Cooperative Ministries, a newly-formed coalition of 11 protestant churches in Decatur, Ga. seeking to minister to the needs of people in that city. Jackson was community minister for the Oakhurst Church in Decatur.

Wade Hopkin, director-pastor of the Rescue Mission in New Orleans, accepted the directorship of Christian Social Ministries for all of New Orleans.

Paul R. Adkins, director of Florida Baptist Retirement Centers, has become Christian Social Ministries consultant in New Orleans and adjunct professor at New Orleans Baptist Seminary. Part of his new responsibilities will be to recruit and supervise student Christian Social Ministries workers.

Wanda Carpenter, a student, is working at 23rd and Broadway Church in Louisville in a weekday ministries program. She replaces Diane Greene who is getting married.

Students **Janice Laing** and **William G. Reeder** of New Orleans Seminary are working at Carver Center in New Orleans.

Registered Nurse **Mrs. Barbara Tolbert** is working with Sellers Home in New Orleans.

Anita A. Majors resigned from International Ministries in Berkeley, California.

Albert Joaquin transferred from Weslaco, Tex., to White Street church in Key West, Fla.

Mr. and Mrs. Oscar Hill retired from their work in Alamogordo, N. Mex.

Mr. and Mrs. Stephen Corradi have resigned as missionaries in Albuquerque, N. Mex.

Pierre St. Phard began work in Brooklyn, N.Y., after serving as supply pastor of Emmanuel Spanish Church in Newark, N.J.

Oscar C. Salinas transferred to San Juan Capistrano from San Francisco, Calif.

Ruben Calles transferred to Anson, Tex., from Dimmitt.

Daniel Hernandez transferred to Pinn Road Chapel from the Zion Mission in San Antonio.

G. P. Ramos transferred from Socorro, N. Mex. to Primera Mision in Ropesville.

James E. Smith, resigned as student pastor of Wanamaker Road Chapel in Topeka, Kans.

Robert Webb, student pastor of Calvary Church in Lenexa, Kans., has resigned.

Dale Maddux resigned as superintendent of missions in Flint, Mich., to become public relations-field representative for Southern Baptist College, Walnut Ridge, Ark.

Bernard W. Atkinson resigned as pastor of Lockbourne Chapel in Columbus, Ohio.

George W. Strickler resigned as pastor of Chardon Chapel in Ohio, to accept a pastorate in Rhodesville, Va.

Duane H. Ivey transferred to Chelsea Chapel in Mass., from Cape Cod Church in Cataumet, Mass.

Ross Harmonson, who has served as pastoral missionary in Webster, N. D., is now pastor of Floral Park Church in Butte, Mont., and treasurer of the state association.

Donald Knapp transferred from Capital District Ministries in Schenectady, N. Y., to Beaver Chapel in the Greater Pittsburgh Association.

Lavoid O. Robertson resigned as pastor of First Southern Church in Twin Falls, Idaho, to become pastor of the First Southern Church, Clearfield, Utah.

R. T. Mighell resigned as pastoral superintendent of missions in Marion, Ill., in order to return to seminary.

Frank M. Huddleston resigned as pastor of First Southern Church, Goodland, Kans., to accept a pastorate in Shawnee, Okla.

Weldon I. Barnett transferred to Artesia, N. Mex. as superintendent of missions, from the same position in Salina, Kans.

J. B. Porterfield resigned as regional missionary in Louisville, Ky.

J. M. Stevenson resigned as regional missionary in Louisville, Ky.

Herbert R. Luster, mountain missionary in Telluride, Colo., has qualified to teach the Hunter Safety Course required in Colorado.

Kenneth R. Lyle has assumed his duties as superintendent of missions of the Metropolitan New York Baptist Association.

Ronald Willis is pastor of Emmanuel Church, Bangor, Maine, transferring from California.

Byron Rex is the name of the new son of the **Jon D. Gilberts**, pastor of Yorktown Baptist Fellowship in Indiana.

First Southern Church in Lake Havasu City, Ariz., started a mission at Hays Landing, Calif. and called **Kenneth Gaskin** as mission pastor.

Leonard B. Lee resigned as pastor of East Ankeny Chapel in Ankeny, Iowa.

Mr. and Mrs. Melvin Hawthorne are working as missionary associates in Manhattan Church, New York City.

Bradley Spencer resigned as pastor of Meridan Park Church in Tonawanda, N. Y., to accept a pastorate in Maryland.

Atlanta Baptist Center is the new name for good will centers in the city. Names of specific centers have been altered slightly: Clark Howell-Techwood, Hill Street and Memorial Drive are now "Branches" instead of Baptist Centers; Lucile Avenue Center is now West End Branch.

Thomas B. Dobson is director-pastor of the Rescue Mission in New Orleans, having formerly served as assistant director.

Jerry Scruggs is director of Christian Social Ministries in Nassau and Suffolk Counties, in addition to his previous work as director of Central Nassau week-day ministries.

Helen Neiger has moved from Worcester, Mass. to Syracuse, N. Y. where she will be director of Christian Social Ministries.

Mr. and Mrs. Donald Rollins have moved from Ft. Yukon, Alaska to King Salmon.

Mr. and Mrs. Ramon Vasquez resigned from Primera Iglesia in Texas City, Tex.

Mr. and Mrs. Lorenzo Silvas resigned from Bethel Mission in Robert Lee, Tex.

Mr. and Mrs. Adolfo Moreno retired from San Juan Mission in Clarkwood, Tex.

William F. Clouse resigned as pastor of McGuffey Chapel in Waterville, Ohio to accept a pastorate in Corbin, Ky.

O. E. Fairley resigned from Miles City Church to accept a pastorate in Great Falls, Mont.

Marvin L. Williams resigned as regional missionary in Rocky Mount, N.C.

Mrs. James R. Wyatt died at Hillcrest Hospital in Waco, Tex., Feb. 5, after a battle with cancer. The Wyatts served as missionaries under the Rural-Urban Department in California.

March, 1970



An Agreement on the Church Missions Committee

On January 21, 1970, upon the joint recommendation of James Sullivan of the Baptist Sunday School Board, James Baker Cauthen of the Foreign Mission Board, Arthur B. Rutledge of the Home Mission Board, George W. Schroeder of the Brotherhood Commission and Alma Hunt of Woman's Missionary Union, the Coordinating Committee of the Inter-Agency Council adopted the following statement on the Church Missions Committee. Guidance materials for church missions committees based on this agreement will be released in a subsequent issue of *Home Missions*. —Lloyd Corder

The Church Missions Committee

Principal function: The church missions committee is an administrative service committee that makes studies, recommends plans and administers work assigned to it.

Method of election: Recommended by the nominating committee and elected by the church.

Membership: Normally five to seven persons who have a knowledge of, a concern for, and a willingness to serve in mission work. In very small churches (up to 100 members) only a chairman plus the directors of Brotherhood and Woman's Missionary Union.

Duties:

1. Conduct studies and recommend plans for local mission work.
2. Work through the church council coordinates the mission work of the church.
3. Request and administer resources, according to the church's policy

and procedure, for the work assigned to it.

4. Establish and maintain communications with the associational missions committee and other appropriate groups outside the church.

Relationships:

1. Reports to the church.
2. Participates in the church council through its chairman.
3. Cooperates with church program organizations as they take initiative in performing mission work according to their program assignments.

4. Receives assistance from church program organizations in gathering information about local mission needs.

5. Provides opportunities in its recommendations for church programs and services to participate in mission work according to their assignments and relationships.

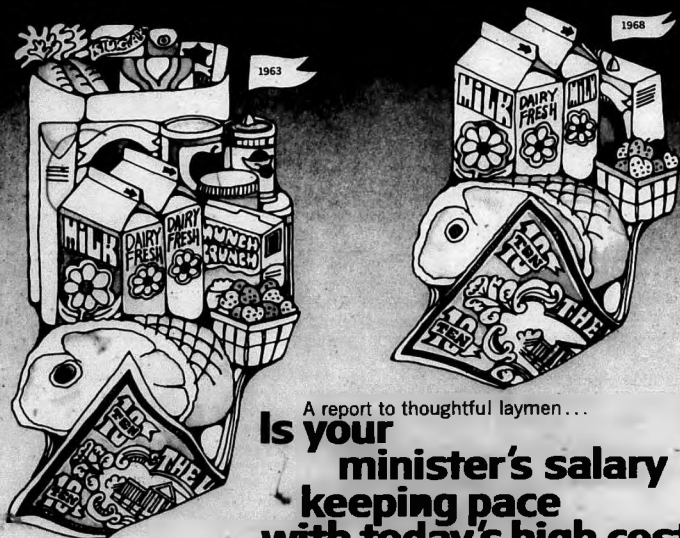
6. Gives preference to WMU and Brotherhood mission action groups and projects for performing mission work.

7. Receives assignments to administer work only when it is not feasible for an appropriate church program organization to do it.

8. Works according to church policy and procedure with the appropriate church committees in procuring finances, facilities and personnel for work assigned to it.

9. Establishes and maintains communications with the associational missions committee.

10. Establishes and maintains communications with other religious groups related to its interests.
11. Establishes and maintains communications with public officials, institutions and services related to its interests.



A report to thoughtful laymen... Is your minister's salary keeping pace with today's high cost of living?

Consumer prices rose 13.6% from 1963 to 1968. And proportionately have been rising even faster since.

How is your minister faring? Is he able to meet day-to-day expenses and still save something for his family's security? A recent study suggests he isn't. While other professional people have realized sizeable increases in salary to help cover the cost of inflation, ministers certainly have not.

ANNUAL INCOME BY SELECTED OCCUPATIONAL GROUPS

(Medians)*	1963	1968	% in- crease
Accountant	\$ 7,668	\$ 9,367	22
Attorney	12,300	15,283	24
Director of Personnel	10,680	13,215	23
Chemist	10,248	12,751	24
Professional Social Worker	7,479	11,184	49
Public Junior College Teacher	6,735	8,863	32
Clergy of 14 Denominations	6,863	8,042	17

*A median is the middle item in a series.

Ministers' salaries now rank the lowest in this group, have increased the least both in actual dollars and in percentage. As a result, many ministers today are facing a real financial emergency. Over 25% find their debt has increased in the past five years. More than 26% find the need for more money a serious problem.

The ministry is rightly regarded as a "calling". But shouldn't a minister be able to provide his wife and children with adequate food, housing, clothing, medical expenses, education and still have something left to set aside for retirement?

Says one who left the ministry: "Every year since Seminary I ended up just a little more in debt. This did not change until I left the pastorate. Service in the church cost me heavily. When my wife and I analyzed my financial future closely, we figured that the education of our three children might be jeopardized. We wanted them to go to college, but didn't see how it could be done on a minister's salary. One financial setback results in years of debt."

What can be done about this problem? A church that takes its mission seriously will pay its minister a fair salary.

The National Council of Churches has prepared a guidebook for use by lay leaders entitled *A Fair Salary For Your Minister*. The data is based on an NCC survey that was financed by Ministers Life. It helps to answer such relevant questions as "Do laymen understand the minister's financial situation? Do people take financial advantage of their ministers? What special income does your minister really get? What business costs are ministers expected to cover? How does a responsible church set the minister's salary?"

Ask your denominational headquarters for copies of the *Fair Salary* booklet—or you may order a single copy from the limited supply at Ministers Life.

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Chaplain's Prayer Calendar

Apr. 1: Ben F. Bland, Okla., hospital; Ronald L. Roberson, Ind., Navy. Apr. 2: David E. Gregory, Md., institutional; Wayne Payne Jr., Ga., Air Force; John Sharp, Tenn., Army; Paul L. Stanley, Va., Air Force. Apr. 3: James L. Fox, Va., Air Force; William J. Clardy, Tex., Navy; John J. Wilson, Ga., Navy; Douglas V. Underhill, Pa., Navy. Apr. 4: Dale Rowley, Ill., institutional. Apr. 5: James A. Nichols, Miss., Army; David A. Shelton, Va., Air Force; Richard M. Upmon, Ill., Navy. Apr. 6: Joe H. Parker, Tenn., Navy; James M. Pilgrim, S. C., institutional.

Apr. 7: Elbert N. Carpenter, Ky., Navy; Robert E. Evans, Va., hospital. Apr. 8: James B. Baker, Tex., Army. Apr. 9: Joseph L. Jolly Jr., Miss., Air Force; John L. Clough, Fla., Navy. Apr. 10: Fred A. Duckett, W. Va., hospital. Apr. 12: John H. Craven, Mo., Navy; G. C. Dennis, La., hospital; Billy R. Nix, Ala., Army; Charles F. Pitts, Tex., hospital; Charles F. Jordan, S. C., Navy. Apr. 13: Charles E. Gray, Ala., Army. Apr. 14: Marvin V. Enguist, Ga., institutional; James F. McVay, Ala., Army; Archie V. Lawrence, Ark., Navy. Apr. 15: Richard M. Christian, Tex., institutional. Apr. 17: James R. Brown, Ky., Air Force; Wallace J. Coggins, Va., institutional; Paul D. Foxworthy, Mo., Air Force; Homer Thomas Hiers, Jr., S. C., Navy. Apr. 18: Dennis Barnes, Tex., hospital; Richard G. Cook, Va., Army; Thomas N. Pettus, Ky., hospital.

Apr. 19: George W. Fuller, Tex., Navy; John E. Green, Tex., Army; Jerry M. Poteet, Tex., Army; Buddy Michael Reeves, Okla., Navy. Apr. 21: John C. Dean, N. C., Navy; Kenneth R. Thompson, La., Air Force; Aubrey T. Quakenbush, N. C., hospital. Apr. 22: Jacob A. S. Fisher, Tex., Navy; Joseph W. Magruder, Okla., Army; Huel E. May, N. C., Army; Joseph E. Gross, Tex., hospital. Apr. 23: Gordon J. Boston, Okla., industrial; Joe P. Self Jr., Tex., institutional.

Apr. 26: Clyde E. Brazeal, Ala., hospital; William James Clarke, Wisc., Army. Apr. 27: Leroy A. Sisk, N. C., Army. Apr. 28: Carl H. Burton, Miss., Army; Thomas L. Jones, Fla., hospital; Merrill C. Leonard, Tenn., Navy. Apr. 29: Alfred J. Albernethy, N. C., Air Force; John H. Carnes, Ga., Navy; William H. Heard, Ark., hospital; Roy Wood, Va., Navy. Apr. 30: William A. Cuthrell Jr., Va., Air Force. ■

March, 1970

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Toward Creative Urban Strategy

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Urban Evangelism

by JIMMY R. ALLEN

As pastor of a downtown church in what our Chamber of Commerce calls "the thirteenth largest city in the United States," I pondered the piece of denominational mail on my desk. It was a questionnaire from a denominational agency: "Since your church was one of the leading churches in the convention in the number of baptisms last year, please answer the following questions."

I thought of what had been happening in our fellowship during that year and searched for honest answers for the soon-to-be-computerized information. How do you distill the spirit of compassion and prayerful concern into words in a questionnaire. Suddenly my mind stepped back to view a pastor earnestly laboring over a questionnaire; it struck me that I was viewing a scene from the "parable of the plight of evangelism in the cities."

Empty church buildings dotting the urban landscape panic denominational leaders into creating crash studies of trends of church growth. Obvious decline in the growth of churches in major cities of America has caused a rash of doleful predictions about the last days of the church in an increasingly secular society. Churchmen wait with abated breath for the next statistical report like a man checking his pulse periodically to see if he is alive. Frenzied efforts to redouble promotional schemes to produce enthusiasm for churchmanship have marked the past decade. At the other end of the spectrum, churchmen have

said disparaging things about the "numbers game" as if shrinkage of church size were a sign of effectiveness.

It is a paradox that the gospel of Jesus Christ nurtured in cities in the first century world, should be in trouble in the cities. The pages of the New Testament are dotted with the names of cities. . . . Jerusalem, Antioch, Rome, Corinth. Cities were the original laboratory in which the implications of the good news of Christ were hammered out and joyously shared with others.

Cities of the New Testament were vastly different from the urban areas of our day. The new urban situation has no parallel in history. Only Rome, with its population of nearly a million persons, could rival modern cities. Vast "strip cities" of multi-millions are new phenomena. They involve a change in life style, attitudes, values, and behavior. A whole new outlook emerges in which man realizes rootlessness.¹ Social support of a group to which one belongs has a less pivotal role in man's decision making.

The crisis of gospel communication is acute in an urban culture because the style of church life evolved in the last two centuries in America has been shaped in frontier and rural surroundings. Churches fashioned their approach and programs in tune with people of rural cultural experience. Such methodology still may be useful in the atmosphere of suburbia so long as we are dealing with first generation city dwellers, it must adjust or fail.

Christians in an emerging urban culture must re-examine their credentials, methods, and motives of evangelism to produce the greatest possible impact.

Credentials for Evangelism

An examination of credentials for evangelism begins with scrutiny of the term "evangelism." For some modern Christians the term means a vague announcement that God is in the world. As used here, it describes specific sharing of the truth of God revealed in Jesus Christ with the hope that men will gladly respond to Him as Master of their lives. Evangelism is the heartbeat of urgency saying, "Ye must be born again."

Despite the lipservice of convention speakers, a basic issue confronted by modern Christians is whether evangelism is a priority mission. Few persons question the importance of evangelism as it relates to growing church memberships; however, there is a vague uneasiness about making such exclusive demands for allegiance. The demands sounded logical in a small community in which one religious point of view was predominant, but the urban dweller is confronted with so many religious perspectives he feels uncomfortable about stating that his is the only way a man can get to God. Harvey Cox has described the process of secularization which is stripping evangelism of its priority:

The forces of secularization have no serious interest in persecuting re-

ligion. Secularization simply bypasses and undercuts religion and goes on to other things. It has relativized religious world views and thus rendered them innocuous. Religion has been privatized. It has been accepted as the peculiar prerogative and point of view of a particular person or group. Secularization has accomplished what fire and chain could not: It has convinced the believer that he could be wrong, and persuaded the devotee that there are more important things than dying for the faith. The gods of traditional religions live on as private fetishes or the patrons of congenial groups, but they play no role whatever in the public life of the secular metropolis.

If religious experience is one's own private business and a crowded culture has insulated one from his neighbor, evangelistic concern becomes passe. It is really not in good taste to be insistent about others adopting your religious point of view. Eagerness for common denominator values in a pluralistic society makes Christian evangelism seem divisive.

Impatience with words in an action-oriented atmosphere further complicates the credentials for evangelism. Pragmatic minds bent on doing things produced modern technology which in turn produced modern cities. Churches, to persons of this bent of mind, are structured with the end of having members properly talked to. Christians become aware of the need for changes in lives rather than words

about change. They are haunted by experiences of words substituted for commitment and are wary of repeating an empty pattern in the name of evangelism.

The word "credential" has its root in the Latin word "credo," or believe. Credentials make one believable. Evangelism is believable in a modern urban culture because it is possible for men to know ultimate and adequate truth about God only in Jesus Christ. To make this claim is not arrogance or intolerance. C. G. Rutenber makes the distinction well:

Where all is relative and where we must be agnostic about ultimate truth, there is no virtue in being tolerant. There is nothing to be intolerant about. What is here called tolerance is merely the sophisticated agnosticism of those who believe that no one knows the truth or can know it. But where one believes that there is truth that is discoverable, he cannot be indifferent to error.

The man who believes that God has spoken cannot act as though God had not spoken. Tolerance is the virtue of those who have great convictions about truth but who, at the same time, have great respect for people.

Few Christians are as candid as a young college girl who gave as her reason for not witnessing: "I guess I just don't really believe they are in as much trouble as you say they are."

It is intriguing that psychology is discovering the essential value of words

CONTINUED

Allen is pastor of First Baptist Church, San Antonio, Texas

March, 1970

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just as many churchmen are ready to abandon them. Psychotherapists are finding expression in words of innermost feelings has therapeutic value. Words conveying the truth of God's revelation are of utmost importance. Verbalizing one's own experience with God in an attempt to explain it to another reinforces the impact of the experience.

While there should be no apology for words, authenticating the claims of Christ cannot be done effectively unless words result in deeds. Social ministry provides a laboratory of concern which verifies the truth of evangelism. The skeptical urban dweller needs evidence that the church is a ministering community as well as a talking community. A Christian social worker in St. Louis, Mo., was asked whether a group of college students working in the black ghettos of his city had succeeded in winning many black young people to Christ. He said, "What these white Christian young people did was to make the message preached by the black pastor believable. Black young people had heard their preachers say that the gospel of Jesus Christ makes all men love each other. They looked around. They found no evidence of white Christians loving them. They rejected the message. Now, here were white Christians demonstrating that love. The black kids started going back again to hear with interest what their black pastors were saying about the gospel."

Methods for Evangelism in an Urban Culture

If the credentials are in order; it is wise to examine methods. It is important to realize that no two cities or situations are the same and to reject the sanctification of any method. The message remains the same; methods change.

OLD WINESKINS WHICH SEEM TO BE CRACKING

When anything begins to die, usually a frenzy of activity seeks to substitute energy for life. Adrenalin may be thrust directly into the heart muscle but death moves on in its inexorable fashion. Men are basically institutionalists and tend to place priority upon a method long after its day is past. Evangelism is going

through just such a trauma as it encounters urban culture. The old wineskins seem to be cracking and flounder in uncertainty about whether any new wineskins are available. We have praised our methods so long and eloquently that there is an unacknowledged plot of silence about the possibility that their day is gone. We move through our charades dreading the day when the candid voice of the little child will say, "The king wears no clothes."

Such a voice said at a national denominational assembly a few years ago: "Revivalism is dead even though our churches hold series of service in its memory each year." Leaders charged with emphasizing evangelism were shocked.

In the days of slow transportation and work centered in seed time and harvest the annual two weeks of daily preaching was a logical tool of evangelism. A nostalgia lingers for those experiences. Urban culture demands a different wineskin.

A similar technique of evangelism with a contribution to make is "crusadeism," but urban culture is gradually eroding its usefulness. Its major contribution is the creation of an atmosphere in which religious matters can be discussed more easily by city citizens. An examination of the lasting impact of such crusades leaves serious question concerning crusades as a primary tool of evangelism.

The emerging urban culture deals a similar blow to the wineskin of organizational enlargement as a tool of evangelism. There was a day when Sunday School classes could move with an enlistment program, get a person involved in Bible study and lead him to Christian experience. The Bible study organization is a primary place of witness for those connected with the congregation, i. e. the children of church families; however, the psyche of the urban dweller desires anonymity. The first contact with the city dweller for downtown churches comes at the worship service. People are being won from the worship services into the study classes. The principle of a personal sense of responsibility to minister to an individual is still valid. It expresses itself through the Sunday School; this wineskin may be strained but not cracked at this stage.

One wineskin which should be dis-

carded is a mechanical methodology of witnessing. The salesmanship approach to Christian witnessing with its memorized techniques and closing points was never worthy of the messianic Son of God. The sales pitch of evangelism borders on laziness and results in unregenerate persons inside the church. It is a danger to anything to manipulate men toward merely saying the right words about Christ.

I CRISIS PILED ON CRISIS Warner Ragsdale Jr.

II A THEOLOGY FOR URBAN MISSION Glenn Hinson

III ISSUES AND PRIORITIES Bill Pinson

IV THE LAITY Elton Trueblood

V CALL TO RENEWAL Walker Knight

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XIV TOWARD STRATEGY FOR URBAN MISSION George Torney

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

SOME EMERGING STRATEGIES

A number of new strategies for evangelism are emerging in metropolitan areas:

Mass Media—one of the most obvious means of sharing the gospel in this world of mass communications is through the media of television, radio, and newspaper. Mass communication is pivotal and crucial in the metropolis. Its function is evangelistic and cultivative for the Christian witness. Many cities are developing television policies which make it more difficult for churches to telecast their morning worship services, but it is still worth trying. The eleven o'clock hour still has a reputation of being an hour of worship. Persons in crisis often turn at that hour toward a church service. I have had experience with a number of secularized and unchurched persons who found help through a televised worship service and came to the church for additional counseling. In a leisure-oriented society, the major link between the church and its opportunity for witness may be the television channel.

Our congregation discovered that a 30-minute weekly color television show featuring religious folk music and discussion of issues opened doors for witness for our congregation and other Baptists in the area. Churches across the nation are having similar experiences. A weekly newspaper column written by a pastor concerning the moral side of the news conveys an image of a church concerned with vital issues of the day and opens the door for discussion with men who read newspapers but don't occupy church pews. Churchmen need to use initiative and imagination to discover these channels. Most mass media are open to communication other than preaching and preachments. The fashion of the message can be tailored without altering the message.

Gospel of the Dinner Plate—an urban culture is geared to the dinner plate. Civic decisions are made, business deals are closed over lunch. Some churches are experimenting with Bible study in restaurants, in shopping centers. Members working or living in the area form the nucleus. They invite fellow employees or neighbors. The meetings may center on a single week of emphasis. If they are periodic, they

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have a definite cut-off time.

Our congregation is discovering that dinner at the church with an outstanding speaker is an effective, initial contact with lost persons. The technique has been used as part of revival services. We discovered that this "gospel of the dinner plate" works even better as a one-night opportunity when the person doesn't feel manipulated into an evangelistic service following the dinner.

Churches located adjacent to military bases, colleges, or other centers of temporary residence may find the Sunday dinner hour a tremendous opportunity. This is especially true for internationals in our country. Our congregation serves lunch every Sunday for military personnel. Interested Christians invite these guests to their homes and establish authentic relationships of friendship. Communication of the gospel follows. More than 20 men of Buddhist and Hindu background have accepted Christ as Saviour in the past several months through this.

An interesting form of this "gospel of the dinner plate" is a ministry to newcomers. A group of women form a "hot casserole" fellowship; they fix casseroles, freeze them, and stand ready. When a person moves into the community, they take hot food on moving day, offer a gracious welcome to the city, and share information on the basic needs of the family—cleaners, grocery store, beauty shop, and so forth. Their gesture is welcomed as a small but significant act of personal friendliness in a de-personalized city. Doors are opened for an invitation to worship and later for sharing their faith.

Coffee House Movement—an intriguing experiment in sharing the Christian faith is the coffeehouse. Churches in urban centers are trying this with varying degrees of success. Religious folk music, light refreshments, discussions, and informal conversations make this a viable structure for sharing one's faith. Actual experience of many of these groups has been frustrating at the point of evangelism; some have disavowed the purpose of evangelism in favor of a ministry of presence. These have said that the kind of persons to whom they direct their efforts are resistant to direct confrontation about the message of Christ. They view themselves as preparing for a witness later or trying to help confused youth. A number of these coffeehouses

have been so inundated by clientele from the drug-oriented youth subculture with its anti-establishment bias that young people coming to the activities are drawn away from rather than toward Christ. Painful reappraisal of purposes and programs have had to be done. Experience seems to demonstrate that what is attempted and accomplished depends upon the perspective of the sponsors. Those with open purpose of Christian evangelism may not draw numbers of unchurched youth like those with less distinctly evangelistic purposes; however, they may be able to mark more progress in spiritual response. The specific situation dictates the type of coffeehouse justifiable for Christian investment of energy and money.

Trailer Park Ministry—our mobil society has produced a new phenomenon. The house on wheels which started as a vacation activity has graduated to a permanent means of housing families, and vast mobil home areas have emerged. There is a whole subculture of persons on wheels. Some of these families become permanent additions to a community; others do not. Many are retirees. Many are families of military or construction personnel. An interesting experiment in ministry among these persons is the trailer church. Our congregation purchased a specially designed mobil chapel—open on the inside for a small auditorium, with movable partitions for classes, air-conditioned and equipped with plumbing—and started such a ministry. Owners and managers of trailer parks are often eager for such a ministry; it makes an attractive "extra" in their appeal to the mobil couple with children. A census of the particular trailer park reveals whether the program should be directed toward youth or mature persons. The trailer church takes on the character of a chaplaincy to a transient community and provides excellent opportunity within a life style which is distinctive in the urban scene.

Apartment Ministry—One of the most difficult challenges to evangelism in cities is the apartment culture. The best minds of concerned Christians need to envision experimental means of penetrating the barrier of anonymity created by this life style. Apartment complexes take on personalities, some are family-oriented and are not dissimilar to the suburban neighborhood.

Methods of sharing faith in these may be very much like those traditionally used.

Other apartment complexes take on a totally different atmosphere. Privacy is the key value with doormen present to ensure it. Persons living in this kind of apartment may or may not be lonely. They certainly are not open to the door-to-door visitation of yesterday's style. Another personality is the "swinging singles only" apartment—designed to attract young bachelors, both male and female, and geared to socializing. They are often the fulfillment of the *Playboy* magazine lifestyle. Management's pitch for tenants creates an atmosphere in which the Christian witness meets a stringent challenge.

Many churchmen have pondered the challenge of apartments, and a number of experimental ministries have been launched, but there is no one solution to the problem of communicating the Christian faith in this milieu. A day care service for mothers with small children has opened doors for Christian communication for some. Several groups have moved chaplain-like ministers into apartment complexes; most report this to be ineffective. A "ministry of presence" is achieved, but living in an apartment complex does not automatically open doors for Christian communication. The general principle which emerges in apartment ministries is that one can only touch persons when he addresses himself to a felt need. Analysis of what persons in a particular apartment complex feel and understand of need will determine the approach to opening the doors to authentic relationships out of which a witness for Christ can be given.

An intriguing possibility exists for the "singles only" apartment. Managers discover the need to provide a "secular chaplain" for these young adults. They often hire an assistant manager who has the warm qualities of a substitute mother or father. Most single adults have lonely and moody moments when they need a listener. A committed Christian woman in a Southwestern city was turned down for such a job because she did not drink alcoholic beverages. She was told of the need for a "sympathetic figure by lonely young 'swingers'" and that her refusal to drink with them might create guilt complexes. This need provides a key to meeting the young adult at a teachable moment with the message of Christ. It may be

possible for a group of young adults to infiltrate such an apartment complex with Christian mission in mind. Such a group, enlisted and trained, could quietly move into an apartment complex, sustain each other on the basis of their covenant, maintain an openness to their fellow apartment dwellers, create a fellowship of ministry, and be alert for teachable moments. This group would need leadership and support. A time commitment, a way to exit from the responsibility as well as a way to enter it probably should be provided. One of the most effective instruments for the winning of single adults in our congregation has been a Bible study and fellowship group. It meets on a week-night at various apartments of participants. Loosely knit and unstructured, it has become a genuine instrument of evangelism. While this particular group has not moved into a single apartment complex, the idea of ingrafting such a group into a singles only apartment complex is an interesting possibility.

Bus Ministries—A bus ministry is primarily, though not exclusively, geared to children. The design of such an effort is for a person to be committed to a pastoral and enlistment ministry in a specific area utilizing a church bus. He visits the area each Saturday, meets parents, establishes trust, and makes arrangements to pick up children and transport them to Sunday School and worship. He assumes responsibility for children and delivers them back home. Usually this ministry appeals to persons who have a vague feeling of guilt about the religious guidance of their children but lack willingness for religious involvement. Once a concern for the children is established, the possibility of communicating the gospel to the parent in an authentic fashion is greatly amplified. The key seems to be in the commitment of the "bus pastor" and in fellowship of spiritual concern with others involved in the ministry. This program seems to work in churches strong enough to minister to a large number of children without their parents.

Social Ministries—Social ministries in an urban culture provide occasions for establishing relationships, and authenticate the gospel by providing a profile of concern. Men sense a genuine caring which reflects the caring heart of Christ.

An unfortunate tension exists be-

tween some men committed to the task of Christian evangelism and some committed to social concerns. It evolves partially from misunderstanding of the nature of the gospel. Part of it, however, is the inevitable tension between the prophet and the priest. Social concern has two dimensions—the caring posture of helping individuals who are in need, and the caring posture of attempting to change the structures which destroy those individuals and help create the need. These feed each other. Persons exposed to the hurts of helpless humanity move with Christian compassion to bind up wounds. In the process the question of where the wounds originate emerges. The next step is to help stop the indicted practices. Persons involved in social action, seeking to achieve higher levels of justice, find themselves driven as Christians to exposure to wounded persons. Christian compassion moves them to try to meet the immediate need as well as the long range one.

Some so-called evangelists fear the results of social action because they sense resentment and irritation by persons whose conscience has been assaulted by demands for changed behavior. These fear rejection of their invitation to religious profession by people irritated by the religious demands for changes in society. One man chided me for a strong statement on racial injustice: "When you, as a Baptist preacher, get into that kind of controversy," he said, "you cut off my chance as a Baptist to win my neighbor who has racial prejudice." This man misunderstands the nature of evangelism. Evangelism is not tricking people into signing the policy and then letting them read the small print. Sharing the Christian message means sharing all of the message. Jesus never cheapened his demands to secure followers; neither can his disciples.

Strangely enough, some in evangelism feel threatened by social ministry. They feel that such programs absorb the energy of church members and prevent their investment of time in verbal witness. I call this strange, because it is incomprehensible that ministers would prefer persons to talk about the message of Christ yet fear to perform the ministry of Christ. Every page of the New Testament testifies to the actions of Jesus to help hurting people. Nothing is as counterfeit as a

CONTINUED

church which prefers words to deeds. Urban man in America is tuned in to the pragmatic. He may tolerate the idiosyncracies of churches like this, but he will spot their phoniness and be turned off by them. Surely God is turned off by them too.

Some persons involved in social ministries are so fearful of developing "rice Christians" that they are reluctant to emphasize the evangelistic task. (The term comes from early mission enterprise in China when many claimed faith in Christ during famine in order to receive rice.) Of course there is always a danger that a person being helped will feel some obligation to the helper and try to please the helper by agreeing to his presentation of the gospel. This must be guarded against with diligence. Christians meet needs because men whom God loves are hurting.

There is a tendency on the part of some involved in social ministry to feel that their task is done when the cup of cold water is given, there is so much satisfaction in giving it and seeing the thirsty filled. Reacting to the verbal witness, they are satisfied with the ministry of presence and concern. These need to see that a person's deepest need has not been met until he encounters God. There must be deep restlessness of spirit by the Christian until he has helped meet this deepest dimension of need.

Forms of social ministry often become avenues for evangelism. Day care for children often fills a tremendous need and opens an effective

avenue of communication. In one situation in New York City, this became the means of getting past barriers to apartment dwellers. Most churches have facilities for child care, and many have found this a useful tool of evangelism.

Tutoring programs meet a crucial need for children from low income areas, though the need for tutoring does not confine itself to low income areas. Offering assistance to children creates relationships which could never be established otherwise. Our congregation had little success in getting neighborhood children to Bible schools. This year we launched a tutoring program in our immediate neighborhood in the downtown area which is predominantly poor, basically Latin American, with the traditional ties to Roman Catholicism. We now serve more than 200 two afternoons a week. One-fourth are anglo; one-fourth are black; one-half are Latin American. Each is there with the parent's approval; in fact, the parents choose the subject in which the child is to be helped. Evangelistic opportunities are unfolding in this situation.

Literacy programs offer evangelistic opportunities. Functional literacy is a problem which plagues urban centers. Many talented and able people in churches are willing to learn basic literacy techniques. Relationships established by this kind of helpfulness provide occasions for telling about Christ.

Medical clinics in poor neighborhoods open avenues. One of our mission pastors, an effective evangelist, said, "We seldom see a person accept Christ as saviour to whom we have not demonstrated our genuine concern by some tangible deed of service." Day camps for ghetto children provide opportunities for teenagers to see the needs of persons in their city. Ministries to aging persons, recreation, housekeeping helps and myriads of other ministries should be viewed as opportunities for relationships out of which communication of the gospel can come.

Some Essential Ingredients of Evangelism in an Urban Culture.

Increasingly skeptical and secularized urban man has a built-in radar for recognizing a phoney. He is increasingly sensitive to whether we are genuinely interested in him or are showing an interest because we are concerned

about our organization. Evangelistic concern based on obsession with survival simply will not do the task. It has never been sufficient; in metropolitan areas its insufficiency is dramatically demonstrated. Whether churches, in their present forms, will survive the changing patterns of secular city remains to be seen. I am convinced that the church which assumes a serving posture, interested in helping men, willing to forget its survival, will survive because it is useful to God.

Evangelism must be sharing experience and understanding God rather than manipulating men into our structures. There must be sensitivity to where God is at work and to changes he is producing. God's spirit must draw men; our task is to be channels for this to occur. We must approach our tomorrows with a willingness to say yes to opportunity rather than a built-in resistance to change.

Evangelism is the task of every man; it is a calling to some. Commitment should be secured and a fellowship of the committed provided. Some form of Andrew Club often serves as a useful structure for this need to be filled. We should develop a respect for each other's gifts and callings. To function the church needs every part of the body.

The questionnaire had to be completed. What was happening in the life of a downtown church? I don't know whether the computer could program the answer written in the space, but I am convinced it is the secret of evangelism in every age and culture.

The major portion of evangelism may be performed by persons who are never known. These are the quiet saints, the silent soldiers, who provide the ministry of intercessory prayer which enables the Spirit of God to work. The demons which possess modern men cannot be exorcised except by "prayer and fasting." Many of us in the limelight of leadership need to be aware of the people who make the whole enterprise possible.

No new method can substitute for these essential ingredients of evangelism.

FOOTNOTES

- ¹Schuller, David S., *The Christian Encounters the New Urban Society*, Concordia Publishing House, St. Louis, 1966, pp. 11-12.
- ²Cox, Harvey, *The Secular City*, The Macmillan Co., New York, 1965, p. 2.
- ³C. G. Rutenber, *The Reconciling Gospel*, Philadelphia, Judson Press, 1960, p. 37.

Letters

CONTINUED FROM PAGE 3

particular can profit from knowing Jewish people as fellow humans, neighbors, and colleagues. Our own heritage as Baptists can help us understand something of what the Jews have endured for the past 3,000 years as the victims of endless persecutions, slander, and prejudice.

Perhaps the most valuable contribution to my own faith has been the opportunity to reexamine the concept and meaning of Messiah. Mr. Estes' comment that Baptists have no solidly Hebraic or theologically dependable Christology is a matter for thought and discussion. One Jewish friend here said (and this is not original with him) that he kind of liked Jesus but couldn't understand Paul or most of the rest of Christianity. Perhaps he has some learning to do, too.

It is to be hoped that materials such as this article might find their way into the media often, both to provoke thinking and to help educate those who would "win" the Jews. Mr. Estes has hinted at a greater understanding of the meaning of the word "witness"—an understanding much needed among contemporary Baptists.

Willis H. Moore
Honolulu, Hawaii

On Urban Strategy

I am enclosing a copy of the commendation which was unanimously passed at the Baptist General Association of Virginia.

The committee values the ministry of the HOME MISSIONS magazine in providing information and creative responses to the urban scene. Of special interest is the current series under the general title "Toward Creative Urban Strategy." This series is especially helpful.

Therefore, we recommend that the General Association record its commendation of the HOME MISSIONS magazine for the high quality of stimulating and helpful material published in the area of urban ministry and that a copy of our commendation be forwarded to the editor, Mr. Walker L. Knight, to the Executive Secretary-Treasurer of the Home Mission Board, Dr. Arthur B. Rutledge, and to the Members of the Board of Directors of the Home Mission Board, SBC.

William J. Cumbie,
Chairman
Committee on Churches
in Urban Centers

AWAKING TO MISSION?

Search for a New Haystack

CONTINUED FROM PAGE 25

Appointed in 1965 as a missionary to the internationals of San Francisco's Bay Area, she co-ordinates work with the thousands of foreign students who flock to the California coast to attend college.

Her ministry has no identifiable structure. "We try to meet their needs," she said, "whatever they are—homesickness or tutoring them in English, praying that someday we can touch their hearts."

Two retreats a year are held for the internationals as well as a weekly prayer meeting which she calls "Brothers and Sisters in Christ." (BASIC)

In addition there is a monthly affair for the students. This may be a program at a local church or just dinner at Miss Kennard's home. Every Monday night she and students from nearby Golden Gate Baptist Theological Seminary conduct visitation.

The basis for her ministry is simple: "We listen until we hear their hearts cry," she said.

"We sort of assume that everybody wants to have meaning and purpose in life. Wherever we find men they're pretty much alike. 'We would see Jesus' is still the cry of the human heart."

Miss Kennard has found that although the students pay strong lip service to their native religions, many follow their faiths blindly against their better judgment.

"Few are serious and demonstrative about their religion, and outright skeptics abound."

Though many of the internationals admire the life of Christ, their intelligence prevents them from accepting much that has been attached to the American brand of Christianity—especially the oft repeated, meaningless clichés.

Miss Kennard insists that the way to reach internationals is not to place oneself on "a religious pedestal" but "right alongside of the non-Christian as you point to the Way."

One's attitude can be neither compromise nor condescension, but "listening love." ■

JUDAS



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