

home missions



james l. gebhart: the magical missionary

by tim nicholas

He can turn an ordinary water fountain into a ministry.

Starr County, Texas, which borders Mexico, is what some would call desolate—there is one shopping center in the whole county and no dentists at all. There are plenty of mesquite trees, prickly pear cactus (ranchers have to plow them up to make cattle range), and rattlesnakes—more rattlers than people. About 18,000 people live in the ranch country, but even the U.S. government doesn't know the exact population. Many are known only by the big ranchers who employ them. The 98 percent who are Latin Americans live in ranch villages belonging to the ranchers who have owned the land for generations. The Latins are almost a lost generation—at least, out of sight.

This is the beat of missionary James L. Gebhart. Until recently he pastored no church, had no regular congregation, and had none of the usual church organizations in his ministry. He uses his environment— isolation, heat, lack of facilities—to perform his ministry. Operating out of Rio Grande City, population 6,000, a metropolis by ranch country standards, Gebhart can make a ministry out of a water fountain.

James L. Gebhart, his wife Dol and their four children came to Texas to pilot a program of ranch ministries in 1965. No one could tell him how to do it because no one had ever done it before. He became a sort of circuit rider, ministering as he could where he found the need.

Reared in Alabama, Gebhart's flair for public relations and his cowboy boots image mix to form an easy style of ministry which tells the gospel message and wins friends.

Gebhart works as part of the mission effort of the Magic Valley Association, under appointment by the Home Mission Board and the Baptist General

Convention of Texas. He serves with James Hatley, missions associate for the association.

He also serves as pastor of the San Isidro Baptist Church.

Robert Smith, area secretary for Texas Baptists, leads mission work in Magic Valley and Lower Rio Grande Valley associations, covering four counties. Smith sees the work of Gebhart as part of their total effort with 300,000 to 400,000 people in the Rio Grande area.

"It's hard to get a firm hold on this type of work," Smith says. "It is an intangible, but we are seeking to provide some systematic ministry with measurable results."

The one shopping center in Starr County is near Gebhart's backyard and it had no water fountain for people who sometimes traveled a long way to shop. He told some friends the problem and a woman gave money to install a water fountain, over which he placed a sign making biblical reference to living water, and "for this water push this button."

Gebhart asked the center's owner if he could help the center by providing it with benches. The benches, built by a visiting BSU group, are also used as a permanent witness; signs in English and Spanish tell of local church services, and gospel tracts are available from the backs of the benches.

Rio Grande City, besides being the only place to shop, is the only place youngsters could go for Halloween treats. One Halloween, over 700 children came by his house in a little over an hour from as much as 14 miles away in the ranch country.

Gebhart knew he could not get to all these kids by auto—sometimes he would ride for miles down a dirt road

that would end up at a dry water tank. So he had a barnstorming brainstorm. By plane he could find almost inaccessible homes and drop packages of gifts on the ranches.

Supplied through a program called "Christmas in August" (sponsored by Woman's Missionary Union) where Baptist youth groups gather and send Christmas gifts to missionaries in the month of August so they can be distributed by Christmas, Gebhart, who recently made his solo flight, dropped 150 "bombs" on remote ranches last December. The bombs, consisted of soap, washcloths, toothpaste, toothbrushes, combs, handkerchiefs, socks, candy, gum, and plastic toys; something for the entire family. Also the bombs included gospel tracts telling the Christmas story and applications for correspondence Bible studies; several people have signed up.

Dropped in large plastic bags, the bombs almost float down. "Some of the kids actually catch them," said Gebhart. "When we fly over, everyone comes out to see the plane," he added. "A low flying plane in this part of the country is a little odd, especially one dropping bombs."

One of the first funerals Gebhart conducted was for a Catholic man who had been a recipient of a Christmas package and a visitor to one of Gebhart's mini-Bible schools, led by local laymen.

"Indigenous missions," he calls it. Another vehicle for reaching people is Gebhart's mobile dental clinic, the program, called "Concern for People."

continued

LA BIBLIA DICE
"EL QUE TENGA SED, Y QUIERA
VENGA Y TOME DEL AGUA
QUE DA VIDA, SIN QUE LE
CUESTE NADA."
Pero para beber esta agua oprima el botón



People take a drink at fountain Gebhart arranged to have installed at Starr County's only shopping center.

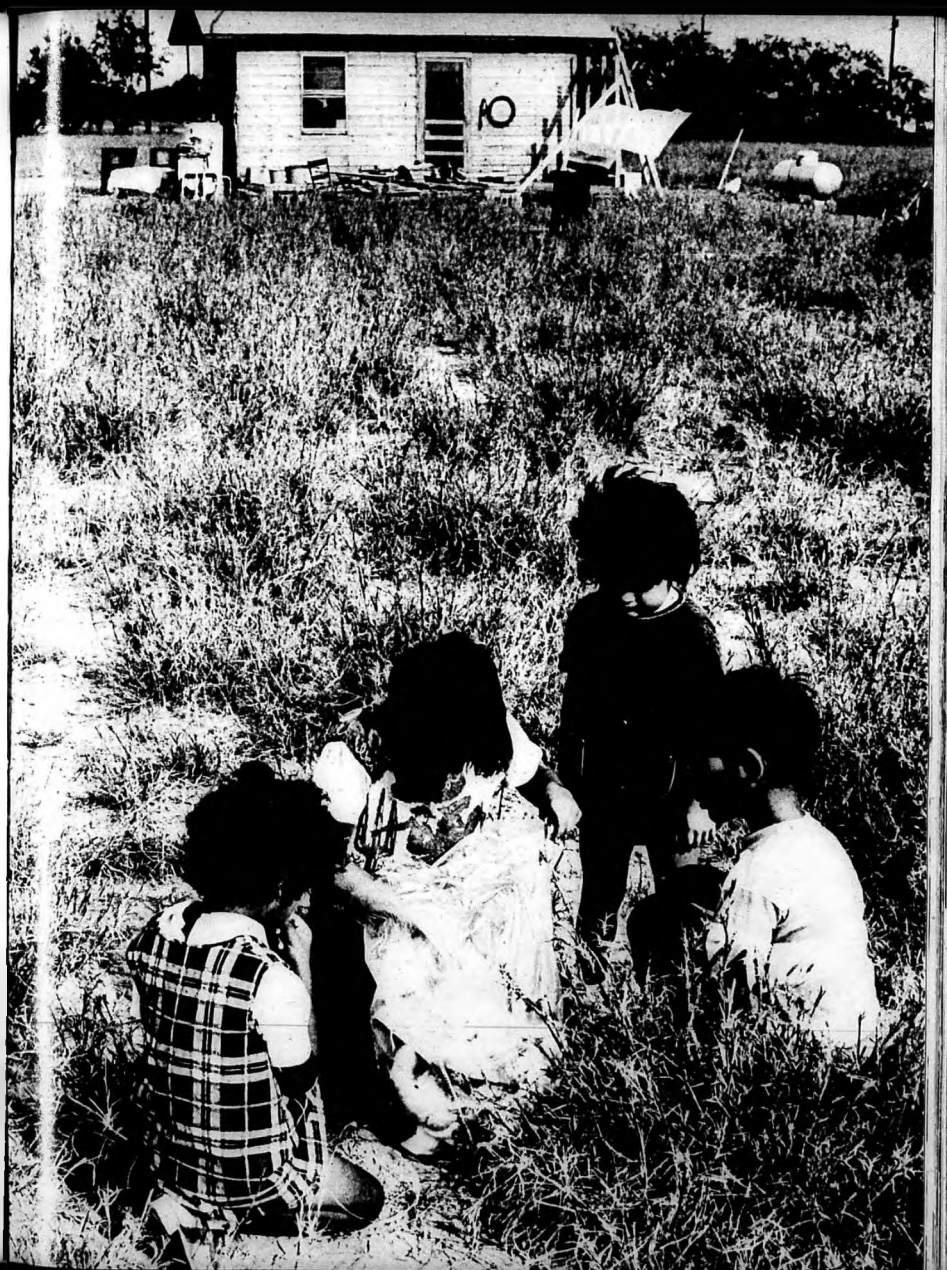


(above) Even a bench in a shopping center can become a medium for communication of the gospel message. Built by a BSU group working with Gebhart, the benches advertise for churches. . . (left) A few clustered buildings comprise an entire community where sometimes the only visitor is Gebhart. . . (below) Gebhart's plane makes a "bomb" run. He drops packages of toys and useful items to isolated families in the ranch country.



Photography by Don Rutledge

HOME MISSIONS is published monthly by the Home Mission Board, SBC, 1350 Spring St., N.W., Atlanta, Ga. 30309. Vol. 43, No. 8. Rates \$1.50 per year or \$3.50 for three years. For bulk rates, see page 38. Second-class postage paid Atlanta, Ga. Copyright © 1972 HMB, SBC.



GEBHART / CONTINUED

A volunteer dentist checks the teeth of a patient in the mobil dental clinic which Gebhart named "Concern for People."



Starr County, Texas has no dentists except when Gebhart's mobil dental clinic goes out with volunteer dentists.

Magic Valley Association includes 49 churches, divided half and half between Spanish-speaking and English. One church is sponsored entirely by the association.

Summer is the time for the most intensive mission effort using groups from up-state churches for Bible schools. In the four-county area last summer over 30,000 kids were enrolled in 200 Bible schools often held in the seven tents the area churches own.

Much of this is part of and similar to the River Ministry all along the Rio Grande, where Texas Baptists on one side and the Mexican Baptists on the other side have joined for extensive mission projects.

Robert Smith, Texas Baptists' area secretary, said his area had helped to build nine buildings in the past five years across the river in Mexico, all in "cooperation with the foreign missionaries on the other side."

The Magic Valley Baptist Association extends a strong mission effort toward the Pan American University at El Paso and its 6,200 students. The Baptist Student Union this year enrolled one of the largest (101) groups of students in Bible study at any non-Baptist college. Part of the results are the professions of faith reported on the campus this year.



has a 12-foot trailer given by a church in Kingsville, Tex., and equipment from a dental supply house in Louisiana. Traveling into the ranch country about twice a month, or whenever a dentist will donate his time, the clinic charges no fees, but encourages donations for equipment. Volunteer dentists come as much as 500 miles to work in the clinic.

"We give people who come to the clinic for the first time a packet from the American Bible Society and a paper explaining why we have the clinic—that we love the Lord and are concerned for them," said Gebhart.

One of Gebhart's ministries was born out of Beulah, the devastating hurricane that blasted the Texas coast in 1967. Subsequent flooding in Camargo, Mexico, just across the river, saw refugees surging into Rio Grande County, doubling the population. Authorities forced to house people in schools, churches, and armories, had nothing for them to do while they waited to return to their homes.

Besides serving as an interpreter for Cross personnel, Gebhart went to a school to church showing his master library of filmstrips and playing Spanish tapes for flood victims. The work was such a success that he continued his film ministry.

He received three Christian Spanish films from the Southern Baptist Radio and TV Commission and regularly has

showings on ranches. He takes his "Gospel Roadrunner," a Volkswagen van with a bird stenciled on the side with a Bible under its wing, and sets up the movie screen on top. "It's like a drive-in theater. Many people will sit in their cars and trucks watching the movies," Gebhart said.

"For many, it is the first time they've heard the plan of salvation. Since it's explained subtly in an entertaining film and not in a Protestant church, there is no jeopardy or antagonism for them from their priests," Gebhart explained.

"The ranchers invite their friends to the film showings—like the Tupperware parties. And we're almost always invited to come back," he added.

Some of the people who stay in their cars do so because of the rattlers and bugs, bugs of numberless variety. "One of the sponsors in a visiting youth group was a fanatic on bugs, particularly roaches and ants, so he brought all kinds of poison with him. He also brought a little professional spray outfit." He left it with Gebhart who now goes to ranches to exterminate for free. "If you can help them physically, you can get closer to them," he said.

Gebhart and his wife Dot, among the first to attend the Spanish language school in Texas for Southern Baptist missionaries, are a community family. Dot is a past Parents, Teachers Association president; he's band booster

Gebhart (far right) and his wife Dot (far left) visit a ranch country family. A major part of the ministry is to visit isolated families.

president. Gebhart is ministerial representative to the Office of Economic Opportunity, was local chairman of interdenominational Soil Stewardship Week, and received recognition recently from Woodmen of the World for his work with scouting and the community as a whole.

Gebhart will try anything to get to know the people. A 50-mile hike with his Boy Scout troop helped him make many new friends. "Hey, my aunt lives up there," a boy would shout towards an area which looked uninhabited and which resulted in a cool glass of water and another point of contact.

Between showing films, exterminating, dentistry, civic affairs, monthly clothing distribution (about 180 people per month get clothing along with a gospel message), and visiting ranches, some might wonder when Gebhart has time to "minister."

"This is my ministry," said Gebhart. "to know the people and try to provide for their needs here."

"We feel like John the Baptist in the wilderness," he added, "except where it says in the Bible to go into the highways and hedges, it ought to be translated to go into the cactus and mesquite."

glossolalia: creative sound or destructive fury

by watson e. mills

Utterance with tongues is the speech of angels in which the secrets of the heavenly world are revealed. WILHELM BOUSSET

Among the weird, esoteric "happenings" within the church today, one discovers a multifaceted variety of phenomena such as spiritism, mysticism, a return to Eastern religions, mental telepathy, and demon possession. But perhaps no single recent development has caused such a stirring among the ranks of Christians as the phenomenal rise of glossolalia or "speaking in tongues."

When an Episcopal clergyman, Norton Kelsey, in 1963 predicted that some two or three million Americans would have the experience of tongue-speech in this century alone, many mainstream Protestants would not even "hear" what he was saying. The blurb in *Time* magazine in 1964, which described glossolalia as "one of the fastest growing fads in American churches" went virtually unnoticed. But in 1972, no one doubts the prevalence of tongue-speaking.

For some, speaking in tongues is a sign that God is still at work in the world; for others, the movement smacks of an over-sentimentalized Christianity which has little or no relationship to the real world; still others see glossolalia as a genuine threat to orderly worship and episcopal authority. Increasingly, from the relatively uninformed layman to the sophisticated research scholar, everybody seems to have an opinion about tongue-speech.

Indeed, there is little indifference. It is becoming more and more apparent

that communication between the glossolalic and the non-glossolalic is strained, if present at all. And from every indication, the breach is widening every day. Already, numerous people have been hurt or alienated, as have entire denominations.

The Christian faith is indeed being shaken at its very foundation. Perhaps the time has well at hand when each Christian should become willing to invest the necessary effort to become carefully informed about this critical issue. Speaking out of emotion or ignorance simply won't get the job done.

In the New Testament there are three books which contain specific references to speaking in tongues. The gospel of Mark (16:17) is the only one of the four gospels to mention the phenomenon. The writer of the book of Acts refers to tongue speaking specifically at three points (2:1-13; 10:44-48; 19:6) and possibly a fourth (8:14-19). The only detailed discussion of glossolalia is to be found in 1 Corinthians 12-14 where Paul examines this "gift" in some detail.

Unfortunately, the Markan reference is part of the longer ("spurious") ending of the second gospel—an ending that was added by later writers. Thus, this reference cannot be used to indicate the fact that Jesus spoke in tongues nor that he promised such an experience to those who chose to be his followers. Interestingly enough, the references in Acts are related to the initial faith-experience of new Christian converts. In each case, the glossolalia is related to the "receiving of the Holy Spirit." As in his gospel, so in Acts, Luke's purpose is to proclaim that salvation is in Jesus Christ; indeed, salvation was the burden of the apos-

tolic preaching in general. Just as surely as Luke's intention was to proclaim God's salvation and to witness to that reality, so he was convinced that the witness of the Holy Spirit was the ultimate validation of that salvation. In Luke's view, it was a young Christian community empowered by God's Spirit that would be the instrument through which would flow this proclamation of the Christian gospel.

The very heart of the New Testament discussion of speaking in tongues is found in the Pentecost narrative in Acts, for the "gift" was given at the time the Holy Spirit was poured out upon the infant church.

Despite the various ways of regarding speaking in tongues, what Luke says in Acts 2 is really clear enough. In fact most (though not all) interpreters believe that Luke represents the tongues on the day of Pentecost to have been understandable languages of some kind. There is a miracle involved, however, according to Luke, either in the speaking or the hearing or perhaps both. Thus these Jewish pilgrims of various linguistic pedigrees could understand, each in his own native language, what was being said by those upon whom the Spirit of God was coming. Luke chooses to emphasize the understanding, but, unfortunately, does not tell the reader how this understanding was possible.

In Luke's mind, then, what is speaking in tongues in the context of Acts? It appears that it is the effort to express the inexpressible: the indwelling of the Spirit of God in the lives of men. That is to say, when the gospel message sank home to a responsive heart, or when ordinary human language was too restrictive to express the emotions that were

continues



GLOSSOLALIA / CONTINUED

aroused; therefore the believer might break forth in a kind of ecstatic speech. These may have been intelligible words or phrases, such as "Jesus is Lord" (1 Cor. 12:3) or "abba, Father" (Rom. 8:15-16; Gal. 3:6). Other sounds were not recognizable as words at all. At other times, there were inward groanings in sighs "too deep for words" (Rom. 8:23, 8:26). At any rate, it is not legitimate for Christians to write off these phenomena as mere "flimflam" or "spiritual highs." The speaker was not necessarily "out of control." Neither was he only in an emotional debauch. Rather, for the believer, these manifestations indicated the overwhelming power and presence of the Spirit of God in his life.

Again, in Acts 10:44-46 Luke presents Peter as, having received instructions from the Spirit (Acts 10:19) to go to Cornelius. Peter reluctantly goes and proclaims to him the good news, and we are told that the Holy Spirit "fell" on all who heard the word and the experience subsequently produced in them the effects of Pentecost, that is, glossolalia. It is thus crucial to notice that the speaking in tongues occurs in a context where the gospel is breaking

through the Gentile barrier. In Luke's mind perhaps glossolalia was an important link in the affirmation of Christ as Lord, since glossolalia had overturned Jewish particularism and glossolalia opened the young community to the reception of their Gentile brothers.

Similarly, the incident of speaking in tongues at Ephesus (Acts 19:4-6) was Luke's way of indicating that God's approval rested upon the experience of the people there. Ephesus was known as a center of Greek and pagan culture and Luke saw the gospel's "penetration" there as but another evidence of the Spirit of God shattering the barrier of Jewish particularism.

Thus, speaking in tongues in Acts can be understood only through the eyes of the author. In light of the emphasis placed upon the role of the Spirit in the early Christian community and in the light of Luke's approach to the problem of Jewish isolationism, glossolalia should be seen as a legitimate example of the way God works through Christian pioneers to the end that all men might come into the circle of the redeemed. The phenomenon is an objective manifestation of the

power of God's Spirit as it filled Christians, giving them the requisite power for their mission.

Paul discusses tongues in the context of his exhortation "concerning spiritual gifts" and their importance to the body of Christ. He suggests that tongue-speaking is a gift of the Holy Spirit, but at the same time one which is subordinated to the gifts of prophecy or speaking with understanding (1 Cor. 14:1, 5, 6-9). It appeared that the spiritualism caused by tongue-speaking in the Corinthian church prompted Paul to implement strict disciplinary measures (1 Cor. 14:26-33). In chapter 13, Paul indicates to the Corinthians a "more excellent way"—the way of love. He urges them to embrace this gift and to "put away childish things" (1 Cor. 13:11).

Paul in no way presents a thorough, descriptive analysis of the nature and value of glossolalia; on the contrary, he is content to deal pastorally with the problem in Corinth since the "spiritual ones" have over-emphasized glossolalia to the neglect of prophecy in the vernacular.

Moreover, one gets the impression when reading Paul on the subject of

glossolalia that he would like to have encouraged the Corinthians to put aside this gift completely. Instead, he tries tactfully to let them know that tongue-speaking is only a peripheral Christian experience, and that other manifestations of Christian faith and life are more wholesome.

While there have been scattered instances of speaking in tongues throughout church history, it was not until the late 17th century that glossolalia occurred among numerous people of any single locality. In southern France, the Cevenols, who lived under the strain of severe persecution, did have ecstatic experiences that included tongue-speaking. In the 19th century, a second major, outburst occurred in England. The followers of the movement, known as Irvingites, gathered around the famous Scottish Presbyterian pastor, Edward Irving, even though strangely enough he himself never received the gift of tongues.

Several Pentecostal revivals sprang up in the United States just after the turn of the 20th century. The earliest recorded instance of tongue-speaking in this country was in Topeka, Kans., in 1901, when the baptism of the Spirit fell upon Agnes N. Ozman, then a student at the Bethel Bible College. From Kansas the movement spread to Missouri and Texas and further eastward. By 1906, tongue-speaking was being practiced in Los Angeles. It was here that the movement truly began to take on international proportions, with the birth of 26 new churches, contributing to a total of more than two million members.

Not many years ago, glossolalia could be relegated to the rear ranks of Christendom by mainstream Protestants. That is to say, until only recently, speaking in tongues was confined almost exclusively to Pentecostal churches. In fact, the first general notice of the penetration of glossolalia into the old-line churches came in April of 1960 when Dennis Bennett, then pastor of a suburban Episcopal church in Nuys, Calif., confessed to his congregation that he spoke in tongues. His confession merely marked the first instance of the movement within "higher" churches; in reality, tongue-speaking had been occurring in private reports of similar experiences to crop up elsewhere dating as far as the '50's, perhaps pre-

viously unreported because of fear of denominational censure and because of a general uncertainty about the validity of the experience itself. Less than four years after Bennett's "confession," members in California of the Full Gospel Business Men's Fellowship International (FGBMFI) were claiming that over 11 percent of all Episcopalians, Presbyterians, and Baptists had experienced "the baptism of the Spirit." The figure is no doubt a gross exaggeration but still there can be little doubt that the advance of the movement has been nothing short of miraculous. Notwithstanding the strongly-worded warnings of denominational leaders and even in some cases the dismissal of pastors from their parishes, the tongue movement has continued to grow. Today, for example, *Logos* magazine boasts a circulation of more than 80,000.

Another organization which is particularly interested in glossolalia is the Blessed Trinity Society of Van Nuys, Calif., which was started by a group of Episcopalians. Between 1962 and 1966 this organization published a handsome, slick magazine entitled *Trinity* of which Jean Stone was editor. The magazine enjoyed wide distribution among the historic denominations of Protestantism. It consisted mainly of testimonials that were aimed at proving tongues to be more than just another religious fad.

By far the most common groups in which tongue-speaking flourishes are the small Holy Spirit fellowships that have sprung up throughout Christendom. Usually these groups are small and relatively unstructured in nature. Along with speaking in tongues, there may often be other kinds of prayer, testimonials, and singing.

There has been considerable support from what might be termed "intellectual sophistication." Obviously, to the Pentecostals and the Neo-Pentecostals alike, this is a matter of some pride. *Time* magazine, for example, has referred to glossolalia-groups on the campuses at Yale and Princeton. To the chagrin of many old-line churches, these are obviously not hotbeds of fundamentalism! A 1963 graduate from Stanford indicated that from 15 to 20 students participated regularly in glossolalic meetings on that campus—partly because this afforded them a chance "to be loving." At Princeton Seminary 55 students took part in a

prayer group meeting where glossolalia was practiced.

At Yale, for example, there were Episcopalians, Presbyterians, and Methodists. Of those surveyed, five had received Phi Beta Kappa Keys.

When, in 1963, the FGBMFI initiated a series of seminars, few, if any, of the leadership expected that by 1971 the convention would boast a registration of more than 7,000. Adherents to the glossolalia-movement are to be found in almost every country in the world, since in recent years the movement has literally "jumped" the oceans due to the intense missionary activities of the glossolalians. A psychologist at the University of California, who questioned more than 350 glossolalians, concluded that there are 40 denominations involved in the new outbreak of tongues. The glossolalic movement gains increasing confidence as time passes. The publications of the FGBMFI are loaded with "Huratio Alger" types of stories in which common folk are catapulted into lives full of expression and meaning. Such is a far cry from the impoverished Pentecostalism of yesterday.

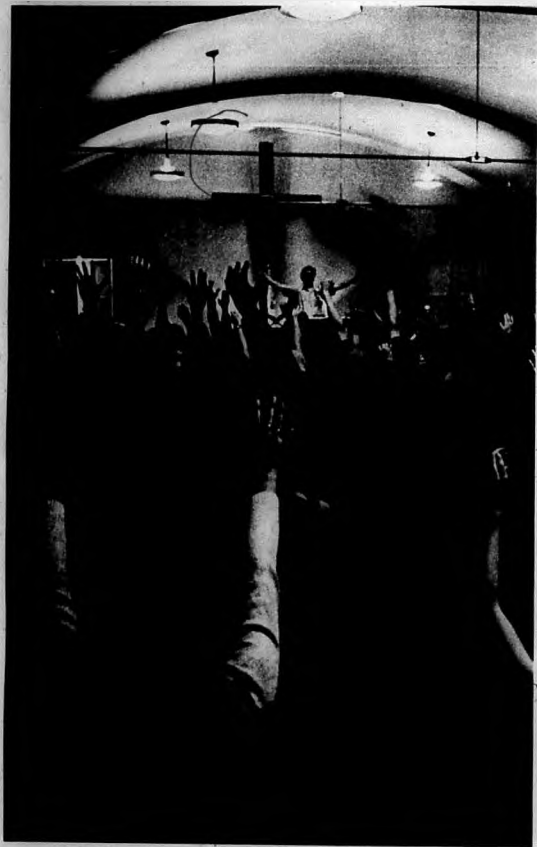
The emerging "Neo-Pentecostalism" knows no denominational boundaries. This charismatic revival is sweeping across denominational lines and is making significant inroads into Catholicism. Perhaps the best discussion of Catholic involvement may be found in Ranaghan and Ranaghan, *Catholic Pentecostals* (1969) and *As the Spirit Leads Us* (1971).

While its supporters often point to the great blessings of tongue-speaking, its opponents argue that disunity and factionalism are inevitably the result. Denominational leaders have not known what to do with the movement, since within the ranks of most major groups are those who support and those who oppose glossolalia.

If the movement were an isolated occurrence with neither biblical nor historical justification, it would be a simple matter for Christendom to relegate the practice to the rear ranks. But such is not the case, since both the biblical narrative and church history make it impossible to deny the phenomenon. In fact, glossolalia is not an exclusively Christian phenomenon. Speaking in tongues was practiced for many years by the prophets of the ancient religions of the Near East.

The practice is often seen in the
continued
hm/august '72 11





larger context of ecstasism, and once this assimilation is made, tongue-speaking takes its place in a long line of religious phenomena in which the devotee is given to such conditions as trances, hypnotic states, or extreme euphoria followed by or accompanied with such behavior as dancing, shouting, whirling, jerking, and prostration. Throughout Christendom, the result of speaking in tongues is the same. For the sincere glossolaliac, the experience is meaningful and has definite spiritual

value. For his brother in Christ who does not speak in tongues, the phenomenon brings divisiveness, emotionalism, and a disregard for the ordered, sacramental theology of the church. So while some Christians want to cultivate glossolalia, because it is a much-to-be-desired signal of charismatic renewal within the church, others with equal vigor want to avoid it as nothing more than an escape which frees the Christian from the more exacting demands of "cross-bearing." Unsympa-

thetic estimates of the significance of glossolalia often reflect a degree of impatience and immaturity on the part of the critics that is not substantially different from that which they so readily attribute to the glossolaliacs.

As could be expected, many have suffered already because of a genuine lack of understanding of this complex problem. Both those who foster tongue-speaking and those who vehemently oppose it are often found ignorant of carefully informed opinions about this highly emotive subject. This kind of atmosphere readily breeds rash reactions that can ultimately only damage the unity of the church and weaken the charismatic revival which so many people today are heralding.

Perhaps the most disheartening effect of glossolalia is that all too often when a nonparticipant rejects the movement, he not only rejects speaking in tongues and his Christian brother who practices it, but he also rejects any legitimate role in his life for the Holy Spirit. That is to say, many who would flatly reject glossolalia would want to leave room in their own Christian lives for a meaningful role for the Holy Spirit. Tragically, often those who vehemently repudiate glossolalia are in effect ruling out the possibility of a changed, power-filled and committed life through God's Spirit.

While most Christians are aware of the internal relevance of the Spirit, they do not recognize the Spirit's presence in ecstatic utterances. Those who speak in tongues often have an uncanny ability to force the rest of Christendom to give definite content to the concept of the Holy Spirit—though it remains to be seen what practical bearing such a "Spirit-theology" may have upon Christian living. Could it be that somehow God is at work in all the "noise" of the glossolaliac gently nudging those of us in the "silent majority" to once again respond to that deep human need to "talk a bout God?" Could it be that today's technological man "come of age" is caught in a society which teaches him to suppress such unscientific and illogical speech that makes God approachable? Does he reject the glossolaliac more fervently since this man has chosen to flout western culture and vent his basic need anyway?

It's almost as if a "counter culture" is developing within the ranks of Christendom. The return to the empha-

ses of eastern religions, spiritualism, mental telepathy, and mysticism may be parts of the same fabric which snags of revolution within the ranks of the all too often ordered and institutionalized church. It remains to be seen if the emerging "counter-culture" is a blessing or a curse. Is God working through this movement to breathe new life into the church or are these experiences the result of the complex and demanding times in which we live? One time will tell.

The question of the validity of glossolalia is indeed a moot question. Like it or not, charismatics are with us. The need that does remain, however, is becoming more pressing daily: what is the basis for a Christian reaction to the movement on the part of one who does not speak in tongues? Is it too late for a spirited discussion of the various positions regarding the significance of tongues instead of simply a fiery rejection and more factionalism? That is, is it possible for the non-participant to somehow "get inside" his glossolaliac brother and see firsthand what's going on? What is his world like? How does he view the church? How does the Holy Spirit fit into all this sound and fury? Is it the case that beyond the sometimes repugnant external form of tongue-speaking questions of abiding significance are being raised? If Paul himself did not forbid the practice, can we as sincere, committed Christians do less? Underneath the veneer which is often ugly and chaotic to the detached critic, is there something lurking that has worth? Perhaps so.

First, non-participants should be certain that the term "Pentecostal" or "Neo-Pentecostal" is not synonymous with that of "glossolalia." Many Pentecostal ministers have already left their churches to return to the "old-line" denominations. Some of these ministers have experienced glossolalia, but as have not. Many of those who remain believe that a far more important result of the "baptism of the Holy Spirit" is a changed, power-filled, and committed life that is oriented toward "doing something" for the sake of God. Then the strongest objections to glossolalia are brought in terms like "Tongue-speaking threatens the peace and authority of the local church." But isn't it true that institutional survival ought never to be the church's concern? Rather the "company of the committed" ought to be concerned

that the church be an authentic channel for God's activity in the world. Thus, the most important question for the church is not whether it threatens the institutional structure, but whether glossolalia itself is a legitimate expression of the power and presence of the Holy Spirit in a human life.

Many who speak in tongues are, in fact, deeply committed to the reality of the presence of God in their lives. There seems to be a desperate sense of "quest" or "searching" for a symbol which will somehow adequately express one's sincerity. The difficulty arises, of course, when the majority of Christians reject both the glossolaliac and the symbol which he chooses, forcing him to become withdrawn, defensive and even hostile. Yet, the ones who speak in tongues have a way of making their point: every Christian is obligated to give a significant place to the concept of the Spirit in his life. And so, the non-glossolaliac may denounce vehemently the form the symbol takes, but how can he attack the reality which is behind it? And so perhaps one positive factor coming from the glossolaliac revival is that these folks have prodded the remainder of Christendom to elaborate specifically upon its concept of the Holy Spirit since tongue-speaking is often rejected in toto. Indeed the time is long past that Christians should think definitely and concretely about what it means morally and socially to talk about "God's presence through His Spirit."

Some regard glossolalia as nothing more than a loud protest to the sometimes cold, impersonal form which the institutional church has acquired in terms of its practice of worship. Still others see the movement as a protest against over-intellectualized and over-organized Christianity. But regardless of how the non-participants view the charismatic revival, these brothers in Christ are teaching us that there must be more room for spontaneity in worship—more opportunity for worshipers themselves to become involved in what is going on.

The resurgence of glossolalia in this century may divulge a need far deeper than we are willing to admit. Since it is no longer "acceptable" to talk about God because of certain cultural and technological advances, glossolalia may be one outlet that some are choosing to vent this basic need, apparently disregarding the culturally imposed

consequences. How far would you or I be willing to go, as non-participants, in some other area to demonstrate that "the old creature has passed away?"

Obviously, glossolalia may arise out of a highly-charged emotional atmosphere. Some of those who speak in tongues are ultra-conservative, others are not. Consequently, the usual reaction is to write off the entire movement as the product of some kind of psychosis or neurosis which comes to the surface during times of crisis and stress. But such a cursory dismissal of the challenge of the new resurgence of speaking in tongues does not settle the question of what this new outburst signifies for the rest of Christendom.

Those who reject tongue-speaking as no longer relevant for the church ought to become secure enough to concede that glossolalia may attest to a genuine experience; namely, that God's Spirit is dwelling in the individual in power. The logical postulate of such a position would be that gradually Christendom would become willing to accept the glossolaliac brother who is convinced that his particular symbol is adequate for him.

The proponents of glossolalia must also come to recognize that the phenomenon has been abused and is being abused in certain instances. Paul himself set down rules and limits for its future use. And so, those who speak in tongues must recognize that sometime the objections and fears are not ill-founded, and that he who chooses to speak in tongues must be willing to accept the criticism which will inevitably come. Similarly, the glossolaliac must not ever expect all of Christendom to speak in tongues; neither must he deny his brother in Christ the right to search for a different symbol to express the same feeling.

Perhaps we are just now closing the door on the era of hostility and rejection. With the help of God and the patience of the disciplined Christian life, we can move into a new era of dialogue and mutual acceptance. Out of such discussions, there could be no losers. Until that day finally dawns, we must be willing to keep the phenomenon in perspective: neither to forbid nor to force tongue-speaking, but rather to exercise mutual tolerance, understanding, and Christian love. E

Watson Mills is associate professor of philosophy and religion at Averett College in Danville, Va.

seventh-day adventists: always on saturday

by m. thomas starkes

"I want him to come soon. Don't you?" On the Seventh-day Adventist television program, "Faith for Today," the audience is asked this question. It indicates the importance all Adventists place on the imminent return of Jesus Christ.

Seventh-day Adventists are the most active and growing of the Adventist groups, numbering almost 400,000 in the United States and quadruple that number around the world.

With headquarters in Washington, D.C., Adventists have strategically divided the world into 13 divisions—and their zealous missionaries are carrying the message of Adventism into all of them.

The future of Seventh-day Adventism appears bright for three reasons: their personal moral lives, an active missionary force supported well by contributions, and a quasi-evangelical theology.

Nevertheless, current strength belies initial weakness. The Adventist movement traces to William Miller, born in the late eighteenth century in Low Hampton, N.Y.

Miller, a rational thinker who grew up in a Christian home, doubted Bible authenticity during early adulthood. For two years, he intensely studied Scripture. The result was fascination with apocalyptic literature, such as Daniel and the Revelation.

In 1818, Miller concluded that "in about 25 years from that time all the affairs of our present state would be wound up." Hesitant about announcing his startling conclusion, he waited until 1831. Reinforced by more study, he ventured forth with the pronouncement with such conviction the news swept New England.

Many Baptists and Methodists, among others, believed him. In 1834 Miller became a Baptist minister, and soon afterward pinpointed Christ's return between March 21, 1843 and March 21, 1844.

When the date proved in error, most of Miller's followers left the movement. A recalculation shifted the Second Coming a few months, and hundreds of the remaining 75,000 "Millerites" sold their goods and waited. Again nothing happened and the movement almost suffocated. Miller lost credibility and died a disappointed man.

Others, however, breathed in new life. One, Hiram Edson, proposed a "sanctuary theory," in which Christ first entered "the second apartment of that heavenly sanctuary" before coming to earth again.

Enough accepted this idea to propel the movement until 1845, when Joseph Bates, a former sea captain, became convinced Saturday was the proper sabbath for all Christians. He collected a following of "Seventh-day Baptists" in New Hampshire.

Into this rough assembly stepped Ellen G. White, the wife of an Adventist minister and a "divinely-inspired prophetess."

A Maine native, Mrs. White and her family in 1842 had heard and followed William Miller. Following the "Great Disappointment" of 1844, she had her first of hundreds of visions. Soon dozens gathered to hear her prophecies.

With charismatic, almost mystical appeal, Mrs. White fused the Millerites, Bates' followers and her own group into the nucleus of the Seventh-day Adventist movement. The official name was adopted in 1860.

In 1903, the headquarters became Washington, D.C. Already missionaries

were being sent overseas; the first Adventist medical education center was to be established in two years. From that beginning, Adventists—never to be confused with similar groups such as Seventh-day Baptists and Millerite Downists—have grown to their present numbers.

Basic in comparing religious groups is source of authority. According to Seventh-day Adventists' *Answer Questions on Doctrine*, "Seventh-day Adventists hold the Protestant position that the Bible and the Bible only is the source of faith and practice for Christians. We believe that all theological

beliefs must be measured by the living word, judged by its truth, and whatsoever is unable to pass this test, or is found to be out of harmony with its message, is to be rejected."

However, Seventh-day Adventists claim that Mrs. White had the gift of prophecy. They contend that her teachings and writings harmonize with the Bible and are "inspired counsels from the Lord."

Seventh-day Adventists are Trinitarians, i.e., they affirm the classical Christian statement of the Godhead. And Jesus Christ is treated in his fullness and uniqueness.

One phrase, however, concerning

Christ's crucifixion "as a complete atonement for our sins," sometimes confuses evangelical Christians.

Seventh-day Adventists' doctrine espouses "investigative judgment," which discerns between forgiveness of sins and blotting out of sins. Any penitent believer is forgiven, but his sins "remain on the record until the judgment."

Investigative judgment takes place years after death. Although Adventists affirm Christ's atoning role, a great degree of doubt and uncertainty results.

Evangelical Christians assert that God forgives and forgets sin upon repentance. *continued*



Photos by Chris Brumley



Seventh-day Adventists believe firmly that Christ is coming, perhaps today. "This, not man-made forces, will mark the end of the world. No man can predict when this will be but the church believes it is imminent. His coming will be literal, physical, visible to all mankind."

Seventh-day Adventists are often accused of espousing "soul-sleep." A semi-official statement is, "At death man rests in the grave. He simply ceases to live until his restoration at the resurrection. In death he is neither tormented by the fires of hell nor taken to heaven." To support this view, Ecclesiastes 9:5 and John 5:28 are cited.

For Adventists, the soul is simply another name for the entire individual. When Christ returns believers are given eternal life.

Adventists' stance on the sabbath is often misunderstood. To the label "legalist" or "Pharasaic," they answer, "The Church does not believe that anyone can gain salvation by keeping the Ten Commandments. Salvation is through faith in Christ by his grace.... The converted man signifies his love for God by obedience."

Part of this obedience is sabbath-keeping. For Seventh-day Adventists, only those who observe the seventh

day as a day of worship will find God's favor in "the last days."

Strong feelings about sabbath observance evolved because of Adventists' strict regard for the Ten Commandments. Most of them would agree to this statement, "The Ten Commandments reveal God's will relating to moral conduct. These commandments are moral, unchangeable principles binding on all men in all ages.... Obedience of the law signifies one's allegiance to and love for God."

Evangelical Christians place just as much emphasis on the matter of salvation. So do Seventh-day Adventists. But the heritage of Ellen G. White is provision-

al, not absolute salvation. She wrote, "Jesus has purchased redemption for us. It is ours; but we are placed here on probation to see if we will prove worthy of eternal life." Adventist-influenced followers after Christ do not know full pardon in this life. Even after death they must await the blotting out of their sins before they know full forgiveness.

This spirit of waiting for full pardon is quite unlike the reassuring joy which evangelicals know.

Among Seventh-day Adventists, with the exception of the immediate expenses of the local church, finances are pooled and sent to the local conference in which the church is situated. Adventists emphasize tithing, but frequently, Adventist members contribute above their tithe to support education or welfare work. Every sabbath school session includes mission reports and giving is encouraged.

Adventist theology of mission is wrapped up in ministry to the whole man. "In the operation of its mission program the Church has sought first to give attention to the physical needs of men and then to provide spiritual aid, believing that body, mind and spirit are inextricably knit together. In so doing it follows the example of Christ."

Each year about 300 new Seventh-day Adventist missionaries are assigned overseas posts. More than 9,000 have been involved since 1874. Missions have been established in almost 200 nations and in almost a thousand languages. Total contributions amount to \$170 million. Currently more than 32,400 lay and clerical missionaries serve throughout the world.

Seventh-day Adventists operate almost 300 medical stations, partially due to their health message to the world. Their prophetess, Ellen G. White, wrote: "The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. Many of the diseases from which men suffer are the result of mental depression. Not only are medical stations maintained, but classes on personal and community health habits are also a vital part of Adventist missionary work."

More than 300 separate Adventist periodicals and 80 books are published

each year. Almost half of the \$34 million annual sales of Adventist literature is sold to non-Adventists. Steps to Christ, a small book by Mrs. Ellen G. White, has sold more than ten million copies. The Bible Story, a ten-volume series by Arthur S. Maxwell, is popular. Liberty, a monthly journal slated for civic officials, has a circulation of more than half a million.

Since 1929 the "Voice of Prophecy" has been the denomination's official radio program; it is broadcast by more than 900 radio stations. "Faith for Today," the denomination's television program, is seen on almost 300 stations in North America.

Seventh-day Adventists' per capita giving is more than \$235, the highest of all religious bodies. Their missionary thrust is part of their life-style, an integral part of their denomination.

The debate rages among non-Adventists as to how to classify Adventist thought and practice. Some acknowledge them as redeemed brethren and members of the "Body of Christ." But even while doing so, they voice apprehension about the Adventist views of Sabbath-keeping and "investigative judgment."

Walter R. Martin, in *The Truth About Seventh-day Adventism*, argues that the group is a Christian denomination. He warns in another book, "This, of course, is not to be construed in any sense as an endorsement of the entire theological structure of Seventh-day Adventism.... But I believe it is only fair and ethical to consider both sides." Martin decrees that they are not a cult, but a denomination.

Noeman F. Douy joins many evangelical scholars who rebut Martin's thesis. Douy charges that Walter R. Martin was misled by Adventist leaders. The debate still rages.

Rather than having a "conservative evangelical" or "evangelical" theology, Seventh-day Adventists are "quasi-evangelical."

This does not imply they are deceptive in their public presentation, rather they only appear to be evangelical on surface examination.

Two examples make this point. First, Adventists affirm the Bible to be God's written revelation inherently sufficient for every generation. In practice, however, the writings of Ellen G. White are virtually equated with Scripture.

A second instance concerns atone-

ment. It is affirmed in Adventist doctrine that Jesus Christ died on the cross as "a complete atonement for our sin." However, closer examination reveals that, for Seventh-day Adventists, Satan plays a major role in atonement. Satan has the sins of the world placed upon his shoulders for a period of a thousand years as a type of scapegoat for man's sins.

At least three lessons for evangelical Christians are immediately apparent, even on a summary examination of Seventh-day Adventism.

First, Adventists' missionary efforts are widely respected and accepted. Per capita giving is evidence of a stimulating and challenging missions program and educational process. Part of the stated purpose of sabbath school is missionary education. The Adventist theology also relates missions to the whole man. Few nations react negatively to a medical mission station interested in preserving lives. This interest grows from the Adventist view that man is a soul, not simply a being having a soul. There is no cheap-grace "soul-winning" for them.

Second, Adventists wisely use their literature. From the ten-volume *Bible Story* to special periodicals for lawyers, Adventists show their ability to use the written page to subtly sell their brand of Christianity. Evangelicals have only begun to explore this field. When more evangelical denominations invest a major portion in specialized literature, the evangelical witness will be better heeded.

Third, Adventists emphasize healthy piety. Bible study and prayer does not necessarily produce in terms of ministry or personal growth. Mixed with concern for the whole man, Adventist piety produces in such areas as personal and public health. This is Christian discipleship with concern for the here-and-now.

Seventh-day Adventists represent an enigma. They appear in many respects to be mainline Protestant, in others, merely quasi-evangelical.

Nonetheless, evangelical Christians can learn about discipleship from this missionary and relevant group of Christians. The danger is that some will assume that emulation means complete endorsement. This need not be. Reserving the right to be selective and loving, evangelicals are learning to live with Adventist friends. ■

Starkes is secretary, Department of Interfaith Witness, FIMS.

demons

by john newport



Traditionally demons have been known as fallen angels. A chief angel rebelled and introduced sin into a sinless universe. With him he drew a large number of lower celestial beings (Matt. 25:41; Rev. 12:4). These beings, known as demons, are believed to be invisible but real spiritual beings. They roam the universe under their leader, Satan. Satan is also called Beelzebub, prince of the demons (Matt. 12:24) and the dragon who has his angels (Rev. 12:7). Biblical materials indicate that Satan has his demonic forces well organized like an army (Eph. 6:11, 12).

For many people, belief in demons is a part of mankind's nursery furniture. To ask the question, "Is this a demonic age?" would have seemed foolish to many "so-called" enlightened Christian theologians and lay people earlier in this century. The eleventh edition of the *Encyclopedia Britannica*, published in 1910, stated as much in its article on the devil. "It may be confidently affirmed that belief in Satan (and obviously his demonic cohorts) is not now generally recognized as an essential article of the Christian faith, nor is it found to be an indispensable element of Christian experience." The article

Obviously, Jesus accepted the reality of the demonic. According to *Britannica*, however, Jesus either accommodated himself to the primitive views of the time or was limited in his knowledge as a necessary condition of his incarnation. For early 20th century theologians, the demonic concept was a relic of ancient superstitions, forever faded out of existence under the strong clear light of reason and common sense.

The calmness of the period following 1910 was interrupted by two world wars. Then came the atomic bomb, Vietnam, political incredibility, the

generation gap, the drug culture, and pollution. The radical changes of the 1960's were dramatized, in a theatrical way, when the musical *Hair* burst on America in 1967. Using astrological terms, it affirmed that the old age, the "Age of Pisces," was ending and the "Age of Aquarius" was dawning.

Aquarius is supposed to be a light, airy sign characterized by aspirations and hope. Since the Bible, closely identified with the Establishment and the Age of Pisces, is not in general favor, the religious sources are largely Eastern in nature including the Chinese *I Ching*, Hindu Vedanta scriptures, and Zen Buddhist writings. American Indian lore and astrological books are also popular.

In the early days of the hippie culture and the Aquarian Age, the main emphasis was on Utopian dreams of peace on earth and love. In the early 1960's, the visitor to the Haight-Ashbury area in San Francisco saw thousands of long-haired flower children mingling with gurus, astrologers, Hindu mystics, and soothsayers.

In recent years, however, a dramatic change in outlook has taken place. Anton LaVey, head of a San Francisco group known as the Church of Satan, said, "The Satanic Age started in 1966. That's when God was proclaimed dead, the Sexual Freedom League came into prominence, and the hippies developed as a free sex culture."

Even though many theologians and lay people have minimized the reality and concept of personal evil forces, it has always remained a part of evangelical thought. But it receives renewed recognition in times, when, like today, we become aware of the depth and power of evil.

continued



DEMONS / CONTINUED



In the 1940's, German theologians such as Karl Heim and Otto Piper were emphasizing the reality of demonic forces. Germany was known as a country of brilliance and achievement in the areas of science, philosophy and culture. These enlightened people had largely rejected the idea of the devil and Antichrist. But Nietzsche and later, Hitler shocked the Germans and all humanity out of their rationalistic slumber into a realization of the depths of demonic power. Accompanying the Nazi take-over in Germany was a flood of occult and magical societies and movements as well as more explicit demonic activities.

An English professor and lay theologian at Oxford University in England, C.S. Lewis, emphasized the work of personal forces of evil in his book entitled *Screwtape Letters*, published in 1942. A famous British philosopher, C.E.M. Joad, had been agnostic about personal supernatural powers and a personal God for 30 years. He had seen evil as being simply the result of economic poverty and lack of education. In his well-known book *God and Evil*, Joad describes his change in perspective. He came to believe that the power of evil was so intensely real and personal that only a dynamic and personal spiritual power—God—could deliver man from these demonic forces.

Emil Brunner describes his own pilgrimage and that of many others in similar terms. "It is just because our generation has experienced such diabolical wickedness that many people have abandoned their former 'enlightened' objections to the existence of a 'power of darkness,' and are now prepared to believe in Satan, as represented in the Bible." Dale Moody contends that experience in both personal

life and cultural life reveal actions that can be attributed neither to God nor to man. The horrors of the Nazi prison camps can hardly be harmonized with the character of honest and pious German people whom one comes to know. And what about race riots among devout and decent people?

Significant achievements of science, such as television and the moving picture screen, can even be used as a tool



of demonic arousal and deception. Dr. Arnold Wilson of California, in his interviews with people involved in witchcraft, found that their interest had been aroused by seeing the movie, *Rosemary's Baby*. The novel on which the movie was based sold over two and one half million copies. Anton LaVey, who played the role of the devil in *Rosemary's Baby*, states that the movie was the best paid commercial for Satanism since the Inquisition against witches conducted by the Medieval Church.

Is it not ironic that in 1969, ritual murder suggesting black magic was performed against Sharon Tate, the wife of Roman Polanski, director of *Rosemary's Baby*, and four others? The alleged killers, later apprehended, composed a mystical, magical sex cult called the "Manson family." Such a group was suspected since the Polanskis were alleged to have contacts with sex, drug, and witchcraft groups in the Los Angeles area. Sharon, eight-and-one-half months pregnant, was found nude, a breast cut off, and a black magic "X" cut on her stomach. Another victim had been brutally mutilated and had the "X" marks. The Polanskis, and many of their friends, were also deeply involved with Eastern mysticism and spent long evenings reading

the hexagrams of I Ching. Sharon was a student of black magic, voodoo, astrology, and the occult arts. The neighbors reported that the Polanskis had parties involving altars and white-robed people wearing animal masks.

It is also revealing that a member of the "Manson family," Charles D. "Tex" Watson, was a young man who came from a normal, so-called "Christian" background. A former star athlete he had come under the dominance of drugs and demonic forces. In all at least 11 persons died as a result of Manson's demonic activities. Manson had announced (and perhaps believed) that he was simultaneously — Jesus Christ and Satan. Yet Manson was declared sane. That he was in the power of a "demonic" force cannot easily be denied.

The Manson-Polanski case is obviously an extreme one. But there is evidence that interest in the demonic and the occult is widespread. Astrological themes and echoes of general occultism pervade all phases of the musical *Hair*. Tarot cards, witchcraft, palmistry, numerology, even devil worship are a part of our time. The eager world of fashion and fun has embraced the beads, the flowers, the incense, and the pot of the hippies. Zodiac jewelry, computerized horoscopes, and public exorcisms have become commonplace. Edgar Mitchell had telepathic experiments with Chicago seer Olaf Jonsson during the flight of Apollo 14 and thus has made the occult revolution a cosmic affair. Author Dennis Wheatley, in *The Devil and All His Works*, contends that there are 30,000 covens or organized small groups of witches in Great Britain alone. Christian workers in Switzerland report that almost every village has a "witch" or medium who



can cast spells or brews potions.

The occult has even permeated the organized churches. A Philadelphia spiritualist medium, Arthur Ford, sought to help Bishop James Pike communicate with his dead son. Several thousand Protestant clergymen, organized by Ford into a Spiritual Frontiers Fellowship, engage in psychical research and attempt to communicate with the dead.

Researchers indicate many get involved because they are disenchanted with science and technology. Science has made frightful developments. Nuclear research has made devastation by nuclear bombs a very real possibility. Better medicine has helped to undercut the population explosion. Run-away technological "progress" may soon exhaust the earth's natural resources. Some ecologists (the catastrophists) give man 25 years under present conditions.

Religion has always been the "sacred canopy" which gives explanations and shelters society from the shock waves of change. The churches have traditionally helped people gain meaning and order in the universe and history. Churches have met the needs of people for transcendence, immortality, and liberation.

In our time the traditional churches seem to have lost for many this power. The churches seem too rational, cold,

impersonal and remote, helping prepare the way for the occult sciences and the black arts. While church attendance has dropped in major denominations, the occult groups have grown enormously. The occult groups (more than the middle class churches) have furnished a haven for former drug users, disenchanted hippies and yuppies and runaways. The occult has become almost a counter-religion.

The young man recently stated that "the stars and the cards, and even Satan are more concerned about me than either my draft board, the Pentagon, or the church."

He himself, states Brunner, the sphere of occult magic may be neutral. Interference on the subject, if it is of a purely scientific or historical nature, certainly has nothing directly to do with the demonic. The main interest in the occult in our time, however, is as a counter-religion. When the magical is dealt with in this way, it opens the door, suggests Wheatley, to the influence of the powers of darkness—to the

demonic. The devil works through the luminous halo, through that which fascinates and allures. He prefers to fly high rather than low!

The well-known theologian, Paul Tillich, affirms that we are in a demonic age. Tillich understands the demonic, however, in impersonal and metaphysical terms rather than in personal terms. For Tillich, God, who is essentially form-creating, has also a form-destroying aspect in the inexhaustible depths of being. Historical man, with the divine stuff in his being, uses his creative powers for his own destruction. This view tends to place the actual



responsibility for sin and evil much more upon God than upon created fallen beings and man.

There are many other prominent theologians and biblical scholars, however, such as Helmut Thielicke, Otto Piper, Emil Brunner, James Kallas, and Eric Rust who disagree with Tillich. For them, the view that a personal Satan and his fallen angels tempt and frustrate men makes sense in today's world. This view is more in keeping with biblical teaching, human experience, and a consistent philosophy. This biblical view helps account for temptation and evil, but preserves man's personal responsibility.

Helmut Thielicke, the prominent German theologian, is especially emphatic in his affirmation that the present age is influenced negatively by personal demonic forces. In the demonic activities of the Nazis and in more recent activities, he sees a correspondence to the historical situation which is portrayed in the book of Revelation. In fact, Thielicke contends that anyone who would understand history and our age must be in possession of the category of the demonic. Although the

Bible does not claim to "explain" evil, it does "describe" it as personal. For Thielicke, the personal view is true to his own experience—he encounters evil as personal demonic power. He notes, however, that it is only in the light of God's revelation in Christ that the demonic can be understood.

Theologians, such as Thielicke, do not accept the explanation of the demonic which was suggested by the *Encyclopedia Britannica* and which is popular among some writers today. This view teaches that the conception of the satanic and the demonic is only a part of a rather primitive, first century world-picture. Men no longer accept the idea of a flat earth and a three-storied universe—why should they accept the idea of personal demonic powers? For Thielicke, Rust, and others, however, the concept of the demonic and a personal Satan is an essential part of a perennially valid biblical world-view. This world-view includes the doctrines of creation, God-man relations (sin and salvation), and consummation. The demonic is related in an especially close way to the themes of sin and judgment. Although scientific world-pictures change often, the biblical world-view continues to explain God-man and man-man relationships. Through the thought forms of the first century, we are given a description of personal demonic forces, operating in history—both on a collective and personal level. This view is still valid today.

For Eric Rust, the well-known British theologian, it is necessary to ascribe personal will to the parasitic presence of evil in the divine creation. Furthermore, this view is nearer to the biblical truth and human experience than attempts, such as the one made by Tillich, to give a metaphysical explanation of evil in terms of some cosmic principle within the totality of being. There is evidence of a personal evil force which exerts purposive activity in an organized way.

Emil Brunner agrees with Rust. The Bible plainly states that there is a personal force of a superhuman kind who stands over against man. He is an "objective reality" who is objectively encountered. He is not merely a reality within the mind. Satan is a spiritual force who works directly on the spirit. He does not have to have mediations. His method of influence is occult or

continued
hm/august '72 21

DEMONS/CONTINUED

secretive. He is both one and many. He wills to remain hidden. He pretends to be an "angel of light."

For many, the occult seems to be illuminated by a magical radiance. It assumes an incomprehensible force of attraction. This seems to be a part of the strategy of Satan. The spellbinding effects of the occult are so strong that they defeat all the efforts of the spiritual adviser until he dares to make a frontal attack.

Other scholars, however, believe that much of the interest in the occult issues directly from Satan for man's harm. It is pointed out that the Apostle Paul in 1 Timothy 4:1, 2 teaches that in the latter times some will depart from the faith by listening to or devoting themselves to "seducing spirits." In addition, reference is made to the "doctrines of demons." An example of one of the "doctrines of demons" in Paul's day was an incipient gnosticism which involved an ascetic legalism (1 Tim. 4:3-6). According to this approach, the apostle could have just as appropriately used one of the occultic practices of today as an example of "doctrines of demons." First John 4:3-3 warns Christians to prove (test) the spirits to see if they are of God. The basic criterion for testing is a person's relation to and understanding of Jesus Christ as the God-man.

In one sense, from the biblical perspective, every age is demonic. Each age, until the second coming of Christ, is the scene of the cosmic struggle between the kingdom of God and the personal forces of evil. Satan and demonic powers are active in every period of history and use human beings and nations as their instruments.

However, Jesus and the New Testament writers appear to indicate that the demonic evil which is powerful in every age will become more intense as we approach the last day of history. Are the occult developments of our time indications of this intensification of demonic activity? In Mark 13 and Matthew 24, Jesus indicated that the kingdom of God would not be established at once. But that the future would involve a period of wars, conflicts, earthquakes, and persecutions, even to the point of death. Many people, said Jesus, will come in my name and seek to lead you astray. (Mark 13:5b, 6). One method to be used to create confusion is the showing of

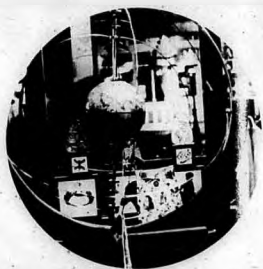
signs and wonders (Mark 13:22). Early incarnations of evil foreshadow a last supreme concentration of the devil. The Antichrist will afflict the people of God. After this will occur the coming of Christ and the gathering of the saints into the kingdom of God.

The Apostle Paul in 2 Thessalonians 2:1-12 also suggests that one stage in the apocalyptic drama is apostasy or a falling away (2:3). Another is the appearance of the man of lawlessness with pretended powers and wonders. Just as Christ has his first and second comings, so the lawless one has his coming. His coming is to be an expression of the activity of Satan (2:8, 9). Here miracles are not the signs of the working of God, but expressions of the power of evil spirits (2:9).

As has already been indicated, the Apostle Paul states that in the last days men will give heed to seducing spirits and doctrines of devils (1 Tim. 4:1). Is Paul predicting the situation which we find today in regard to the occult? Is it because the second coming of Christ is near, that we are witnessing stepped up satanic activity?

At least we can be sure that we are true to the spirit of Paul in this passage when we think of the conflict between Christ and the powers of evil as growing in intensity as history develops. We are also true to the spirit of Paul when we think of the forces of evil as deifying themselves and presenting themselves as ways of salvation for mankind.

Thielicke suggests that when Christ walked the earth the demonic powers gathered themselves together in one last effort to preserve their doomed kingdom. The nearer the return of Christ, the more energetically Satan mobilizes his last reserves, until the demonic excesses reach their climax



and Christ returns. Martin Luther once said that the devil obviously feels the day of the end. That is why he thinks he had better disturb the dregs.

The same basic structure of thought concerning last things, which appeared in Mark 13, Matthew 24, and 2 Thessalonians 2, appears also in the book of Revelation. There will be a time of preliminary troubles in human society and in nature (the seven seals, Rev. 5-8). This will be followed by a short but terrible time of great tribulation (the seven trumpets and bowls, and the beast, Rev. 8-16). In the preliminary evil period, however, there will be a dynamic preaching of the gospel (Mark 13:10, Matt. 24:14). The course of history is not to be one of unrelieved evil when God's people are surrendered helplessly into the hands of hostile powers.

A number of scholars contend that the white horse of Revelation 6:2 symbolizes the fact that there will be a dynamic gospel mission in all of the world until the end alongside the development of evil. John does not look for the full coming of God's final kingdom and the complete righting of the world's evils short of the return of

Christ. However, as bearers of the gospel, he expected the Christians to see victories won by the power of the gospel.

The Revelation of John is to have dynamic meaning for today, the book should be seen as more than a description of the hopes which the early Christians of Asia had in regard to deliverance from Rome. Is it not both historical and future-oriented? I contend that it is. The beast is both Rome and the final Antichrist—and any intervening demonic power which the church must face. Tribulation occurred in the first century. There will be final tribulation, but the concept of tribulation also includes all of the continuing tribulations of history. The demonic power of Rome which persecuted the early Christians is but a preliminary incarnation of the final evil powers.

It is obvious that the biblical writers teach that history will be tension filled—between an evil and hostile environment and a dynamic gospel proclamation and practice. As Thielicke indicates, without an understanding of the demonic activity, there is not full



understanding of the dynamics of history. In Revelation 12, John describes the great warfare in the spiritual world. Behind the beast is the dragon—the devil, Satan—whose aim is to frustrate the rule of God through his Messiah.

In Revelation 13, John describes the Antichrist's persecution of the church which has been foreshadowed in the actions of certain Roman rulers and other totalitarian dictators. In Revelation 13:11, the second beast makes a parody of Christ—he appears as a lamb, but he speaks as a dragon.

Is this a demonic age? It is in the

sense that there appears to be a struggle—both cosmic and historical—moving toward a crescendo—between the forces of God and the forces of the satanic powers.

Contemporary youth culture shows this. There is a struggle between those young people using folk-rock music who look to Jesus for inspiration and those who look to Satan for meaning. The lyrics of certain rock groups never stop telling about Jesus and his love. Lyrics of such groups as the Rolling Stones talk about sympathy for the devil. The Black Sabbath, a rock celebration of sorcery and witchcraft, has had international appeal. The Jesus Movement is all out for Christ, and other groups are all out for the devil.

Brunner contends that the more dynamic the proclamation of the gospel, the more violent is the hostility of Satan. The Jesus Freaks are aggressive, and demonic forces are hostile. Some of the new Jesus Movement sects, however, are not only aggressive in preaching the gospel, but they are also anti-cultural. They tend to withdraw, like the ancient Egyptian monks, to await the End. Apocalyptic eschatology is a part of their speech and permeates their music and writing.

The movement called "The Children of God," for example, is anticipating the almost immediate coming of Jesus Christ. For them, the war, the rape of the environment, government lies, and the apathetic churches are causes for withdrawal and evidences of the impending end.

It would be well for the Jesus Movement, as well as those interested in the apocalyptic teachings in the more traditional churches, to remember that Jesus was never interested in the future for its own sake. He speaks of the future because of its import upon the present.

Another definite emphasis of Jesus, as well as Paul and John, is that there is to be no time-setting for apocalyptic events. All we can look for in contemporary events are tendencies which point in the direction of the prophetic scriptures.

This means, also, that there is to be no escapism and despair. Although Satan's dominion precludes any kind of easy optimism, neither is there reason for dark pessimism. Satan can never increase his might beyond the measure granted to him by God. God by his "common grace" comes again and

again into history to strengthen the powers of goodness. The "fulness of time," when Jesus came into history, was not when man had reached perfection, but rather the time when divine help was supremely needed. Perhaps God will grant spiritual outbreaks in history before the Second Coming. In any case, the Christian's duty and opportunity is to devise frameworks of justice and to do deeds of love in the name and power of Christ. We need to provide exciting new versions of Christian life styles. Above all, we must become involved in a dynamic, evangelistic, and missionary proclamation of the glories of Christ.



Belief in a personal Satan and the reality of demonic forces do not destroy human responsibility. Satan can tempt, but he cannot force. He is a created being—not co-equal to God. Satan is not our scapegoat to remove our blame. Extreme credulity is as undesirable as extreme reductionism. We are not to transfer the source of evil to Satan only.

Not all elements of the occult developments are bad in themselves. In a materialistic culture, they have revived interest in the spiritual world. These occult developments also reveal a groping and hunger for meaningful standards to guide life and give meaning to activities.

As has been indicated, however, demonic forces are abroad and the doctrines of the occult movements must be tested. A new, more dynamic Christian response must be indicated. ■

John Newport is professor of Philosophy of Religion, Southwestern Baptist Theological Seminary, Fort Worth, Tex., and author of the recent book *Demons: Demons, Demons*. This article is adapted from that book copyright 1972 by Broadman Press. Used by permission.

Comment

by Walker L. Knight
Editor

Keep the Buses Rolling

Few things in recent years match the fervor with which churches have adopted the bus ministry. School officials, once wondering what to do with old buses, now probably find resale prices going up. Some report the demand exceeding the supply.

So widespread is the use of buses that some have had visions of a great bus war, with massive traffic jams on a given Sunday morning. Some communities do have more church buses in them on Sunday morning than they have public transportation on other days. And some children simply catch the first bus through.

We see the bus ministry in the context of the churches needing to go where the people are, the need to devise additional ways to overcome sagging attendance, and the need to expand a church's outreach. We found some churches with bus runs of nearly 100 miles one way.

The bus ministry depends upon contacts through visitation, telephone, and cards. Effective ministries are organized around a very disciplined corps of laity who find the effort fulfilling, and they use many who would not work at other tasks. The core of the bus ministry is children, and churches with extensive outreach find it necessary to start a children's church because of the large number of youth without parents and without experience in worship services. The effective ministry then reaches the parents through the children.

The bus ministry fills a vacuum in church life, making it possible to reach thousands who would be neglected entirely because parents are uninterested in Christianity. The Division of Evangelism has added William Powell to its staff to lead churches in bus evangelism.

A word of caution needs to be raised, however, concerning the bus ministry. We can institutionalize it just as we have our buildings. We can use the bus for one hour only during the week and avoid all of the greater possibilities which are offered. We can let the bus serve us and not use it to serve the needs of the people. We can also be

guilty of selective contacts with the buses, going only to those areas where people are just like us. The bus offers the best tool yet for creating a great representative congregation of God's people. Larger churches can also equip weaker ones by indiscriminate using.

The evidence that churches are discovering creative ways to use the buses is mounting. Here are a number of interesting examples of how churches keep their buses rolling.

One bus became a rolling library, as an extension of the church library. Another became a clinic to help meet health needs. Another was modified with a hydraulic lift to transport handicapped people to a special program held at the church building each week.

A church removed all the seats from one bus, put new, red carpet on the floor, and held "rap" sessions after school on the parking lot of the high school.

One church makes the usual rounds of picking people up and bringing them to the church buildings, then the buses go back out to designated communities where Sunday School classes are held in the buses.

Others have converted the buses into chapels for remote areas, or even in shopping centers, and worship services are held in the buses.

Some churches allow community organizations without wheels to check out their buses for special use, charging only minimum rates for the bus.

Others use the buses as centers for ministry of the vacation Bible school type, held in parks or other areas of communities without strong, active churches. The bus can even become a theatre for Christian films.

Others use their buses for enrichment ministries through field trips, as an extension of their organizations. We have no way of knowing how many buses have pulled up in front of the Home Mission Board and delivered a delightful load of Baptists of all ages wanting to see first hand how their mission work is administered.

Creative people will keep the buses rolling in any and every direction.

Executive's Word

by Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Generating Indigenous Churches

It happened on a summer Sunday afternoon in a junior high school auditorium in Holden, Mass. Two hundred people had come to share in organizing Holden Baptist Chapel into a church. Pastor Dennis Hampton and his people had beautifully prepared for the service, and it was inspiring.

The chapel had begun two years earlier under the sponsorship of Worcester Baptist Church, Worcester, Mass., as a home fellowship-Bible study effort. The group grew and it became necessary to find larger quarters. Arrangements were made to rent school facilities. Some activities continued in homes, however, such as Bible study on the book of Job. This turned out to be an inspiring revival experience, Pastor Hampton said.

The church came into being with 80 charter members, including 17 awaiting baptism. Three-fourths of the membership was made up of New Englanders. The few Southerners in the fellowship provided invaluable experience in Southern Baptist life and procedure, but the congregation is largely indigenous.

Interestingly the church was formed without owning any real estate. The members need a building of their own, and a time will have it.

The vibrant new congregation is another example of the fact that you don't need several acres of land and buildings to have a church. You must have people, but they can gather in many types of places, such as homes and rented facilities.

The same Sunday I was privileged to spend a few minutes in another constituting service, this one when a "bedroom communion" of Boston. Under the leadership of Pastor G. I. Norris, this congregation became North Shore Baptist

Church that Sunday morning. This service likewise was held in a school building. The church, sponsored by Metropolitan Baptist Church of Cambridge, Mass., where John Hughston is pastor-director, had already purchased a choice site on which to build.

Two other churches were constituted in New England on that Sunday this summer. One was in Nashua, N.H., and the other in Lewiston, Me. Elmer Sizemore, area missions superintendent and executive minister for Southern Baptist work in New England, stated that four other congregations will be ready to become constituted churches by January 1. One of these is a Spanish language group in Connecticut.

Besides the four new churches, two other Southern Baptist congregations dedicated buildings on the same date. They are located in Ayer, Mass., and Montpelier, Vt.

Within the past several years our rate of establishing new churches has slowed somewhat, both in newer and older areas related to the SBC. Associational reports reflect 323 new churches in 1969, 297 in 1970, and 314 last year. The net gain in churches was less than this, due to some losses caused by disbanding, merger, or disaffiliation. Last year's report also shows that 535 church-type missions were started (which should in time become churches). In addition 1281 missions of other types were begun. Texas, Florida, Alabama, and Tennessee led the way last year with 34, 27, 25, and 21 new churches respectively. Of the younger conventions, California led with 21.

In face of a growing population and burgeoning cities throughout the nation, the need for new churches accelerates. In the year ahead the SBC is launching a new emphasis on church extension called "Extend Now." This emphasis stands beside "Witness Now" and "People to People" (enlistment in Bible study) as parts of the Convention's observance of a year of emphasis on "Share the Word Now."

Several "Extend Now" brochures and tracts have been prepared and may be secured from your state missions offices or by writing the Church

Extension Department of the Home Mission Board. One of them leads off with the title "Extend Now Is..." and follows with statements like: "Bible study fellowships...community events...a bookmobile in West Virginia...a mobile chapel in North Dakota...establishing new churches...resort ministries...ministering to youth..."

There is scarcely a church that cannot find some way to extend its witness now by reaching out to meet some mission need. Our Lord said, "Go ye..." Let's share the Word now, with greater energy and Christian commitment than ever before, to help meet the deep spiritual and moral needs of people all around us.

NEW CHURCHES CONSTITUTED BY SBC STATE CONVENTIONS

State Convention	1969	1970	1971
Alabama	17	11	25
Alaska	1	0	1
Arizona	1	1	6
Arkansas	9	9	5
California	15	20	21
Colorado	5	0	1
D.C.	0	1	1
Florida	21	16	27
Georgia	16	15	14
Hawaii	0	2	1
Illinois	12	11	4
Indiana	6	8	4
Kansas	3	3	4
Kentucky	10	6	11
Louisiana	7	3	5
Maryland	23	13	7
Michigan	6	11	7
Mississippi	7	10	11
Missouri	17	12	13
New Mexico	2	3	4
New York	N.A.	9	5
North Carolina	15	19	16
Northwest	2	3	1
Ohio	11	13	10
Oklahoma	14	18	18
Oklahoma	10	12	15
Pennsylvania			
South Jersey	N.A.	N.A.	3
South Carolina	14	9	6
Tennessee	23	19	21
Texas	43	27	34
Utah-Idaho	5	1	1
Virginia	8	10	7
West Virginia	N.A.	N.A.	3
Total	323	297	314

Prepared by Planning Services Department, HMB, from data supplied by Research and Statistics Department, Baptist Sunday School Board.

Happenings

OSCAR ROMO: Man in the Ethnic Middle

A great flood came and a tiny brown monkey barely found his escape in the high branches of a tall tree. As the swirling waters rushed by the little monkey spied his friend the fish in the water. Fearing for the fish's safety the monkey reached down and scooped the fish out of the water. Then, the monkey couldn't understand why his friend died.

Once upon a time out in Texas some 40 years ago a small boy of Mexican descent was growing up. He came under the influence of Baptist mission work in San Antonio, went to college and seminary, and grew up to become



26 hm/august '72

the secretary of the Home Mission Board's Department of Language Missions.

But the story wasn't quite that simple. Oscar Romo assumed his position as secretary of the Language Missions Department in January of 1971, after serving five years as assistant secretary in the department. Before that he worked as associate in the Language Missions Department of the Baptist General Convention of Texas in Dallas. A former chaplain in the Army, Romo was pastor of Texas churches in Brady, Littlefield, and Fort Worth.

For Romo the primary purpose of language mission work is to lead Baptist churches to minister to ethnic groups through regular church programs. Although more than 1,000 language missionaries conduct mission work with 25 ethnic groups, Romo has projected a goal of beginning work with a new ethnic group each year. Last year the department began work

in Arabic; this year work is being started with a different ethnic group in the Los Angeles area.

"It is our belief that each ethnic group has certain cultural values which are natural to them. We want to use cultural values to inject the gospel of Christ in everyday life," Romo said. "What we often do to people's culture is like the story of the monkey and fish, where we remove someone from their culture and wonder why they don't survive in ours."

Also opening up new ways of communication are the "natural" bridges that exist between cultures, such as between the continental United States and Puerto Rico.

"Even between cities such as Manila, Puerto Rico and Chicago there are bridges such as saying 'when I was traveling I was able to be with your Grandfather and I bring you greetings from him.'"

"In travels if we can have a meeting

with relatives in one place, and return to looking out the relatives of this person in another city, it can build a bridge across. We are trying to discover the cohesive factor in families as a way to inject the gospel."

Cultural identity is important, but Baptist multi-ethnic churches are being thought of, and one is already operating in San Francisco.

The San Francisco church is in reality five churches. Five ethnic groups, Chinese, Japanese, Hungarian, Spanish, and English (the latter attended by blacks and whites) hold services in the same building, each with their own language and own pastor.

"The key in these churches is cooperation," Romo said. "The churches have a monthly fellowship together. They also meet together for baptism and the Lord's Supper."

"Of course in the Lord's Supper, every language is used. I attended communion in the church. There was a feeling of closeness, not in organization but in fellowship in Jesus Christ or the 'common denominator' which is love."

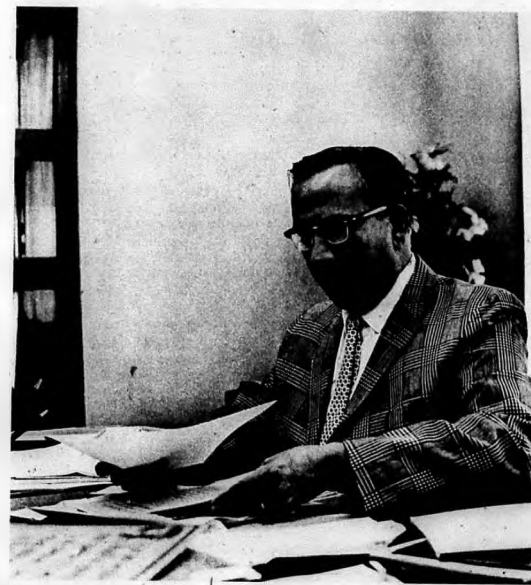
Romo also has hopes of re-equipping language missionaries to work with more than one language group.

"Languages like English, Spanish, and Latin are related. A missionary may be major in one language, but through further language training can work with related groups too. We can get greater use of our investment. Also we encourage pastors to learn not only the language, but how to use it naturally. If they know just several words in an Indian language, it will help them relate."

There is a growing cultural sensitivity toward religion, Romo said. Ethnic groups prefer to have their religious leaders come from among their own people.

He needs churches who are utilizing the uniqueness of culture, not just beginning culture clubs.

He needs to move from an era of paternalism to an era of letting people be themselves and accepting them as they are because of the love of Jesus Christ," he continued.



"Just because I do something for someone, doesn't mean I control him, but we have to let him respond to help in a way that will help him maintain a personal integrity as well as his identity."

Three HMB staffers work with Romo as liaisons with state conventions and language missionaries: Elias Colonka, Irwin Dawson and L.D. Wood. Their work extends from Puerto Rico to Portland, Washington, from Panama to Alaska.

But in the United States there are 125 ethnic groups. In the last U.S. census 75 million Americans indicated they belong to an ethnic group. (This figure does not even begin to count those belonging to Oriental groups.)

"And with 125 ethnic groups in the United States, I have enough to keep

me busy for the next twenty years," Romo laughed.

"We do depend on the Lord for leadership. I feel God is in the middle of this and if there is an opportunity to begin work with ethnic groups before we have it scheduled, I want to be ready to jump in."

"If work with Estonians on the list of proposed new work is number 14, and students at Golden Gate Seminary want to start work with the Estonians, I could care less if the Estonians are 14th in line. The work begins when we have an opportunity," he said.

And if the opportunity comes along Romo hopes we will not be like the monkey and scoop our friend out of his natural culture just because we see it as a threat, but learn to relate to that person through his own culture.

hm/august '72 27

Forty-six Years in Cuba



Christine Garnett

All her life Christine Garnett wanted to be buried, not in her native land of America, but in her adopted home—Cuba.

But eight years ago, after more than 46 years on the island, she was forced to return to the United States, never to return to Cuba.

She went to Cuba as a Southern Baptist home missionary in 1918 and worked on the island for 46 years. Although she was officially retired from the Home Mission Board in 1952, she continued her mission work until 1964 when she was forced to leave Cuba because of Fidel Castro's Communist rule.

On Friday evening, June 9, she died at Baptist Village in Waycross, Ga., after abdominal surgery. She was buried, not in Cuba, but in Savannah, where she grew up. She was 88.

"The Baptists of Cuba have had four uncertain but glorious years under the Communist rule," Miss Garnett said in the June, 1965, Home Missions magazine, four years after Castro's takeover. "I say four years because we in Cuba—seven million of us—lived two happy,

hopeful years, ignoring the argument from the outside of what we had inherited politically."

After her return to the United States, she worked with Cuban refugees in Jacksonville, Fla., in 1965, and served as a special assigned missionary for the HMB, working in world missions and other conferences.

When she left Cuba in 1964, she was leaving her home.

"Now it seems that there is no way to return, but I, like Livingston, would wish that my heart might be taken back and buried in Cuba when God calls me on. This is the result of 46 years and four months across the Gulf. I still have a small hope of returning," she said in 1965.

After graduation from Georgia State Normal College, Athens, Ga., she taught school for 12 years, and then went on to graduate from Woman's Missionary Union Training School in Louisville, Ky., in 1918.

While in Cuba, she started a training school for girls, organized an orphanage and home of the aged. She also served as president and treasurer for the Woman's Missionary Union of Cuba. She began her Cuban work in Santa Clara with missionary Kathryn Sewell. In 1958, she spoke of "Christ's love" and said, "that love brought me to Cuba in 1918. It inspired me during eight years in Santa Clara where with Kathryn Sewell, and my model 'I,' which was the deluxe car of that time, I rushed over ox cart roads in all the surrounding country."

She worked with missions on the island until they grew into churches in such towns as Cienfuegos, Guanajay, Consolacion del Sur and Santa Clara.

In 1952 she had to retire, but she continued to work. "The Board took away my salary, leaving in its stead a wee pension. But it forgot to take away my adopted country and my beloved Cuban people," she said.

"Outstanding events in the years have been many. The cyclone of '26 laid the home (for orphans and the aged) on the ground. The old people and children and I were left with rubble and stones and a garage. Cuban

Baptists had us back in a lovelier home in six months. Three such cyclones have been my lot. One rest period was allowed me when I spent two months in casts in the hospital."

Recounting her experiences while serving as a city missionary in Matanzas in 1958, she told of beginning work in Consolacion del Sur 30 years before. "I took charge of the hardest of all—the churches, that of Consolacion del Sur. Today in that strong church there are men and women, products of as many as seven years of constant work and prayer."

"By 1951 I had spent 13 years in Consolacion del Sur, and 21 in that beloved Province. In the surrounding hills the precious seed had been planted; a provincial convention had come into being."

After her retirement she said, "Back to Santa Clara I went where a mission house was offered with no rent, and the organization of a church was the dream. There, you and I, with God, built a lovely chapel and remodeled the house."

"After 11 months the cautious and always protecting Home Mission Board secured Social Security for me. Lack of salary had not dampened enthusiasm; God gave always unusual health and strength, and as more hours were needed nights became days."

"There have been hard, steep hills to climb, often made so by our own weaknesses, but after climbing, you were there and souls were saved, leaders were born, and a great Baptist demonstration assured," she said.

Home Mission Board staffer Fred Corder, who was secretary of the Department of Language Groups Ministries, during the time Miss Garnett was in Cuba, said, "Miss Garnett committed herself to God to serve in Cuba."

"She wanted to be buried there at the end of her career, but when God willed otherwise—in spite of failing health, she served cheerfully and on behalf of Cuban people in this country," he said.

"She was alertly planning what she would do in this ministry until the day she died."

Rapid City Aftermath

Volunteer workers help clear the debris in the aftermath of one of the nation's worst natural disasters. More than 200 lives were lost and \$100 million in property damage when Rapid Creek flooded in Rapid City, S.D., June 9 (the creek is 100 yards away in the background). The Home Mission Board along with other Southern Baptists immediately offered monetary and physical assistance. Assistance was also provided by the Board for flood disasters in New York and Pennsylvania in late June. The American Red Cross, coordinating rescue-relief efforts in Rapid City, gave Southern Baptists as well as other denominations office space in operational headquarters in order to better coordinate relief activities. The SBC and the Red Cross have a long-established working relationship for disaster relief. The Red Cross expects to spend more than \$3 million in South Dakota and additional contributions are needed.

Cars and debris line the usually placid Rapid Creek, which became a wall of water following a day of heavy rain. Baptists joined with other religious groups to provide assistance to flood victims. Especially active were the Catholic clergy. Most immediate needs—such as food and clothing—have been provided, but the need for shelter and the task of digging out remains.





"WITNESSING DOESN'T WORK BY PROGRAMMING."

This statement by Richard Hogue exemplifies his feeling about soul-winning. His concept is that witnessing is a natural, overflowing-by-product of the Spirit-filled life. In *THE JESUS TOUCH*, Richard encourages Christians to look at the world through Jesus eyes. To get down where people are and touch them with the life-changing power of the gospel.

As he himself says, "Jesus wins people to Jesus better than anyone else I know."

Get Your copy of
THE JESUS TOUCH

\$1.75

at Your Baptist Book Store

BROADMAN

HAPPENINGS (CONTINUED)



HMB Staffers Resign

Two Home Mission Board staffers resigned to accept leadership positions in Houston, Tex.

Kenneth Chafin, director of the Division of Evangelism for the Board for more than two years, will become pastor of South Main Baptist Church in Houston.

C. Wilson Brumley, regional coordinator for the Board's Planning and Coordination Section, was named metropolitan missions coordinator for Union Baptist Association, which covers most of greater Houston. Brumley has served as a HMB staffer for eight years.

Chafin, 45, succeeds E. Hermond Westmoreland, who retired as pastor last year to become minister-at-large of the South Main church.

Under Chafin's leadership, the Home Mission Board's Division of Evangelism has developed lay evangelism schools which have already trained more than 100,000 laymen in evangelism efforts across the country. He also helped coordinate production of new Witness Involvement Now (WIN) materials in cooperation with the SBC Sunday School Board, and the division has added a new program of renewal evangelism.

The division has also initiated production of a half-hour television program, using a format featuring music by a group called the Spring Street Singers, a guest soloist or personality who would be interviewed, and closing with a 10 minute message by Chafin. The television series, to be produced by the division and the SBC Radio-Television Commission, is tentatively scheduled to start next spring.

Three programs in the television series are already completed, and production on ten more programs to com-

plete one quarter is in progress. Chafin will continue as the speaker for the first 13 programs.

In accepting the pastorate of the 5,700-member church, Chafin said it was "a radical decision."

He added that he knew of no other church in the Southern Baptist Convention which he would want to serve as pastor, explaining it this way: "Houston, the sixth largest city in the country, is the last great city in the nation that Baptists can win for Christ."

Chafin also cited the church's "tremendous lay resources", and its broad base of ministries to the people of the city.

He taught at Southern Seminary for four years, and previously was head of the evangelism department at Southwestern Baptist Theological Seminary, Fort Worth for five years. He was on the Southwestern Seminary faculty for 13 years.

Previously, he had been pastor of James Avenue Baptist Church, Fort Worth; and pastor of Bel Air Baptist Church, Albuquerque, N.M.

In his new position, Brumley will take over the mission leadership for one of the largest concentration of Baptists and Baptist churches in the nation. There are 220 churches with 197,000 members in the association.

Financially, the association's biggest efforts are in the student work and in Christian social ministries, using three student and two mission center directors.

Brumley came to the HMB in 1966 as associate to the secretary of the department of Rural-Urban Missions, and in 1966 he became secretary of that work.

During a massive reorganization of the agency in 1971, he was given a promotion to regional coordinator of states from Texas to North Dakota. A native of Louisiana, he earlier served as pastor and associational missionary in Texas for 17 years.

He graduated from Baylor University in Waco, Tex., and from Southwestern Seminary, Corpus Christi University gave him an honorary doctor of divinity degree in 1964.



Walter Delamarter, director of social work education and associate professor of social work at Southern Baptist Theological Seminary (left), and Paul Atkins, Home Mission Board secretary of the Department of Christian Social Ministries, chat during a coffee break.

Both were at Southern Seminary in Louisville as faculty members of the recent Institute for Directors of Christian Social Ministries. Atkins received the Doctor of Education degree from New Orleans Baptist Seminary in May.

Youth Involvement

An effort to involve youth a bit more creatively in a church service, Gary Snowden of Park Land Baptist Church in Jacksonville, Fla., and Howard Sweet, Chaplain at the Youth Development Center for Girls in Jacksonville, moved the youth from the church and the girls from the center into mixed groups of seven during the church training hour.

Each group was given as a theme the title of the Prodigal Son. One group was given the task of devising a call to ship on this theme, another group selected themes, another composed the song prayer, one rewrote the par-

able into contemporary language for the scripture reading. Another group prepared an interpretation for the sermon time, and another prepared an appropriate closing.

Not only did the adults express that they had experienced meaningful worship, but the youth, especially the delinquent girls, found real meaning in the proceedings.

"Having taken these girls in churches throughout the community on many occasions and seeing their obvious boredom, this was indeed refreshing for me to see them happily involved in a community church service," said Chaplain Sweet.



This Man's Christianity...

Do You Understand It?

Or is your knowledge of his religion based on what you've heard? *The Black Christian Experience* will help you get the facts. Compiled by Emmanuel McCall, it contains writings by eminent black preachers. They enlighten you on such vital aspects as: Black Church History, Worship in the Black Church, Black Preaching, and Black Church Distinctives. Get your copy of this informative book right away and begin to understand.

\$3.95 at Your Baptist Book Store

BROADMAN



Never too Late

By age 39, most military careerists have begun planning their retirement. For Richard D. Yancey, age 39 meant the beginning of a career in the Army as a chaplain.

Five years later and still looking 39, Captain Yancey is at Letterman General Hospital in San Francisco, Calif., for a year-long residency in Clinical Pastoral Education.

Chaplain Yancey was accepted into the Chaplains' Corps in 1967 only because the Vietnam war had created an unusual demand for chaplains and the maximum age limit had been moved forward to 40 from January through July of 1967.

He first began to consider a military career in 1962 after assuming the pastorate of the First Southern Baptist Church in Colorado Springs, Colo.

"I was pastor-advisor to the Air Force Academy there for three years. Many of my church members were military assigned to Fort Carson and Ent Air Force Base.

"God's leadership and my association with these people were the key factors causing me to seriously consider becoming an Army chaplain," he recalled.

Yancey's history indicates he has never been afraid of trying something different.

He has been in the Navy Seabees, a disc jockey, sportscaster, and media sales and promotion department executive for several radio stations in Louisiana and Texas.

Yancey was ordained as a Baptist preacher in 1950 and also served as head of the science department of a Texas high school.

While at Southwestern Baptist Theological Seminary, Fort Worth, Tex., Yancey served as a teaching fellow in the seminary's radio division and installed and operated the first radio and closed circuit TV system ever used in the history of theological education. Later, while in Vietnam in 1968-69 as an Army chaplain, he worked closely with missionaries there, helping them with broadcasting problems.

As a result of his civic action work

with the Vietnamese people, he became the 19th person to be awarded the Vietnamese government's Vietnamese Civic Action Honor Medal, First Class. He also received the Bronze Star Medal for his Vietnam service.

Referring to his residency in Clinical Pastoral Education, he said, "I like the concept of being part of the healing team."

Laity-Led Weekend

The major tool for renewal evangelism in the Southern Baptist Convention in the future will be lay-led weekend emphases in churches, Reid Hardin, a ruddy-faced insurance executive turned lay evangelist, said.

Hardin, recently elected associate director of the Division of Evangelism

for the Home Mission Board, said teams of Christian couples and youth, paying their own ways for Friday through Sunday efforts, will lead the renewal evangelism weekends. He made the announcement at the first renewal evangelism conference sponsored by the mission agency.

The conference gathered 65 leaders in renewal evangelism from throughout the nation to explore direction for the emphasis.

Hardin has a corps of accredited, trained coordinators who will take assignments. These laymen range in professions from airline pilots to physicians to corporation executives to attorneys and most other jobs as well.

During the conference, Hardin told the group that this new emphasis "doesn't mean we are going to gas up

the laity for old programs." Instead, he said, the renewal evangelism weekends were developed in recent years to utilize lay persons as catalysts in "turning" other laity through personal and group contact.

When asked to define "renewal evangelism," Hardin said it was the coming alive in a spiritual awakening of persons who are increasingly discovering a deeper and more meaningful life, the living out of that discovery in the church, and the sharing of that discovery through witness and ministry in all their worlds: neighborhoods, businesses, professions, jobs, schools, and social life.

Renewal evangelism teams, ranging in size from five to 40 according to the church, usually arrive on Friday and leave on Monday. The weekends in-

clude fellowship meals, experience sharing, small group work, "Coke" parties for youth, coffee sharing groups in homes, luncheons and cook-outs, dinner dialogues in homes, and participation in the Sunday School and worship services.

"This is a weekend of real fellowship in sharing on a voluntary and comfortable level," Hardin said.

The weekend includes singing, orientation and renewal evangelism, small-group sharing, conversational prayer.

Kenneth Chafin, director of the board's Division of Evangelism, said that in establishing the emphasis on renewal evangelism the Home Mission Board made three commitments:

a commitment to renewal, a commitment to the church, and a commitment to evangelism.

"Through the formal and informal things called renewal, I believe God has begun to move," Chafin said.

He said the Division of Evangelism would be working in renewal evangelism with the state secretaries of evangelism and with other agencies of the Convention, especially the Brotherhood Commission, Woman's Missionary Union, and the Sunday School Board.

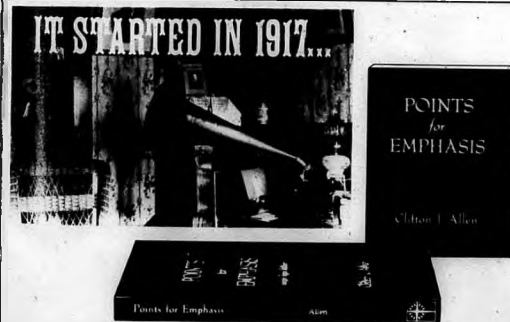
W.J. Isbell of the Brotherhood Commission, and a participant in the renewal evangelism conference, said his agency was creating a department of lay witnessing which would relate not only to the renewal evangelism weekends, but to lay evangelism, and to evangelism crusades in areas where Southern Baptists are not strong numerically. □

The Key Unlocks the Door to **MUCH MORE!** by Jack R. Taylor

In his best-selling book, *The Key to Triumphant Living*, Jack Taylor turned his readers on with a vibrant, exciting testimony of what the Holy Spirit has meant in his life and the lives of his congregation. Now in *Much More!* he goes into additional spiritual truths about prayer, faith, identification with Christ, and death to self. As the author himself says, "My testimony is that it just keeps getting better and better as the Lord reveals more and more truth."



MUCH MORE! \$4.95
at Your
Baptist Book Store
BROADMAN



Now in Two Editions

Pocket-Sized Edition
Slips easily into pocket or purse. Take it along and study whenever and wherever you wish. Each lesson contains the full Bible text, a brief exposition, truths to live by, and references for daily Bible reading. \$1.25

New Larger Type Edition
New this year! Has the same information as the pocket-sized edition. For people who prefer the readability of larger type more than the compact size of the regular edition. Paper, \$1.95

Choose the edition that best fits your needs!
From your Baptist Book Store

BROADMAN

An ounce of HOME MISSIONS is worth a pound of baloney.

Try It, You'll Like It...

HOME MISSIONS Needs You.

6% INTEREST

Colorado Southern Baptist
Subordinated Debenture Bonds

FOR OFFERING CIRCULAR

Tear out and mail to
Bill Landers, ADM.
771-2480

Colorado Baptist General
Convention

P. O. Box 22005
Denver, Colorado 80222

Name
Address
City
HMB

Absolutely no-kidding last chance. Subscribe or else.
HOME MISSIONS.Boy are you pressing your luck
HOME MISSIONS.

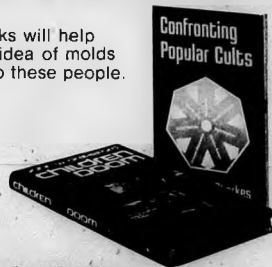
HOW WOULD YOU LIKE TO FIT A MOLD?



You wouldn't want to be categorized on the basis of hearsay and half-truths. And yet we're sometimes guilty of assuming things about other religious bodies.

Get the facts about the beliefs of such groups as: Mormons, Jehovah's Witnesses, and Christian Scientists by reading *CONFRONTING POPULAR CULTS*, \$1.95, by M. Thomas Starkes. Find out the truth about communal living being practiced by the young "Jesus people" by reading *CHILDREN OF DOOM*, \$4.95, by John W. Drakeford.

Both of these books will help you abandon the idea of molds and better relate to these people.



Available from Your Baptist Book Store

BROADMAN

Chaplains' Prayer Calendar

Sept. 1: George F. Ricketts, Va., institutional. Sept. 2: William L. Luce, Mo., Air Force; Kenneth G. Robertson, Ark., institutional. Sept. 3: Charles T. Clanton, Ark., institutional; Walter B. Clayton Jr., Ky., Navy; Thomas M. Murphy, Kans., Air Force; Willis F. Young, Minn., Army; Gordon Shamburger, Ind., hospital. Sept. 4: Norvell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army. Sept. 5: Robert D. Tatum, Tex., Navy; Robert L. Tilley, N.C., Navy. Sept. 6: Nathaniel H. Brittain, Ala., Air Force; Billy Oxen, Jr., S.C., Air Force; Tallie Williams, Tex., hospital. Sept. 7: Newton V. Cole, Miss., Air Force; Anthony W. Johnson, Md., hospital. Sept. 8: Ralph W. Behaw, Ind., Navy; J. Don Cooley, Ark., hospital; Austin L. Ingram, Calif., institutional; Virgil Lee Kourney, Tenn., hospital. Sept. 9: Ocie L. Courtney Jr., Tex., Army; J. Ernest Kelly, S.C., hospital; L.L. McGee, N.C., hospital; John D. Quick, Fla., Army. Sept. 10: Robert B. Estes, Tex., Army; Heyward P. Knight, S.C., Army; Leo J. McDonald, Tex., Navy; Charles E. Mallard, Ga., Army. Sept. 11: Avery G. Timmons, Tex., institutional; James C. Rittenhouse, Ga., Navy; Seaburn S. Daniel, Ala., Navy. Sept. 12: Fred L. Bell, Tenn., hospital; Louis E. Quates Jr., Fla., Air Force. Sept. 13: Marvin L. Chamberlain, Mo., Navy; Frank E. Deese, N.C., Army; Vernon L. Fash, S.C., Air Force. Sept. 14: H. Marlowe Link, Calif., hospital; Jack F. Phillips, Tex., Navy. Sept. 15: Jimmie D. Berger, Tex., Air Force; George S. Thompson, Tex., hospital. Sept. 16: Donald E. Fowles Jr., Minn., Army; Leonard C. McGuire, Va., Army; William R. Watts, Mo., institutional; William N. Williams, Tex., Air Force. Sept. 17: Robert David Knights, S.C., Army; John T. McBride, N.C., hospital. Sept. 18: Eugene E. Allen, Fla., Army; Joseph B. Bonar, Mo., Air Force; James R. T. Ghol Miss., Air Force; Richard Earl Martindale, Tex., Navy. Sept. 19: William T. Bessell, Okla., hospital; Harry T. Wright, Tenn., hospital. Sept. 20: Francis T. Alevisse, S.C., Air Force; George Turbeyville, N.C., hospital. Sept. 21: Erasmund Swaffar, Mo., Air Force; Rodney C. Wurst, Ga., Air Force. Sept. 22: Henry C. Kimbrell, Ala., institutional; Don E. Cureton, Tex., hospital. Sept. 23: Donald K. Duncan, Ky., hospital; Stanley O. Miller, La., Army. Sept. 24: Martin A. Schlueter, Calif., hospital. Sept. 25: Billy D. Ingram, Tex., Army. Sept. 26: Hollis H. Bagd, Tex., Navy; Jerry L. Martin, Ill., Army; E. Roy Wandrud, hospital; Therman E. Moore, Ga., Air Force. Sept. 27: James O. Hensley, Miss., Army; James D. Johnson, N.C., Army; Malcom Rogers, Ky., Army; C. Byron Smith, institutional. Sept. 28: Rhodus W. Hoge, Mo., Navy; Michael Summers, Tex., institutional; Stanley Ellison White, Tex., Air Force.

Reader Reacts: One Man's View of Woman's Role

By Melvid Hagan

Somehow, during my years as a deacon, I have failed to get the impression of our Southern Baptist women as a group of docile, dominated little creatures. They speak their minds, the ones I have known—they know how to fight.

So, with all of the fem lib publicity these days, I wouldn't want to be around if our Baptist women as a group were emotionally aroused like a lioness in her den over a threat to her cubs.

We live in an age of social movements in America, but, regrettably, not every cause under the banner of equality or rights has overflowed into our churches from a spiritually motivated source.

Recently in Houston, Tex., a fem lib agitator tried to work up the ire of a group of WMU members by shaming them for their willingness to remain in their "supporting role." The ladies refused to pick up the gauntlet—they already had a cause: missions.

The other night I listened patiently to a fem lib disciple's attack against the "kindness of men." I concluded that such an extremist distortion of truth and militant hysteria has no place in a New Testament church.

Every crusade has to have its adversaries and in this case the oppressor was portrayed as the Man—the living entity that most women are seeking or already living with.

To be sure, I could not deny the validity of parts of her long list of inequities. Life is full of inequities, and men are strangers to them.

But when you go beyond the justice of a career woman wanting a better opportunity for promotion—the spirit of your crusade demonstrates a repudiation of all distinctive roles and biological motivations in women's relationships—then you are not only talking insanely, but you

are challenging the creative work of God.

The woman's liberation speakers are talking a great deal these days about the evils of our society pressuring children into stereotyped sex roles. Efforts are being made to eliminate all sexism in school curricula and educational practices. In other words, some fem lib promoters want boys and girls raised in an environment where there is no human sex identity at all.

Therefore before a person becomes too much of a fem lib fan, finding parallels with the movement's grievances in the home and the church, it might be good to consider a few basic laws and timeless truths that God has designed.

One "timeless" truth is this: Men and women are not the same.

Each has unique, built-in, instinctive traits endowed to them by the Creator. A normal woman will show feminine traits. A man will normally behave in a masculine way.

You cannot compare the gentleness of a mother with the gentleness of a father—they each have different ways of demonstrating their love.

A man will naturally assume certain responsibilities of leadership for his family, to protect and provide for it. A woman will naturally assume the role of homemaker. These are not stereotyped sex roles dictated by tradition—but they are traditional relationships because of the way men and women have been created.

Reformists can try to repeal the law from God of distinctive and instinctive sex trait differences between men and women through efforts to restrain children. But will it serve a Christian purpose?

Boys and girls are different because they are boys and girls. You don't have to train a girl to behave like a girl. This is a false premise the fem lib extremists are touting. That children have their sex identities pushed and superimposed on them by society.

Once I saw an only child, a girl (who had never seen a doll), of an isolated backwoods family twist up a rag and make a doll out of it.

And I have seen wilderness-reared

boys who had never visited a city supermarket or toy store, whittle out wooden balls, wheels, and all kinds of boy toys.

It is not concealed male chauvinism that makes a man naturally assume the role of a woman's provider and protector—it is the high esteem that the American male, or at least, the Christian male, has always had for the woman.

If the ultimate in fem lib equality were granted, if all sex roles were eliminated as separate life patterns of men and women—then, women would be equally responsible to provide money for the family as much as men.

Certainly it is natural for women to support a woman for president or take pride in the first woman astronaut as "one of ours." Though in the process of finding identity with the female super-achiever, the average housewife shouldn't devalue her own worth.

Perhaps the most insidious aspect of fem lib radicalism today is its effort to put down the role of housewife, of trying to make a wife not only feel discriminated against for being at home, but subtly conveying the idea that she should feel a little guilty for remaining enslaved in the role of a normal mother, housewife, and homemaker.

The American home is in enough trouble without convincing the home-making wives that men have imprisoned them to an inferior sex role that has robbed them of the opportunities to fulfill their potential in life.

Our Southern Baptist churches cannot afford to depreciate the role of the housewife by encouraging a resentment among women toward the leadership of men in the home or the church.

Few women have ever had the dedication or call to become a Lottie Moon. Yet it was dedicated Southern Baptist women, housewives, most of them, who have created our great mission program.

Rather than an exercise in lost opportunities, our Baptist women have utilized their freedom of time to spend a few daylight hours over at the church every week while their men were at

continued

work. The women deserve the credit. No one should deny this.

But would the WMU have been the same if Baptist men had failed to assume leadership responsibilities by aggressively going out to combat the world to provide the material needs for their churches and families?

Will the WMU retain its dynamic mission-oriented character during a future blend of husband-wife roles, if it should happen?

After talking to the WMU leaders of a dozen churches in the Houston area, I was impressed with their concern that WMU leaders were growing older without proportionate replacements from younger women.

"The young wives we are involving today are the highest quality of work-

er—educated, alert, and energetic," said Mrs. J.D. Allstott, a WMU leader in the Rice Temple Baptist Church for 30 years. "But," she added, "we can't involve enough of them."

She had tried night meetings, "but without much success," she said. "Attendance is never as high among the regular members."

Why? "Because," she explained, "so many of our young wives are working in business offices during the day."

There you have it. If women in the future are destined to spend more time away from home, who is going to keep the store—be it home or church? What will happen to Southern Baptist churches in the future if women are not available to work with children in mission education?

If the sex role relationships were men are the leaders and women are their helpers is not the "ideal"—the God-intended plan—what plan is better?

Did God inspire the Scriptures without providing a norm to guide us?

The original need for deacons was to have someone to minister to widows and orphans within the church family. This is the same comparative leadership responsibility that a man has for his family at home. It doesn't mean that a woman couldn't do it—in the home or church—but neither does it mean that is her responsibility.

Today, in space age America, some aggressive women are saying that they want their freedom from this respected, protected status. And some of them through skill, acumen, and doggedness, are pushing themselves upward into a lofty niche in the business world.

But they shouldn't be surprised, or scream "unfair!" when they encounter competition from men along their climb. Because they are competing with the "prime providers" for the majority of women in this nation: with the men who feel that it is their responsibility to do the best that they can for their families.

And though Scriptures today are being interpreted to disprove men's unique leadership role in the church, the leadership roles that God has assigned to men over a span of thousands of years, should be some kind of guideline for us—unless we want to discard the entire Bible.

I don't know why we have the authoritative "God, the Father," or why the Holy Spirit has to be He, or why God sent his Son instead of his Daughter to die on the cross, or why Jesus picked 12 men to be his disciples instead of six men and six women. I certainly don't believe it was God's intention to hold down women.

For what higher potential can any human have than the opportunity to mold the values of each new generation during its formative years?

After all is said and done, the world that rocks the cradle will still rule the world—if it doesn't stop rocking! [E]

Letters

Proud to be SBC Woman

I thank you and your staff for the May HM.

A young woman deeply interested in the destiny of women I read each article with anticipation and felt a sincere pleasure in being a young woman in these days. I am particularly proud of being a Southern Baptist young woman. I feel that our Convention has women who are dedicated, educated, spiritually led and can take administrative and head staff positions if given the opportunity. I pray that God will lead our Convention in these changing days and that we may soon see more women placed in higher positions within our Convention.

As Baptists we wouldn't be as strong as we are if it wasn't for dedicated women who work so diligently. Due to this I believe it is time more women are given greater opportunities to use their talents and abilities in service to our Lord.

Lorraine Cloer
Atlanta, Ga.

Nothing to Compare

Friends of mine at Union Seminary often share with me publications of their denominations with articles treating the women's issue, and I have been loudly lamenting the fact that I had nothing comparable to share. Frankly, I was afraid that my denomination was not even aware of the woman's changing role in society and the corresponding effect it would have on her role in the church. I was quite wrong. Your May issue offered the most thorough coverage of the many issues involved that I have yet seen in a denominational publication.

I am a 1971 graduate of Southern Baptist Theological Seminary and am currently a resident in Clinical Pastoral Education at Lutheran Medical Center in Brooklyn. Both my husband and I are committed to a ministry among Southern Baptists, and each of us is currently considering the question of ordination.

Although I think I understand your fear that we "might move to grant

equality to women ahead of granting equality to blacks" (p. 6), I believe it is our Christian responsibility to challenge our society to do both! Therefore, I thank you and all the contributors to the May issue for a step in the right direction.

Bonnie Whitten Stovall
New York, N.Y.

• Congratulations on a job extremely well done! I am glad you have dealt honestly and fairly with woman's changing role in the church. Again, your magazine is to be commended for its willingness to tackle and explore issues of the day...

Ralph L. West
Atlanta, Ga.

• My colleague and myself read the magazine from cover to cover before the ink is dry. Hang in there. I believe our denomination is on the "cutting edge" of issues today.

Hubert R. Hunting
Athens, Ohio

• I love your magazine! I let it expire through negligence. Please consider focusing on the trend toward nudity, the acceptance of blatant pornography and immorality. You have a mighty voice and you are using it! Thank you for the issue on occultism!

Mrs. Roland Lieck
San Antonio, Tex.

What's Wrong?

This is not scriptural at all. I have been a born-again Christian for 22 years and this tops all blunders of Southern Baptist. This [May issue] may very well be our end if this continues, so please take me off the mailing list. I don't want this stuff in my home. We have enough weak, liberal-minded men in the ministry today without women. [They are not supposed to pastor anyway.]

Our seminaries have failed somewhere in training men who will be strong God-loving leaders.

Instead we have many who have no convictions of their own about Jesus.

the Lord's supper, baptism, leadership, and pastoring a church. The Southern Baptists will soon lose many members because of this. What's wrong? We had better wake up before Jesus comes. Cut out this lib mockery of God, and He will again bless us.

William Copeland
Springfield, Ariz.

Rewarding Reading

For some time now I have been meaning to write and say "thank you" for the excellent articles appearing in the last number of years in the magazine. They have been and continue to be excellent. Keep up the good work.

As a Southern Baptist chaplain working in a V.A. hospital, I am always grateful when I receive HOME MISSIONS and rewarded as I read the magazine. The current issue is particularly well done on "Woman's Changing Role in the Church." The articles are excellent and very informative. I was happy to hear that as Southern Baptists, we have at least three ordained women. I had thought nothing had been done by Southern Baptist churches in this area.

Blewett A. Smyth
Battle Creek, Mich.

Just the Facts, Ma'am

I would like actual people: name, assignment, church or mission, town, state and what he or she did to and with whom, with what results. If 80 percent of the contents of HOME MISSIONS and the Commission won't easily adapt to use in a WMU program (primarily, hopefully it could be used in many church-related programs and devotionals, a positive help in the total church training program), not vague repetitious theories. I get the feeling an issue is one big composite, that none of the words are for real.

I haven't read an issue in months. I glance through each as it comes, look at the pictures and captions. I've tried a page now and again: too vague, and pages of repetition.

Elma Thornell
Dallas, Tex.

SATAN'S REVIVAL

is sweeping our country. The practice of witchcraft is spreading like a malignancy. Satanic churches with mysterious worship rites are springing up in major cities. The study of astrology turns man to the stars for guidance. Seances to recall the dead are being frequently held and widely attended. To deal with these forces, Christians must be alerted. Demons, Demons, Demons. by John Newport deals with the dark dimension of the occult. Let it shed some light for you.

DEMONS, DEMONS, DEMONS
\$4.95
At Your Baptist Book Store

BROADMAN

Contents

James L. Gebhart: The Magical Missionary	2
Glossolalia: Creative Sound or Destructive Fury	8
Seventh-day Adventists: Always on Saturday	14
Demons	18
Comment	24
Executive's Word	25
Happenings	26
Reader Reactions	35
Letters	38

Editor	Walker L. Knight
Associate Editor	Everett Hullum Jr.
Assistant Editors	Sandy Simmons Tim Nicholas
Art Director	Tom Baker
Layout Artist	Linda Stephens Taylor
Photographers	Dan Rutledge Kholon Benfield
Director of Photography	J. C. Durham
Audio-Visual Department	

COVER STORY: Pulling teeth, spraying bugs, and dropping "bombs" are only a part of the ministry that missionary James L. Gebhart is spreading in isolated South Texas ranch country. Story begins on page 2.

COVER PHOTO BY DON RUTLEDGE

Vol. XLIII August 1972 No. 8

Published monthly by the Home Mission Board
Southern Baptist Convention

Subscription rates: \$1.50—one year; \$2.75—two years;
\$5.00—three years; single rate: 40¢ per copy—\$1.00.
Single rate to churches—\$1.00. Single copy—8¢.

Mailing: All changes of address, renewals and new subscriptions should contain a zip code number. All correspondence should be addressed to Circulation Department, HOME MISSIONS, 1350 Spring St., N.W., Atlanta, Ga. 30309.

Change of Address: Please give old and new addresses.

38 hm/august '72

Letters

Compelled to Write!

After reading HOME MISSIONS for May I'm just compelled to write concerning our Woman's Missionary Union. When I first received the literature for the change, I was heartsick. I knew it would tear down so much of the pioneer WMU had built up. A thought came to me, surely we have an enemy somewhere working in the change that wants to divide us or someone wanting to make a name for himself. In our circles we had a prayer chairman that was alert on all of prayer, also mission chairman that kept up with community missions, and we were always kept informed of the needs in our town or community.

At that time we had three afternoon circles, one morning and one night—and now we have a Bible group and mission action and our hands are not near as dirty as they once were in service. It was so hard to choose: a Bible group, prayer group or mission action. We must have it all. But we do not have a prayer group, and in the circles we had it all. And, too, at one time we had business, and professional circles at night, that was doing a great work and somewhere along the line someone discouraged that. I can't for the life of me see how you think the old traditional stagnant ideas have caused our downfall.

I remember well when Southern Baptists failed in their (1920) 75-million campaign, how the WMU began to lift the indebtedness. As for women to be ordained for deacons or pastors, God didn't place such a heavy burden on women; however, we have many good Christian women (who) could do the job but gave us the highest position on earth, being a mother, to train sweet helpless innocent children to grow up and live a life to honor and glorify our Father.

I think our girls should have the best of education and if necessary be capable of making a living for her and family. So as Ms. Owens comments on cleaning deadwood off the rolls, I hope and pray we will have a new birth and again have a WMU as it once was.

So as you say we have traded hats

and beads for dirty hands. Well, seems like now we are trading for wigs and hot pants and clean hands, so maybe some will get to heaven. I just think a mistake was made hoping for the better and it just didn't work. Just admit it was wrong and quit finding ways to justify it. . . .

Mrs. Tom Clark
Kennett, Mo.

Ms.—New Low

I am so furious I could almost scorch this paper. At last I found some time to read May HM and found your nauseating use of Ms.

The use of that abbreviation for the title of womanhood slides to a new low. What a woman can accomplish has no relation to her status as married or unmarried, but destroying the significance of a married woman's title also destroys the significance of the home and family. You open many doors of sacrilege and confusion with the use of those letters—and as a Christian magazine I expect you to uphold the principles of home and family as our Scriptures teach us.

I have worn the title of Mrs. many years—worn it proud and humbly. My right to that title has liberated me toward complete fulfillment as a woman. Being the Mrs. in a family—producing members of that family—giving love in the most rewarding way—is a glorious experience and I'll not permit it to be degraded. I refuse to read this issue of HOME MISSIONS and any more like it.

Mrs. Carl E. St. John
Kansas City, Mo.

Editor's note: We explained in the issue why we used Ms. (page 3). My personal opinion is that the best change would provide a designation for men as to their marital status.

• We just received the May issue. Please cancel our subscription. We do not stand to see what is happening to our denomination. My husband and I have been Southern Baptists for more than 30 years. Our son is in a Baptist college, preparing for the ministry. We

have been active, in every phase of our work. We have spent our lives trying to serve our Lord in Southern Baptist churches. Now, our hearts are broken by the liberalism, socialism and a lot of other ism's creeping in. Our hearts cry out for a return to the Bible, our only hope.

We realize it is fulfilling of our blessed Bible, but how it hurts to see it come among our own people!

Why should women have a changing role in the church? The Bible hasn't changed. I am 45 and hardly want to be included in the female race anymore. Woman's liberation? From what? It seems to me we have everything that is good (I do) and are only trying to destroy all that is right. When men start having the babies, then I will believe that God intended this tragic reversal of male and female roles.

Mrs. Woody McPherson
Pinetop, Ariz.

• I have read with interest the May issue. . . . I notice in defense of women preachers that Gal. 3:28 is quoted to show that male and female are equal in Christ. A person reasons from this that if a man can be a bishop, then so can a woman since they are one in Christ.

It seems to me that there's a vast difference between being "one" in Christ and being the same or exactly alike as regards their duties and obligations to God. A man and a woman are "one" in marriage, but certainly they have different responsibilities to God. Jew and Gentile, slave and free man, male and female are one in Christ, but they certainly are different from each other.

The qualifications for a bishop in 1 Tim. 3:2-7 are qualifications for a man. Some would say that the qualifications that a bishop be "the husband of one wife" is just a qualification if the bishop is a man. With this reasoning one could have to do away with the qualification that a bishop "will rule his household as a house," because it certainly is a qualification that only a man can meet, according to the Scriptures. It is to be the head of the home. If these two qualifications can be removed from the Scriptures so

that a woman can be a bishop, then why could we not remove the qualifications that she be "vigilant, sober, of good behavior, etc."? If we are to change two qualifications so that a woman can be a bishop, could we not change or do away with them all?

But what shall we do with the man who desires the office of a bishop? Shall we require that he meet the qualifications set forth in the Scriptures and at the same time not require this of the woman?

Is this not taking "woman's lib" too far?

Homer Worsham
Holly Springs, Miss.

Don't Be Deterred

Please keep up your good work, and do not be deterred by those who claim you are too revolutionary. You could not be much more so than Jesus was. I'll be seventy-six years old in a few days and believe me I have needed to change my mind several times as to how our work should be done.

Here is a small contribution toward your work, and with my love, prayers, and best wishes. . . .

Roscoe A. Brooks
Norman, Okla.

• Your May issue of HOME MISSIONS is quite the nicest, most comprehensive discussion of "Woman's Changing Role" that I have ever read.

I especially like the Editor's "Equality and Stained Glass." Thanks for your understanding heart. We could use more like you.

Mrs. Ona McCalley
Ft. Worth, Tex.

Scary Cover?

...Can't you use something more attractive for covers of HOME MISSIONS? (Re: June issue)

Mrs. Bertha Bailey
Utopia, Tex.

Alt the Way

As a US-2er, I am always thankful for things that come free, and on the top of my list is HOME MISSIONS. Each

month I look forward to receiving this periodical because I always know that it will stimulate my mind and broaden my scope of God at work in America.

Every issue is right on the cutting edge of life, and I know of no other Baptist periodical that is willing to explore the most exciting phases of the ever changing American life as you do. And so I say "Right On!"

Your magazine is such a valuable resource. I recently learned of a student that was using the issue on the aging for his college course on geriatrics. Such a relevant magazine will have inroads that others cannot know of.

Once again, thanks for the nicest "free" thing I receive. I'm behind you all the way.

Lon Johnson
Denver, Colo.

Disgraceful Beach Scene

Usually I agree with your articles. The issue on demons was timely and greatly needed. Some of your pictures are disgraceful to our denomination like the beach scene of near nude persons on page two of June, 1972 issue. Your including it in our magazine means an endorsement of such lack of attire. If God in the flesh had been by your side would you have used this picture, a bad illustration of a good article?

Jewel Westerman
Floresville, Tex.

Ordination Protest

Item number twelve (12) in the minutes of the Central Indiana Baptist Association held May 16, 1972 at the Marwood Baptist Church, reads as follows: "Bro. Billy Golt moved that the Central Indiana Baptist Association send a letter of protest to the Home Mission Magazine voicing objection to the ordaining of women to the Gospel ministry, with the request that our protest be published. Les Burgess seconded the motion which carried unanimously."

R. Dale Wolfe
Indianapolis, Indiana

hm/august '72 39

THE RESOURCE BOOKS YOU NEED FOR THE NEW CHURCH YEAR

BIBLE TEACHING PROGRAM PLAN BOOK, 1972-73

The basic tool for planning the year's Bible teaching program and for conducting Sunday School council meetings. Activity selection sheets, calendar work sheets, and the Sunday School Achievement Guide aid in annual planning and monthly planning and evaluation. (Convention) \$1.25

PRESCHOOL SUNDAY SCHOOL PLAN BOOK, 1972-73

CHILDREN'S SUNDAY SCHOOL PLAN BOOK, 1972-73

YOUTH SUNDAY SCHOOL PLAN BOOK, 1972-73

ADULT SUNDAY SCHOOL PLAN BOOK, 1972-73

Practical aids for planning, conducting, and evaluating the work. Each 8½ x 11-inch book, three-hole punched, contains Achievement Guides, calendar planning sheets, suggested activities, and other helpful materials. (Convention) Each, \$1.00

CHURCH TRAINING RESOURCE AND PLANNING GUIDE, 1972-73

Aid for church staff and training program leaders in planning and conducting the training program for a year. Size 8½ x 11 inches, plastic binding. (Convention) \$3.75

MUSIC PROGRAM PLAN BOOK, 1972-73

Action suggestions, program plans, Achievement Guide, budget forms, and other materials in a resource tool to be used in administering the work of the music program. Size 8½ x 11 inches, punched for a standard 3-ring binder. 80 pages. (Convention) \$2.00

WMU YEARBOOK, 1972-73

Contains dated WMU plans for the coming church year, Achievement Guides, and suggestions for activities to meet their requirements for each WMU age group organization. (Women's Missionary Union) 50¢

CHURCH PLANNING GUIDE

Provides planning information and procedures for churches capable of goal-oriented planning. Size 8½ x 11 inches, 24 pages, with middle wire binding. (Convention) 75¢

CHURCH DEVELOPMENT PLANSBOOK

This guide for annual planning for small churches presents methods and materials for goal-oriented one-year planning. Size 8½ x 11 inches, 16 pages. (Convention) 75¢

CALENDAR OF ACTIVITIES, 1972-73

Plan ahead! Use this long-range calendar of 14 dated sheets—September 1972 through December 1974—for recording special events of the church year. (Broadman) \$1.25

CHURCH VISITATION: THEORY AND PRACTICE

by Robert G. Wiley

Part 1 deals with kinds of visits, principles of visitation, and involvement of various church organizations and leaders. Part 2 presents steps for carrying out the approach to visitation. (Broadman) \$1.50

Now is the time. Get your order in today for these essential resource books for the new church year. Order from



Prices subject to change without notice.