

home missions

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EDITORIAL STAFF

Walker Knight, editor
 Everett Hullum Jr., associate editor
 Celeste Loucks, assistant editor
 Debbie Petticord, artist

CONTRIBUTORS (from the HMB staff)

Editorial Department
 Alice Felton
 Elaine Furlow
 Tim Nicholas

Photography
 Don Rutledge
 Knolan Benfield
 Paul Obregon

Cover story: It is people who must create "a new birth of freedom" in this bicentennial year—and it is Christian people who can most clearly see the responsibilities of citizenship, says writer John Havlik in this article.

Inside: Filled with an "infilling," charismatic Southern Baptists pray in tongues. The growing charismatic movement threatens SBC harmony. PHOTO BY KNOLAN BENFIELD

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JULY-AUGUST PREVIEW

Glossolalia, liberation and other fireworks...

Not all Baptists with strong opinions about the charismatic movement have the facts, according to HMB writer, Tim Nicholas. So he set out to probe the issue behind the furor and inflammatory religious rhetoric to determine the root of the controversy. Delving into the action, reaction and what some have termed as over-reaction, he interviewed pastors, church members and association leaders on both sides of broken congregations. Nicholas' story is about churches who have coped: retaining a charismatic membership, maintaining Southern Baptist affiliations—or at least splitting without hostility. □ Suzanne Coyle is a Southern Baptist YMCA chaplain; her people consider her their "minister." A burgeoning number of single, women seminary graduates are leaning hard against closed doors, but according to research by Elaine Furlow, a determined few have gotten in to HMB-state convention appointments. □ In keeping with the 200th birthday celebration of a nation conceived in liberty, under the stress of idealism and disillusionment, John Havlik pens a tribute to Mosaic patriotism, urging Americans to love this country—with their eyes wide open.

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For the children of people in lay renewal, a Georgia college student, turned clown, provides a "very special time."

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"Follow God's call, come into missions," may not be very good advice if there's no place to go.

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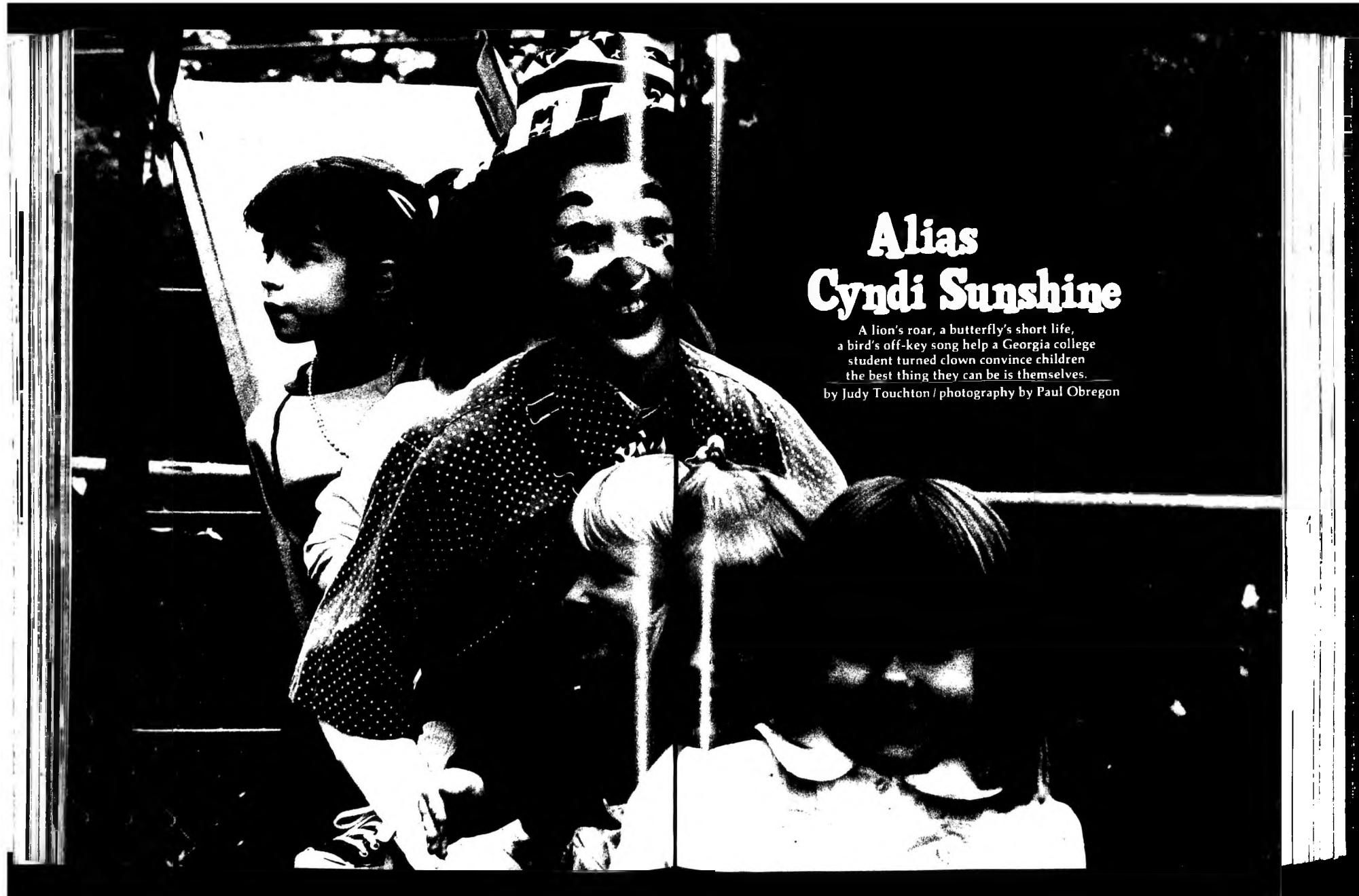
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Alias Cyndi Sunshine

A lion's roar, a butterfly's short life,
a bird's off-key song help a Georgia college
student turned clown convince children
the best thing they can be is themselves.

by Judy Touchton / photography by Paul Obregon



"I don't care how long the kids remember me, as long as they remember the things I teach them."

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She fusses with her curly wig and tugs at overalls covered with patches. Her painted-on mouth turns up at the corners and red-rouge circles brighten her cheeks. In minutes, with magic and a jar of "Clown White," she transforms herself from a lively college student into the clown, Cyndi Sunshine.

Despite the made-up face with its exaggerated features, she is not just another clown with a funny act. She is a concerned Christian using a soft-sell approach to com-

muning the love of Jesus Christ and the joy of Christian life.

For the past three years, she has been a children's counselor for churches holding lay renewal weekends. Hardin, the HMB's lay strategist, believes she's the best-known children's worker in lay renewal; she attends as many as eight weekends a year, and Hardin was her first contact. Many direct:

But Cyndi Bowman—alias Cyndi Sunshine—didn't begin lay renewal work with such commitment. Her first experience came at a weekend meeting at First Church, Dublin, Ga., when she offered to do "whatever needed doing." What needed doing was work with children, so Cyndi took on 30 children by herself. They loved her and she loved working with them.

When the adults and children came together for the evening conversational prayer time, the children chimed

right in—praying for parents and friends and sometimes even cats and dogs. Their candid, honest prayers created an openness in the adults and Cyndi, she remembers.

That was the beginning. Now the pattern of her involvement runs smoothly. On Friday nights—the first time she sees her group of first-to-sixth graders—Cyndi is the clown. In fact, none of the children see her real face before that initial encounter.

"As a clown," she says, "I can get across ideas that I

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Far left, Cyndi Bowman, using magic and "Clown White," transforms herself into Cyndi Sunshine. Children at lay renewal weekends (above) say her efforts are worth the time.

If you think the younger set is not worth a flip, meet Cyndi and change your mind."

plained that the only person kissed in the particular version was God.

Perhaps Cyndi's most difficult time comes during the covered dish feature of lay renewal weekends. "It always takes some dedication for me to go ahead with the clown act," she confesses, "because the food is always terrific and with my clown make-up on, it doesn't taste so good."

But she feels it's worth it for fried chicken to taste like greasepaint if she can have some impact on the kids' lives. "I don't care how long they remember me," she says, "as long as they remember the things I teach them."

On Saturday nights during lay renewal weekends, Cyndi holds a candlelight service with quiet prayer. And when she tells the story of Jesus' death, none of the children is wiggly.

The lay renewal activities take much of Cyndi's time. She loves it. She made her first plane flight for one meeting and still enjoys the travel.

Cyndi's a miracle of patience, says one friend. "Who else would attempt to set fondue to six kids?" But what looks like bedlam to an outsider is just her way of making children and adults feel comfortable in being themselves, says Cyndi.

She asks if any of the group ever gets tired of being him- or herself? Doesn't everyone? Then with little song about a lion who roared and scared all his friends away and a butterfly whose life is too short and a bird who sings off-key, Cyndi convinces the youngsters they are better off being themselves.

Cyndi's patched overalls have the letters, "JIM," followed by a question mark. When the kids ask if "JIM" is her boyfriend, she's ready: "It stands for 'Jesus Is Mine,' and the question marks says, 'Is he yours, too?'"

Once Cyndi played a special version of "Spin the Bottle" in which every child to whom the bottle pointed had to give a prayer request. That night, when adults and youth gathered in the sanctuary, one youngster told the group that Cyndi let them play spin the bottle, which parents thought was a teenage kissing game. Cyndi quickly ex-

plained that his "make-believe Cyndi calls him a five "hers," and pictures of all six in where most you of 20 have photo friends.

Cyndi also does housework, cooks meals, chauffeurs the kids to as doctor, dentist, and baseball practice and even invites friends to Michael when she takes him fishing.

To the oldest child, Beth Ann, 15, Cyndi is more like a big sister. "It was hard to be authoritative at first," recalls Cyndi. "I just wanted them to like me." But now, she has them rotating chores like a veteran, or "better," says Cyndi's own mother, Mrs. Brenda Bowman of Atlanta. "She always wanted to run an orphanage."

The Brown family is Catholic, Cyndi says, and they attend mass every Sunday.

Brown adds that Cyndi has a "super (Christian) influence on the children."

Meanwhile, the junior at Mercer University in Atlanta carries a full load of classes in elementary education and drama; teaches a drama class for first and second graders two weeks.

And is employed weekdays from noon to early evening, "as a full-time nanny." And that's probably her favorite activity of all.

Three years ago the mother of six children died. Cyndi's minister of education at First Baptist Church, Chamblee, Ga., asked if she would help the family for a week. Cyndi agreed. Three years later, she's still helping.

The children's father, Bob Brown of Atlanta, recalls being a little worried at first. Cyndi was only 17 and he wondered, "At her age, can she handle it?"

But today he says, "Cyndi

comes in the first day and took over—not in a dominating way—with love and kindness."

When she began, the youngest child was only two years old. Michael is now five—his friends call Cyndi

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HMB church extension strategists believe women can contribute to beginning new congregations because "they don't have a pulpit complex."

Sue Sparks interviewed with the HMB's Ken Brooks about a job.

"When Sharon said, 'I feel so alone,' I answered, 'I do too.'
 Sharon went through denial and anger, refusing Coyle's offer to read Scripture. As their weekly visits continued, however, Sharon, who was brought up as a Roman Catholic, said, "Okay, read." Months later, she made a new commitment to Christ.

Two weeks after the summer's end, Sharon died. "The funeral really hit me," says Coyle. "A priest did not hear someone on the back row say, 'Oh, I thought the chaplain would do it; she was there all the time.'

Coyle answers about 50 counseling calls a month. Sitting in their rooms at the Y are many residents and transients who are single and alone. Coyle feels that being single herself has, in some ways, helped her ministry.

"I understood many of the feelings of a person alone," she says. "To not saying a single person can't minister to married persons or vice versa, but this built a real solidarity with the people."

However, to Coyle, being single is not a big part of being a minister. "It concerns others more than it concerns me," she says. "If you're satisfied with your ministry, single or married, that's going to come through.

"I can be a woman without being married, though I probably will get married and have a family. I'm not called to be a nun—I'm Southern Baptist."

Until recently her plans after graduation were unsure—possibly an internship somewhere, maybe a local church, or maybe a continuation of the ministry in Philadelphia. Because she's not male, and because she's unmarried, Coyle found some doors closed.

But she wasn't totally pessimistic about her future, and the HMB's Quentin Lockwood sensed in her "the initiative, drive and discipline, the things you really are looking for in any kind of person—be it pastor or anything else."

So convinced was he and others in the Church Extension Department that "Suzanne could be used to build a church" that Coyle has been appointed missionary associate. She will work to start fellowships in the downtown area around the Y. It's a task Jim Abernathy, director of Delaware Valley Association, which sponsors the YMCA ministry, hopes could springboard into a church-type chapel. Three major hotels are nearby, row houses and apartment buildings stretch to the north. Yet the nearest Southern Baptist church is 20 minutes away.

Lockwood's hopeful, too, that Coyle could set a trend for appointment of more women to work in church extension. "We emphasize small groups in beginning new work, like Bible study fellowship meetings in homes.

"One problem we face is so often we send a man into an area and say, 'The thing we want you to do is just have a lot of these little fellowships, here and there and everywhere you can.' Sometimes because of his preacher complex, a man gets a small group and first thing you know he's not comfortable without a pulpit and he's starting a church prematurely."

Redford, head of the HMB's Church Extension Department, says he's found women will take more time to do the groundwork, the necessary cultivation. "And the life or death of most new missions is in cultivation."

The steady, patient nature of church growing is seen in the no-nonsense approach of Edith Lawrence, director of church extension for New England. Lawrence, who has been a charter member of five New England churches, is helping her own church, Judson Memorial, begin its first mission. In her job, she travels up and down the rolling New England highways, talking and listening to pastors of the small, usually struggling Southern Baptist churches. Her main task is connecting needs and solutions.

A few years ago, for instance, a Maine pastor worked in his trailer/chapel each day while his wife took care of small children.

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Women in other fields—Christian social ministries, language missions, work with National Baptists, evangelism, associational missions—have been as successful as Lawrence. They fit no stereotype. As one said, "I don't like the idea that if you're a single woman in church work, you're a certain type of single woman. That's writing a script for my life that I have no choice in." Single women missionaries have a variety of talents and personalities.

Yet regardless of how pleased HMB departments are with their workers, regardless of how capable or willing women applicants may be, regardless of the fact they feel called to home missions—women probably will continue to be denied some jobs because of lack of money or lack of acceptance by state and local leaders.

Since nearly all appointments by the HMB are made jointly with the state in which the missionary works, both must agree on the applicant. Sometimes the HMB finds a person the state rejects; sometimes the HMB won't accept an applicant local forces want. In extreme cases, such attitudes can lead to a stalemate, with a position going unfilled for several years.

More often, however, a woman is not considered as capable as a man, or a couple, because the state prefers a couple like getting two for the price of one," say many missionaries. And some state leaders echo that. The state same whether the person is married or single.

But if it's a couple, the check is always made out to the male.

If a married male missionary dies, the woman—though she may be appointed as a full "missionary"—usually is dropped from the HMB payroll. Some women choose this route because of pressing family responsibilities, however, hear the Board saying "We only appointed you because of your husband."

If the wife dies, the husband usually continues in his work. Many missionary wives work at secular jobs to make ends meet.

Women husbands work at secular jobs while the woman carries the brunt of the missionary assignment. Such attitudes and experiences lead many women to think it is "just for the husband." If he's married, that just means "an extra warm body to help with the job and give emotional support."

Women can't have a couple, they prefer a single man, especially if the position involves pastoral duties. One reason for the reluctance may be fear of ordination of women. The spectre of ordained women ministers looms large in the minds of many leaders. "When you start talking about women, immediately they turn in terms of the image of an ordained woman and they turn off at this point," says Lockwood, "even though we aren't talking about this kind of thing."

In a December, 1975, meeting, Cecil Etheredge indicated he came to fill it," she recalls.

If there are needs today—and Lawrence believes there are—women could meet many as well as men can. "But I don't want to create jobs for women. I don't see the denomination as an employment agency, but as an equipping agency

Women in missions: **Farmer**

When, in 1972, Verlene Farmer appeared on Oklahoma's Langston University campus as the new Baptist Student Union director and religion instructor, students and faculty reacted skeptically "I was the first woman BSU director at the university," Farmer explains. "At first they froze me out—I had to prove myself."

Farmer's ideas for the BSU soon won approval and the organization evolved from a social club into a closely-knit group seeking depth in the Christian commitment. "I don't talk so much about Christianity—I try to live it day to day," Farmer emphasizes. "Christianity is on trial here. The students are wondering if it works."

Responding to that need, Farmer sets an active pace during the week, teaching elective Bible courses, overseeing Monday night Bible study, recruiting speakers for Wednesday prayer lunch and leading Thursday night vespers services. Scattered throughout the year's calendar are numerous trips to missions and student conferences.

There also is time for other needs. According to Farmer, "Even though these kids are college students, there are so many things they didn't get at home—like how to set a table. So I've been able to minister to the whole person here."

Farmer works hard to weave mission awareness into every activity.

Blacks have been projects for so long, sometimes it's hard for the projects to start doing something." Farmer's own foreign mission career ended abruptly in 1966 when toxic hepatitis forced her to leave a National Baptist assignment in West Africa. After recovery and a short stint as an educational director in Kansas City, she accepted the HMB's Langston appointment as a missionary with the Department of Cooperative Ministries with National Baptists.

"I didn't understand at first why I had to come back from the mission field, but I've seen the Lord open this door for me to challenge students who are going into all parts of the world."

This summer, three BSU members will participate in student summer missions.

Farmer says she's never felt gender should be an issue among Christians. "I see us all as laborers together, persons that Christ could use."

"In my mind, if you're truly yielded to the Lord, you won't have hangups like this."

"It makes no difference to us whether the missionary is a man or a woman," they chorus, followed immediately by a loud "amen."

"We have no problem with a woman serving here, unless she wants to be a pastor. Then our churches would be upset," says one.

"We have no problem; if there's an opening and a young lady is qualified, okay," says Arizona's Roy Sutton. "But if she wanted to pastor a local church or a language church, that's a different matter. I know how the pastors feel and I'm not going to get shot at more than necessary."

"There is a strong feeling against women being ordained in this state," says another state leader.

"I haven't tested the idea of women in a pastoral role and I'm not anxious to," says the executive of a midwestern state. "I don't want to be the champion of putting a woman in a director of missions position, for instance, and I don't know of anyone here who does."

Another says flatly that no recommendation for a woman in a pastoral role will ever come out of his office. And many echo the leader who answered, "We don't get in the role of dictating to the churches. It's up to them."

Falling back on the autonomy of the local church is a doctrinally sound—and usually safe—answer. Yet Baptist leaders acknowledge they do influence churches, and often affect—indirectly, perhaps—the actions and attitudes of grassroots Baptists. They see themselves more as thermometers than thermostats, however.

"If a church wants or requests a woman, that might trigger us to do something," says Louisiana's Robert Lee. "But I don't think we'd take the initiative to send out the name of a woman for a pastoral situation."

He points out, however, that circumstances are such that all Baptists need to look for places where on the surface it seems a woman could do the job—or do the job better. We move with changing times. As channels of service open up, it's my judgment that more women will be involved.

Yet whose responsibility does it become to open channels?

"I hope no one, male or female, will use sex as a criterion, rather than competence," says a woman missionary

In Kentucky, the state board recently passed a policy that required an administrator of the Kentucky children's home be an ordained minister. A female social worker was temporary administrator that position at the time. Mary Dan Kuhn, a CSM missionary in New Orleans who was in Kentucky then, says "By their stand, that person and all the rest of us who are female social workers, not ordained, would not qualify for that position."

Kuhn, director of Sellers Home, has had "every indication" she has been treated fairly by the HMB in Atlanta, yet the entire denomination, she perceives discrimination. "There's a good bit of feeling that administrative positions are reserved for the ordained male in our denomination. Since I'm neither ordained nor male, I have felt my options limited. I would hope to see no one, male or female, use sex as a criterion rather than competence," she concludes. *Continued*

While at Princeton, Coyle conducted chapel services.

WOMEN IN MISSIONS:
Galan

Jessie Galan

Jovita Galan, daughter of Mexican migrants, has bypassed a college degree and marriage in a ministry spanning 30 years in San Antonio's west side Mexican-American community. Along the way she has influenced the lives of scores of persons, including San Antonio policeman Armando Ynostrosa and Rudy Sanchez, Baptist pastor in Corpus Christi. Though she earned certification as a nurse's aide in 1970 and was offered a scholarship to pursue a nursing degree, Galan turned it down. "I told them I'm here, not because I want degrees, but because I want to serve the Lord."

Mornings find Galan with dark-haired children in a weathered school, where she emphasizes good manners and bilingual education. Support for the kindergarten comes from parents' fees and her church's contributions.

Afternoons, with an entree provided by her kindergarten children, she visits homes in the low-income community, often plagued by marital problems—and occasional violence. She functions almost as a "community social worker," helping stabilize homes and counseling parents. "If you do something wrong, you cannot mend a child." Her interest often draws families into the church.

Galan's concern extends into other areas, too. When Freddie Garcia approached her with the need for a Christian drug ministry, she sold her home as a down payment for a center. Now drug addicts from eight years old to 60 live in the center, sharing chores and fighting through withdrawal. Galan visits often, encouraging residents to "expect a miracle"—the center's slogan.

A member of San Antonio's Central Baptist for 15 years, Galan teaches Sunday School, visits hospital patients, directs a choir, and pinch-hits for pastor Ruben Madrigal in his absence. Says Madrigal of Galan: "When a good Christian wants to work, it doesn't matter if it's a man or woman. If she left, I don't know what I would do."

Over the years, concerned friends have wondered if Galan needed a husband for protection. Galan's response: "I have somebody to protect me. My Lord will."

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"When you look at the market for these particular women (single, M.Div. graduates), it's not much," says a state executive secretary. "But a state could determine particular situations where a woman could be used—then try to fill them."

State executives often recommend the chaplaincy as an outlet for women. Institutional and industrial chaplaincy are experiencing a modest boom, and a few opportunities have opened in those fields.

"There is a new day in this direction, using women in ministry. Whoever goes into it will get hit and hammered for awhile," says a state executive.

"I would not want to be singled out as a great crusader," he goes on, "but I will state my belief on the matter, as I see it. Fifty years from now, these fellows who stood in the way of women ministering are going to be looked upon like the men who stood in the way of women's suffrage in that day." Yet this man asked his name not be used.

Other state leaders mention the responsibility of seminaries to take more seriously their recruitment, information and placement of women.

Exposure is important, counsels Ohio's Ray Roberts, advising women to move into channels of service—summer missions, US-2 work, contacts with state leaders—that give state and local leaders chances to know them and their capabilities.

"One thing the Home Mission Board could do is help with information," says West Virginia's John Sneden. "Not many people know about the number of women coming out. This information needs to be disseminated."

He advises changing roles of women in missions "as rapidly as people are ready, instead of crusading. It is less painful that way, and you end with a degree of harmony."

A pushy, strident approach puts most state executives off. Two men, whose minds were previously open, were repelled by forceful women who came to them "wanting ordination right away, demanding it, without even having a place to serve."

Several state leaders mention that women could find places of service more quickly by becoming associates in charge of particular ministries.

"Personally, I think the climate of churches in Illinois is such that they would not give serious consideration to a young woman as pastor," says Illinois' Jim Smith. "But that's up to them. They might be willing to consider women as associates, but the hang-up—the point of contention—is at the point of ordination, not so much the role."

However, he thinks most people who express opinions on the subject are "not searching the Scriptures." He and his division directors plan a biblical study "to conscientiously evaluate our position and sort out what we think."

Coyle often receives invitations addressed, "Rev. and Mrs. Coyle." She laughs and usually brings a date.

Most HMB leaders steer clear of the ordination issue when talking about appointment. "Ordination is a long-term matter," says Redford, and as far as his department is concerned, "missions service is all we can talk about."

"What I would like to do is set aside a specific fund for women who we would call church extension associates," Redford says. Redford envisions perhaps two women per state, in those positions, each attached to an associate staff or large metropolitan area.

"When it is demonstrated that it can be done, I think the states will pick it up," he says.

Needs are obvious. A study reported in the *Quaker Review* (JFM, 1976) on projected future demands for church and associational staff concludes that these positions in the anticipated churches—3,465 people per year; associations 378 in five years with most new positions in RE or social work.

But some states are not yet ready to put part of their funds into concerted hiring of women.

"Several instances where we have been involved—usually has been 100 percent out of our budget," says Eckwood. "We get a whole different answer when we say, 'Well, we need to use some of your funds.'"

In 1963, an HMB leader wrote of women's role as a "faithful unsung heroine in some humble home." Have attitudes changed?

Yet somebody—state, local church or Convention agency—must set aside funds if women such as Brenda Buckner, Sue Sparks and others are to find places of service. And money's hard to come by.

The HMB's Language Missions Department which employs more missionaries than any other department, counts 40 single women in its total of 942 under appointment. Most teach kindergarten.

The majority of Language Missions Department missionaries are pastoral missionaries, serving a local ethnic church. If a church were to call a woman as pastor, Language Missions Director Oscar Romo would see no problem in appointing her.

"I think the ladies we have working with us show us that in certain areas it is workable even now," Romo says. He mentions two situations in which a woman missionary is pastor "in everything but name."

But because of the cultural tendencies of some ethnic groups, Romo says appointing a single person—female or male—in a pastoral role would be difficult.

"I had a recent experience where I was visiting with a pastor, just the pastor, his wife and I. We were talking in the vestibule of the church. His wife went and brought us a chair, but wouldn't dare sit down. This was their custom. So it wasn't a matter of what we wanted, it was a matter of what they wanted."

Some have criticized Romo's department for appointing few women and few Anglos. Romo has made a detailed study showing how many of each are employed and in what type job. He maintains that in the course of his study which showed about 30 percent of the work force being Anglo and about five percent being single women, the salaries for both ethnic and single persons was considerably lower than for Anglos or for married persons.

Such figures, of course, do not reflect the education levels and experience which, in part, determine salaries. But they raise questions about discrimination in other fields.

Romo claims his department "has used women in many places. We have them now, and I think we have some vacancies where they could be used. There are special areas in which they can make a contribution," he says. "Many of our churches have now grown to the point where they need staff people to lead different programs—in youth, music, religious education. In many instances, this would be the way to break through barriers to women becoming pastors.

"In many of these ethnic communities, the woman has a role to play, though the ethnic church may not be ready to call her as the pastor."

Romo says if his department had the finances to do it, he could place about a dozen such persons around the convention in ethnic communities, four working with Spanish, for instance, and one with Polish young people. Whether male or female, ethnic or Anglo, does not matter, says Romo. "If his department had finances to do it."

But the HMB's 1977 budget has already been approved. For such an item to get approval in the 1978 budget, it would have to be a high priority.

"If the administration would buy this kind of approach," says Romo, "it would be a matter of selecting places of work and priorities, and making them high priorities rather than low priorities, so it would be funded."

But, like other departments, he does not plan to make such a project a high priority item.

If the HMB asked states to help bear part of the financial burden, Romo thinks some might balk. "I don't think that some of the states are ready as they lead you to believe."

Should the HMB perhaps insist that states consider qualified women?

Romo compares that to the old days when the HMB sent missionaries to the Indians, footing the bill and making the plan itself. "The missionaries were accepted as long as we paid the bill," he points out. "As soon as we asked the states or local churches to pay the bill, they'd say, 'He's your missionary.' Consequently, he was never 'their' pastor."

"In a sense, it would be a type of paternalism we would be practicing," he says.

"I think we would be better off in the long run if we work with them in the process of women becoming acceptable, and I think this would be over a long period of time. I think it's a matter of getting them to go with us, of educating them to grow with us."

However, the process of education sometimes can take longer than anticipated. In a January, 1963, HOME MISSIONS editorial, then-Executive Director Courts Redford wrote on the power of women to affect mission work.

"You may become a Jane Addams to establish justice and care for the underprivileged. You may be a Florence Nightingale to bring healing and hope and mercy in the midst of war and strife. You may be a Fanny Crosby to see through blind eyes and set the whole world singing the praises of God."

You may be as sacrificial as the widow who gave her mite in the temple or as expressive in your devotion as Mary who was the master commanded for her love.

"However, you will more likely be a faithful, unsung heroine in some humble home providing love and companionship for a devoted husband and guidance and encouragement for grateful children."

The obvious question today is, how much have such attitudes changed? In 1976, if you're female, single, called to mission work—is there a place?

Erdedge says, "I think we must say to all our people that the young woman today, single or married, must have the same freedom for Christian ministry as the man. I think it's a disservice to her if indeed we withhold freedom to ministry from her, and offer it to a man just because history has so dictated."

WOMEN IN MISSIONS: KUBE & FRISBY

At Ervay Baptist Center in inner-city Dallas, HMB missionaries Joan Frisby and Delores Kube tackle the job of ministering to a transitional community of blacks, Mexican-Americans and Anglos.

With such programs as adult education, preschool classes, well-baby and nutrition clinics, as well as worship services and Bible study, the center draws 350 persons each month. The women's sewing club, led by Frisby, "can almost get out of control with the number of women we have coming." Kube, who directs youth clubs and adult education and supervises volunteers and student workers, sees a need for more evening activities to reach more adults.

Frisby's interest in missions stems from summers working with GAs in WMU camps. Kube traces her commitment to two stints as a summer missionary at Ervay Center where "my interest in social work and missions were brought together." Both women earned M.R.E. degrees.

Joan Frisby, Delores Kube

Neither has experienced any discrimination from the community because of gender, although Kube explains, "With blacks in this community, the women assume much of the leadership in the homes, whereas in the Mexican-American culture, I sometimes have felt my effectiveness limited in ministering to the men."

Frisby and Kube maintain contacts with numerous agencies and churches. "There have been times in presenting programs," Frisby recounts, "when I've felt that if I had been a man, perhaps some church members or pastors would have listened more carefully."

Kube recalls similar experiences. "Sometimes, though I felt just as skilled and professional as men, I felt perhaps being a woman caused some people not to see this ability in the same light as they would a man's."

"God's calling is so individualized—I don't think he discriminates because of gender."

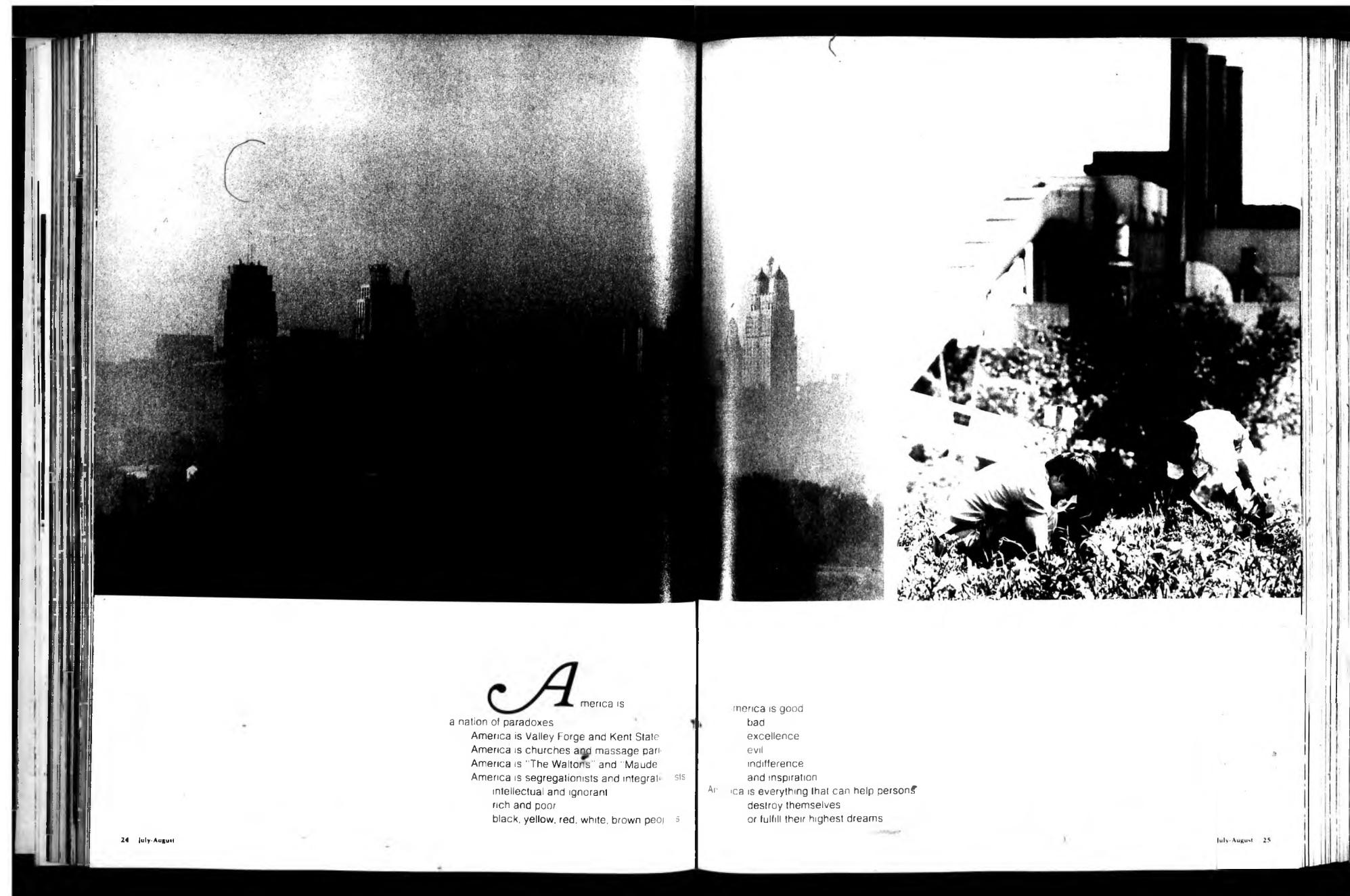
Creating A New Birth of Freedom

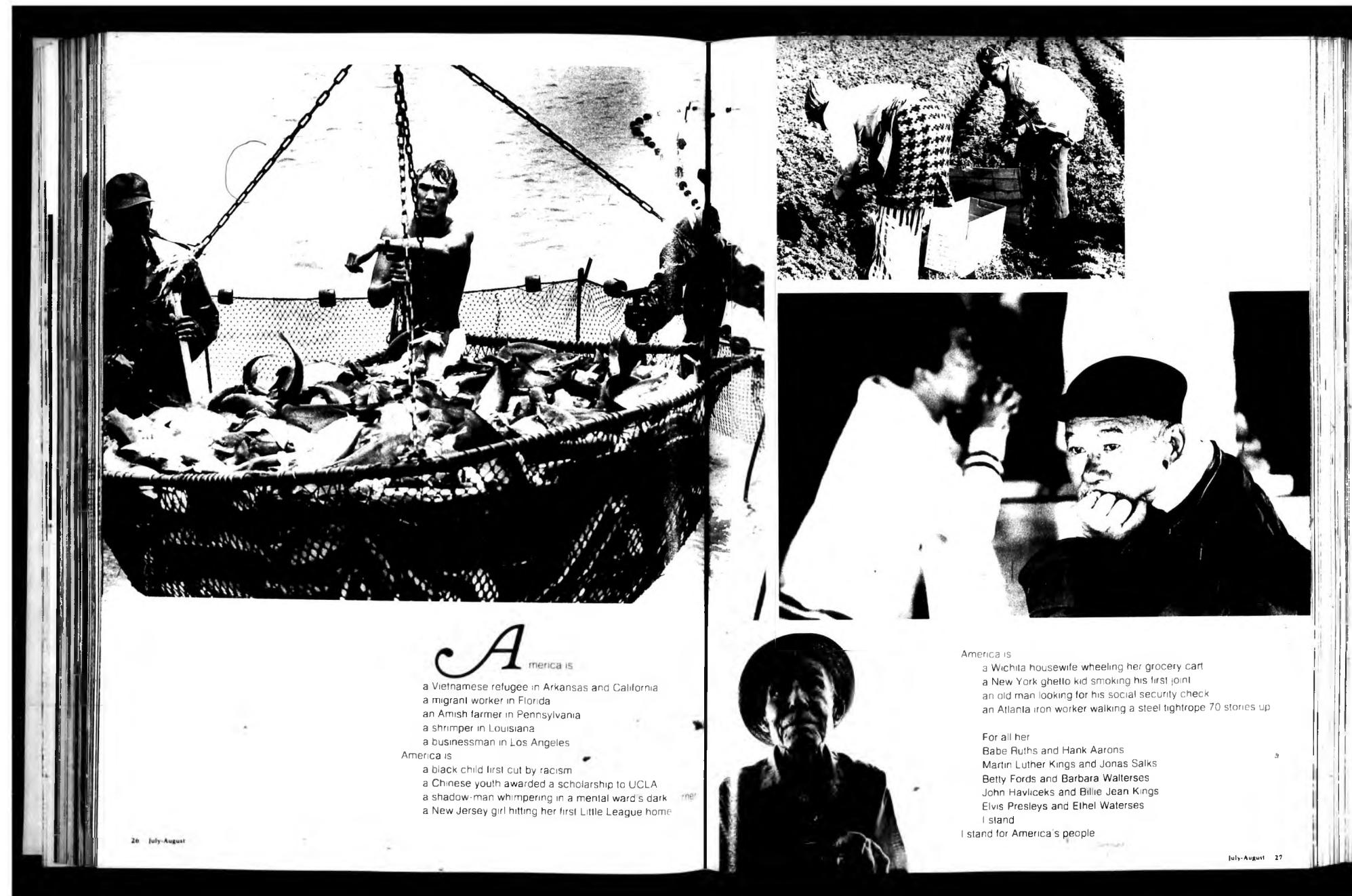
By JOHN HANNAH
Photographs by
and Ken Tuchman

Continued









*A*merica is

a Vietnamese refugee in Arkansas and California

a migrant worker in Florida

an Amish farmer in Pennsylvania

a shrimper in Louisiana

a businessman in Los Angeles

America is

a black child first cut by racism

a Chinese youth awarded a scholarship to UCLA

a shadow-man whimpering in a mental ward's dark

a New Jersey girl hitting her first Little League home

America is

a Wichita housewife wheeling her grocery cart

a New York ghetto kid smoking his first joint

an old man looking for his social security check

an Atlanta iron worker walking a steel tightrope 70 stories up

For all her

Babe Ruths and Hank Aaron

Martin Luther King and Jonas Salks

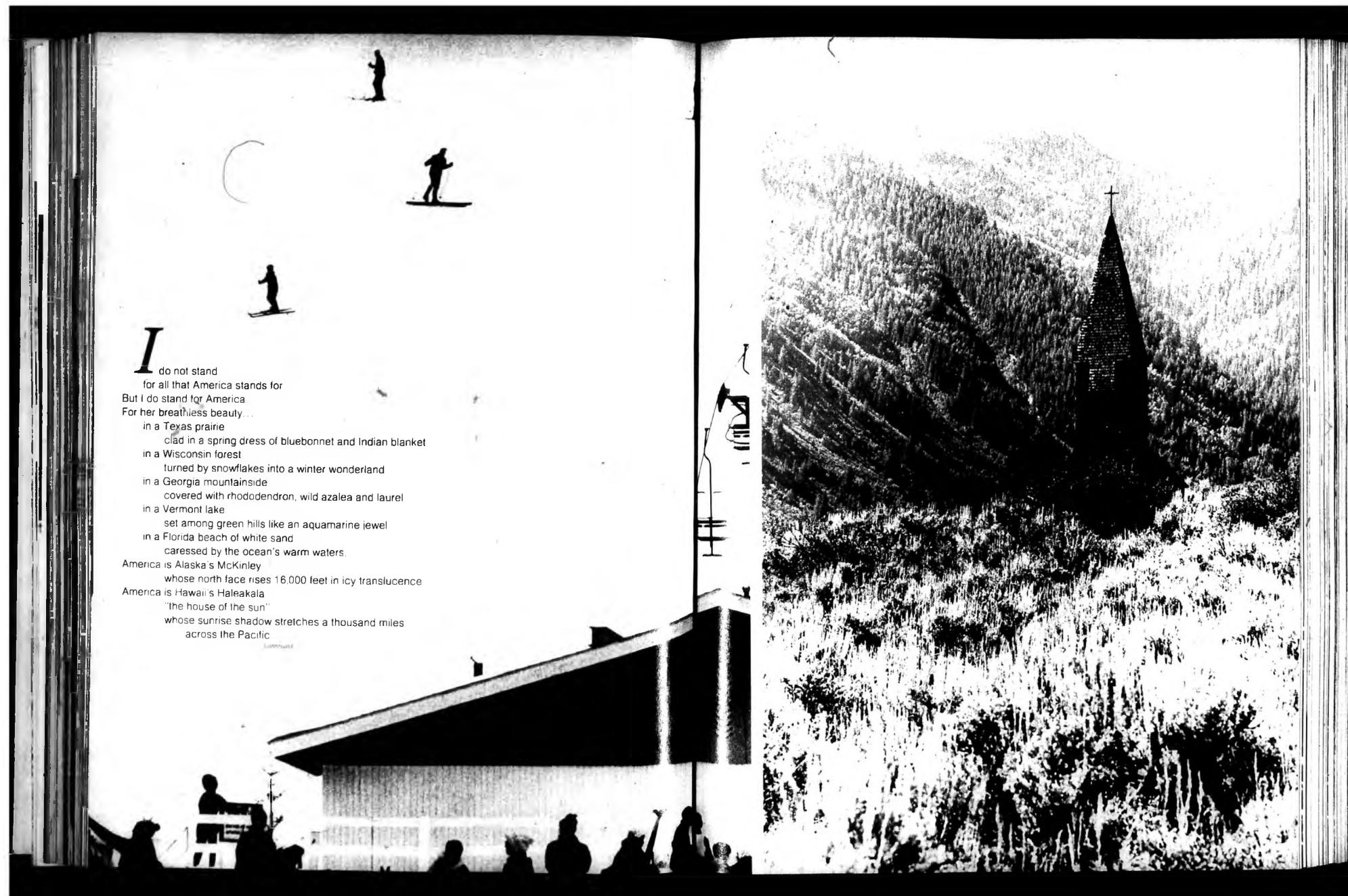
Betty Fords and Barbara Walters

John Havliceks and Billie Jean Kings

Elvis Presleys and Ethel Waters

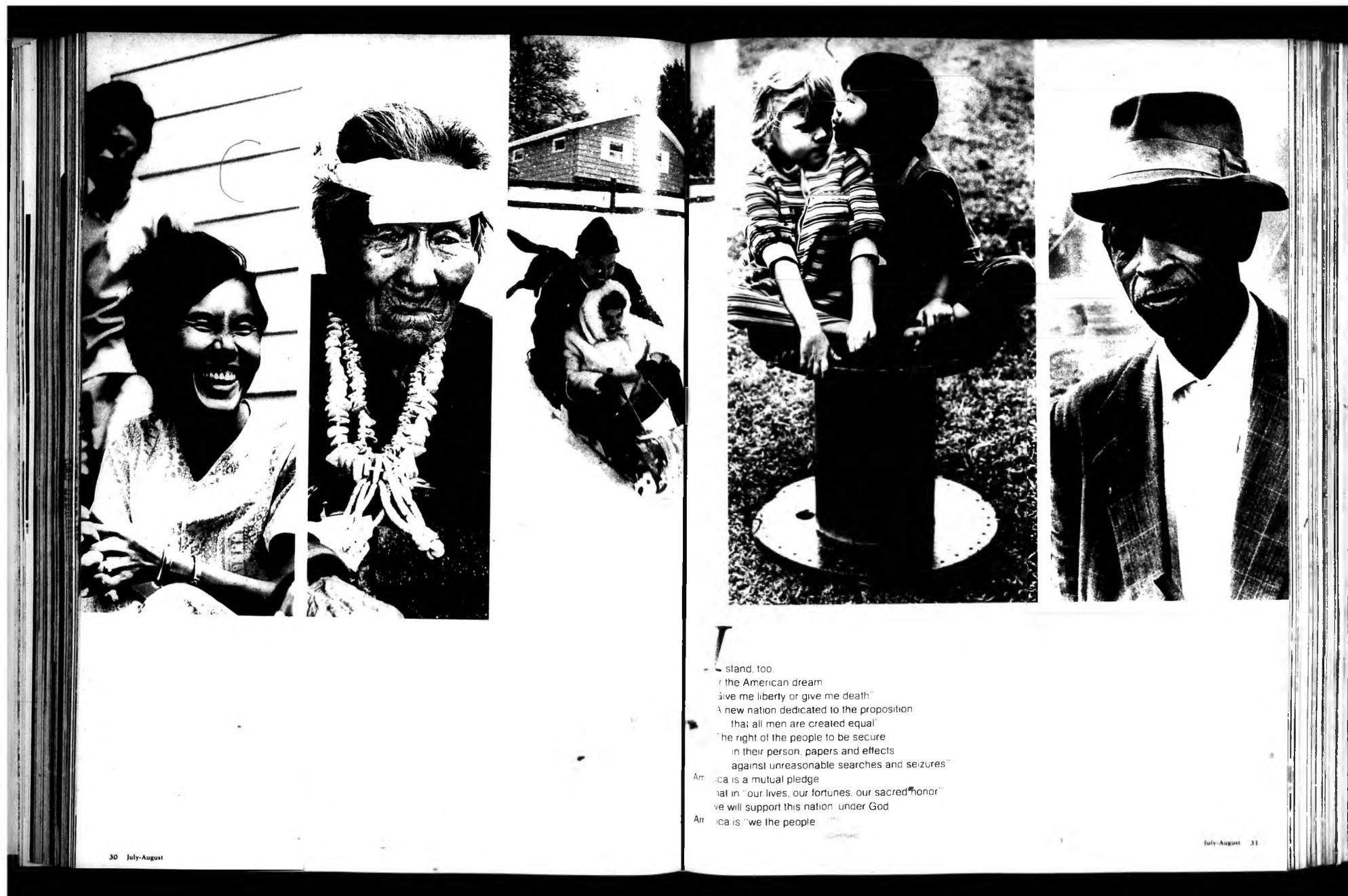
I stand

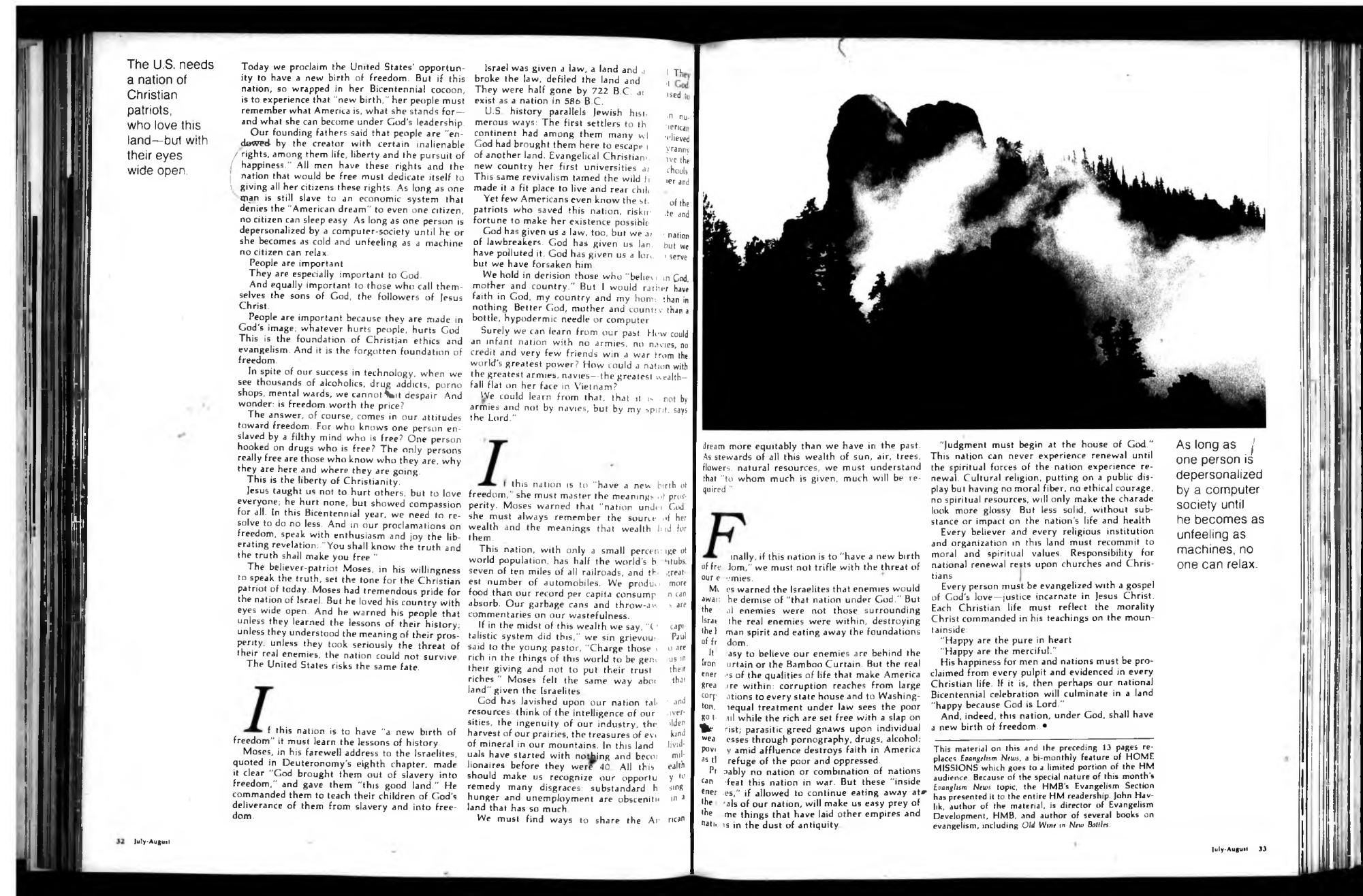
I stand for America's people



I do not stand
for all that America stands for
But I do stand for America
For her breathless beauty...
in a Texas prairie
clad in a spring dress of bluebonnet and Indian blanket
in a Wisconsin forest
turned by snowflakes into a winter wonderland
in a Georgia mountainside
covered with rhododendron, wild azalea and laurel
in a Vermont lake
set among green hills like an aquamarine jewel
in a Florida beach of white sand
caressed by the ocean's warm waters.
America is Alaska's McKinley
whose north face rises 16,000 feet in icy translucence
America is Hawaii's Haleakala
"the house of the sun"
whose sunrise shadow stretches a thousand miles
across the Pacific

Continued





The U.S. needs a nation of Christian patriots, who love this land—but with their eyes wide open.

Today we proclaim the United States' opportunity to have a new birth of freedom. But if this nation, so wrapped in her Bicentennial cocoon, is to experience that "new birth," her people must remember what America is, what she stands for—and what she can become under God's leadership.

Our founding fathers said that people are "endowed by the creator with certain inalienable rights, among them life, liberty and the pursuit of happiness."

All men have these rights and the nation that would be free must dedicate itself to giving all her citizens these rights. As long as one man is still slave to an economic system that denies the "American dream" to even one citizen, no citizen can sleep easy. As long as one person is depersonalized by a computer-society until he or she becomes as cold and unfeeling as a machine, no citizen can relax.

People are important.

They are especially important to God.

And equally important to those who call themselves the sons of God, the followers of Jesus Christ.

People are important because they are made in God's image; whatever hurts people, hurts God. This is the foundation of Christian ethics and evangelism. And it is the forgotten foundation of freedom.

In spite of our success in technology, when we see thousands of alcoholics, drug addicts, porno shops, mental wards, we cannot but despair. And wonder: is freedom worth the price?

The answer, of course, comes in our attitudes toward freedom. For who knows one person enslaved by a filthy mind who is free? One person hooked on drugs who is free? The only persons really free are those who know who they are, why they are here and where they are going.

This is the liberty of Christianity.

Jesus taught us not to hurt others, but to love everyone, he hurt none, but showed compassion for all. In this Bicentennial year, we need to resolve to do no less. And in our proclamations on freedom, speak with enthusiasm and joy the liberating revelation: "You shall know the truth and the truth shall make you free."

The believer-patriot Moses, in his willingness to speak the truth, set the tone for the Christian patriot of today. Moses had tremendous pride for the nation of Israel. But he loved his country with eyes wide open. And he warned his people that unless they learned the lessons of their history, unless they understood the meaning of their prosperity, unless they took seriously the threat of their real enemies, the nation could not survive. The United States risks the same fate.

Israel was given a law, a land and a people. They broke the law, defiled the land and were half gone by 722 B.C. and exist as a nation in 586 B.C.

U.S. history parallels Jewish history in numerous ways. The first settlers to this continent had among them many who God had brought them here to escape of another land. Evangelical Christians, new country her first universities at This same revivalism tamed the wild land and made it a fit place to live and rear children.

Yet few Americans even know the story of the patriots who saved this nation, risking fortune to make her existence possible.

God has given us a law, too, but we are

lawbreakers. God has given us land,

but we have polluted it. God has given us a

land and

we have

forsaken him.

We hold in derision those who "believe in God, mother and country." But I would rather have

faith in God, my country and my home than in

nothing. Better God, mother and country than

a bottle, hypodermic needle or computer.

Surely we can learn from our past. How could

an infant nation with no armies, no navies, no

credit and very few friends win a war from the

world's greatest power? How could a nation with

the greatest armies, navies—the greatest wealth—

fall flat on her face in Vietnam?

We could learn from that, that it is not by

armies and not by navies, but by my spirit, says

the Lord."

I dream more equitably than we have in the past. As stewards of all this wealth of sun, air, trees, flowers, natural resources, we must understand that "to whom much is given, much will be required."

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inally, if this nation is to "have a new birth of freedom," we must not trifle with the threat of our enemies.

Moses warned the Israelites that enemies would await the demise of "that nation under God." But the real enemies were not those surrounding Israel; the real enemies were within, destroying the man spirit and eating away the foundations of freedom.

"Happy are the pure in heart. Happy are the merciful."

His happiness for men and nations must be proclaimed from every pulpit and evidenced in every Christian life. If it is, then perhaps our national Bicentennial celebration will culminate in a land "happy because God is Lord."

And, indeed, this nation, under God, shall have a new birth of freedom.

This material on this and the preceding 13 pages replaces *Evangelism News*, a bi-monthly feature of HOME MISSIONS which goes to a limited portion of the HM audience. Because of the special nature of this month's *Evangelism News* topic, the HMB's Evangelism Section has presented it to the entire HM readership. John Havlik, author of the material, is director of Evangelism Development, HMB, and author of several books on evangelism, including *Old Wine in New Bottles*.

SINGING IN THE SPIRIT: A new tune for an old movement?

Charismatics are emerging from "SBC closets" in surprising numbers; divided by "tongues," can non-charis, matics and charismatics find common ground at the cross?

by Tim Nicholas
photography by Knolan Benfield

The minister raises his hands above his head and begins to pray. The congregation joins in, hands raised; some sing melodiously, others speak incantations ranging from "Hallelujah, praise the Lord," to the beginnings of a chant, to unintelligible murmurings. After minutes, on cue from the minister, the piano stops its arpeggios and the sounds fade gradually to silence.

Thus goes the newest addition to Baptist liturgy: singing in the Spirit.

And as a practice, it symbolizes one of Southern Baptists' most controversial, least understood issues: the growing charismatic movement of SBC churches and individuals. For wherever "singing in the Spirit" manifests itself, it becomes the center of a whirlwind of doubt, fear, name-calling, arrogance, uneasiness, pain.

Few issues have been so instantly inflammatory. Associations have been disrupted and churches barred from fellowship; churches have been torn apart; individuals, including pastors, have had their intelligence and their Christianity questioned, doubted, denied.

—says one director of missions: "This is a hot issue and people are in trouble about it every time you turn around. I don't want to be quoted because I don't want to be the next one to get the ax."



Basically, a charismatic is one who has had 'the baptism of the Holy Spirit....'

And reports a newspaper of one small-town Baptist church. "In the past month, Baptists here have had a Holy Week service interrupted by a fist fight, have held a congregational vote under the watchful eye of the police, have had church records stolen from the home of the church treasurer and have split into two camps led by rival groups of deacons." These two groups were charismatics and non-charismatics.

And though such open confrontation has been rare so far, the existence of Southern Baptist charismatics is widespread, growing—and, to many, threatening. Lyle Schaller, a church consultant for Yokefellow Institute, believes there may be several hundred thousand charismatics in U.S. religious denominations. And that, if they are not accepted into full fellowship by their peers, they could "combine to be a separate denomination" that would be among the nation's largest.

Baptist leaders estimate the SBC has from 20 to 200 charismatic churches. Of 34 directors of missions selected at random, representing 1,500 churches from coast to coast, only seven told HOME MISSIONS researchers they know of no charismatic churches or individuals. Five had charismatic churches within the association; others had had charismatic churches that withdrew or were barred from fellowship.

On the basis of the survey, at least 100 SBC churches are charismatic, with at least 10,000 active charismatics among the SBC's 12.5 million church members. But a charismatic leader insists at least that number of charismatics are members of "underground" prayer groups in non-charismatic churches.

That such a relative few have become so enmeshed in controversy seems perplexing, but also obvious. Recent examples:

Beliefs concerning the gifts of the Holy Spirit were brought into direct question by several Baptist associations in October when six churches were barred from fellowship by four associations in three states. Dallas (Tex.) Baptist Association "disfellowshipped" Beverly Hills and Shady Grove Baptist churches. Cincinnati (Ohio) Association refused to seat Oak Hills and Sayler Park churches. And in Louisiana, Trenton Association withdrew fellowship from Claiborne church in West Monroe. Plaquemines Association disfellowshipped Empire Church, Empire.

More recently, Harmony Baptist Association in California withdrew fellowship from College Heights Baptist Church, Ventura, "over the church's charismatic involvement, cooperation with neo-Pentecostal groups and acceptance of non-Baptist baptism (alien immersion)."

Another association, Union of Houston, Tex., branded the charismatic movement as being "of the devil." And Rogers Association of northeast Oklahoma called it heresy.

Widespread enlistment efforts are also reported. Such organizations as Praise the Lord and Christian Broadcasting Network, the Full Gospel Businessman's Fellowship International, Logos International and, until the recent death of its founder, the Katherine Kuhlman Foundation, actively recruit Baptists and others to help espouse the "spirit-filled life."

But defining what that means has been difficult,

even for those who classify themselves charismatic."

Basically, a charismatic is one who identifies himself as charismatic. Most often, he claims a religious experience, apart from "conversion," which is known as "the baptism of the Holy Spirit." The charismatic also believes all gifts of the Holy Spirit are operable today.

Howard Conalser of Dallas' Beverly Hills church pastors a charismatic congregation of 4,000 members.

But charismatics disagree on other points: some feel they may have the "baptism of the Holy Spirit" without it being manifested in speaking in tongues; others say the baptism must include the tongues experience.

Most non-charismatic Southern Baptists have reacted to charismatics in their midst with skepticism, at best. Tolerance of the new attitudes has been overwhelmed by the angry rhetoric of the intolerant, but the view of one director of missions may indicate the charismatics' best hope:

"We all agree it is a divisive issue, that it must be dealt with patiently and with love. Sometimes we can do more harm acting hastily."

Meanwhile, the movement—by whatever definition—continues to grow. This month in Dallas, the first national Southern Baptist charismatic conference will convene. Previous meetings have been regional fellowship conferences.

At one of these, held in Louisville in February 1975, people packed a final session "for those who earnestly desire that the Fruit of the Spirit and the spiritual Gifts be manifested as they live their lives under the Lordship of Jesus."

Roy Lambirth, pastor of First church Trinity Baptist of Fern Creek, said, "A lot of people are coming into a deeper dimension of the Spirit's work.... and we are just trying to get them together for inspiration, fellowship and encouragement of one another."

The conference featured a dozen charismatic ministers, all Southern Baptist and most graduates of Southern Baptist seminaries. Sessions offered invitation to those suffering from any sickness to come forward for prayer and anointing with oil.

At the first evening session those seeking the baptism of the Holy Spirit were invited to join the minister in study; about 20 came. Later, several emerged with tears streaming down their faces, others in arm.

Don Lemaster, pastor of West Lauderdale Baptist Church, Ft. Lauderdale, Fla., recalls: "We prayed a very simple prayer, 'Dear God, I know that I'm saved, because you saved me. I know that Jesus lives in my heart. Now I want to ask you to fill me with your Spirit, baptize me in the Spirit, release the Spirit within me.' In the conclusion of that prayer, I said, 'Now I just want you to say, 'Thank you, Lord, for having filled me with your Spirit.' And the basis for thanking God is in the Scripture where it says that if you ask, God will do it. Therefore, the conclusion had to be that because you've asked, God has done it."

Services ran two and three hours. Each opened with an hour of songs. Some individuals occasionally reverted to tongues; many, eyes closed, hands raised, cried unabashed tears.

Speaking in tongues was not emphasized. And many charismatics, in fact, say tongues speaking is rare in worship services. But most acknowledge its presence is among the most divisive issues in the charismatic movement.

Yet its adherents claim it has given vitality to their Christian life and a new sense of awareness of the Holy Spirit. Says Roy Lambirth, "I was almost ready to leave the ministry, not because of problems, but because I wasn't finding the satisfaction or the fulfillment that I knew ought to be there."

"So one day in prayer I said, 'Lord, I need something I don't have.' I heard the voice of God inside me—impressions inside—say, 'Why don't you let me fill you with the Holy Spirit?'"

Each of the associations that had charismatic confrontations in October had experienced fomenting problems for several years. But all had resisted any

"We must deal with charismatics with love and patience; we can do harm acting too hastily."

Howard Conalser of Dallas' Beverly Hills church pastors a charismatic congregation of 4,000 members.

More than 800 people attended a regional charismatic conference in Louisville, a national meeting is set.



"I just want you to say, 'Thank you, Lord, for having filled me with your Spirit . . .'"

action until complaints became so heated the issues could not be ignored longer.

Back in 1970, "we received complaints against the Beverly Hills Baptist Church," says Robert McGinnis, director of missions for Dallas Association, "that their services were Pentecostal; they had healing and declared people healed, and were speaking in tongues."

The association's credentials committee questioned Beverly Hills' pastor Howard Conatser at length, "and he did not present anything at that time we could not accept," recalls McGinnis.

Then five Beverly Hills deacons preferred charges in 1972, but again the credentials committee did not act, "because we wanted to give the church every opportunity to prove it was not Pentecostal. Howard said they were not," says McGinnis.

More charges came in 1973, but still no action. "In 1974 we passed a resolution asking them to refrain; if they could not, to withdraw voluntarily. The resolution did not mention any church by name, but was for charismatics," says McGinnis.

In 1975, the association finally took action. "The charges included disruption of fellowship," says McGinnis. "Possibly nothing would have ever been done if they had stayed within their local church. Where we became concerned after six years was when they started missionizing our churches, with monthly Saturday night youth fellowships out at the Bronco Bowl (an amphitheatre rented by the church). They were sending letters to all our churches inviting the kids. Well, these young people were going out there from our churches, getting involved and going back to their churches saying, 'What's wrong with our church? We're not doing that stuff.'

The credentials committee voted to recommend we withdraw fellowship from churches in the charismatic movement. We sent out cards to churches asking for their stance," says McGinnis.

Churches were to circle the correct response to applicable statements:

- Our church has (Not) officially endorsed and does (not) practice glossolalia (speaking in tongues).
- Our church has (not) officially endorsed and

does (not) practice 'so-called' faith healing. A person is declared to be healed when

Only two churches indicated they were involved in healing and believed in tongues. Both indicated they practiced glossolalia and believed in healing, but neither declared people healed.

Conatser wrote, "I can remember one instance of publicly declaring a person healed. It was some four years ago after praying for one of our deacons who was to undergo surgery for a tumor. After prayer I felt a definite God to tell her she was healed. I announced the church. After requesting additional trace of the tumor was found, surgery was cancelled and she was dismissed from the hospital.

Shady Grove, which had had several complaints against it, never was accused of luring away members of other churches, which was the primary problem with Beverly Hills, according to McGinnis. "Citing says, 'We weren't sucked into operating through the Holy Spirit because of Beverly Hills, but our ouster was probably greatly affected by the ouster of Beverly Hills.'

"We'd not caused disruption, not done solicitation. We could have come out here and jumped every person on the floor, frothed at the mouth and barked like dogs, and if it hadn't been for the problems with Beverly Hills, we would still be in the association."

During the meeting which ousted the two churches, a substitute motion to allow the churches to remain in the association was presented. While warning charismatics to keep their practices with their own churches, the statement said, "We acknowledge that the gifts of tongues and healing are validated by the New Testament as legitimate gifts of the Holy Spirit." The measure's sponsors argued this did not endorse the charismatic movement, but the statement failed, 608-401.

The resolution barring the two churches read, in part, "... have openly practiced the present-day phenomena of glossolalia and public faith healing in which people are declared healed, exercise which

mark a historical departure from what Southern Baptists historically believed are valid biblical gifts, thus indicating that they are in doctrinal and are no longer in harmony with our Baptist practices . . ."

Neither national movement individual pastor attended the association. Conatser was at a speaking engagement, explaining he had stopped going because of his one brother come by me and clasp under his chin in a sign of prayer: another onto your tongues." I quit because of that type of thing."

Both Conatser and McGinnis believe the church and association were helped by the ouster. Conatser says Beverly Hills gained sympathy, and McGinnis says some churches came in from the periphery of association life.

Conatser, who leads a church of 4,708 members, baptized 411 persons in 1975, a number second only to the state to W.A. Criswell's Dallas First, which had 430. Conatser plans to expand the church's work all over the city.

At the same time the Dallas association was taking its anti-charismatic actions, Claiborne church in West Monroe, La., was also being disfellowshipped. Julian Brandon, pastor of Claiborne and sponsor of the meeting at which Conatser spoke, wasn't present when the vote occurred. He was not active in the association, yet regrets that "just one man in the association did not want to listen to the lies about us. Dr. Clifton Tennison (pastor of FBC West Monroe and currently president of the Louisiana Baptist Convention) . . ."

Brandon explained to Tennison about holding shouting time and prayer for the sick. "And I asked what else he had heard about us," says Brandon. "I said, 'You probably heard that we are jumping pews and rolling in the aisles and speaking in tongues.' And he said, 'Yes, that's exactly what I heard.' I said, 'I can assure you nothing like that has ever happened.' Since then, we've had a few manifestations of speaking in tongues, but always with interpretation.

"None came out here to see what was going on and one else came out here to talk to me. So all of a sudden we find that we had been disfellowshipped from the association. They didn't announce to us or inform us that the action was going to be considered. We're not going to try to get back into the association. I don't particularly care about trying."

However, Trenton Baptist Association's director of missions, Luther Hall, points out Brandon had a copy of the association's minutes, listing the time and date to invite a pastor of a cooperating church to a associational meeting," he says.

The action was based on complaints from members of the church who left following a split over the charismatic issue. "We do not feel that these practices are doctrinally harmonious with the practices in the area," says Hall.

The ouster of the other Louisiana church, Empire of Plaquemines Association, was "based on a break of fellowship which was well under way," says James Coney, missions director. Another church, which had lost members to Empire, brought complaints against it.

"The people who made accusations had never been to the church," says pastor Justin Alfred, who advises his church as charismatic. "A lot of things

said about us were untrue. They said we believed you're not saved unless you speak in tongues, and that we're wild and crazy."

Alfred pled his case in the associational meeting, explaining he was not acting contrary to the Baptist Faith and Message, a statement adopted by the SBC in 1963. The section on God, the Holy Spirit, states, "He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through his church."

Alfred lost his case.

Allen Falls, Oak Hills pastor in Cincinnati, also spoke to the association which ousted his church and Sayler Park church. He quoted the same passage from the Baptist Faith and Message statement.

These two churches were disfellowshipped for "the practice of unknown tongues, the promotion of the baptism of the Holy Spirit as a second work of grace, and the practice of Oak Hills Baptist Church allowing the pastor to baptize people who do not join the church, but remain in other denominations." The two churches' pastors had been visited by an association-appointed "encouragement committee" prior to the action.

"There was no encouragement involved," says Falls. "As the door was closed to my study, about the first words said by the chairman of the committee were, 'Is it true that you and your church speak in tongues?' That set the tone. I would be answering one man and somebody else would interrupt with another question. It was really a hasty afternoon."

At the associational meeting, however, "I had a very fair hearing," Falls says. Director of missions Nelson Russell reports probably only a half a dozen voted to seat the messengers from the two churches. "And we had a church full of people," he recalls.

The Cincinnati association based its action on doctrinal grounds. Their constitution says the association "reserves the right to withdraw fellowship from any church it deems departs from the teaching of the New Testament as herein stated in the Articles of Faith of this association, or refuses to financially support the program of this association."

Oak Hills had supported the association financially, as had most of the other churches which were ousted. Oak Hills even sent checks to the association after the ouster, but they were returned.

"I was not in disagreement with what the association did in withdrawing fellowship," says Russell. "My concern was that the constitution was not geared to meet this kind of a problem."

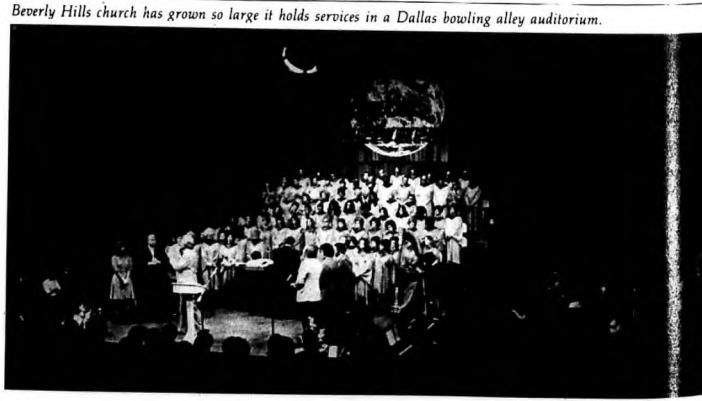
An associational constitution revision committee is looking into possible changes. And Texas Baptists have a committee looking into what constitutes a "regular" Baptist church.

Historically, Baptist associations have not stuck strictly by their constitutions when they wanted to take action, according to Baptist historian Robert Baker of Southwestern Baptist Theological Seminary.

Any association has the right to take this action, I think," he says. "It does not interfere with religious liberty or with the right of interpretation, because any structured body such as a church, association, or state convention has the right to determine its own membership; it must have that right."

Baker points to numerous examples of associations withdrawing fellowship from member churches: in 1827, Kehukee Association of North Carolina reversed its constitution and voted out those who be-

Reputations of old-line Pentecostals kept one charismatic from allowing God to operate the gift of tongues in him.



Beverly Hills church has grown so large it holds services in a Dallas bowling alley auditorium.

Testing the Fellowship

An HMB "mini-survey" of directors of missions reveals: "The fear of non-charismatics is that charismatics will disrupt our fellowship."

In researching the charismatic movement among Southern Baptists, HOME MISSIONS staffers called at random 34 directors of missions in associations across the U.S. About one-fifth of them had experienced church splits over the charismatic issue; about one-seventh of them reported charismatic churches in their association. Most said they knew individuals who practiced tongues or claimed to have had "the baptism of the Holy Spirit." Some felt problems resulted from a "lack of maturity on the part of people," others that "Pentecostals look to their experience as an enhancement of their own holiness," others that "they try to become evangelists of the gifts of the Spirit."

In several cases, directors of missions mentioned the charismatic movement "seemed related" to renewal conferences; the HMB's Reid Hardin admits that renewal, because it involves "the workings of the Holy Spirit," is sometimes a red flag to Baptists. But Hardin insists that renewal has nothing to do with the tongues movement.

In at least one case, a director of missions said, "The HMB is supposed to help us and not hurt us."

Another director responded openly, but feared that his comments would cause problems within his association if his name and the name of a charismatic pastor in his association were used. He agreed, however, that their views might help others see that despite "our fumbling around and failing to act decisively," the charismatic movement does not have to divide an association. Excerpts from the interview with the director and charismatic pastor follow:

HM: Why do you believe that revealing your names and association would cause conflict in your association?

PASTOR: People would misunderstand what has happened. The grapevine process of what people say has happened, and what has happened, are not the same. We've heard people say we bite people on the heels and swing from the chandeliers—which we don't even have. And that we roll on the floor, which we don't.

This is lack of information. And most people never bother to come by and find out the truth. They just act on what they've heard. Director has visited our church, he knows we worship differently, but not like idiots.

DIRECTOR: A lot of it surely is lack of information and preconceived ideas. And, too, previous experiences with the charismatic movement have often proved divisive.

HM: People so fear its divisiveness that they move to wipe it out, creating divisiveness!

PASTOR: Well, it was divisive here to begin with. And it has been true historically in every let's say, move of God. Truth is always divisive.

But we don't want it to be. I was born and bred in a Southern Baptist home; my father was a deacon and my mother a Sunday School teacher. I went to a Baptist college and Baptist seminary.

DIRECTOR: Another point of potential conflict would be if charismatics made a definite attempt to move into other churches and proselyte. Pastor and I have talked about this and I know he does not advocate this, does not encourage this and, in fact, discourages it. But this is a fear of non-charismatics, that charismatics are going to disrupt our fellowship.

PASTOR: People visit us and eventually join, but we don't even have a visitation program. We don't solicit people.

The interesting thing is we baptize all kinds of people who have never had water baptism. Catholics, even Jews.

HM: How did you become charismatic?

PASTOR: I began to seek the baptism of the Holy Spirit and to yield my tongue; I began to sing in a language I had never learned. I began to have a different kind of joy and peace than I'd ever had.

After I told my congregation of the church decided to vote on whether to resign, although only one-fourth of the members voted against us, I felt I should resign. I taught college for seven years and frequented speaking engagements for two more before being called to this church, which was already charismatic.

HM: Director, how would you relate your experiences with the Holy Spirit?

DIRECTOR: When a person genuinely becomes a Christian, he receives the filling of the Holy Spirit, the presence and power of the Holy Spirit. At times in my life I have been far more submissive to the leadership of the Holy Spirit than at other times. But never have I sensed a complete void or lack of the Holy Spirit's presence.

PASTOR: As long as we don't get into the issue of tongues, we are safe. When you start talking about speaking in tongues, people come unglued.

HM: Would you then be willing to give up speaking in tongues?

PASTOR: I couldn't do that. It's scriptural. I've got too much Baptist in me, if it's in the Book, it's mine and I am not going to give that up.

HM: What is going to happen with the charismatic movement in the SBC?

DIRECTOR: It's difficult to predict. Churches will be disfellowshipped, but others will continue in fellowship in a given association. Much depends on the pastor (of the charismatic church) and the attitude of other pastors in the association.

In our own association, it may be discussed in the upcoming fall associational meeting. I know non-charismatic pastors who would like to see this church turned out of the association.

But I believe there are enough level-headed and sound-thinking folks who realize that everybody who is Baptist does not have to interpret every point of Scripture the same way.

PASTOR: Tongues should not be a test of fellowship. If I ostracize Director because he does speak in tongues, then I am as guilty of Pharisaism as he would be if he ostracized me because I do.

HM: Where do we go from here in our relationships? You two obviously believe a potentially serious rift could occur in this association.

PASTOR: The situation is volatile, no doubt. But we are mature and continue to keep the communication open, we can weather this because we have lots of other things.

HM: Could Pastor be moderator of the association?

DIRECTOR: I doubt it.

HM: Is it acceptable to just tolerate each other, or to coexist in an uneasy truce?

PASTOR: At this point, it's real progress if we

can do that, because charismatic thought is so foreign to Southern Baptists.

DIRECTOR: There are areas wherein we do agree and wherein we can work together. For instance, Pastor is a strong supporter of our mission work here. Our feelings relative to the interpretation of the gifts of the Holy Spirit have nothing to do with that. We have something of the same feelings relative to racial issues.

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longed to mission societies, in 1830, Appomattox Association of Virginia expelled followers of Alexander Campbell because of "alleged departure from Baptist beliefs and practices."

But never, Baker says, "have I known a controversy over tongues among Baptists. We've had differences of opinion of what tongues were, both in Corinthians and in Acts, but they have never become critical in the sense that they were in practice."

He believes that a continued "strong charismatic movement" will cause charismatic churches to withdraw voluntarily, a step "I'd much rather see" than disciplinary actions.

"I'd think we should deal gently with these people because history has shown that if you do," says

Olen Griffing of Shady Grove church, Dallas, believes "our ouster" was affected by the actions of others.

Baker, "you are more likely to win them by love than any other way."

This past fall's actions involved churches in which the pastor and the majority of members endorsed the charismatic movement. In each case, the pastor claimed to have had "the baptism of the Holy Spirit."

But the movement has not been confined to "charismatic churches." Pockets of charismatics are cropping up in non-charismatic congregations. Though usually disruptive, at least one church has learned to handle the situation.

Two years ago, several people approached pastor Milford Misener of Belen, N.M., First Baptist, to report other members of the church who spoke in tongues. "Several deacons said, 'We've got to know the person, plus we've got to know what our Lord wants us to do about this,'" recalls Misener.

Misener began a Bible study of Corinthians.

"If this had happened my first year here, we would have been done in," says Misener, who has been at Belen First nine years, "but I think the people trusted me enough that they didn't believe I was going to send them down the wrong track."

Misener also approached the charismatic group: "I've been told you are inviting certain people to your homes for charismatic prayer meetings. Is that true?"

When they responded affirmatively, Misener asked what they hoped to accomplish.

"They answered that they were trying to help other people find the same baptism of the Holy Spirit they had found," says Misener. "I asked if since they had this marvelous experience, would they let it above all want to retain the loving fellowship of the church. They said yes and that put them on the I."

A few became defensive, walking out of the worship services, and "the man who introduced them to our fellowship brought to my study a charismatic Baptist preacher who was to set me straight," says Misener. "He told me that he was more spiritual than I." (A complaint of Baptist non-charismatics is the "spiritual arrogance" of charismatics that implies God is more responsive to their prayers.)

"I asked them to pray. They prayed that I might have this experience; then I prayed that God would use them and that the Lord would forgive me for the feelings I had, because I realized my feelings were wrong. All of a sudden, while I was still praying, they left."

The church had no more problems with outsiders, Misener adds.

"The families involved in the charismatic movement were wondering what to do next," says Misener. "One man told me that it made him angry that we loved him rather than fought him, but he now thanks God for that. By remaining in fellowship, he found the joy of a church where people really love him."

Now some charismatics teach Sunday School classes. "We're checking on them for awhile, that they taught the Word of God and not something else," admits Misener.

"The only thing I can say is that if it took the so-called charismatic fringe to make them actually Christians, I wish to God that some of the other people I have known had it. Our people don't magnify the Holy Spirit, they magnify Christ."

"We've never had anyone speaking in tongues in our church. I've never spoken in tongues. My spiritual gift is preaching and teaching. I'm horrible at administration, though."

Misener won't criticize the tongues speakers in his church. "Several of the people who are speaking in tongue were back-seat church members. Suddenly they became more concerned, more committed, more loving, more pliable and desirous to learn of and serve God."

One non-tongues-speaking member of First Baptist says, "I've never heard a single member condemn people who've spoken in tongues. I thought I think most disagree with them."

A tongues speaker, from one of only about six charismatic families in the church of 350, recently joined the church. "I wanted to serve the Lord and I knew this was a Christ-centered church," he says.

Another non-tongues-speaking member, I. P. Pelfer, recalls that "when the issue of tongues came before our deacons' group, some were antagonistic, some took the middle road. I asked the pastor if he said that we shouldn't throw people out who speak in tongues."

In a "healing" time, a counselor anoints a man.

"We could have jumped every pew, rolled on the floor, frothed at the mouth and barked like dogs...."

Peffer adds proudly, "I don't think you'll find a closer knit group than our church, unless it's a family."

Although disturbing, the acts of disfellowshipping the six churches in no way cuts their cords of union with other Southern Baptist bodies. But in two instances, associational ties persist.

Beverly Hills in Dallas has a cabin on association camp property. The church has refused the association's first purchase offer, and neither side is giving in. Sayler Park owes for a Home Mission Board loan which technically became due when the church was disfellowshipped. All HMB church loans contracts specify the church maintain fellowship with the Southern Baptist Convention, its state convention and its local association. But this problem is in limbo until a state tax lien against the property is resolved.

For membership in the SBC, each church must be a "bona fide contributor to the Convention's work" during the preceding fiscal year.

Most disfellowshipped pastors claim they plan to remain in their respective state conventions and in the national body. After the action, though, Bill Haynes, part-time pastor of disfellowshipped Sayler Park Baptist Church in Cincinnati, said, "I felt very much like a Southern Baptist until this occurred. Currently, we're not giving to the state or the Cooperative Program." The 80-member church uses no Sunday School materials, "just the Bible."

"We want to remain Southern Baptists," says Oak Hills' Allen Falls. He plans to ask the association's credentials committee to readmit his church. But missions director Russell says, "The mood of the association has not changed."

The mood of state conventions, thus far, has been to refrain from comment or advocate compromise. Both Maryland and Arizona Baptist conventions passed resolutions in the wake of the associational ousters. Maryland, refusing to let the charismatic movement become a test of fellowship, resolved that we reaffirm the basic Baptist tenets of soul liberty and local church autonomy, without endorsement or condemnation of the positions of any church or individual who chooses to cooperate with organized Baptist life....

The motion also called upon "Baptists everywhere to practice Christian love and patience toward those with whom we may disagree in the interpretation of biblical passages...."

Baptist Press reported the Arizona convention's resolution as one which "encouraged Southern Baptist pastors to preach and teach the doctrine of the Holy Spirit to counter 'disunity' sometimes caused by 'pseudo-charismatic' movements...."

A convention spokesman said the resolution on charismatics does not mean that all who practice charismatic gifts are "pseudo"—that there is a New Testament basis for charismatic gifts. "But," he said, "we believe more of it goes to extremes and is schismatic. The intent of the resolution was...to prevent disunity."

President of the Florida Baptist Convention John Pelham has said he opposes efforts to remove a charismatic congregation from fellowship. He said he felt the issue should not be a test of fellowship.

Non-charismatic Ted Peffer of Belen First Baptist: "I don't think you'll find a closer knit group."



In the Texas convention meeting, a proposal to poll churches on charismatic practice was rejected by messengers. The new president, James G. Harris, added the state convention was not the place for testing fellowship.

Harris, pastor of University Baptist Church in Fort Worth, said that local pastors and churches should deal with it "in a spirit of love." He said he had seen as much disruption from people over-reacting to charismatics as from charismatics themselves.

In 1975's SBC meeting in Miami Beach, messengers watered down a resolution calling on churches to "refute certain practices and teaching of neo-Pentecostalism, more commonly known as the charismatic movement...."

As passed, the resolution simply reaffirmed the 1963 Convention's stand on the Holy Spirit as outlined in the Baptist Faith and Message Statement. Messengers struck down an amendment which stated that Southern Baptists are not charismatics.

Baptist Press reported that Brooks Wester of Hattiesburg, Miss., chairman of the Resolutions Committee, told the messengers that "anything more than that is less than Baptist. Anything less is not Baptist."

Most other denominations have refused to accept charismatics and some, notably Catholics and Episcopalians, have allowed them to move freely.

Church planner Schaller, noting the on-rushing of the charismatic movement across denominations, believes some "standard brand" religious bodies will accept charismatics, some will not. "Those who do," he adds, "will unquestionably be the most schismatic."

Schaller admits to meeting some charismatics who argue that without the charismatic experience, a person is not a Christian. Most, however, "are kind, gracious, loving, neighbor-centered, joyful finds."

"It's the low visibility, non-divisive circumstance we tend not to see."

Straddling Fences

Other denominations have handled their charismatics in a variety of ways.



The charismatic movement has affected all denominations. Some, such as Catholics and Episcopalians, have embraced their charismatics with relative ease. Others, for whom charismatic actions represent abrupt departure from traditional patterns, have had more difficulty in deciding how to treat their denominations' charismatics.

This year, United Methodists recognized charismatic movements within the denomination, but their official stand—voted at the church's General Conference—was critical of "classical Pentecostalism" that infers "a failure to speak in tongues is the result of sinful withholding of the self from the full will and purpose of God." This belief causes bitter division between charismatics and non-charismatics, the Methodist document said.

The paper also said that any experience which proved divisive is subject to serious question. When the encounter clearly results in new dimensions of faith, joy, and blessings to others, we must conclude that this is what the Lord has done.

Lyle Schaller, interdenominational church planner, notes the numbers of charismatics among different denominations and sees "reasons for them to combine to be a separate denomination. But," he adds, "the acceptance of charismatics has proceeded far enough by enough denominations that this probably won't happen."

Southern Baptists seem undecided whether that is good—or bad.

The Heart of the Matter

"Tongues" may be divisive, but charismatics argue the practice is "in the Book."

Speaking in tongues may be the most controversial element of the charismatic movement.

Many charismatics argue that the tongues experience—often manifested after "the baptism of the Holy Spirit"—is actually incidental to the movement. Others say tongues is the heart of it.

Tongues are used as a prayer language; sometimes individuals speak in tongues during services, usually followed by interpretation from another church member. Tongues, however, are not a part of most charismatic worship services, say leaders like Don Lemaster of Florida and Julian Brandon of Louisiana.

The validity of tongues seems the crux of disagreement between charismatics and non-charismatics. Lyle Schaller, church planning authority, believes "tongues is the divisive issue, not the charismatic movement itself."

Paul's letters contain enough references on speaking in tongues for both sides to cite him in defending their position. Both sides, for example, quote different parts of the same Bible verse, 1 Corinthians 14:5: "I would that ye all spoke in tongues"—for charismatics—"but rather that ye prophesied; for greater is he that propheseth than he that speaketh with tongues"—for non-charismatics.

Charismatics and non-charismatics split verses 18 and 19, too: "I thank God I speak with tongues more than ye all yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Those who maintain tongues speaking is a valid experience, though not for everyone, quote Paul's question in 1 Corinthians 12:30, "Do all speak with tongues?" And those who believe tongues invalid today cite 1 Corinthians 13:8-11, saying the full revelation (the Bible) has come and tongues has "passed away."

In short, proof-texting proves both sides, or neither side.

Traditionally, Baptists believe the Holy Spirit indwells at a Christian's conversion/acceptance of Jesus; the Holy Spirit continues to act in the Christian's life as he matures in his faith.

Charismatics believe the Holy Spirit is released from within as they pray for him to be released, and that this happens only once.

Southern Baptist charismatics have no uniform theology concerning the Holy Spirit and his gifts, however. One SBC agency staffer, himself charismatic, believes

Pentecostal emphases throughout the preface to the guidelines: "A new movement. This approach is more sophisticated and accepted by a sizeable people within the more established denomina-

It requires serious study and evaluation. Does it violate New Testament principles or is it simply an effort to follow the implications and principles found in the New Testament?"

The study committee which wrote the guidelines felt charismatic "emphases magnify and distort that which is incidental in the New Testament" and that movement may be rooted in psychological and sociological factors and is not strictly a matter of biblical interpretation or doctrinal belief.

Yet the report felt "lessons can be learned from this movement" and urged "every effort be made to maintain a loving fellowship" with charismatics.

The guidelines state that "a person who is presently promoting public glossolalia in the churches should not be appointed, approved or endorsed by the HMB" and "that if a missionary or mission pastor already in Board employment becomes involved, factors such as public demonstrations, the depth of his involvement, the context of the area in which he works, the attitude of his associations, its effect on his ministry and his emotional stability should be evaluated to determine the Board's future relationship with the worker."

"In one case," says Woolf, "a man got involved in tongues speakers. Because of no real problem, he was allowed to remain.

Another young man, who, as far as I was concerned, had the potential for being one of the most outstanding missionaries we have ever appointed, became involved in the charismatic movement. Association people wanted him gone. It was unilateral. If we'd had a hand in it, we'd probably have at least moved him. We lost out on him."

A few other Baptists agree with the HMB's moderate stand. Virginia Baptists' *Religious Herald* editorialized, "We believe the associations (that ousted churches) erred in judgment. Response to the charismatic issue has been marked by excesses at all levels. If this is of men, it will fail; but if it is of God, you will not be able to overthrow them."

Kentucky's *Western Recorder* decried the ousters, insisting "it is inconsistent when Baptists who make the greatest claim for following the New Testament do not allow for those who plainly have New Testament precedent for their practices."

But just as common have been comments like those of W.A. Criswell of Dallas First Baptist. Baptist Press quoted the pastor of the SBC's largest church as saying, "Throughout Christian history, when this phenomenon has arisen, it has been looked on as an aberration and a heresy." He added that he did not oppose "classic Pentecostalism," merely the divisiveness of tongues.

His reaction to tongues, he said, was that "it is silly, insane and idiotic. They think they can fool into thinking that gibberish is a language."

He told an associational evangelism conference more than a year ago, "If that is the Christian faith, then I am not a Christian. Exclamation point."

James Weber, Lubbock pastor and SBC president 1974-75, says that "whenever we have had this, we have had a division of fellowship." He believes Criswell's comments about heresy would be acceptable to 95 percent of the SBC's pastors.

The *Baptist Message* of Louisiana called the charismatic movement divisive and accused charismatics of "reckoning on isolated texts" rather than "reckon-

ing with the whole sweep of biblical thought... The controversy with charismatic Christians is not that they are unbiblical, but they are not biblical enough."

In one association, charismatic practices were labeled "not doctrinally in harmony with area churches."

EXECUTIVE'S WORD by Arthur B. Rutledge
A Day When Nothing Happened

The diary of King George III of England included this entry under the date of July 4, 1776: "Nothing happened today." I cannot vouch for the authenticity of this Bicentennial tidbit but the limited communications of that period make it credible. The sentence is a reminder that, even in our era of instant communication, it is possible for an informed person to be unaware of some matters of great significance.

I cannot claim any gift of unusual insight, but some important—and encouraging—trends are visible in American life today, trends of considerable significance to those who are concerned about the strength of the American people.

For one thing there is a widespread desire and search for the old values in terms of integrity and justice. Watergate and bribery in the business community have shocked and nauseated hosts of decent Americans, both Christian and non-Christian. A widespread distrust of public officials and of big business has resulted, not justified on so broad a scale but nevertheless an understandable reaction.

The races for the Democratic and Republican nominations for President, as they stand in mid-May, reflect a decided preference for candidates with conservative or moderate views in such areas as finance, "big government" and welfare. Voters in the primaries seem to be paying more attention to character than in many moons. I find myself in agreement with the newspaper columnist who suggested that Americans are seeking a spiritual leader as well as a governmental leader at this point in our history.

Another signal is to be found in the search for a new lifestyle and/or a meaningful faith on the part of hosts of our people.

Some are trying lifestyles which are as free of responsibility as possible. "Singles apartments" and "coed dormitories" are just two of the ways to easy and casual sexual experience without the

responsibilities of marriage and parenthood. Others enter marriage with a trial-basis mentality, which enables them to bail out if their immature expectations of living "happily ever after" are not realized immediately or easily.

Last year there were more than one million divorces in the United States, the largest number of any year in our history. Though lifetime marriage is devotion to one's partner is the divine plan, I recognize that sometimes divorce is the only feasible route one can take. I have the feeling, however, that in far too many cases the missing ingredient from the beginning is a commitment to give one's best in seeking to make the marriage meaningful to both husband and wife, and to the children as well.

Many persons seek a more vital spiritual life either within or outside their current religion. The renewed interest in the biblical teachings regarding the Holy Spirit, sometimes breaking forth to stress glossolalia or healing or exorcism, has appeared to some degree practically all denominational groups. Others are turning outside the Christian faith or to quasi-Christian groups in their quest for spiritual anchors. Varied expressions of the occult, Krishna Consciousness and the Unification Church movement led by Sun Myung Moon of Korea are some of the new religious movements attracting many Americans.

Such a catalogue of moral and spiritual experimentation may read like a dirge. My interpretation is the opposite. These phenomena say to me that there are hosts of people in this country earnestly searching for moral and spiritual help. This is a time of exciting opportunity for pointing people to Jesus Christ.

Actually there is already a fresh turning to God. After several years of loss or only minor gains in church membership, most of the large denominations are growing again, according to a recent report. We praise God that throughout the difficult years of the 1960s and the

early 1970s Southern Baptists registered gains in membership and total number of churches every year. A striking element in these reports is that Southern Baptist churches have received a total of more than two million persons by baptism during the past five years. This is accounted for by the receiving of more than 400,000 persons on profession of faith and baptism for each of five consecutive years. This experience helps to underscore the fact that more persons are seeking spiritual help than ever before in this nation, and more are seeking such help through Jesus Christ than ever before.

Despite our recognized problems of crime and violence, alcoholism and drug abuse, X-rated movies and deep-seated secularism, this is a day of outstanding opportunity for serving Christ. It may be that even now we are in the foothills of a great new awakening in the 1970s and 1980s. God blessed America with a "Great Awakening" which provided spiritual undergirding for the stringent years of the Revolution which lay ahead. After independence had won, faith grew cold again and God blessed with a second awakening at the close of the 18th and the beginning of the 19th centuries.

Southern Baptists come to the first years of our nation's third century preparing for a magnificent spiritual advance at home and abroad. The Home Mission Board, in cooperation with the respective state conventions, is challenging Southern Baptists to plan to pray for and give major attention to the Bold Mission Thrust which magnifies witness and the starting of needed new missions and churches.

Some encouraging things are happening today. We have the opportunity of being instruments of God in what we trust and pray will be a fresh spiritual awakening which will advance the kingdom of our Lord in America and beyond.

—Lloyd J. Ogle

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Lloyd J. Ogle

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I said at the Continental Congress on the Family, "A national re-newal movement focused on marriage and the family is badly needed. There is a need for regional leadership conferences focused on the church's role in Christian marriage and family life. Practical, usable materials for adult conferences need to be prepared and presented." These Church and Family conferences are exactly what I wanted!

J. Allan Petersen

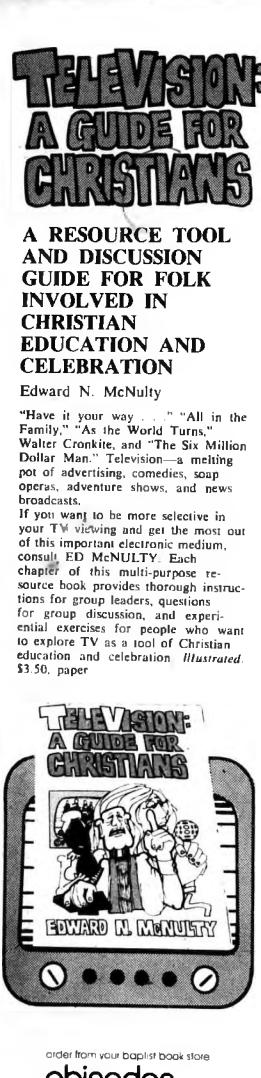
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Howard G. Hendricks



COMMENT by Walker L. Knight

A Pipe-line to Where?



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50 July-August

COMMENT by Walker L. Knight

A Pipe-line to Where?

Jimmy Carter's Southern Baptist faith has created quite a stir across the country, as the former Georgia governor appears headed for the Democratic nomination for President.

Not since John Kennedy's Catholicism figured in the 1960 race has there been this much interest in religion; at that time, a Southern Baptist editor became the key to removing Kennedy's religion as a factor in the race.

The editor was E.S. James, who died April 25 of this year. I was his associate. James was as honest as he was forthright, characteristics that made him many friends and not a few critics. He was as strong an advocate for separation of church and state as it was possible to be, using the 350,000-plus circulation *Baptist Standard* to call into question any possible breach of the "wall between church and state."

During the 1960 presidential election, Richard Nixon, a Protestant, favored aid to parochial schools and representation at the Vatican. John Kennedy opposed these moves. On the strength of his positions, James supported Kennedy over Nixon. At the same time Kennedy met with Protestant ministers in Houston, calming most of their concerns about his religion in a historic question and answer period.

Texas became a pivotal state in the election, and James' editorial support was credited with a significant role in turning the state to Kennedy. Recognizing this, Kennedy had James visit him in the White House.

So far, Jimmy Carter's religion has not become a campaign issue; it has mostly been of curious interest to people. The nation has seldom had a candidate to whom religion means as much as Carter says his does.

The nation's news media have descended upon Baptist offices throughout the country seeking to discover "who are Southern Baptists?"

The front-running Democratic candidate's openly expressed faith in Christ has brought a mixed reaction.

For example, Richard Strout of the *Christian Science Monitor* wrote of "the cool fundamentalist Carter (whose embarrassing Southern cultural pattern of stating publicly he believes in God sets some dour Yankees' teeth on edge)."

James Reston of the *New York Times* closed his column recently, "We will probably hear a lot of doubt about a man who claims to have a 'pipe-line to God' which is odd, first, because Carter has never claimed he had, and second, be-

cause we've had a pipe-line almost everywhere else lately, and that hasn't been a spectacular success."

How has Carter expressed his faith? Two years ago, Carter gave a testimony before 20,000 Baptists attending the Convention in Dallas.

"I am a father and a Christian, a nuclear physicist and a Christian; a businessman and a Christian, a governor of a state and a Christian."

The Georgia governor confessed, however, that "I am a better father, businessman, farmer and nuclear physicist than I am a Christian."

He explained that he had attacked life as a businessman and a politician with more fervor for constant achievement and greatness than he had sought to be a full servant of my Lord."

Carter said he measures his achievements "in my lay life against the very low standards of man," while Christians must "measure our own spiritual achievements against the superlative and perfect standards based on the life of Christ."

Carter told the Baptist Convention he had sought to be "an active witness for Christ," adding his belief "that the best evangelism is when one's own personal relation with Christ is worthy of being imitated."

But it is more difficult, he confessed to "reach out with an open concern and love to people whom I want to tell about Christ."

Carter says he admires the late Reinhold Niebuhr, former professor of Christian ethics at Union Theological Seminary of New York. He quotes Niebuhr that the purpose of government is to bring justice in a sinful world.

The Brotherhood Commission's *World Mission Journal* reports in its recent issue that Carter learned this lesson while on a Brotherhood/Home Mission Board-sponsored witnessing mission to Springfield, Mass., where he was invited to share his faith with Spanish-speaking Puerto Ricans in November, 1968.

"I worked with a very fine and dedicated Christian Cuban whose name was Eloy Cruz, and I watched him in the hearts of people who were often employed and very poor," Carter said.

Saying that Cruz had been a tremendous inspiration to him, Carter asked Cruz how he could "touch these people so quickly and effectively."

In Spanish, Cruz told Carter, "Junta Salvador tiene las manos que es muy suaves, pero no puede hacer mucho con un hombre que es duro." (Our Savior has hands that are

very gentle and he can't do much with a man who is hard.)

Cruz also taught Carter that "we have to have love in our heart—one for God and one for the person in front of us in any particular moment."

The mission trip made an indelible impression on Carter's life; it was then, he has said, often, that he became "uniquely aware of the Holy Spirit as an integral part of my life."

The organizer of the Springfield trip was Elias Golonka, now Southern Baptist home mission worker with internationals attached to the United Nations. In 1968 he was on the language missions staff of the HMB in Atlanta.

Golonka recalls, "I invited Carter to participate in the multilingual crusade." At the time Carter was living in Plains, after his unsuccessful attempt to be governor. He agreed to participate in the Festival of Faith along with his pastor, John Simmons, of the Plains Baptist Church. Carter was chairman of the church's deacons.

After his defeat, Carter was upset and in a long talk with his sister, Ruth Carter Stapleton, he discovered (as reported by *Time Magazine*) that he was putting other things ahead of his relationship with Christ.

Time reported, "The experience led directly to his being 'born again.' Says he, 'I established a more intimate relationship with Christ. I developed a deeper sense of inner peace.'

The Springfield meeting, scheduled for house-to-house visitation by teams representing the seven languages—French, Polish, Russian, Ukrainian, Italian, Spanish and English. Services in each language are held on a given night of the week, usually in English, climaxing the event.

Carter volunteered for the Spanish language, since he had studied the language at the Naval Academy. He visited with Cuban Baptist pastors, Jose Reyes, now a pastor in Miami, and Cruz, now working with Puerto Ricans in New York.

The Spanish effort during the week at Springfield was among the most successful of the seven-language effort, with 23 decisions.

Two congregations resulted from the entire week's effort—a Spanish and a Slavic mission.

The door-to-door visitation of the team was not without some difficulty. Residents were not accustomed to this style of faith sharing and they complained to the police. Leaders of the effort had to explain that they were Southern Baptists

simply sharing their faith.

"Southern Baptists?" the police replied, but "most of you are white. We thought the Southern Christian Leadership was black." Finally, the difference was explained.

Golonka remembers, "Jimmy Carter smile. People opened their hearts. I was impressed at the time with his friendliness and compassion.

"My explanation for the Carter smile was his inner peace with Jesus Christ," Golonka adds.

Golonka thinks Carter learned something about "ethnic purity" in the multicultural experience in Springfield, a reference to Carter's controversial statement that the government should not destroy the ethnic purity of neighborhoods.

"He discovered America is made up of ethnic groups. You can reach people in the framework of their culture, and this was his first experience as a Southern Baptist with cultural groups."

If Carter gets the nomination or is elected, he would become the second Southern Baptist ever to reach that plateau in national politics. (Harry Truman was a member of an SBC church in Missouri.)

Before his election as governor of Georgia, Carter was named to the board of trustees of the SBC Brotherhood Commission. He has been an active trustee for the Commission since, even though his campaign caused him to miss the past two trustee meetings.

Carter became close friends with Glen-don McCullough, executive director of the Brotherhood Commission. In fact, McCullough, a widower, married missionary Marjorie Jones of Brazil April 17, 1974, in a ceremony at the Georgia governor's mansion.

McCullough has the highest confidence in the integrity of Carter's faith, and he has been impressed with the conscientiousness with which Carter applies his faith in working with people.

Carter's forthright expression of his Christian commitment may become a campaign issue. But then maybe some Catholic editor will come along and do for Carter what James did for Kennedy.*

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READERS' REACTIONS

Shocking millions?

I noted with surprise that two of our photographs were used in your issue on world hunger (Nov-Dec 75) with credit given to Church World Service. The pictures on pages 8 and 29 were taken by Ross Weaver of the Society of International Missionaries.

We are not overly concerned, as we have quite freely shared graphic material... we appreciate your honest effort to give credit, even if it was misplaced. In some cases our pictures have been used without any attempt to credit at all.

Anyway, our primary concern is not credit, but that scenes such as those might be banished from the world. We are thankful to join with you in a small way in this effort and trust your magazine may shock millions of Americans into a more Christian manner of living and giving.

Don Shilwell
Addis Ababa, Ethiopia

EDITOR'S NOTE. We regret that proper credit was not given. We received the photos from

Church World Service and missed information indicating they should be otherwise credited.

TM and Such

Your article on TM (April HM) was both timely and informative. I can use it to inform our people of this extremely popular "fad" in our area.

Monroe Barnard
Clermont, Fla.

April Flowers

Congratulations on this issue... a particularly good one, especially since I am a hospital chaplain.

The article, "The Christian in Business," was most impressive. My folks are textile workers in the Charlotte, N.C. area and I know what Dave Morris is doing. I'd like to congratulate Dave and Lowell Sodman of the Chaplaincy Division for making this article possible. It's amazing the need of ministers who do not have churches in this sense. I see it everywhere I go, because large numbers of people never join the institutional

church—and some of them are given reasons.

Harold Hawkins
Tallahassee, Fla.

EDITOR'S NOTE.

Occasionally we get news about subjects of HM stories, but seldom have gotten anything to match the report on Doc Bubar, the former SB minister who was probing in the Jan. '72 HM on the occult. Helen Johnson of New Hampshire is one of several readers we sent us all or part of the following news item:

"NEW HAVEN (AP)—The Rev. Doc Bubar played the dominant role in the destruction of a sponge rubber products factory, says a federal judge who sentenced the minister to 20 years in prison.

The story goes on to tell how Bubar, a self-proclaimed psychic, predicted the disaster which doesn't seem so psychic, since he then arranged to set the factory afire. The arson, use, on the largest in U.S. history, proved Bubar's overwhelming guilt," said the judge. Bubar continued to claim innocence.

The whole issue on the occult caused much interest among readers. Even in the office, we didn't like it, though we believed it a subject Southern Baptists should be aware of. Overall, it was one of the most unpleasant topics we've dealt with—and maybe Bubar's case illustrates why.

EDITOR'S NOTE. Oct. 75 HM carried a story by the work of C.L. Hanes of South Carolina. The following letter updates that report:

The two black summer missionaries who worked with us on Daufuskie Island were very successful in rebuilding the black church and I wish to thank the HMB and our state missions department for their help in this.

With the help of Rev. Irvin Greene, a former summer missionary who was called into the ministry as a result of the work, we now carry on a full ministry at Union Baptist Church. Bro. Greene is the pastor.

The second Sunday each month we cross the water (to the island). I borrow a school bus and pick up the people we have church... then we take them home again. We go no matter how bad the weather. Sometimes it is cold and we get water in the boat; we get wet and cold. But we have promised them we will come and we intend to do just that.

The biggest problem we have is the water and our boat is so small.

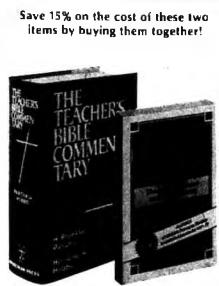
In recent service three women made

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C.L. Hanes
Ridgeland, S.C.

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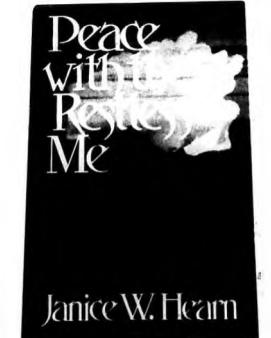
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July-August



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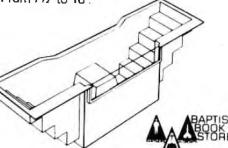
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PRAYER CALENDAR
A quarterly listing of chaplains' birthdays

JULY

July 2: Huey A. Bridgman, Ga., Army; Ira G. Moss, Tenn., Army; July 3: Geoffrey Knott Jr., N.C., Army; William P. Brock, Ala., hosp. July 4: James Conard, Ark., hosp.; Robert H. Honeycutt, N.C., Army; John C. Lee, S.C., inst.; Charles D. Phillips, Miss., hosp. July 5: Sloan E. Lister Jr., Ky., hosp.; I. Eugene Ryder, N.C., hosp.; Paul Henry Williams, Ga., Navy; B.Z. Byrd, Miss., V.A. July 6: Blewett A. Smith, Miss., V.A.; Charles P. Van Frank, Okla., Navy; William Everett Tumblin, Ga., Navy; Kiyo Itoh, Hilo, Army; July 7: Winston P. Fox, Ga.; A.F. Franklin D. Hollens, Mo., Army; Charles N. Russell, Tex., Army; John C. Sargent, Ark., Army; William W. Wright, Va., V.A. July 8: Larry D. Farrell, N.C., Army; Jack L. Clark, Ark., ind.

July 9: Baxter M. Pond, S.C., hosp. July 10: Joe M. Ellison, Tex., Army; Frank E. Carver, N.C., Navy; William H. Vinson, Tex., Navy; Terry M. Weborn, Mo., hosp. July 11: Elmer C. Horn, Miss., Army; Robert C. Tate Jr., Tex., Navy; Dan Keels, Ga., hosp.; John N. Sims, Ala., hosp. July 12: William E. Donan Jr., Ky., Navy; Paul R. Wright, S.C., hosp. July 13: Bruce Coltharp, Tex., A.F.; Richard L. Park, Fla., Army; Carroll R. Perry, Tex., V.A.; July 14: Charles D. Bass, Tex., Army; Thomas E. Bass, Ind., hosp.; Ralph M. Galbraith, Canada, Ind., hosp.; Ralph A. Nelson, Tex., V.A.; July 15: George A. Nelson, Tex., V.A.; July 16: Cheshire Jr., Fla., S.B.H.; Kenneth Pepper, Tex., hosp.; Roy C. Swift, Ala., Navy; William Robert Shirah, S.C., Army; July 17: Willie E. Buice, Ca., A.F. July 17: Charles A. Meek, Ark., Army; John Boynton Tucker, Ark., V.A.; Buster P. White, Tex., Army; July 18: Darrel C. Highsmith, Ill., A.F.; Thomas H. O'Neal, S.C., hosp. July 20: Elmer H. Ammerman, Mo., Army; Donald L. Crowley, Okla., Army; Alfred DeLoosa Jr., Mass., Army; Richard S. Robbins, La., inst.; Reuben W. Wats, N.C., Navy July 21: Wayne Durham, La., hosp.; Lowell C. Todd, La., V.A. July 22: Thomas T. Edwards, La., hosp. July 23: Gene B. Andress, Ala., Navy; Edwin A. Gates, Okla., Navy; Carol L. Johnson, Tex., A.F.; William F. Weller, Fla., Army; Gary J. Cragun, N.Y., Navy; July 24: John D. Hendricks, Okla., Army; Horace Sims Jr., Ala., Army.

July 25: Byron Banta, Tex., Army; James E. Bishop, Tex., Army; Allen J. Harkness, N.Y., Navy; Carol L. Johnson, Tex., A.F.; William F. Weller, Fla., Army; Gary J. Cragun, N.Y., Navy; July 26: John D. Hendricks, Okla., Army; Horace Sims Jr., Ala., Army.

July 28: Byron Banta, Tex., Army; James E. Bishop, Tex., Army; Allen J. Harkness, N.Y., Navy; Carol L. Johnson, Tex., A.F.; William F. Weller, Fla., Army; Gary J. Cragun, N.Y., Navy; July 29: John D. Hendricks, Okla., Army; Horace Sims Jr., Ala., Army.

July 30: Walter B. Feagins Jr., Ga., Navy; Kenneth R. Israel, Mo., A.F.; Billy J. McKee, Tex., Navy; Russell G. Waldrop, Miss., hosp.

A.F.; Marion Ray Dearing, Okla., S.B.H. July 26: Weldon Langley, Tex., S.B.H.; Horace L. Smith, N.C., Army; John L. Harris, Tex., hosp. July 27: B. F. Bennett, Tex., S.B.H.; Phillip L. Tillman, Miss., A.F. July 28: Thomas D. Denison, Tex., Army; Rod E. Riddle, hosp. July 29: S. Denton Bassett, Tex., hosp. Hubert R. Hunting, Ohio, hosp.; Howard R. Porter, Ark., inst. July 30: Thomas J. Hahn, Ark., A.F.; Wiley C. Guthrie, V.A. July 31: Walter B. Feagins Jr., Ga., Navy; Kenneth R. Israel, Mo., A.F.; Billy J. McKee, Tex., Navy; Russell G. Waldrop, Miss., hosp.

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V. Cole, Miss., A.F.; Billie H. Pate, Calif., inst. August 18: W.T. Permenter, Tex., Army; Kenneth R. Speer, Tex., Army; Sam C. Rushing, La., hosp.; Alfred J. Poole, S.C., hosp. August 19: Ray E. Woodall, Miss., Army; August 20: George W. Brinkley, Ga., hosp.; George C. Phipps, Ga., inst.; Wallace M. Huckabee, La., A.F. Delmar L. Allen, Okla., Army; August 22: James E. Doffin Jr., N.C., Navy; Leslie M. Lewis, Tex., Navy; Elden H. Luffman, Fla., Navy; August 24: Robert L. Browning, Miss., A.F.; Willard C. Kimble, La., Navy; Paul H. Mason, Tenn., Army; Robert T. Durham, Ky., hosp. August 25: Alfred W. Meeks, Fla., A.F.; Hugh D. Smith, Tex., Navy; Clyde J. Wood, Ala., Army; John R. Boon, Inst. August 26: George M. Hinderer, Pa., Navy; Charles A. Tyson, Tenn., Army; James David Reed, Ark., ind. August 27: Ralph J. McDonald, Ga., A.F.; John R. Williams, Ark., Army; Berne Lee Calahan, N.C., Army; August 28: K. K. Bagnall, S.C., Army; Stan L. Duran, Tenn., inst. August 29: Paul B. Cassidy, Ala., Army; Philip Cassidy, Ala., Army; Gary E. Pennington, L.A., A.F. August 30: Joe H. Morgan, Tex., Army; Jonathan H. Waddell, Miss., hosp. August 31: Charles F. Hill, Tenn., Army; Benjamin F. Kelley, Ark., A.F.; Norman L. Reddi, Fla., inst.

SEPTMBER

September 1: George F. Ricketts, Va., inst.; Milford C. Kimble, La., Navy; Robert L. T. Brooker, S.C., Army; John L. Harris, Tex., hosp. September 2: William L. Lucci, A.F. September 3: Charles T. Clayton, Ill., Army; Walter B. Clayton Jr., Ky., Navy; August 12: Francis A. Knight, Fla., Army; August 13: William R. Eaton, Army; V.A. August 14: Lowell C. Todd, La., V.A. August 15: James T. Truett, Ala., hosp.; Herbert E. Earley, Tex., inst. August 16: Wiliard David S. Ga., hosp.; Clinton T. Fassett, N.C., Army; August 17: Bobby C. Allen, Miss., Richard W. McStephenson, Ky., hosp.; Richard W. McStephenson, Ky., hosp.; Michael J. Nichols, Mo., Navy; August 18: Wesley E. Brett, N.C., S.B.H.; Jerry Don Reynolds, Tex., Army; Timothy P. Van Duivendyk, Mich., hosp. August 19: Elvin B. Norris, Tex., Army; Jefferson J. Nor-

V. Cole, Miss., A.F.; Anthony W. Johnson, Md., hosp. September 8: Austin L. Ingram, Calif., inst.; Virgil Lee Kearney, Tenn., V.A. September 9: Oct. 1 Courtney Jr., Tex., Army; James E. B. Kelly, S.C., inst.; L. McGee, N.C., S.B.H.; September 10: D. Quaid, Fla., Army; September 11: Avery G. Timmons, Tex., Army; James C. Ritterhouse, Ga., Navy; Joseph L. Gilmore, Tex., hosp. September 12: Henry E. Quates Jr., Fla., A.F. September 13: Marvin L. Chamberlain, Mo., Navy; Frank E. Dees, N.C., Army; Vernon L. Fash, S.C., A.F. September 14: Marlowe Link, Calif., hosp.; Jack F. Phillips, Tex., Navy; Roland J. Follis, Tex., hosp.; W. Park McKinstry, S.C., hosp. September 15: Jimmie D. Baggett, Tex., A.F.; George S. Thompson, Tex., hosp. September 16: Donald J. Foster Jr., Minn., Army; Edward C. McGuire, Va., Army; William R. Warden, Ind., hosp.; William N. Williams, Tex., V.A. September 17: Robert David Knight, S.C., Army; James F. Peak, Ohio, inst. September 18: Eugene E. Allen, Fla., Army; James R. Taylor, Miss., A.F.; Richard Earl Marindale, Tex., Navy; September 19: William T. Bassett, Okla., V.A.; Harry T. Wright, Tenn., V.A. September 20: Francis T. Alewine, S.C., A.F. September 21: Ersmond Swaffar, Mo., A.F.; Rodney C. Wurst, Ga., A.F. September 22: Henry C. Kimbell, Ala., inst.; Don E. Cureton, Tex., hosp.; Thomas J. Dubose, Fla., Navy; September 23: Donald K. Duncan, Ky., hosp.; Stanley O. Miller, La., Army; Samuel A. Kimoko, Hawaii, Navy; September 24: T. Taylor, Ky., Army; September 25: Martin A. Schetter, Calif., hosp. September 26: Robert C. Vickers, Ky., Army; September 27: Billy D. Ingram, Tex., Army; Norman R. Beckham, Mo., V.A. September 28: Hollis H. Bond, Tex., Navy; Jerry L. Martin, Ill., Army; Roy Woodruff, Ala., hosp.; Theron E. Moore, Ga., A.F.; Ezra J. Richardson, Mich., inst.; Charles R. Riggs, Ky., inst. September 29: James O. Beasley, Miss., Navy; James D. Johnson, N.C., Army; Malcolm W. Rogers, Ky., Army; C. Byron Smith, Ala., inst.; Jack W. Elliott, Ala., A.F. September 30: Rhodes W. Harper, Mo., Navy; Michael Summers, Tex., Navy; Stanley Ellison White, Tex., A.F.

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about three days without water,
about eight minutes without air...
but only one second without HOPE.

In the midst of rapidly converging perils
predicted in the Bible, Hal Lindsey
reveals the greatest birth of hope
in history.

This "terminal generation" is being
offered many false hopes. Hal
Lindsey's book, THE TERMINAL
GENERATION, presents the only
true and lasting hope.

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