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May 29, 1967

FANNING SAYS SBC MAY
DIE WITHOUT INTEGRATION

By Roy Jennings

MIAMI BEACH (BP)--The Southern Baptist Convention will die unless its churches open their doors to all races and church members become concerned about the needs of people, Buckner Fanning, a San Antonio, Tex., pastor, predicted here.

In an address to the Southern Baptist Pastors' Conference, Fanning, 41-year-old pastor of San Antonio's Trinity Baptist Church, called for an expression of Christian love which would find church members involved as Christians on a personal level in all of the activities of their community.

Speaking on the strategy of penetration, Fanning told how his church had turned from the traditional approach of inspiration to one of action, then made this prediction:

"Unless our churches become places of worship where people of all races and classes meet together in Christ through worship and fellowship; unless we become great springs of new life flowing out from our sanctuaries into the hot parched prairies of human need; unless we Baptists experience a change of attitude and a change in direction, then we too will pass into the graveyard of denominations..."

Fanning said his church changed its approach after one of the members, a Christian businessman, told him he had all the inspiration he could stand and that he was ready to get his hands on some of the needs and problems of the world.

"I believe this man was voicing the feelings of thousands of men and women in our churches today who are hungry for an opportunity to translate their commitment to Christ into practical deeds of Christian service, and we, the leaders of the church, are largely responsible for their frustrations."

Fanning said his church members had only begun to see a church turn from an institution preoccupied with its own survival to a fellowship concerned with being a servant to people in the world.

The church is now meeting a variety of needs ranging from work in hospitals and nursing homes to rehabilitating juveniles, he said.

In three missions in the community the church members are providing outpatient clinics, pre-school programs, and supervised study halls under the guidance of public school teachers. A few years ago the church opened a distribution center for food, clothing, and household supplies for persons in need throughout the world. Last year they sent 3,000 pounds of clothing to seven churches in Jamaica.

The church also offers legal help, job placement, location of children in foster homes, and a ministry to alcoholics, Fanning said. He posed this question to fellow preachers then answered it:

"What would happen if 15,000 Southern Baptist pastors decided to go home...to become the shepherd of the flock rather than the pet lamb? Some might lose their jobs, many would lose their status. But in losing we would find our souls," he said.

Sharing the limelight with Fanning were Howard Butt, Jr., of Corpus Christi, Tex., a grocery chain executive, Actress Anita Bryant of Miami, Golfer Gary Player who received a sports award, and James Jeffrey of Kansas City, executive director of Fellowship of Christian Athletes.

About 4,000 women heard Dr. Daniel Gruver, a medical missionary to Panama, tell of problems he encountered in treating the sick among 25,000 San Blas islanders and 40,000 Guaymi Indians.

Dr. Gruver said he performed 10 cleft lip operations, Caesarean sections, intestinal resections and other major surgery with the light of a kerosene lamp.

"I did skin grafts with the use of only a razor blade. I had no nurse or trained para-medical personnel. I have seen many diseases I had never seen before.

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While Dr. Gruver was willing to provide the varied medical services, the doctor said he found the patients sometimes reticent to accept them because of superstition.

Besides the medical work during the day, Dr. Gruver said he maintained a full preaching program at night.

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SPEAKERS URGE CHANGE
DURING SBC MEETINGS

MIAMI BEACH (BP)--A demand for change keynoted opening sessions of four Southern Baptist auxiliary groups meeting here only hours in advance of the 110th session of the Southern Baptist Convention.

Problems facing churches and individuals were cited as the need for change in the simultaneous meetings of ministers, religious educators, music directors, and the Woman's Missionary Union.

John Wood, a Paducah, Ky., pastor, dealt with the demand for change in the church and religion in an address to the Southern Baptist Pastor's Conference.

In religion more than in any other area of life, Southern Baptists still treasure tradition, deify the status quo, and hold on to methods inadequate for a space age, he said.

Wood said automation and extra leisure time should cause churches to consider such innovations as Bible classes and worship services on Thursday, instead of Sunday, and if persons won't come to the church building, to take the worship services to where they are.

In this secular age the modern church seems irrelevant to modern man. He welcomes the church building in a community because it is a nice place for a family wedding and a good place to send the children on Sunday morning, Wood said.

The answer is church members who have had vital personal experiences with Christ and will proclaim the message of the church in ways that deal with such human anxieties as death, guilt, emptiness and meaninglessness.

To bring about this change, preachers need to stop making the Sunday church service the climax of what they do all week, Wood said.

"What happens on Sunday should be a preparation for the daily ministry of the week that follows."

Wood said a church is really denying Christ unless it influences the worlds of business, government and education and the many other segments of human experience through its people.

Sounding a similar note in an address to the Southern Baptist Religious Education Association on the theology of ministry was Charles A. Trentham, a Knoxville, Tenn., minister.

"When the church ceases to meet real human needs in Christ's name, she ceases to be the church," Trentham said.

One of the reasons many young persons look at the church with mild disdain or open contempt is because they see it using its talent and wealth to massage an institutional ego and to promote a kind of propaganda that the institutional church is sacrosanct whether or not it ever performs a ministry, he explained.

"If the Christian faith has any observable effect upon life at all, it is in the turning of a person's concern outside of himself toward others. Instead of that, our youth sees the church as an institution so self-conscious of its invincible prestige and power it must always be on the defensive," he added.

However, Trentham saw hope for the church in what he called the new breed coming to the fore. He described them as both rational and evangelical, who see no contradicaion between being both hard-headed on intellectual problems and warmhearted and demonstrative in their love of Jesus and of humanity.

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Dr. Joseph M. Pipkin, an Orlando, Fla., dentist, told of his need to render greater personal Christian service which resulted in a trip to Africa last summer at his expense and a month of work in a Baptist dental clinic in Nigeria.

Pipkin recalled to the Woman's Missionary Union how a speaker challenged him at a Brotherhood meeting to use his specialized skills in unusual Christian service. The Southern Baptist Foreign Mission Board in Richmond, Va., arranged for him and his wife to go to Africa.

In addition to the Nigerians, Dr. Pipkin said he found time to treat families of missionaries of many Christian faiths, members of the Peace Corps and other government workers.

"We came away from Africa reluctantly. I felt rather unneeded in Orlando with its 150 dentists. I am still haunted by the needs of these people and their appreciation for help."

So much so that Dr. Pipkin will leave his business again on June 7 for a five-week work trip to another Nigerian dental center.

In a Southern Baptist related breakfast meeting about 200 doctors, dentists and other medical personnel learned of opportunities to use their specialized skills in foreign countries.

Sponsored by the Brotherhood Commission and the Foreign Mission Board, the conference featured testimonies of medical personnel who have taken part in the short-term ventures.

Another plea for change was sounded by James L. Pleitz, a Pensacola, Fla., minister, in an address to the Southern Baptist Church Music Conference on improving church staff relations.

His solution for eliminating discord was for church staff members to start thinking in terms of others. He cited as reasons for discord a failure to communicate, over-specialization, laziness, and the desire for recognition.

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PEOPLE, NOT BUILDINGS, NEED
EMPHASIS, BAPTIST WOMEN TOLD

MIAMI BEACH (BP)--"God is not glorified in the brick and mortar of a church building, but rather in the lives of the people who use it," a church loan officer told the Southern Baptist Woman's Missionary Union Convention here.

Roy F. Lewis, assistant to the director of the church loans division for the Southern Baptist Home Mission Board, Atlanta, said repeatedly that "we are not in the building business but rather in the people business."

Lewis challenged Southern Baptist women attending the convention to keep church buildings in proper perspective.

"We must see them (buildings), not as ends in themselves, but as means to an end. A building is one of our most valuable tools for spreading the gospel," he said.

"Buildings never have been and never will be prerequisite for the progress of God's kingdom," he added.

Lewis asked that Southern Baptists consider their ways and build as the need became evident, pointing out that buildings did serve a major purpose.

"Even the architecture of the building speaks a message," he said. "If properly designed to blend with the architecture of the community, it says to the world that we are to become an integral part of the community - to be in the world but not of it."

"Let Southern Baptists consider their ways and answer the question, 'Is it time to build?' Then let Southern Baptists consider their ways again and heed God's command to get on with the work," he concluded.

J. Lyn Elder, professor of Golden Gate Baptist Seminary, Mill Valley, Calif., told messengers earlier that "our ultimate aim is to understand ourselves as His (Jesus) disciples and our mission in the light of his own."

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Elder also said that Jesus was concerned to wage war on poverty - and this should be our ultimate concern - but it was not a matter of dollars and cents but of spiritual values.

Metropolitan Opera soloist Irene Jordan of New York closed the opening session of the convention with a meditation hymn. She sang during each session.

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BAPTIST PARTICIPATION URGED
IN "EVANGELICAL ECUMENICALISM"

By Dallas Lee

MIAMI BEACH (BP)--A Southern Baptist preacher urged his fellow pastors here to create a cooparative evangelistic thrust that would be an alternative to the current ecumenical movement.

Jess Moody, pastor of the First Baptist Church of West Palm Beach, Fla., called for q "Biblical Ecumenicalism" in which evangelical Christian groups would pool resources for worldwide evangelism.

Speaking at the Pastors' Conference here that preceded the Southern Baptist Convention, Moody said the effort could be structured through a committee of representatives that would have "no authority over any denomination or local church."

Historically, Baptists have opposed most ecumenical ventures for fear of comprising fundamental beliefs.

Moody, however, termed cooperative evangelism "the wave of the future" and emphasized that he was not proposing any type of organic union, only voluntary evangelistic efforts.

"There are certain doctrines that are universal (to the Christian faith): The person of Jesus Christ and the Bible, sufficient for all faith and practice."

Moody said he was suggesting cooperation only on preaching the gospel, not on the teaching ministry. "This would be left to the individual denomination or church," he said.

"We need to offer an alternative to the ecumenical movement," he said.

He said that the ecumenical movement "seems rooted in a sociological involvement rather than in evangelistic belief."

"This (the proposal) has no concept of any kind of merger," Moody said. "Each church or denomination would keep its own identity, its own denominational leadership, its own organizations, etc. This is where the ecumenical movement is missing the point."

He listed these possible characteristics for a structure of "biblical ecumenicalism:"

1. It should be a cooperative venture, not a merger.

2. All cooperating denominations (or churches) should be represented on some kind of committee, which has no authority over any denomination or local church. All cooperation would be voluntary.

3. The only purpose of this transdenominational cooperation is world evangelism, as envisioned in the Great Commission.

4. The doctrinal basis of cooperation should be basic, minimal, and central. It could center in two statements: (a) The Person of Jesus Christ, the virgin-born Saviour of all who trust Him, and (b) The Bible, the Word of God, sufficient for all faith and practice.

Moody said the central committee could make proposals for central crusades and cooperative efforts of evangelists and that individual groups could "take it or leave it."

"It would give people or individual churches a way out of the ecumenical movement and it would take away the stigma that Baptists are afraid to cooperate with anybody," he said.

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Moody estimated that many of the 40 million U.S. Christians who are not identified with denominations,as well as many individual churches in major denominations,would be interested in such a proposal.

"If we can't do it with other denominations, we can't do it within the Southern Baptist Convention," he said. "If we say we can't, then we are admitting that we are as isolationist as the world says we are."

Moody said the idea of his proposal is rooted in the 1966 Berlin Congress on World Evangelism, in which representatives of more than a 100 denominations from as many countries discussed possible alternatives to the ecumenical movement.

He said the proposal also reflected the spirit of evangelical ministers' conferences, lay witnessing groups, and Christian youth groups that are springing up around the country.

"We've been called the caboose by the national press long enough--let us become the engine," he told the crowd of about 10,000.

He said 15 or 20 years from now unity-minded young people would lead Southern Baptists into some sort of ecumenical movement.

"It is my honest opinion that we owe it to them to offer them the great alternative of Bible ecumenicalism," he said.

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MARTIN ELECTED PRESIDENT
OF SBC PASTORS' CONFERENCE

MIAMI BEACH (BP)--Gerald Martin, pastor of Poplar Avenue Baptist Church of Memphis, Tenn., was elected president of the 25,000-member Southern Baptist Pastors' Conference here.

Harper Shannon, pastor of First Baptist Church of Dothan, Ala., who ran a close second, was chosen vice president.

Martin succeeds C. A. Roberts, former pastor of First Baptist Church of Tallahassee, Fla., and professor-elect at Southwestern Baptist Theological Seminary, Fort Worth.

Elected conference vice president last year, Martin presided at sessions Monday in the absence of Roberts who was reportedly ill.

Warren Littleford, superintendent of missions for Minnesota Baptists, was re-elected secretary-treasurer. He lives at Colfax.

Born in Atlanta, Ga., Martin has lived in Abbeville, S. C., Charlotte, N. C., and Washington, D. C.

After public school in Atlanta, Ga., he took pre-med training at Emory University and was graduated from Hardin-Simmons University, Abilene, Tex., and Southwestern Seminary, Fort Worth.

Martin has served as pastor at Pinecroft Baptist Church at Shreveport, La., and First Baptist Church at Quitman, Ga., before the Memphis assignment.

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ANITA BRYANT SINGS ABOUT
GOD'S LOVE, PASTORS LOVE IT

By Jim Newton

MIAMI BEACH (BP)--Actress and Singer Anita Bryant, tanned and sparkling like the Coca Cola she advertises, sang and spoke before 10,000 Baptist pastors here, and quipped shortly beforehand that it was nothing like singing before 10,000 servicemen in Vietnam.

"Frankly, I'm scared to death," she told a reporter following a press conference.

She said it was a lot like appearing at 7:00 a.m. for an Easter sunrise service in Atlanta stadium.

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"I'm not to hot at 7:00 in the morning," she said. "I told the Lord that it would have to be him singing, not me, and that's the way it'll be tonight."

Then, with poise and grace, the famed recording star walked from the convention's press room and sang as if that were what was happening.

While 10,000 ministers looked on, she sang "Abiding Love" and "The Love of God."

They loved it.

After she sang, Miss Bryant gave her personal testimony, telling the ministers what being a Christian and "what the Lord means to me."

Earlier, during the press conference, she said she was afraid what she would say might sound like more preaching to the preachers. "When I talk, it always seems to sound like a sermon," she said.

Explaining that she had made seven trips with Comedian Bob Hope, three of them to Vietnam, Miss Bryant said that singing before the servicemen was nothing like singing before the Baptist pastors.

"Those boys haven't seen girls in such a long time you really don't have to do much of anything," she quipped.

A letter from President Lyndon B. Johnson further bolstered her morale. The President wrote: "I know how many other hearts you have lifted in Vietnam, and God will surely bless you for bringing such hope and comfort to your fellows. Every good wish for success at the Pastors' Conference and Youth Rally."

A former Miss Oklahoma and second runner-up in the 1960 Miss America contest, Miss Bryant was also scheduled to sing and bring her testimony during the closing Friday night Youth Rally at the Southern Baptist Convention in Miami Beach's Convention Hall.

During the press conference, Miss Bryant said that it wasn't easy being a Christian and living the life of a star.

"The road is very difficult, and there are many temptations," she said. "Sometimes you get criticized from both sides--from both the religious people and people in the industry."

"Man looks on the outside," she added, "But God looks on the inside. It's what's in the heart that counts."

She said she had always been able to somehow combine the two--her religious convictions and church activities with her music and acting profession.

Miss Bryant observed that the reason for this was her early training in her church, and her early professional training.

She said she started out in her singing profession at the age of eight, and became a Christian at the age of 12.

When she had an opportunity to appear on the Arthur Godfrey talent show, Miss Bryant said she felt she reached a crossroads in her life, asking God in prayer if she should continue her professional career. "Since then, God has opened so many doors for me," she said.

She has recorded several "gold records" that sold more than one million copies, and has appeared on television millions of times as the "Coca Cola" girl.

Appropriately, she sipped Coke during her press conference. It was her dinner.

Miss Bryant said she felt it was very important for Christians to "invade the movie industry" and to give a Christian witness in Hollywood and the entertainment centers of the world. "Especially when you see something on the screen like 'Who's Afraid of Virginia Woolf?'"

Miss Bryant's manager-husband, Bob Green of Miami, said that Miss Bryant is an active Southern Baptist, and a member of Northwest Baptist Church in Miami.

Green said she attends church every Sunday wherever she is, and often sings at the church services when requested to do so.

After her performance here at the Southern Baptist Pastors' Conference, there are probably 10,000 Baptist pastors who would like for the pert singer to show up suddenly some morning at their church. She'd probably get the invitation.

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CUTLINES 5/29/67 Baptist Press Photo

NEW MEXICO EXECUTIVE SECRETARY: R Y. Bradford, pastor of the First Baptist Church, Santa Fe, N.M., has been elected executive secretary of the Baptist Convention of New Mexico. He succeeds Harry P. Stagg. (BP) Photo

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NEWS MANDATE TO MINISTER from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release After 3:00 p.m., Monday, May 29

ADDRESS TO THE SOUTHERN BAPTIST RELIGIOUS EDUCATION ASSOCIATION

By Charles A. Trentham

BIOGRAPHICAL INFORMATION: Charles Arthur Trentham has been pastor of the First Baptist Church of Knoxville, Tenn., since 1953, and since 1958 has served as dean of the School of Religion at the University of Tennessee, Knoxville. He has taught on the faculties of both Southwestern Baptist Theological Seminary (seven years), and Baylor University department of religion. A graduate of Carson-Newman College (Baptist), Jefferson City, Tenn., he has earned the master and doctor of theology degrees from Southwestern Seminary, and the doctor of philosophy degree from the University of Edinburgh, Scotland. He was born in Jefferson City, Tenn., on July 2, 1919.

THEOLOGY OF MINISTRY

By Charles A. Trentham

Do you ever wonder why more and more of our young people are moved by folk songs than they are by gospel songs? If you think such a question is irrelevant, remember that by 1970, 60% of our population will be under twenty-five years of age, and the take-over generation will have taken over. They will be in charge. It may already be too late to do anything for them or with them, but we can still try to understand them. They may prefer the folk songs because they are so profoundly human.

Do you wonder why our young people are more enamored with the Peace Corps than with the church and with VISTA; the domestic Peace Corps now headed by Rev. Bill Crook, a Southern Baptist minister I had in class at Southwestern Baptist Theological Seminary; or why the church did not hold sufficient attraction for Rev. Bill Moyers who also trained at Southwestern Seminary for the Southern Baptist ministry?

I spend about one-fourth of my personal ministry with college students. I find their attitude toward the church ranging from mild disdain to open contempt. They see us moving in concentric circles with a vertigenous ministry which harnesses our talent and wealth to massage our institutional ego, to promote a kind of propaganda which convinces us that the institutional church is sacrosanct, whether or not she ever performs the ministry Christ has given into her hands. Do you marvel then that young people want to be harnessed to something that is really with it?

We have in our church a department for high school seniors. Their leaders are intelligent, committed Christians who encourage freedom of exchange of ideas. Toward the close of the year, each high school senior is urged to write his concerns and complaints about the church and the Christian faith in general. Last week I took a list of these comments and complaints and compared them with those of the previous year. A typical complaint was expressed in this question: "Why has man become less aware of his fellow man and why does he often seem to show no concern for what happens to him?"

If the Christian faith has any observable effect upon life at all, it is in the turning of a person's concern outside of himself toward others. Instead of that our youth sees the church as an institution so self-conscious of its invincible prestige and power that it must always be on the defensive. We do not really have enough confidence in the saving efficacy of our gospel to get out beyond the secure bulwark of the established system and to acknowledge that the church is not the building, however majestic and tremendous, and not the organization, however efficient and well-financed, but the pilgrim people of Christ ministering for Christ as he is found calling to us from the depths of human need.

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Images of the Church

In recent years there has been much serious theological wrestling with the biblical material on the church. I was asked to prepare a paper for the World Council of Churches, in Montreal. I looked carefully at Paul Minear's IMAGES OF THE CHURCH IN THE NEW TESTAMENT. He presents nearly one hundred biblical images, analogies, and figures of speech; such as flock, temple, body, leaven, pillar, salt, bride, etc. What binds this profusion of images together is not a master image but Christ himself. There is no true work of the church that doesn't center in Christ and his pilgrim people. Whatever else the church may be, it is the communion of men responding to the gracious acts of God. The emerging contemporary concept of the church is that it is a divine-human reality. Christ's work in the church includes the response of his believing people.

In her long history, the church has had many organizational forms. These are extremely ambiguous. We know that the original church had no building. The idea of a church as a geographical parish is the product of eighteenth and nineteenth century congregationalism. The church is now trying to break through the ecclesiastical incrustations to become the servant of humanity. The church is trying to face the truth about herself expressed in Robert McAfee Brown's parady of "Onward Christian Soldiers":

Like a fleeing army - moves the church of God;
Brother treads on brother - grinds him in the sod.
We are not united - lots of bodies we:
One lacks faith, another hope, all lack charity.
Backward Christian soldiers - waging fruitless wars -
Breaking out in schisms that our God deplores.

--Saint Hereticus

When the church ceases to meet real human needs in Christ's name, she ceases to be the church. The church is people who care for people as God cares for them. We have dissipated our energies in study tasks, imagining that our failure is due to improper techniques and that the answer to the world's ills is to be found in another meeting. We need not disdain organization nor techniques nor meetings. They have their place; but what we really lack is what Elton Trueblood calls "the incendiary fire," a burning concern for people and an open willingness to express our affection for people.

The Living Fire

There was a time when we thought that unharnessed emotionalism would bring in the kingdom. Now the pendulum has swung to the opposite extreme and we fear that any display of emotion will cause us to be drummed out of the company of the intellectuals. It has been many years since some of our churches have sung, "Jesus, Lover of My Soul." We have a real timidity about any expression of our love for the Savior lest we be called sentimentalists. Undoubtedly, there is a kind of escapism available in too much emotionalism but it wasn't escapism when John and Charles Wesley first sang their great hymns of love and preached a gospel of social concern that raced through eighteenth-century England like a prairie fire and saved her from the horrors of the French Revolution.

I would far rather hear some hot-hearted gospel singer stand up and sing, "All that thrills my soul is Jesus; he is everything to me, and the fairest of ten thousand in my blessed Lord I see," than to gather in a smoke-filled room, crowded with cynics who call themselves Christian atheists and who justify what they did the Saturday night before by calling it situation ethics and who stifle any expression of personal devotion to Jesus.

I thank God for the new breed coming to the fore in the Christian church, who are both rational and evangelical, who see no contradicition between being both hard-headed on intellectual problems and warmhearted and demonstrative in their love of Jesus and of humanity. They are bringing the living fire back to the altar of the church and to the hearts of Christ's heralds who move in the marketplace and the social structure of society.

No one who ever read, NATURE, MAN AND GOD ever called William Temple soft-headed. He was also a man of a great heart. In warmest affection he spoke of his father, Frederick Temple, who also was Archbishop of Canterbury and whose grave lies next to that of his famous son in the cathedral courtyard. He said that one who knew him best said he was "granite on fire." Though far from a sentimentalist, Frederick Temple could not speak of the love of God without tears.

One of my favorite professors at Edinburgh was John Baillie, whose DIARY OF PRIVATE PRAYER has blessed hundreds of thousands. He was a brilliant theologian, respected in the highest academic eschelons. When he lay dying of cancer, an old friend came by and asked, "What word have you for your friend in America?" Knowing that it was the last word he would speak to him, he replied, "Tell him I love him." That was the last word he spoke to anyone!

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Love is imaginative concern for people. Albert Camus condemned Christianity for its hypocritical assumption of compassion; for pretending to love the world while deliberately neglecting the person across the alley; for being like Charley Brown who said, "I love mankind; it's people I can't stand!"

The Example of Jesus

We may never get together on a common theological interpretation of the nature of Jesus but there need be no doubt about what he did. The Apostle summed it up most succinctly: "Jesus of Nazareth...who went about doing good" (Acts 10:38). We need a new kind of saint, not the one who turns his back upon the world but one who will turn around and face the world. We do not need a Thoreau crabbedly turning his back on the city.

In HOW THE WEST WAS WON, Jethro Stewart, the buffalo hunter, was disappointed with the Railroad's violation of its agreement with the Indians. He retreated to the "high lonesome" and built a cabin and set about to trap beavers. Zeb Rawlings says to him, "Man belongs with his own kind, like him or not."

The church belongs among people for whom Christ died ministering to human needs for these are the needs of Jesus.

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Woman's Missionary Union

Annual Meeting

May 29-30, 1967

Report of Executive Board

(96)

REPORT OF WMU EXECUTIVE BOARD

On May 25, 1966, the Southern Baptist Convention adopted The Program Statement of Woman's Missionary Union. The statement recognized the objective which has belonged to the organization since 1888:

> The objective of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, shall be to promote Christian missions through the organizations of Woman's Missionary Union in the churches of the Southern Baptist Convention.

Woman's Missionary Union accomplishes its objective through two programs assigned to it in the Program Statement: The Program of Woman's Missionary Union Promotion, and The Program of Supporting Services for The Program of Woman's Missionary Union Promotion.

The accomplishments of 1965-66 are worthy of note. Reports on the two programs (pp. 6-11) summarize the activities through which Woman's Missionary Union has endeavored to assist the churches in teaching missions and leading persons to participate in missions. In order more effectively to carry out the two programs during the year, some reorganization was undertaken and future expansion considered, materials were published, meetings were conducted, and interprogram and inter-agency conferences were participated in.

MEMBERSHIP

WMU membership, reported by the Sunday School Board's Department of Research and Statistics, was 1,459,828. Compared with the 1964-65 enrolment, this figure represents a loss of 9,911 members.

Woman's Missionary Union shares the concern of other church program organizations in the decline in membership in all church program organizations except the Music Ministry and is attempting to strengthen its enlistment efforts. (See Statistical Table, p. 16.)

HONOR RECOGNITIONS

Church Recognitions

Aims for Advancement constitute the plan of work for Woman's Missionary Union. The aims enable every member of each organization to participate in the missions program of Southern Baptists through mission study, prayer, community missions, stewardship, enlistment, and leadership training. For attainment of basic objectives and electives, organizations are recognized as Approved, Advanced, or Honor.

An Honor WMU is one with an Honor Woman's Missionary Society, an Honor Young Woman's Auxiliary, an Honor Girls' Auxiliary, an Honor

Sunbeam Band with all other organizations except Sunbeam Nursery working toward recognition according to the Aims for Advancement. An exception is made in the case of a church in which it is not possible to have each one of the youth organizations because there are not as many as three people of Sunbeam Band, GA, or YWA age.

A certificate of recognition on Aims for Advancement is awarded by Woman's Missionary Union, SBC, to an Honor WMU after its statement of qualifications has been sent to the state WMU office.

Honor certificates were awarded to 192 WMUs for achievement on Aims for Advancement in 1965-66. The record since Aims for Advancement was adopted shows 1 church having an Honor WMU for 10 consecutive years, 1 for 9 years, 1 for 8 years, 6 for 7 years, 12 for 6 years, 6 for 5 years, 12 for 4 years, 22 for 3 years, 50 for 2 years, and 81 for 1 year. (See pp. 18, 20-22.)

Associational Recognitions

Aims for Advancement for the associational WMU calls for training opportunities to be provided for church WMU leadership; expansion into churches and missions where no WMU work exists; an increase in the number of WMU organizations which can be achieved by expansion into churches and missions without WMU work, by starting new organizations where there is an existing work, or by dividing organizations to bring about the desired benefits resulting from stricter age-grading. Associational WMUs having achieved in these areas and having a well-ordered organization with bylaws adopted by the body qualify for Approved, Advanced, or Honor recognition according to the work of their local unions. Those having 5 percent each of their WMS, YWA, GA, and Sunbeam Band organizations attaining any recognition on the Aims for Advancement are Approved Associational WMUs; those having 10 percent are Advanced Associational WMUs; those having 15 percent are Honor Associational WMUs.

In 1965-66 there were 227 associational Woman's Missionary Unions which met the requirements for Honor recognition: 7 for 7 consecutive years, 8 for 6 years, 25 for 5 years, 27 for 4 years, 24 for 3 years, 38 for 2 years, and 98 for 1 year. (See pp. 18, 23-24.) In addition, a Panama association—Central Panama—received Honor recognition for the first time.

NATIONAL MEETINGS

WMU Annual Meeting

The 1966 Annual Meeting of Woman's Missionary Union was held in Cobo Hall, Detroit, Michigan, May 23-24.

An annual meeting is open to all WMU members, which means that Woman's Missionary Union is governed by its members. This body in annual meeting elects the WMU president, recording secretary, and members at large of the Executive Board. State presidents, elected through a democratic process in their respective states, are recognized as vice-presidents of Woman's Missionary Union, SBC.

Executive Board Meeting for Promotion

Each year the WMU Executive Board has a meeting for promotion in which state executive secretaries, state youth directors, and state WMS, YWA, GA, and Sunbeam Band directors participate. In this annual Executive Board Meeting for Promotion, plans and programs for the ensuing year are adopted and plans for two, three, and four years beyond are tentatively adopted. The 1966 meeting was held January 24-28.

Summer Conferences

Three national conferences were conducted in 1966 with registrations as follows: YWA Conference at Ridgecrest—1,591; WMU Conference at Glorieta—1,983; WMU Conference at Ridgecrest—3,108. Personnel of the WMU Promotion Division had leadership responsibilities in the Woman's Missionary Union Conferences and divided responsibilities between the simultaneously held Young Woman's Auxiliary Conference at Ridgecrest and the Church Programing Conference at Glorieta.

Leadership training for all age levels and in all areas of Woman's Missionary Union work was offered in the two Woman's Missionary Union Conferences. The Young Woman's Auxiliary Conference offered leadership training opportunities to counselors and to members of Young Woman's Auxiliary.

In all three conferences the work of the Foreign Mission Board and the Home Mission Board was featured daily as missionaries spoke of the work on their respective fields. At the same time the missionaries gave background information about their areas of the world and pointed up the need for support and expansion of Southern Baptists' witness in the world. Opportunities were provided for other Southern Baptist Convention agencies to interpret their work.

REORGANIZATION OF PROMOTION DIVISION

Woman's Missionary Union is dedicated to improving its assistance to churches to help them fulfil their mission and to help the Southern Baptist Convention do its work. To do this the Executive Board recognized the imperative need of enlarging the Promotion Division staff. Such expansion necessitated a restudy of positions and reassignment of personnel. In accordance with Executive Board bylaw revisions reported in the 1966 WMU Annual Meeting, reorganization of the Promotion Division staff was effected and new positions created.

RELEASE OF WMU CONCEPT BOOK

Woman's Missionary Union's position in the churches and in the Southern Baptist Convention was clarified and enhanced by the release in July 1966 of the concept book *The Woman's Missionary Union Program of a Church* by Marie Mathis (Mrs. R. L.) and Elaine Dickson. The purpose of the book is to state forthrightly for WMU members, pastors,

church staff members, and the seminary students the organization's purpose and relationships. In addition to fulfilling its intended purpose it makes Woman's Missionary Union's position secure in the minds of leaders of church program organizations and of Convention agencies. Reception of the book was most gratifying.

THE PROGRAM OF WMU PROMOTION

According to the Program Statement the objective of The Program of WMU Promotion is:

> to assist churches, associations, and state conventions in establishing, conducting, enlarging, and improving the WMU program in the churches.

This objective is reached or "reached for" through Study and Research, Program Design, and Field Services.

Study and Research

Interprogram Projects

The research work done by Woman's Missionary Union has been limited. Staff members, however, have been involved in several interprogram research projects in which Woman's Missionary Union contributes to a team effort in developing and conducting a project and in turn has access to the findings. Woman's Missionary Union was related to the following interprogram research projects in 1965-66:

A Study of the Constituency of Southern Baptist Churches
Evaluation of Southern Baptist Convention Emphases

Survey of YWA Magazine

During the year a survey "Reading Interests of YWAs" was completed by the Research and Statistics Department of the Baptist Sunday School Board at the request of Woman's Missionary Union. From this research information, implications for YWA work were drawn.

User Evaluation Study

An informal study referred to as "User Evaluation: 1966-67 WMU Year Book and Annual Planning Meeting Suggestions" was conducted during the year. This was a limited survey using a mailing list composed of persons who attended the WMU Presidents' Conference at Ridgecrest in the summer of 1966. The survey did not represent a balanced sample of Southern Baptist churches, but it provided valuable information for use of Woman's Missionary Union in providing materials to meet more adequately the needs of WMU leaders in churches.

Program Design

The program design work being done by Woman's Missionary Union and Southern Baptist Convention agencies is more and more a cooperative endeavor. It provides for interprogram review and evaluation of

program plans and suggestions designed for churches before they are released. The cooperative planning approach should eliminate many relationship problems in the early development of program suggestions.

Most of the design efforts mentioned below represent the cooperative planning of church program organizations. Increasingly, the cooperative planning effort will expand to include cooperative efforts among all Convention programs and agencies. This will help to make available to churches the kinds of correlated materials and assistance for which they have expressed a need.

Cooperative Planning Process

The cooperative planning process currently in use in the Coordinating Committee of the Inter-Agency Council and among church program organizations includes the following steps:

Each program submits the title and purposes of design projects needed.

The design projects are compiled into a list and reviewed by all programs.

The projects are classified according to one of three categories as follows:

Interprogram Projects with Interprogram Evaluation

Projects which require team effort on the part of two or more agencies in doing the work and which need evaluation by several programs as the work develops

Program Projects with Interprogram Evaluation

Projects which are carried on within one program but which involve relationships that call for interprogram evaluation

Program Projects with Interprogram Information

Projects to be carried on within one program with information about them being shared with other programs.

Implementation of the program design projects is then planned according to the classification of the design effort. The implementation process provides for a team effort if one is needed and for interprogram evaluation if this is called for.

Interprogram Designs in Process

Woman's Missionary Union cooperates in the following interprogram design projects:

Life and Work Curriculum for 1969-70
Correlated Curriculum for All Age Groups Beginning in 1970
1968-69 Denominational Emphasis
1968-69 Church Goals, Strategies, and Action Plans
Program Achievement Guides Coordination
Grouping-Grading System.

Interprogram Designs Proposed

The following interprogram projects were identified and proposed:

1969-72 Associational Goals, Strategies, and Action Plans
Annual Church Preparation
WMU—Brotherhood: Relationships in Missions Projects
Program and Organizations for Small Churches
New Church Records Systems
Church Ministry to Persons Who Cannot Attend Congregational or Organizational Meetings
Church Ministry to Young People Away.

Woman's Missionary Union Program Designs

The Woman's Missionary Union program design work during 1965-66 included the following projects:

Curriculum Design for 1968-69 Life and Work Curriculum
Redesign of Aims for Advancement
Redesign of WMU Organization
Design of Mission Action Plans and Materials.

Field Services

Promotion of age-level curriculum and organization plans to the churches was accomplished through:

Leadership sections in age-level magazines
Leadership articles in the magazines
Leadership articles in quarterly bulletins for church and associational Woman's Missionary Union presidents
Age-level sections in the WMU Year Book
New and revised materials
Application of promotion plans and materials in field services engagements
Age-level World in Books catalogs compiled by Field Services personnel and provided by the Sales and Advertising Department of the Sunday School Board (World in Books catalogs list recommended books for study including the current Graded series of the Foreign Mission Board and the Home Mission Board. Each age-level graded series book forms a part of the respective curriculum and, therefore, is recommended each year for study by the respective age level.)

Representation

Woman's Missionary Union furnished representation for state Woman's Missionary Union annual meetings and for other state leadership meetings as well as for state Young Woman's Auxiliary House Parties; Girls' Auxiliary Queens' Courts; summer camps; and other state, associational, and church engagements.

Life and Work Curriculum Interpretation Clinics

The Life and Work Curriculum which is discussed later in this report was launched through Life and Work Interpretation Clinics with state personnel, associational leaders, pastors, and church leaders.

Personnel in the Promotion Division—both in the Field Services Department and Editorial Services Department—participated in thirty-two Life and Work Interpretation Clinics held in nineteen states. Although Woman's Missionary Union has only one curriculum, there were definite advantages to being a part of a team to interpret a correlated church curriculum.

Cooperative Denominational Planning

Woman's Missionary Union continued to participate in Cooperative Denominational Planning (formerly called State Strategy). Promotion Division personnel participated in fifty-three meetings in seven states.

The meetings were designed primarily to train persons in processes for correlating assistance to the churches by the Southern Baptist Convention, state conventions, and the associations.

THE PROGRAM OF SUPPORTING SERVICES

The objective of The Program of Supporting Services for The Program of WMU Promotion is:

> To edit, produce, and distribute literature and supplementary materials that will advance the WMU program in churches, associations, and state conventions.

During 1965-66 curriculum development continued according to plans adopted earlier and much effort was invested in the development of the Life and Work Curriculum available for use in churches beginning October 1, 1966.

In it Woman's Missionary Union achieved horizontal correlation for Young People and Adults with Sunday School, Training Union, Music Ministry, and Brotherhood. Woman's Missionary Union continued vertical correlation for all its age-level organizations.

Writers' Conferences

In preparation for the Life and Work Curriculum, writers for *Royal Service* and *The Window* participated in a joint Writers' Conference in Nashville in 1966. In general session the curriculum writers for all church program organizations reviewed foundations of the Life and Work Curriculum and utilization of this curriculum. In separate WMU sessions each editor instructed the writers in the specifics of writing and preparation of copy for the respective magazine.

Sunbeam Band and Girls' Auxiliary curriculum writers met in Birmingham for their conferences. Because vertical correlation was planned for these two WMU organizations these writers were likewise given orientation in the foundations of the Life and Work Curriculum and its utilization. Age-level sessions were used for specific instructions regarding assignments.

In all four writers' conferences, representatives from the Home and Foreign Mission Boards helped clarify philosophy, and suggested resources and illustrations.

The Executive Board voted that the term community missions be replaced by the term mission action—a term to be used by Woman's Missionary Union and Brotherhood to connote a broader concept than community missions, but including the concepts and activity inherent in community missions. In order for resource materials to be made available in 1967, a Mission Action Writers' Conference was held in Birmingham in 1966. The Home Mission Board supplied related staff personnel and missionaries actively engaged in areas of specialization for which the mission action guides were being designed: juvenile rehabilitation, the sick, economically disadvantaged, internationals, and language groups. In addition, a survey guide and a projects guide were designed by teams on which Home Mission Board personnel served.

Production and Distribution

Three monthly magazines and one quarterly are published by Woman's Missionary Union. *Royal Service* is considered the official magazine of Woman's Missionary Union. It is designed for women whose mission study and activity are centered in a Woman's Missionary Society, and for those whose study and activity are centered in leadership responsibilities for Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band. In addition leaders of Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band have the periodicals designed for the respective organizations: *The Window* for YWA, *Tell*—Leadership Edition, which has the content of the GA magazine plus a leadership section, and *Sunbeam Activities,* a quarterly for Sunbeam Band leadership.

The magazine subscription count for 1965-66 represented increases as follows:

	Subscriptions	Increase	Percentage Increase
Royal Service	492,696	23,097	4.92
Tell	300,284	26,994	9.87
The Window	69,511	2,563	3.83
Sunbeam Activities	54,205	5,278	10.8
Total	916,696	57,932	6.75

Quarterly bulletins for church and associational Woman's Missionary Union presidents were produced and distributed. Copies of the "Bulletin for Associational WMU Presidents" were sent to associational superintendents of missions.

Woman's Missionary Union joined with other church program organizations in the production and distribution of brochures and sample lessons in Life and Work Curriculum, and with the Brotherhood in producing and distributing two leaflets on family witnessing.

Distribution of free materials is made through state WMU offices. WMU operates under an agreement with the Sunday School Board whereby all WMU literature and supply items will be available from all Baptist Book Stores as well as from Woman's Missionary Union headquarters. The aim has been to maintain adequate but not excessive inventories.

Literature and Supplies

While editorial services personnel ultimately handles all materials, major responsibility in initiating and preparing the following new mate-

rials was carried by field services personnel and other personnel in the Promotion Division:

FREE MATERIALS

Materials for all age groups for Week of Prayer for Foreign Missions
Materials for all age groups for Week of Prayer for Home Missions
"Making the Most of WMU Leadership Sections"
"Woman's Missionary Union and the Church Growth Plan"
"You Must Decide"
"The College Young Woman's Auxiliary"
"How to Plan with Primaries"

PRICED MATERIALS

Year Book, 1966-67
Teacher's Guide, *The Woman's Missionary Union Program of a Church*
Posters for teaching *The Woman's Missionary Union Program of a Church*
"Prayer Retreat, 1966-67"
"How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools"
"Biographical Sketch of Lottie Moon"
"Biographical Sketch of Annie Armstrong"
YWA Special Services
WMS Prayer Folder
YWA Prayer Folder
GA Membership Card
GA Prayer Folder
GA Focus Week Insert
GA Camping Manual

JOINTLY PRODUCED MATERIALS

Church Program Guidebook, 1966-67
Life and Work Curriculum brochure
Sample Lessons in Life and Work Curriculum
"Your Family in Mission Action"
"Uniting the Home in Personal Witnessing"

INTERPROGRAM RELATIONSHIPS

Correlating the programs of church program organizations and agencies requires face-to-face "encounter" and the kind of give-and-take which comes from across-the-table conferences.

While Woman's Missionary Union's historic relationships with the Foreign Mission Board and the Home Mission Board were maintained, relationships with church program organizations were strengthened.

Woman's Missionary Union staff members planned regularly with staff representatives of other church program organizations. Monthly meetings were held, except during the summer, of staff members of all church program organizations to achieve and to maintain proper relationships between church programs.

Weeks of Prayer and Offerings

Woman's Missionary Union promotes weeks of prayer for foreign missions and for home missions. Although Woman's Missionary Union develops program and prayer plans for use during the weekday observances and promotional materials for use in the churches, other church organizations carry supporting roles. Baptist state papers and the Baptist Press carry information and promotional articles.

The Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions are promoted in connection with the weeks of prayer. Increasingly, pastors and other church leaders are joining in promotion of the offerings to which men, women, and children are responding.

The goal for the 1965 Lottie Moon Christmas Offering was $14,000,000. The amount contributed to foreign missions through the 1965 offering was $13,194,357.32.

The 1966 Annie Armstrong Offering goal was $4,000,000. The amount given to home missions through this offering totaled $4,033,079.81.

(See p. 19 for the record of contributions by states to the 1966 Annie Armstrong Offering.)

Week of Prayer Procedure

As a result of action in the January 1966 WMU Executive Board Meeting for Promotion, Woman's Missionary Union initiated a conference to consider a procedure for more comprehensive planning and promoting of the weeks of prayer. In response to the invitation of Woman's Missionary Union the conferees were the executive secretaries of the Foreign Mission Board, Home Mission Board, and Sunday School Board; director of the Education Division of the Sunday School Board; program directors of the Brotherhood Commission, Sunday School, and Training Union Departments of the Sunday School Board; and the president, executive secretary, and Promotion Division director of Woman's Missionary Union.

The conference was initiated for two purposes: first, in the hope of gaining for these two missions weeks the active participation of the Brotherhood Commission and thus of Baptist Men in the churches; and, secondly, in an effort to utilize the potential supporting program services of the Sunday School and Training Union. The Brotherhood leadership responded enthusiastically; the Sunday School and Training Union leaders were ready and waiting for the development of a procedure. The executives of the two mission boards and the Sunday School Board voiced the feeling that this step by Woman's Missionary Union was a giant step forward in leading the churches to more significant involvement in prayer for missions and to more significant participation in the support of missions. The working procedure was developed and will be applied in a pilot test and refined through experience and further conferences.

Schools of Missions Responsibility

In view of Southern Baptist Convention assignments to Woman's Missionary Union and the Brotherhood to teach missions and lead persons to participate in missions, the executive secretaries of these two

church program organizations authorized Mrs. R. L. Mathis and George Euting to work with representatives appointed by the executives of the Foreign Mission Board and the Home Misison Board in planning for promotion of Schools of Missions. To this group were added one state director of Schools of Missions and two associational superintendents of missions charged with this responsibility. In light of agreements reached through conferences, giving Woman's Missionary Union and Brotherhood responsibilities compatible with Convention assignments, Kenneth Day of the Home Mission Board revised the *Schools of Missions Guidebook*. This guidebook places on Woman's Missionary Union and Brotherhood the responsibility to furnish organization and leadership in the churches for conducting Schools of Missions, and for the training in associations of teachers for books in the current mission study Graded series produced by the mission boards for age-level study.

Project 600

Woman's Missionary Union works with other church program organizations in Project 600 to channel through its materials information from the agencies. The task statement common to all church program organizations, Provide and interpret information concerning the work of the church and denomination, speaks to the availability of the organizations to channel information. Formal participation in Project 600 became effective with 1966-67 materials, some of which were released prior to October 1, 1966.

Church Program Guidebook, 1966-67

Joint planning of the Convention's emphasis for 1966-67 by the Sunday School Board, Woman's Missionary Union, and the Brotherhood Commission made possible the publication of the third *Church Program Guidebook* in 1966.

Church Growth Plan

Woman's Missionary Union has supported the Church Growth Plan in appropriate ways. The Church Growth Plan was designed and is being led primarily by the Sunday School. Since all program organizations are concerned with church growth, each supported the work of the Sunday School in ways best suited to the respective program.

Woman's Missionary Union gave support in the following ways:

Production and distribution of the leaflet, "Woman's Missionary Union and the Church Growth Plan"
Guidance in WMU magazines for carrying out the suggested actions in "Woman's Missionary Union and the Church Growth Plan"
Interpretation of the Church Growth Plan in WMU conferences at Glorieta and Ridgecrest.

Convention Assignments

Woman's Missionary Union works closely with personnel of the Sunday School Board and the Brotherhood Commission in carrying out the Convention's assignment relative to the annual emphases during the years 1965-69. During the past year, meetings were held with these and other agencies in an effort to originate and correlate plans for assisting

the churches during the 1967-68 emphasis on "The Church Fulfilling Its Mission Through Ministry." Work was begun on the 1968-69 emphasis, "The Church Fulfilling Its Mission Through Evangelism and World Missions." Representative staff members from the two mission boards and other agencies participated in planning for the 1968-69 emphasis.

Woman's Missionary Union is a participant in the Inter-Agency Council. Its staff members are involved in the work of the Council's four subcommittees: Research, Program Design, Field Services, and Editorial Services.

Also staff members have been given research and writing assignments in the work of the Southern Baptist Convention '70 Onward Committee. This committee is composed of representatives from Convention agencies serving under the chairmanship of Albert McClellan, program secretary of the Convention Executive Committee.

MARGARET FUND

Woman's Missionary Union has a historic relationship to the Margaret Fund from which scholarships are granted to sons and daughters of regularly appointed missionaries of the Home and Foreign Mission Boards. Allocations for the Margaret Fund are now included in the two offerings and are administered by the two mission boards.

The direct tie WMU has with Margaret Fund students is through Burney Gifts—personal gift checks sent three times annually to Margaret Fund students, the three gifts totaling $100.

The state Woman's Missionary Unions contribute each year to the Burney Gift Fund. In 1965-66 the amount contributed was $15,363.59 (see page 19). Income from Burney Gift Fund investments was $1,254.62, bringing the total available to $16,618.21. The gift checks to students amounted to $20,770. The deficit of $4,151.79 was taken from the Endowment Fund.

From the Burney Gift Fund a $100 check is given to each Margaret Fund student receiving appointment as a missionary of the Foreign or Home Mission Board. Checks were sent to two former students appointed to foreign mission service: Mrs. Byron Braly (Anne Luther Bagby), appointee to Yemen, daughter of the late Dr. and Mrs. T. C. Bagby, emeritus missionaries to Brazil; Samuel Ricketson, appointee to Taiwan, son of Dr. and Mrs. Robert F. Ricketson of the Philippines.

The Mary B. Rhodes Medical Scholarship for a foreign mission volunteer was awarded to William Gray, son of the late Rufus Gray and Mrs. Charles Cowherd of Hong Kong.

The Margaret Fund has another small endowed fund from which each year the Elizabeth Lowndes Award, named for the person the fund memorializes, is given to the most outstanding Margaret Fund student. The 1966 award was granted to William David Hunker, son of Dr. and Mrs. Carl Hunker, missionaries in Taiwan. He was graduated from William Jewell College.

From interest on endowed trust funds, Woman's Missionary Union grants special scholarships recommended by the two mission boards. In 1965-66 these amounted to $600.

FINANCIAL REPORT

The financial statements of Woman's Missionary Union along with the accountant's report appear on pages 26-30.

HARRIET S. LEVERING SCHOLARSHIP FUND

Income from the Harriett S. Levering Fund, $2,504.64, designated for scholarships for foreign students was distributed in equal amounts to the following schools:

Armstrong Memorial Training School, Rome, Italy
WMU Training School, Rio de Janeiro, Brazil
WMU Training School, Recife, Brazil.

CARVER SCHOOL TRUST FUNDS

The Southern Baptist Theological Seminary's statement of income and expenditures from endowment and other trust funds acquired from Carver School of Missions and Social Work appears on page 25. Submission of this statement is in accordance with a resolution adopted by the Executive Board of Woman's Missionary Union on January 18, 1963.

MEMBERSHIP, 1965-66

This table is a combination of statistics furnished by Research and Statistics Department, Sunday School Board, Nashville, Tennessee, and state Woman's Missionary Unions.

STATES	Sunbeam Bands					Girls' Auxiliaries				Young Woman's Auxiliaries						Woman's Missionary Societies	Mission Units	Total
	Nursery	Beginner	Primary	Ungraded	Total	Junior	Intermediate	Ungraded	Total	Grace McBride	Campus	High School	Career Girls	Ungraded	Total			
Total	26,794	109,526	157,376	56,846	350,542	192,859	103,721	34,522	331,102	661	5,363	31.229	4,271	37,083	78,607	714,881	14,245	1,489,377
Alabama	3,017	9,207	13,952	3,862	30,038	16,661	9,968	3,413	30,042	20	475	3,177	599	3,729	8,000	57,421	.....	125,501
Alaska	15	70	127	90	302	192	54	38	284	.....	.....	5	.....	6	11	346	58	1,001
Arizona	147	569	689	517	1,922	1,284	515	331	2,130	.....	.....	49	9	199	257	3,230	533	8,072
Arkansas	526	2,254	3,261	1,376	7,417	4,790	2,313	790	7,893	39	198	796	58	569	1,660	17,110	128	34,208
California	276	1,587	2,357	2,035	6,255	4,207	1,849	1,198	7,254	.....	20	170	31	840	1,061	12,181	330	27,081
Colorado	158	491	730	567	1,946	905	383	404	1,692	.....	.....	45	.....	159	204	2,551	60	6,453
Dis. of Col.	60	453	396	78	987	350	228	31	609	.....	.....	140	.....	.....	140	3,235	.....	4,971
Florida	3,528	7,194	11,454	907	23,083	6,915	11,072	1,580	19,567	10	48	1,202	420	3,034	4,714	41,329	.....	88,693
Georgia	2,311	10,351	14,977	5,190	32,829	17,510	7,862	3,346	28,718	73	526	2,125	440	3,682	6,846	69,451	667	138,511
Hawaii	56	215	261	40	572	284	82	45	411	.....	.....	19	11	30	60	577	.....	1,620
Illinois	280	1,504	2,315	1,259	5,358	3,575	1,478	898	5,951	.....	40	264	57	612	973	11,086	194	23,562
Indiana	148	472	708	475	1,803	1,019	408	349	1,776	.....	.....	63	14	127	204	3,039	129	6,951
Kansas	136	570	915	262	1,883	1,145	606	220	1,971	.....	.....	69	30	137	236	3,170	338	7,598
Kentucky	681	4,234	6,140	3,548	14,603	9,153	4,269	2,126	15,548	34	305	881	166	2,262	3,648	32,673	687	67,159
Louisiana	895	3,443	5,219	1,926	11,483	6,960	3,509	1,104	11,573	35	130	1,752	150	793	2,860	21,830	.....	47,746
Maryland	249	1,277	1,684	837	4,047	1,683	680	485	2,848	.....	4	50	14	340	408	6,312	379	13,994
Michigan	111	331	463	206	1,111	692	330	137	1,159	.....	.....	44	11	159	214	1,882	52	4,418
Mississippi	1,364	4,449	6,628	2,339	14,780	8,435	4,243	1,478	14,156	36	847	1,357	191	1,408	3,839	28,612	226	61,613
Missouri	1,311	5,313	7,527	3,403	17,554	10,463	4,809	1,846	17,118	8	294	866	198	1,979	3,345	35,974	1,251	75,242
New Mexico	153	607	1,079	604	2,443	1,737	759	197	2,693	.....	.....	140	16	273	429	4,560	470	10,595
North Carolina	2,181	11,654	15,117	7,199	36,151	19,432	10,564	3,939	33,935	8	275	3,093	335	4,750	8,461	87,339	906	166,792
Ohio	248	753	1,204	715	2,920	1,660	768	612	3,040	.....	.....	78	30	355	463	4,841	265	11,529
Oklahoma	1,009	4,075	6,319	1,929	13,332	8,194	3,529	925	12,648	.....	.....	961	132	981	2,074	24,910	582	53,546
Oregon-Wash.	26	233	393	328	980	724	302	220	1,246	.....	.....	47	.....	172	219	2,724	281	5,450
South Carolina	1,870	7,969	11,061	4,793	25,693	13,293	7,589	1,926	22,808	150	600	1,931	344	3,656	6,681	58,369	842	114,393
Tennessee	1,717	6,157	8,994	3,240	20,108	12,575	6,253	1,954	20,782	164	777	1,716	335	3,024	6,016	44,971	783	92,660
Texas	4,298	14,605	20,498	7,152	46,553	28,330	13,089	3,760	45,179	36	636	4,129	418	3,526	8,745	79,264	5,066	184,807
Utah-Idaho	23	46	84	85	238	99	35	79	213	.....	.....	.....	.....	26	26	497	18	992
Virginia	.....	9,443	12,824	1,884	24,151	10,592	6,175	1,091	17,858	48	188	6,060	262	255	6,813	55,397	.....	104,219

ORGANIZATIONS, 1965-66

This table is a combination of statistics furnished by Research and Statistics Department, Sunday School Board, Nashville, Tennessee, and state Woman's Missionary Unions.

STATES	Sunbeam Bands					Girls' Auxiliaries				Young Woman's Auxiliaries						Woman's Missionary Societies	Mission Units	Total
	Nursery	Beginner	Primary	Ungraded	Total	Junior	Intermediates	Ungraded	Total	Grace McBride	Campus	High School	Career Girls	Ungraded	Total			
Total	3,581	10,377	13,584	5,204	32,746	18,534	12,743	3,774	35,051	38	153	3,703	513	4,693	9,100	24,366	1,105	102,368
Alabama	464	1,000	1,471	418	3,353	1,615	1,183	375	3,173	1	10	356	82	458	907	2,235	.....	9,668
Alaska	3	7	9	7	26	18	9	4	31	...	.....	1	.....	1	2	23	3	85
Arizona	19	55	66	48	188	126	78	30	234	...	1	9	2	25	37	171	50	680
Arkansas	69	238	317	184	808	434	352	148	934	1	8	30	13	169	221	719	.....	2,682
California	45	167	208	169	589	436	267	132	835	...	1	27	5	127	160	647	38	2,269
Colorado	21	52	67	46	186	105	62	42	209	...	.....	7	.....	21	28	162	8	593
Dis. of Col.	12	25	21	7	65	31	27	2	60	...	.....	14	.....	.....	14	61	.....	200
Florida	228	654	996	79	1,957	691	1,107	158	1,956	1	2	120	42	303	468	1,220	.....	5,601
Georgia	315	893	1,161	435	2,804	1,620	953	344	2,917	4	13	253	43	441	754	2,154	55	8,684
Hawaii	5	18	19	3	45	26	12	3	41	...	.....	3	1	4	8	33	.....	127
Illinois	46	164	208	121	539	332	212	103	647	...	5	35	7	85	132	547	21	1,886
Indiana	20	50	61	40	171	102	62	34	198	1	.....	9	2	22	34	146	15	564
Kansas	23	73	86	27	209	124	84	27	235	...	.....	12	3	23	38	155	38	675
Kentucky	126	471	680	293	1,570	932	637	233	1,802	9	8	213	22	285	537	1,307	.....	5,216
Louisiana	156	392	506	212	1,266	740	479	117	1,336	3	9	199	27	123	361	966	.....	3,929
Maryland	39	114	130	61	344	166	103	47	316	...	1	10	3	123	361	241	35	997
Michigan	21	39	44	19	123	69	48	18	135	...	.....	6	1	22	29	93	5	385
Mississippi	205	426	571	231	1,433	838	527	177	1,542	1	17	162	18	185	383	1,143	22	4,523
Missouri	180	510	639	339	1,668	1,039	646	229	1,914	1	9	125	22	263	420	1,355	119	5,476
New Mexico	23	69	96	51	239	169	99	23	291	...	.....	20	2	32	54	193	34	811
North Carolina	309	1,040	1,262	604	3,215	1,808	1,239	383	3,430	1	7	373	40	577	998	2,444	78	10,165
Ohio	38	82	103	63	286	145	98	55	298	...	.....	15	4	47	66	254	30	934
Oklahoma	129	377	512	182	1,200	763	447	107	1,317	2	15	121	8	133	279	917	56	3,769
Oregon-Wash.	7	31	38	28	104	81	46	25	152	...	.....	8	.....	24	32	153	31	472
South Carolina	306	727	930	401	2,358	1,237	899	215	2,351	4	7	237	45	455	748	1,443	66	6,966
Tennessee	225	601	768	329	1,923	1,193	766	222	2,181	3	11	198	42	366	620	1,540	58	6,322
Texas	549	1,294	1,644	639	4,126	2,634	1,553	396	4,583	2	22	448	48	419	939	2,746	341	12,735
Utah-Idaho	4	9	11	8	32	10	4	11	25	...	.....	.....	.....	4	4	38	2	101
Virginia	.....	799	960	160	1,919	1,050	744	114	1,908	4	7	692	31	32	766	1,260	.....	5,853

STATISTICS, 1965-66

This table is a combination of statistics furnished by Research and Statistics Department, Sunday School Board, Nashville, Tennessee, and state Woman's Missionary Unions.

STATES	SBC Churches	WMUs	Honor WMUs	Associations	WMU Associations	Honor WMU Associations	YWA Councils	Associational GAs
Total	33,672	23,379	192	1,188	1,169	227	585	712
Alabama	2,887	1,811	15	76	75	17	53	60
Alaska	34	23	—	3	2	—	—	2
Arizona	217	178	1	15	15	4	3	5
Arkansas	1,180	630	4	43	42	11	14	21
California	832	666	6	38	37	5	17	28
Colorado	191	165	1	22	22	2	3	4
District of Col.	61	52	1	1	3	—	1	3
Florida	1,393	1,082	6	46	46	12	23	33
Georgia	2,980	2,070	19	94	91	22	46	46
Hawaii	27	26	1	6	6	—	1	1
Illinois	871	561	1	35	35	—	15	23
Indiana	204	153	3	11	10	3	4	8
Kansas	181	158	.	12	12	—	3	8
Kentucky	2,187	1,213	7	82	78	16	27	38
Louisiana	1,299	892	3	53	53	6	26	40
Maryland	260	242	—	14	14	—	7	7
Michigan	140	99	—	12	12	—	3	3
Mississippi	1,860	1,114	9	77	77	14	38	40
Missouri	1,771	1,331	10	83[1]	82	9	37	54
New Mexico	250	195	1	17	17	2	5	8
North Carolina	3,403	2,426	19	80	76	20	46	44
Ohio	350	269	—	22	22	4	5	8
Oklahoma	1,355	918	13	41	41	11	25	30
Oregon-Wash.	193	165	—	21	19	2	4	9
South Carolina	1,550	1,390	12	44	44	14	33	36
Tennessee	2,657	1,526	6	67	65	19	43	54
Texas	3,886	2,766	52	122[2]	122[2]	34	59	77
Utah-Idaho	49	40	—	7	7	—	—	2
Virginia	1,404	1,218	2	44	44	—	44	20

[1]Includes Iowa Association

[2]Includes three associations in Wisconsin-Minnesota

RECORD OF CONTRIBUTIONS

STATES	1966 Annie Armstrong Offering[1]	1965-66 Margaret Fund Burney Gifts[2]
Total	$4,033,079.81	$15,363.59
Alabama	271,741.54	300.00
Alaska	5,616.77	———
Arizona	17,980.06	100.00
Arkansas	99,458.08	250.00
California	76,987.90	32.60
Colorado	20,472.94	59.14
District of Columbia	16,750.59	———
Florida	239,360.55	988.15
Georgia	335,187.05	2,150.00
Hawaii	8,142.48	———
Illinois	62,005.83	———
Indiana	15,750.30	———
Kansas	17,821.73	———
Kentucky	158,450.76	701.45
Louisiana	163,763.18	500.00
Maryland	50,464.74	122.45
Michigan	15,706.81	49.00
Mississippi	211,846.31	1,000.00
Missouri	188,008.33	600.00
New Mexico	38,612.88	150.00
North Carolina	377,198.05	2,540.00
Ohio	27,090.17	200.81
Oklahoma	140,236.90	644.54
Oregon-Washington	13,977.72	———
South Carolina	268,695.31	2,200.00
Tennessee	249,271.01	1,276.34
Texas	692,220.91	1,051.50
Utah-Idaho	3,873.39	———
Virginia	239,476.27	447.61
Miscellaneous	6,911.25	

Annie Armstrong Offering for Home Missions 1907-1966—$40,875,058.65.

[1]Reported by Home Mission Board, January through December 1966.

[2]Reported by Woman's Missionary Union, October 1965 through September 1966.

CHURCHES HAVING HONOR WMUs, 1965-66

(Figures to right of names indicate number of successive years this high record of achievement has been maintained.)

Alabama

Abbeville, First—8
Ashland, First—3
Bessemer, Wilkes—6
Birmingham, Berney Points—3
Birmingham, Ridgecrest
Birmingham, Ruhama
Leeds, First
Meadowbrook (Calhoun Assn.)—3
Mobile, Liberty Park—2
Montgomery, Dalraida—4
Old Zion—5
Phenix City, West Side
Russellville, First—7
Spring Hill (Carey Assn.)
Uriah

Arizona

Phoenix, First Southern

Arkansas

Carlisle, First—6
Cotter, First—6
Luxora—4
Ward, Cocklebur

California

Bakersfield, Temple
Bakersfield, Wayside
Huntington Park, First Southern
Lompoc, Village
Oildale, First—5
San Leandro, Halcyon

Colorado

Kimball, Neb., Oak Street

District of Columbia

Springfield, Va.

Florida

Fort McCoy, First—2
Jacksonville Heights—2
Largo, First—6
St. Petersburg, 5th Avenue
Sebring, First
West Palm Beach, Westgate—4

Georgia

Albany, Sherwood—2
Albany, Sunnyside—3
Atlanta, Buckhead
Avondale Estates,
North Clarendon
Blackshear, First
Columbus, Trinity
Cordele, First—4
Decatur, Columbia Drive—2
Douglas, College Avenue
Dublin, First
Eastman, First
East Point, Jefferson Avenue—2
Ellaville, First—2
McCaysville and Copperhill—6
Nicholls, First—2
Savannah, Immanuel—2
Sylvania, First
Turkey Branch—2
Warner Robins, Central—3

Hawaii

Ewa Beach, First Southern

Illinois

East St. Louis, Rosemont—5

Indiana

Evansville, Calvary
Gary, Aetna First
Gary, Black Oak

Kentucky

Cecelia—2
Dry Ridge—6
Hopkinsville, First
Lenarue—2
Salem—3
Somerset, High Street—2
Yellow Creek

Louisiana

Farmerville, First—2
Pigott's Crossing
West Monroe, Ridge Avenue—3

Mississippi

Booneville, Calvary—2
Bruce, First
Carthage, First—2
Gulfport, First—3
Jackson, First—7
Pascagoula, First—3
Picayune, First—10
Shady Grove—2
Yazoo City, First—2

Missouri

Festus—Crystal City First—2
Huntsville, First
O'Fallon, First—3
Pleasant Grove
St. Louis, Ballwin—2
St. Louis, Overland—2
Sugar Lake
Tallapoosa—2
Weaubleau
Winfield, First

New Mexico

Albuquerque, Crestview—4

North Carolina

Boone, Greenway
Brevard, Morningside—4
Burlington, Calvary—2
Charlotte, First
Durham, Lowes Grove
Eureka
Green Hill—2
Greensboro, Sixteenth Street
Jersey
Leakesville, Spray—2
Mt. Airy, Haymore Memorial
Mt. Moriah Calvert—2
Oakboro, First—4
Pisgah Forest—3
Rocky Mount, First
Rocky Mount, Swelton Heights—4
Shady Grove
Whiteville, First—6
Wilmington, Sunset Park—4

Oklahoma

Fairfield, Indian
Hickory, First
Lawton, Jefferson Avenue
Lindsay, Calvary
McAlester, Hillcrest
Oklahoma City, Exchange Avenue
Oklahoma City, Mayfair—3
Oklahoma City, Putnam City
Oklahoma City, Southwood
Oklahoma City, Trinity—3
Purcell, First—5
Stuart, First
Wewoka, First

South Carolina

Aiken, Memorial—2
Clearview—2
Clearwater Branch
Greenville, Leawood—6
Greer, First—3
Lamar—2
Mt. Bethel (Saluda Assn.)—6
Mt. Zion (Edgefield Assn.)—3
Orangeburg, Garden City—2
Spartanburg, Grace—2
Summerville—2
West Pelzer—7

Tennessee

Charleston—2
Chattanooga, Oakwood
Cookeville, Bangham Heights—3
Erwin, First
Memphis, Second
Old Hickory, First

Texas

Bethel (Smith Assn.)—3
Breckenridge, First—2
Burleson, First
Cego—2
Center, First—2
Corpus Christi, Second—5
Cotton Center, First—2
Dallas, Casa View
Dallas, Hampton Place—2
Dallas, Lake Highlands—3
Denison, Parkside
Diana, First—4
Dumas, First—4
Edna, First—7
Elkhart, First—3
Fort Worth, Travis Avenue—6
Glen Cove—2
Grand Prairie, Shady Grove—4
Greenwood—2
Hamlin, First
Houston, Doverside
Houston, Harbor—2
Houston, Jacinto City, First—7
Houston, Ley Road

Houston, Market Street—3
Houston, Park Memorial
Jasper, First
Lamesa, Second—2
Liberty (Dallas Assn.)—6
Littlefield, Parkview—5
Lubbock, Trinity
McKinney, Waddill Street
Munday, First—7
Murchison, First—2
Myrtle Springs
Nacogdoches, Fredonia Hill—2
Old Ocean, First—3
Palestine, First—9
Pittsburg, First
Plainview, First—2
Rocky Point
Rylie, First
San Antonio, Castle Hills, First
San Antonio, Central—4
San Antonio, Manor—2
San Antonio, Riverside
Sonora, First—2
Tyler, Calvary—2
Tyler, Park Heights
Tyler, Southern Oaks—6
Wichita Falls, Faith—2
Wichita Falls, Hillcrest

Virginia

Laurel Grove (Pittsylvania Assn.) —2
Rosedale (Lebanon Assn.)

HONOR WMU ASSOCIATIONS, 1965-66

(Figures to right of names indicate number of successive years this high record of achievement has been maintained.)

Alabama
Bethlehem
Carey—3
Clarke—4
East Liberty
Elmore
Franklin—7
Judson
Madison
Marion—3
Marshall
Montgomery
Morgan
Muscle Shoals
Pickens
Russell—2
St. Clair
Walker—2

Arizona
Apache—2
Catalina—7
Central
Lake Mead

Arkansas
Ashley County
Bartholomew—3
Centennial
Harmony
Hope
Liberty
Mississippi County—4
Mt. Zion—4
North Pulaski
Pulaski—2
Washington-Madison

California
Los Angeles—5
North Bay
Orange County—2
Sacramento
San Jose—4

Colorado
Montana Yellowstone
Pikes Peak

Florida
Brevard—2
Gulf Stream—2
Halifax—3
Jacksonville
Lake County—3
Miami—4
Northwest Coast—6
Orange Blossom—4
Pensacola Bay—6
Pinellas—5
Royal Palm
Wekiwa—5

Georgia
Atlanta
Augusta—2
Chattahoochee
Columbus—3
Concord—2
Coosa
Emanuel
Floyd County—5
Habersham—2
Laurens—2
Macon—3
Mallary—4
Merritt
Middle—5
Mount Vernon
Ogeechee River—2
Pulaski-Bleckley
Rehoboth—4
Smyrna—5
Stone Mountain
Turner
Valdosta

Indiana
East Central
Lake Michigan—6
Southwestern—2

Kentucky
Bell County
Campbell County
Christian County—3
Daviess-McLean—2
Elkhorn—5
Greenup—5
Little Bethel
Long Run—4
Muhlenberg
Nelson—5
North Bend—5
Owen County
Pine Mountain
Pulaski—7
Simpson County—4
Warren

Louisiana
Central Louisiana
Concord—5
Evangeline—5
Natchitoches—2
Trenton
Vernon

Mississippi
Adams
Alcorn
Gulfcoast—5
Hinds—5
Holmes
Jackson—4
Jasper—2
Leake
Lee—4
Mississippi—5
Monroe—3
Prentiss
Union County—5
Yazoo—2

Missouri
Cane Creek—2
Cape Girardeau
Christian County—2
Clay-Platte—2
Jefferson County—3
Johnson County—4
Kansas City—5
Saline
St. Joseph—2

New Mexico

Central
North Pecos Valley

North Carolina

Central—2
Eastern—4
Gaston—5
Green River
Kings Mountain—4
Liberty—2
Little River—2
Mt. Zion
Neuse—4
North Roanoke—6
Pee Dee
Piedmont—3
Pilot Mountain—3
Raleigh—3
Robeson—3
South Yadkin
Stanly
Three Forks—3
Transylvania—4
Yates—2

Ohio

Capital City—2
Frontier, N.Y.—5
Northern Ohio
Steel Valley

Oklahoma

Arbuckle—3
Banner—2
Cimarron
Delaware-Osage
Muskogee
Northeast—4
Oklahoma County—4
Rogers
Southwest—2
Tulsa—4
Union

Oregon-Washington

Central
Interstate

South Carolina

Beaverdam
Charleston
Chester
Fairfield—2
Greer—7
Laurens
Lexington—3
North Greenville
Palmetto
Saluda
Southeast
Union County—2
Welsh Neck
York

Tennessee

Beech River
Big Emory—2
Carroll-Benton
Chilhowee—3
Clinton—2
Copper Basin—2
Crockett
Gibson—2
Hamilton—2
Holston—5
Knox County
Lawrence—4
McMinn—3
Nashville
New River
Nolachucky
Riverside
Stone—4
Western District—6

Texas

Abilene—5
Amarillo—3
Austin—4
Big Bend—4
Blanco
Collin—2
Concho Valley—5
Corpus Christi—7
Dallas—7
El Paso—3
Erath
Galveston
Grayson
Guadalupe
Gulf Coast—4
Harmony
Lamesa
Llanos Altos—6
Lower Rio Grande—3
Magic Valley—6
Parker County—5
Pittsburg—4
Red River-Texarkana
Saline—4
San Antonio—2
Shelby-Doches—7
Smith—3
Soda Lake
South Plains
Southeast Texas—5
Staked Plains—2
Tarrant—3
Trans-Canadian—5
Union—6

REPORT ON CARVER SCHOOL TRUST FUNDS

(Submitted by The Southern Baptist Theological Seminary)

Statement of Income and Expenditures from Endowment and Other Trust Funds
Acquired from Carver School of Missions and Social Work
Invested by Southern Baptist Foundation Under Terms of Trust Agreement Dated October 14, 1957
For period from August 1, 1965, to July 31, 1966

	Balances August 1 1965	Receipts SBF	Receipts Other	Disbursements	Balances July 31, 1966
Maude M. Abner Scholarship Fund	$ 473.43	$ 46.26	$ 15.30	$	$ 534.99
William Owen Carver Fund	1,887.53	1,182.52	137.72	3,000.00	207.77
Mrs. George B. Eager Fellowship Fund	958.38	165.06	45.91	.....	1,169.35
*Mildred C. Farrington Scholarship Fund	24,166.22	.....	964.06	.....	25,130.28
Cordelia S. Goodridge Scholarship Fund	1,593.32	232.02	76.52	1,400.00	501.86
Mary D. Simpson Scholarship Fund	1,369.35	157.62	45.91	1,500.00	72.88
Emma McIver Woody Scholarship Fund	287.99	187.16	30.61	500.00	5.76
Annie L. Williams Legacy	985.85	276.92	45.91	1,000.00	308.68
Endowment—General	.....	14,982.52	.....	14,982.52	.....
Endowment—Unrestricted	.....	5,151.03	.....	5,151.03	.....
Garvey Memorial Fund	.....	46.26	.....	46.26	.....
Margaret M. Norton Fund	.....	672.54	.....	672.54	.....
Osborne Bookshelf Fund	.....	9.23	.....	9.23	.....
Totals	$31,722.07	$23,109.14	$1,361.94	$28,261.58	$27,931.57

*Currently invested by The Southern Baptist Theological Seminary. Will be transferred to Southern Baptist Foundation on interest anniversary date of the building and loan account.

This is to certify that the above amounts are true and correct.

(signed) DUKE K. McCALL, President
(signed) P. H. BUFKIN, JR., Treasurer

March 30, 1967

FINANCIAL REPORT

Balance Sheet

September 30, 1966
with comparative figures for 1965

ASSETS

	1966	1965
Current funds:		
General:		
Cash	$ 589,439	$ 613,967
Accounts receivable (note 1)	50,614	—
Due from Southern Baptist Foundation	17,420	14,284
Due from Foreign Mission Board	201	25,124
Equity in General Investment Fund of the Southern Baptist Foundation (market value 1966, $205,423) (note 3)	200,000	150,000
Inventories of literature and supplies, at lower of cost or replacement market	211,256	215,572
Total general	1,068,930	1,018,947
Restricted:		
Cash	18,248	16,910
Total current funds	1,087,178	1,035,857
Endowment funds and Union Reserve Fund:		
Investments, at cost:		
U. S. Government securities, at cost (market value 1966, $310,450)	346,854	356,854
Equity in the General Investment Fund of the Southern Baptist Foundation (market value 1966, $1,419,664)	1,444,375	1,222,375
Total Endowment funds and Union Reserve Fund	1,791,229	1,579,229
Plant funds (note 2):		
Land and buildings	919,431	840,456
Equipment and furnishings	170,247	170,247
Total plant funds	1,089,678	1,010,703
	$3,968,085	$3,625,789

LIABILITIES AND FUND BALANCES

	1966	1965
Current funds:		
General:		
Accounts payable	$ 9,195	$ 10,642
Deferred income:		
Unexpired subscriptions (note 3)	643,487	545,432
Special gifts not distributed	1,470	1,693
Accounts receivable (note 1)	50,614	—
Total deferred income	695,571	547,125
Fund balances:		
Union cash reserve	61,837	18,482
Contingent reserve	91,071	227,126
Inventory reserve	211,256	215,572
Total general fund balances	364,164	461,180
Total general	1,068,930	1,018,947
Restricted:		
Fund balance:		
Margaret Fund	15,743	14,425
Harriett S. Levering Scholarship	2,505	2,485
Total restricted	18,248	16,910
Total current funds	1,087,178	1,035,857
Endowment funds and Union Reserve Fund:		
Principal of funds:		
Endowment funds:		
Margaret Fund	230,307	230,307
Harriet S. Levering Scholarship	53,822	53,822
Total Endowment funds	284,129	284,129
Union Reserve Fund balance	1,507,100	1,295,100
Total Endowment funds and Union Reserve Fund	1,791,229	1,579,229
Plant funds:		
Investment in plant	1,089,678	1,010,703
	$3,968,085	$3,625,789

STATEMENT OF CURRENT INCOME AND DISBURSEMENTS
Year ended September 30, 1966 with comparative figures for 1965

General income and disbursements:	1966	1965
Income:		
Sale of magazine subscriptions (note 3)	$1,350,985	$1,305,328
Sale of literature and supplies	483,088	571,987
	1,834,073	1,877,315
Cost of production, exclusive of salaries and overhead	1,120,216	1,123,784
Operating income	713,857	753,531
Other general income:		
Received from Foreign Mission Board	60,000	60,000
Received from Home Mission Board	40,000	40,000
Royalties and miscellaneous	1,801	11,141
Total general income	815,658	864,672
Disbursements for salaries and overhead:		
Salaries	423,312	380,788
Employees retirement contributions	43,851	36,472
Travel	34,984	30,874
Meetings	73,051	71,669
Office supplies and other expense	46,935	35,203
Promotion and public relations	23,411	15,203
Building maintenance and operations	36,178	32,080
Postage	5,610	5,554
Furniture, fixtures and equipment	7,653	4,998
Building alterations	26,849	—
Baptist World Alliance, Women's Department	1,500	1,500
Miscellaneous	5,568	2,260
Total disbursements for salaries and overhead	728,902	616,601
Net general income	86,756	248,071
Restricted income and disbursements:		
Income:		
Funds for scholarships and Burney Gifts	20,770	19,670
Income of endowment funds	3,438	3,859
Income on investments at Southern Baptist Foundation	70,699	58,861
Interest on savings account	9,655	8,232
	104,562	90,622
Disbursements, principally for scholarships and Burney Gifts	24,208	23,529
Net restricted income	80,354	67,093
Total net income	$ 167,110	$ 315,164
Total net income apportioned as follows:		
Contingent reserve—net general income, excluding inventory adjustment	$ 91,072	$ 204,073
Inventory reserve—increase (decrease) in inventories	(4,316)	43,998
	86,756	248,071
Union cash reserve—net restricted income	80,354	67,093
	$ 167,110	$ 315,164

See accompanying notes to financial statements.

STATEMENT OF CHANGES IN FUND BALANCES

Year ended September 30, 1966

	Total	Current General fund	Current Restricted funds	Endowment funds and Union Reserve Fund	Plant fund
Balance at beginning of year	$3,068,022	$ 461,180	$ 16,910	$1,579,229	$1,010,703
Add (deduct):					
Total net income	167,110	167,110			
Income of restricted funds:					
Interest	9,980		9,980		
Gifts received—restricted	15,363		15,363		
Royalties	203		203		
Restricted fund expenditures	(24,208)		(24,208)		
Transferred to Union Reserve Fund		(212,000)		212,000	
Expenditures for building improvements (note 2)	26,849	(52,126)			78,975
Balance at end of year	$3,263,319	$ 364,164	$ 18,248	$1,791,229	$1,089,678

See accompanying notes to financial statements.

NOTES TO FINANCIAL STATEMENTS

(1) Accounts Receivable

The organization has followed the consistent practice of not providing for the accounts receivable on sales to book stores and state offices. Accounts receivables for the current year represent sales to book stores and state offices which will be collected in the following period.

(2) Plant Funds

Land and building are stated in the accompanying balance sheet at cost. Equipment and furnishings are stated at amounts which are substantially equal to cost of original assets acquired. In accordance with generally accepted institutional accounting practices, depreciation on buildings and equipment is not reflected in the accompanying financial statements.

Current year alterations and improvements to the building amounted to $78,975 of which $26,849 was charged against operations and $52,126 was charged against contingent reserve funds by action of the Executive Board.

(3) Unexpired Subscriptions

Unexpired magazine subscriptions represents the portion of subscription receipts applicable to magazines which will be delivered in future periods. Subscription receipts are taken into income as the magazines are delivered. Cash and investments in the amount of the unexpired subscriptions are included in current general funds.

ACCOUNTANT'S REPORT

Woman's Missionary Union,
Auxiliary to Southern Baptist Convention:

We have examined the balance sheet of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, as of September 30, 1966 and the related statement of current income and disbursements and statement of changes in fund balances for the year then ended. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances.

In our opinion, the accompanying balance sheet, statement of current income and disbursements, and statement of changes in fund balances present fairly the financial position of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, at September 30, 1966 and the results of its operations for the year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

PEAT, MARWICK, MITCHELL & CO.

October 21, 1966

NEWS MANDATE TO MINISTER from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

RESOLUTIONS OFFERED

RESOLUTION ON JUDICIAL REVIEW BILLS - (S-3 and HR 1198)

Whereas Baptists historically have stood for religious liberty and were instrumental in obtaining the First Amendment to the Constitution of the United States whereby separation of church and state were guaranteed;
and
Whereas in recent years at least nine specific Acts have been passed by Congress channeling huge sums of money into churches, church related institutions and organizations: these Acts being

(1) the Higher Education Facilities Act of 1963,
(2) title VII of the Public Service Act,
(3) the National Defense Education Act of 1958,
(4) the Mental Retardation Facilities and Community Mental Health Centers Construction Act of 1963,
(5) title II of the Act of September 30, 1950 (Public Law 674, Eighty-first Congress)
(6) the Elementary and Secondary Education Act of 1965,
(7) the Cooperative Research Act,
(8) the Higher Education Act of 1965, or
(9) the Economic Opportunity Act of 1964.

and

Whereas no court tests by the citizens of the United States have been permitted by court action and no legislation has been passed authorizing such tests;

and

Whereas we desire to see all rights and freedoms guaranteed by the Constitution and Bill of Rights secured unto all persons concerned;
and
Whereas the United States Senate in two successive years, 1966 and 1967 has approved a bill (S-3'67) granting the right of Judicial Review of these Acts to income tax paying citizens of the United States:
and
Whereas an idential bill (HR 1198) is now before the Judiciary Committee of the House of Representatives awaiting action;

Therefore, be it resolved:

1. That the Southern Baptist Convention meeting in annual session at Miami Beach, Florida, May 30 through June 2, 1967, hereby respectfully registers its support of this proposed legislation and earnestly prays the House of Representatives to enact into law HR 1198 which "provides effective procedures for the enforcement of the establishment and free exercise clauses of the First Amendment to the Constitution."

2. Be it further resolved that we urge each messenger of the Convention to communicate with his Congressman and request that he support the passage of HR 1198, (S-3)

3. We further resolve that a copy of this resolution be sent to each Representative in the National Congress.

G. E. Hinson
Andrews, S. C.

(more)

(70)

WHEREAS God has blessed us with the knowledge and skills of medical science for the benefit of mankind, and

WHEREAS overpopulation and the threat of mass starvation is posing an increasing problem in many parts of the world, and

WHEREAS the desirable size of families and the spacing of children so as to adequately provide for them, as well as for the well-being of the parents, change according to the times, and

WHEREAS the Biblical concept of marriage emphasizes sexual companionship of husband and wife as well as the procreation of children,

BE IT THEREFORE RESOLVED, that the Southern Baptist Convention commend the judicious use of medically approved methods of planned parenthood and the dissemination of planned parenthood information to those married couples who desire it and who may be benefited by it.

(submitted by Ted B. Moorhead, Jr., Pastor, Central Baptist Church, Melbourne, Florida, and duly elected messenger to the 1967 session of the Southern Baptist Convention)

Whereas, we who love peace and desire to see peace in our world, recognize that to have peace, all parties must meet the conditions of peace, and

Whereas, we have been told by the communists and have learned through experience, that individual freedom and freedom to preach the truth of the gospel cannot exist in a communist society,

Be it resolved that we pray earnestly for world peace and urge the leaders of the United States and the leaders of South Viet Nam and North Viet Nam and to seek every means to establish a just and favorable peace and furthermore be it resolved that we urge the leaders of our nation to not allow our love and desire for peace permit any people who call on us for help, to be enslaved by atheistic communism and the gospel of God's love driven from that land.

Rev. Bob Atkins
Elkdale Baptist Church
Selma, Ala.

Whereas our nation has committed itself to defend the lives and rights of the people of Viet Nam and
Whereas 10,000 American men have died in the fight for the defense of South Viet Nam and in the defense of Western freedom,
Now, therefore be it resolved that the Southern Baptist Convention in its annual session at Miami Beach, Florida pledges its support and prayer to our gallant men in South Viet Nam as they fight for the cause of free men everywhere and that we pledge to the president of these United States our support and prayers as he continues to make a diligent search for an honorable peace in Viet Nam, and that copies of this resolution be sent to the President and Commander in Chief of our armed Forces and to General Westmoreland, our Commander in South Viet Nam.

Rufus Spraberry (Texas)

WHEREAS, Television is generally considered entertainment suitable for enjoyment by the whole family and the viewing of most programs is shared by all members of the family, and,

WHEREAS,there has been a decided trend is recent months toward the presentation of more and more live programs and movies adapted for Television that are not suitable for viewing as family entertainment, and,

WHEREAS, in many of the programs presented today, the use of profanity is becoming commonplace and accepted under the guies of realism, and,

WHEREAS, there is a growing trend toward the presentation of situations involving immorality with the accompanying implication that society approves and condones a lowered moral standard and that a tolerant attitude toward such is an indication of a tolerant and breed-minded view of the contemporary world, and more specifically in the illicit love affairs and the conception and birth of children out of wed-lock as a wonderful thing that has happened, and,

WHEREAS, Television as viewed by children in the home and in their formative years are influenced greatly by the impressions received by the viewing of these programs.

NOW, THEREFORE, BE IT RESOLVED, That the Southern Baptist Convention instruct its officers to convey its sentiments to the major television networks in this country and urge upon them the impossition of a standard of morality acceptable to all people and that there be eliminated from presentation those programs designed to appeal solely to the baser instincts of man without redeming social value, and,

BE IT FURTHER RESOLVED, that we as Christians go back to our own churches and have them also write the networks with the same request.

Respectively submitted,

PHILLIPS MILL BAPTIST CHURCH

BY:_____
Rev. John M. King, Pastor

GEORGIA BAPTIST ASSOCIATION PASTOR'S CONFERENCE

BY:_____
Rev. John M. King, President

GEORGIA BAPTIST ASSOCIATION

BY:_____
Rev. R. B. Moody, Moderator

WHEREAS, this convention recognizes that the Word of God should be translated into the languages of all men for the effective communication of the Gospel, that its distribution and the ability of the people to read the printed Word of God is basic to church growth and development around the world, and that missionary advance into cultural and language groups requires the prior mastery of the language and the trandlati of basic documents of Scripture:

WHEREAS, in Recommendation 12 contained in the Proceedings of the 1966 Southern Baptist Convention, the contribution of such Bible societies was recognized as they sought to translate and distribute the Scriptures without note or comment, and the Foreign Mission Board was authorized to make use of the specialists of such Bible societies;

WHEREAS, we recognize that the Wycliffe Bible Translators renders an essential worldwide missionary service in translating the Scriptures and by teaching the people how to read the distributed Word of God, and that through its Institute of Linguistics it renders a service to the missionary enterprise of the church by making available practical linguistic and translation training of highest academic value; and

WHEREAS, in recognition that the first Bible Translation Day was celebrated on September 30th in Washington D. C. by representatives of the U. S. Congress, the Wycliffe Bible Translators and other societies;

BE IT RESOLVED: that we encourage state conventions, associations, and churches to observe Bible Translation Day on the Sunday nearest September 30th, emphasizing the need for the translation of the Scriptures and the communication of the Gospel in the language of all men; and that we urge our churches to welcome the contribution of Wycliffe Bible Translators, to commend to this basic translation on work those of our young people who are so called of the Spirit of God, and to land prayer and other support to the work of Bible Translation societies, in order to provide Scriptures needed for the missionary advance into every tribal and language group upon the face of the earth, to which goal we are commited.

CHARLES CHANEY
PALATINE, ILL.

THE SPECIAL CONVENTION COMMITTEE ON TAX MONEY AND BAPTIST INSTITUTIONS met in San Diego on Monday, March 27th. All members were present except James Gregory of Fresno.

] Chairman Norris convened the meeting and there was lengthy discussion as to how to best present the concern of the S. B. C. C. of California to the Southern Baptist Convention, and to reach a successful end to our mission. It was finally decided that we should present the following motion at an early miscellaneous business session, and after receiving a second, state that this motion has been presented persuant to the instruction of the Calif. Convention. We are asking Dr. Carleton to present the motion if he feels he can do so, as we feel that his stature would aid much weight to our position.

"MR. PRESIDENT: I wish to make a motion, and in order to make my motion clear, I want to read a brief portion of the statement on "Baptist Faith and Message' adopted by the Southern Baptist Convention in Kansas City in 1963.

> "Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of it's spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than any others...the church should not resort to the civil power to carry on it's work...the state has no rig right to impose taxes for the support of any form of religion."

I move that this convention reaffirm the position taken in Kansas City on Religious Liberty and the Separation of Church and State, and since some Bapist Institutions have accepted Federal monies, that we instruct the various Institutional Boards elected by this Convention to refrain from accepting tax monies for the benefit of any of our Southern Bap;tist Institutions; thus making our positions clear to all the world."

R. Edwin Norris, Chairman
J. Walker Campbell
Guy Bradley
Loyd Simmons
James Gregory

NEWS from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

MOTIONS FOR CONVENTION CONSIDERATION 2

(Committee on Order of Business to Choose Time)

An Ammendment to the By-Laws

By-Law 7, adding to the first general paragraph after (2) (e):

The Committee shall not nominate as members of the Executive Committee, of the four (4) general boards of the agencies, and of the boards of the institutions any who are full-time employed or salaried by a participating state convention, its institutions, or agencies, and upon such employment said member's unexpired term shall be filled by the Committee at the next annual meeting of the Convention.

The full paragraph would then read:

"In making the selections and nominating the members of the boards, commissions, and standing committees of the Convention, the Committee shall not nominate any one person on more than one of the boards or commissions of the Convention. This, however, shall not apply to the Southern Baptist Foundation. The Committee shall recognize the principle that the boards, commissions, and trustees named should represent the constituency of the Convention, rather than the staff of the agency. The Committee shall not nominate as members of the Executive Committee, of the four (4) general boards of the agencies, and of the boards of the institutions any who are full-time employed or salaried by a participating state convention, its institutions, or agencies, and upon such employment said member's unexpired term shall be filled by the Committee at the next annual meeting of the Convention."

Paul A. Maxey
Independence, Missouri

JEWISH EVANGELISTIC WITNESS 7

As a duly elected messenger to the 1967 Southern Baptist Convention meeting in Miami, Florida, I, Abraham Rones, submit the following proposals in the form of a motion...said motion to be voted upon by this session of the Southern Baptist Convention.

1. That a committee be appointed through the channels provided by our Convention by-laws for the sole purpose of evaluating all resources available to our Convention that can be utilized to present the message of Christ to God's Chosen People the Jews.

2. That said committee will be authorized to meet with and to work in cooperation with the following chairmen/presiding officials heading the following:
a)...The Sunday School Board.
b)...The Home Mission Board.
c)...The Radio and Television Commission.
d)...Other Boards pertinent to Evangelization

That said combined groups work out a program as soon as possible whereby the necessary literature...Bibles, tracts, music, films, radio and television series, tapes, etc; can be issued and distributed as needed to our local State Conventions for use in Jewish Evangelism.

3. That this body of believers, meeting together as authorized messengers take into consideration the need for increasing the budgets of the above named Boards so that an immediate program can be put into effect as soon as feasible to promote Jewish Evangelism throughout our entire Convention.

a) That the increase in the budgets include the hiring of new personnel to impliment and increase the effectiveness of reaching Jews for Christ as soon as possible.

more

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4. That the Home Missions Board be instructed to engage in a program designed to instruct our local State Conventions in the establishment of a Department of Jewish Evangelism wherever needed.

a)...That the Home Missions Board be instructed to issue literature, after proper planning and consideration which will be effective for instructing Baptists in personal work among the Jews.

It is unto the glory of Christ that I submit the above in the form of a motion.

Abraham Rones
Pastor, Long Green Baptist Church
Baltimore, Md.

8

Mr. President and Fellow Messengers:

I move that this Convention request its Foreign Mision Board to begin a study of the possibility of short wave radio broadcasts of the Gospel to the 230 million souls in the Soviet Union, and if possible to begin such broadcasts as soon as possible over one or more of the eight powerful stations available for such transmission, and that the Foreign Mission Board prayerfully consider the building of a short wave station, either in the United States or a foreign country, with which we can span the continents of the world with multi-language preaching of the good news of salvation in as many languages and dialects as we have available, and to inform the convention of any action taken at the Convention in 1968.

George Stallings
Virginia Beach, Va.

9

Mr. Chairman, I'm James Duke from Baton Rouge, La. At the request of my church, its committee of deacons and many of my fellow messengers from the battle ground of civil rights which comprise most of this body I would like to make this motion-- a motion that will allow our deep south Baptist churches who are pulled between white robed klansmen on the right and great society do gooders on the left like Stokley Carmichael a chance to hear the voice of God in our racial strife and do His will. A motion that will allow our individual to see a vision like Peter did when he sent to a member of another race instead of a tract from headquarters or an urging from a man-made commission who's very existence is causing a splintering of independent churches that resent a "superchurch." A motion that will take this responsibility for an answer that God loves everyone from a Commission and place it back in the hands of the local church. A motion that will admit that this continued existance of this Christian Life Commission is doing about as much good in helping us settle our racial problem as Charles De Gaulle is in helping our boys win in Viet Nam.

I therefore move the discontinuance of the Christian Life Commission and its activities in social experimentation as to give us time to hear from God, without outside (help), that God is truly no respector of persons, races, or nationalities.

James Duke, Baton Rouge, La.

5

Whereas our nation has committed itself to defend the lives and rights of the people of Viet Nam and

Whereas nearly 475,000 American servicemen are presently engaged in the defense of South Viet Nam and,

Whereas 10,000 American men have died in the fight for the defense of South Viet Nam and in the defense of Western freedom,

Now, therefore be it resolved that the Southern Baptist Convention in its annual session at Miami Beach, Florida pledges its support and prayer to our gallant men in South Viet Nam as they fight for the cause of free men everywhere and that we pledge to the president of these United States our support and prayers as he continues to make a diligent search for an honorable peace in Viet Nam, and that copies of this resolution be sent to the President and Commander in Chief of our Armed Forces and to General Westmoreland, our Commander in South Viet Nam.

Rufus Spraberry (Texas)

NEWS from BAPTIST PRESS

MANDATE TO MINISTER

A CHURCH FULFILLING ITS MISSION '67 '68 Through Ministry

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

FOR YOUR INFORMATION
VERBATIMS ON MOTIONS

MOTION ON SHORTWAVE BROADCASTS

Mr. President--Fellow Messengers: I am John Brothers, messenger from North Gadsden Baptist Church, Gadsden, Ala.
Yesterday afternoon the convention voted to refer to the Foreign Mission Board the matter of a broadcast program behind the iron curtain and into Russia and Red China. I voted for the motion. I have since given further thought to the action.
I therefore move that the Convention reconsider the action taken (to refer this matter to the Foreign Mission Board) and refer this matter of broadcasting a program behind the iron curtain to the Radio and Television Commission of the SBC instead.

John Brothers (Alabama)

Action: Ruled out of order

MOTION ON COOPERATION STUDY COMMITTEE

I move that a study committee be appointed by the president of our convention to report at the next annual convention. The purpose of this committee is to discover possible areas of cooperation between the SBC and other evangelical groups with particular reference to witness and evangelism.

The committee would be instructed that no thought be given to organic union.

Alastair C. Walker
First Baptist Church of Griffin, Ga.

Action: To be discussed at 9:30 Friday morning

MOTION ON NURSERY

In behalf of the many families who bring infants and small children to the Southern Baptist Convention, I move that the committee in charge of arrangements for future conventions be requested to provide nursery facilities for all pre-school children in or near convention hall and at a more reasonable cost to parents.

Harold Allen, Paducah, Ky.

Action: Referred to Executive Committee

NEWS MANDATE TO MINISTER from BAPTIST PRESS

'67 A CHURCH FULFILLING ITS MISSION '68 Through Ministry

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Your Information
Verbatim on Motion

MOTION ON CHRISTIAN LIFE COMMISSION REPORT

Harold Coble, minister from Westminister, Calif.:

Mr. Chairman, I move that the following words be added following the fourth paragraph of the section on "The Responsibility of Christians" in the Christian Life Commission's report. The paragraph reads as follows:

"The Christian Life Commission encourages...

And that the following words be added as part of this paragraph: "However, this is not to suggest the withdrawal of United States forces from Vietnam apart from an honorable and just peace."

The motion was adopted.

NEWS from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION
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W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release After 8:00 p.m., Monday, May 29

ADDRESS TO THE SOUTHERN BAPTIST PASTOR'S CONFERENCE

By Howard E. Butt Jr.

BIOGRAPHICAL INFORMATION: Howard E. Butt Jr., is executive of a large chain of grocery stories in South Texas, the H. E. Butt Grocery Stores, and is head of a layman's organization called Christian Men, Inc., which operates the Laity Lodge in Leakey, Tex. Butt is a well-known Baptist lay preacher and is active in lay-led evangelistic work. He lives in Corpus Christi, Tex., where headquarters of the grocery chain are located.

THE MINISTER ADDRESSES HIMSELF TO THE WORLD OF RELIGION
By Howard E. Butt Jr.

When C. A. Roberts invited me to speak here, and I accepted, he advised me about the theme: "the different 'worlds' to which the pastor must address himself": the world of government, family, entertainment, athletics--all the facets of the complex life around us. Critically I thought, "He's ignoring the world where preachers spend most of their time--the world of religion."

So, flippantly I wrote C. A., "Why don't you have someone speak on the world of religion?" I think I secretly felt that he'd be too chicken to risk it. I guess I don't know C. A. Roberts. I immediately got his answer, "Good idea. How about you?"

I was born with a silver shoe in my mouth.

When the Apostle Paul got in over his head, he'd usually wind up giving his testimony. Well, my "Damascus road" has been a long and crooked one, and for me there was no dazzling light at noonday; but I've met the same Jesus that Paul talked about, and tonight I'd like to tell you something of my own pilgrimage. . .Damascus, Arabia and all.

I was born into a Christian family nearly forty years ago in the Texas hill country. The night my mother gave birth to me she prayed that I would believe in Jesus, and in a Baptist church one Sunday night when I was nine I trusted the Lord Jesus as my Saviour. As children do, I "crossed the stream at the narrowest point." There probably wasn't much more involved than a childish sense of my sinfulness and a fear of death. Brother Carver said Christ died so we could be forgiven and have everlasting life. That sounded good to me, and that night I started the journey.

The trip for me has had lots of ups and downs, lots of laughs, lots of tears and quite a few skinned knees.

You could say at least two things about the home where I grew up. First, it was Baptist, and second, it was prosperous. Our family has been Baptist since "way back when" on my father's side, but it hasn't always been prosperous.

In near poverty my grandmother started the first little grocery store to support sons and tuberculous husband. She would never sell tobacco. She had a small sized hissy when Dad added cigarettes to the store stock back in the 1920's, and till the day of her death would turn her back and refuse to wait on a customer who asked to buy snuff or Bull Durham or a package of Camels.

In our grocery chain we have not handled beer, wine or liquor, nor kept the stores open on Sunday for the sixty years of our history. This has been costly, but my father has never wavered on these policies.

(more)

But I'll never forget the night Dad caught me smoking at the age of fifteen. I had worked late one Saturday night in a Corpus Christi store and afterward, sitting on the checking stand, I fired up my first stogie with the boys. My parents were out of town...they'd never know. But when I got home, their car was in the garage. And I smelled like R. J. Reynolds! I tried Listerine, milk, toothpaste, everything but garlic. I should have either tried that or gone South of the Border myself.

So I grew up not drinking, not dancing, not smoking...but secretly wanting to do all three.

I went through an adolescent revolt--sort of a tame Baptist revolt--making up for what I couldn't do. So it was dirty jokes, a love for jazz music, and my string of girl friends. You know, if you can't dance you can always leave the party early to park--and still look like a separated Baptist.

Through these years Dad devoted himself to the grocery business with a passion that scared me to death. Adn he obviously wanted that same passion from me. I started stocking potatoes on Saturdays when I was seven. Soon I was promoted to P & G and Crystal White soap. By the time I was twelve I was a qualified checker. In those days we memorized all the prices. I got a trip to Chicago for passing my checker's test. By the time I was fifteen I was a relief store manager. And I don't think I realized I was getting a business education you can't buy.

I finished high school in 1943 and enrolled in Corpus Christi Junior College. During that year when I was a college freshman most of my friends went into military service. I was only sixteen, left at home, and in sort of a social vacuum with my buddies gone off to war. Providentally, just at that time our church had a vibrant young people's program under Ann Wollerman's direction. And servicemen from the Corpus Christi Naval Air Station flocked to our church to hear Orville Cawker preach. So scores of deeply committed Christians, sharp, attractive, alive, confronted my life. And God used these people to bring me to a deeper Christian consecration.

I particularly remember the prayer meetings preparatory to Chester Swor's week of special youth services, and the last Sunday afternoon of those meetings when I walked forward in an open renewal of my commitment to Christ. Later I expressed to the church my sense that God had His hand on my life for special Christian work, though I never felt I was called into preaching as my vocation.

The changes in my life became noticeable enough that I began to get many opportunities to speak for Christ: YMCA, Hi-Y, Tri-Hi-Y, and church groups of various denominations. It was not long before I was a busy young preacher.

At this point my judgments burned hottest against Christians who danced, drank, or went to the movies. For some years I am afraid I felt separation from the world was staying out of theatres. I thought holiness to the Lord was that simple.. or that negative.

But in spite of my immaturity, God used my life. When I was a student at Baylor I was chosen to be a part of the Youth Revival Team that was used so widely across the South in the middle and later '40's.

I studied a year at Southwestern Seminary. By the spring of that year it was clear that I should go back to the family business. My dad had obviously

(more)

hoped that I would become a grocer but never pressed me about it. Now he agreed to help me preach and work in the business also. I started managing a San Antonio store and progressed from there. Today, as a vice president, I direct buying, merchandising, and advertising for our chain.

Joe Weingarten, a dean of Texas grocery operators, used to say that Howard Butt couldn't decide whether he wanted to be a groceryman or a preacher. But once I reached that teenage commitment to Christ I knew I had to preach. The only question was how. God led me to preach as a prune peddler. Jesus was a carpenter; Paul a tentmaker; Luke was a physician. I'm not totally without precedent.

During these years I was consumed by a fantastic drive to succeed as a lay minister. I dressed this ambition up in pious language but underneath the push was crystal clear.

I dreamed of the day when I could run the company and demonstrate how Christian a business could be. I longed to be some colossal 20th Century saint who would dazzle men by my ethical standards and my Christian effectiveness. And I felt impelled to talk to people about God whether they wanted to listen or not.

I must honestly admit that during this phase of my Christian life I knew very little about loving God or loving people. I was scared of God...That's what made me knock myself out being a consistent, zealous Christian. I strained to please Him. I had not yet learned that nothing I can do pleases God. My real sin was in trying so hard that I could not trust Him and the power of His resurrection within me.

And I so often used people instead of loving them--to me they were potential converts or potential boosters of my ministry. I wanted to see them come to Christ...for their sake, yes,...for Christ's sake, yes...but for my sake too. Then I could stand up at Evangelistic Conferences with new stories of my effectiveness as a soul winner. Then I could see the statistics of my meetings printed in the newspapers or the BAPTIST STANDARD.

Of course, all of this related to my father. I was competing with him. He was H.E.B.Sr...big business tycoon--So I'll be H.E.B.Jr...big lay preacher. Of course, I recognized none of this competition...I was totally unaware of it. I'm a bigger sinner sub-consciously than most people are alert and awake.

How did I learn these things about myself? Not in any way I'd have picked, I assure you.

I've been preaching for nearly 25 years. About 12 years ago my life began to show the strain - though there had been occasional hints earlier. Something over 10 years ago my nerves began to fray. I was nearly 30...working night and day at an unearthly place both at the business and preaching. The form it took was physical symptoms or throat trouble and emotional symptoms of anxieties. It was a dark night of depression. You who know about the downward drag of moods understand those nights when only dry faith enables you to believe the stars still shine.

And wouldn't I want the Lord to give me some fast, spectacular recovery? Speaking in tongues might be just the thing...or a mystical, ecstatic experience

(more)

to whisk my troubles away. Except for me that wasn't God's way. If it has been I might be strutting around here tonight trying to talk you into the same experience.

This way God saved me from preaching my experience to anybody. Now I'm left preaching nothing but Jesus Christ and him crucified.

For an impatient, hurry-up, quick, do-it-yesterday fellow like me, Christ's strategy was agonizingly slow. I find that lots of things in this eternal life are just that...semingly eternal. There's no such thing as instant patience.

God's way for me involved medicine, counsel, and understanding friends. This way I learned that all healing is divine healing - though our Lord may use a doctor who doesn't even know it's God who's using him. And I learned that all truth is God's truth...even if it involves the scientific insights of psychiatry. The God and Father of our Lord Jesus Christ is so much bigger than I had realized. His truth is not just religious truth. God's truth is all truth. Lots of it gets dispensed by people who haven't learned the name of the original Author yet. And how it stretched me to be helped by people who didn't use my religious language but who were agents of God's love just the same.

There were many books that ministered to my problems. But the Bible itself became a new kind of book to me. I no longer read just it to please God or to find sermon texts. I read it because I needed its truth more and more every day. It taught me to live a life of thanksgiving, confidence, and praise. It taught me of conscious resistance to a very real enemy. The Bible could have revealed the insights I needed long before modern counseling ever came along. But I had interpreted the Scriptures too traditionally, too shallowly, and too easily. Loving God with our whole being and loving others as we love ourselves is still the only way to spiritual and emotional health. And we can only find this by what He did in his cross and resurrection. Not I, but Christ lives in me.

I also learned this is not an experience. It's Christ himself made real to us by the Holy Spirit who is in every believer. When I turned myself over to Him in a new way seven years ago, I no longer cared about any "second blessing." For there is only one blessed Christian life: Jesus Christ Himself. Christ is All and in All. We are complete in Him. It was the same commitment and same belief I had as a nine year old boy only at a much deeper level. And now I must die daily. And receive His victory into fresh layers of my life every day too.

These last seven years have been like pie ala mode. Pain? sure... Struggle? of course. But somehow it's all different.

An openness, an honesty, a love has enriched my relationship with my dad, my mother, my brother, my sister, and most especially Barbara Dan and our three children. But all these are separate stories.

In my work I have continued to be a man wearing two suits: (1) the grey flannel of a corporation executive, and (2) the conservative black of a preacher in the pulpit. Sometime perhaps I can share with you some of the experiences and lessons of 20 years in the gray flannel jungle of business. But tonight I'm in my black suit....speaking to my fellow ministers in your preaching suits too.

Since I told Christ it was up to Him, not me, to decide whether my ministry would be little or big, my preaching has had a contagion far greater than ever. It has produced a much higher percentage of reproductive Christians...

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Christians who in turn reach many others. More multiplication, not just addition.

What are some of the principles Christ is teaching me in the world of religion? Let me mention several:

I. Christ Wants Actual Men, not Half-Angels.

Years ago Redbook Magazine ran an article on my work. It was entitled "The Millionaire Preacher." I was tremendously upset. There were massive displays of the magazine on sale in our stores. I had them removed in a hurry. Why did I panic? Several reasons. That embarrassing title for one.

It violated my super-saint image. I lived in a modest house, drove a modest car, lived a modest life. Frankly, I didn't hold down expenses to donate to the starving Chinese. I held down expenses to feed a religious image of Howard Butt. I wanted you to be impressed with what a marvelous modest, frugal, Christian I was.

And I think because of my situation in the business I felt guilty about all that money. After all, I was competing with the man who earned it, and had been so generous to me.

So these last years I have become free to be myself.

I am an affluent man...So I'll be an affluent man to the glory of God. I can live life to the hilt...honoring Jesus Christ.

I now live in a big house...drive a big car, and have just built a summer place on the Gulf. With Paul I have learned how to abount...and not feel guilty about it. Maybe some day I'll have to learn to be abased. Right now I'm enjoying abounding.

For years I was afraid of Corpus Christi society, because it didn't fit my image of a Baptist saint. I now go to parties where other people are drinking and feel comfortable. I'm an expert at nursing a Seven Up. Social affairs I would have avoided before now give me an opportunity to be with people Christ has given me to love. I can become all things to all men. I can be in the world but not of it. And I don't have to be afraid of anybody's world when Christ is living his life in me.

Let me paraphrase Jesus words: If you save your religious life you will lose it. If you lose your religious life for my sake you will find it.

True Christianity produces robust, red blooded saints who are not afraid of being misunderstood. They called our Lord a winebibber and glutton - a friend of publicans and sinners. The religionists who eventually killed him were horrified by his free style of life, but he was a real man - an approachable friend to the lost and confused people he came to save.

And the best way I've found to be a true man is to live life and preach sermons on the principle of the incarnation...to be able to reveal our weaknesses and hide our strengths.

When I am half angel I always do it the strong way. I brag about my Christian victories and hide my problems or defeats. But that way so often

people can't identify with me. I cause despair in my hearers who cringe at my religious heroics. I seem so far above them. They figure they could never be like that...and might not want to if they could. Christ reveals that we don't help people through our strengths alone. We help people through our weaknesses too...our open, admitted, unabashed humanness. That's the reason Jesus was the Almighty God stepping down to the vulnerability of a particular man's size. Jesus was a specific man, a real man, a human man, a down to earth man.

He wants me to be the same. His strength is made perfect in our weakness. Not a half-angel...an actual man.

II. Christ wants Christians first and Baptists second.

Billy Graham has been one of the big people in my life. He has helped me a thousand ways. But chief is this: he has forced me to open my eyes to the bigness of the Christian community.

I could not be exposed to what God has done through Billy Graham and remain narrowly denominational.

I still meet some Baptists who oppose interdenominational work. My heart breaks for them. Real awakening can never come to churches filled with exclusiveness, whether that superiority is on our race, our techniques, our size, or our denomination.

Sometimes I've had so much pride in my theological viewpoints, I think I've loved my religious convictions more than I loved God.

Several years ago God sent an Episcopal layman along to enlarge my life. Episcopal! That really shook up this one Southern Baptist evangelist. So my prejudices and rigidities got challenged again.

How can I be true to Christ with a Baptist party spirit?

Paul said a sectarian attitude...I am of Paul - I of Cephas - I of Apollos...is always of the flesh, carnal, worldly. Is Christ divided?

And just as hyper-denominationalism is wrong...so also is the belief that you can organize Christian unity by ecumenical structures.

The world is hungry today for a fresh, practical, existential demonstration of the historic Biblical principle of the autonomy of the local congregation. And here lies a great Baptist opportunity to serve the whole Christian world: as examples of truly free churches under Christ.

God's strategy is the church. He has no other plan. The church, not the super church and not the denomination. The New Testament word "church" most often means a local congregation of believers. The church in Colossae. The church in Corinth. The church in thy house. The only other Biblical use of the term church is the worldwide - invisible - mystical - spiritual body of Christ.

Personally I don't find any scriptural precedent for either an ecumenical super structure or for a denominational super structure.

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I support our denominational organization because it exists to serve churches of like faith and order - not to organize or administer them.

And I admit that sometimes this Baptist principle of serving the churches seems to be just words. Power seems to flow religiously to Nashville and Dallas just like it flows politically to Washington. I guess I've done my share to shove it that way. We've now had the cooperative program about forty years. If Baptists can get this centralized in forty years I have no difficulty understanding how Rome got a whole heirarachy including a Pope in 400. Give us Baptists four hundred years of central authority and we might make the Pope look pale.

Let me simultaneously say that I find no scriptural precedence for the Billy Graham Evangelistic Association or for our own little Laity Lodge Foundation. The only scriptural grounds for any independent interdenominational organization is to serve people in Christ's name and to serve local churches or groups of churches.

I consider my work at Laity Lodge and the Layman's Institutes a part of my ministry as one member and deacon of the Parkdale Baptist Church in Corpus Christi where Wallace Rogers is the pastor and leader under God. The ministry of Parkdale Church extends around the world...first through the cooperative program...and then through the ministries of individual members like myself whose witness reaches out both geographically and interdenominationally. Any independent movement that is destructive, critical, or divisive violates the unity of Christ's body. Schism and strife are sin.

Our hope today is a fresh discovery of the church as the church - a believing, obedient fellowship of Christ's people locally assembled in love and discipline...autonomous under Christ's Lordship...free to serve other churches too.

I, for one, anticipate a renewed congregationalism within our denomination. What scriptural reason is there for believing there should be anything but truly autonomous, creative, free, imaginative, varied Baptist congregations?

The only authority structure I see in the New Testament is that of the local pastor, teacher, or missionary. "Remember them that have the rule over you who taught unto you the work of God." (Hebrews 13:7)

At the same time we can build our Southern Baptist Convention agencies and the unified strength these add to our Baptist witness. Autonomy does not mean explosion into anarchy. But neither must cooperation sour into sameness.

Only Jesus Christ can give us church life that is spontaneous and orderly at the same time. The Holy Spirit produces rivers of living waters...steady, cohesive rivers...not hurricanes or revolts...not swamps or stagnation...but rivers.

So I am free to receive Christ's truth however it comes to me...from Fulton Sheen or Sam Shoemaker, or Martin Buber or Harvey Cox, or Dietrich Bonhoeffer or Bob Jones. I may think Paul Tillich fouls up a lot of people on the personal nature of God...but if he says something helpful...which he does... then I rejoice in it.

You heard the ecumenical benediction that gets in both Paul Tillich and Billy Graham?

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May the Ground of our Being bless you real good!

Therefore, let no man glory in men. For all things are yours - whether Paul or Apollos or Cephas or the world...all are yours and you are Christ's and Christ is God's. (I Cor. 3:21-23a)

When I love Christ more than I love Paul or Apollos or Cephas or Nashville or Minneapolis or Rome, my part of our congregation becomes free to accept God's truth from any quarter. And, therefore, free to be itself. Cooperation doesn't mean conformity.

Christ wants Christians first and Baptists second!

III. Christ wants All-Out Minorities not Half-Hearted Masses.

Largely through my mother's instigation I became involved in an adult retreat center in the Texas mountains called Laity Lodge. Many people have been reached in that beautiful place.

It is basically a small group approach.

This was a big change for me.

I have been - and still am - a mass evangelist.

I didn't usually get much snap out of a preaching situation unless there were at least 1000 people. I'm sort of the big crowd type. You know...I don't feel God is at work unless there's a full house. Standing room only and <u>really</u> feel His presence!

But Laity Lodge just isn't a full house set up. Our maximum capacity is about fifty people.

So I've gradually adjusted. Because that's four times as many as the twelve with whom Jesus spent most of his ministry.

It's a very open, loose program. Everybody can talk. That bothered me. Basically I've always liked situations where I talk and everybody else listens.

But the whole format at Laity sort of happened to encourage full and honest participation. People keep asking unexpected questions which I'm not prepared to answer. That's hard on a religious authority. They're lialbe to suspect I'm just a human...and a partially educated human at that. So we try just to love people, accept them as they are and present Christ through witnessing and the Scriptures. The response has been fantastic.

This is only a start to encourage other such church related groups back home. Of course, it doesn't replace the church's assembling of ourselves together. It is simply an outreach of church members in concern and service. Our strategy is to build the church...that's why we emphasize pastoral authority.

Small groups are springing up all over the Christian world...in all nations ...among all denominations. Let me be the first to say that small groups mean big dangers. Some people regard groups as a new gospel. They are not. And they are no panacea for the churches' problems. A group's effectiveness depends

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on the quality of its leadership. Groups can become divisive, self-righteous, critical, and cliquish. They can become subjective and get sick on introspection. They can go off on screwy odd-ball tangents. But both the scriptures and church history argue for them. If Southern Baptists do not learn something more of group work we may be bypassed in one of the great movements of God in our day. The New Testament is full of what today would be called small groups. To believe God's work goes on exclusively or predominantly in church buildings is heresy. Many periods of religious awakening demonstrate how constructive house meetings can be.

God has used small groups to help me start being honest, open, loving, accepting. For years I could not confront people with boldness in love. I was a lion on the platform but a chicken over a coffee cup. The pulpit for me became a coward's corner...sort of a religious version of yelling and running ...all at a safe distance.

You say our churches are too big for this? I say the size of our congregations is one of the great reasons groups are so needed in the church. Any preacher who has no time for a small group just might not have time to work like Jesus worked. And he came for the whole world.

I don't intend to make a fetish of this. You may have had bad experiences with them. Maybe you've found other approaches to expose immature believers to solid perciptive Christian development. And to do it in those "close in" areas where we all really live. If so, then I'm for your approach too. I do know this. Christian maturity cannot be mass produced. A religious assembly line cannot adequately manifest the true church; Christian love and discipline are more personal than that. And small groups are one method God is obviously using to create in our day all-out minorities instead of half-committed masses.

That deeply involves my final observation:

IV. Christ wants Servants not Leaders.

Sometime ago I faced a fascinating situation in our company. It itimately involved another executive with whom I have had some conflict over business matters in the past. I guess there are no two executives of any spunk in any business who haven't had their run-ins.

In this instance the hiring of a particular employee involved us both. I felt I had the right to make this personnel choice on my own. But the prospects for this new man's work meant he would also be associated closely with this particular executive with whom I've had these difficulties.

I reasoned that I could make the contact, interview the man, and then let him be approved by the others involved. But gradually the conviction grew that Christ wanted me to hand the initiative on hiring the new man over to my fellow executive and for me later to approve his choice.

This conviction hurt. It meant not only my handing the ball for a touch down situation to another man, but worse, a man that had not regularly been the president of my fan club. After a while I realized Christ's will was painful... but clear. So I made the move and let the other executive carry the ball. And we went a long step down the road toward getting those conflicts behind us.

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Frankly afterward I was sort of let down. Being a servant comes hard for me. I discussed my feelings with a friend who knows us both. He is a businessman who is still learning how much Christian obedience costs.

His comment will interest you. I think it's a businessman's reaction to his discipleship and how that relates to you and me as preachers.

"Of course," he said, "you're discouraged because you're going against your ambition. It's the tension between your role in the church and your role in the business. In the church you're supposed to act that self-effacing way. But here you're in the business world. This is a different world, a different game. So it's tough for you."

"Sure," I replied, "but that's not the way it works. I've had just as much ambition in my religious work as I've had in business. And so have lots of others. Why do we hustle for the big meetings but not for the little ones? Why do you think guys play politics to see who'll be pastor of the next big church, or buck to be the next Executive Secretary of the State Baptist Convention, or push to be elected the next Pope?"

"Maybe so," he mumbled,..."<u>but in business that's the name of the game. ...Ambition is the name of the game.</u>"

My preacher brethren, this is the Christian layman's basic problem: To recognize that for a believer in Jesus Christ ambition can never be the name of the game. It's a new game for us all, at work, at home, or in deacon's meeting.

And for us as preachers...as men of the church...we are deluded if we think religion is not as real a world as the world of business. We are blind to ourselves if we do not realize that our natural self in this religious world is potentially just as egocentric, as cutthroat, as unethical as the selfish drive of any capitalist, or politician, or labor leader. Maybe we're more polished and pure outside, but we're the same underneath. And all the differences...are not ours but Christ's. We have no righteousness of our own.

Why is the church not held in awe today as the Book of Acts? Because men suspect but won't say that ambition is the name of the game in religion too. But they feel something is wrong with the church.

And they sense this because they've seen us play our game of life. You and me. We're subtle. We're pious. But we're experts in ambition. It's our game too.

The Gospel is that through Jesus Christ we don't have to play any more games that way.

My pay off on this deal came later:

One of my associates who knew about the hiring situation dropped into my office. In the midst of an easy, relaxed visit he said, "Say, I picked up a sermon illustration for you in Lampasas." (Our company is building a new store on property we purchased from the First Methodist Church in Lampasas, Texas.)

"Tell me," I said, "I <u>always</u> need new sermon illustrations."

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"Well, I saw them tearing down that beautiful old Methodist Church. The Gothic arches were half gone - only half the roof still up. I stood inside and looked up at the blue sky above. It was magnificent...half a church roof ripped away and brilliant sunlight streaming in like heaven."

"I guess that's what has to happen to the church"...he went on..."tear off the roof and let the freshness in."

You can bet I heard what he said. I heard it in my soul. And he was right. The church must die to itself before the sunlight makes it come alive. How does that happen? Churchmen must die. You must die. I must die...we must die to our way of playing the game.

Businessmen can believe that ambition is not the name of the game for a Christian in business or anywhere else. But first they must know preachers up close for whom the name of the game is obedience. For whom the name of the game is love. For whom the name of the game is serving each other where it hurts.

And we must be this kind of preacher. Not because it will make our ministries effective...we have to forsake the idolizing of our effectiveness. We must do it because our Master said to do it. We must do it if we want to call Him Lord.

The question really isn't the name of the game...it's the same game in business or religion. The question is the name of the Captain in the game--myself or Jesus Christ.

Jesus said..."He that will save his life shall lose it. But he who will lose his life for my sake shall find it." How many of us are takers on His proposition?...New Captain...New Name...New Game!

To Jesus Christ our Lord, whose Captaincy came as a Suffering Servant, be glory and dominion in the church through us all this night and forever. Amen.

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Addresses: Pastors' Conference WMU Convention

For Relase after 9:40 a.m., Monday, May 29

JAMES LYN ELDER has been professor (or associate professor) of pastoral psychology at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., since 1954. Previously, he was pastor of the St. Charles Avenue Baptist Church, New Orleans, La. (1951-54); associate pastor of First Baptist Church, Richmond, Va. (1948-51), and pastor, Lyndon Baptist Church, Lyndon, Ky. (1940-42). He is a graduate of the Southern Baptist Theological Seminary, Louisville, Ky., with the doctor and master of theology degrees; and Louisiana State University, Baton Rouge, with the bachelor of art degree. He has done graduate study in psychology at both San Francisco State College and at Tulane University. A former chaplain, he served in both the military chaplaincy (1942-46, Army), and hospital chaplaincy (Kentucky Baptist Hospital, Louisville, 1946-48). He was born Feb. 22, 1918, in Biloxi, Miss., is married with two children.

To Preach the Gospel to the Poor

By J. Lyn Elder

As we consider the text we have read (Luke 4:18) we have a two-fold inquiry in mind. First we must ask what the text meant to Jesus and second what it can mean to us. Our immediate concern may be to understand Christ and his mission. Our ultimate aim is to understand ourselves as his disciples and our mission in the light of his own.

It is only in this sense that any of us may read the scripture meaningfully. The Bible points to the past not for the sake of the past but the future. It tells us what has happened in order to make us aware of what can happen. In the Bible the events of history are all clues to the possibilities of eternity. This is why religion has been defined as the awareness of life's unrealized possibilities. And this in turn explains the excitement and enthusiasm that attends a genuine faith.

Consider then the text that we have read, the scripture for Jesus' inauguration address at Nazareth. Keep in mind the setting in which it occurred. The time was possibly the spring of the year; certainly it was spring time, that is, a time of fresh beginning, in the ministry of Jesus. He had just been baptized by John and had just freshly triumphed over Satan in the wilderness. Imagine now the anticipation in his heart as he returned to his home town to share the good news of his mission work with his friends and neighbors.

Luke tells us that Jesus went into the local synagogue "as his custom was" and was called upon to speak. That is, he was asked to select and read a portion of scripture and to comment upon it. Jesus chose the text from Isaiah (61:1) which we have just read. It was recognized by the Jews immediately as the messianic text, one with which the congregation had been long familiar; but something in the reading of it and certainly in the words which Jesus spoke with reference were not so familiar to his hearers. It was evident to them that he applied the historic words to himself. He actually identified himself with the messianic hope.

No wonder they would not receive him. To have done so would have been a judgment upon themselves for not having perceived his identity earlier and it would have been to have admitted that God himself was now so close to them—which closeness no unforgiven human sin could abide. It is not surprising that the outcome of the conversation was that Jesus' old friends and neighbors became insanely angry and actually attempted to lynch him. We may appreciate the sadness with which Jesus left his boyhood home and went elsewhere for understanding.

The failure of the people of Nazareth is in the past however. This is part of their tragedy. Our concern is that such failure to understand shall not happen again in our time and thus be part of our failure, so we ask again, what did the scripture which he read mean to Jesus? How did it work itself out in his ministry and what—in the light of its meaning for Jesus—may his text mean to us?

Consider the words with which the verse begins: "The spirit of the Lord is upon me, for he has anointed me." The latter term anointed means appointment. It indicates a commissioning of one person to perform a service for another. In Jewish history it was most familiar in connection with the ordaining of kings. This is why the text from Isaiah was recognized as part of the Messianic scripture. It pointed to a coming king.

The text however pointed not merely to a past event in the writer's life in anointing but to a present one, an inspiring for both the prophet and for Jesus. There came out of the anointing a continuing sense of the empowering presence of God: his spirit was believed to be upon them. When this awareness came Jesus was open to question; it may have come at the time of his baptism or it may have occurred earlier. What is of importance to us now is that it did come to him.

We may observe in passing what this text suggests concerning the spirit of God. It is always functionally operative, always related to the work God would have us to do. His spirit is not given apart from his commissioning or for purposes other than the achievement of his goals as those goals are outlined in the remainder of the text which Jesus read.

The first phrase defining his objective and the one with which we concern ourselves now was "to preach the gospel to the poor." Our understanding of what this phrase meant to Christ and what it may mean to us depends upon our first asking the meaning of the words that make it up. Who are the "poor" with which the text was concerned? What was the gospel as Jesus understood it? It was to improve the condition of the poor. And by what communicative means did Jesus—and may we—"preach" the good news?

To ask who were the poor is to remind ourselves that this was a term frequently on the lips of Jesus. In the beatitudes he spoke of the poor as possessors of the kingdom of heaven and toward the end of his ministry, when objection was made to the graciously "wasted" ointment, Jesus said to the disciples "the poor you have with you always." In addition to these references, Jesus was no doubt surrounded constantly by the poor—those who in the most basic meaning of the term had little material comfort. Doubtless in Christ they saw one of themselves and in him they hoped for some relief from their condition.

It is not in the sense of material poverty, however, that Jesus spoke of his mission. He was concerned to wage war on poverty—and this should be our ultimate concern—but it was not a matter of dollars and cents but of spiritual values. Our clue to understanding who were the poor to whom Jesus referred is best given by Matthew in his rendering of the beatitudes, for he has it: "Blessed are the poor in spirit." That makes all the difference. Not what was in the person's purse but in his heart was what counted. But this in turn moves us to inquire what poverty of spirit meant. Did it signify the lack of spirit, the absence of enthusiasm, or a kind of spinelessness of character? If so, it had no place in the life of Jesus or in that of his followers either.

No, the phrase must have meant something else but what? Another verse from Matthew, another beatitude helps our understanding. On this same occasion Jesus said "blessed are the meek" which was another way of referring to those whom he had earlier called poor. Does this term help our understanding? It does, for we recall that Christ also applied it to himself when he said "I am meek and lowly in heart." Meekness obviously does not mean spinelessness or lack of character. It refers rather to the acceptance of a life purpose greater than one's own, the recognition that fulfillment of one's life comes from losing it in a cause greater than life itself. That is why Jesus invited men to "take his yoke" upon them. And why he further said that he himself came not to do his own will but his who sent him.

The poor, then, of whom Jesus spoke were precisely those who sensed and accepted the fact that their life's meaning would be fulfilled only in finding and giving themselves to something greater than themselves. This does not mean that they had found such a cause but only that they were seeking one. And it was precisely to

those seekers that Jesus addressed himslf in his day and to whom we must address ourself in ours.

What is the gospel then? This question is answered in our previously understanding of the poor. The gospel is exactly that which satisfied the seeking. It is the good news that there is a cause to which men may give themselves and in the giving find fulfillment.

Luke said of Jesus that "he came preaching the gospel of the kingdom of God." This does not mean that the gospel was only part of the kingdom or the property of the kingdom. It does mean that the gospel was the kingdom or rather that the kingdom—or the exciting possibility of it—was the gospel. Jesus came announcing that God was at hand and would receive into a working partnership anyone who would come to him. In such a relationship complete obedience would be required but also in the relationship the greatest possible fulfillment would be found. That was the good news Jesus came to proclaim and in his death to implement. It was the possible news in the first century and continues to be so in our day.

The whole life of Jesus from the point of his Nazareth experience on was one of communicating the gospel. Not that he preached in the narrower sense of sermonizing or of formal pulpit activity. We have no record of Christ acting in that sense after his Nazareth experience but he did continue to preach in the sense of communicate. His pulpit could be a hilltop or a roof top, the road-side or the seashore, a boat or a dinner table but he never stopped communicating the gospel. From the beginning to the very end of his ministry (his last sermon was preached on the cross to one also crucified) he continued to send out the best news possible, the imminent sovereignty of God.

His life thus reminds us that we too are life-long communicators. True preaching is more than sermonizing; it is not a narrow profession but a broad function of all discipleship. To the poor—the seekers for a cause—in our day we are to address ourselves to them. We bear the best news possible of God's provision of employment, and the best use of our lives is in the infinite expenditure of them in communicating this gospel.

For Release after 2:00 p.m., Monday, May 29

To Heal the Broken Hearted

By J. Lyn Elder

In our previous consideration of the text we have asked what it meant to Jesus and what—in the light of its meaning for him—it may mean to us. Underlying this inquiry, as we have seen, is our assumption concerning the nature of the scripture. It is a bridge, we have agreed, that spans the centuries and is a vital link between the generations of faith. And its function, we have realized, is not merely to say what did happen in the past but what may occur in the future.

To Jesus the entire verse he selected to read at Nazareth from Isaiah was filled with messianic significance. Both he and his hearers agreed on that. And to Christ as to the prophet of old the scripture was autobiographical. It was descriptive of his own past experience with God and his present relation to him.

Particularly did the text point for Christ in the future. The words it contained pointed toward the nature of his ministry among men. Each phrase of the verse read in this light just seemed to shine with meaning.

Consider the second statement of purpose for example. In this Jesus acknowledged that part of his work as Messiah was to heal the broken hearted. The general tenor of the words reflects his compassionate and helpful ministry but what specific meaning did they have for him and for us? How were the words more precisely indicative of what he would later do as he carried them out?

Before attempting to answer our own questions we must get back to the language in which they were first written and in which Jesus read them that day in Nazareth. Only so may the full force and suggestiveness of the words emerge.

The broken-heartedness of which the text speaks was as extreme as possible. It was not a slight disappointment nor a momentary despair. The word the prophet used meant a complete disintegration, a thorough breaking into pieces. No more forceful nor descriptive term could have been used. The persons to whom the word applied were such as had experienced the depths of frustration and disappointment.

The act of healing here designated, however, is just as forceful and complete. In the Hebrew language the word used means to wrap completely around, to bandage as thoroughly as possible so that not only the blood may have been stopped but the wounded member was supported. This was no band-aid treatment of a wound but the fullest possible attention to it.

In what way were these words meaningful to Christ? How were they descriptive of his ministry from that point on? To answer this question is to follow his steps as he begins and continues his ministry in Galilee. And to do that is to see the extent to which his calling of the disciples and his teaching of the multitudes was interlaced with the healing of those who came to him. Demoniacs, lepers, paralytics, and at least one sick mother-in-law were all objects of his compassion and ministry from the very beginning. Whatever the nature of the infirmity brought to him, Jesus made it well.

But, you may protest, these people who came were not necessarily broken-hearted. It was their bodies that were diseased, not their thoughts and feelings, and the ministry which Christ exercised was quite evidently directed to the physical symptoms with which he was confronted. In the most literal sense of the word, he was a physician of the body.

To interpret the healing ministry of Jesus however as strictly limited to healing of the body is to read the gospels carelessly. He always treated not merely the illness but the person. His healing influence went deeper than the material self and touched the soul. That is why, in the case of the Gadarene demoniac for example, the man went back to his village as an agent of the gospel. Jesus had made whole not only his mind but his life. Whatever frustration and despair the diseased man had experienced was dealt with effectively as Jesus restored to wholesomeness his social relationships. It was characteristic of Christ's healing ministry that in nearly every case the treated individual returned to a relationship with others he had not known or been able to enjoy because of his illness.

Peter's mother-in-law, for an additional example, returned to serving the guests in her daughter's home. The man at the pool, paralyzed so many years, paraded as a witness for Christ, and the widow's dead son raised to life was, in a touching phrase, restored to his mother.

The restoration of right relationships at the human level was but part of the larger ministry of healing which Jesus came to practice. For his ultimate goal was to mend the broken relation between God and man which rupture was the source of all of man's other ills, and the healing of which would provide both a basis on and a context in which healing at every level could continue. It is important for us to note at this point that the words healing, whole, and holiness all have a relationship in language. All point to that completeness within man and between man in his environment which in the ultimate sense is health. When Jesus read this phrase about healing the broken-hearted from Isaiah did he recall words from another ancient prophet Hosea? That man of God had urged the people of his day to renew their relation to the Creator saying "Come and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten and he will bind us up." The word religion, we are told, may among other things mean to bind up or to tie back. Was it not in this most meaningful sense that Christ came to lead men back to God and to bind them by healing to him?

And what may these words mean to us in the light of the larger and deeper meaning to Christ? How may they characterize our relationship to man as they did his, and how may they guide our ministries as we seek to relate others healingly to God?

Men no longer come to us—or to most of us—with their physical symptoms as they did to Jesus, or if they do we take them to physicians in hospitals. But people do continue to confront us with dashed hopes, frustrated aspirations and broken dreams. Perhaps these would be today the ones of whom the text speaks. Men still reach for ideals beyond their grasp and die of broken hearts in their failure. Human resources alone are not enough to achieve the God-given urgings which are in every person. Only the addition of divine grace and wisdom can enable such achievement. The gospel was—and is—that in Christ God had made available resources for the reaching of all of man's highest hopes.

If as someone has said—and we believe it—"There is only one real sorrow in life, not to be a saint", the road before us is plain. It is to be aware of, concerned about and helpful to all of those today whose need is deeply spiritual, who, because their ideals outstrip their resources, live lives of quiet, desperate heartbreak and to whom we, by God's grace and our faithful witness, may be effective and ultimate physicians.

For Release after 7:45 p.m., Monday, May 29

To Preach Deliverance to the Captives

By J. Lyn Elder

In the preceding periods we have thought of Christ in religious

and compassionate terms. That is, we have considered him first preaching the gospel to the poor and then healing the broken hearted. Now, however, the mood changes. The context is no longer the sanctuary or the clinic but the battle-field. And Jesus stands forth not so much as preacher or physician but as warrior.

We are brought to this mood change by the language of the phrase Jesus read in Isaiah. The captives spoken of there are prisoners of war. The deliverance to be proclaimed to them is that of the freely soaring eagle and the proclamation itself is a shriek loud enough to be heard above the noise of battle. The picture painted by the words is that of a group of soldiers captured by the enemy. Their comrades in arms approach, however, and even as they assault the enemy they shout to their friends in captivity that their freedom is at hand. We may imagine the thrill of the hearers as their release is proclaimed to them.

This phrase is not in conflict with the rest of the Bible. Throughout Scripture, the warfare between good and evil is represented in one way or another. Particularly was it put in words by the apostle Paul in his letters. He wrote to the Romans for example (Rom. 7:23) of the war "in his members" which "brought him into captivity". To the Ephesians he stated that Christians "wrestled not with flesh and blood but against principalities, against powers, against the rules of darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). And to Timothy he wrote urging that he "fight the good fight of faith" (1 Timothy 6:12) using those weapons that are "mighty through God to the pulling down of strongholds" (2 Corinthians 10:4).

And Jesus himself on at least one occasion used a military analogy as he represented the church assaulting the stronghold of hell whose gates could not stand against the attack. The enemy whom he faced—and with whom he had so recently struggled in the wilderness —was Satan, whose name literally means the opponent or the enemy. And at least once Jesus plainly said to his critics that they were the prisoners of sin.

With all of this as a background we may more clearly imagine what the words Jesus read on this occasion meant to him, what urgency they gave to his mission and what direction to his ministry.

As Jesus went forth he regarded men not as free agents but as captives of a spiritual power. To him they were far from having the liberty and strength for which God had created them. To Christ, sin was not so much a relatively superficial breach of conduct as it was a profound spiritual condition, and it was characterized by inability to exercise freely those creative capacities with which God had endowed man.

Only this recognition of Christ's estimate of sin makes possible our understanding of his service. It is by this insight that we are helped to appreciate his speaking not just to the person whom he healed, but to those spiritual forces that kept man in bondage. And we are further helped to recognize that the enemy whom Jesus confronted throughout his ministry was not really the Jews but the spiritual powers to which they themselves were in captivity.

We are also helped to understand not only the actions but the words of Christ. He is to be seen as announcing over the wall of man's separation from God that help was on the way—indeed it was already at hand, Thus, the prisoner inside the dungeon was encouraged to exert what effort he could to work with the deliverer who attacked the prison from without.

Every encounter of Christ with persons was—or was intended by him to be—this kind of rescue operation. He delivered the disciples —Peter and Andrew, James and John—from the narrowness of their fishing nets and their families. He brought Matthew and Zaccheus out of the prison house of their greed for gold. He loosed Lazarus from death, the tomb and the burial cloths. He delivered the Samaritan woman from her shame, the Gadarene demoniac from his confusion, and the penitent thief from his guilt.

After the resurrection and ascension, Christ through his liberating spirit helped the disciples in the upper room to burst the bonds of their fear and to come out as powerful witnesses for him. And last, but by no means least, Jesus assaulted the narrowness of Saul the Pharisee and made him into Paul the Apostle.

Wherever the gospel of Christ has been preached others have been helped to find that largeness of life of which this text speaks. We have only to recall the breaking of the bonds of ignorance, fear and despair in all lands where the spirit of Christ has gone. Walls of darkness have been shattered, fetters of ignorance have been broken and the paralysis of fear has been destroyed.

What does this phrase mean to us in our day? How, as with the earlier text, may we—in the light of its meaning for Christ—find here a meaning for ourselves?

First, we must recognize that things are far more serious in our world spiritually than we are often aware. This does not mean that we should become pessimists but activists. What is called for is not discouragement but increased effort. We are—no matter what the placid surface of life influences us to think—in a state of war. The normal condition of the Christian is combat. He continuously wrestles with those same forces of darkness and evil with Christ contended and of which Paul spoke. Any failure on our part to recognize this is to weaken our service to the point of uselessness. We are then that salt of which Jesus spoke which, having lost its distinctive character, is good for nothing. Only a realistic, sustained sense of the battle going on around us and within us will produce that earnestness and lead to that effort which we must make today.

In the second place, we must recognize that many of our fellows are already casualties of this war. Though not dead—not hopelessly lacking in spiritual capacity—they are certainly unable to function as freely as God intended. Sin in their lives is not just superficial misconduct, but a profound condition of paralysis. Only feebly do they go through the motions of being the persons God intended them to be.

Finally, this text suggests to us what our task is as witnesses of Christ. We are proclaimers of liberty. In every way possible we are to communicate to the prisoners of Satan that rescue is at hand. This message may or may not always be put into words but it must always be made clear. Our own liberated lives will speak eloquently of the help that is at hand for all men. Our concern and compassion for others will make real to them the love of God that neutralizes the paralyzing sting of sin, and the Saviour to whom our witness points will complete the liberation as He himself breaks the spiritual bonds. In this, as perhaps in no other area today, we are truly workers together with God, comrades with Christ in his spiritual warfare. May we then, as have the men and women of faith in all ages fulfill our role bravely, courageously, and faithfully to the very end.

For Release after 9:45 a.m., Tuesday, May 30

The Recovering of Sight to the Blind

By J. Lyn Elder

An earlier phrase in the text Jesus read referred to his healing of the broken-hearted. The words with which we now concern ourselves again suggest the healing work of Christ. The armor of the warrior in battle against sin is laid aside and the gown of the surgeon is put on.

As Jesus read this phrase, he recalled no doubt the importance attached to seeing in Jewish thought. There was even a proverb: "Where there is no vision the people perish", and the prophets, the creative interpreters of God's will, were themselves referred to as seers. Then as now in the middle east, there was frequency of eye disease and the ministry of Christ was directed to its healing. But Jesus did not think of men's physical eyes as he read this text but of their spiritual ones. He shared the historic concern of his people with men's perception of God's truth and their faithful response to it. He, like all who had gone before him in Israel, was troubled by the blindness of men's hearts and the consequent disorder of their lives. How very much this may have disturbed him is suggested by John's identification of Christ as "the Light of the World". It is no wonder that when "He came unto his own" they did not receive him. They couldn't see him! That is, they could not perceive, appreciate and be sympathetic with the cause he personified.

Therefore, He who was sent as illumination for men came into the world of darkness. And there, as John's gospel in particular makes clear, his ministry was one of conflict between the light and that darkness.

Jesus did heal men's eyes, of course. This was a compassionate ministry which he exercised repeatedly. On one occasion, as Mark reports it, he performed the operation a second time on the same man to get as perfect result as possible. One of the most illuminating services, from the standpoint of the truth it makes clear, Christ rendered to a blind man. In the 9th chapter of John's gospel we are told of the youth blind from his birth. Jesus healed him and used the occasion as John reports the event to reveal himself to the disciples—and to us—in a new light. Turning aside the speculation of the twelve concerning the cause of the blindness, Jesus declared that the significance of the vent lay in his further manifesting of himself as "the Light that came into the world".

The healing of the man born blind was not hailed by everyone of course. The young man's parents, for example, could still see only their own security and refuse to come to Jesus' defense. And the critics of Christ accused him of being in league with Satan. It was against this dark background that Christ said that he "came into the

world that they which see not might see; and that they which see might be made blind" (John 9:39). In other words, he suggested those who would not admit truth when it came so clearly to them would lose what little perception they may have already had. The corollary of his recovery of sight to some was the confirming of blindness in others. The motive behind the seeing was the determining factor in both cases. In a wider sense, the whole ministry of Jesus might be spoken of as an eye-opening one. The very issue at Nazareth in fact, the one that followed his reading of the messianic text, was that others did not see him as he saw himself. Jesus' family, friends and neighbors perceived him only through the lens of familiarity. He was one of the young men of the community and a competent carpenter, but nothing more. His claim to messianic importance so clashed with their comfortable perception of him as to be intolerable to them. Hence, their murderous anger.

As Jesus left Nazareth and went about Galilee and Judea, he not only spoke of God, he personified him. Christ demonstrated in his own conduct the character of his Father. Thus, when the disciples asked later that he show them the Father, Jesus said "He that hath seen me hath seen the Father". His whole life from birth to resurrection was meant to be a portrait of God. It was not seen by everyone of course, but Christ blessed those who being "pure of heart"—that is, having integrity of purpose—could "see God".

Jesus further represented the Holy Spirit to his disciples as continuing the process of illumination. Speaking of the work of the Comforter after his departure from his followers, Christ said that he would "receive of mine and show it unto you". So effective would the maturing ministry of the spirit of God be that at last "face to face" the disciples would confront God. Then in that perfectly clear encounter, wrote John, "we shall see him as he is" (1 John 3:2).

The hymn we sometimes sing, "Let the Lower Lights Be Burning", suggests what our role is to be in recovering of sight to the blind. We, as followers of Christ, are to continue the illumination begun in his life and work, and the light which has its source in God himself is not so much reflected by us as channeled through us. Christians are, said Jesus, "the light of the world" whose illuminating influence is to be so exercised that others may see their good works and glorify God. In this sense, all are called to be saints. And a saint, as a child once put it after seeing the windows of a church, is someone the light shines through.

We are, as Paul reminded us, "a light in the Lord" and should therefore "walk as children of the light" (Ephesians 5:8). We are bidden as we live "in the midst of a crooked and perverse nation" to "shine as lights in the world" (Philippians 2:15). And all of this because "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

In a nutshell, our role as Christians is to help others to improve their spiritual vision. We are to be the means by which others see. This requires not only that we be radiant ourselves but that we live illuminating lives. And above all that we learn to practice those arts by which other persons are enabled to gain insight. By creative listening, by encouragement of reflection and expression, by enabling confession and decision-making—in all of this and more we are to be Christophers, communicators of Christ who came into the world that all men might see.

For Release after 2:00 p.m., Tuesday, May 30

To Set at Liberty Them That Are Bruised

By J. Lyn Elder

With this phrase the theme of liberty is heard in Jesus' inaugural text. As Lincoln was called the great emancipator, Christ would henceforth be known as the great liberator. This text sounds the note that will be heard repeatedly in the ministry of Jesus from the beginning to the very end.

To understand what these words meant to Christ, we must read them against the background of his day. He was the heir of a tradition that was centuries old and in that tradition no theme was more prominent than that of freedom. Again and again, the Jewish people reminded each other of their deliverance from captivity in Egypt. Repeatedly, the story of Moses' heroism was told and always it was stressed that it was God's right hand and strong arm that had brought the nation out of slavery. One of the great and moving festivals of the Jews, the Passover Feast, was a reminder of that deliverance.

But alongside the tradition of freedom was a history of bondage. At least the centuries immediately preceding Christ's birth had seen his people in captivity. First, there was the exile in Babylon under the captor Nebuchadnezzar (this occurred in the day of Isaiah whose words at Nazareth Christ had read). Then came the "liberation" by the Persians and the return of the Jews to their homeland where they continued still to be dominated by a foreign power. Hard on the heels of Persia came the trampling hosts of Greece led by Alexander the Great. And after him marched the legions of Rome whose iron-heeled boots still crushed the Jews when Jesus was born.

So in this mingling of the ideal of freedom and the reality of captivity, Jesus read this phrase about liberation and then lived it out in his ministry. He, without question, shared the feelings of his fellow Jews concerning their past humiliation and their present oppression. No doubt he would have preferred that his nation be free to go its own way politically, socially and economically (just as today we must believe that God is concerned about everything that hinders men in their growth and in the development of their fullest self-realization) but the concern of Christ, like that of the prophet before him, was for the spiritual freedom of man, for their liberation not so much from what was outside them but what was inside them —those spiritual forces which paralyzed their capacity for creative interaction with God.

The orientation of Jesus toward spiritual liberty was later to be expressed in the words he spoke to his enemies: "Whosoever commits sin is the slave of sin". Christ's approach to the whole problem of bondage and freedom was a spiritual one. His attitude reflected one of the ancient proverbs of the Jews that stated: "His own iniquities shall take the wicked himself; and he shall be holden with the cords of his sin" (Proverbs 5:22). In Jesus' response to this concept the expression of his own sense of mission was reflected in a further statement from the Lord's lips to his hearers: "Ye shall know the truth and the truth shall make you free" (John 8:22). Thus Christ saw himself not only as liberating men from the chains of sin but doing so by communicating truth to them. He envisioned a ministry for himself that would enable yet unborn generations of men and women to say of him as did Paul: "—the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

Our best clue to the ministry of Jesus is found in his concept of truth as the tool that breaks the chains of bondage and of himself as the giver of that tool to man. We understand Christ thus engaged in communicating to man a new understanding or viewpoint. It was a new way of looking at God, themselves, and at other men, and at the relationship between God and man. Equipped with this understanding, Jesus believed, man would at last be free to break the chains of slavery.

First, Jesus wanted his hearers to know the truth about God. It is difficult for us to understand what most first century Jews thought about the creator. Because of their nation's religion which had become increasingly institutionalized, commercialized and socialized, it is possible that most Jews thought of God as distant, fearful and not too concerned about them.

Jesus' attempt was to teach men otherwise. In every possible way he tried to communicate to them that God was personal, loving and kind. Above all, Christ taught them that God was actively at work in the world serving and redeeming men and that he invited all who would to become his children, to join him in his creative enterprise and so to find their greatest fulfilment. Even to the cross Christ went in this expression of the nature of God, so concerned was he that men receive this truth about their Father.

In the second place, Christ taught men the truth about themselves. Intimidated as his hearers were by Rome and cut off from God as they felt themselves to be by their own religion, it is probably that most of Jesus' hearers had a fairly low estimate of their own worth. It was part of Christ's ministry to lead men to revise their self estimate upward. He did this by accepting them himself—just as they were—and by urging them so to accept each other. Without compromising at all his spiritual standards he made his hearers have a sense of dignity and worth. Jesus communicated acceptance and regard for men, took no account of superficial distinctions. Women—even social outcasts like the Samaritan divorcee—Gentiles, Publicans, lepers were all given full acceptance by Christ.

Even more than the acceptance he gave his hearers, however, was the encouragement he gave them to believe that they and God could be related in a creative partnership of life. They, too, could become children of God and as his witnesses could have a share in telling others of the divine invitation.

This then, was Christ's antidote to sin. It was his remedy for the guilt, fear and hostility men felt because of their separation from God. His hearers, Jesus believed, equipped with this fresh understanding of God, themselves and the possible relationship they could have to him, were equipped to step freely out into a new, more creative and fulfilling kind of life.

The significance of this text for us lies in the word used in the original Greek rendering of the phrase. Instead of "set at liberty" the verse may read "send forth in freedom". The verb is the same one from which the word apostle comes. The suggestion is thus made that those who are liberated by Christ go forth as messengers to others. And they go forth in liberty freely and effectively communicating to others the liberating truth which they themselves have received from Christ.

We must try to be to others what Christ has been to us. The freedom he has given us is both functional and operational. It is not ours simply to enjoy but to use in his service. Our own redemption is incomplete until it has been shared with someone else.

As we look about on the world as it is we see much to be concerned about. Hunger, ignorance and disease are to be fought with every weapon at our command. Spiritual bondage, however, must always be recognized as the ultimate enemy and our utmost effort must be made with reference to it. In our hands is the truth Christ has given us—our best understanding of God, of ourselves and of the work in which He and we are cooperatively engaged. Let us, like Christ, take seriously both the bondage of sin and the liberating power of truth and let us, in the freedom which we have from him, faithfully communicate this truth to all others.

For Release after 10:30 a.m., Monday, May 29

MISS SARA ANN HOBBS, Girl's Auxiliary director for the Baptist State Convention of North Carolina, has been a staff member of the North Carolina Baptist Woman's Missionary Union since 1957, serving as Young Woman's Auxiliary director from 1957 until 1966 when she became Girl's Auxiliary director. A native of Anniston, Ala., she is a graduate of Judson College, Marion, Ala., and Carver School of Missions and Social Work in Louisville, Ky. (now merged with Southern Baptist Theological Seminary, Louisville).

The Gift of Going

By Miss Sara Ann Hobbs

Going is the gift; service is the duty. Never is the sensitivity honed to the desired keenness until one has seen with his own eyes the need. It is what I saw through going that I shall try to share.

Alaska is a great and beautiful land. She has scenery to satisfy all. From the snowcapped peaks of the Chugach mountain range at Anchorage to the tundra of Nome, variety is her trademark. She is rugged beyond belief and must be conquered on her own terms. The struggle against nature is rarely absent, and her frequent tremors seemed to me to be a constant reminder that she can be obstreperous and impossible.

Flowers in the "lower 48" would blush to be placed alongside the saucer-sized blossoms of the chrysanthemums of Anchorage. Any self-respecting cabbage would shrink to its proper humility when confronted with a 43 pound head in Fairbanks!

Radar installations lining the countryside serve to remind one of her strategic position in our national security. From her western coast would come our earliest warnings should a sneak attack be attempted by the USSR which is only 50 miles away.

Alaska has a population of approximately 260,000. In 1900 only 60,000 lived there but the population has grown by 200,000 in the last 66 years. The native Alaskans are the *Eskimos* of the Arctic Circle, the *Aleuts* who occupy the Aleutian chain of islands off the southwestern coast, and the *Haida Indians* of Southeastern Alaska. You would know, of course, that many have migrated from these areas into the cities and are integrated into the population of the cities. Migrants from the "outside" (it took me a few days to grow accustomed to being from "outside") include those seeking American citizenship from other countries, those who migrated there seeking better employment and greater opportunity, and military personnel.

The large cities of Alaska are exactly like your hometown. However, there are only four cities in the entire state which have over 10,000 population—Anchorage, Fairbanks, Juneau and Ketchikan. Many names that are familiar to you—Nome, Fort Yukon and Kotzebue, are only villages composed of 800-2000 people.

Work is slow—travel is hard. Boasting of a land area equivalent to that of southeastern United States or 1/5 of contiguous USA she has only 4000 miles of highways of which 3000 are unpaved.

Alaska is rich in resources. When Seward proposed to Congress the purchase of Alaska for $7,200,000 one hundred years ago, it was dubbed "Seward's Folly." Who would want to pay so much for such a vast wasteland! Nine hundred million dollars in minerals have been mined since that date, 127 times the purchase price! The recent discovery of large oil deposits on the Kenai Peninsula promise even greater wealth. With exploding population her land area is significant—although much of it is uninhabitable at present. However, scientific experiments have already proven that self-contained cities can be constructed in the large glacial crevasses and that man can live in them.

Serving as the intermediate stop for those of the Orient desiring American citizenship she presents a ready-made opportunity for witnessing. Baptists have been in Alaska since 1943 when the First Baptist Church of Anchorage was organized. At its organization there were 17 persons present of whom all but two were military personnel. When I met an arm lieutenant, a nurse, who had volunteered to lead the YWA's of the Anchorage area, I had the feeling that more than our national security was being safeguarded by the military in that area.

The Baptist State Convention was organized in 1946. Forty-four churches and missions are affiliated with this convention. There are two types of churches in the state—self-supporting ones in the larger cities and those supported entirely or in part by the HMB. You would be quite at home in the First Baptist Church of Anchorage with its lovely building and membership of 1200. You would also sense the significance of the little Baptist mission church in Kotzebue to which about 40 people come. One thing that impressed me most was the joy with which the Christians speak of their faith. I think that without fail each time I was with a group the conversation centered mainly around what Christ means to them and the joys of their church fellowship.

One cannot speak of Baptist work in Alaska without paying tribute to those who work in the churches and convention offices. Many of them left successful pastorates "outside" to go, under the unction of the Holy Spirit, to serve with reduced salaries, and higher living costs. The Harley Shields, home missionaries in Kotzebue, transferred there from California. There are eight of them—2 lovely teenage girls, 4 handsome boys, and mother and father. There is no senior high school in Kotzebue so that the two older children must study at home, taught by their mother. It has not been easy for their children to move from friends in school in California to Kotzebue where there are few of their own age—this is particularly true of the ones who do not even have the school contact in which to make friends.

Since Kotzebue sound freezes over and is closed to the barges in winter, most of their groceries must be brought in from Seattle or Anchorage. In the summer they can be brought in by ship but air transportation is the only transportation in winter. They took $2500 of groceries with them as they went in last fall. In Kotzebue, if you forget something at the grocery store, it's next year before you get it!

Miss Louise Yarbrough is the executive secretary of Woman's Missionary Union of Alaska. Upon completion of seminary she went to Anchorage to serve as a summer missionary under the Home Mission Board. She knew she could not leave when the summer was over because her heart had been lost to the people of the area, so she took a job in an office, giving all her off-hours to the churches. When the convention, in cooperation with the HMB, was able to employ a full-time worker with the women she was their choice.

It was to assist with leadership training in Woman's Missionary Union that the Christian Service Corps sent me to Alaska. Miss Yarbrough arranged the itinerary, set up the conferences, and publicized them in the churches. One hundred and one women attended the training classes in the six churches. Leadership conferences in Alaska are as cosmopolitan as a visit to New York or Chicago.

Women are alike—whether in Alaska or Atlanta. They discussed the same problems you have in your church, "Where can we get leaders for our youth organizations?" "How do you enlist the women who are just plain unconcerned?" But they have unique ones also, "Only three of our women come from Southern Baptist background. We have to completely train many who come from other denominations or other Baptist groups who know nothing of our program." In many churches one military rotation may take as many as 1/3 of the members out overnight. In Sitka, the mother of 6 charming boys, all under eight years, volunteered to lead the Sunbeam Band in order that her boys might have the benefit of missionary training. This, in spite of the fact that she was not Southern Baptist before going to Alaska, and had had no experience in Woman's Missionary Union.

Immagination and innovation characterize Baptist work. The John Isaacs, through the use of the Laubach method of teaching adult illiterates and teaching English as a secondary language have won many to Christ. Through the Citizenship school they have won many foreign-born. I learned the meaning of love and compassion when I

spent time with Mrs. Isaacs. She loves people into the Kingdom of God, whether the cursing German wife of a North Carolina Negro soldier, the Japanese bride of an American serviceman or the timid, homesick girl from Sparta, N.C. I did not see her come in contact with one person to whom she did not witness. Even the little girl who came to ask if Johnny might play with her was invited to church before she was told that he did not have time to play since it was prayer meeting night.

Age makes no difference in the witness of Friendship Mission in Fairbanks. Last year Rev. Isaacs baptized "Grandma Tucker" who was 100 years old. An Eskimo, Mrs. Tucker was baptized when she was a small child back in her village upon the suggestion of a visiting missionary that everyone in the village should be baptized. In the early 1960's, now living in Fairbanks, Grandma listened to radio services and longed to go to church "to see real preachers preaching." But there was no Swedish Covenant church in Fairbanks. She expressed this desire to a friend who suggested that she go to Friendship Mission. Rev. Isaacs provided transportation for her and she became a regular attender. In the spring of 1964 she began to comment after services, "He was there, but I didn't go." When questioned she replied, "Jesus, the one who talks to our hearts." In May 1964 she made her public profession of faith. But she was still troubled. She kept telling herself, "You have been baptized—no need to do it again." However, her unrest grew until in April 1966, some 95 years after the first baptism she was again baptized. Grandma lives in one room in which is a wood stove which serves as heater and cookstove, a bed, a makeshift cabinet and two chairs. There is no money with which to show her love to Christ but as we visited her she presented her offering to Mrs. Isaacs—one loaf of bread which she had baked for those who taught her about the Bread of Life.

As I prepared to leave for Alaska two of our college students who served as GA counselors at camp came to see me off. As I walked out to the plane in all my dignity they unrolled a long banner on which was lettered, "Put WMU in every igloo!" The man with whom I sat on the plane asked, "What is WMU?" I took out my WMU Enlistment Week pamphlet and *enlisted him* and explained what it was. We didn't put WMU in every igloo—we didn't really think we would. But we did hope that through training the women and young people to be missionaries in the midst of such great need that the Land of the Midnight Sun might be illumined by the *Son* of *Righteousness.*

For Release after 10:45 a.m., Monday, May 29

MRS. BEN THOMPSON, of Yazoo City, Miss., is a former president of the Georgia Baptist Woman's Missionary Union, serving from 1932-37. She was among the first two women elected to serve on the Executive Committee of the Southern Baptist Convention. She now resides in Yazoo City, Miss., with her daughter and her husband, Owen Cooper of the Mississippi Chemical Corp., a prominent Southern Baptist layman. She participated in stewardship conferences last fall in Spain.

The Gift of Going

By Mrs. Ben S. Thompson

I was very much interested in Miss Hobbs' visit to Alaska and her experiences there. Surely the memories of that vacation will be treasured for years to come.

You know how the telling of one experience calls for another, so, if you are *free* to *travel,* and at the same time want to make an *investment* which will bear rich dividends in your spiritual life, let me share with you some of the joys a small group of women had recently in Spain.

The original plan was a layman's crusade. Two of our missionaries, Charles Whitten and Joe Mefford, invited a group of laymen from Mississippi to come to Spain, at their own expense, and go into the Baptist churches and tell their experiences and blessings received through obedience in stewardship. Then the women missionaries asked, "Why can't the wives of these laymen and any others who are interested in the spiritual development of Spanish Christians come and help us with our missionary organizations?" So a happy group of 14 people flew into Madrid, each one eager to know the missionaries, see the Baptist churches, meet the members and become more familiar with our Baptist work there. Every detail had been carefully planned. There are 54 Baptist churches in Spain — four are in Madrid. Each layman, with a local pastor or missionary serving as an interpreter and guide, was scheduled to speak in a group of churches in every part of Spain and the Canary Islands.

Mrs. Charles Whitten had planned for all the women to spend the first week in Madrid and visit the churches and missions there. In one meeting, the only English speaking church was well represented by the pastor and quite a number of women. This church, Immanuel Baptist, was the first in Spain to be allowed to place a sign designating the building as a Baptist Church. The First Church in Madrid has five missions. Three meet in homes, one in a beauty shop, and one in a factory.

Our first contact with the Spanish Baptists was in the mission that met in the factory where approximately 100 people gathered amid tools of production to hear testimonies of two of the visiting laymen and to share in a season of fellowship with the entire group. Even though we spoke different languages there was genuine Christian fellowship and a cordial welcome expressed by a kiss on each cheek, as is the Spanish custom. In trying to express their good will and appreciation, the kiss would, at times, be given more than once. Mrs. Whitten and Mrs. Mefford were expert interpreters and the Spanish women showed their affection and respect for them in many ways. At the suggestion of the missionaries, our women made every effort to speak simply, be practical, helpful and understanding.

Mrs. Whitten had arranged for three regional WMU meetings—one in Madrid, one in Valencia and one in Barcelona. Each of the five ladies from the United States had a part on every program. The meetings varied some, but usually after a short devotional period, one exhibited a flip chart as an aid to encourage G.A. Forward Steps. She showed the simple materials necessary for making the chart and went through page by page, explaining the steps. The leaders were enthralled, partially because the steps had been printed in Spanish. But it proved again the eye "takes in" more than the ear.

Another of the group spoke especially to Sunbeam leaders, another with an attractive poster on Stewardship. The meetings closed with a devotional and testimony followed by all joining hands and singing, each in his own tongue, "Blest be the tie that binds our hearts in Christian love."

The Spanish people do not hurry. Sometimes we would be late beginning and the program would last longer than planned, but the women begged for more.

One church we looked forward to visiting was the Third Baptist Church in Madrid which was closed for so long by order of the Spanish Government. It it now open and the pastor, Mr. Nunez, and the members are so happy to meet for worship again. This church is growing rapidly because of the faithful witnessing of the members in this community. When we arrived the small building was filled with people. It was quite cold, but they were seemingly unaware of the weather or of the very low, hard, straight backed benches. In fact in the Second Baptist church in Madrid, the seats had been used formerly by small school children. The ink wells were still in the desks. Regardless of the discomfort of the building, there was perfect attention as the claims of Christ on our lives and possessions were presented. In such surroundings, I thought of our beautiful sanctuaries in America with every convenience—cushioned seats, air conditioning, worshipful music—and on Sunday nights—empty pews.

One contact I shall always remember and be grateful for was our visit to the Barcelona Baptist Seminary. When we reached Barcelona, because of different methods of transportation only four women arrived in time to attend the chapel services. Missionary Russell Hilliard graciously welcomed us and carried us directly into the assembly. There are 18 students attending the seminary—16 are married and live with their families on the second floor. On the first floor are class rooms, a small library and assembly room. Cooking for all 16 families is done in one medium size room across a passageway from the school building. There are two electric stoves, some very good cooking utensils and a sink, but the families have to "take turns" preparing meals. All these facilities will be enlarged as soon as money is available. Mr. Hilliard asked me to bring greetings to the group. It was an impressive sight to stand before these fine young men, eager, intelligent Christians preparing themselves to go out to teach and preach that their own people might know the Saviour. One young man had been prepared for the priesthood, then was converted to Baptist belief. He was well educated, had a dynamic speaking voice and presided over the assembly with poise and dignity. I spoke briefly, telling the blessings of a Christian home, and the simple story of my own conversion, emphasizing God's love and mercy and grace wherever there are those who seek to know Him. There was nothing dramatic about my experience except the wonder and miracle of God's love and forgiveness.

Mrs. Mefford does a splendid work in training the wives of the seminary students that they may become real helpers in the ministry of their husbands. They were shy and inexperienced as they sang be-

fore a large group but they conducted themselves well and reflected credit on the training Mrs. Mefford had given them.

Each day in Spain brought some blessed experience. Our eyes were opened to some special need. We came to appreciate more and more our missionaries, their love for God, their compassion for the lost, their patience and devotion and untiring efforts in training national leaders so that the message of salvation may progress more rapidly. They have a tremendous task, they are doing a splendid work. Their first request is that we pray for them. Surely we will not fail them when there are so few to win so many!

For Release after 11:00 a.m., Monday, May 29

DR. JOSEPH M. PIPKIN is a dentist, with practice in Orlando, Fla., since 1951. Dr. Pipkin, 45, is a member of the First Baptist Church, Orlando, where he is Training Union director and deacon. During the summer of 1966 he spent one month working in the Baptist Dental Clinic of Ibadan, Nigeria, in cooperation with the SBC Foreign Mission Board. He departs June 7, 1967 for five weeks at the Baptist Dental Centre in Enugu, Nigeria.

The Gift of Going

By Dr. Joseph Pipkin

For several years there has been an increasing awareness within me that the "status quo" of Christian life that can so easily be the pattern with most of us is not in keeping with God's will for our lives. My searching for His guidance has caused much prayer and study that I might more fully know Him and His will.

With this yearning I began a search for whatever open doors might present themselves to me. Last fall we had a speaker at one of our Brotherhood meetings that seemed to be a challenge in the direction that I should go. He was a missionary to Indonesia. After the meeting I chatted with him about opportunities in the field of medicine and dentistry. He gave me Dr. Franklin Fowler's name and address which I entered in my little pocket appointment book. For several weeks I glanced at this name and address with mixed feelings. I wondered just what might happen if I had the courage to open this door and see the opportunities that it presented. I also was concerned with the problems of finance and management that closing a dental practice for a few weeks can bring.

About this time I began reading Ross Coggins' book "To Change The World." This little book had come as one of the Broadman Readers Plan selections to our home a few weeks previously. The reading of this challenge crystallized my thinking and from that point on I really had no choice but to offer myself for some service, even though short, to the Foreign Mission Board.

At this point I wrote Dr. Fowler and told him of my willingness to go wherever he thought that I could be of most service to help through dentistry. I did not specify any particular spot in the world, I just inquired about those places that I knew had some dental work already established. I do remember that I did not yearn for Nigeria. At least humanly speaking I thought to myself that some of the more attractive and less underdeveloped countries certainly would be more interesting. On the other hand I had heard a great deal about our work in Nigeria from Dr. and Mrs. Bill Gaventa and Mary Evelyn Fredenburg who have families in Orlando and have over the years acquainted us with Eku and our work there. And so I left this in the hands of Dr. Fowler. I do remember that when I broke the news to my two assistants and my technician that I probably would be going somewhere in the world to help in dental missions, they were all repelled at the possibility of Nigeria and Africa especially since unrest had been pervading the area. My staff are all fine Christians and they were very cooperative in planning ahead and working with me to arrange the five weeks time that my office had to be closed. This is no small undertaking for I had not closed the office for more than a bit over a week at one time during the fifteen years that I had been in practice. I had no idea how collections of fees would be while we were gone and I shuddered at the effect of five weeks with no work and thus no income. We finally arrived at a plan whereby we added an hour and a half each day to the schedule and watched expenditures more closely than ever. In this way the economic problems were eased.

Then the word came from Richmond that Nigeria was the area and that I would be helping Dr. Howard McCamey at the clinic in Ibadan.

We began to tell some of our friends at this time that I would be going. When we told Mrs. Ellis Snipes, our church WMU Director, and one of our close friends that I was going, she immediately asked Katherine, my wife, if she were planning to go, too. Katherine told her of the complications of the management of the children, ages 1, 13, and 16 and that of course she planned to be at home with them. Martha (Mrs. Snipes) said immediately that Katherine must go and volunteered that she and her family would personally take care of ours. We were so glad that this arrangement worked well and allowed Katherine to come with me and help in the clinic.

We found the process of getting a visa to Nigeria to be slow, even though ours was only for a 28-day stay. We were surprised to find that we had to buy our tickets and have them in hand before we had planned. This meant a heavy expenditure two months before we had planned it. However, all the problems were finally taken care of and we made our flight and arrived in Lagos on schedule. While making our way through customs we received a reassuring note that we had been met by Mrs. McCamey. We already felt rather at home for the heat and humidity as well as the vegetation is much like that of Florida. We were surprised to find that Mrs. McCamey had left Howard, Dr. McCamey, in Ibadan confined to bed with malaria, ulcers, and a gall bladder upset.

We felt that indeed God had sent us to Nigeria, as Dr. McCamey was not able to work during the entire time that we were there. However, I kept up the schedules as well as I could in rather different surroundings and equipment. We were helped by the most kind, courteous, and willing Christian people that I have ever known —the Nigerians who had been trained in and worked in the clinic at various types of tasks to help the dentist. We were so pleased and surprised that the clinic was not really "bush" but had most excellent equipment and was set up magnificently to witness for Jesus Christ in Nigeria. We worked on the most interesting people that could be imagined, first the Nigerians themselves, so afflicted with loose teeth and infected gums due to malnutrition. Another one of the finest functions of the clinic is the care of our missionaries and their families, as well as missionaries of other Christian faith. It was a joy to help these inspiring people who have given themselves to His plan and His purpose in West Africa. We worked on a great many Peace Corps people, of whom there are 600 in Nigeria. We also were able to help our U. S. A. I. D. people who are helping this emerging nation through education and allied fields.

Dr. McCamey's illness was very frustrating to him since he had planned for us together to catch up somewhat on an office schedule of patients that is always overloaded. This is understandable when you realize that Ibadan, Nigeria, is a city of about one million people and with our clinic there are three dentists. The great lack of dental care was appalling but this is of course not the prime concern. The real concern is that dentistry presents an abundant opportunity for reaching these people for the Lord Jesus Christ, and that we could also help our own people. However, with more help from home and with other dentists, the possibilities for reaching these people are unlimited. I will never be the same again after being a direct helper in this form of foreign missions.

We enjoyed the hospitality of the McCamey household and their care for us while there. We had the privilege of meeting many of our missionaries to Nigeria since many came to see Howard while he was sick. We were also fortunate to go to Ogbomosho on the second weekend in Nigeria to accompany Howard to the hospital there for a check on his condition. Here we saw the wonderful ministry of medical work dedicated to the cause of Jesus Christ.

We were also privileged to go to Eku toward the latter part of our stay and as Howard began to regain his strength and could travel a bit. There we saw Mary Evelyn Fredenburg from Orlando and all the staff of the hospital there. We also observed the need for someone to go to them and help in the tremendous task of repair and maintaining equipment.

We didn't feel any apprehension toward our safety in Nigeria. This was true even though we were in a lull in the political upheaval that seems the pattern for much of Africa. Soon after we left, the storm hit again and there were more deaths among these people who are emerging hopefully toward some kind of stability.

Surely Jesus is the answer to the turmoil of soul and body of the Nigerian. We were so glad to be able to see that the cause of Christ has been so firmly planted there for them to follow. We need to continue to help them that they might progress in His will and His way. I am haunted still by the needs of these people and their appreciation for the help that we are giving them.

We came away from Africa reluctantly. I felt rather unneeded in Orlando, Florida, with its 150 dentists and many, many wonderful churches. The contrast presses me to look further to see what other doors the Lord might open. One door that He has opened here at home is the opportunity to speak for Him and to tell of our mission work and needs in our churches here at home. Katherine and I have determined to leave no opportunity ungrasped that comes to help spread the word in our churches. We have been invited to church after church, week after week and we are grateful.

Christian missions in Africa is indeed at a testing time. If Africa is to emerge, surely we must continue to strengthen and help our witness there. It is sure and certain that Christ is the only hope that they have, just as surely as He is the only hope that America has *and* the entire world. This brief venture into missionary dentistry has planted in my soul a compelling desire to be a part of His Plan and Will in these days ahead.

For Release after 11:30 a.m., Monday, May 29

ROY F. LEWIS, 35, is assistant to the director of the division of church loans for the Southern Baptist Home Mission Board, Atlanta, Ga. Before assuming this position on Jan. 1, 1967, Lewis had been the only loan officer of the Home Mission Board since 1961. He was pastor of Baptist churches in Napoleon and Sandusky, Ohio, before joining the Home Mission Board staff. Before entering the ministry, he was an accountant, auditor and office manager. A native of Orlando, Fla., Lewis is a graduate of Jones Business College in Jacksonville, Fla., and New Orleans Baptist Theological Seminary, New Orleans, La.

To Build in His Name

By Roy F. Lewis

I would never be so presumptuous as to place myself in the same class with the prophet Haggai, but I do take pleasure in the fact that we have something in common. We are both concerned with the building of houses of worship—Haggai with the rebuilding of the temple and I with the construction of Baptist church buildings.

Haggai received his invitation to speak from the Lord; I received my invitation from the next best source, Woman's Missionary Union.

I have often wondered if Haggai found his work as interesting as I find mine. Contrary to popular belief, there is never a dull moment in our offices. For example, there was the letter from a layman who was inquiring about a building loan for his church. He wrote, "We need a new auditorium; our present one is not seductive to worship."

Then there was the pastor who had a proof text for everything, including his building program. Even the nursery had its own scripture passage: "We shall not all sleep but we shall all be changed."

Perhaps Haggai, too, enjoyed his work, but no such levity appears in his message. He was concerned because his people had ceased their work on the temple. He reminded them of their task and challenged them to consider their ways. I challege you today to do the same.

Let Southern Baptists consider their ways and answer the same question, "Is it time to build?" It is *not* time to build if we think that buildings are essential to the preaching of the gospel. Buildings never have been and never will be a prerequisite for the progress of God's Kingdom.

The Israelites, as they left Egyptian bondage, had adequate provision for worship with their portable chapel which they called the tabernacle. The early Christians had no church buildings of their own; the book of Acts records them meeting in the homes of members. History reveals their services being held in the catacombs and in the sewers. They preached the story of the crucifixion and the resurrection in the Jewish synagogues on the first day of the week where the Jews had held their Sabbath worship the day before.

In more recent years the Salvation Army has demonstrated that the gospel can be preached on the street corners of the cities. Our own seminary students in New Orleans have preached so effectively on the street corners of that city that occasionally the nearby tavern owners have appealed to the city administration to curtail such activities.

The pioneer mission movement of Southern Baptists swept across our own land more rapidly than church buildings could ever have been built, but God did not permit the lack of adequate buildings to hinder the establishment of New Testament churches. Our new congregations have met in homes, in barns, in lodge halls, in school buildings, in tents, in storefront buildings, in Seventh Day Adventist churches, in Jewish Synagogues, in fire stations, in club rooms, in YMCA auditoriums, in nuclear fall-out shelters, and even sometimes in taverns.

The Westside Baptist Church of Sandusky, Ohio, met in a cold, damp concrete block building that had been a car wash and a tavern. I had the privilege of pastoring that church before I joined the staff of the Home Mission Board, and on many occasions I saw people confess Christ as their Saviour standing in the same spot where they and others had in earlier days fallen in drunkenness.

After we purchased property and vacated that building, the owner leased it out again as a tavern. Immediately a large leon sign reading "Beer and Wine" was placed in prominent view in front of the building. One of our deacons passed by, saw the new sign, and was quite disturbed. He said, "Preacher, after we occupied that building for two years, I thought we had made some changes in it, but as soon as we vacated, it sure did backslide."

If every person in attendance at this Convention should return to his home and find in the place of his church building a smoldering heap of hot ashes, would this silence the gospel? Not at all! The pastor could stand in the midst of the ashes and without benefit of pulpit or Bible, quote from memory choice passages of God's word, and then without sermon preparation tell what God has done for him. Choirs could gather in the darkness and without benefit of organ or piano sing from memory the old familiar hymns. People could kneel in the darkness and confess Christ as Saviour, and the power of the gospel would not be diminished in any way. No, it is *not* time to build if we think that buildings are essential to the preaching of the gospel.

Neither is it time to build if we would offer the same excuses that Haggai's people offered. Their excuses were many. They said the government did not help. We could make the same complaint, and I am not here referring to a government subsidy for church construction, but rather to other governmental problems that our churches face. Building codes and safety requirements in many areas are quite stringent and make building on a limited budget most difficult. Unusual building restrictions in resort areas such as Palm Springs, California, create innumerable delays and skyrocket the building costs.

The people complained that the original grant by Cyrus was exhausted, and there was no money with which to continue the building of the temple. Occasionally, but only rarely, a Southern Baptist church complains that the denominational grant has not been adequate. The Home Mission Board would be the first to agree that more, much more, could be accomplished if additional funds were available. But at the same time, we have found that our strongest churches are those that have received only limited help in the form of grants, but instead have hammered out their needs on the anvil of personal sacrifice. Their fires of evangelism have been kept burning by the bellows of hardship.

We could find many excuses for not building, and if we are disposed to look for and offer such excuses, then I submit to you that it is not time for us to build. But I also suggest that it *is* time to build if we consider our ways.

Haggai said, "Is it time for you to dwell in your ceiled houses and this house lie waste?" We have dwelt in our paneled houses while God's house lay in waste.

According to The World Almanac the American people in 1965 spent over 19 times as much on food and tobacco as they did on religious and welfare purposes combined. They spent almost 5 times as much on recreation as they did on religion and welfare. We have lined the walls of our stomach with rich food and have paneled our lives with pool tables and water skis while many of us are still worshiping in buildings that stand as mute testimony to our selfishness.

The 35th chapter of Genesis records Jacob's return to Bethel. He had spent many years with his family in the Mesopotamia of Forgetfulness and the Shechem of Idolatry. Finally, when he had reached the depths of despair, God said to him, "Arise, go up to Bethel and dwell there."

It is significant that upon Jacob's arrival at Bethel his first activity was the building of an altar. Jacob felt the need to rededicate his life and move his church letter, but in order to do so, he first had to construct a church building.

It is my personal conviction that every church building ought to be as attractive and as comfortable as possible, but I do not believe that it ought to be so just for the benefit of the membership. I am old-fashioned enough to believe that God's people ought to worship Him wherever they are, whether or not they have a church building. But on the other hand, I do not believe we can ever convince the unsaved of our sincerity and dedication when they visit us in our ceiled houses and are then invited to worship in God's house that lies in wasteful condition. We cannot expect an unsaved man to sit in a pew that is uncomfortable, in a building that is unattractive, where he is either too warm or too cold, and in such an atmosphere listen to a gospel he does not yet understand, about a Christ whom he does not yet know, from a Christian with whom he is unimpressed.

Haggai said, "Ye have sown much and bring in little." We have sometimes sown much money and have brought in little to show for it.

Since we cannot take our money with us, why not invest it in something that is as permanent as possible in this materialistic world? What more permanent asset does a church have than its

church building? It stands there 24 hours a day as a memorial to Christ with its lofty steeple pointing men toward the Saviour. Long after the last hymn has been sung on Sunday night and each member of the congregation is sound asleep in his own home, the building still stands as a constant reminder to all who pass that God is still in business.

In a few places in the old South, church buildings are still located adjacent to the church cemetery long after the community, the highways, and the people have moved elsewhere. Where this is true, the church building stands as a memorial to deceased loved ones. But for every one of these, which fortunately are few, there are hundreds of churches in new communities that stand as memorials, not to a deceased person, but to a living Saviour.

Several years ago I spoke in one of our newer churches in Spokane, Washington. The building, still under construction, was being financed with a loan from the Home Mission Board. It was situated on property purchased through the Board's Church Site Fund. There were 59 persons present that Sunday morning which represented almost a high attendance for that congregation. When the invitation was given, 13 of those 59 responded with some public decision. Some rededicated their lives, others sought membership by letter or statement, several made professions of faith, and one young man even confessed publicly that he had sinned against the church and asked forgiveness.

After the service those 13 persons and others spoke to me and each one gave a testimony that was strikingly similar. A husband told how he had become a Christian because a church had been built near his home. A mother told of her children being born again because of a Sunday School within walking distance. A young man spoke of his changed life because of the constant influence of the church building as he passed it each day. Each one testified to the value and influence of that church building.

We Southern Baptists need to see our church buildings in proper perspective. We must see them, not as ends in themselves, but as means to an end. A building is one of our most valuable tools for spreading the gospel.

Even the architecture of the building speaks a message. If properly designed to blend with the architecture of the community, it says to the world that we are to become an integral part of the community—to be in the world but not of it.

The comparative low ceiling height of most Baptist church buildings gives one a feeling of closeness to God, as contrasted to the typical Roman Catholic architecture which is designed to create a feeling of smallness and insignificance.

The First Christian Church of El Paso, Texas, took a survey to find out why people happened to choose the particular church where each worshiped. Nine per cent replied that they chose their church because of its architectural beauty. Admittedly this is not a very worthy motive for church attendance, but the fact remains that nine per cent were there for that very reason.

Let Southern Baptists consider their ways and answer the question, "Is it time to build?" Then let Southern Baptists consider their ways again and heed God's command to get on with the work.

The Lord said, "Bring wood and build the house." He asks for something we have, not the impossible. As one follows the Israelites through 40 years of wilderness wanderings, and visits with them in the tabernacle, he is impressed immediately by its simplicity, its beauty, and its vivid symbolism. It seems almost unbelievable for a people who were so recently only captive slaves. But it was all made with materials that were on hand and readily available.

God asks, not for costly gifts, but for the heart. A popular song of recent years said, "You gotta have heart." This is the burden of Haggai's message. For years God's people had desired a temple, and it could be theirs if they had the heart.

The Lord also said, "I will be glorified." In the Bible when the word glory is used in reference to God it signifies character. The glory of God is seen in his redemptive nature. When God is glorified it means that His purpose of redemption is revealed through His creatures who are recreated in His likeness. The word cannot properly be used with inanimate objects but only with persons.

Therefore, God is not glorified in the brick and mortar of a church building, but rather in the lives of the people who use it. The Director of the Home Mission Board's Division of Church Loans has said repeatedly that we are not in the building business but rather in the "people business."

As a young couple kneel at the altar to unite their lives into one and to create a new Christian home, then God is glorified. As the pews are scratched by the shoes of the little children climbing over them, but who are learning they are welcome in God's house, then God is glorified. As the walls are splashed with the moving waters in the baptistry, God is glorified in the lives of those who are raised to walk in newness of life. As the carpet is worn by the passing of many feet and stained with tears as people move down the aisles to acknowledge Christ as Lord and Saviour, then He is glorified.

In the ninth verse of his second chapter, Haggai quotes the Lord: "The glory of this latter house shall be greater than of the former." This is a prophecy of encouragement. It consoles those who were despondent because of the poverty of their new building. But the Lord will keep His covenant promise made to His people when they came out of Egypt and will give the new temple even greater glory than that of Solomon. In like manner no Southern Baptist church need have a second rate glory, no matter how modest its building may be.

There are always some who think that any mention of money and church buildings is the mundane part of religious life that should be avoided if possible. I confess to you that I once thought of stewardship and church buildings in that fashion, but in recent years I have come to see it in a different light.

I no longer see stewardship in terms of dollars and cents in an offering plate. Instead I see it in terms of teeming multitudes in a frenzy of confusion with no church available in their midst because of high property costs which frequently make purchase of such church property virtually impossible. I see stewardship in terms of struggling congregations in store-front buildings trying sacrificially to raise enough money to demonstrate their faith to their unsaved neighbors. I see stewardship in terms of vacant lots where little children play in the dirt but where a church building could raise their lives out of the dirt both physically and spiritually.

I no longer see church buildings in terms of brick and mortar and paneling. I see church buildings in terms of nurseries where babies get their first impressions of Christ's love from the loving arms of tired nursery workers. I see church buildings in terms of assembly rooms where WMU leaders gather to pray with burdened hearts for missionaries whose burdens are thus made lighter.

I see church buildings in terms of my friend Alice who ran from her apartment house in Maryland in complete despair, not knowing where to turn. She ran blindly down the street looking for help when her eyes fell upon a Baptist church building. Inside she found the help that she sought. As a result, her marriage was saved, she and her husband were born again, and today he serves as a minister of the gospel.

I see stewardship and church buildings in terms of souls for whom Christ died and when I see it in those terms, I make no apology for preaching on money or church buildings. I beeseech you: Let Southern Baptists consider their ways and build in His name.

For Release after 2:30 p.m., Monday, May 29

MRS. HOWARD L. SHOEMAKE, Southern Baptist missionary to the Dominican Republic, has been a Baptist missionary to Latin America since appointment in 1947. She and her husband first served in Barranquilla, Colombia. In 1953 they transferred to Ecuador, and in 1962 moved to Santo Domingo, the capital of the Dominican Republic. She and her husband have specialized in use of mass communications, especially radio and television. In 1965 when revolution erupted in the Dominican Republic, Mr. and Mrs. Shoemake were evacuated with their children, but Mr. Shoemake went back to help distribute food and medicine and to keep Americans in contact with their families through his amateur radio transmitter. A native of Cleburne, Tex., Mrs. Shoemake is a graduate of Howard Payne College, Brownwood, Tex., and attended Southwestern Baptist Theological Seminary, Fort Worth. She is the former Dorthy Dell Moore of Cleburne, Tex.

A Loaf or a Coat in His Name

By Mrs. Howard L. Shoemake

Gazing from the Marine helicopter's open door to the small Caribbean Island of Hispanola that had been home for three years, tears obscured much of the natural beauty, but none of the love and concern we felt for our Dominican friends below.

Such turmoil and emotion I can scarcely remember experiencing before or after. We had just walked out of our house leaving all our earthly possessions, as well as the precious keepsakes of twenty five years of marriage and five children, but this was not our greatest anxiety. Our real concern was whether we were doing the right thing, if this could really be the Lord's will for us to be leaving in the time of great need, these people that the Lord had lead us to just three short years previously.

There had been rumors of revolution. The National Government had been overthrown. There was the vivid memory of Sunday morning awaking to the 'thud', 'thud', 'thud' of heavy soldier's feet

marching, then running for shelter as the planes flew low over the house tops.

Even with all this activity we made our usual preparations to go to the Sunday services in our chapel downtown. As time to go drew near, it became evident that to leave the house would be impossible, since the street was filled with a mob of people. We had no way of knowing where they were going. Rumors had spread that homes were being ransacked by groups like this. As panic mounted in our hearts, the crowd stopped only half a block from our house. Their objective had been a controversial news commentator. Since they did not find him they took out their vengeance on what they thought to be his new car. In a matter of minutes it had been stripped of every useful part, then beaten with sticks and stones and left to burn. Yes, we had witnessed mob violence. It takes only a few minutes to bring complete destruction to human life, as well as property.

Since getting to our church was out of reason now, all day we listened as the planes strafed the city. We saw trucks loaded with boys in their teens, who had been given powerful weapons to use for the first time in their lives. Many of these young people killed themselves or their companions because they did not know how to use effectively the firearms.

Floods of people were fleeing their homes in the more violent sectors, only to find the roads out of the city blocked. Our house filled up with Dominican friends, tourists, and people who were in the country for one reason or another. All were looking for a safe place to stay. From the first day of the revolution, the commercial planes were not allowed to land, and it resulted that the airport was closed for months.

On Monday came the news that the United States citizens would be evacuated as quickly as the helicopters were able to ferry them out to the aircraft carriers that were rushing toward the Dominican shores. This was good news to those frightened tourists who were eager to shake the Caribbean sand from their feet. But we had no intention or desire to leave.

For eighteen years we had been in Latin America. We had seen governments rise and fall, mob violence, and revolutions begin and cease. Usually things were more or less back to normal in a few days, so we expected to "weather the storm" again and be ready to pick up our work where we had left it only a few days earlier. One thing was evident this time, that we had not encountered before, and that was that this revolution was not just the usual political upheaval. All the ingredients for a civil war were present, plus the possibility of communist intervention.

Those first six days of civil revolt in our adopted country, were days of real soul searching. We had been so sure that we were following the Lord's leading when we went to the Dominican Republic as your first Southern Baptist missionaries in 1962. Now the question in our minds was, What is God trying to teach us in this experience? Should we go or should we remain? Our hearts told us that the Dominican believers needed us more in this period of great trial than ever, and there were a multitude of opportunities to witness as we continued with the food and medicine distribution that we had begun on the first day. However, our friends, our own fears, and even the United States military personnel permanently stationed there insisted that we leave, since our work had taken us all over the city, and we might be rather obvious targets.

My husband was actively engaged in many civic and national organizations. Previously in times of crisis and during several hurricane seasons, his amateur radio had come into public recognition, as it served to keep families in contact with each other, as well as to alert those that might be involved in the danger areas.

Now looking back at this experience and thinking of this tiny beautiful island where at least three and one half million Dominicans live, our hearts beat fast as we remember the joys and the sorrows shared, the first converts in our mission chapel, the realization that we were only beginning to know and understand these people. We felt confidence and respect had been won for Baptists. Bill and Ann Coffman, a dynamic young couple with great vision, had come to serve with us. Now we were ready for great things, plans had been initiated for spreading the gospel over the Island. Little did we realize how the Lord would use this experience to teach us to "care" enough to really be able to share "in His Name" with these our friends.

My husband had rebelled at the very thought of leaving, but did condescend to take the children and me out to safety and not knowing how, but realizing he must return, was not surprised to find that our United States Ambassador had given an order providing transportation for his immediate return to the Island and his participation in the distribution of food and medicine. The waiting plane took him back only a few hours after our arrival in Puerto Rico. God does work in ways we never expected!

I have no doubt that he would tell you that those months of intense emotional, even physical danger are the most rewarding of his life. Sometimes opportunities take us by surprise, especially when they conflict with what we had already planned or projected. Those months of sharing our home with the homeless, the sick and wounded, the hungry, and the brokenhearted, were filled with opportunities for witnessing that we as Southern Baptists rarely have.

For some who had taken refuge in the missionary home, this was their first close glimpse of Christian concern in action. Hungry, homeless and desolate, the gospel of love and mercy "In Christ's Name" became the most precious gift to be desired.

In order to distribute food, family sized portions were prepared in our living-dining room area. At first those who had taken refuge in our house were doing this, soon neighbors were offering to help. Until this time those neighbors had only been nodding acquaintances, now they came into the missionary home to work. Some heard the gospel for the first time as they labored in a task of mercy for the less fortunate of their city.

Many times as anxious families came to use the amateur radio to assure loved ones that they were safe, they had to wait since there were many who also desired to make calls. During this time of waiting some picked up an open Bible, a gospel tract or other Christian literature and found comfort for their fears and peace in their hearts.

Our own servicemen who were sometimes called upon to perform tasks that were not easy or perhaps controversial, also had a desire for a touch of home, home cooking, and Christian fellowship. They, too, found the welcome mat out and a cup of coffee or a sympathetic ear. Group meetings for our men were initiated in the homes of your two missionary families, where the food was equally as important as the fellowship. Out of these meetings grew plans for a revival with our fellow missionary, Bill Coffman, doing the preaching in our large back yard. These services served to open the door of witness to Dominican friends and neighbors who would never have attended our Baptist mission chapels, but did not hesitate to participate in the services at our home.

Before this crucial time, my husband already had been serving as coordinator for a group of Christian Doctors in the United States and our own local Christian Medical Society. This group had been very active in the establishing of rehydration centers for babies, working with the Crippled Children's Rehabilitation Center, and the Children's Hospital. Now when this particular need seized this small nation, there were several tons of medical supplies already in the country. These had been provided by the generosity of the Medical Assistance Program. Medical need was not restricted to political ideology, or religious theology, nor to any particular social group.

In the heart of the National Coat of Arms of the Dominican Republic is found an open Bible. Tradition says that the forefathers of the country opened the Bible to John 8:32, "Ye shall know the truth and the truth shall make you free". "In His Name" you now have four couples assigned to the Dominican Republic to proclaim this truth. "In His Name" one church has recently been organized, a second one is preparing for its organization. "In His Name" a new work has been initiated in the second largest city of the Island with over-flow crowds and souls saved. "In His Name" revivals have brought forth the fruits of much seed sowing. Our heart's desire is that the truth shall continue to be proclaimed "In His Name", not only in the Dominican Republic but around the world.

God used these days and months of crises to bring those new in the faith to a closer walk with Him. He gave comfort to the grieved, and He opened the minds and hearts of people who were surprised that the missionary would identify himself with them and their human needs, rather than seek safety for himself. This new awareness of a gospel that cares enough to minister with "A Loaf or a Coat In His Name" to all men is a challenge that we cannot resist.

For Release after 2:45 p.m., Monday, May 29

MRS. JOSEFINA BENITEZ began her teaching career in Havana, Cuba, about 25 years ago. For 15 years, she was principal of the Baptist school in Havana. She also was principal of one of the public English centers in Havana and taught at the Methodist university there for three years. Since arriving in Miami, Fla., she has studied at the University of Miami to earn a teaching certificate in the United States. She now is teaching the fifth grade at Coral Way Elementary School. In Havana, she earned the bachelor's, master's and doctor's degrees from the University of Havana. She also earned a bookkeeper's certificate in 1950, and a certificate from the Baptist Seminary in Havana in 1957. She lives in Miami with her 74-year-old mother, her husband, and her 7-year-old son. She is a member of the Spanish Baptist Mission of Hialeah, First Baptist Church, and is president of the WMU, pianist, chorus director, and Sunday School teacher.

His Love... Your Love... Our Love

By Mrs. Josefina Benitez

I am very grateful to the WMU for the privilege and the opportunity to speak in front of this special group of dedicated Christian women who came to this city to celebrate the annual meeting of their organization.

I thank God again for sharing with you the blessings of his grace, the message of his love, and the fight of his salvation.

Christianity is a religion of faith, love and life, and all its relationships. God is love. Ours is a message of love.

Christians are saved to serve. God knows the dedication and devotion of the people who serve him.

Christ taught the value of the individual, and no society can be really successful whose members are not missionary in their thinking, studying, and living day by day.

Faith is not the result, but the source of Christian experience.

The true way of greatness is the way of service. Our Savior goes before us.

The presence of the Lord is a must with the Christians. He is with us, to comfort us, to protect us, to bless us, and use us.

A most interesting and attention-getting sign appeared in the window of a tailoring and dyeing establishment. It read:

"I live to dye, I dye to live
The more I dye, the more I live,
The more I live, the more I dye!"

This sign has a great spiritual truth. The more we die to self, the more Christ is able to live in us; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Galatians 2:20)

I had a friend in Cuba who studied at the University at the same time I did. When she finished, she went to her home in a town to support her Mother who was unable to work. For a long time I did not know anything about her. One day one of our youngest Cuban pastors came to my house to tell me: "Josefina, your friend Bentila (it was her name) is here in Havana again, but this time she is very sick. The doctors don't know what she has. She can't move from her bed. She wants to see you before she dies."

The following day I went to see my friend and while I was in the bus I was saying to myself: "O God, you know very well this Christian woman who is my friend. You know she was studying very hard in order to find a job to support her mother, an old and handicapped lady. O God, and now you can see my friend is going to die. What am I going to do? What kind of words am I going to say? What kind of help can I give to my friend?" When I got to my friend's home I had a surprise. She was lying down in bed but her face was a sun light; her smile was the smile of Jesus Christ.

When she saw me, she said: "O Josefina, it's hard but if my Lord's face is toward me, I'm sure I can make it. I am not afraid. I want to do something for my Savior here in this bed."

She died one year after this experience and she won twenty persons for Christ while she was sick. It was a fruitful life in the service of God. She understood the meaning of the Christian faith, of the Christian love, of the Christian life.

No one can know the joys of being a Christian without loving the Savior. We cannot love God without loving God's children. Christian love is a two-way love: vertical love (Matthew 23:27) and horizontal love (verse 39).

A college professor, when asked for the secret of his happy life, said: "I have committed myself to love. I have put myself out of the picture, and consequently I do not fear anything."

There is no road too long to travel for Christ if we love him. To be a genuine Christian, the kind God wants us to be, will require all our love by way of purpose, possessions, talents, and time.

Dear sisters in Christ, I don't want to tell you in numbers the results of your efforts among the Cuban people, but I wish to tell you how the wonderful love of Jesus and your wonderful love has determined the effectiveness of your outreach toward my people in your land. I want to tell you how this wonderful love is burning brightly in my life and in the life of my people who are serving the Lord with joy. We know we are citizens of the kingdom of the King and we know our country is in Heaven.

When we left Cuba, we knew it was in God's plans and we knew, too, that the Christian people who are serving in the churches in our country fighting against the Communism are in God's plans too.

In our work for our master, we never work alone. Our God goes before us and prepares the way.

I got a letter from Dr. Herbert Caudill before he was put in jail in Cuba. His faith was triumphant. He wrote: "God has eyes. He knows that our cause is righteous. It is easy to trust God when all goes smoothly; but when every thing is dark, then it means faith."

I got another letter from my sister-in-law, who is working in the office of the First Baptist Church in Havana. She wrote: "Our hope is God. We are not afraid of our enemies. We trust in God." Our Christian family has been divided into two groups, one of them remained here, preaching the words of Jesus Christ and the other one is working for the extension of the kingdom of Jesus in the United States, in Spain, in Mexico, in many other countries in the world. But all of us are true believers and engaged in the Lord's service. All of us are obedient to the Lord. All of us love Jesus with the hope to be with him in the eternal life.

Dear sisters in Christ, the worse night in my life was the night when I had to give the key of the Baptist School in Havana, Cuba, to the Communist young people. One of them was a boy about fifteen years old. They came to my house and they took me in a car saying: "Because you are the principal of the Baptist school you have to come with us to make an inventory of the furniture and the equipment and when we finish you have to give us the keys to the building." When I was in the car, I bowed my head in prayer and I said, "Heavenly Father thanks for this trouble, but give me peace, give me control of myself, put in my mouth tender and sweet words, put in my eyes the vision of your son on the cross, put in my ears your words of love. Let me be a witness of the Christian life. Let me touch any of these with your power."

When they finished the inventory the big boy of fifteen came to my office to type the list. He saw a big Bible on my desk, one that my mother gave me many years ago and he said: "Is this a Bible?"

"Yes, this is. What do you know about the Bible?" I asked him.

"From my mother," he replied. "When I was too small, seven years old, she took me to the Sunday School in the town where we lived, but she died when I was eight years old and now you can see what I am doing."

I asked him: "Do you want this Bible?"

"No," he answered, "it is too big and I don't want to show this book to the others."

I opened a small box of New Testaments I had in a closet; I took one of them and I wrote on the first page. "I hope you will read this book some day and I'll pray its words are going to open your heart to let Jesus enter in your life."

When I gave the New Testament to this child, he said: "Oh, lady thanks for this book. Pray for me." He didn't say any more because the others were coming to my office.

I didn't know anything about this child, but I am sure it was the opportunity Jesus gave me to touch this young life. It was a proof of my faith. It was a proof of my testimony.

When I got home at two o'clock, too late at night, I was very tired and sad, but I knelt with my mother and the Bible opened before me and I said: "God, I don't understand what happened. Everything is dark, but in the middle of this darkness I can hear your voice and I can see your face. I know you are working for the good of your children. I am now in the best position to understand what you want me to do." The darkest hour becomes light when God is in it.

When the Communists returned to us the building of the Baptist School, all members of the churches said: "Oh, it is a miracle. Jesus answered our prayers." That was true. For many days we had prayer meetings asking God for the return of the building to continue preaching and teaching in our church.

Now they are using this building as education building for the classes of the Sunday School and the meetings of the Training Union.

If we sit at the feet of Jesus, and our devotional life overflows with the blessings of his presence, we will witness to others the better. The reason so many Christians lack "go" in their shoes is because they lack power in their knees.

Now we are here because Jesus Christ let us come to testify of his love, of his grace, and of his salvation.

John H. Glenn, Jr. said: "Freedom, devotion to God and country are not things of the past. They will never become old fashioned. We are a God-living people. This is our greatest strength."

One of our Cuba pastors, who is doing a fine work for Jesus Christ in this country, told me in a conversation: "I am placing no value on anything I have or may posses except in relation to the kingdom of Christ. I shall promote the glory of him to whom I owe all my hopes in time and eternity."

A youthful Cuban came to the United States six years ago. In time he became a citizen. He was ambitious. He entered college and earned the bachelor and master degrees. He became a professor in an American college. When many of his friends asked him how did he do so many things in a short time he answered: "On my knees in a small room in Miami. I came alone from Cuba. In that room with my Bible open, I used to kneel for hours asking the spirit of

God to reveal to me what I had to do. My Lord taught me more on my knees in that room than I could have learned in all the colleges, universities, and seminaries in the world."

Today he is a brilliant teacher and a consecrated Christian.

Our women are testifying the power of Jesus Christ too. I know one of them who is very old but she is working very hard and everybody likes to be with her. She is a happy Christian. When you talk to her she says: "I lost everything in Cuba except my faith, the joy of my salvation and the peace of my soul. I am a rich woman." She is helping with the music in two Spanish departments here in Miami.

You never realize how wonderful it is to be a Christian until you "taste and see that the Lord is good" (Psalm 34:8).

Thanks to the Home Mission Board, to the Southern Baptist Convention, to the Women's Missionary Union, and to the American churches we, the Cuban people and other language groups, have the opportunity to serve, Christ in this country.

You have a man of God who is dedicating his life to promote the work of language groups. Mr. Hunt is doing a beautiful work among the Cuban people. When we had a meeting in his office as directors of the different organizations of the churches as Sunday School, Women's Missionary Union, Training Union, etc., I heard him talking with deep love and sincerity about the great possibilities to reach and win the Spanish people for Christ. At that moment I was thinking, as a dream in the future, of the work among the Cuban people in this country. Many pictures came to my mind; pictures of the past and the present; pictures of sufferings, persecution, sadness and necessities in our country; pictures of freedom, justice, opportunities, possibilities, happiness; and pictures of the future; pictures of hope, expansion, joy, close relationship with every one of you working together in the Christian field. The Lord is walking with us everywhere. We are called to be disciples, not heroes; we are called to be a unit family, not a divided family; we are called to work with the same God, with the same purpose, with the same effort. He is depending on each one of us. He is using our hands to give; he is using our eyes to see the necessities; he is using our ears to hear his voice; and he is using our minds and our hearts to grow in knowledge of his words and to grow in love for everyone.

Don't we get disturbed when we face the factor that although sixty million children are born in this globe each year, only twenty million souls are being added to the churches in the same length of time? And that only about eight million Bibles are being distributed in the same year?

We must assemble our strength endowed upon us by our Creator, the author of liberty. We must reaffirm our determination to protect our freedoms and safeguard our democratic heritage at all costs.

What does it mean to be a Christian in the twentieth century?

Let us all work that there may be a rebirth of freedom under God in the earth. Let our national motto always be "In God We Trust."

For Release after 3:45 p.m., Monday, May 29

DR. DANIEL GRUVER is a Southern Baptist medical missionary to Panama. Appointed by the SBC Home Mission Board, which coordinates Baptist missions work in the Republic of Panama and the Canal Zone, in 1965. Prior to his appointment, he was an intern and surgery resident at Gorgar Hospital, Balboa, Canal Zone, from 1961-65. Previously, he was pastor of the San Hernando Baptist Mission in Panama, and pastor of Baptist churches in Menard, Port Lavaca, and Calvert, Texas. He is a graduate of the University of Corpus Christi (Baptist) in that Texas city, and Southwestern Medical School, Dallas, Tex. He is married with two children.

Pulse Beat in Panama

By Dr. Daniel Gruver

"And he sent them forth" . . . "and they returned rejoicing, saying, Lord, even the demons are subjected to us." All of Christ's disciples are called to some type of healing ministry. For most of us this means dealing with the demons of sin, unbelief, superstition, and indifference. For the past two years, however, God has called me to work as a medical missionary with the San Blas Indians of Panama, with occasional trips to other parts of Panama as well. This Tribe of San Blas Indians has 25,000 members living mainly on islands along the Colombian half of the Atlantic coast of Panama. Although they have had some contact with Panamanian culture and modern civilization, to a large extent they maintain their own ancient traditions, religion, and way of life. The women wear gold rings in their noses and the beautiful handsewn, colorful, intricately designed *molas* for blouses. Medicine, and people's attitude toward death and sickness, form an important part of many cultures and religions. The San Blas culture is in a state of rapid change. The presence of a small Baptist clinic in the midst of the people is already demonstrating a profound influence in guiding this change as it affects our churches, various communities, and individual lives.

Actually, doctors have been visiting the San Blas Islands intermittently for a number of years. Many of these were missionary-minded individuals working at Gorgas Hospital. About eight years ago, Dr. Bloksma, a prominent plastic surgeon, went to the islands to do a number of cleft lip operations. Previously, and to a large extent even now, all these babies were killed, mainly from conscious neglect. The efforts of these doctors achieved a degree of respect among the indians for modern medicine. Finally a Dr. Ike performed an appendectomy on one of our native workers on the island of Ailigandi. This was done on a kitchen table with a bare minimum of equipment. Dr. Ike returned to Balboa and told pastor Beeby, of the First Baptist Church, that a hospital just had to be built among the San Blas. With his characteristic energy, Reverend Beeby gathered funds and directed the building of what is named the Centro Medico Bautista de Marvel Iglesias. This was finished just as I was completing my surgical residency in Gorgas Hospital, in Balboa, Canal Zone. Since I was a teen-ager I had felt God calling me to be a medical missionary among the Indians of Latin America, and I knew that this was the place He wanted me.

Many aspects of the way I have practiced medicine in San Blas are vastly different from the way I had learned in Medical School and residency. Until very recently we did not have electricity, and I did ten cleft lip operations, Caesarean sections, intestinal resections, and other major surgery with the light of a kerosene lamp. I did numerous large skin grafts with the use of only a razor blade for a dermatome. I have had no nurse and no trained para-medical personnel. I have seen many diseases I had never seen before, such as chromoblastomycosis, leishmaniasis, scofula, starvation, leprosy, and practically every known type of tuberculosis. I have traveled by many ways to reach the different towns. Often by airplane, and a missionary aviation pilot has been very helpful. Sometimes I hike for many hours, occasionally I can use a horse. But usually I go in an open dugout canoe, called a cayuco, at which time I often get wet, sunburned, and seasick. I have had no dental training, and yet I have pulled several thousand teeth, and done numerous fillings. At times the dental infections have been truly appalling, involving at times the entire jawbone. In a twelve month period I saw about 15,000 patents, and took care of the hospitalized patients which ran between fifteen and twenty. The patients in Ailigandi come from all the San Blas Islands, and often cross the mountains by foot to come to see me. I am slowly learning the San Blas Language, and can care for the patients now without an interpreter. I have preached several times in the language.

The Lord has been good in providing certain items of medicine at a greatly reduced cost by means of donations of various drug companies through the Medical Assistance Program of the Christian Medical Society. To date we have used over $100,000 of medicine from them. The patients usually pay less than 5% of the value of the medicine.

The exact influence of the medical work on our churches is different and difficult to evaluate. On several occasions I have held a simultaneous clinic and revival and have found the response to be overwhelming. In the town of Setegandi, after seeing over 100 patients every day I would preach at night. Since the church could not hold the crowds, I finally preached in the open, and saw many profess Christ the Lord. The same thing occurred in the town of Porto Obaldia.

The clinic in Ailigandi has a constant Christian influence. A radio is tuned to Christian programs daily. A chaplain gives devotionals and talks with the patients. Christian literature is provided. Both in San Blas and in Spanish. I have seen some join and become members of the church and others dedicate themselves to Christian work after staying in the clinic for a while. Frequently the problems I deal with are more mental and spiritual than physical, and it is the Word of God that I prescribe as medicine for these. In some places persecution of our workers and animosity within the town stopped after several visits. However, the true measure of what has been accomplished will only be told in eternity.

It has been amazing to see the hold that superstition at times has on the people. When visiting a more backward island the element of strangeness seems heavy and almost tangible. Although I may go at request of the chief the people find it difficult to accept my medicine which is such a foreign element to them. The mothers may come bringing sick or dying children, but when I suggest an injection they immediately run away. Occasionally I have given the shot against objection of the mother, and had the mother immediately thank me. I have seen the children being forced to take my medi-

cine by the adults, only to immediately spit it out or vomit it. It was something foreign shoved down their throats, and they couldn't stomach it. They are used to being treated by smoke pots, chants, and wooden images, and these things they felt at home with.

One young man about five hours by motor boat from the clinic fell out of a tree and fractured his jaw. I found out about it by accident and urged his family to send him to me for treatment. They refused, and I made a special trip to see him, and finally managed to take him to the clinic. He arrived very near death. He had a high fever from infection in the jaw, with pus draining to the outside. He had lost so much weight he could not stand up. I wired his jaws together, which is the proper treatment for these cases. I gave him antibiotics, and nursed him back to health. He was gaining weight, the infection had cleared, but the jaw was not completely knit. At this point the witch doctor visited him and persuaded him to leave the hospital. At this point he suddenly began to deny that I had helped him. The witch doctor removed all the wires, and the patient died a while later under the witch doctor's care.

Another woman brought her infant with a cleft lip, again from one of the more backward islands. After nursing the baby through several sicknesses, I operated on it, and kept it hospitalized until it was gaining weight. I taught the mother how to prepare its formula, and gave her a large quantity of formula to take with her. She said that all she could pay was fifty cents. She too left against my advice, stating I had not helped the baby. She threw all the formula away and let the baby die shortly thereafter. This sort of incident I have seen repeated again and again.

However, its getting so many of the witch doctors refer their patients to me on occasions. One man came to me for almost a year with the diagnosis by the witch doctor that he had an eagle clawing in his throat and an anteater tearing at his back. He kept wanting to operate to remove these. Another man was sent by the witch doctor to get a shot in the toe. It turned out that he had been dreaming of snakes, and the witch doctor was going to cut the toe and put a black substance in it to render him invisible to snakes. He wanted me to anaesthetize the toe so the cut wouldn't hurt.

A good illustration of the tenacious hold of the old custom is the "Kurkin ina". This is a treatment of several weeks by the witch doctor to make his patient more intelligent. The patient remains enclosed in a small room, confined to a hammock, and has herbs placed on his head and hot pepper burned under him. Practically all of the students going away to high school and college undergo this treatment, especially those studying as nurses or doctor's aides. Even the school teachers and children of the Christian workers take it at times.

Abdominal surgery is a real scare for the people. The first few cases of abdominal surgery at Ailigandi were fortunately very successful. These were intestinal resections for obstruction with necrosis of bowel and appendectomies. Then I had a patient die while preparing for an emergency hystenectomy, and another baby, moribund from the beginning, died after intestinal resection. Now when I suggest, or the patients believe there is the possibility of abdominal surgery, they go to a distant island for treatment by the witch doctor.

One area I have seen definite progress in is orthopedics. For the first nine months every cast I put on for a fracture was removed immediately. Now, however, some of the patients have accepted a cast. However, it has to be completely hidden at all times. Being different is just not tolerated by the indians.

The people are very fatalistic. If they believe a person is going to die they generally refuse to let me see him. An example is an old gentleman who had a mild stroke and then was allowed to become severely dehydrated. I found out about it by accident, and when I saw him he was in shock and scarcely breathing. After several hours of persuasion I brought him to the hospital and after intravenous fluids he was up and walked out of the hospital several days later doing fine. The rumor spread rapidly that I had raised a dead person. Several weeks later another old gentleman became sick, and this they kept hidden from me until several days after his death. Apparently they didn't want me to bring back any more that the great father had called to himself.

Several visits in a town will often almost change their entire attitude towards me. Mamitupa is one place where the people seemed almost deathly afraid of me the first few times I went. However, they readily accepted skin medicine which they found extremely effective. They listened fascinated to gospel hymns which I played on the accordion, and watched while I gave a flannelgraph story. After several such visits it got around so that they accepted me eagerly and begged for me to return. They now accept even injections more readily.

It has been especially thrilling to see the influence the work has had on individual lives. A boy fourteen years old confined to bed for three years from a severe skin condition which made him miserable constantly, now appears normal, and is a happy individual. He read the gospel constantly the time he was in the hospital, and now declares his intention to become a minister. The same may be said of a boy with tuberculosis of the spine and kidney who has been in the hospital for several months. Then there is the man who had his foot almost bit off by a shark. After first repairing the arteries to the foot to maintain its viability, and giving the patient blood transfusions, he has undergone multiple orthopedic procedures. As a result he has a good functionable foot. Repeatedly he has told me in glowing terms that he is going to go and tell his very backward town to accept what we have to offer.

So the work continues. There is constantly a clinic full of patients from every part of San Blas to see me. There are always seriously ill or patients with serious problems in the clinic beds. There are frequent requests to visit areas of San Blas and Panama. There is the steady worry that patients may be dying on other islands that could be saved if I would only go to see them. But what is one doctor to do among 25,000 San Blas, and 40,000 Guaymi Indians. Many of these who come to see me are not those who need it most, but how can I spread myself more effectively?

Then there are the pressing needs for improving our facilities. How often I feel hampered by lack of a laboratory and X-ray. So often I feel the urgent need for a nurse. The people are only able to pay for a very small part of the total cost of operating the medical center. Where are the additional necessary funds to come from? But again and again, I am impressed that our greatest need is for spiritual resources. More love, more prayer, and more wisdom and faithfulness in witnessing.

What is the future of this new tiny medical work? There is a young man from Ailigandi, the son of the pastor, who has just entered medical school. He desperately has wanted to be a doctor to his own people, and a few years from now his dream will come true. Will we become partners or will he replace me? Ideally the people will eventually become financially independent and be able to take care of their own medical needs. Perhaps the Panamanian government will play a greater role in assuming the medical responsibility. At such a time I will be able to move on to another place God will have prepared for me in His vineyard. But we as Baptists will know that we have been an important guiding influence on the San Blas culture at a critical time in its development.

For Release after 10:15 a.m., Tuesday, May 30

MISS FREDDIE MARCIA NEEL, 25, is a Southern Baptist Home Mission Board "US-2 Missionary" serving a two-year (short-term) appointment in Baptist language missions work in Chicago, Ill. Appointed in August of 1966, Miss Neel is a graduate of Virginia Polytechnic Institute, Blacksburg, Va. She is a native of Edgefield, S.C.

"US-2 Missions . . . On the American Scene"

By Miss Freddie Neel

If I were to ask you how many of you are Christians most of you would probably answer very positively. If you are a Christian, then you know a few basic facts. First of all you know that God loves you so much that He sent His only Son in the form of man to tell us how He wants us to live. You know that Jesus suffered and humbled Himself even unto the death of the cross, the most humiliating form of punishment in His day. You know too that He arose and He lives. He lives in your heart today. If you are a Christian you want to be like Christ and to do this, you must do as He says. To know God's will in your life you must read your Bible and you must pray. This does not mean just reading and saying words. It means studying and searching God's word and telling Him what is on your heart. Through the Bible Christ tells us many things, but the last thing He said was "Go into all the world and tell everyone about Me." This does not mean just Japan, India and Africa. It means Texas, California, Florida, anywhere people are. We who are Christians have the responsibility of doing His will 24 hours a day, of telling the story of Jesus and His love. Your responsibility lies wherever you are.

Mine is in Chicago, the metropolitan mission field of mid-America. Millions of people, many of whom have never heard the name Jesus Christ, except maybe in a profane way, or held a Bible, live packed and stacked in the many apartment buildings. These people are of every kind. We have more Negroes than Mississippi; twice as many Jews as Jerusalem; more Catholics than Rome. In fact, Chicago is the largest Catholic diocese in the world.

In a sense Chicago is a religious City for 97 denominations have their headquarters there. The 2,700 churches are of all kinds, sizes

and faith, but this is not nearly enough to seat everyone. As for Southern Baptists since 1950, the seven (7) churches and one (1) association in the Chicago area have grown to 171 churches and eight (8) associations. The Chicago association began with eleven (11) churches ten years ago and now we have 87. God has surely blessed us in a wonderful way. But—to have as many as the other associations in our convention, we need more than 1500. To have 1500 churches we need 1500 Pastors, Sunday School Superintendents, and Training Union Directors, etc. We do not even have Pastors to fill those 87.

You see there is a tremendous need for Christians to share their knowledge of Christ in Chicago. This is what we're trying to do through our programs at Rockwell Baptist Chapel and the Polish Baptist Church.

Our activities at Rockwell offer something for young and old. On Sundays we have a 9 o'clock English service, 10 o'clock Sunday School, 11 o'clock Spanish service, Training Union and an English service at night. Mondays are our off-days. Tuesday is clean-up and preparation day. This involves everything from cleaning the three story building and typing records to study for Bible Classes and arranging the articles of clothing which we give out to needy families. Wednesday is the last day of our club activities. Each afternoon Wednesday through Friday and Saturday morning we have recreation, refreshments and Bible study for Primary, Junior and Intermediate age children. These kids are eager, not only to play, but also to learn about Jesus and His love for oftentimes they do not know love in their own homes. Too many times father is one who comes home drunk to beat up mama. On Thursday mornings and evenings we have a sewing class and Bible study for the Adult Spanish ladies. You may sometimes wonder where your offerings go. A large amount comes to Rockwell for the machines that the ladies use, for paint, tile, furniture and kitchen equipment.

Our program at the Polish Church includes G.A.'s on Tuesday evenings, Prayer service on Wednesday and visitation on Friday nights. I also teach a teenage Sunday School class. These young people are a real challenge to me. Some are already dedicated Christians, some do not want anything to do with "all that religion." With God's help all of them will soon know the joy of living for Christ. Besides the regularly scheduled weekly activities, I try to plan something special, such as a skating party, banquet, or play, at least once a month.

It took me three months after hearing about US-2 to say "yes" to God and "no" to a secular job. When I first applied for mission work, I felt very unprepared since my education had been in mathematics. I considered this to be my biggest problem but God knew what He was doing—I would be limiting Him if I thought otherwise. He led me to Chicago and is still with me. I never fully understood before what Paul meant by "For me to live is Christ, to die is gain". Now I do. Living for Christ is the most wonderful experience one may have. It is not an easy road, but Christ did not promise a bed of roses and a soft life. He did promise to be our friend and our guide. He promised everlasting love and eternal life. That is enough for me. Amen.

For Release after 10:30 a.m., Tuesday, May 30

NEIL L. JONES, a native of Panama, Florida, is a Southern Baptist Home Mission Board "US-2 Missionary" to El Paso, Tex., where he serves as a juvenile rehabilitation director. The US-2 missions program is designed for recent college graduates who will serve for two years doing missionary work in the United States (hence US-2). Prior to his appointment by the board in August of 1965, Jones was pastor of the College Heights Baptist Church, High Point, N.C., and of the Main Gate Baptist Mission, Columbus, Ga. Jones, 24, attended Columbus College, Columbus, Ga., Howard College (now Samford University), Birmingham, Ala.; and High Point College, High Point, N.C., where he received the bachelor of arts degree. He was married in October to Miss Donna Gillam, a native of Texas.

"A Child in Pain"

By Neil L. Jones

Why were my eyes always filled with Humanity?
Last night I saw men!
I could never see a man in need
I was too busy seeing a needy Mankind.
But I could do nothing for Mankind
So the man in need stayed there
For I was too busy to help!
Last night I opened my eyes and saw
A man in need, a woman lost, a child in pain
For last night I saw not Mankind but a Man
I shall not close my eyes again!

In August, 1965, while standing on the platform of Ridgecrest Baptist Assembly being commissioned as a US-2 Missionary, I had a vision. No, not a vision with blinding lights and spectacular voices, but a simple vision of who I am — and more important, who God is. Perhaps this vision had been developing for a long time, for even in the past two short years it has grown.

I came to the realization that I may never be able to really change the world, but I finally saw no longer as an abstract fact but as "inescapable truth," that this did not release me from my ultimate responsibility of serving my God and His world. I could no longer divorce my faith in God from my service to the "world" which He created and which He loved so much that He gave His only son to save it.

I said that this vision had been developing for some time. May I share with you some of the experiences that I believe brought it to the place it was that night at Ridgecrest?

If I were to choose the one word which would best express the experiences of my life, it would have to be "LOVE." It was never necessary to question my parents' love for me, for they showed their love not only with words, but with actions. The members of the churches I have attended have reached out in love to me. Sunday School teachers, Training Union leaders, and other church leaders and Pastors have shared God's love with me. I have been free to develop as an individual because I have been encircled by love.

But as I was loved, I was also taught that love is not a simple sweet emotion, but an almost over-powering challenge. I have been taught that love demands honesty, but that honesty without love can be a dread malady. I have been shown that love must reach out and encircle, but never close in and smother the person loved.

Can I ever escape the moment in my college life when during a Religion In Life Week, I was asked to write a theme in response to a series of plays from the "Theatre of the Absurd." The theme was called, "Who Am I?" I began by asking all of the existentialist questions which I knew the professor would want and closed with the statement, "I am a child of an ever-loving and all powerful God through faith in His son Jesus Christ. So my question is not, 'who am I,' but 'Who, sir, are you?' " A couple of days later I got the paper back with the grade on top and written beneath it in red pencil were these words, "Do you mean that you have discovered this much, and have not yet learned that I am your brother?" I've never been able to escape that!

These are the things, among many more, that brought me to the US-2 Corps. These were the catalysts that evoked the vision of service to God and the individual men with whom He put me in contact.

In the past two years, I have seen that which is unbelievable in my little corner of the world where black and white are real, love is common and hate is a myth. I have glimpsed an entirely different world where hate is the ruling emotion and the "Great Commandment" is merely "Stay alive!"

To talk with a 13-year-old girl charged with shoplifting and hear her mother say that she put the articles in the girl's purse and then stood back to see if she would be arrested is a frightening experience. I have wanted to respond with hate when I have seen fathers who have molested their own daughters, fathers or mothers who beat their children, or older children badly mistreating their younger brothers or sisters. Each time that my response has been to hate, scratched on their forehead I have seen the words, "Have not yet learned that I am your brother?"

But this cannot be my testimony, for my story of the past two years is really the story of children I have met. I can only share with you their lives and the things that we have done or tried to do to minister to them.

I have seen a boy that we had planned to take to Opportunity Camp — camps for delinquent or under-privileged boys or girls sponsored by our Brotherhood and WMU and other interested groups — but he chose not to go. He was Negro, mildly retarded, an epileptic "with tendencies toward violence." His parents came to the point where they felt they could no longer keep him, but the official agencies could find no place that would take him. I would talk to the boys about the fact that God cared about them physically, mentally, and spiritually. Every time that I mentioned this, there was the look from this boy that said, "Your God doesn't care a thing about me, you can't even find a place that will take me!" What do you say? I tried — and there was seemingly no place!

But in other circumstances, we can help! A Church reaches out

to a girl in need. One of the families take her into their home, others provide necessary clothes, school materials and other needs. The child is for the first time in her life confronted by the reality of love — and it makes a drastic transformation in her life.

Our opportunity camps provide a spiritual dimension and a friendship with "real" Christian men and women that change lives, prevent delinquency, and win souls to the Kingdom of God. The children come from juvenile workers, our Good Will Center, Church Community Centers, Boys' Clubs, Child Welfare, and individual churches. God moves in an intensive week of camp experience. The camps are financed by WMU Circles, Brotherhood groups, Sunday School Classes, and individuals. Civic groups convinced of the need for these camps often make donations. The camps have been greatly successful and our staff often includes law officers, laymen of many other fields, pastors and college students. Women from our churches staff our Girls' Opportunity Camp that ministers in the same way as our Boys' Camp.

Foster Homes are used on occasion to minister to children in need of temporary and at times long-range care. My wife and I have taken a 14-year-old girl into our home for a while. She has become like a daughter to us and has responded in a marvelous way as we have attempted to make the Love of God real in our home. Many others help and are ready to help in situations that require their assistance.

El Paso is considering an extension of its activity center ministry by the opening of new centers which will count on the Woman's Missionary Union and Men's Groups to provide all the voluntary assistance for the working staff. To seek to meet the needs of people in the name of Jesus Christ is ministry in the First Century sense.

I have seen in many cases during the past couple of years that the WMU in El Paso and, I believe, across the nation are leading the Church to a new recognition of the truth of John 3:17 which the Today's English Version translates as saying, "For God did not send his Son into the world to be its Judge, but to be its Savior." Reaching out in accepting love to offending youth is a vital ministry of the church. The Juvenile Court and its official agencies are set up to judge and aid the offenders, and we can never take their place. In El Paso, I surely would not want to for our Juvenile Court and Probation Services are doing an outstanding job. The church needs to be aware of these men and their functions and give them a strong community support. But beyond their work, the child is still in need of love and support that only we can give them. The child is in desperate need of strong and firm discipline, but he is also in need of acceptance as a person and love as a child of God.

In many communities this love will find its outlet through a Sponsorship Ministry. One Christian adult becoming a special friend to an offending youth is the personal approach of true Christian experience. This fills a vital need in the life of a child.

Family Life Education programs in the church fill a need for knowledge not necessarily in the physical aspects of sex and family life, but of the Christian ideals and meanings of these things. Tutoring ministries for slow-learners who often drop out of school and end up in difficulties, and other ministries are possibilities for concerned WMU circles in a local church or city or association-wide approach for juvenile rehabilitation ministries in your city and your church.

The Bible says that "Jesus went about doing good." Let's continue to show the world that Christianity is not an "act pretty," or "be nice" religion, but the Christian church will follow its Lord in going about "doing good."

I have known children, some who sniffed glue until hemorrhaging from the mouth and nose, some who attempted suicide, some who struck out violently against their home or neighbors, some who stole, cheated, lied, but all of whose lives could be characterized only as a "living hell." Let us love and serve that as Paul, they can also say, "For me to live is Christ!"

For Release after 12:00 noon, Tuesday, May 29

JIMMY R. ALLEN is secretary of the Christian Life Commission for the Baptist General Convention of Texas, Dallas. A former pastor of the Cockrell Hill Baptist Church, Dallas, Dr. Allen is a graduate of Howard Payne College (Baptist), Brownwood, Tex., and Southwestern Baptist Theological Seminary, Fort Worth, where he earned the doctor of theology degree in Christian ethics. He has been in his present position since 1960.

The Cross and Tye Crossroads

By Jimmy R. Allen

Scripture: Matthew 17:14-21

We really like our crosses in more esthetic surroundings than George McLeod's description of the cross in the market place. High on a wind swept hill, with gathering clouds . . . that's a nice, safe cross. Towering over a cathedral . . . an architectural triumph of a finger pointing toward the sky . . . that's a nice, safe cross. Captured in stained glass with colors streaming . . . that's a nice, safe cross. We like our crosses in brick and mortar captivity, or in musical interludes, or in dusty theological dissertations, or in eloquent sermonic descriptions . . . but crosses at crossroads or in market places sound so threatening and real!

Examine with me the three tableaux in Matthew 17. It is the story of the Mount of Transfiguration. The three scenes capture in graphic backdrop the attitudes we have toward the cross and the crossroads. Jesus is on top of the mountain with the Three. The Nine are at the foot of the mountain with the distraught father and the distressingly tortured child . . . then Christ comes to the foot of the mountain and meets the need the perplexed disciples could not meet.

I. SCENE ONE: THE FOOT OF THE MOUNTAIN . . . *The Crossroads Without the Cross*

Picture the scene . . . the father brings the son to the disciples. The boy is tortured in spirit "oft in the water or in the fire." The disciples crowd around, each eager to demonstrate his skill. They repeat the formulas, say the words, but nothing happens. "I brought him to your disciples but they could not cast him out." Here is the heart-rendering need and an impotent church.

Today's crossroads need the cross . . . the NEED symbolized in the tortured lad. Let's look at Crossroads, USA.

1. Squalid tenements, crowded shacks, and truck loads of migrants locked in a cycle of want like their fathers before them and their children after them. Never seeing a way out, these vacant faces have long since quit looking. Victims, as well as culprits, they live from one moment to another, taking what the immediate has to offer. Dr. Bill Crook, National Director of VISTA, tells of a little girl in one of these families whom they thought to be deaf. She had been unable to hear for a long time. A poverty worker took her to a doctor. They found that she wasn't deaf. She could not hear because she had cockroaches in her ears, dead and drawing infection around them. (Does that sound too sickening to tell in polite company just before noon?) It is part of the misery of our own land . . . hidden under our freeways, on the back side of our towns. This is CROSSROADS, USA.

A second grade teacher in a Title One school asked her pupils to draw a picture of an animal. The majority of the children drew pictures of rats . . . that was the animal most familiar to them. This is CROSSROADS, USA.

An elementary school teacher, teaching speech arts, noted a little girl who consistently refused to make a speech telling what she did over the week end. This time, she was the first to volunteer. She marched like a princess, in a dress too long for her, her pinched face beaming. She announced her subject, "What I did this week end" and says, "This week end, I had the best time of my whole life. I got to spend two hours with my real mother. Thank you." This, too, is CROSSROADS, USA.

2. Crowded cities, filled with anonymous faces, homosexuals and hippies, conventioneers and call girls, shysters and gamblers, hate-filled faces both white and black, hucksters and con men, harried executives and bored housewives. This also is Crossroads, USA. Secularized men in a fun-oriented culture, shying away from harsh realities of suffering or questions about eternity, living from pleasure to pleasure until jaded by the natural they adventure with the unnatural on LSD trips. The aching emptiness of laughter without joy also is the sound of the crossroads of human need.

But everybody knows about the Crossroads. It is out there for all to see. The pitiable part in this scripture is the picture of the impotence of those who try to help the lad. Without the Christ of the Cross, there is no remedy to the maladies of those at the crossroads.

1. Optimistic social engineers plan their answers without reference to the eternal dimensions of the spirit. They cite the source of the need as economic or psychological or structural. They are correct in spotting some of the basic steps demanded by the total plight of modern man. However, they miss the deepest dimension of the need. I participated in a White House Conference in which we discussed the tragic plight of the ghetto family. Experts from over the nation struggled with the problems of massive need. The answers offered dealt basically with restoring dignity to the man of the house through economic measures, meeting the needs for stability through em-

ployment. When it was suggested that a part of the basic need lay in the areas of values and spiritual goals, this was brushed aside with, "The problem is basically economic. The color of the problem is green."

This is the woefully inadequate answer of the crossroads without the cross.

2. Impotent churchmen prizing men up with their own efforts . . . this is also a part of the picture. These are men who speak of evangelism solely in terms of "redeeming social structures" and ignore the need for individual regeneration. They miss the fact that sinful men will spoil any Garden of Eden their ingenuity can construct. While redeemed men should be restless until every social structure reflects the values of Christian conscience, there is absolutely no substitute for personal encounter with Christ through the new birth.

The Christless crossroads ignore this need in search of short cuts to social justice.

II. SCENE TWO: THE TOP OF THE MOUNTAIN . . . *The Cross Without the Crossroads*

If the foot of the mountain is a picture of the problem out of touch with the power of adequate solution, the top of the mountain is the picture of the power without adequate touch with the problem. Southern Baptists are far more identified with the ecstasy of the top of the mountain than with the agony at the bottom of the mountain. We have had it sung to us in the basic heresy of the hymn, "Far away, the noise of strife upon my ear is falling." Its second verse goes, "Far below the storms of life upon the world is beating. Sons of men in battle long the enemy withstand. Safe am I within the Castle of God's Word retreating. Nothing there can reach me in Beulah Land."

It is out of this kind of heresy that we have created

1. *Hocus Pocus Religion*

The word "hocus pocus" used in the magician's mumbo jumbo is really from the observance during the Middle Ages of the so-called sacrament of the Lord's Supper. The Latin term was "Hoc es Corpus" . . . this is body. The crowd thought some magic happened with these words so they used the word as "hocus pocus."

Hocus Pocus Religion is a magic wand religion. It believes that religious witness consists of reciting the propositions of the faith to men, asking them to concur and "join." Whether they ever understand that in "joining" they abandon all claim to their lives and promise to follow explicitly the commands of God in every act and attitude is left to chance. There is a naive belief that if persons submit to baptism, they will grow into an understanding of the difficult demands of the Gospel. Something magic happens which changes everything.

These people are kidnapped into the kingdom of the churches . . . not into the kingdom of God. They "belong" but resist every effort to get them involved in the struggle for righteousness, justice, and fulfilling men's needs.

This kind of religion misses the mark. It is the "Cross" without a crossroad. A Latin American medical doctor, Ramiro Casso, cares very deeply for the people of the Rio Grande Valley whom he serves. A faithful deacon in a little Baptist church, he said to me, "Brother Jimmy, I know my people need to be evangelized. I want them to be converted to Christ. But we must do more than hand them a pamphlet and preach them a sermon. They must know that we care about whether they feed their children, whether they clothe and educate their children. They do not believe we really care for them when we preach a sermon and pass on."

2. *Narcissism Religion*

In the ancient fables, Narcissus was the man so in love with his own image that his name became the symbol for obsession with one's self. The Cross without the crossroads becomes narcissistic. With depersonalized concern, we go out to win the world. We are interested in souls but not in people. Our organization becomes all important. Like the machine whose sole function was to have all the gears meshed and motors running so that it could turn itself off, we keep everything oiled up for smooth running trips to nowhere.

I sat in a Training Union discussion in a large Baptist church. The subject was "How to visit." One of the ladies said, "I almost didn't join this church. When we moved here, my baby had rheumatic fever. My husband was working at two jobs. I was shut in for weeks because I had no help. Every Tuesday morning two ladies from the church would call to invite me to join their class at Sunday School. They never offered to stay with my child while I went to the store or to relieve me in any way. They just chatted about the church and went away." What did those ladies care about? Persons or attendance?

3. *Sphinx Religion*

I am not sure whether this kind of cross without the crossroads religion should be named for the ancient silent sphinx of Egypt or for the three monkeys who "see no evil, hear no evil, speak no evil." It is the demand that the church stay out of controversial issues and remain safe. The demand is for the church to stay out of politics, stay out of civil rights, stay out of community action, stay out of controversy . . . in short, stay out of life.

Such religion ignores the most exciting aspect of the Christian experience. Revelation 1:6 says that Christ has made us "kings and priests." That he has made us priests is easily understood. He wants us to talk about God to men and about men to God. What did He do when He made us "kings?" He commissioned us to reign for Him as His stewards. In other words, He commands us to bring everything we touch under control as stewards of God, to reshape it to reflect Him. There is nothing in man's experience in which God is not involved and concerned. Nothing is immune to the healing touch of Christians operating in His name.

The cross needs the crossroads as much as the crossroads need the cross!

III. SCENE THREE: THE FOOT OF THE MOUNTAIN . . . *The Cross In The Midst of The Crossroads*

When Jesus came down into the valley, the anguished man found his answer. "Lord, have mercy on my son . . ." A boy stumbling out of the nightmare of suffering into wholeness becomes the picture of life's deepest needs being met by God in action in the midst of humanity. This is mission action in its finest hour.

I believe I have never been as personally excited about a program idea as I have been about mission action. It has fantastic potential of channeling the energies of our churches into the deepest dimensions of need. It will be demanding and must be flexible enough to experiment and tough enough to stand failures as well as successes. But it can shape the map of Southern Baptists by discovering new frontiers of witness.

The demands for mission action . . . for placing the cross at the crossroads . . . are compelling!

1. *Creativity*

By asking for a God's eye view of our world and our communities, we can develop a sensitivity to need which will challenge the best of our creativity for witnessing. Encouraging signs of this creative breakthrough are already happening. For instance, there are churches in which:

a. Circles of W.M.S. are organized around ministries as well as mission study. Instead of assuming that all women of certain age groups automatically belong together, they have set up ministries in which women might be involved. The Headliners Circle watch the newspapers in their city for persons in need and crisis and call on them offering their help in the name of Jesus. Others concentrate a mission action ministry on a home for alcoholic women sponsored by their church. Others work in a tutoring ministry for school children in socially deprived areas after school each day. Still others serve voluntarily in a day care nursery.

b. A silk-stocking area church takes seriously its ministry by bringing children by bus from a socially deprived area each afternoon for an activity ministry in their church, including study as well as play. The workers with these groups say that one of the chief benefits is that these children in the heart of the metropolitan slums get exposed to the fact that there are other levels of life and real people in them who have lively concern.

c. A church sponsoring not only a day care center but medical and dental services on a voluntary basis in a building on their church grounds. The pastor tells of a society matron who would have argued the merits of integration sitting in the waiting room of a dentist's office with a frightened Negro child on her lap . . . discovering that love really knows no color.

All of this is done in Jesus' name, with the ultimate goal the leading of every person to faith in Jesus Christ.

2. *Commitment and Courage*

Because our days are different, the changes demanded will require courageous commitment to Jesus Christ. Many persons resist flexibility in ministry. They are afraid that a change of method means a change of message. But this is the heart of the demand of our day and of our Lord. To what kind of a Lord are we committed? To the Lord of the brush arbor meeting? There were no brush arbors before the frontier days of our own nation. The brush arbor met the need of its day, but that day is gone.

I want to ask you a question posed by a Seminary professor to our class. In the years since, I have been haunted by it because I

do not yet know its answer. He said, "If you knew that Jesus Christ would be physically present in the city of Fort Worth Texas, tomorrow afternoon at 2:00 p.m., but that is all you knew, where would you go to find him?" My mind raced over that city . . . to sanctuaries and seminaries. Where would he be? My best answer is that I don't know, but I think he would be where someone needed him and no one else seemed to notice or care.

CONCLUSION

The sum total of the matter is that the cross at the crossroads demands involvement. Sensitive to need, Christians are to pay whatever price necessary to meet it in His name.

We have three sons at our house. The youngest is proud of just reaching eleven. He is a freckled face dynamo of energy who looks most of the time like a Norman Rockwell cover for Saturday Evening Post. Tousled hair with a rooster tail, allergic to baths, wrapped up in the sport of the season, he is not the kind to cry much. The other day he came into the house blinking back the tears . . . almost ready to do the "unmanly" thing . . . to cry. His mother said, "What's the matter, Scotty? Have you hurt yourself?" He answered, "Mother, you know that fat boy down the street? When I came by the corner, some big old Junior High boys were picking on him, hitting him, and some girls were standing there laughing at him." She said, "Scotty, I am so proud of you for caring like that. That makes mother so proud." "But, Mother, you see, I DIDN'T DO ANYTHING. I didn't do anything. I just passed on by."

This is it, you see . . . the probing finger of Christian conscience, the guilt that stirs the cross-oriented soul to action . . . to DO SOMETHING whatever the odds of success . . . to DO something . . . because it is right! That's the Cross at the Crossroads. And that's where Christians are supposed to be.

For Release after 4:00 p.m., Tuesday, May 30

MRS. ROBERT C. (HELEN) FLING has been president of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, since May, 1963. She is wife of the pastor of First Baptist Church, Cleburne, Tex. Mrs. Fling is a graduate of East Texas State College, Commerce, Tex. She was recording secretary of the SBC Woman's Missionary Union before becoming president.

Deep Is the Hunger

By Mrs. Robert Fling

Did you read the WMS Round Table book, "Roots In Adobe", by Dorothy Pillsbury, who writes with such appreciation of the Spanish Americans living near Glorieta? Cousin Canuto sometimes acts as a guide for tourists around Santa Fe. He is often amused at the ways of the "poor Anglos", as he calls them. Once on a trip into the mountains the "poor Anglos" took so many pictures they ran out of film. On the way back, suddenly the sky was filled with a double rainbow . . . but there was no film. Reporting the incident later to his family, Cousin Canuto, who never took a picture in his life, said, "The camera of the heart never runs out of film." This came to my mind often as I made a mission tour last summer, authorized by the Executive Board of Woman's Missionary Union, briefly touching various fields around the world where Southern Baptists have missionaries, and some countries where we do not. It was a blessing to share fellowship and concern with mission-minded Baptists in a small party led by Dr. Rogers Smith of the Foreign Mission Board. In a manner of speaking the world became a smaller place. But my sense of responsibility and obligation became greater. I shall always be a more grateful person because of these experiences.

Like tourists everywhere, we took many pictures and sometimes we ran out of film. However, the camera of the heart never runs out of film. I shall treasure always:

1. The Hong Kong harbor at midnight with its diamond necklace of sparkling lights.
2. The Taj Mahal by moonlight, its pure white marble glowing, more beautiful than any picture can convey.
3. The startling brilliance of Bangkok's floating market and endless temples under a noon day sun.
4. The quietude of a Japanese formal garden in the late afternoon.
5. The blue Danube and the Vienna woods at dusk.
6. Sunrise on the Sea of Galilee . . . "Blue Galilee, Blue Galilee, where Jesus loved so much to be."

Yes, I shall always be a more grateful person and a happier Christian in one respect. However, I shall always be a sadder person in another respect.

For the President's Message I borrow the title of a book by the great-hearted Negro preacher, Dr. Howard Thurman, which he called *Deep is the Hunger*. This phrase burned in my heart throughout the tour, for deep is the hunger of the world.

Dr. H. A. Hamilton, addressing a hundred ministers at Oxford last summer, urged them to "know the pain of being a person." Surely heightened awareness of human suffering brings pain to a real person. To sense the depth of need and try to lift another's burden is to become a whole person. I enlarge Dr. Hamilton's statement to beg every member of Woman's Missionary Union to know the pain of being a privileged person. We are indeed the most privileged women in the world. And as Albert Schweitzer wrote, "Whoever is spared personal pain must feel himself called to bear the pain of many."

Already I have written for you in April *Royal Service* something of the pain of seeing India, that unhappy land of famine, where despair is a daily companion and death walks close behind. I will not speak of those who sleep on the sidewalks nor those who fall on the sidewalks and die of malnutrition and starvation.

However, I mention Honk Kong with its refugee resettlement area, its rows and rows of huge apartment buildings where washings hang on bamboo poles from every balcony. There are about 1,700 people per acre. Imagine yourself living, as many do, in a 9x12 room with 9 people!

Far worse are the wretched huts that the Chinese refugees have built away from the city, on the mountainside. Now your imagination will have to work harder. Are you willing to try to visualize yourself and your family in these conditions? A noted economist instructs us:

1. Think of your home, the house where you live right now.
2. Strip it of furniture and appliances, leaving only the kitchen table, a stool, 3 quilts.
3. Empty the closets of all but one old outfit of clothing per person, one pair of shoes per family.
4. Empty the pantry and kitchen cabinets, leaving only a small bag of rice or flour, a little sugar, salt, a few moldy potatoes.
5. There is no bath, no running water, no electricity, no sewage.
6. Now even the house must go; move to a shed or "lean-to shelter". It may be made of wooden boxes, pieces of tin, and corrugated pastboard which collapses in rain.
7. Your subsistence diet will not sustain your body and it will gradually run down as a clock stops ticking. Every day is a struggle for existence, a 24 hour torment.

It is almost impossible for us to imagine life in a section that is like a human ash heap. Throughout the Orient a weary, wretched, stream of humanity flows on and on, endlessly, it seems, down the crowded streets, down the murky canals, down the dusty roads of the Far East. We have been told by one writer that within two generations we will be overrun by what he terms "The terrible patter of tiny feet". This will grow into the thud of Christless feet on the way to eternity, unless these feet are directed to find the Bread of Life. Deep is the hunger for physical bread, but far greater is the lack of spiritual food for the teeming tormented millions. For example, if 1,000 missionaries were sent to India today, each one would have over 550 villages for which he would be the only gospel witness.

All the emotions of a privileged American were mine at one time or another and I had to ask God's forgiveness. If I am to be honest, I must admit times of revulsion at the foul odors, unwashed bodies, and the nauseating evidences of filth, disease and sordid practices. Yet my heart kneels before God and I thank Him that there are missionaries who feel like Eric Clarke expressed it. Describing the dark misery in Kenya he wrote, "Yet never in the history of Christian endeavor has God's Spirit turned away from the grim and sordid character of man's environment, or from the hideousness of man's position in sin. Not even for a moment must we lose the vision of God's redemptive triumph." Just here I think of Dr. J. B. Phillips' translation of II Corinthians 2:14, "Thanks be to God who leads us, wherever we are, on His own triumphant way and makes our knowledge of Him to spread throughout the world like a lovely perfume."

A privileged person observes anothers hunger and feels the pain of it. The hunger for a homeland is very real. Or, to state it another way, deep is the hunger for "belonging." This is apparent in many areas of the world today but particularly in the Middle East where the map of the Holy Land has been divided into pieces that resemble a jigsaw puzzle.

All of us recognize barriers to mission work in this area. Recently I heard Dr. J. D. Hughey, area secretary of the Foreign Mission Board, commenting on this. I was struck by the words he used as he

said, "The response to the gospel in this section is slow *at this time.*" I loved the way his faith prompted him to say, "at this time." The Bible does not command witness only in fields of ready response. Seeing patient missionaries at work in Jordan and other Arab countries added to the "Hallelujahs" of my heart. Courage on the mission field does not always mean facing dangers. It may mean facing delay and disappointment.

After some thrilling days in Jerusalem, Jordan, we crossed no-man's-land at Mandelbaum gate into Jerusalem, Israel. ("It was not like going from Texarkana, Texas to Texarkana, Ark.!) We crossed on foot, of course, under the watchful eye of armed guards on both sides. My heart beat faster, remembering Mrs. William McMurry's love for Israel and the grand hours we spent talking together, in her home and mine, after her 1960 visit as a guest of the Israeli govirnment. I remembered her depth of feeling when she spoke of immigrants, returning as exiles, to their "Promised Land." "Mrs. Mac" was enroute to Israel for another visit in 1964 but returned home when she developed an illness that proved fatal a few months later. As missionary Dwight B. Baker said, "She was stricken with an illness that cut off her journey to the 'Promised Land' but through which she passed into God's greater Promise."

By pre-arrangement, Dr. Baker and Missionary Norman Lytle took me and my roommate during the tour, Miss Agnes Hodges, to the Sanhedria Memorial Forest bordering the city. There I planted two small trees as living memorials for Mrs. McMurry and Rev. Roswell Owens, who served 20 years as a missionary when the land was Palestine. Each seemed able to bridge with love the age-old chasm separating Jews and Christians. Later Dr. Baker wrote, "As the trees grow strong in the Judean hills, so grows the hope among Baptists in Israel that the love which flowed from the heart of the Redeemer will find other bridge builders to reach the lives of Israelis with the message of reconciliation and peace."

Indeed, prayer for other bridge builders was being answered even before our tour group left Israel. In our party was a devoted couple, Mr. and Mrs. Allison Banks, of Boynton Beach, Florida. Allison, retired from active agriculture, spent much time in Brotherhood effort. Sue was a capable, knowledgeable member of WMU. She said, "We are interested in missions and in farming . . . in that order." They lost their heart to Petah Tikva, near Tel Aviv, which, you remember, began as a Baptist children's home and continues in the role of a farm, youth camp, and assembly ground where we are having unprecedented opportunity in giving the gospel to young people. It was more than the spirit of "Shalom" that captured the Banks. It was the pain of seeing the hunger of people for a homeland, the hunger for "belonging." It was the knowledge that only one "belonging" will bring peace, the only "belonging" that matters . . . our belonging to Christ. It was seeing weary missionaries, needing furloughs, with no replacements available, that caused the Banks to offer themselves to the Foreign Mission Board for a year to substitute. I would have been so happy if they could have been here today, but I am happier that they sailed for Israel May 4, feeling that ordinary service is not sufficient in these times.

In my heart of hearts, as I have prayed for the Banks, I have experienced something akin to envy. I would love to be a substitute, or stand by a missionary, to lift the load with any type of service an English-speaking person of my age could do. But the Holy Spirit spoke to me through Oswald Chambers in his book, *My Utmost For His Highest,* as he wrote these words, "We have no right to judge where we should be put, or to have preconceived notions as to what God is fitting us for. God engineers everything; wherever He puts us our one great aim is to pour out a whole-hearted devotion to Him in that particular work."

Indeed, whole-hearted devotion is so needed in our world today and the Kingdom of God has many frontiers, but no boundaries. When the compulsion of love is discovered, life is nevermore the same. An article appeared in the *Christian Herald* entitled, "Bring It To The Rainbow." It told the story of Pablo Casals, world famous cellist, who gave the instruction to a music student, urging her to repeat the composition until it reached her highest perfection. "Bring It To The Rainbow . . . always the rainbow," he said. The "rainbow" is the glow that crowns an all-out effort. I would enlarge upon this advice and say to you for whom Christ died, "Bring your service to the measurement of the cross—always the cross."

Around the world, perhaps the deepest hunger I observed was the hunger for God and freedom of worship. We do not know the future for Stalin's daughter, who has been much in the news since she sought asylum recently in America. God alone is able to judge her sincerity, purpose, and the results. But for the present we are impressed with her statements which appeared in *Newsweek,* "I have come here in order to seek the self-expression that has been denied me for so long in Russia . . . The main dogmas of Communism have lost their significance for me . . . When I became a grownup person, I found it was impossible to exist without God in one's heart." I believe her view is held by many people within the Soviet Union, that unhappy stronghold of Communism.

Although Moscow was listed on the itinerary, our tour party left home without Russian visas or any assurance of obtaining them. One cannot assume that visas will be granted, for action is often delayed or denied altogether, depending upon international developments. Not until we were half-way around the world, in the Orient, were the necessary visas obtained through the continued efforts of our tour escort, and not until we boarded the plane from Vienna could we believe we were actually enroute to Moscow.

There was something grim, almost menacing, in the late night emptiness of the Moscow airport and the silent stares of Soviet officers as we answered lengthy questionnaires and listed all valuables and "weapons." The youngest member of our group, and a favorite of all, Rogers Smith, Jr., a Baylor U. Freshman, had to surrender his prize collection of knives, bought in each nation visited. The patience and good humor he displayed as he and his father talked with authorities and filled out additional questionnaires, was an unconscious Christian witness. To our glad surprise, the knives were returned as we left Russia. From arrival to departure we were under the watchful eye of our guide, whom I shall call Tanya, a ficticious name for the young women assigned to us by In-tourist, the state owned tourist agency. She was personally attractive and dressed simply. Only her shoes were of shoddy workmanship, noticeably worn and ill-fitting. She spoke English fluently, having studied at the Moscow Institute of Foreign Languages, and having served as interpreter for Soviet representatives in international meetings. She had been steeped in Communism from early childhood, with no opportunity to discover truth for herself. She was visibly irritated when Dr. Smith spoke of plans to visit the Moscow Baptist Church. Curtly she replied, "That's no concern of mine." Through Providential circumstances and a story too long to tell here, we were able to find and visit the Baptist Church for a service that proved to be the spiritual highlight and thrilling climax of our trip.

Prior to the visit in the church, we had followed an intensive schedule of sightseeing. I studied the faces in this city where joy has died and quiet desperation seems to have taken possession of many lives. Like robots the people have been tranquilized by propaganda, their youth educated by the state, all of them living regimented hours, with each day following the pattern of the last. Thousands of people stand in line daily to view Lenin's body in the mauseleum on Red Square. Armed guards were stationed everywhere. His body was displayed on a black draped couch, enclosed in a large ornate glass case, and the lights on his skin gave an eerie glow. I looked at his face and head and thought of all the evil that came out of that one brain, and of the way it is reflected in the faces of many today.

How different were the faces of the people in the Baptist Church, reflecting joy and radiance in spite of hardship. I agree with the word of caution in a recent issue of *Christianity Today,* describing the state of religion in Russia as a sort of "peaceful co-existence". The editorial stated, "American churchmen, knowing neither the language nor the extent of complex problems in these areas, often make inaccurate and misleading appraisals of the religious situation." A distorted picture may cruelly add another load to the already heavy burdens our Baptist brethren bear in Communist countries. I was moved by the presence of about a dozen older women, quietly visiting together in the pews, when we stopped by the church in mid-afternoon to inquire about services. One of the pastors, Brother Orlov, said some were lonely widows who loved to come to church and visit with one another. Others had come to get a seat for the night service. We could hardly believe it when Brother Orlov said that there would be over 1,000 people in the regular Tuesday night service, but we saw for ourselves. There are six services a week . . . three on Sunday and night services on Tuesday, Thursday, and Saturday. Youth choir rehearsals of 3 hours duration are held on Monday night. Absolutely no record of attendance or membership roll is kept, for as you know, it is against the law to "indoctrinate" young people under 18 years old, and no one under that age can be baptized. The faithful attendance of the young people in choir is amazing, and the church is having about 200 baptisms per year among adults.

Never have I heard more stirring music than in the night service. The depth of feeling manifested on their faces as they sang their magnificent hymns, many in minor key, moved us profoundly. I am not ashamed to tell you that I wept openly.

The small auditorium was crowded to capacity with people standing in the aisles during the two hour service of several sermons. Remember that this was an ordinary Tuesday night service, and it is always thus. We sat in the balcony and looked down at women standing patiently, completely filling the center aisle, and the one

crossing it toward the back of the church. Most of them wore white kerchiefs on their heads in the fashion of the Russian "babuska" or grandmother. As I looked down, the scene resembled a cross and I felt the Spirit of the Cross in that place. I will never forget it . . . the camera of the heart never runs out of film.

In many respects the cruelest verse in the Bible is the one following the account of Jesus' agonizing death on the cross, Matthew 27: 36 which reads, "And sitting down they watched Him there." What is more cruel than stolid indifference, than calloused unconcern? This sad comment can be made of us as we watch the starving from a position of comfort, as we watch the agonies of men dying without Christ. What is wrong with us? Why is there so little sacrifice in our giving during the weeks of prayer? Why is there so little joy in giving the tithes? Why is there so little conscience in spending the 9/10ths? Have your leaders not given the right example? I am condemned and plead guilty for my personal failure. We speak of a "credibility gap" between government news releases and truth today. Is there a wider "credibility gap" between what we teach as WMU members and what we do?

Since seeing the Lottie Moon Christmas Offering take the shape of churches, hospitals, schools, and the forms of missionaries, associates, and Journeymen around the globe, I am doubly grateful for every dollar given. In spite of the fact that we did not reach the 1966 goal of 14½ million dollars, we feel that the urgency demands a goal of 15 million this year. Is 15 million dollars too much for Southern Baptists who number over 10 million? The goal lies heavy on my heart as I speak of it.

A few years ago my husband and I became convicted by the Holy Spirit of our selfishness and ingratitude. We decided that it is no challenge at all to ask privileged Americans to give as much to the Lottie Moon Offering as they spend on their most expensive Christmas gift. Let me plead with you to bring your possessions to the Cross, to consider giving as much to the offering as you spend on all your Christmas combined. I grant you it will make a difference in your family observance . . . it has in ours. It may make a difference in your clothes, in your furniture, in your home, but *Deep Is The Hunger* in the heart of a real Christian to be like Christ.

Deep In My Heart Is the Hunger to see Southern Baptists working together in beautiful harmony for this goal, a major step ahead, all of the organizations of the church joining together to make it church-wide.

Every visitor to our seminary campus in Ruschlikon returns to tell about the bells. The three bells in the tower are tuned to special notes, because all the church bells in the villages around the beautiful lake must be tuned in harmony with one another. The largest bell weighs over 1,300 lbs. and is tuned to sound A flat. The second bell weighs over 600 lbs. and is tuned to C. The third bell weighs over 300 lbs. and is tuned to E flat. They are inscribed in three languages, symbolizing the international character of the Seminary. The largest one bears the ancient confession in English, "Jesus Is Lord." The second one bears Hubmaier's motto in German, which roughly translated, means "The Gospel Is Unquenchable." The smallest bell, inscribed in Latin says, "Gloria In Excelsis Deo." It is worth a trip to Switzerland just to be there on Saturday evening when all the bells in the villages 'round about "ring in" the Sabbath, glorious music for a full 15 minutes, and again on Sunday when they "ring out" the Sabbath. Alone in the Seminary dormitory I heard them start and ran to the lake's edge, lifting my face into the gentle mist, listening with every fiber of my being to the harmony of the bells.

Continuing as "Laborers Together" let us also bring the harmony of music to this old world with the message: "Jesus is Lord . . . The gospel is unquenchable . . . Glory to God in the highest!"

For Release after 10:00 a.m., Monday, May 29

C. A. ROBERTS was elected president of the SBC Pastors' Conference during the meeting of the conference last year in Detroit. Roberts, 36, is pastor of the First Baptist Church, Tallahassee, Fla. A native of Waco, Texas, he is a graduate of Baylor University (Baptist), Waco, Texas, and Southwestern Baptist Theological Seminary, Fort Worth. Before coming to Tallahassee, Roberts was pastor of the First Baptist Church, Altus, Okla. He is the author of four books, and was honored in 1963 as young man of the year in the city of Tallahassee, and was chosen one of five outstanding young men in Florida in 1964.

By C. A. Roberts

One of the basic problems facing Christianity today is the attempt to find a plan for winning the world to Christ. We cannot continue preaching that Christianity has a world mission without ultimately backing up such preaching with a semblance of world-winning strategy.

The best thing to do with a big problem is to break it up into a number of little problems; then go to work on each smaller facet. Perhaps we should therefore begin by admitting that in our big world there are many little worlds each existing separately from the others and demanding a ministry peculiar to its own needs.

There are the worlds of the church, the working man, the student, religion, the entertainer, the athlete, the person of leisure, the man in government, human relations, foreign missions, and others. The minister has neither the time nor the training to minister effectively and concurrently in all these worlds but he can seek to find persons in each different world — win them, train them and make of them ministers to their own world.

The problem has been that for too long the minister has wanted to play on his own court (the church), and on his own terms (his regularly organized church programs at their regularly assigned time). It has been discomforting to the minister to have to seek another arena and another vocabulary and another strategy. But the minister must accept a new kind of tension today if he is going to be effective. This tension has nothing to do with a relinquishing of his basic doctrine or beliefs. It merely refers to the fact that his strategy and approach to people is going to have to be from a different vantage point.

In her book, *Tell No Man,* Adella Rogers St. Johns begins with a devastating scene concerning a minister sitting at a table at a country club. He was surrounded by professional men and their wives. The subject of religion arose and the minister was asked a direct question. He responded by telling the man that it was obvious he had been given some misdirected information and that perhaps the two of them should set an appointment at the church when privately they could continue this discussion at another time. It was obviously blasphemous to the minister that religion was being tossed around so casually at a table where some of the people were drinking and occasionally a curse word was spoken. But the fact was the minister had been given an opportunity to say a word that could have opened up other doors. But he did not do it.

As the group dismissed one of the men commented to a woman who had been present "the preacher surely dropped the ball, didn't he?" The woman replied, "He didn't drop it, he threw it away. It seems as though it's a matter of policy among ministers today."

It is time that we ministers stop throwing away the ball and adopt a policy for penetrating the many worlds about us. We are not dealing with the church as opposed to the world. The church, in fact, is a world itself; but only one world. It is surrounded by many other worlds. In each of these there are people who speak the language of their own group, follow the customs of their own profession and in a sense, move by certain status symbols and interest centers that are unique unto themselves.

The minister does not need to become an entertainer but he better find someone in the entertainment world and help win and train and motivate that person to become a minister to the world of entertainment. A minister does not need to become an athlete but he better become a friend of athletes. He better find one or two who can become reproducers themselves with regard to the gospel of Jesus Christ. A politician can do a lot better job of witnessing to other politicians in the name of Christ than a minister can do. However, that politician needs a minister to train him and guide him and motivate him.

Recently I was in a city and one young business man summed it up. He said "all this past year I have been telling my wife that my job was my problem. That by the time I spent all week in the atmosphere of that office with all of the things that were done and said completely foreign to my own way of life — by the weekend I was in no frame of mind to teach my Sunday School class." Then he continued, "but now I have come to the marvelous realization that my job is not my problem but my parish. Now each morning I can't wait until I get down to the office and see what God is going to do for somebody that day."

Here was a man who had a wise minister who was not content to let this geologist simply teach a Sunday School class of teenage boys. The preacher succeeded in showing this young man that his basic ministry was to other geologists in the office where he worked every day.

A minister is one of the few who has a pass-key into all of the worlds which we have mentioned. He can either become an honored guest who occasionally drops by to observe but never pokes his nose into what's going on. Or he can establish beachheads and become the prime mover — the reproducer of reproducers — the salt that savors — the lump that leavens — the pivot — the hub

that reaches out to the many worlds about him. It is toward this end that this program is dedicated.

I jotted down a few words and George Starke set them to music. They say what I hope will be the thrust of this program.

THE WORLDS ABOUT ME

(1) Their worlds are all about me
Where men must do their best
When each within his framework
Must seek to meet the test.
Their worlds are all about me—
Where men must walk alone
For each there must be something
From God upon His throne.
Refrain:
And I am called to help them
Oh God thy guidance give
That somehow through thy providence
Within each world I'll live.

(2) The scientist is searching
The law one man must prove
The doctor at his labor
The salesman on the move.
The teacher at his probing
The athlete at play
The Negro seeking freedom
The laborer his pay.

(3) For food one man is crying
For clothes another pleads
Where sickness goes unnoticed
Such simple human needs.
And each world waits there empty
While only Christ can give
Both truth and life and fullness
If in each world I'll live.

For Release after 10:15 a.m., May 29

JOHN WOOD has been pastor of the First Baptist Church, Paducah, Ky., since February of 1964. He is former pastor of First Baptist Church, Russellville, Ky., and is a native of Fort Worth, Tex. He is a graduate of Baylor University, Waco, Tex., and Southern Baptist Theological Seminary, Louisville, Ky. He was born in Fort Worth Dec. 20, 1930.

"The Minister Addresses Himself . . . To the Many Worlds About Us"

By John Wood

"Go ye into all the world" is our mandate to minister not to one world geographically, but to the *many* worlds about us.

Elton Trueblood has suggested that most of the figures Jesus used of the Gospel—salt, light, keys, bread, water, leaven, fire—have one common element: penetration. The purpose of the salt is to penetrate the meat and thus preserve it; the function of light is to penetrate the darkness; the only use of the keys is to penetrate the lock; bread is worthless until it penetrates the body; water penetrates the hard crust of earth; leaven penetrates the dough to make it rise; fire continues only as it reaches new fuel, and the best way to extinguish it is to contain it.[1]

But what are we to penetrate? What frontiers did Jesus mean when He said, "Go into all the world?" He meant not only the frontiers of Brazil, Japan and the Congo, the vast pioneer areas of the north, the east and the west but the frontiers of all the little worlds in which we spend our lives. Our Lord's commission is to penetrate the world of government, of the working man, of the student, of the athlete, of the scientist and the entertainer. It is quite clear that the Christian is only true to his calling when he is penetrating the world about him.

I. *CHAPLAIN OF THE STATUS QUO*

Many regard the church as the chaplain of the Status Quo and the minister as the Keeper of the Keys. Rocking the boat is seen, not as the Christian norm, but as controversial and unfortunate.

To give up successful and treasured ways we have done things is one of the most difficult experiences in life. In religion probably more than in any other area of life we treasure tradition, deify the status quo and resist change. And so we cling to methods which were successful in the past but which are totally inadequate for a space age.

Automation and extra leisure time pose another challenge for the church today. When four-day week-ends are the order and people are nowhere to be found near their home or the church building on Sunday, would we dare have our Bible classes and worship services on Thursday? If our air-conditioned sanctuaries and germ-free nurseries will not draw those who live around us, will we go where they are with the Gospel? Will we dare to abandon plans and programs which we have come to consider almost as authentic as the Great Commission, though they are no longer effective?[2]

God has not called us to our churches to prop up the Status Quo in a static and changeless church. He has called us to do more than keep people happy as they swim around in little stagnant pools of introverted selfishness meeting in the same places, with the same people, doing the same things, year after year, while the world goes on its way. As Kermit Long says, "Instead of fishers of men, we have become merely keepers of the aquarium, swiping fish from each others bowls."

Our day demands that we share the *passion* of Christ which altered the traditional and met the pressing needs of mankind. "We do not expect, for the most part, to find the Gospel centered in a burning conviction which will make men and women change occupations, go to the ends of the earth, alter the practice of governments, redirect culture, and remake civilization. However, we cannot win or even survive with the attitude of business as usual." [3]

Our day demands that share the *courage* of Joseph who refused the temptation of Potiphar's wife and was thrown into jail for his convictions . . .
—of Daniel who faced the lion's den rather than worship the king.
—of Paul who said, "I am not ashamed."
—of Luther who said, "here I stand. God help me I can do no other."
—of Patrick Henry who said, "Give me liberty or give me death."
—of Martin Niemolloer who spent eight years in concentration camps rather than to become a tool of Adolph Hitler.

Our day demands the *passion* of Jesus who wept, "Oh, Jerusalem, how oft would I have gathered thee."
—of John Knox who cried, "Give me Scotland or I die."
—of Wesley, "The world is my parish."
—of Henry Martyn landing on the shores of India and crying, "here let me burn out for God."
—of David Brainerd coughing up blood from his tubercular lungs as he prays in the snow for the Indians.
—of George Whitefield crossing the Atlantic thirteen times in a small boat to preach in the American colonies.
—of Jim Elliott and his young friends staining the sands of a little river in Ecuador with their blood to reach an obscure band of Auca Indians for Christ.
—of Paul Carlson leaving his comfortable practice in California for the Congo, there to die with a rebel bullet through his head.

Let the world criticize us and ridicule us, but never let us be guilty of expending all of our energies to maintain the Status-Quo.

A missionary in Indochina was taken captive by a band of Communist Guerrillas. During this period he became very friendly with their young officer, and taught him English by means of the Bible. When the missionary pointed out that the young officer might die in an impending attack, he thought for a moment and then said quietly, "I would gladly die if I could advance the cause of Communism one more mile." Then he made this telling comment, "You know, as you have read to me from the Bible I have come to believe that you Christians have a greater message than that of Communism. But I believe that we are going to win the world, for Christianity means *something* to you, but Communism means *everything* to us." [4]

II. *THE HERESY OF IRRELEVANCY*

The Christian Church today is facing a profound crisis as it seeks to relate its historic message. It is hard to exaggerate the degree to which the modern church seems irrelevant to modern man. A church building is welcomed in a community because it is a nice place for a family wedding and good place to send the children on Sunday morning, but the tragedy is that to so many it has only marginal relevance.

Ours is a secular age. Secularism may be defined as the ordering of life without reference to God. This would seem to be the philosophy of the majority of our fellow Americans. Dean Samuel H. Miller, of Harvard Divinity School has written, "The secular age has

come. On all sides it proclaims itself frankly, proudly, even a bit boisterously . . .The world operates very well in most areas without paying any attention at all to religion. In fact, faith has been put into a pocket, to which the world may revert at odd times when and if it pleases."

The winds of secular ideologies are at hurricane force, but they can never blow out the Light of the World though sometimes the flame seems to flicker.

The church's life does not mean withdrawal from the world's life, but rather intense concern for it and involvement with it. We must avoid two extremes: isolation from the world and imitation of the world. God doesn't want us to be either holier-than-thou or world-lier-than-thou. He wants us to be like Jesus, who came into the world to save the world. And this demands an attitude both of separation from the world in its sin and identification with the world in its need. Without separation—the difference Christ makes—we have an audience, but nothing to say. Without identification, we have something to say, but no audience. When Dr. Theodore F. Adams was ordained his minister-father charged him in these words, "Ted, my son, keep close to God; Ted, my son, keep close to man; Ted, my son, bring God and men together." [5]

We accuse our people of being window-shopping Christians, while we are guilty of playing "Let's Pretend." There must be in our lives and in our preaching the real presence of the living Christ which was the authentic first-hand keynote of New Testament evangelism. Our preaching must be an irrestible impulse to share which comes surging from within. Like Peter we must be able to say, "We cannot help but speak the things which we have seen and heard.

If our witness does not flow from a vital personal experience we become like the baseball announcer in San Diego who broadcasts descriptions of all games of the local baseball club. If the team is on the road, he gives a play-by-play description from a ticker-tape account of the game fed to him from the other city. Suspended from the ceiling in the studio is a baseball bat. Near the announcer is a leather chair, and by his hand is a cane. When he hits the leather chair with the cane, it sounds exactly like a pitch thumping into the catcher's mitt. When he whacks the bat with the cane, it sounds exactly like the crack of a ball against a bat. The announcer reads the tape . . . "The pitcher rares back and throws a hard fast one." . . . Thwack! goes the cane on the chair. "high and outside, ball one!" Again the tape clicks out its message. "here comes a curve ball . . . O'malley swings." Whack! goes the cane against the bat. "It's a long one into right field . . . it's going . . . it's going . . . it's gone!" The announcer turns the knob and the volume comes up on a record of simulated crowd noise. If you are listening to the ball game by radio, you'd vow the announcer was sitting behind home plate at the ball park. There is the brilliant description, the baseball jargon, the sounds of the game. You can almost smell the popcorn! It sounds real; but the announcer is talking about something he has not seen.[6]

It is entirely possible for us to go through a description of the Christian game—with all the brilliant reporting, all the correct sounds, all the Christian jargon . . . and yet be describing things we have not seen and telling things we have not heard. If the church is to be relevant in our day its message must be proclaimed by messengers who have had a vital personal experience. Twentieth century man may live in a new culture but his basic anxieties are the same. Philosophers such as Tillich have spoken of three types of human anxiety: the anxiety of death, the anxiety of guilt, and the anxiety of emptiness and meaningless. What is more relevant to such anxieties than the Gospel?

III. *CHRISTIANITY VERSUS CHURCHIANITY*

Today religion receives a great deal of lip-service. Sixty-three percent of our American people hold membership in some religious body. Our society expresses a faith in religion but only a minority express a meaningful faith in Christ. We must communicate the fact that the Gospel is concerned with right and wrong and making bad people good. But this is possible only by making dead people alive toward God.

Dr. John Mackay stated in "Christianity Today," "Emphasis upon the church as such, upon formal and loyal church membership can give rise to an impersonal *churchianity* and a very nominal *Christianity*. The plain truth is that a person can be a church member without being in any basic sense a Christian. Church membership is becoming a substitute for Christian Commitment."

Malcolm Boyd in his book, "Are You Running with Me, Jesus?" has written a prayer which, in its own way, speaks to this situation: "Here I am in church again, Jesus, I love it here, but, as you know, for some of the wrong reasons. I sometimes lose myself completely in the church service and forget the people outside whom you love. I sometimes withdraw far, far inside myself when I am inside church, but people looking at me can see only my pious expressions and imagine I am loving you instead of myself. Help us, Lord, who claim to be your special people. Don't let us feel privileged and selfish because you have called us to you. Teach us our responsibilities to you, our brother, and to all the people out there. Save us from the sin of loving religion instead of you."

Too often we have made the church service the climax of our efforts. We spend most of the week in promotion of Sunday. This is a complete reversal of the New Testament pattern. What happens on Sunday should be a preparation for the daily ministry of the week which follows. Men are to be enlisted not to share in a separated fellowship, but that they might become the fellowship of penetration of the many worlds of our daily lives. The church is a denial of Christ unless it is affecting the world of business and government and education and the many other segments of human experience.

Jesus called men unto himself that they might be with Him and that He might send them out. Christians come into worship, but they do so that they might go out into the work-a-day world with greater effectiveness. The church building should be a launching pad, a place from which people engaged in secular life are propelled. The effective Christian pattern is always a base and a field. The base is the church where the soldiers of Christ repair for new strength. The field is the world, and this is where Christians are supposed to operate.

Peter and John healed the lame man who lay outside the gate Beautiful. When the lame man came inside the temple with Peter and John, and all the people saw him, they were amazed. They ran together into Solomon's Porch and Simon Peter took advantage of this opportunity, and preached the Gospel to them with great effect. Here is the lesson for our hearts: What happened on the *inside* of the temple was made possible because of what happened *outside*. It is essential that something happen outside, in order that something may happen inside, and vice verse. We cannot separate the evangelization of those without from the rekindling of devotion to those within.

Part of our difficulty lies in an inadequate concept of worship. The average church member would define worship as that which takes place within the walls of the church building. Paul said, "I beg you to dedicate your bodies as a living sacrifice to God which is your reasonable service and spiritual worship." The Christian believes that his body belongs to God just as much as his soul does, and that he can serve God just as well with his body as he can with his mind or his spirit. The body is the temple of the Holy Spirit, the place in which the Holy Spirit works. So Paul says, take your body; take all the tasks that you have to do every day—the work of the shop, the factory, the office and offer all that as an act of worship to God. True worship is the offering of one's body, and all that one does every day with it, to God. Real worship is not the offering of elaborate prayers to God; real worship is the offering of everyday life to God. Real worship is not something which is transacted in a church; real worship is something which sees the whole world as the temple of the living God, and every common deed an act of worship.

A man may say, "I am going to church to worship God," but he should also be able to say, "I am going to the factory, the shop, the office, the school, to worship God."

We are to call men out of the world to Christ. But we must not be content to have them in the church. We must train them and send them back to their place in the world as agents of transformation. In this way only will we be able to penetrate the many worlds about us.

IV. *THE TRUE CHURCH IN ACTION*

One of the greatest heresies of our generation is the concept of the ministry of the church being the responsibility of paid professional staff members. During the Civil War a man could pay another to do his fighting. Today we pay the preacher to do our witnessing. We must face the challenge of putting the ministry of the church today in the hands of the people more than in the hands of the preacher.

If our goal is the penetration of the many worlds about us; then for the agents to carry out this task we must aim at nothing less than the mobilization of the whole church. To be true to our heritage and equal to our present task, our strategy must insist that it is the responsibility of the whole church.

Harnack claimed that "When the church won its greatest victories in the early days in the Roman Empire, it did so not by teachers or preachers or apostles, but by informal missionaries." A church which bottlenecks its outreach by depending on its specialists—its pastors

and evangelists—to do its witnessing, is living in violation of both the intention of its Head and the consistent pattern of the early Christians.

The main task of the clergy is not to do the work of the church, but to equip God's people to do this work. The pastor still has a particular ministry of evangelizing and shepherding and teaching. But this is a means to fulfill his main business: preparing Christians to serve. It is not the clergy but the church that is the body of Christ.

The idea of the laity being ministers is certainly implied in the concept of "the priesthood of the believer." We have championed this doctrine in terms of individual freedom, but the concept also includes much more. A priest is a minister, and if every believer thus possesses priesthood, he is also by nature called to be involved in some phase of the Christian ministry.

Therefore, the real test of our work as pastors is not simply how much have we done? Or how many souls have we won? In the light of the fourth chapter of Ephesians it becomes: "How well does your *whole church* minister?" The pastor is to be the activating, energizing center of a fellowship of ministers, rather than the sole minister, being watchfully and passively supported by a group of religious spectators!

The minister is like the foreman in a machine shop or the coach of a team. He does not do all the work, nor does he make all the plays. (Though he is a working foreman and a playing coach!) If a man can't operate a lathe, the foreman rolls up his sleeves and shows him how. If a player can't carry out an assignment, the coach demonstrates how to make the play. So the pastor-foreman or the teacher-coach doesn't try to do all the witnessing. He conceives his main task as that of training the Christian mechanic how to witness in the garage; as showing the Christian student how to have a relevant testimony in the classroom; as inspiring the Christian housewife to be a godly influence in her neighborhood. As a coach, he learns the talents of each player and fits him in the best spot, so that the whole church becomes an effective witnessing team.

How many ministers does your church have? The traditional answer is one, two or five, depending on how large the paid staff is. But the true answer, according to the New Testament pattern, is two hundred, or two thousand, depending on how large the membership is! Every believer is a minister! [7]

When we are asked, "Where is your church?" the traditional reply is on the corner of Fifth and Main. But the correct reply is what time is it? If it is 11:00 a.m. Sunday, then my church is on the corner of Fifth and Main. That is the place of the headquarters building. But if it is 11:00 on Tuesday, then my church is in room 210 in the Professional Building where Bill Smith, Christian attorney, is practicing law. It is at 241 Sunset Lane, where Betty Smith, Christian housewife, is making a home. It's at Central High, where Jimmy Smith, Christian student, is studying to the glory of God. There is the true church in action.

Only in this way can we penetrate the many worlds about us to the end that the "kingdoms of this world might become the kingdoms of our Lord, and of His Christ; and that He shall reign for ever and ever."

1. Elton Trueblood, *The Company of the Committed* (New York: Harper & Row, Publisher, 1961) p. 68.
2. C. R. Daley, "Challenges in Today's World" (Middletown, Kentucky: Western Recorder, February 23, 1967) p. 4.
3. Trueblood, Op. cit., pp. 17, 25.
4. Leighton Ford, *The Christian Persuader* (New York: Harper & Row, Publisher, 1966) p. 21.
5. Ibid., p. 72.
6. Ibid., p. 30.
7. Ibid., p. 49.

For Release after 11:30 a.m., Monday, May 29

GERT BEHANNA, author and lecturer, is a former millionaire, alcoholic, divorcee, and attempter of suicide. The author of "The Late Liz," she tells in her book of her "trip to skid row on silk sheets." Born to rich parents and reared in New York's Waldorf Astoria, she was married three times and was an alcoholic before she tried to kill herself. When she failed even in this, she said she had no place to go but to God. She now spends all her time lecturing and speaking, telling others how God changed her life. Her book, "The Late Liz," has sold over 1 million copies.

"God Isn't Dead"

By Gertrude Behanna

The only reason on earth that I am here or on any platform or any pulpit anywhere is because two thousand years ago a man named Jesus Christ said to do this. When I speak at Alcoholics Anonymous, I never need to tell any of them what a miracle is. Every chair is occupied by a miracle and they know it. When I speak to churches or interdenominational clergy conferences, they're apt to think that it's scrapped with Lazarus.

When I tell you what the Lord has done for me, I have to tell you what he had to work with. He didn't have very much. And when I talk about what I used to be like, I have to talk about money. I have to talk about money because we had so much of it. And because there is no possible doubt in my mind that what this upholstering, kept me many years from meeting our Lord.

Too much money our Lord said, "Our Father knows what you have need of." Not what you like or would want or could use but what you have need of. And so when we have so much more than we have need of, there is a great wall, a great satin upholstered wall that protects us from unhappiness of others and above all protects us from reality.

I never saw anyone who was poor. I would see pictures of them but pictures aren't people. I would see pictures of tenements and say, "My, my, How can people live like this." They had nothing to do with me. I was born into a group that took as their right that they should have permanent and accepted privileges. There is a great deal of talk and has been for many years about the aching back of the poor man but there really is not enough talk about the aching heart of the rich man.

But being separated from people and because we all are snobs my behavior which for many years was unacceptable behavior was accepted and so I never was allowed to face the consequences of my behavior. In other words, people played God with me.

I was an only child brought up the first nine years of my life living in the old Waldorf. By the time I was seven or eight years old I realized that my own parents' marriage was on the rocks. My father was a man of great brilliance and mind with an especial genius for making money. And my mother was an extraordinarily beautiful woman and I realized quite young that I was crossed between the two of them—that I had neither brilliance nor beauty. I would go places with my mother and people would do a double take and then say about me, "Well, I'm sure she's nice and wholesome, anyway." To call a female of any age wholesome is a dirty word. There is no woman on earth who wants to be wholesome whether she's four or four hundred. She wants to be smooth and suave and sleek and femme fatale's. We don't want to be wholesome.

How much it affected my later delinquency I don't know but that it had something to do with it, I'm certain. Since my parents' marriage was already rocky, my father decided that his only child was not to marry. Marriage was for fools. She was to have two or three college degrees in this country and then go to the Sorbonne in Paris and then to Heidelburg in Germany and then perhaps be the first woman Ambassador to Great Britain. They still haven't had one. And then perhaps in my spare time I could find a cure for cancer.

Well, I heard all this. I knew that I would never do it. First because I *couldn't do it* and second because I *didn't want to*. Already the soil was being tilled for a sense of inadequacy of not measuring up. I was not of brilliant mind nor of beautiful face. And these plans, whom my father I loved and respected inordinately, was making for me I would never carry them out.

At the age of nine I was sent to Europe to school and I was there until World War I blasted me back. I think perhaps it has been typical of my life that it takes a war to get rid of me. Everything has been extra dramatic and extra traumatic.

Since Smith College was not co-educational, this was the first place I had ever been that my father couldn't go with me. This was very heavy business. He had told me when to breathe and how often, what to think and how to express it, whom to know, what to wear, what to study. And to be without him was extraordinarily heady.

And also for the first time I saw girls who had beaus. I would watch these girls batting their eyelashes at young males and telling them how wonderful they were and the young males would swoon. If I had known that I had a soul, I would have been charmed to have sold it for the ability to make men swoon.

But because North Hampton, where Smith is very strategically located, is surrounded by men's colleges. And you can hardly miss and I didn't.

In my junior year I met a man foolish enough to ask me to marry him the first night we met. And because the room was rather shadowy, instead of saying yes, I said when. I thought wait till he gets me out in the light and sees how wholesome I am.

I had no idea that marriage was what the Roman Catholic Church and our own the Episcopal Church calls a holy sacrament. That it was a holy state. There wouldn't have been anyone who could have told me. My father and mother could not have been

more moral, more responsible, more ethical people. But there was no God whatsoever, and of course there was no prayer. There was not even church membership and surely I do not need to tell you that knowing and serving God is not synonymous with church membership. Nor had I ever seen a Bible. I had seen the great Gutenberg Bible under glass in a museum in Europe. I had seen the beautiful illumined manuscripts in monasteries but I had never seen a Bible. I had never known anyone who had one. So there was not any way for me to have known that marriage was a holy state.

I married this foolish young man for just two reasons. First to get away from my father's inordinate demands upon me and second because I didn't think anybody else would ever ask me. Really very simple reasons. The marriage should not have succeeded based on such reasons and it didn't. It lasted five years. Out of this marriage I had a son.

The son who graduated from the proper prep school and from the proper college, both in the East. And who a few years back graduated from ten years on skid row. Still sobriety hangs by a thread. He has not found Christ by the highly spiritual program of AA or in any church or any minister or any lay Christian. I am absolutely sure it is the power of prayer that has gotten him and is keeping him so.

We do not know what prayer is. We only know that it is. When I pray for individuals, I like to locate them in my mind's eye. So Bill is in Southern California. Wing your prayers to Bill, Southern California.

This sense of inadequacy that I had had as a child, after the failure of my first marriage, of course grew into a real and active guilt.

I left Smith the end of my junior year because a husband seemed more important than a diploma. I had not even gotten one diploma. I had gone off and gotten married which was the one thing my father didn't want me to do whether right or wrong. And that marriage had failed. A hard still small lump of guilt began to form inside of me.

At the failure of my first marriage with all this money, it was absurd to think of getting a job and anyway I didn't know how to do anything. And so I looked around for husband number two.

The only prerequisites for husband number two was that he be as unlike number one as possible. Husband number one had been very dashing so husband number two must be a nice quiet Harvard. Well, when I got one, I didn't know how quiet a Harvard could be.

When I came to write a book, *The Late Liz,* about all this, husband number two and I had been married for two years and I couldn't think of anything he had ever said. Well you have to say something in fourteen years so whatever I said in *The Late Liz* is what I think he might have said.

This is a very good man—again we have one of these moral, responsible, ethical men and very rich. You all know his name. And the biggest bore you can possibly imagine. I have come to believe that to bore people is a real sin. If we have to think so much of what we want to say but do not get what they want to hear, then I cannot believe this is Christian. It was in this second marriage that I became an alcoholic.

To cross this invisible line, no one knows what it is or where it is, it just makes no differences. I have had wine with my meals as a child in Europe—no problem whatsoever. I have been a social drinker—no problem whatsoever. Suddenly I became an excessive drinker. As I talk about liquor, I beg you not to be comfortable. I beg you not to lean back and say what a brave little woman to talk about her sins. Whatever are yours, let's put them in the place of mine and we'll take it from there.

Paul said all have sinned and all are guilty—and I presume this includes you. Alcoholism is merely a mode of escaping. It is simply something we get on to run away from our responsibilities in this ugly world.

When sobriety is obtained by the alcoholic the sins that caused the escapism shall remain. And now that I have graduated to the Christian sins, I find these much more difficult than the sins of the flesh. When anyone is committing adultery I assure you that he knows it. When you fall down drunk, I assure you that he knows it or I also assure you that someone will be kind enough to tell you.

But these snide little Christian sins—am I proud of not being proud. I notice that when Christian speakers—speakers for our Lord, deeply sincere dedicated people begin to compete. How many songs in life have you led in life, they say. I'm just appalled. Every single group has its paramount sin. And pride is one of ours.

I discovered the other day I'm a snob. I am a snob about snobs who look down on other people. So if by chance, one of your sins is to look down on drunks, that will be just fine. Because you see, actually what that does, that sets you above our Lord Jesus Christ who came to save us from our sins.

So if you look down on us drunks, it is really setting yourself pretty high, isn't it. And self-righteousness—that's a peach of a sin. That'll do just fine. I can't make out anywhere, where our Lord forgave the Pharisees anywhere along the line. And if you are self-appointed martyrs, the president of the "poor me" club, that'll be just fine as a sin.

Alcoholism in my case specifically surely was the result of mounting shame. Escapism due to nowhere to turn, knowing no God, God was a swell word, knowing none, my father long since dead, as anyways long since disgusted with me, the first marriage had failed —the second marriage was failing, and I was the only constant factor in all of these situations. I was my parents only child. Here were two men, one woman named Gert. It had to be me.

Along with alcoholism within a year or so surely I began to take drugs. With all of the servants in the house, all I had to do for breakfast about 11:00 in the morning was to push a button and the breakfast came up. I had to spend a few minutes dawdling with that then I would take benzedrine to get me up. Somewhat later, not much, liquor to keep me up and then sleeping pills to knock me out. Well, this makes a very short day. There were only about two hours that I was even approximately compas menits.

As I look back on that woman, I know completely, utterly, basically what it means to be born again. Because I am not that woman. There she goes. As I look at her with compassion, overwhelming, distaste, and some amusement. There's a line in my book I like very much and since nobody quotes it to me, I have to quote it to them. And that line is that is as though we were Siamese twins—one of whom must die that the other might live.

Of course, self pity set in, one of the most dread of diseases. If you do not blame yourself, you must blame someone, and so I would try to conjure up some blame for my parents, my first husband, my then husband. I could not blame myself because I was not ready to do anything about this state and anyway I would not know what to do. There was no such thing as AA. I knew of no one who knew God. And as I looked around I could not find no one whose lives seemed to be much more wise than mine. They were not drunks and I was. But nevertheless, there was a lack of stability in their relationships and in, above all, their lack of purpose or goal.

Out of this marriage, too, I had a son. A son who is now an Episcopal rector. Again I can understand personally and completely the words of our Lord, "Blessed are the pure in heart." Bart has always been good—not goody-good, God forgive but good. His brother and I always seem to have to learn the hard way. Bart has always been loving, always been strong, always been honest. And when through me Christ was presented to him, he did what Fosby called "crossing the stream at the narrowest part." And went on up the other side and spiritually I've hardly seen him since, he's so far ahead of me.

Bill and I have always seem to have to wild against the tide, against the breakers, banged back and forth, sucked down by sea pusses wallowing in the sand, and Bart has been the pure in heart and oh so blessed.

I left this good and rich, though boring, man. At the end of fourteen years and married another man four months later for the pure and simple reason that somebody told me I couldn't get him.

Well, you see now what has happened to this woman. She is using human souls on her own egos agrandizement. However, you'll all be delighted to know that husband number three and I deserved each other. This lasted twelve years and it was real mayhey. My first two husbands have been from the right side of the track. When I yelled "divorce", which of course I increasingly did, they would say, "Oh, what would we do without you." Number three was from the wrong side of the tracks. He didn't know the rules with the very rich. And I yelled "divorce" just once too often and he said "get going". Of course I couldn't take it. I'd never taken anything else and I couldn't take this.

And so I tried to take my life. I took forty-five grains of secanol cold, sober, on an empty stomach. When I came to write my book, I had a doctor friend of mine check the book for possible medical inaccuracies and he said, "Gertie, you say you took forty-five grains of secanol. That's what you took. Don't put it in your book because anywhere from ten to twenty is a lethal dosage. Now, I didn't throw up. They did not get to me in time to use the stomach pump. I am not suggesting for a moment that God stopped the comic machinery so that Gertrude Behanna could stand here and speak. But I do know that I should have died and although yesterday was my sixty-eighth birthday, if you think I'm dead, you're crazy!

Because my younger son has been overseas in World War II in second Marine division, he had had great experience with death and near death and this was practically his mother's homecoming present to him that he should find her body. Knowing what to do, he

let me lie there and called the doctors and hospital, and I woke up thirty-six hours later in a hospital room with a great many tubes in it, all of them ending in me.

Now right here I want to say that all writers, all speakers—as you see I'm not a speaker, lecturer, or none of that—I'm a talker. I just get up and talk. It's what AA calls a "pitch". We get misquoted at the fantastic headlines that come after I have spoken. Just fantastic. Things are all switched around. So right here I want to tell you that I am against suicide.

Here Cal Coolidge went to church one Sunday without Mrs. Coolidge and when he returned Mrs. Coolidge said "What was church about?" and he said, "Adultery." And she said, "What did he have to say about it." And he says, "I forget." So I am against suicide but if you really want to make it, I kind of hope you do because there is nothing more embarrassing than when you come to and find that you can't even die.

I have failed my parents. I have now failed three husbands. I have failed two sons. I have put a blight on every life that was even remotely connected with mine. I have wanted to leave life because life was intolerably. The thought that there was another world—a place that might follow this and this be the testing time of such a place that you might enter the grave for which you have prepared yourself here—never entered my mind. I wanted extinction because I was without hope. I was in the hospital for four days and in this incredibly papable misery which surrounded me, I returned to my house which was not a home. And at midnight the first night the phone rang saying my mother had died in California. With the very rich there is the biggest nonsense called "Sportsmanship". So with great sportsmanship, I arose from my self-afflicted bed in pain to go out to California to inherit more money. Can you imagine anything more absurd than the bravery which I wrapped around myself.

I was out in California until the late spring of 1947, while the estate was being settled and then I returned to the Chicago area where I was then living a very sick woman. My crippled mind and heart had by now crippled my body. I was walking with a cane, crippled with psychosematic arthritis, dragging my right leg. My spine was so pocked with calcium, the doctors told me that within five years I would not be able to move my head. And I had a blood count of thirty eight, which is of course pernicious anemia. A totally sick woman, I went to this small sanitarium, which you may be very sure is very expensive, and there they took pictures of things going down and pictures of thing coming up. The end of that time the doctor in charge of me said, "Mrs. Behanna, you're a very sick woman and there's nothing the matter with you."

Well, the word psychosematic had come into more or less common usage and being a smarty, I was very glad that I knew how to use it so I said, "You mean it's all psychosematically induced." And he said yes. He then however did something I couldn't try to be amusing about. He said, "Make no mistake, you are a borderline case." He then pushed a piece of paper across the desk to me. On it were written two names. He said those were two Chicago psychiatrists and we advise that you see one of them at once.

I then did a very strange thing. I pushed my chair back and I stood up and I said, "I don't need a psychiatrist. I need God." It was the first time in my life I had ever used the word God seriously. What niche in my subconscious this was dredged up from, I can't imagine. Somebody had sowed a seed. This proves to me there is only the seed sowing the Christian needs to do. We do not need to worry about the soil or even consider it. The sower went forth to sow. Someone had given me a sense of something called God.

The doctor looked at me in perfect astonishment. He had watched my spoiled behavior. This woman bringing her own linen sheets, her own pillow and pillowcase, a special cashmere blanket, my liquor bottle so discretely put in silver decanters, he looked at me and lifted his head and said, "Well, God wouldn't hurt a bit." I didn't do anything about it then but I did say it. The doctor then suggested that I go away for awhile, that I not return to my home which was being held together by merely monetary details, economic lax procedures.

Of course I spent my life going away so I got in my Lincoln Continental convertible and I went to New York City, my former home, and I was drunk for six weeks.

I wept on everybody's shoulders and told them what heals my husbands were and how much better a world it would be if they would just let me run it. At the end of this time I went to Connecticut to visit a friend and she said, "Gert, before you return to the Middle West, there's some friends I would like you to meet." Well, in this small world I already knew too many people and I said, "Why do you want me to meet them." She said, "Because their lives used to be rather like yours and a few years ago something happened to change their lives." I said, "What happened." She was a little embarrassed. She said they were converted. I said, "Converted to what." My car had a convertible top. To my answer converted to whom, She said, "To God." And then I was embarrassed.

This was not socially aufe. I have never known anyone who called herself, himself Christian. Who had stood up the way I do now and say, "Boy, I'm a Christian, Wow!" No, I had never known anyone like that. If I had known a Christian, they had never mentioned it. I thought about this awhile then I remembered my hostess did not eat her peas with a knife so perhaps these Christians wouldn't be too awful. And I got just as drunk as I could get to meet my first two Christians.

Now that I am a Christian, I think this is a judgment on a Christian, not on God. If we were what we call ourselves, if we followed him whom after we call ourselves, Christians, sinners, bums, everybody who knew anything about him at all, would be working for him. The Christians selling him, the sinners hoping to buy him. Nobody that I can find who was in the bum class like me, none of that bad little man, Zacchaeus, just love that little man, just as bad as he can be—you're all Bible people, smile, you know Zacchaeus, sure.

None of them were even remotely afraid of our Lord. It was only the goody-good that were afraid of him. The self-righteous. Boy, we're way off the track. There must be something inside of us, something around us, if we are what we call ourselves, that would make people on the street stop and say, "Wow, what was that." A kind of a hum of a little extra motor. A kind of a joy that emanates—oh not piddling you know, goody-goody halo slant-lipped pursed people. God forbid!

Our Lord must have been the most attracting human being that ever walked the face of the earth. Everywhere he walked multitudes followed him. Do any multitudes follow you? They don't me. The idea of anyone so lost as myself, so needing beyond the powers of even expressing thoughts, the only help that could be helped, having to get drunk through fear, to meet those who call themselves after him, who said that he is perfect love and freedom from all fear.

Of course, my first two Christians arrived, They were charming and I was drunk. They ate their dinner and I drank mine. And all evening I bombarded them with questions about God. Oh so they knew God, did they. And if they knew God, what did he say. Well they said all this nonsense, ad nauseum. And finally the man said to me, "Gert, you do have a lot of troubles. Why don't you turn them over to God." It stopped me. The only reason I can imagine it stopped me is because he meant it. Things that are meant are believed. There sat this sophisticated New York business man actually believing that there was someone to whom I could turn over my problems. I looked at him and said, "You make it sound like I have suitcases that were too heavy to carry and I needed a porter." That's about it. Well, you see how blessed I was. If this man had reared back and said, "Well, we hardly want to confuse our Lord Jesus Christ with a red cap." He would have lost me right like that.

Or if he had quoted scripture. Now you people watch it. When you're dealing with one another, it may be all right to say Leviticus 7:1-9. When you're dealing with bums, it won't do at all. And whom are you out to save—that little old black sheep or the ninety and nine. Fishers-of-men, whose pool?

I have been at this for fourteen and one half years now and nothing else, nothing else, and I still don't know who Leviticus is.

But I got this so late that I plan to spend all my time with our Lord and Saviour Jesus Christ trying to find out what love is—how to live it and how to give it away. This is a full time job for this one old woman. This man let me have Jesus Christ on my only level of being able to understand help coming. He let me have him a porter because the removal of physical burdens was all I could conceive of.

Two days later I returned to the Middle West. In my house was six weeks accumulation of mail. I went through the first class mail and I found a short note from this couple in New Cannan welcoming me home. This amazed me. Why did they care. They had only seen me one evening and I was a total mess. Why did they care. This was my initial introduction to the courtesy of Christ. They went on to say that every morning at 9:00 Eastern Day Light time they were sitting down to pray for me. This rocks me. Pray for me. So far as I know no one in my whole life had ever prayed for me. God knows I prayed for no one. And I also remembered these people were not fools. They were not sitting down praying to nobody.

They closed by saying that under separate cover they were sending me a little magazine thing called the *Evangel* now called *Faith at Work*. If I had time they wished I'd look at it. I had time. I went through the second class mail. Found it. Opened it up and on the first page was a one page article entitled "It Is Never Too Late

to Start Over" by one Samuel M. Shoemaker. I had never heard of Samuel Shoemaker but then I'd never heard of any other ministers either.

I read the article. I stood up and dropped the book. It's something I've never done before. I went over to my bed and got down on my knees and said if you're anywhere around, I wish you'd please help me because I sure need it. And in about twenty minutes it was all over. Of course, there are no words for it. All I know is that it was more like a spiritual shower than anything. I felt cleansed. I also felt welcomed. I also felt forgiven. And I knew exactly who this was.

I who had never known anything about God in my whole life, knew who this was. And after awhile I stood up and I said, Thank you Sir. I don't know anything about this and I'm going to have to start from scratch. But I'll tell you one thing—I'll never touch another drop of liquor as long as I live—and I never have." And people are always saying to me, "I wish I had your character." Well, I don't have any character. It doesn't make sense that a woman of fifty three would get down on her knees and twenty minutes later would get up with character.

Something had been added up all right. A plus and a plus is in the shape of a cross. And you and I call him Jesus Christ. And I started from scratch—you better believe. Within minutes I thought there was a prayer I had to learn once. What was it? And I got as far as "Our Father who art" and then I thought, "Our Father". Not theirs. Not just mine. Ours. And I thought of all the people in the world who never had sisters or brothers. Suddenly I was sister to everybody—every human being. And for one split second, I thought about my own sex—woman. And the things they had taken for granted that I had never thought of doing.

I had never seen a kitchen until I was twenty one and that was in a store window. I thought about cooking. And I went to the phone and I called my book man in Chicago. And I said, "Mr. Chandler, I want two books—the Bible and the Joy of Cooking." And he said, "My God! What's happened to you." And I said, "My God's happened to me." And he had.

The third thing I wanted—first prayer, then the Bible, was a minister. I couldn't have cared less what denomination and I still care nothing. We are either buses going on the same road with different labels with Christ chauffeur and his experience and his laws the road rules, in which case were all good. And if that is not so, none of us is any good.

I wanted a minister and I called a renegade Roman Catholic friend and thought she might have bumped into one. Bless her. She didn't say, "What do you want with a minister?" But she did shock me by saying, "Do you want a go-getter or a man of God?" I said, "I want a man of God." Well I got one. No great shakes in homeletics. When he stands up and preaches, he gets off the subject and begins smiling at the Holy Spirit and is just dumbfounded when he turns back to find us still sitting there. But what love. This man is shiney with love. You can warm your hands at it. When I told him what had happened to me, he smiled and he said, "Oh yes, when you get your Bible, you'll find Paul. Same thing happened to Paul on the road to Damascus." Just as though we were at the next whistle stop. Made it so real—so nile. And I said to him, "Can I go to your church?" And he said, "Yes. It isn't much of a church —not many people in it." And I said, "God will be there won't he." And he said, "Yes, He'll be there." So I went at 8:00 in the morning, thirty six hours later. I at 8:00 in the morning. And I was the only person in the church except for the minister. And it was the first time I ever heard the words, "We have heard and strayed from thy way like lost sheep. We have followed too much the vices and desires of our own heart. We have offended against thy holy laws. We have left undone those things which we ought not to have done and there is no health in us but thou, O Lord." I thought they were written for me and I still think so. Behind the altars in their shabby, grimy little church was strangely a magnificent stained glass window. There was a stained glass man kneeling in a stained glass garden. And by now I've read Matthew and I've found myself on every page but the "begat".

And so I knew who this man was. He was a Jew named Jesus who had died for a woman named Gert Behanna. And I still think so. I would like to say that now that I began to know a tiny bit about who it was in front of whom I had three times said, "Till death do us part", that I was allowed to make at least decent and friendly out of one marriage. Prayers are answered and I prayed my knees off. Very often the answer to prayer is no. This thing had happened to me. It hadn't happened to Bill Behanna. He thought I was nuts.

And so I got kicked right out and I landed on Mahaba Desert in Southern California. And it was there I found a deeply spiritual program of AA. I had been sober for five and a half years before I went to it and I went to give and stay to get. And I also found that money belonged to God.

By now I knew that time and money and whatever gifts I had been given, belonged to him. And here I found that money did. My father's brain had made this money. I had never heard of a human being brewing up a brain. This brain was a gift of God and I decided some of this money better go back to the donor. One must be careful about money. Great stewardship is necessary. Money is a mere commodity like bricks. You can make a shrine with it or you can slug people to death with it.

But the more I said, "Our Father, Our Father", the more I thought about my black brothers and sisters on the packed black continent of Africa. My yellow brothers and sisters on the packed yellow continent of Asia. India, Egypt, our own land. And thought about everything they had never heard of that I took for granted, I finally decided that if everybody in the world, everybody, had a house and a car free and clear and two hundred dollars a month, everybody would have enough and above all nobody would have too much. This was for me. Not for you. Not for anyone else. Just for me. But if I believed this, I had to act on it. So I did.

And then I bought a four room house with one bath and it's been rather like the gate cottages I had had before. And I sat back waiting to be made "Saint Gertrude". I thought, "How can you miss Gal?" "You know who the Boss is. You know Christ's law of the road rules. And now that you bought this little house, you don't have any money. But you're happy in this little house." And then a man came in my house and he looked at the living room and he said, "This is a beautiful room. What are the proportions?" And I told him. And he said, "Oh, eight hundred square feet." Well, I had never thought in terms of square footage and then I did. I realized that if this one room was in a city slum, it would have partitions down it. It would have four rooms and there would be four people living in each room. And there was no danger of my being "Saint Gertrude".

I said to my Father, "Look, and let this house be completely used for you. One old woman can no longer indulge herself." Well, when you pray prayers like that, you better duck. There are sometimes that the five beds of my house, two of which are studio couches in the living room, they're all occupied and we stand in line to use the bath. Because I'd always loved men and I never liked women much, I said, "Father, send me all the old bum, all the old broken down men." You know what happened. I'm up to here in women.

Didn't need to learn to love men. Born to love men. Never knew any women. Scarcely knew my mother—never had a sister. What with ten years of Latin and Greek and all the other business, I never had the time to have close women friends. You can't love what you don't understand or don't know. So now I've learned to love women and miracle of miracles some have learned to love me. One came for fifteen minutes and stayed for thirty nine months. That's love. She was the town's bad girl when she came—an alcoholic and a thief at fourteen. You ought to see her now. She's got a light around her. She's a trained nurse in San Francisco. And bless other people whom she nurses.

This had nothing to do with me. I am nothing in the world but a cracked, chipped, rusty, old pipe line. It just shows what odds and ends Christ can use. If any of you come up and tell me I'm wonderful, you better be able to take the consequences. People are always telling me, "Gert, you're so wonderful." And I used to say, "Look, I'm not wonderful, it's God who's wonderful." But then they'd just lean back and say, "That just shows how wonderful you are."

My life is jam packed. I get very tired. Sometimes I get very cross and sometimes I get very bored. And I say to, Our Father, "God, would you let me off the hook for a weekend?" And He says, "No, no, you on this late. Get going." I would not have it otherwise, of course, just more so. Talks always the same—but then remember so are Matthew, Mark, Luke, and John.

My life boils down to two questions that I ask myself at least every hour on the hour. The first one is, "Gert, how are you doing with Jesus Christ? How are you doing with Him? What is the Score?" And the other one is, "Is this for God or is this for Gert?" If this is for Gert we try not to do it, if it's for God we try to do it. If we don't know, we wait. I want to close now with a prayer I always close with and I ask you not to bow your head. This is the prayer of a long dead slave.

"Oh, Lord, I ain't what I want to be
Oh, Lord, I ain't what I ought to be
And Oh, Lord, I ain't what I'm gonna be
But at last, Lord, I ain't what I used to be."

Amen.

For Release after 2:40 p.m., Monday, May 29

GENE GARRISON, a native of Pampa, Tex., has been pastor of First Baptist Church, Altus, Oklahoma, since 1963. He is former pastor of Baptist churches in Hobart, Okla., and Grapevine and Phillips, Texas. A former staff writer for the Lubbock Avalanche-Journal, he taught high school journalism and speech before entering the ministry. He is a graduate of West Texas State University, Canyon, Tex.; and Southwestern Baptist Theological Seminary, Fort Worth. He was born July 9, 1931, in Harrison, Ark.

Multiplication Vs. Addition

By Gene Garrison

Following his second revival crusade in England, Billy Graham made a highly publicized, thought provoking comment. You will undoubtedly recall that the clergymen and churches of Great Britain were not unanimous in their enthusiasm for any approach toward "mass" evangelism. In fact, many of the preachers became openly hostile and critical of the entire Graham team. Following the campaign, one minister in the Church of England said, "Billy Graham has set Christianity back twenty-five years in our country."

When Graham heard the remark, he simply stated: "If this is true —if I have set Christianity back twenty-five years in England—then I have failed. I intended to set Christianity back 2,000 years!"

His meaning was clear! Contemporary Christian faith must be both experienced **and** expressed within the same pattern established in the New Testament, nearly 2,000 years ago. We are constantly admonished to change our methods, if we are to keep up with changing times. It is unmistakably true that every new day brings new demands. But we must be extremely careful that any alteration or innovation within our method still works toward the achievement of the same, eternal mission.

And what is that mission? It is to glorify God throughout the earth by witnessing to the transforming power of Jesus Christ. Our task is to present the redeeming message in the power of the Holy Spirit, that men everywhere may put their trust in God through Christ, accepting Him as Saviour and serving Him as Lord in the fellowship of the church. Obviously, this is a tremendous task, but it is not impossible to accomplish.

One thing is apparent: we are not achieving any overwhelming success at the moment! Spasmodic revivals may burst forth occasionally, but when one stops to ponder the total picture, he becomes impressed by the fact that the disciples of Christ are not winning the world! We are losing it! No long list of shocking statistics are necessary to prove the point. Evidence of the fact is on every hand—extensive paganism abroad, mounting crime wave at home, increasing indifference in the church!

The answer must be found by constantly returning, recapturing, and reproducing the New Testament approach to evangelism. Those early disciples refused to think in terms of addition; they multiplied, increasing themselves at a phenomenal rate, captivating their world and making an unprecedented impact for Christ. The same pattern will be equally effective in our day.

I. WE MUST COMMUNICATE THE WHOLE GOSPEL

We hear so much talk about "making the Gospel relevant." The subject has been thoroughly discussed, and apparently a valid consideration should be made from both sides. In one perspective, the "good news" of Christ is always pertinent and up-to-date; yet, in another sense, one may need to find new ways to express old truths. Through the entire discussion, however, we must remember the wise word of Dean Inge: "If you marry the spirit of your own generation, you will be a widow in the next."

What we communicate must be the GOSPEL, not man's ideas about the Gospel; not the latest fads and fashions, books or movie reviews.

Plainly, we do not have time for a lengthy discourse as to every detail of the "whole gospel." But William Barclay has carefully analyzed the great sermons in the book of Acts and found them all to contain at least three common points.

1. They all insisted that the appointed time for confrontation with God was at hand. Men have ever been prone to postpone and delay the moment of decision concerning destiny. The Gospel is phrased in the present tense: "Now is the acceptable time . . ."

2. Each sermon was filled with references to the life and ministry of Jesus, including constant descriptions of his death and resurrection. It seemed not to matter what Plato, Aristotle, or Cicero thought about anything. Those early disciples preached "Christ, and Him crucified."

3. And, they minced no words in issuing a clearcut call for repentance and faith. They did far more than beg for a profession of faith! Those first-century preachers demanded that men renounce sin and commit themselves to Jesus Christ.

Amazingly, to contain the "whole Gospel," a message need not be long, but it must be both pointed and personal. And, not necessarily delivered from a pulpit within the formal environment of a worship service. Paul reminded the elders from Ephesus that he had "taught them publicly and from house to house" (Acts 20:20).

In a world containing many worlds and now composed of nearly three billion people, the task admittedly seems impossible. How can we ever hope to become effective in communicating this Gospel?

II. WE MUST ACTIVATE THE WHOLE CHURCH

Not long ago, an Audio Engineer told me that only two questions were important in the selection of a sound system for a church auditorium. First, Will the people hear? And second, Will they understand? This may be true regarding microphones and amplifiers, but a far more valid concern for ministers is: "Will they respond?"

Averill Harriman, the veteran of so many European conferences, once determined to master the French language in order to negotiate in the language. Someone asked him how he was progressing. "Oh," he replied, "my French is excellent—all except the verbs!" Well, that's quite an exception. Yet it often happens that our faith is excellent, "all except the verbs," the action words. Our nouns are fine: "Redeemer, Saviour, Master." Our adjectives are inspiring: "noble, divine, sacred." But our verbs are often omitted. We produce such little action.

I believe it was Soren Kierkegard who looked out upon his own ecclesiastical world and observed a reversal of roles. As he saw it, the general feeling was best expressed in theatrical terms, and it appeared that people considered themselves to be spectators, while the minister was the actor and God served as promptor. How tragic the error. Properly seen and understood, God is the spectator, the minister is the promptor and the people themselves are the actors who are to become involved in the drama.

A study has recently been made of the fastest growing movements in the world. The three groups making the most progress in recent years are: The Communists, the Jehovah's Witnesses, and the Pentecostal churches. The three were all analyzed in an attempt to discover their common denominator. Was it their message? Of course not. Here were an anti-Christian ideology, an heretical cult, and a Christian group. What was the secret of their growth? The final conclusion was that the growth of any movement is in direct proportion to its ability to mobilize its entire membership for continuous evangelistic action.

Every message, every activity, every effort of the church must be planned and pointed toward the involvement of people. As is so often observed, Christianity is more than a religion; it is a way of life, demanding those who walk in The Way commit themselves—their energies, their abilities, their loyalties—to an active discipleship.

Then:

III. WE MUST PENETRATE THE WHOLE WORLD

All that I suggest is related, as the links of a chain are connected to each other. In order to multiply, we must communicate the Gospel, which activates the people, who then penetrate the world.

Elton Trueblood keeps reminding us of the many, familiar figures found in the Scriptures to symbolize the role of the individual Christian. Think of them for a moment: light, salt, a key, leaven, water, and fire. They vary in form, except that they have one thing in common. Their effectiveness is determined by their ability to penetrate.

Light is of no value unless it permeates the darkness. Salt is worthless unless it is absorbed as a saving, healing substance. The only use for a key is to enter the lock and open the way. Leaven has no significance until it penetrates the dough and causes it to rise. Water soaks into the hard crust of the earth and softens it for the sowing of seed. First burns only as it reaches new fuel, and the certain way to extinguish any flame is to contain it. Jesus chose his figures well. His followers have value to Him only as they penetrate the world!

Here is undoubtedly the basic fallacy in current attempts to evangelize. We have made it "all" depend on the preacher. The minister simply cannot reach the whole world—alone! Our thinking, and our approach, must be enlarged. Instead of speaking in terms of addition, we must think more of multiplication.

A policeman is won to Christ—or a sheriff, or a deputy. Then,

instead of asking the pastor to conduct services at the jail, let the influence and testimony of the layman be felt. Let the ministry of the pastor be multiplied—through him!

A school teacher, or a coach is led to Christ. Then, let the entire student body and faculty feel the impact of the Gospel, not through occasional visits and appearance of the pastor, but by the constant witness of the person who is always there.

A doctor, a nurse, a lawyer, a businessman accepts the Lord Jesus. The whole city, in stores and homes, should become acutely aware of the transforming power of Christ. Not because it is proclaimed from the pulpit alone, but because it is embodied and multiplied in the lives of those others who have experienced it.

Archbishop Temple insists that "the church is the only organization on earth which does not exist for the sake of its own members." It becomes crystal clear that the Christian can be true to his calling only when he is penetrating the world—not only the geographical world but also the sociological world as well. We face frontiers within our own land, in the worlds existing all around us. The command of our Lord allows no alternative. We must multiply our witness by reaching into every world.

I recently read that historic old St. Paul's Cathedral in London is facing a real problem. The soil in that particular section of town is not very solid. In fact, St. Paul's Cathedral is slowly, but gradually moving down Fleet Street, where it is located, at the rate of one inch per year. When Canon R. T. Alexander heard this, he relayed the news to his board, and then said: "We are moving down our street at the rate of one inch every year. We must move faster."

The same is true of every church, and every Christian in the land!

For Release after 3:15 p.m., Monday, May 30

BENNY M. BRAY, 50, is a supervisor with the U.S. Post Office in Dallas, Texas. He has been with the Postal Service for 31 years. A deacon at Gaston Avenue Baptist Church in Dallas, he is active in church work and is teacher of a young men's Sunday School class. He is also a frequent speaker at Baptist student meetings in Texas. He is married with two daughters.

"The Minister Addresses Himself . . . To the World of the Working Man"

By Benny M. Bray

Pastor, I'm your member. I am the fellow with the featureless face that sits almost at the back of the auditorium and nods a little during some of your sermons. But I'm your member. Perhaps, if you knew me better, you could preach to me better. Let me tell you about myself. I can do this as I thank God for what He has done for me.

Positive

Let me begin by saying, "Thank you, Lord," for a positive Christian experience. I know there are some people who say you can be saved and not know it; who say you can grow up in a Christian home, a Christian church, a Christian atmosphere and be saved and never know when it happened. If that's your experience, I wouldn't shake your faith, but I'm so dumb that I'm glad God gave me a positive experience. I never would have been able otherwise to explain a happening so radical that Jesus called it a "new birth." As a 13 year old boy in a tent revival meeting in Dallas, Texas, I gave my heart to Jesus. It wasn't a world-shaking event, just a kid coming forward in a service, but it has meant the world to me. I wasn't a mean kid, a juvenile delinquent, a hippie, a punk. I didn't have a halo in my wardrobe, you understand, but I wasn't a bad boy. I did my share of smoking, I'll admit. Three or four of us would smoke a whole cigarette every two or three months, if we could find one, but we didn't smoke marijuana; didn't know what it was. I was twenty years old before I knew it wasn't a Latin American girl's name. I would also raise a little cane with the telephones when I was at a friend's house. I would call the grocery stores and ask if they had Prince Albert in a can and then tell them to let him out. I wasn't a bad boy, but there was something radically wrong with me. I was lost! This revival meeting had brought me under deep conviction. I felt an awful sense of guilt. I knew the preacher was preaching just for me, that every song was sung just for me, that every person was waiting just for me to move. I was miserable, but I kept going back each night.

Then one night as we stood with bowed heads during the invitation the preacher said, "Some of you have been praying that God would save some particular person during this meeting. Tonight if that person is here, when we sing the next verse, go stand by him. Don't say anything. Just stand there as a silent testimony of your concern for their spiritual condition." In a moment I was conscious of someone standing next to me. I peeked a little and could tell by the shoes that it was the old-maid secretary of the Intermediate Sunday School Department. We boys had given her a miserable time. And now to think that she cared, she wanted me to be saved was the human instrument God used to move me out of that one-by-four bench and down that sawdust aisle to acknowledge Jesus as my Saviour.

Oh, what a happy moment. The world had been lifted from my shoulders. I wanted to sing, and shout, and cry, and hug everybody all the same time. Peace, it was wonderful. I could hardly wait for the services to start the next night. I was free. I was safe. The preacher wasn't preaching at me. No one was looking at me. Peace, peace, peace. And when it was time for the invitational hymn, I sang. Loud! Not loudly, loud! I sounded like a wounded moose with laryngitis, but I sang. I was saved! saved! saved!

Since then the devil has dogged my steps daily, raising doubts, posing questions, planting suspicions, embarrassing me with evil thoughts and acts, but I have an anchor for my soul. If I go back 37 years to a revival tent in Dallas, Texas, and honestly examine that experience, I am compelled to admit that something happened there to me that I can explain only in terms of God. And all Satan's schemes cannot account for it nor erase it. Thank God for a positive experience.

Personal

Now, let me say, "Thank you, Lord," for a personal experience. This sounds like a repetition of the first thought, but it is not. All of my life I have been used to having second-hand things. I grew up in depression days. My father died in November, 1929. I knew what poor people were; they were our rich relatives. We had been in a personal depression ten years before the rest of the country felt it. We were so poor we were made in Japan. We were so poor we didn't know what meat was. When we passed a butcher shop, we thought there had been an accident. So, I'm no stranger to second-hand things. I have played with second-hand toys, worn second-hand clothing, studied from second-hand books, lived in second-hand houses, and lately, driven second-hand cars. And it hasn't hurt me. But there's one thing that must be first-hand, my relationship to Jesus Christ.

Oh, I will admit there are some advantages to a second-hand religion. It's easy, it's safe, it never keeps you awake at night. Someone else does your thinking for you, your praying, your Bible study, your witnessing. But it's all so unreal. You can repeat other men's words, pray other men's prayers, sing other men's songs, tell about other men's experiences, talk about other men's God, but it's never your own. It is something you can hear but can't tell, something you can touch but can't feel, something you can see but can't believe, something you can hold, but it never gets hold of you.

During those gay depression days when I was growing up, there was very little free entertainment. In fact, there was very little entertainment, period. So, to provide entertainment for us, the City Parks Department showed free movies in the parks and on the school playgrounds. They would stick a couple of poles in the ground to hold a screen, set up a little metal house to hold the projector and other equipment, put some park benches out and the show was on. Well, variety wasn't one of their strong points and after you had seen the same picture a couple of dozen times, it lost some of its appeal. So, we adventurous chaps would look elsewhere for amusement. By accident we discovered that the little metal house that contained the movie equipment gave off quite a stiff electrical charge. It wouldn't kill anyone, but it would make you snap to attention if you touched it. So, we would play a little game called "yellow." Some bold lad would slap his hand against the metal house and grab someone else by the hand to help him share the fun. This second one would grab another, and he another until we had about five or six boys all lined up. Then, the last one would say, "Are you ready?", we would nod yes and he would grab the metal pole that supported the playground swings. And then we idiots would stand there shaking until someone was "yellow" enough to turn loose.

What I'm trying to say is that not only did we know we had hold of something, we knew that something had hold of us. And this is the joy of a personal experience with Jesus. Not only do you know you have hold of something wonderful, but Someone wonderful has hold of you. Thank God for a personal experience.

Progressive

Last, but not least, let me say, "Thank you, Lord," for a progressive experience. I have been married 30 years. I remember the preacher saying during the marriage ceremony, "You think you love this young lady. Wait until you have shared some of the joys and sorrows of life together and then you will know what love really

is." I thought he must be crazy. A man would have to be twins to love this girl more than I did then. But, do you know, he was right. Likewise, if anyone had suggested at my conversion that things would get better than they were then I wouldn't have believed them. But it is true. Today God is more real, my relationship is more meaningful and my joy is greater than it was the night I was converted. How did it happen? By my doing some very simple things that you have been urging Christians to do all your ministry—study your Bible, pray, share your witness for Christ.

I didn't start studying my Bible as the result of any noble determination to know the Word. In fact, it was forced on me, but I thank God for the circumstances that drove me to the Bible. Two different things were moving at the same time. First, I went to work for the post office and fell into the hands of a group of Christians of another denomination who delighted in arguing about the Scriptures. When they found out that I was a Baptist, and a green one at that, they had a field day. They treated me like the only dove at a hawk convention. They asked me more questions I had never thought of and told me more things I had never heard of concerning the Bible until I couldn't find my hat with both hands and a road map. I had one stock answer—I don't know, but I'll find out. And I would go home and read, and look, and compare, and study, and come back the next day with an answer, only to have them stuff it back down my throat with another question. They were having a ball, but I was getting the benefits. And I never will be able to show my appreciation to the Church of Christ for making a Baptist out of me by conviction and not by chance.

At the same time on the other end of the line, someone else was working on me. We had a general Sunday School superintendent in our church who was a nut. He wanted me to teach a class of 13-year-old Intermediate boys and wouldn't take no for an answer. I gave him every reason and excuse I had ever heard of for not taking the class. Then I told him every lie I could think of and finally started borrowing lies from strangers, but nothing shook him. Finally, I thought, "Old buddy, I'll fix your wagon. I'll take your stinking class and when the church finds out what a mistake you made, they will fire both of us."

One lesson convinced me of my total ignorance of the Bible. All my conscious life I had been in Sunday School and hadn't learned one thing. I used to write out every word I was going to say in class, then walk twenty blocks to church rehearsing it all the way. I was so tightly wound by the time I reached church that I could hardly wait for some long-winded clown in the opening assembly to shut up and let me rush to class and blurt out the lesson. And if one of the pupils asked a question, he blew the whole bit.

Now, these are not the best of reasons for studying the Bible, but God used even these sorry motives and poor efforts to introduce me to His Holy Word. And the discovery of the living Word is one of the greatest blessings I have ever had. Every day I read and study it and it grows more precious with the passing of time. Just to begin the day by saying, "Now, my Father is going to speak to me," and letting Him do it makes God more real.

Another thing that has enriched the Christian life is prayer. Of course, I've been one of those "Now, I lay me down to sleep" and "Lord, bless this food" type of prayers since a child. But learning to pray instead of just saying prayers was a grand experience. To believe there is Someone there listening, to have something to say, to know the assurance of response is praying. Most of us pray out of crisis. When I started teaching, I needed help, real help. This was a selfish motive but again God was gracious and showed the joys of prayer to a poor, scrambling, desperate teacher of Intermediate boys. But when a person can graduate from petition to praise, when he longs to talk to God not for what he can get out of Him, but to tell Him he loves Him, this is a giant step forward. From Frank Laubach's writings I have learned to practice the Presence of God by filling the "chinks of time" with instant prayers. This has made me not only conscious of God momentarily, but conscious of God's constant consciousness of me. And this mutual awareness is what makes the Christian say with the governor of the feast at Cana, You have saved the best for the last.

My last thought is that God has become more real as I have tried to share Him with others, both lost and saved. If I ever doubted whether or not God was in the saving business, He erased it the night he allowed me to introduce my own mother to my Saviour. I was grown, married and had a family. She had been a church member since a child. But in my heart the conviction grew that she did not know Jesus. Then one night in a revival service, I slipped my arm around her and talked to her about her relationship to God. She responded and God saved her. How real do you think He was to me then?

God's nearness is evident even as we share praise for Him with fellow Christians. A few months ago, one of my former class members died suddenly. I went to visit his widow. The house was full of people when I arrived. We went out on the back porch to talk. After a little bit there were only the two of us there. We talked about my friend, his good life, his sudden passing. And then we talked about the goodness of God, how He loves us, how He supplies our needs, how He over-answers our desires. And then without warning, she started singing softly just so the two of us could hear, "Isn't He wonderful, wonderful, wonderful? Isn't Jesus my Lord wonderful?" And we clasped hands and we looked at each other and we cried. Whoever said, "God is dead," should have been there. He was the most real Person in the house. Oh, thank God for a progressive experience.

Pastor, I'm your member. Don't stifle me, don't starve me, don't short-change me. Show me a God big enough to hold the world in His heart and personal enough to be *my* Saviour.

For Release after 4:00 p.m., Monday, May 29

JACKIE FAIN is a senior student from Atlanta at Florida State University, Tallahassee, and was a finalist in the 1963 Miss Teenage America Pageant. A former Miss Teenage Atlanta, Miss Fain is the daughter of Col. and Mrs. John M. Fain of Atlanta. A talented pianist and soloist, she is a former soloist for the Atlanta Pops Orchestra. She will both sing and speak to the Pastors' Conference.

The Minister Addresses Himself To the World of the Student

By Miss Jackie Fain

The minister addresses the student in a world of crisis and revolution. Dr. Billy Graham has aptly stated that "There is going on in the world today a quiet, bloodless revolution. It has no fanfare, no newspaper coverage, no propaganda; yet it is changing the course of thousands of lives. It is restoring purpose and meaning to life as men of all races and nationalities are finding peace with God." Webster has defined revolution as "sudden, radical, or complete change." In a world of revolution there must be a revolutionary message—a message that when presented will not only quiet the inward revolution that man without God experiences, but will give direction and meaning to an aimless and bored generation. There is no message that can even compare with the message of Jesus Christ. Everything about Him was revolutionary: His birth, His life, His teachings, His miracles. His death. His resurrection. History has been called "His story" and of Him Napoleon stated:

> I search in vain in history to find the similar to Jesus Christ or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary.

Another has said:

> Nineteen centuries have come and gone, and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as has that one solitary life.

Jesus stated, "I am come that they might have life, and that they might have it more abundantly" (John 10:10b). To think that God actually came to earth in human form is breathtaking in itself, but even more breathtaking is the fact that man can know God personally through His Son Jesus Christ and *only* through Him. Again Jesus speaks saying, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6). We see then the Christian's vital role in a world of revolution: the presentation of the revolutionary message—Jesus Christ.

Since the minister speaks to the student in a world of crisis, one might ask how and where he might first speak to the student. Drawing on my own experience, I have listed five main areas where I personally have been challenged with the claims of Christ and in which I have had the opportunity to challenge others.

First is the home. God was good to me in that when I was two years old both of my parents made a personal commitment to Jesus Christ. From that time until the time I went to college, we had daily devotions in our home. By the time I was four years old, I was well acquainted with Biblical passages and especially with the fact that I was born imperfect—that is, a sinner. At an early age, I invited Jesus Christ into my heart and was trained in personal evangelism

and witnessing. God has been gracious in giving my Dad, Mom, and me many opportunities to witness for Him as a team: Dad (the principal speaker), Mother (the Bible teacher), and me (the musician and youth worker). I cannot help but feel that my own home experience is the ideal, for we all have been united in our effort to daily present the claims of Jesus Christ to those with whom we have contact. In a recent message, Dr. Billy Graham gave the following case of a campus queen who had been killed in an auto accident. He quoted the dying girl's last words to her mother:

"Mother, you taught me everything I needed to know to get by in college. You taught me how to light my cigarette, how to hold my cocktail glass and how to have intercourse safely. But mother, you never taught me how to die. You better teach me quickly, Mother, because I'm dying."

A Valentine banquet, Thanksgiving breakfast, G.A. programs, church night supper, Sunday School, and church are all memorable occasions made possible by my home church. The church provided not only a place of learning about Jesus, but also a place of fellowship and service. Since there is such close relation between the church and the community, I have listed them together. In high school, I participated in my high school's Christian Fellowship which originated as a result of a city-wide meeting in which Mr. Howard Butt was the speaker and Mr. Frank Boggs the guest soloist. Students needed a place to meet. The willingness of the pastors of different denominations in sharing their facilities even though there was no personal benefit was evidence to me that they were truly interested in all people regardless of their church affiliation. This point was further illustrated by my present pastor, Dr. C. A. Roberts. When I transferred to Florida State University, I immediately joined the First Baptist Church and made an appointment with my pastor. I told him of my desire to take an active part in my church and also of my interest in helping to establish Campus Crusade for Christ at Florida State. In view of the fact that there are 6,400,000 college students and according to various campus polls only 10% attend church, I personally was challenged with reaching out to the other 90%. Knowing that the strategy of Campus Crusade is to reach that 90%, I felt such a work was desperately needed on our campus. I'll *never* forget my pastor's reply for he stated, "Any group trying to win folks to Christ gets my complete support." Interest not only within the church but without is so essential if college students are to be challenged with the vital message of Jesus Christ. The message must not only be vital, but relevant to the world of the student. Certainly, the minister does not want stated in reference to his sermon what was stated one student at the University of North Carolina in Chapel Hill, North Carolina: "Six days a week, it's listen, listen, listen, to one lecture after another. When Sunday comes and it's time for a lecture in church, I'd much rather sleep." In a recent article by Dr. Thomas A. Langford who is chairman of the department of religion at Duke University, he stated that the mass of students today look to the university as their fathers looked to the church. He went on to say that "From the students' perspective the failure of the church lies in its inability to communicate a genuine relationship with God . . ." What a tragedy! If only the revolutionary message of Jesus Christ and His transforming power would be stressed, the student would have communicated to him a "genuine relationship with God." While the message must be vital and relevant, it must be taken *to the campus.* Students in the church must be trained to take the message to the campus. The church oriented student must be made to see that the majority of his friends do not know God through Jesus Christ and consequently are lost with a very dim eternity in view. Genuine interest and concern in community life, in the school activities and in individuals are necessities if the student is to be reached.

One particular way of reaching masses of students is through mass evangelism. It has been my great privilege to participate in meetings with my Father and also with our own great Southern Baptist evangelist, Dr. John Haggai. My! How thrilling it is to see numbers of young men and women make definite decisions for our Savior.

The fifth area of Christian challenge and service I have called Christian organizations. I have already briefly referred to the ministry of Campus Crusade for Christ, International. This organization emphasizes the role of the church and works as a cooperative arm, for after students make a personal commitment to Jesus Christ, they are challenged to be a vital part of their own church. Two other divisions make up the total strategy of Campus Crusade: the lay division and the military division. I am particularly involved in the military division as my Father is the international coordinator. Has it ever been brought to your attention that 70% of the male college graduates go into some branch of the armed services upon graduation from college? Another organization in which I have been personally involved is the Fellowship of Christian Athletes. I was privileged to be an honorary member as they needed a pianist. How I did enjoy that opportunity!!

In ministering to students two things have come before me again and again. First, the Great Commission was not that all would receive the message, but that all would hear. Second, students must be considered, not merely as lost souls, but as individuals with individual needs and interests. Genuine love and concern cannot be hidden. The student knows if he is being challenged in love.

Jim Elliott, one of five missionaries martyred in the Auca Indian territory several years ago, made the following statement:

"Lord, make me a crisis man. Bring those I meet to decision. Let me not be a mere milepost on a single road, but make me a fork that men must turn one way or the other on facing Christ in me."

What a challenge to the Christian in a world of crisis. The word crisis has been defined as "a turning point or moment of decision." In considering the types of crisis men in the world today, I thought of three. First is the communist who says:

". . . there is one thing about which I am in dead earnest. That is the communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread, my meat . . . Its hold on me grows, not lessens as time goes on . . . Therefore, I can't carry on a friendship, a love affair, or even a conversation without relation to this force which but drives and guides my life . . . I have already been in jail because of my ideas and if necessary, I'm ready to go before a firing squad."

The next crisis man is the American patriot. Who is not familiar with the statement of Patrick Henry who said, "Give me liberty or give me death." He wanted one or the other but no in between. The Christian is the third crisis man. In Joshua 24:15 we read the following statement: "Choose you this day whom ye will serve . . . as for me and my house, we will serve the LORD." Here was a definite declaration. Daniel has always been particularly challenging to me, for he was one who made a definite declaration of his faith in the midst of a worldly and Godless surrounding. Here was a young man with a purpose in life, not like the student of today who has to search for purpose and meaning in life. Indeed, Dr. Pusey, president of Harvard University said, "The young people of today are searching for a creed to believe, a song to sing and a flag to follow." *Life* magazine has recently had a series of articles entitled "The Search for Purpose." It is interesting to note some definite characteristics that made Daniel not only a man with a purpose, but a crisis man in his surroundings.

In Daniel 1:8 we read, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank . . ." First Daniel set apart his body—his eyes, his hands, his feet, every part of his being was set apart for God's glory. He would not eat the king's food or drink his wine. Certainly the food in itself was not spoiled, but the association of meat that had been used in worship of false gods and the command from God not to eat the meat kept Daniel from partaking. What a principle for the Christian crisis man. It is so important to point out this principle especially to the students of today. If a person is to be an instrument through which Jesus Christ is daily presented, his body must be set apart, and of necessity, personal pleasures must be secondary. If anything I do will in any way hinder someone from knowing the Christ of whom I speak, because of *His* love, I best not do it. Daniel purposed to have the wisdom of God. In verse 17 we read, "God gave them knowledge and skill in all learning and wisdom . . ." As a child my parents directed me to God's Word as the final authority for decisions in my daily life. Oh! How grateful I am for such godly guidance. To be able to open my Bible expecting God to give me direction and to have Him give direction gives me peace of mind and the almighty counsel of God Himself. In Daniel 2:28 we read the revealing statement: "But there is a God in heaven . . ." Daniel spoke of the God he served. Not only did he present the example of godly living, but he spoke of His God. It has been stated that what is most on our hearts is most on our lips. Jeremiah states this fact in a more exciting way and in the midst of extreme trial for he says:

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9).

Have you ever been cold and gone near a fire to get warm? After just a little while, you have to back away. You get cold again and go back and so the process continues. What Jeremiah is saying is that the revelation of God to lost man was so intent in mind that it was as a continual fire in his bones—in every part of him. What a challenge for the Christian! I have to continually ask myself, "Is sharing Jesus Christ so vital to my everyday experience that it is like a fire in my bones? Is communicating with lost mankind the

claims of Jesus Christ as much a necessity as my daily bread?" If not, I know the problem lies within me, not with God.

That Daniel would not compromise his religion and convictions is clearly shown as he continued to pray in spite of the decree from the king. That Daniel's life was a testimony to the king is beautifully shown when the king says to Daniel, "Thy God whom thou servest continually, he will deliver thee" (Daniel 6:16). Notice the words continually, for it shows the moment by moment, in every area of life commitment of Daniel to God. Other characteristics of Daniel challenge me: his excellent spirit, his faithfulness, his lack of faults before the world (and don't you know that the jealous men of the kingdom would love to have found fault without having to go to all the trouble of having Darius issue a decree!), his daily prayer, and his personal relationship with God.

We as Christians can be crisis men and women for God. He intends us to be! Students are seeking not only answers to academic questions, but answers to questions of life: Where did I come from? Why am I here? Where am I going? In the students search for meaning and experiencial living, he has tried:

(1) LSD which is supposed to give a *"spiritual* experience," but which medically proven damages the human mind and gives not only temporary effects but recurring effects.

(2) A new religion of love as expressed by the "hippies" who for this summer have planned a "summer of love." Having 4,000 advocates now in San Francisco, 50,000 to 100,000 are expected for the summer. They say their religion is a *personal* thing. "It's inside; not conventional." *Again a desire for a personal relationship is obvious.

(3) The "happening" which occurs with a group of students who gather for spontaneous events. Indeed, anything can "happen." Perhaps a girl will strip publicly or a fellow will have intercourse with his girl publicly. *Again I say, anything can "happen" at a "happening."

(4) Revolting against the United States stand in Viet Nam. This revolt is not limited to the beatnik, for in the January 9th issue of *Time* (1967), it is reported that President Johnson received perhaps the strongest student Establishment protest from presidents of student councils and editors at 100 universities and colleges. "The students described themselves as reflecting the mainstream of student thought, and added: 'Unless this conflict can be eased, the U.S. will continue to find some of her most loyal and courageous young people choosing to go to jail rather than bear their country's arms, while countless others . . . utilize techniques for evading their legal obligations'." *May I ask, "Where is the pride of country and patriotic spirit of our forefathers?" May I give my opinion . . . "Unless man is rightly related with God, his values in life lose their proper perspective. We see then the necessity for spiritual revolution to ward off an inward political revolution."

Although the student searches for meaning in life and tries one means after another to find that meaning, he searches in vain. Pascal, the physicist and philosopher as he described the longing in the human heart stated, "There is a God-shaped vacuum in the heart of each man which cannot be satisfied by any created thing but only by God, the Creator, made known through Jesus Christ." The student must be made to understand that "becoming a Christian is not a process but an event." He must be presented with the fact that God loves him and has a wonderful plan for his life—a plan he cannot know because of sin. He must be made aware that Jesus Christ is God's provision for his sin. Belief in these facts is not enough, however, for the student must understand that before Christ enters a life, *He must be invited.* When the preceding facts were presented to one student he stated: "All my life I have tried to find ways to follow Christ. Now I find that all I need to do is to accept Christ."

If nothing else is remembered from this address, the main point that is so deeply embedded within me is to stress not only a positive presentation of what God says in the Bible, but the need for a student to personally invite Christ into his heart and life, yielding to Christ's control his body, soul, and spirit. The student needs to understand that just because a baby is born in a garage does not make him a car. Likewise, just because a student has Christian parents, was brought up in a church, or even is a member of a church does *not* make him a Christian. Only personal commitment to Jesus Christ can allow one to begin the Christian adventure.

As we minister to students, let our individual prayer be:
"Lord, make me a crisis man. Bring those I meet to decision. Let me not be a mere milepost on a single road, but make me a fork that men must turn one way or the other on facing Christ in me."

Let us see a "spiritual revolution" on the campus . . . TODAY!

For Release after 4:30 p.m., Monday, May 29

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The Minister Faces a World on the Move

By Jess C. Moody

John G. Jasper preached a non-scientific but a stem winding sermon entitled "The Sun Do Move."

Observing the spiral of events in the centrifugal swirl of the foregleams of Century Twenty-One, I must conclude "The World Do Move."

It is moving *scientifically.* At last the old limerick can be true

"There was a young man from Bright
Who traveled far faster than light.
He set out one day
In a relative way
And returned home the previous night."

Some are stating that we are doubling the entire body of knowledge every ten years . . .

. . . and that we will be doubling it every ninety days one hundred years from now.

It is moving *morally.*

The clock is striking sensual standard time.

The new morality seems unafraid of the old morality.

Man in his sour cynicism asks "What are you doing after the orgy?"

There is a craving for depraving.

Speaking of orgies, the greatest orgy since ancient Corinth took place at Daytona Beach last year.

I was there with Youth Films President, Bill Zeoli, and one of the policemen estimated that a thousand cases of sexual intercourse took place in one major motel in one night.

The officer seemed outnumbered, tired, and powerless before the raw, red lust of sex, suds, and sea.

Someone said that after Daytona there were so many shotgun weddings, one church had to change its name to Winchester Cathedral.

Friends, I must admit that I am not hip. In fact, I'm like Pat Buttram of "Green Acres" who said, "I'm so square that when I take LSD, I see Lawrence Welk."

Rebellion is so in the air that parents may have to turn to sin so their kids will rebel and become righteous.

The world is on the move *ecclesiastically.*

Denominations change their names more often than movie actresses.

Some churches run around on the verge—with an urge—to merge.

The latest church name suggestion is MethoBapterian.

The result is that decay is augmented, churches are divided, ministers lose their evangelistic zeal, the common touch is vanishing and denominations are evolving into snob hatcheries.

We need to call the bluff of these ministerial measles:

. . . the ecclesiastical clutter
. . . and denominational butter
. . . and rebellious mutter
. . . and the pastoral strutter
. . . and the Gospel stutter
. . . and preach

to the psychically ill, sensate age the grandest news of all—that Christ Jesus has come!
Yes,

The world is on the move.

At West Palm Beach, watching the world go by, I feel that I am pastor of a shooting gallery.

They are dashing by and if I am to score for God, each shot must be made to count.

People don't stroll by churches anymore.

They zip by.

They rip by.

They zoom by.

. . . and they aren't interested in your views on mixed vegetables.

What do we offer these human bullets zinging by?

They aren't concerned about *pre- post-* or *A-* they think it is preposterous.

They aren't interested in our ecclesiastical in-fighting, in which we reflect each other instead of The Glow.

Too often all they see in their quick glimpse of Baptists is a group who ride dead horses . . .

monologue instead of dialogue . . .

clashing ambition with conviction . . .

. . . many analysts with much necrosis . . .

. . . blowing out matches when the woods are on fire.

Some party poopers who offer Mother Earth an undersized girdle . . .

. . . a large herd who have pride in size rather than being.

Elephants in Kruger National Park in South Africa get drunk every year. The yellow fruit from the Marula trees drops into watering places and ferments.

We are a large elephantine denomination. We must not stagger because we are intoxicated on exaggerated self importance,

taking ourselves too seriously,

and fighting for political power.

The essence of a circle lies in its roundness, not its bigness.

And the essence of a denomination is in its spirituality, not its size.

How true are we to what we are supposed to be?

That is the question.

Not our gargantuan proportions but our Gospel conformity, that is what will stop traffic.

Last year, one of our leading preachers surmised it was a good convention "because no divisive issues were brought up."

That reminded me of Jonathan Winters depicting a turtle crossing the Los Angeles Freeway who pulled his head back in the shell everytime a car roared by.

"Duck, here comes an Oldsmobile!"

We dare not pull back into our shells while some of the burning ethical issues bear down on us.

If we are to be considered important we must not become echo chambers from our shells of spiritual evasion.

I once thought it unimportant what the rest of the world thought.

I don't feel that way any more.

Winning lost people to Jesus is much more simple in the context of good will than that of rebellion.

. . . And so long as some of us call

the Methodists pink

the Presbyterians starch

the Episcopalians drunks

the Catholics medieval

and

the Jews money changers . . .

. . . we aren't going to be considered very important by anybody but ourselves!

Thank God for those brave, good men who have made us a powerful denomination.

But also thank God for those brave good men who question how that power is used.

As JFK said, "They determine whether we use power or power uses us."

We are not a perpetual motion progress machine.

We must learn how to get on the horse after we fall off . . .

. . . and not get a saddle sore where our brain ought to be.

We can stop the moving traffic if we fight to keep the motivational forces that have enough thrust left to give us some spiritual shove.

Let us contend

. . . for fellowship—not jealousy

. . . for love—not oneupmanship

. . . for evangelism—not reformation.

If we stoke these fires, the old Gospel train will begin to move.

We don't have time to perform a denominational autopsy.

I notice a group of men got together and wrote a book entitled *What's Killing the Church?*

I think I know what's killing the Church.

It is men who write books entitled *What's Killing the Church?*

They are trend trackers rather than truth tellers.

They are buzzard theologians who show more interest in the Church dead than alive . . .

. . . and devote more energy in conducting post mortems than in providing resuscitation.

They preach a spurious, ersatz Gospel

and hiccup spasms of hate.

To put it kindly, they seem a bit conservative mentally.

We need some great imagineers but they can't be born if every creative idea is met with suspicion and jealousy.

Ministerial jealousy breaks the heart of God as much as drug addiction.

And, as Bob Pearce says, "Let the things break my heart that break the heart of God."

A jealous gossip can always find a host of listening—Toms.

Don't you worry about what all the ministerial failures tell you to do. You be the one in the crowd who pits his faith in the character of God.

Put some of God's spine in the backbone of the Church of the Lord.

We aren't a neurotic nursery for religious runts.

As I said in *A Drink At Joel's Place:*

"We are too busy burping billious backsliders, not realizing there is an army of Goliaths just around the mountain.

. . . and here we are up Compromise Creek without a slingshot."

If we aren't careful, we'll end up serving a congregation of Neurotics Unanimous who walk down the psychopath, live in the psycottage, and need to rest in the shade of the old psychiatry.

God help us to grow up but not in.

Let's kick down the tombstones and get up.

We must quadruple our rate of baptisms.

At our present slow rate of evangelism we will affect the world about as rapidly as cannibalism affects the population explosion.

Let us put intelligence into our action and action into our intelligence.

As Adlai Stevenson used to say, "Eggheads unite! You have nothing to lose but your yokes."

Let us pit our intelligence behind the man who really counts in our denomination, Dr. C. E. Autrey.

When our denomination was born in Augusta in 1845, there was only one basis of cooperation—missions, or evangelism.

Not the dozen or more unwritten rules for fellowship we have today.

We have dissipated our energies—now let us get back to Augusta and put our gigantic resources behind winning men to Christ.

The formula for victory is:

Autrey and Augusta

Tie this in with the Crusade of the Americas . . .

. . . and you have a knot that will take the devil eight millenia to untie.

The Holy Spirit will bless unity and oneness of fellowship with evangelistic results.

That is, if we have something to say.

Something biblical.

Something saving.

The world is full of change but I still believe you gentlemen, the Baptist pastors, have something revolutionary to tell this moving, ever changing society of men.

So, pastors, speak to your day.

Tell the cosmonauts . . .

Tell the cosmonauts that while we cheer science, we do not worship it. Tell them that we have some answers to questions Cape Kennedy can never fathom. We have something to say when science goes mute.

We have something to tell the brokenhearted wives of our cremated astronauts. We can answer the three greater questions of life:

the question of sin,

sorrow,

and death.

Communistic atheism ran out of ideology when their cosmonaut plummeted to his fiery death.

When they broke the news to his family, the Russian officials stood like dullards,

with nothing to say.

But the humble pastor of a little Baptist Church could have instructed the Kremlin, their government heads, their scientific complex, and that brokenhearted family to sit down and listen, because

he has something to say.

He could look them right in the eye of their dialectical materialism and hit them with

"I am the resurrection and the life. He that believeth on me though he were dead, yet shall he live.

"I am the way; the truth, and The Life."

"In my father's house are many mansions."

That is the sense without which sense all other sense is nonsense!

Let us inform this thing-worshiping age that, as Jackie Simpson says, "According to the *Gospel According to Peanuts,* the things of this world are peanuts according to the Gospel."

Tell those young wire haired terrors who show their rebellion by marching and sitting on campus at Berkeley . . .

. . . Tell them that you can give them something sure-enough to march about and they can be Rebels-With-A-Cause if they seek the rebellion of Jesus against secularism, state-ism, and entrenched religiosity.

I heard that a young high school editor advocated rebellion against all rules because they were made by adults who represented the generation that produced the hydrogen bomb, civil rights disobedience, and genocide.

As Spencer Brown says, "To accuse adults of these sins is like stating that all young people are to be blamed for

pouring kerosene on a bowery bum and setting him aflame,
desecrating Jewish graves,
and
murdering John F. Kennedy."

All of these things were done by young people! Yet we do not resort to blanket blaming.

Let me tell you something else the adults of this generation did for you!

. . . six million of our generation died in Eichman's incinerators so the winds of freedom could blow in your face

. . . a million young kids lie sleeping beneath the sod — who never were allowed marriage, or children, or an executive position — they died in American wars . . .

. . . so the winds of freedom could blow in your young faces.

Seventeen of the boys from my own high school graduating class died in six weeks' time . . .

. . . so the winds of freedom could blow in your happy faces
so you can march in the streets
and burn your draft cards.
Fly, you doves
Sail, you hawks

But don't forget the high price our generation paid for your generation's freedom.

Tell the masses decimated by depersonalization eaten up by I.D. Social Security, I.R.S. and a dozen other subjugations of personhood to computerization . . .

. . . that the true Baptist way of the priesthood of all believers is your greatest claim to being a real somebody.

Yes, we have something to tell and we are way behind in telling it.

Let's make our evangelism contemporary.

Remember — "a church, like a newspaper, can soon be out of date. When that happens, like the newspaper, it becomes good for nothing but wrapping the fish that someone else has caught."

Our age may not understand what we are trying to do.

Like the little prostitute in *The Man From LaMancha* who asked Don Quixote why he was always caring when no one else seemed to care.

always giving when it seemed right to take.
and being involved when it wasn't really his fight.

Quixote answers by singing what I consider the greatest song of this decade,

the song that ought to be your theme, my Baptist brothers:

THE QUEST

To dream the impossible dream,
To fight the unbeatable foe,
To bear with unbearable sorrow,
To run where the brave dare not go,
To right the unrightable wrong
To love pure and chaste from afar
To try when you arms are too weary
To reach the unreachable star.
This is my quest
To follow that star
No matter how hopeless
No matter how far
To fight for the right
Without question or pause
To be willing to march
Into hell for a heavenly cause
And I know
If I'll only be true
To this glorious quest
That my head will lie peaceful and calm
When I'm laid to my rest
And the world will be better for this —
That one man, scorned and covered with scars
Still strove with his last ounce of courage
To reach the unreachable star.

You will never understand miracles until you become one. So reach out, my brothers, for the unreachable star!

For Release after 7:30 p.m., Monday, May 29

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"The Strategy of Penetration"

By Buckner Fanning

My friends, fellow pastors, and co-laborers. As we meet in this most desperate but challenging hour in the long history of Christendom, let me begin by saying, in the words of George Macleod, "I simply argue that the cross be raised again in the center of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroads so cosmopolitan that they had to write His title in Hebrew and in Latin and in Greek (or shall we say in English, in Bantu and in Afrikaans); at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmanship should be about."

How do we know that is where churchmen should be and what churchmanship is to be about? If there is any question then listen to what Luke records in the 4th chapter. "Then Jesus went to Nazareth where He had been brought up, and on the Sabbath Day He went as usual to the meeting house. He stood up to read the Scriptures, and was handed the Book of the Prophet Isaiah. He unrolled the scroll and found the place where it is written: "The spirit of the Lord is upon me. He has anointed me to preach the Good News to the poor, He has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to set free the oppressed, to announce the year the Lord will save His people!" Jesus rolled up the scroll, gave it back to the attendant and sat down. All the people in the meeting-house had their eyes fixed on Him." (Luke 4:16-21) It is time you and I fixed our eyes on Him and listened very clearly to what He is saying because it has disturbing implications for all of us.

You and I say we believe the Gospel, and in a way I'm convinced we do. However, if we do, why is this revolutionary Gospel not getting through us to the world? Why is the dynamic of God's love for all mankind apparently short-circuited by the very ones who claim to be His followers? It would be easy to fix the blame on modern culture, technological advance, secularization of society, television or a multitude of other social forces. Yet most of us know, in moments of agonizing honesty, that the trouble lies within us. We've experimented with every form of evasion known to man. We've tried every gimmick and promoted every program. We've signed all the cards, waved all the banners, tooted all the horns and manipulated all the members. We've tried everything imaginable to evade the agony of our own calvary but now the critical decision we face is to die: die to self-love, to pride, to arrogance; to die and live—or disappear forever in the night of our own denial.

Possibly we are now ready as Christians and as a denomination to hear Paul's words to the church at Ephesus. It is disturbingly applicable to us. "That is why it is said, wake up sleeper, arise from the dead! And Christ will shine upon you. So pay close attention to how you live. Don't live like ignorant men, but like wise men. Make good use of every opportunity you get, because these are bad days. Don't be fools, then, but try and find out what the Lord wants you to do." (Ephesians 5:14-18) What does the Lord want us to do? Because you and I have the advantage of a written New Testament that was unavailable to the Apostle Paul, we can look into the written Word of God and determine with great clarity

what it is that He wants us to be and to do. And we find it very clearly. Jesus said, "You are the salt of the earth." He also said, "You are the light of the world." He stated that He had come to cast fire on the earth and that He had turned over the keys of the kingdom to His followers. He compared His own work to that of bread and water. Dr. Elton Trueblood helpfully points out, "At first the variety of these figures is bewildering, but a powerful insight comes when we realize suddenly what they have in common. Each figure represents some kind of penetration. The purpose of the salt is to penetrate the meat; the function of light is to penetrate the darkness; the only use of the keys is to penetrate the lock; bread is worthless unless it penetrates the body; water penetrates the hard crust of the earth; fire continues only as it reaches new fuel, and the best way to extinguish it is to contain it."

It is very obvious what God is saying we are to be and to do. Without exception God is saying, through all the figures employed in the New Testament, that the function of the people of Christ is to penetrate the world with the Gospel. He is pointing out that the church is never true to itself when it is living for itself because it is then only concerned with saving its own life and the inevitable result will be the losing of its life. If we will only have the courage to hear what the Gospel is saying, we will hear it speaking to us in unmistakable terms—reminding us that our primary responsibility is outside our own walls in the redemption of the everyday life of man.

We are all aware that nowhere in the New Testament does the word "church" ever refer to a building. In fact the New Testament is very careful to distinguish between the church and the building. The church is not brick and stone and wood and mortar. You are the church. "Ye also as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." (I Peter 2:5) The man under whom I was converted and who was my pastor for the first seventeen years of my life, Dr. George W. Truett, used to refer frequently to the First Baptist Church in Dallas the "meeting house" of the First Baptist Church. Ladies and gentlemen, that is New Testament terminology. On the Lord's Day the church comes together to worship, to study, and to fellowship. However, this does not make us any less the church on Monday than we are on Sunday. On Monday we are only the church in dispersion; we are only the church going into all the world with the Gospel of Jesus Christ. On Monday we are doing what He told us as His people to do. Nowhere did Christ ever tell the world to come to the church but repeatedly He told us as His body and His church to go into all the world with His Gospel.

The church is a spiritual service station where we come to be taught and inspired and filled and challenged and cleansed so that we can then go from that place of worship out into the world to live and to serve. Why do you stop at a service station? It's because your automobile needs service, is it not? You drive into the service station that your automobile may be filled with gasoline, the windshield cleaned, the oil and the tires checked in order that you may do what? Just sit there and look at the uniforms of the attendants? Sit there and endeavor to locate some grease spots on the pavement so that you can complain about it to the agent? Do you say, "Oh, I wish I could just stay here all day because it makes me feel so warm inside?" Of course not! The moment your automobile is serviced you drive out onto the highway in order to get somewhere and do something. You burn up that fuel in accomplishing the business of living. My friends, that is what the church is to be. We are to come together periodically to be filled with spiritual fuel, to have the windshield of our vision cleared, to check the tires of faith and the oil of the spirit so that when we are equipped and prepared we can pull out onto the expressways of life and there give ourselves in service to others in the name of Christ.

The church must begin to see itself as Christ saw it. Not as a place of retreat from the world, fostering a morbid hatred of life as the evidence of consecration, but a place of Christian acceptance and redeeming love from which people go into every strata of life to live as God's agents—God's representatives—of reconciliation.

Returning from a spiritual retreat a few years ago, a Christian businessman said, "Preacher, I've had all the inspiration I can stand. Help me find a handle whereby I can get my hands on some of the needs and problems of the world and by ministering to them share my witness for Christ."

I believe this man was voicing the feelings of thousands upon thousands of men and women in our churches today who are hungry for an opportunity to translate their commitment to Christ into practical deeds of Christian service and we, the leaders of the church, are largely responsible for their frustrations. We are obligated to God, I believe, to provide these Christians with means of service through our churches whereby they can get their hands on the crucial problems of the world and in so doing share their witness for Christ. These men and women are aware that the New Testament unmistakably teaches that they are ministers of Christ in the world of business and finance and homemaking and school and politics. And the church must provide these men and women with an opportunity to express their commitment to Christ through creative and imaginative ministries of practical involvement. If we fail to do so, increasing numbers of people will ignore the church and, as thousands have already done, find their areas of service through institutions and organizations other than the church of Jesus Christ.

We at Trinity Baptist Church in San Antonio are learning exciting ways to serve Christ in addition to teaching in Sunday School, leading in Training Union, or singing in the choir. These are indispensable ministries for the equipping and preparing of people for their witness in the world, yet these are not the only ministries for Christ. There are vast, untouched areas of service where the church can and must begin to prove its concern for Christ by serving our fellowman in His name.

I recognize that in what I am about to say I run the risk of misinterpretation. I sincerely hope that I am wrong but the issue is so great I feel I must incur that risk. In discussing some examples of involvement which I have seen happen in the life of the church there is nothing even remotely akin to boasting. These steps toward authentic Christian commitment were taken at too great a cost to produce even the suggestion of pride. Also, let me say that we have only begun to see the church turn from an institution preoccupied with its own survival to a fellowship concerned with being a servant people in the world. We have only taken the first few trembling steps down the road of genuine Christian involvement, and yet we have taken those steps. Whatever has been accomplished was accompanied with great travail of soul. It has not been easy nor placid. Yet God has unquestionably honored it for the life of the church is being renewed and the lives of people outside the church are being reached with the Gospel of Christ.

The people of Trinity are sincerely seeking to penetrate the world with the Gospel and consequently many new areas of involvement have opened to us. For example, there has been a reorganization and reorientation of our Women's Missionary Society. We have disbanded the circles where the primary emphasis was on studying and have instead organized service groups where the primary emphasis is on personal ministries. Through these sixteen service groups the women of our church minister to a vast variety of needs from work in hospitals and nursing homes to juvenile rehabilitation. Also, two of our three local mission churches are situated in some of the most depressed and blighted areas of our community. In these two mission churches we have not only the regular worship services; Sunday School, Training Union, etc., but each church is also an out-patient clinic for the Planned Parenthood of San Antonio. Many children from these overcrowded, underprivileged conditions—through no fault of their own—find themselves at a disadvantage in their school life and work. Therefore we have begun a pre-school program in our mission churches which helps prepare these children for public school life. In addition to this, every afternoon after school, there is a supervised study hall at our mission churches where in quiet, air-conditioned comfort these young people from overcrowded homes can come do their homework under the supervision of public school teachers from our church who give their time for such a ministry. Reference books and other materials have been purchasesd to assist them in their studies. A large percentage of the juvenile delinquents in our community, as in any community, are school dropouts. Therefore, we believe that Christ's ministry should extend to some of the sources and causes of delinquency and not alone to the tragic victims. We believe the Great Physician would approve of some preventative medicine being practiced in His name. We believe a fence at the top of the precipice is as valuable as a hospital at the bottom.

A few years ago we purchased a house to be the headquarters for the distribution of food, clothing and household supplies for individuals in need; whether in San Antonio or around the world. We call this Benevolence House. Each year we assist seven churches in Jamaica where last year 3,000 lbs. of clothing were sent. Also, over twenty laymen from our church spent a week of their own time and at their own expense, living and working with other laymen in these churches in Jamaica. They endeavored to share with them the excitement of the Gospel message that "every man is a minister for Christ." Food, clothing and supplies are also provided for students at the Mexican Baptist Bible Institute, the Mexican Baptist Children's Home, the Buckner Benevolence Maternity Home, the State Mental Hospital and the Tuberculosis Hospital. The Children's Shelter and the American Cancer Society; local victims of fire, flood, accidents and illness, were all ministered to in the name of Christ through the concern of Benevolence House. Food, clothing, shoes, bedding, furniture and school supplies were all given as a conscientious

response on the part of the people of our church in their endeavor to translate into 20th century items the cup of cold water ministry outlined by our Lord in the 25th chapter of Matthew. It is all done in Christ's name and for the glory of God!

Legal help, job placement, location of children in foster homes is also another ministry of compassion for the total needs of men. Last year 685 lbs. of children's clothing was sent to Vietnam where a member of our church is serving as a medical doctor in the AID program. This Christian doctor then distributed that clothing to unfortunate children in the name of Christ and Christian concern.

A year and a half ago Trinity church began a ministry to women alcoholics in San Antonio. In our city of three-quarters of a million people there was no place for a woman alcoholic to go but to jail or to the street. No place to assist in the rehabilitation of women alcoholics. In the eighteen months of operation 110 women have been served and helped back to spiritual, mental and physical health through the ministry of Christ in Alpha Home. Our service consists of providing a clean home-like atmosphere, spiritual and psychological counseling, AA meetings, job placement, worship with our church in its regular services and devotional services within the home. Of the 110 women, 46 have returned to life and are now gainfully employed and are living useful, effective lives. Life changing commitments to Christ have been made and women have been baptized into the fellowship of our church because Alpha Home said, "we love you for Jesus sake." Homes have been reunited, children returned to parents and lives have been saved. Statistical information is never an adequate measure of the success or failure of any effort, but our statistics are persuasive to demonstrate that people with this serious problem can be healed and made whole by the Gospel of Jesus Christ.

What am I saying by all of this? I am saying that the people in our church have become involved as Christian on a personal level in all the activities of our community and they have done so because they believe when Jesus told His disciples to go into all the world that He meant exactly that. He meant that we were to go into all the world intensively as well as extensively. He meant that we were to go "into" and not merely "to" the world. The world into which we believe we are to go is not just the world geographically, but the world personally as well. We are to go into all **our** world—the world of business and labor, the world of sickness and sorrow, the world of politics and poverty, the world of family and children. We are to go everywhere, to everyone, in every condition—we are to become "all things to all men," that by "all means"—that is by every possible means—some might be saved. And we are thrilled to discover that in response to these various means; in response to this variety of ministries—some are being saved! Also, we are excited to realize in Christ, the liberty to love what God loved—the world; the liberty to serve what God served—people; the liberty to give what God gave—life. We are discovering the exciting, terrifying, frightening experience of becoming God's agents of reconciliation. Such reconciling and redeeming involvement has never been easy nor simple. But I am deeply convinced that unless we Baptists become Christ's body in the 20th century; unless we do in our day, motivated by His Spirit, what He did in His day; unless our churches become places of worship where people of all races and classes meet together in Christ through worship and fellowship; unless we become great springs of new life flowing out from our sanctuaries into the hot, parched prairies of human need; unless we Baptists experience a change of attitude and a change in direction, then we too will pass into the graveyard of denominations who have lost their lives while trying to save them. And over the doors of Baptist churches and across the entrance to the Southern Baptist Convention you can write Ichabod, "for the glory is departed." (I Samuel 4:21)

But ladies and gentlemen I have great hope for Southern Baptists. I have great hope for those of us meeting in this Convention. I believe that God has committed into our hands the agonizing responsibility of leadership. I believe that we have within many of our churches the seeds of renewal. John Calvin was correct when he said that the history of the church is the story of many resurrections, and I believe that we are on the threshold of resurrection. However, there cannot be resurrection without death, glory without Gethsemane, or the promised land without the dusty journey of faith across the desert!

What would happen if 15,000 Southern Baptist pastors decided to go home to share the truth in faith, to live the truth in hope, and to speak the truth in love? What would happen if we decided to become the shepherd of the flock rather than the pet lamb? What would happen? Some might lose their jobs, many would lose their status and we would all lose ourselves. But in the losing we would find our souls. We would find that the Gospel we have preached to others could save us from our fears. In moments of painful honesty we know that many of us are grandstand quarterbacks. We have never really gotten into the game and yet we are proud of the fact that we have no injuries. We rarely push our boats out into the deep where people are struggling and drowning, and we confuse our cowardly waiting on the beach with having overcome the storm. We have the false security of lifeguards who stand on the bank yelling instructions to a world that does not know how to swim—but we never leave the shore, and thereby lose our souls by not wading in.

What would happen if you and I decided to go home and wade in over our heads? What would happen if we decided to be God's men whatever the cost to ourselves, our churches, our denomination? What would happen if we confessed that we worship at the shrine of numerical increase and financial growth? What would happen if we confessed that racial bigotry and ecclesiastical exclusivism and negative morality have characterized us? What would happen if we took the towel of genuine humility and washed the dirty feet of a tired world? What would happen if we became the "servants" instead of the "served"? I believe a God-breathed spirit of renewal would sweep through the weary life of Southern Baptists and we would become what many think we already are—the people of God. And in the strength of the Lord we would claim the promise of God that He has "not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Timothy 1:7) And in the "all power" of the resurrected Christ we could go into the world and make disciples of all nations knowing that He is with us "even unto the end of the world."

My son Stephen, when he was about seven years old, walked two blocks from our house to the drive-in grocery one afternoon to purchase some candy. On the way, a large German Shepherd came out to investigate Stephen, and it frightened him nearly to death. The appearance of this German Shepherd was the epitomy of terror to young Steve. After returning home he related the incident to us and I asked him what he did. He said, "I just walked along, looking up, praying all the time that God would help me." He then paused a moment and said, "Daddy, if Jesus hadn't rosen up from the grave we'd be scared all the time wouldn't we?"

Gentlemen, I do not know the German Shepherds in your life. I know some of them in mine. I know some of my fears—some of my concerns about success, and my fears of failure. I am certain there are many more. But young Stephen spoke the message that I needed to hear and a message that I believe you and I as Baptists need to hear in this day of fear and frustration. "If Jesus hadn't rosen up from the grave we'd be scared all the time, wouldn't we?" But you and I believe He **has** "rosen up" from the grave, and in the strength and assurance of this fact, we can go home from this Convention to be God's men! "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Timothy 1:7)

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BIOGRAPHICAL INFORMATION: JAMES JEFFREY, executive director of the Fellowship of Christian Athletes, has been one of the key figures in this national Christian movement among athletes since its beginning in 1955. He was appointed executive director in 1963. As an athlete, he was an All-Southwest Conference football player at Baylor University (Baptist), Waco, Tex. He was for 13 years after graduation an insurance agent. He presently is a deacon and active member of Leawood Baptist Church, Kansas City, Mo.

The Minister Addresses Himself To the World of Athletics

By James Jeffrey

Introduction:

I'm grateful for the privilege of speaking on a subject that is really twofold in nature, both parts of which are dear to heart, dear to my very life: Christianity and Athletics. Some Christians may feel that they cannot mix; some athletes may feel that they cannot mix; but I want to assure you that they both *can* and *must* mix if we Christians are going to make the necessary impact upon the youth of America and youth of the world!!

Music has been called the "universal language" and so it is, but it is just as true of athletics. Since the days of the ancient Greeks before the birth of Christ, athletes have met in great contests from various parts of the world. The great Olympic games still bring together athletes from around the globe and they all understand the language of physical discipline, of athletic excellence. Personal and

national prestige and power ride on the outcome of the contests. Proud nations, large and small, idolize their athletic heroes, and the eyes and ears of the world are tuned in when the Olympic contests are in session. Think what could happen if Christianity could make major inroads among athletic circles around the world! Think of the opportunities for spreading the Gospel if this platform of international athletics could be secured! Those of us in the Fellowship of Christian Athletes have no less dream, no less ideal, no vision than precisely that! We hope eventually to have a world fellowship of Christian athletes who will courageously and uncompromisingly witness of their Christian faith to the masses of people on this earth.

Someone may mark me off as an idle dreamer, an unrealistic idealist, but I am personally convinced that in our day of nationally and internationally televised sports events the famous athlete has an unparalleled opportunity to gain a hearing. Young people, especially young sports fans, will listen most attentively. Why do big companies specializing in sporting goods spend so much time and money getting the names and endorsements of great athletes on their products? It is not only true of sporting equipment but also of hair-oil, shaving-cream, beverages, and many other things.

The great athlete is still one of young America's true heroes! Make no mistake about that! Some may criticize us for exploiting the hero-image and call it hero-worship, but we are seeking to take what is already in fact present—hero reputation—and point the admirer higher up! We believe this is legitimate and can be done rightly. Some years ago one of America's most eminent sociologists said, "Show me the heroes of today's youth, and I will show you the types of citizens you will have tomorrow." While the athlete is still a hero, we want to use the dynamic of his influence for the glory of Jesus Christ!

The Fellowship of Christian Athletes was born because an athlete had a dynamic experience with Jesus Christ and wanted to share it with those he knew and understood and loved best—athletes. What is the FCA? Perhaps I can best tell you by using the words of our name but changing slightly the order of those words so as to put the most important idea last, in the place of prominence.

I. *It is in Heart, a Fellowship:*

Gentlemen, let me assure you that we are *not* trying to be a church or a denomination, or in any way compete with the churches. From the very outset of our organization we have had the expert counsel of churchmen from various denominations because our outreach has included athletes from many persuasions. Dr. Louis Evans, formerly pastor of the great Hollywood Presbyterian Church, has been one of our most faithful guides. Your own president of this past year, Dr. C. A. Roberts, has served as a key speaker and planner.

We have constantly asked churchmen to evaluate our programs and make suggestions on how we could best serve Christ and the local church rather than compete. We challenge the athletes in these national camps to go back to their home churches and serve within the framework of those local churches. We seek sincerely to supplement and strengthen, not to supplant!

I am told by my friends in the ministry that much thought is being given these days by theologians to the nature and function of the church in modern society. A key word in the New Testament is *koinonia* which means a fellowship, an association, a sharing. It belongs to those who have something in common, something they share which binds them together. We have something which binds us together in fellowship. We have *koinonia* in the sense that we are bound together in strong bonds of a common love for Jesus Christ and a love for His teachings, but we do *not* have worship services at the FCA headquarters on Sunday! We do not and will not have services for ourselves.

We all belong to the church of our choice. We teach fidelity to the local church and the denomination. The only church services we conduct are when local pastors like yourselves invite us individually or collectively to speak in their churches at their services either as the preacher or only to give our testimonies. Some pastors invite us to tell about FCA; others ask us to preach a regular message; still others ask us just to share our personal testimony. Many times we speak for churches at banquets honoring athletic teams in the home town. Occasionally, we hold week-end revivals.

Not only do we speak in churches but we also conduct rallies in high schools and other places where we can tell young people about the importance of religious faith for their lives. We also seek to encourage the devotional life of young athletes and publish a magazine of athletic information and spiritual inspiration. Many athletes find it helpful in maintaining a spiritual glow to meet with other athletes for purposes of prayer and fellowship. These are called huddle groups, etc. These meetings do not occur on Sunday and are never to conflict with regular church services like Wednesday night. They are designed to help the athlete keep his heart warm and his courage high.

We do have an organizational structure, a national staff, a budget, and smaller group charters. The national staff spends much of its time planning the great summer camps which draw together thousands of athletes over the nation. These camps give us our best opportunity of confronting athletes with the claims of Christ, because we have them for five days in an atmosphere of intense intramural sports activity and challenging Christian testimonies by some of the nation's and world's greatest athletes.

We have to have some organizational structure and a budget in order to plan and execute these expensive activities. We have to coordinate hundreds of groups of boys, their coaches, special speakers, etc. It takes a lot of work the year-round! Considering the number of people involved and the complexity of our operation, I truly feel that our structure and staff are not top heavy! We are still first of all a fellowship, a spiritual coterie, and not just another religious organization.

II. *It is in Body, Athletic:*

The FCA is committed to the proposition that athletes can and must win athletes for Jesus Christ! Our unique ministry is that of getting high school, college and professional athletes to listen to the Christian gospel, of winning as many of them as possible to a personal relationship to Jesus Christ, and through them reach other athletes, young people and adults.

Many athletes do not go to church, and like an increasing number of people these days, do not listen to a regular minister, but they do watch and listen to athletes in games and on TV. We believe the athlete will also listen to his athletic-idol, his star, when that authority-image speaks on religion! We have evidence to back up this belief!

In the 12 years that FCA has existed, we have had 23 camps, enrolling 14,039 athletes and coaches and staff! This summer alone, 1967, we will have 8 camps, enrolling approximately 5,000. Think what could happen if all those athletes would go back to their schools unashamedly Christian!

Some people may object to FCA because they are still laboring under the false image that the athlete is the "dumb-bunny" or poor student. Some years ago there was a lot of truth to that and teachers often complained of having to help star athletes stay eligible. This is no longer true! Talk to college teachers today! Athletes are giving good accounts of themselves in most instances. Most people now recognize the relationship between a healthy body and an alert mind! Many of your top athletes are also top scholars! What about Frank Ryan of the Cleveland Browns with his Ph.D. from Rice? What about Princeton University's all-time great All-American basketballer, Bill Bradley, being a Rhodes scholar in Oxford University? And there are many, many more!

You have perhaps heard the old story about the much sought-after high school football star who couldn't pass the entrance exam into the big university that recruited him. The coach pled and pled with the Dean to give the boy a break. Finally the Dean called the Coach and the boy in and told him that he would pass if he could correctly add six and six. The boy thought and thought for a long time and finally said, "Fourteen". The Dean cried hopelessly, "No, no, no! You're through. We can't let you in." But the Coach quickly cried, "But Dean, have a heart, he only missed it by one!"

Well, gentlemen, I'm here to tell you that that day is over and gone! We are dealing with a new generation of athletes and they are sharp! They have to be in order to play today's complex, fast-moving type of sports.

Let me tell you about the kind of athletes we are seeking to influence:

1. Paul Anderson—weight lifter
2. Tom Landry—professional football coach
3. Bobby Richardson—baseball player
4. Brian Sternberg—champion pole-vaulter
5. (and maybe a high school star)
6. Some others—

Other people may object to FCA because they feel that we are theologically illiterate. We know that many of us are not formally trained theologians and we recognize our limitations here, so we invite trained and recognized leaders of different Christian groups to meet with us when we plan our programs and also to be on our camp staffs. In addition, some of our own FCA staff do have formal training—Ron Morris, etc. Our greatest asset is the life-transforming experience which we have had with Jesus. Remember what

the Bible says about Peter and John in Acts 4:13, "Now when they saw the boldness of Peter and John, . . . they marvelled; and they took knowledge of them, that they had been with Jesus." If a person will come to one of our camps or meetings with an open-mind, I believe he will go away saying the same thing about us!

III. *It is in Soul, Christian:*

Our supreme commitment in FCA is to Jesus Christ. Our first loyalty, our highest allegiance, our deepest love is not to FCA but to the living God who revealed Himself in Jesus Christ! We believe the greatest truth, the most important reality in life is that God was in Christ reconciling the world unto Himself!

The story is told that in England many years ago there was an actor so powerful in his acting ability that the audiences were completely caught up in whatever he acted out on the stage. When he wept, they wept. When he laughed, they laughed. One preacher who realized the possibilities of possessing powers like that in the pulpit sought an interview with the great actor and asked the secret of his power. The great actor thought a moment and said, "Sir, I take fiction and action and act as if it were fact; maybe you are taking fact and acting as if it were fiction."

You see, athletes are by nature so built that they can and do commit themselves totally to whatever they are really interested in. You cannot become a great athlete and be indecisive! The moment arrives when the quarterback has to commit himself to run or pass! The basketball player has to dribble or pass! The trackman has to come out of the blocks! The baseball pitcher has to deliver and the hitter has to swing or be struck out! This is our nature! We are psychologically and physiologically constituted and conditioned to act and to act decisively! If we commit our lives to Christ, it must be with the same vitality, the same vigor, the same surging power! If what the Bible says about Jesus is true, then we ought to live and speak as if it is fact not as fiction!

Our enthusiasm and deep-felt emotions may seem strange or even offensive to the introvert, the bashful, the unsure, the half-committed, but it is our way—our true, sincere, genuine way. When our athletes give their testimonies they may not have all the poised polish of a practised professional, but I believe their rugged sincerity and their unbashed devotion will intuitively bear self-authenticating evidence and proof of their commitment to Christ. The New Testament speaks often of the joy and enthusiasm which characterized the early Christians. They were not a cringing, frightened, apologetic, anemic group after Pentecost! It was soon to be said of them that they were turning "the world upside down" (Acts 17:6).

We do not intend to be religious braggarts but we do feel that we must say with Paul, "I know whom I have believed . . ." (II Tim. 1:12), and again, "I can do all things through Christ who strengtheneth me" (Philippians 4:13). It was Jesus Himself who said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10), and again He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11)

We in FCA believe that Christian people and churches today need a new surge of enthusiasm, a new sense of excitement about their faith. Pessimism, despair, and discouragement are gripping and paralyzing far too large a part of Christianity! A defeatist attitude will not honor Christ; it is inconsistent with the open tomb; it is contrary to the command to go into all the world; it belies the belief that Jesus shall one day reign as Lord of Lords and King of Kings! We know from experience what a defeatist attitude accomplishes in athletics—it loses the game—and we know it will do the same in churches!

Our sole purpose is to glorify Jesus Christ. We want to dedicate the reputation, influence, example, and total talents of athletes to the service of God. Because young athletes and young people tend to glamorize athletic prowess and seem to listen to what athletes say, we want to use that channel of communication for the thing we sincerely believe to be the most important thing in the world—Christianity.

A few months ago a young man was elected by his fellow-students to be student-body president in a large Junior College. He was the son of military parents and had lived in many of America's greatest cities and several foreign countries. He was truly a cosmopolitan young man. A reporter from the local paper asked what he thought the youth of the world and America were looking for with all their unrest, riots, marches, rebellion, etc. His answer was, "We are looking for something big enough and important enough to be worth our total life's commitment!"

Gentlemen, you and I know that there is only one thing really worth a youth's total commitment, and that is God, but we as Christians have let secular affairs take the initiative, capture the imagination of our youth, while we have gone on the defensive! We must get on the offensive, capture their hearts and imaginations with dynamic causes, creative aspirations, and worthwhile programs. They must feel that we really mean business about Christianity! We in FCA can testify to what can be done, how lives can be radically changed, how young people can be captivated for Christ, when the Christian faith is dynamically and dramatically presented through channels of communication to which they are tuned, to which they are listening and looking! And one of the channels still open to us is that of athletics. Let's conquer it for Christ!

Shakespeare speaks of there being a tide in the affairs of men that, when taken at the swell, leads on to fame and fortune, but, if missed, returns life to the shallows. There is a tide, an unmistakable tide in the spread and increase of sports in America. We must take this tide, with all its potential for good or evil, and use it to lift up Jesus Christ. Some people, unfortunately, will listen to the Christian message only if it comes from an athletic hero they admire. Our purpose in FCA is to see that they at least hear it from someone, somewhere!

Conclusion:

Somebody may really not understand why a man like Paul Anderson goes around all over the country giving his testimony or why I would move from the Life Insurance field to travel constantly to speak before youth groups. What is the dynamic? Where is the motive? What is the incentive? I think I can speak for all of us in the Fellowship of Christian Athletes, and I think my experience is typical of every sincere member of our group when I say:

FACE TO FACE

I had walked life's way with an easy tread,
Had followed where comforts and pleasure led,
Until one day in a quiet place
I met the Master face to face.
With station and rank and wealth for my goal,
Much thought for my body, but none for my soul;
I had entered to win in life's mad race,
When I met the Master face to face.
I had built my castles and reared them high,
With their towers had pierced the blue of the sky
I had sworn to rule with an iron mace,
When I met the Master face to face.
I met Him and knew Him and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day
While my castles melted and vanished away.
Melted and vanished and in their place
Naught else did I see but the Master's face
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."
My thought is now for the souls of men,
I have lost my life to find it again,
Ere since one day in a quiet place
I met the Master face to face.

Our supreme desire in FCA is to bring young athletes face to face with Jesus Christ and we in FCA believe that Christ will change their lives forever!

For Release after 10:30 a.m., Tuesday, May 30

WILLIAM L. HENDRICKS has been professor of theology at Southwestern Baptist Theological Seminary, Fort Worth, since 1957. Previously he was counselor at Buckner Baptist Childrens' Home, Dallas, and assistant to the pastor of Immanuel Baptist Church, Wichita, Kansas. He has been pastor of Baptist churches in Dodson, Tex., and Shawnee, Okla. He is a graduate of Oklahoma Baptist University, Shawnee; the University of Chicago; and Southwestern Seminary where he earned the doctor of theology degree. He was born in Butte, Montana, March 10, 1929.

The Pastor Speaks to the World of Religious Authority

By William L. Hendricks

I. A Pertinent Question from an Impertinent Age.

"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching and said: By what authority doest thou these things? And who gave

Thee this authority?" Matt. 21:23. This pertinent question from an impertinent age faces the people of God in every generation. As the Pharisees of the first century asked Jesus Christ himself for the basis of his authority, even so the people of the twentieth century ask the People of God what is our authority; who sends us; what motivates us?

The answers which were given in that maelstrom of hate and misunderstanding must be our answers also. "My father worketh hitherto, and I work. Not by might nor by power but by my spirit saith the Lord." Somehow the people of God must translate, rephrase, regroup these answers. All others are ineffective.

II. Wrong Answers to the Right Question.

There have been at least three wrong answers for this very right question of authority. We have answered by sword, by simony, and by size.

1. The sword.

In the world in which we live, as Stuttert Kennedy said, it always seems the weakest must go to the wall. The sword has always been one effective way of expressing authority. Granted, it beats down opposition; it carves up different viewpoints; and it cuts down to one mediocre size all men and all things. Jesus Christ knew the taste of the sword of Rome. Often his people have used that same kind of sword to carry his message to the world. Do not be mistaken, the authority of might and power is always an appealing one. Particularly to those who have not had much of it. The desire for the power of the sword lies behind a great deal of the political unrest in the emerging nations of our day.

I am reminded of Lucy Brown in Peanuts. Her little brother, tired of being pushed around, one day asked what right do you have, Lucy, to tell me what to do? By what authority do you push your will on mine? The next cartoon space showed a doubled fist. And little Linus muttered in the last cartoon strip that that is a pretty convincing authority. But the authority of power, whether it be economic sanction, threat of reprisal, or subtle religious pressures is, in the last sense, doomed to failure. We dare not let our authority be the sword; the sword of unworthy persuasion; the sword of coercion in morals and attitudes; the sword of political reprisal. "He that liveth by the sword shall perish by the sword."

2. Simony

The second wrong answer to the source of our authority is worse than the sword. It is simony. In Acts we are told of Simon Magus who observed the Apostles doing the works of God in the power of the Spirit. Simon bargained to buy the gifts of the Spirit of God. Death was his reward. The word simony, buying spiritual gifts, was coined from this experience. Death is no less the reward of anyone who seeks to do the works of God either for or with the power of money.

I have recently heard of some churches who have expressed that they are out to buy a preacher. I hope they don't succeed, but if they do, preacher and church probably deserve each other. We who emerged as economically underprivileged people have now come to the place of wealth and prominence. Our churches are equally as well appointed and as beautiful as those of any group. Our annuities, our endowments, are larger than ever before. All of this is good. But the remarks we hear about Baptist wealth and Baptist buying power are marks of simony and shame if we suppose our power and authority rests in this. Wealth and possessions still cannot gain honest gifts of the spirit of God, which must be given freely. Let us be grateful to God for all that we have. But let us also be well aware that all we have cannot buy the free gifts of a gracious God.

3. Size

A third wrong answer to the question of authority asked of the people of God is size. It is better to have more people than less. It is good to reach many rather than few. However, forty-million Frenchmen, as the saying goes can be wrong. We should remember the loneliness of Elijah. We must recall that our size is not our best quality. It is wrong to suppose that because we are numerous, we are always right. It is wrong to suppose that because we have won many we have conserved well. Christian nurture has not been one of our strong points. This is evidenced by the three and one-half million of us we cannot find. "The more the merrier" may be a true slogan, but it may also be a mark of quantity rather than quality. Our growth could be a sign of many things: it could be the signal blessing of God; or it could be a sign of our easy accommodation of the Word of God to a world that wants God only on its own terms. Let us be grateful for every honest advance. Let us check again carefully the measure of every gain. And let us be sure of this, that our glory rests not in the greatness of our numbers. Our authority must lie elsewhere than in our size. These three wrong answers to the question of authority we dare not approve. Our authority cannot rest in the sword or simony or size.

III. A Reason For The Faith That Is Within Us.

What, then, is the reason for the faith that is within us? I believe that a Baptist statement of authority that does not include three things and those in the right order is not true to our heritage and to the cause of God Himself. Our authority is the triune God as made known in Scripture and made real in the kind of experience that evidences the Christian life. That's a formula. Like all formulas it has a way of becoming trite. But like all trite things it has a basis in what is true. I am certain that there are few if any Baptists who would not accept this statement of authority. It seems however there is a serious question about the order of things.

IV. A Serious Charge.

A serious charge may be levelled at us today. This is the burden of my message. We are substituting individual experience for the authority of the Bible, and we are confusing the Bible, God's message, with God Himself. We acknowledged all three, but we are emphasizing only two parts of an adequate authority. We set our experience above Scripture and Scripture above God. From this kind of mixture there can result only disaster! It is a mistake of the worst sort to place Christian experience above the Scripture. It is also wrong to put Scripture in the place of God.

V. Misplaced Emphases lead to Mistaken Notions.

From these misplaced emphases there come several mistaken notions.

1. Every man's experience becomes a norm.

The first mistake that arises is to make everyman's individual experience normative for the entire body of Christ and to raise one's experience above everything else, including the authority of the Bible and the power of God. This unwarranted emphasis is being seen in four areas of the life of our denomination today.

a. child evangelism

The first area has to do with child evangelism. In response to the question of Paul, do we persuade men? We may well reply, "No, just children." It is like the man touring Arkansas asking a local citizen if any big men were born in these parts to which the reply came, no, just little babies. In our evangelism with young children we are assuming our experience and reading it into the mind of the child. We are being satisfied with very superficial answers. I am aware that at this point everyone becomes tender and sensitive. Each grandfather will suppose his four year old is as bright as anyone else's. Each parent who has tenderly trained a child in Christian sensitivity will detect signs of conviction. There is a difficult area of discernment, but there is also legitimate causes for concern when we realize that last year in Southern Baptist churches four-hundred beginners ages four and five were baptized. Ten per cent of our baptisms were primaries ages six, seven, and eight. It is time to ask ourselves some crucial questions. Can one know what it is to be saved before he knows what it is to be lost? Granted, that Jesus loves the little children and invites them to Him. Is it not true that his love is extended to them through the covenant mercy of his death until such time as they actively place themselves against God and Christ by their actions and their expressions? Are we fair when we pick trivial and childish things and make these the essence of sin. In so doing we develop in our children the feeling that they are lost because they chew bubble-gum or disobey mother. It seems to me, that the biblical materials still have an expression as to what is required in salvation. Individual experience is the most significant thing in every life. However, we do ourselves and our children a disservice either in forcing premature birth upon their experience or reading what we so much want to hear in their incipient convictional statements.

b. The doctrine of eternal security.

A second mistaken notion that arises from emphasizing our experience above the Scriptures is a problem of understanding and affirming eternal security. I find this area most problematic in Seminary classrooms today. Our students are having great difficulty in expressing and understanding the historic Baptist idea of once saved always saved. We are practising what we don't preach, namely a form of falling from grace. It isn't really a falling from grace for many were never there in the first place.

I categorically deny the charge of some of my students that I'm down on Christian experience because I never had any. There is nothing so vital and significant to a man as his own experience with God. What I am saying is that the norm for having this experience must rest outside ourselves—in the biblical materials. One reason

that falling from grace seems so appealing to many today is because we have not adequately defined what it means to be in grace. A second reason is that we have read the experience of grace only in the light of our own feelings. It is a sad and unfortunate plight for Baptists when they set their feelings, or set the conditions for how they must feel to have a normal Christian experience, from their own life rather than from the norm of the biblical materials.

So long as we pathologically feel our faltering pulse and make the chief exercise of the Christian life gazing at the nose of our own experience we will be sick—desperately sick. The norm for all Christian experience is found in Christian Scripture before it is found in individual experience.

c. Programs and pragmatism.

A third mistaken notion that we have when we place our experience above the Bible is the problem of programs and pragmatism. By this, I mean we are willing to do what will work. If it gets the people there; if it raises the budget; if it does the job; it must be right. There should be an uneasy voice of conscience that the church could call the Spirit of God that warns us against cheap grace. There should be a willingness to examine our programs not only on that sole basis of will they work but also on the expression of our theological understanding. At invitation time, we coerce and cajole and attempt to do the work, which the Bible tells us, the Spirit alone is able to effect. Let us not mistake our zeal for the persuasion of the Spirit. Obviously we don't want programs that won't work. It does, however, behove us to be certain that their working is compatible with the spiritual ends desired.

d. Don't qualify just multiply.

A fourth mistake notion that arises from placing our experience above the biblical materials is one that plague us greatly. It is the unwritten motto, "Don't qualify, just multiply." I don't know what you are doing for jokes these days, but in Texas we have the Aggie jokes. (Apologies to you who are alumni of that good institution.) I trust you have heard of the Aggie who dug a hole, put the telephone pole in it; then climbed the pole to find how tall it was. When someone asked him why he didn't measure it while it was lying on the ground, he said he just wanted to know how tall it was, he didn't want to know how long it was. In one way he was not as dumb as he sounds. There is a real sense in which we as Baptists must begin to ask how deep are the requirements for Christian faith, not how broad are the terms whereby we can garner men into the kingdom.

There is always the risk of the hue and cry that if we set any norms for salvation we are judging other men. If we try to express what it means to be saved we will be putting a theory of knowledge between men and God. The other side of this story is the firm insistence of the biblical materials themselves that certain things must be known. For one to be a Christian he must know the despair and anxiety of lostness; he must have an awareness of what it means that Christ died for our sins according to the Scriptures. He should share the joy of the power of the Resurrection and its meaning. One certainly should know that He who speaks from the pages of his Book and in the impressions of our lives is really the Spirit of God and not just the temper of our age or the voice of our culture. We must also affirm that the God who began the world will terminate it in his own way and in his own time. These facts were central to the early message of the first New Testament churches. I cannot see that we as Baptists could suppose that they are less significant for the Christians of today.

These four deep problems are with us. To the extent that we place our experience above the biblical materials we often find that we misread our children's expressions against our own best desires for their salvation and against experiences which they have not yet had. We find that we cannot assure some people that they are saved because, in reality, they have never had vital experience with God. We cannot assure others of their salvation because they seek the norms of faith in their own experiences rather than in Scripture. We may well continue with our programs on the basis of pragmatism alone; but we must bear the judgment that all that works is not worked by the Spirit of God. To the extent that we are unwilling to qualify and that we persist in insisting upon multiplying without conditions—to the extent that we permit the front doors of our church to be opened to all whether or not they evidence fruit of the Spirit or basic expression of what it means to be Christian—to the extent that we continue in this—we will bear the judgment of God!

2. The Bible and its Basis of Authority.

A second misplaced emphasis is to put the Bible above God himself. The mistaken notions which arise from this practice are three.

a. Mistaking the vessel and the content.

First we mistake the vessel for the content. It is not adequate to say the Bible is our authority if by that we mean that the God of the Bible is unimportant to us or can be captured by our manipulation of the words of Scripture. We are like the little girl, who responded to a morning invitation in one of our churches. When asked how she came that morning she replied, by bus. Obviously, our usual jargon did not reach her. To use the Biblical message as a replacement for faith in God is confusing the means with the end. One may have the Bible without having God. One may not come to God in a redemptive experience without having the Bible. It is almighty God himself who guarantees the authority of the Bible and stands behind it. It is a mistake for us to suppose that because we possess a Bible we have God. A student once waved a Greek Testament under my nose and said "This is all I need." My response was quick: "Young man, you can go to Hell with that book in your hand." What I meant by that was that to have a Bible but not to know the God of the Bible is one of life's deepest tragedies. The Word of God was intended as a signpost to lead us to Him. It is our only means of knowing him; but the basic purpose of the Bible is to point beyond itself to the God who stands behind it.

b. Seeking to justify ourselves by the Bible.

A second mistaken notion which arises from a misplaced emphasis on Scripture is what we might call throwing imitation pearls before genuine swine. That is, we often use the Bible in a way that is most unworthy. We seek to justify and bolster our culture, our programs, our customs by Scripture. At a high price we distort the biblical materials until they fit the demands of our day. We use great and lofty expressions to give cheap and glib assurance to people who want to hear the part of the Bible they want to hear. We further give them the assurance that if they meet the demands of a written word they will not need to face the living God who stands behind it. This is idolatry of the worst kind.

c. Binding the Bible to our interpretation of it.

A third mistaken notion which arises from the misplaced emphasis of putting the Bible above God is binding the Bible by our interpretation of it. We might call this the "all thinking people agree with me now classify yourself" philosophy. This title is taken from a little old woman who used to cease all argument with that phrase: "All thinking people agree with me now classify yourself!" Quite often we bind the Bible to our interpretation of it. It is not enough for us to know that the Word of God is true. We often assume that every word we say about it and every interpretation which we give to it shares equal inspiration and equal authority with the Scriptures themselves. Most of our religious arguments and much of our misunderstanding rises, not because we are asking men to believe the Bible; rather it arises because we are asking them to believe some fantastic interpretation of our own which is not what the Bible is saying. Granted, there may be one true final interpretation of the Bible, if this be the case, it rests with God alone. Every generation and every time has found it necessary to make the word of God speak to its generation on terms that the biblical materials themselves give and in words that the people of our day can understand. One symptom of the meglomania of the modern ministry is to suppose that our sermons, our interpretations, our words bear equal weight with Scripture. Let us beware of binding the Bible to our interpretation of it.

VI. Plea to Reaffirm Our True Authority in its Rightful Order.

The above are serious charges. There arises a sickness among the people of God when we put our experience above Scripture and when we put Scripture in the place of God. May I conclude with this final plea. These three: God, Holy Scripture, and Christian experience must be joined together. We do not have them separately. We cannot know God without the voice of Scripture; and we cannot be meaningfully related to God without personal experience. But there comes a time when we must check the order of priorities. Let it always be this: God first; Scripture second; personal experience third. Let us return unto the Lord and He will heal. Our return must be guided by the biblical insights. Our experience will then be true because it rests in God and Holy Scripture.

For Release after 11:30 a.m.,, Tuesday, May 30

SAMUEL DEWITT PROCTOR has been president of the Institute for Services to Education since June of 1966, heading a project funded by government and foundation sources for the purpose of assisting colleges and universities originally established for Negro students. During a 25-year period, he was profesor and dean at Virginia Union Univerity (1949-55) and later as president (1955-

60). He was president of North Carolina A&T College from 1960-64. In 1962 he was on leave from A&T College as director of the Peace Corps in Nigeria, and in 1963 as associate director of the Peace Corps in Washington. At the close of his duties with the Peace Corps, he was associate general secretary for the National Council of Churches of Christ in the USA in charge of public affairs. In 1965 he became director of the Northeast Region for the Office of Economic Opportunity (War on Poverty programs), and later as special assistant to the OEO director, Sargent Shriver. A graduate of Virginia Union University, he received the bachelor of divinity degree from Crozer Seminary and the doctorate in ethics at Boston University. He has also done post-graduate work at the University of Pennsylvania, and at Yale University. He has received honorary doctorates from Stillman College and the University of Rhode Island. He is author of The Young Negro in America.

Religious Leadership in Human Relations

By Samuel D. Proctor

Recently I heard a definition of a fanatic. It is one, who, having lost his sense of direction, redoubles his effort. This is the danger we face in the church today as we seek to recover initiative in the world to get back in front of the effort to give meaning and dignity to life. We need a careful assessment of our direction before we redouble our effort.

As I view the situation, the church in society, we need to pause and ponder what our uniqueness is, why we should move anywhere as church people, rather than singly as citizens, one at a time, and what is really left for the total church to do in view of the other current efforts.

There is no need for church people to piddle in this sea of current problems if both their resources of money and their ambivalence in commitment render them impotent to effect appreciable results. But if we do indeed have the pearl of great price we should find out what it is and how to share it with the world.

I shall discuss seven of the specific circumstances we face:

1. The first and most obvious setting for the current effort of the churches is the relatively sudden bid on the part of those who have been rejected by society for attention, for concern, for change, for relief, for a new chance in life.

For generations the poor accepted their fate as the will of God. Now they know that their condition is the consequence of the denial of an equal opportunity in life, either in this generation or in a prior one in which some arbitrary arrangement in society dictated who the "haves" and who the "have-nots" would be.

They see now that they have inherited an entire arrangement that leaves them untrained, afraid, labeled as undesirable and vulnerable to exploitation of every form.

No pious mouthings about materialism and its dangers will satisfy them. They say that both the poor in spirit and the plain and simple poor should have more of the treasures of the Kingdom.

As we seek to take initiative in mission, this is what we can expect: the hungry, unemployed, untrained masses looking for help.

The second aspect of today's church in society is the presence of a bold reform movement rooted in secular humanism, unrelated to the churches—or splinters off the churches—but drawing strength from those ideals that sprang from the deep wells of religious truth.

These are persons ready to step forward at any movement, day or night, to stand up and be counted on the side of pacifism, world federalism, civil rights, planned parenthood, separation of church and state, atheism, the anti-poverty program, rent strikes, etc. It is simple to dismiss the whole lot as a mass of misguided humanity, but we deceive ourselves in doing that.

In the present renewal of society we have seen the emergence of self-giving spirit that practically disclaims religion. It is found in the African village schools among the Peace Corps, in the Freedom Schools of Mississippi, among the Indians with the Vista volunteers and in every urban ghetto in Community Action programs. These reformers allege that we in the churches are too wed to the status quo and that the action lies outside the temple walls.

3. Next, the churches face the new fact of the Federal Government making plain its concern for the mentally retarded, the neglected church-related colleges, the children of the ghetto, the indigent aged, the chronically unemployed, the adult illiterates, the untrained jobless teenagers, the isolated Indians, the unwed mothers, those who are legally defenseless and who have inherited a legacy of poverty and futility.

The federal establishment has launched a national effort to get rid of the sedimentation of misery and wretchedness with the same "can do" spirit that got rid of yellow fever, polio, scarlet fever, Nazi bombers, hand-cranked phones and the oil lamp. Today, the mystery of cancer, the problem of policing Red aggression in Asia, the adventure of finding what is really on the moon—all have summoned the nation and its resources. But none of these is more dramatic than the new and young effort to roll back the cumulative effects and causes of poverty. Many prayers will find their answers as this effort succeeds.

The War on Poverty has been in existence a little more than two years. Rarely has an infant been subjected to such wallops at a tender age. Few people, even those nasty and brutish, were willing to attack the idea of getting the poor man to help himself per se. All agree it is a good thing if ghettos can be abolished, if people can be taken off welfare rolls and put to work, if wayward youths can be straightened out and made into useful productive citizens before they become number 7884403862. The attack had to be a flanking action, not a frontal one. This is done by saying, "In theory the War on Poverty is a good thing, but we just can't afford it with Vietnam." Cuts are made in the name of economy. Look, however, at the facts.

Americans spend four times as much each year on alcoholic beverages (12.9 billion—1965) as the entire two and one-half year War on Poverty has cost. Twice as much is spent on tobacco each year (4.3 billion—1965) than the OEO budget. Likewise, more was spent on television commercials in 1966 ($2,765 billion) than in all the OEO anti-poverty efforts.

America cannot only afford the war, America wastes more money in frivolity than the entire cost of OEO programs.

4. Part of the picture today is the growth in church statistics, property values and income accompanying the boom in church building in the suburbs. The churches have followed their congregations to suburbia, to the grass-carpeted, tree-lined satellite communities, planned developments, planned to heal those that are well and to serve those who need no physician, while the sprawling, old cities prop up the leaning walls of rat-infested tenements, crowded with those who came panting and sighing from a pauper's existence in the rural South. Thus, new, mellow organs saturate the Sabbath air with soothing old favorite chants throughout the Christian suburbs, while little children chase each other up and down the marble steps of the "old" church down town, irritating the alcoholics and the unwanted aged who find theses steps a safe place to wait.

The statistics of church growth send lines climbing up on luminous charts at the same pace as the lines creep up on crime, failure and want.

5. We must continue to examine the scene with as much candor as we can possess, for there is no health in self-deception. As we sharpen the focus on ourselves we see a schizoid response to the new, libertine morality that engulfs us; the weak resolution that we have shown in social righteousness leaves us with little authority to attack topless bathing suits and university "goof ball" parties.

We have long told ourselves that we are not the most moral nation in the world, but also we live the best economically. In reality both of these are open to serious question.

How moral is a nation that spends more on television advertisements than trying to help the one-fifth of her population living in squalor and misery? Why is it that our cities are blighted with cancerous slums when this is not true in many European cities? How is it that there are slums in Houston, yet none in Stockholm? Why are there great pockets of unemployed men in Philadelphia, yet none in Copenhagen? How much attention have we truly paid to our Judeo-Christian heritage of helping others less fortunate than ourselves?

We have long boasted of having the world's best medical care. But *Look* pointed out in the earlier mentioned article on the medical revolution that actually we rank far below less affluent countries. In preventing infant deaths, the U.S. stands tenth; in deaths from diabetes, fourteenth; from heart disease, thirteenth; in overall deaths, fifth. And in prolonging life, we are eight. We are truly number one in one area, however—the cost of medical care.

But the signs are good that the slumbering American conscience has been aroused. Today in communities across the country there are 275,000 non-paid volunteers who are assisting OEO workers. These volunteers cut cross every strata of American life; they contribute their time, energy and influence for one reason only—because it is right and fitting to do so. This is the largest citizen's army in peace-time history.

A youngster who is taught to be neutral and indifferent about the plight of ill-kept, unsightly migrant laborers who drift into the shopping centers of tidy towns, learns to believe that human life is really not so precious and that it has no divine destiny; so he plays with "pep pills" and feels no guilt. Numbness to life becomes habit.

If unwed mothers and their unwanted, innocent children are talked about like animals at the Christian dinner table and nothing like compassion is spent on them, it follows that life is cheap and is

of little consequence and that abortions, therefore, cannot be so bad after all.

In other words, we have lost our authority in the field of ethics and this void is part of the landscape.

6. The sixth condition that we face in seeking to recover initiative in the world is that our capitulation on the moral front has had a chain reaction, and it has resulted in the undermining of our total faith. The result is a spineless timidity about proclaiming a revealed religion. We are now tongue-tied about declaring to a world of antibiotics, space-probing and fabricated artificial hearts that we have heard from on High, that the Lord has spoken, that His word has been made flesh and dwelt among us.

We have made peace with the world, we have wallowed in convenience and accommodated ourselves to that ego need that promotes racism, class supremacy and long-term neglect of the needy; this accommodation has compelled us to be vague and obscure about the demands of a real and living God who visited history in the land of the olive tree and the fig bush. We have little, therefore, to proclaim. We have forgotten the words even though the melody lingers on.

7. The seventh condition that we face is the absolute concomitant of the one just before it. When we become timid about God's revelation of Himself in history, we then get bashful about the experience that we say we have had in knowing His presence.

In other words, our interest began as a self-authenticating testimony that we knew the Lord, that he had strangely warmed our hearts, that we had come to know how to live beyond the demands of the five senses, and with a kind of sixth sense we had heard His voice, walked with Him and found our peace.

Age after age, prophet, saint and martyr in an unbroken refrain sang of the experience that he had with God. One said it was like a bush on fire. Another heard Him on top Mount Carmel in a still small voice; another as he stood in the temple in the year that King Uzziah died; another on the road to Emmaus.

They were all saying the same thing, that through the veneer of culture and language eternal meaning had penetrated and found a response that was renewing and transforming. Paul the Apostle was made new out of Saul of Tarsus on the Damascus highway after such an experience.

The "Hound of Heaven" has stalked the trail of human spirits through all of the labyrinths of history, and He has found them. Joseph Newton said that this divine initiative was nothing short of an Amazing Grace that saves wretches, gives sight to the blind and finds those who are lost.

Now, here we stand in a spiritual wilderness, surrounded by Baal and all of his trappings, and we blush to speak to a dying world that as the hart after the waterbrook we have a thirst for the Living God.

If this be the setting, it is obvious that we need to start at the end of this problem and move back up the list. In other words, if we have lost our authority, if religious experience is explained away as pre-scientific naivete, and if we are going to concede that we have no basis for establishing a working definition of the godly life —and, hence a moral social order—this very vagueness, this very indecisiveness, this unclear call from the bugler is our dilemma.

The setting for church in society is this: A period of great openness, great challenge, great opportunity, on the one hand; on the other hand, a community of believers that has lost its distinctiveness, that does not really wish to make a difference, that maintains its neutrality by expurgating its "heretics" and silencing its prophets. It is neither hot nor cold.

It is therefore folly for the churches to address the world. The boldness of those who are indifferent to religious experience and to religious authority makes it not only ludicrous, but futile and wasteful for us to talk of witnessing to the world until we have regrouped, clarified our purpose and settled on our own identity.

The public press has talked much of new conversations with Rome, our discussions of our own reunions and our "wake" in preparation for the "funeral of God." But really, I am not convinced that the secular community cares, listens or reacts to any of this. From all I can see and hear, we are as harmless as Rotary, the Red Cross or the League of Women Voters because we are so indistinguishable from the mass of moral and spiritual ambiguity in the world.

We entered the civil rights issues after college students dragged the issue on top of the table and forced the entire American public to suspend all other business. We have been stirred on the poverty issue after the Watts fires. In Watts there are standing jokes about the clergy who have visited them looking for sermon illustrations.

The potential for an exciting new confrontation is here, now! The setting is before us. But our neutralism, our reluctance to identify with the radical spirit of Jesus leaves us enjoying our music and comradeship, but with nothing new for the world.

I fear that we have tacitly concluded that it is not stylish to revert to pietistic cultism and unprofitable to be too *avant garde* on social issues; we lose our simplicity if we go for a complicated theological position, and we are embarrassed to talk about knowing nothing but Christ and Him crucified; we lose our small rural constituency if we come to terms with the urban secularists. A denomination, therefore, must spend much effort watching its borders and on internal public relations.

I submit, therefore, that given all of the particularities, the setting calls for this: It calls for the church's maintaining its autonomy, enriching the life of its members wherever they are, beginning at whatever point the church now stands, using whatever liturgy, music, and metaphor that serves to instruct, nurture and edify.

In other words, the Baptists have this to contribute to the total fabric of American Christendom: a plurality and a local autonomy that makes it legitimate for this type of variety to remain in one fellowship. There is no desire and no expectation that it should be otherwise. Any merger that we support will have to negotiate in this direction.

But merely being autonomous is nothing! Autonomous for what? For spiritual atrophy? All of this freedom is calculated as a spiritual benefit, it rests on the presupposition that each one brings his own personal knowledge of God and does not need to have it packaged and delivered to him.

This is a heavy burden to bear. If we say we have a fellowship of believers, each one of whom has had his lips touched by a coal from the altar, and then we discover that in the affairs of life these people are no different from any other people, who continue to argue the uniqueness and distinctiveness of the traditional freedom of the free churches.

This freedom is for something. It is a freedom to follow the leadership of the Spirit in devising a rescue program for unwed mothers in St. Louis; it is freedom to help migrants from the coal-mining communities to find friends and fellowship somewhere other than the bars and brothels; it is freedom to help parolees from prison to find a new start with the sponsorship of Christian big brothers; it is freedom to assist bright slum students of promise to matriculate in middle-class church colleges where the rich now send their children to avoid the masses in public colleges.

Our autonomy is a precious gift, but it is a scandal if we use it to avoid responsibility and to hide from challenges.

Thus, given the attitude of a secular culture toward the churches, we need to re-identify ourselves with that cutting edge; we need a new leadership role that gives evidence of the fact that we have become the followers of Him whom to know aright is life eternal.

When John the Baptist sent his friends to ask Jesus for his credentials, Jesus did not refer to angels descending or the skies dividing. He said the lame do walk, the blind now see, the deaf hear, the lepers are cleansed, the dead are raised and the Gospel is preached to the poor.

If this is evidence for Kingdom dwelling, then we need to make it our business to clarify our identity and find ways of evincing before the world that more than anything else we want to imitate Christ in the world.

It follows that after getting our identity straight and reappropriating primary religious experience toward a real witness rather than toward esoteric spiritual bliss and peace—after we see this urgency, we need next to provide serious structures for accomplishing Christian deeds in a complex world. We speak now of our domestic scene.

We say that we deplore creeping statism and the aggressiveness of government in private matters. But if we leave these yawning chasms, either government will have to act or every spurious social theory that ever was invented will congeal in that vacuum.

Moreover, we need the courage to grant that only government can do some things that the prophetic voice of the church declares needs to be done by somebody.

Next, we need to invest more time, effort, concern and loyalty to the ecumenical efforts that seek to pool the resources of the churches and bring thm to bear upon crucial issues where no one church has the facts, the staff or the time to make an effective witness.

This is not a matter of paying someone else to appeal for us. It means joining others and speaking together!

Let's face it. Most decisions that affect us are made in a very impersonal way in a hall of legislature, in a referendum or in a smoke-filled caucus room at a convention.

One preacher or even one church rising up in protest or in support is like going bear-hunting with a flash light and a switch. It takes research to get the truth, access to mass media to spread the truth, contact with decision-makers to share the truth, and a kind of constancy of effort to make it stick.

We are not interested in a lobby. We peddle influence for no one. But we do need an agent that keeps all public action under the scrutiny of the Christian perspective and conviction.

The local, state and national councils of churches demand more than timid, token gestures of support. Those Baptists who oppose organic union in any form argue that only the loosest type of united effort will suffice. Then such Baptists should be the leaders in this loose united effort and prove that this is enough. At least they should stop fighting it.

I see the leader in religion today as one who is aware of the world, aware of deep spiritual resources and equally aware of strategies for applying such resources to specific tasks—ugly and unpopular though they may be—tasks that are not easy to meet and for which there is little applause and for the doing of which there may be scorn and ridicule. But I see the religious leader enduring, for he is the follower of One who said that to follow Him one might expect to deny himself and take up a cross.

For Release after 2:00 p.m., Tuesday, May 30

WAYNE DEHONEY is pastor of the Walnut Street Baptist Church, Louisville, Ky., and immediate past president of the Southern Baptist Convention. Recently he was appointed North American Coordinator for the Crusade of the Americas, a 1969 evangelistic effort by Baptists in North, Central and South America. He also is chairman of the Southern Baptist Crusade of Americas Advisory Committee. He is a past president of the SBC Pastors' Conference, the group which he addresses. Educated at Baylor University, Waco, Tex.; Vanderbilt University, Nashville, Tenn.; and Southern Baptist Theological Seminary, Louisville, Ky.; he also holds two honorary doctoral degrees, the doctor of divinity from Union University (Baptist), Jackson, Tenn., and the doctor of laws degree from Atlanta Law School. He formerly was pastor of First Baptist Church, Jackson, Tenn.

The Crusade of the Americas

By W. Wayne Dehoney

THE BRAZILIAN CAMPAIGN

The results of the National Campaign are now history. The two-year all-out emphasis on evangelism produced fantastic results.

Beginning with a base of 250,000 church members, the Brazilian Baptist churches reported more than 100,000 professions of faith.

Three hundred new churches were established and the gospel continues to be preached in 3,500 mission points yet to be developed and organized into churches.

The four Brazilian seminaries and Bible schools are bracing themselves for a doubling of enrollment in the next five years as hundreds of young people have committed themselves to full-time Christian service.

The campaign leader, Dr. Rubens Lopes, visited every state governor, spoke before the courts and legislatures, and finally visited with the President of Brazil to say that "Christ is the only hope." He presented the President with a New Testament to carry in his pocket so that "his heart might be close to the heart of God as revealed in the Bible." The President responded with tears and the newspapers reported "President Weeps."

Through giant stadium rallies with attendances upwards of 200,000, through citywide crusades, through television and radio, through house-to-house visitation and the distribution of Bibles, the Baptists of Brazil truly made an impact on their country.

THE CALL TO THE AMERICAS

Stimulated by the results of the National Campaign, Dr. Lopes began to stump Latin America and North America, sharing his vision of all the Baptists of this hemisphere united in a gigantic Crusade of the Americas in 1969 involving 22 million Baptists in 100,000 churches.

Dr. Lopes threw out his challenge to the Southern Baptist Convention meeting in Dallas in June 1965. We responded immediately with a resolution pledging our participation and support.

At the Eleventh Congress of the Baptist World Alliance, meeting in Miami in July of 1965, Dr. Lopes again sounded the call for a Crusade of the Americas. Delegates responded enthusiastically with a resolution endorsing the Crusade.

At the organizational meeting of the newly formed North American Baptist Fellowship in Washington in March of 1966, the proposed Crusade of the Americas was on the agenda. And the first official action of this committee was to wholeheartedly endorse the Crusade and encourage all the member bodies in North America to participate.

Last July, at Cali, Colombia, the official organizational meeting for the Crusade of the Americas was held. Baptist leaders from 25 countries of the Americas and from five conventions in North America responded to the official invitations. Out of the Cali conference came an organizational structure, an overall campaign strategy and program, a suggested calendar of activities, a budget and a program of financing, a campaign slogan, "Christ, the Only Hope," a campaign poster, a campaign song to be translated into four languages, and the Cali Declaration which reads as follows:

"The Crusade of the Americas is a Crusade involving Baptist Conventions in North America, Central America, South America, and the Islands. It has as its purpose:

1. The deepening of the spiritual life within the churches, home, and individual Christians;
2. The evangelizing of the American Continent;
3. The establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

"New Testament Evangelism is confronting individuals with the good news of the redemptive will and work of God in Christ through the power of the Holy Spirit. Its aim is the salvation of the total being of man in this age and in the age to come.

"This goal is effected through regeneration, sanctification and glorification. In regeneration the believer receives a new nature whereby he becomes a child of God. Simultaneously he is sanctified or dedicated to the service of God. It is God's will that he should develop in this state of sanctification into a mature person in Christ who shall bear fruit unto God in the evangelizing of other men.

"Glorification is the full redemption of the body through the resurrection from the dead, and the fulness of glory for the redeemed in heaven. The whole of evangelism is by grace through faith, meaning that God in Christ has done for man what neither he, anyone else, nor anything else can do for him.

"This declaration of purpose is an invitation to all Baptist Conventions in the Americas to join hearts and hands in the Crusade of the Americas. In the name of the Triune God, Father, Son and Holy Spirit, let us go forth to confront lost souls with the good news of the gospel of salvation."

OTHER CRUSADES

And from Cali, the rising tide began to roll to break out of the geographical boundaries of this hemisphere. One month after Cali, the Executive Committee of the Baptist World Alliance was meeting in London. As I reported on the plans for a Crusade of the Americas, European Baptists, almost to the last man, rose up to plead, "How can we be a part of this campaign? Baptists of Europe need to be mobilized in a great evangelistic crusade also." And out of this meeting has come plans for a Crusade of Europe, paralleling the Crusade of the Americas in 1969, sharing the same programs, methods, techniques and materials.

At the same time, Dr. Matsumura of Japan took the floor saying, "This is of God! I came to London to ask for the Baptists of the world to assist me in Asia in launching an Asian Crusade similar to the Japanese New Life Crusade. Here is the answer! We shall go back to call the Baptists of Asia together, to gird and organize for a Crusade of Asia to parallel the Crusade of the Americas and the Crusade of Europe."

And so this tidal wave of evangelism that broke loose in Brazil, to spread into the Americas is even now breaking on foreign shores as Baptists of the world begin to march in the common cause of evangelism.

Now, this tide of influence has swept on beyond Baptist boundaries to touch other evangelicals.

Two months later in West Berlin at the World Congress on Evangelism many groups including Methodists and Southern Presbyterians, expressed great interest in the Crusade of the Americas, asking for a sharing of the materials, and expressing the hope that a similar evangelistic effort could be stimulated in their own churches to coincide with the Baptist Crusade!

THE CRUSADE, TODAY!

As of this moment, every Latin country is in the Crusade—with national committees structured, programs planned and materials being prepared.

In North America, Southern Baptists have gone all-out in their

support of the Crusade. The Baptist General Conference (the Swedish Baptists) is in! The North American Baptist General Conference (the German Baptists) is in. Mexican Baptists are in "to the hilt." Canadian Baptists and all three major Negro Baptist Conventions have the matter under serious consideration and we are hopefully expecting the participation of all. While the American Baptist Convention has been sharply divided over participation, the Convention president, a layman, Mr. Carl Tiller, has called for individual churches and states to participate, and is serving on the Laymen's Committee of the Crusade of the Americas. And already several American Baptist state conventions and many local churches are pledged to participate.

Today, as I bring you this thrilling report on the greatest evangelistic enterprise ever attempted in the history of Christianity, involving more Christians, and more churches, and more geography, I am convinced that we are standing on the threshold of a great spiritual revival and renaissance. God has placed us in one of the great moments in time, a pivotal point for humanity, a hinge in history where this world may turn to face in another direction—toward God.

But if we measure up to this challenge I believe a fourfold revival must take place among our pastors and church members.

METHODOLOGY

First, I am convinced that there must be a revival of appreciation for methodology, planning, and organization.

We have come through an era that has scorned methodology as the antithesis of spirituality. But this is a false promise! There is a law of sowing and reaping that applies not only to the physical but also to the spiritual world. While it *is* God that giveth the increase, seldom does he let us reap where we have not paid the price in sowing.

Look at Southern Baptists' greatest era of evangelism, during the fifties! There was a direct relationship between our organizational enlargement in the Sunday School and the million-more-in-'54 Sunday School campaign and the peaks in baptisms achieved in those years. And if we are going to have a great ingathering in our churches in 1969, we must be willing to pay the price in the next two years in organizational planning and preparation, starting new classes, enlarging our units and saturating our Sunday School rolls with lost and unenlisted people.

Or again, study the Billy Graham Crusades and the Brazilian Campaign! You will discover that revival has not broken loose, spontaneously and unexpectedly, among an idle and lazy and indifferent people. A price must be paid in terms of human preparation, and human labor and human sacrifice before God pours out a great revival!

There is work to be done, now!

Let every church and every pastor begin now to pay the price in long-range planning and preparation, and enlarging the organization and outreach of the Sunday school, and in training of the church members, for a great church revival in 1969.

Let every city and every association plan now for a unified giant areawide stadium or auditorium meeting.

Let every church plan to assist in at least one mission revival, locally and in a distant pioneer area. Pastor, I challenge to you to match your local revival effort with a pioneer mission revival sponsored by your church. I challenge every association and every state in the old Bible-belt South to adopt a particular pioneer state or area, mobilize your leadership and financial resources, and saturate our pioneer areas with mission revivals during the year of the Crusade!

And I challence you then, in the same way, to match states here with countries there, and churches here with Latin American churches there!

You must make the Crusade of the Americas something more than just another revival in your church, if we are going to shake this hemisphere for Jesus Christ! Let every church be involved in a local revival, in an areawide revival, in sponsoring a pioneer mission revival, and in a direct way in a Latin American country and a foreign mission church revival.

If such a vast program is to be accomplished, we must start now in our state conventions and in our associations working with our mission boards to establish these channels of cooperation and sponsorship!

CONCERN

Secondly, there must be a revival of compassion and concern for people. Do we really believe that a man is lost without Jesus Christ? Do we really believe that Christ is the only hope, and there is no other way out for us, individually or collectively? Do we really believe that a person must have a genuine personal experience of grace in Jesus Christ in order to be saved?

In a conference recently I heard a leader in evangelism for another religious body say, "The doctrine of personal redemption is a perversion of the gospel." In other words, Christ did not die to save men individually and personally, but he acted to save men collectively and universally, to save society and its structures. But while we brand such a statement as heresay, I wonder if in practice, by our indifference, our unconcern for lost people individually, do we not give our silent assent to such a doctrine! Are not most of our programs geared and our energies expended primarily to maintain the institutional life of the church rather than reaching lost people for Jesus Christ! Our motto too often is to "put a tither in the tank" and our glory is in stealing a fat sheep from another fold instead of getting out into the world to win the lost.

PREACHING

Third, we need a revival of relevant, authoritative, Gospel preaching!

Relevant, because the mission frontier for the gospel is no longer the geographical boundary of a foreign pagan field—but it is moral, social, and spiritual and lies at the doorstep of every church. I believe that an evangelism that has no relevancy to the great social sins of this day, racism, war, poverty, alcoholism, etc., surely proclaims some other gospel than the gospel of our Lord Jesus Christ. I commend our Home Mission Board for cancelling the South African evangelistic crusade — when the conditions for involvement specified that the evangelists could "preach Jesus Christ" but were not to mention racism or certain other social evils in their messages. Let our evangelism proclaim, "Ye must be *born again* — and also *behave* like a child of God!"

Authoritative, because ours is no "uncertain trumpet" merely articulating the doubts and frustrations of modern man. Called to the ministry by a living God, with his Word in our hand, we can say with authority and certainty on the great issues of life, "Thus saith the Lord."

Gospel preaching — Gospel meaning "Good news from God." Modern man is hungry for a word from God. Made in the image of God, by God, for fellowship with God, and separated by sin from the God to whom he belongs — the nameless longing of contemporary man is to find the God to whom he belongs and be restored in fellowship to him. And not finding the true God, he has made a false God of the secular, his business, his physical pleasure, his reason, his scientific achievement! And ours is the wonderfully welcomed cry of "Good news! The God for whom you are looking, is also looking for you. And he has sent his Son, Jesus Christ, to seek and find you."

EXPECTANCY

Finally, we need a revival of spiritual optimism and expectancy! While some have *said* "God is dead," we *act* like God is dead. Prophets of pessimism in our pulpits, and despairing in a work that, measured by yesterday's records, seems to be dwindling, we jump from church to church, in hopes of finding "a better opportunity."

Last November I was in Russia representing the Baptist World Alliance. I traveled many miles and preached in many churches to thousands of people. The Russian Believers packed and jammed every church wherever we spoke. They stayed from two to four hours in the services, standing all the while. I shall always remember how they wept and sang and prayed and listened and eagerly took notes on every message, for few believers have a personal Bible or hymnbook, and there is no religious literature.

Over in the Baltic at Tallinn in the province of Estonia, where we have 9,000 Baptists and 84 churches, the pastors greeted us saying, "You are our first visitors in 25 years. Tell us about our Baptist brethren of the world." There we gathered for services for two nights in the largest Baptist church building in Russia, where 3,000 packed the church. They stood for hours to hear us. An invitation was given and a hundred people lifted their hands in profession of faith and met later in the anteroom with the deacons.

It was the same everywhere, packed churches in Volgograd, in Leningrad, in Riga, and in Moscow — the Moscow Church baptized 210 adults last year! We found, today, there are 550,000 adult Baptist church members in 5,500 congregations in Russia, with a growing dynamic vital witness.

As I saw the difficulties under which they work; not allowed anyone under 18 years of age; not allowed to have Sunday schools; not allowed to propagandize religion or visit from door to door; few Bibles; no seminaries — I asked again and again, "How do you do it?"

I shall always remember the answer of one of the pastors, "It *is* hard. But our God is great! He is sufficient. And tell the

people of the United States that we are serving our God with joy!" Oh, may God give to us who are so wondrously blessed, this same note of joy and expectancy and hope and victory.

For Release after 2:25 p.m., Tuesday, May 30

R. PAUL BELLINGTON, Southern Baptist missionary to Equatorial Brazil, does evangelistic work in the territory of Rondonia, deep in the interior near the Bolivian border. He is stationed at Porto Velho, on the Medeira River (a tributary of the Amazon). To visit the Baptist churches and preaching points in this area, he travels by airplane, boat, horseback, bicycle, and foot. He walked more than 20 miles to reach one congregation and bicycled 50 miles to another. He was appointed as a mission by the SBC Foreign Mission Board in 1959. Before going to Brazil, Mr. Bellington was pastor of George W. Truett Memorial Baptist Chapel (a mission of First Baptist Church), Dallas, Texas, for more than four years. Previously he had several pastorates in Missouri.

A native of Richland, Mo., where he grew up on a farm, he is a graduate of William Jewell College, Liberty, Mo., and from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He also attended Southern Methodist University, Dallas.

The Minister Addresses Himself . . . To the World of Foreign Missions

By R. Paul Bellington

"But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God, because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

These words Paul writes in I Corinthians, in the first chapter. "But we preach Christ crucified." The crucified Christ; the cross of Christ. The Christ of the cross. The hope of the world.

You and I know, don't we, that it is the cross of Christ which represents the answer to the need of our great and suffering and sin-sick world. We know something of the suffering of our world. We know something of the strife in our own land and around the world. We know something of a seeming hopeless situation as we seek to bring man to love man, and as we seek to make men live in harmony. We see the hunger, we see the thirst that men have for something deeper, something better. And we know that something is Christ—the Christ of the cross.

I did not have to go to Brazil to learn that. I had a taste of that in my decision to go and serve on the Amazon River. We had pastored for twelve years here in the States. My family and I went to Glorieta, New Mexico for Foreign Missions Week. We went to enjoy the week, but specifically, we went that we might pray through and find the answer: Did God want us on the foreign mission field?

About midway during that conference, we had not received an answer. My wife and I prayed together, asking God for two definite signs to be answered if it was His will. He answered in such a way that I shall never doubt for one minute that it was and is God's will.

One thing we asked was this: That if it be God's will for us to go to the foreign field, somewhere outside America, that during the program sometimes at Glorieta, someone would tell a need, or tell a story of a need, that we could meet and that God's spirit would burn that need into our hearts in a marvelous and an unusual way.

The next morning after we prayed, the first thing on the program was the time they called "My Most Unforgettable Experience." The missionary on that program on this morning was Virginia Oliver, who had worked in Piaui, Equatorial Brazil. She began with these words:

"I have been asked," she said, "to come and tell you of my most unforgettable experience. But as I have planned for this," she said, "I have felt strangely moved not to do that, but to tell you something else, which I will do."

And she told this story. A few months before, in the Mission House in Terezina, she and her husband John Oliver were in for the afternoon waiting for the rain to let up, and there was someone at the door. And they went and answered the door. There was an elderly man, because of the rain wet to the skin. They invited him in and gave him a towel to dry himself. John gave him a dry shirt. And then, he stated his mission. He said, "Are you the man that tells people about Jesus? Are you the man who goes flying around to people's villages and tells them about a Jesus that loves them?"

And John said, "I am the man."

The man said, "Is it true that out here in the Interior, if the people of the village will carve out a strip in the jungle, is it true that you will come and tell those people about this Jesus? Would you come and tell us if we made a strip like that?"

And John said, "Yes, that is our program."

And he said, "I come from a village where no one has ever told about God's love. We have religion, but no one ever told us that God loves us. And we have talked it over, when we heard about you, and we want to know if we will carve out a strip in the jungle, would you land your plane and tell us about this love? This Christ who loves us? If you will, I will go today, and in a few days, it will be ready. You just tell us how and we will do it."

And John said, "I am so sorry. But I am just two weeks from furlough time. It is our program that every few years we go to spend one year in the United States. And our plans are already made, and I cannot change them. The tickets are already purchased. I cannot come now, but I will promise you this. After one year, we will come back and the first thing I do when I come back will be to come to your village and tell your people about Christ and His love."

The man thanked him, and with grateful heart, bid adeiu, and went out into the afternoon rain to return 300 miles into the Interior. And John continued his plans. Five days later—and no one knows why or how, John's plane fell and he was killed.

Then, at Glorieta, Virginia Oliver looked out, right to where I was seated in the congregation. And she said, "John cannot go back. The man is there waiting. And the village is waiting. And all up and down the Amazon River, there are hundreds of villages waiting for someone to tell them about God who loves them. Who will go?"

I didn't—but I could have stood right where I was and said, "Paul Bellington will go." And I did go. I have seen first-hand more than I have ever learned from a book, more than I have ever learned from a story, more than I learned from her story, more than my greatest, fondest imagination—I have learned that the hunger and the thirst and the agony of our world is basically, first and foremost, to know this Jesus who demonstrated his love on Calvary—because to know Him is life. They do not know Him. They do not even know they need Him. But we know. As the Bible tells us, Jesus alone can meet their need. Our world yearns for "something." That something is the Christ of the cross.

After I arrived on the mission field, it was proved to me time and time again that it is Christ that represents the answer to the need of this lost world. When I arrived in Porto Velho, we didn't even have a place to live. We had to start from scratch, as you say. There was a Brazilian preacher there that helped me. I could only speak a little Portuguese. I had been studying, but my Portuguese was terrible. I just could barely get by.

But I would go and try the best I knew. After just a few days there, the national pastor came to me and said, "Pastor Paul, there is a village—there is a lake with villages on it, it's called Cunha, almost 200 miles down stream. For months and even years they have sent word to me, begging me to come and preach. There is just one Christian there, and several thousand people live there. Would you be willing for us to take your boat and go down there? We must preach to them."

And I said, "We'll go." And we did.

I had a lot of trouble with my boat the first term, because the motor wasn't right, and on every trip I had a breakdown. We had planned to arrive about Noon on a given day and spend the afternoon inviting the people to come. But because the boat broke down, it was nearly dark when we arrived. We almost decided not to go on with services that night, but since we had to go on to another place the next day, we decided to try.

We went to the house of the one Christian, and we said, "Do you suppose there will be time, or a way to announce to the people that we have come?"

He smiled and said, "We don't have other boats and motors like yours around here. When you came into the lake, everybody knew you were here. But, we will send my two boys out."

And so the two boys got into two little, bitty dugout canoes and made their way around the edge of the lake and invited people to come. We took a bath, and had dinner (if you can call eating monkey dinner) and got ready for the service.

At about 8 o'clock, they began to come. Almost 150 people came. And I didn't know what kind of a service it would be, because people usually go to bed in the Interior about 7:30 or 8:00—when it gets dark, they go to bed. But they were there. And also the rain clouds began to come. I preached. Then he preached.

You see, a service just keeps on going down there—at least an hour, always, of just preaching. They don't know the songs, and so we just sing a while—we sing, and then we preach. About 9 o'clock, we had finished preaching. I had taken a little generator I used to

take with me until it wore out, and I hooked it up with one light bulb, and I began to show them films. I showed them two filmstrips, and then about an hour after that, about 10:00 o'clock, we didn't have any more filmstrips, so I fixed up a little tape recorder with music—just plain music, some in English, some just instrumentation, all hymns.

And after we played the hymns on the tape recorder, I would translate them. I would tell them something of the message. The first one was, I remember, "Amazing Grace." And after I had played "Amazing Grace" I would tell them about God's grace in the best Portuguese I knew.

Well, that went on from 10:00 until 11:00. The little motor only had the capacity of running one hour without being refueled, so at 11:00 I excused myself and went and refueled it, and went back and played the tape recorder some more and told them some more of the messages of the hymns. About 11:30, the rain hit, and it rained hard—and to my utter amazement, not one person left. They stayed.

At 12:00, I excused myself again, and went and filled up the motor again. They stayed. Not a person left. At 1:00, the same thing—not one had left. The babies were asleep, but everybody was there. And so I excused myself to go fill it up again. The owner of the house came to me and said, "Don't you plan to sleep tonight?" And I said, "I would like to, but I don't know how to stop."

And he said, "Listen, Pastor Paul, if you keep this up, they will stay here all night." And I said, "Do you mean it?" And then he said, "You see, no one has ever done this before. We have never heard what you are telling us. And we would stay all night. But," he said, "You must have some sleep. Let that thing run down so we can go to sleep."

And so I didn't fill it up and it ran down about 1:00, and everybody very sadly bid their farewell and went home. They had already begged us to stay days, or weeks, or as long as we would. But we explained to them our schedule, and said, "We must go tomorrow early."

And so, early, he had us up and gave us a cup of coffee, and we went down to the boat to go on our way. I was not too surprised when I saw about fifteen canoes all around our boat. There were people from all around the lake. Some had paddled five to seven miles. I did not count the people—it was not important. They are gracious people—they didn't ask us for anything, didn't ask any favors, just came to see us off. They asked about the motor, and about our trip, et cetera.

I made all the preparations, and I was just ready to tell a boy with us to push out, to cast off, and then one of the men came up and said, "Pastor Paul,"—and then very apologetically, in his gracious Brazilian way, he said, "we do not want to bother you, and we know you have a long way to go today. But," he said, "you see"—and these words will be with me until Eternity—"this is the first time anyone has ever told us that God, or anybody else, loves us. And last night is the first time. Would you just tell us one more time?"

Well, we were in a hurry. What would you have done? The same thing I did. I just told the boy to hold on, and got my Bible, and read John 3:16, and told them one more time about the God who really does love us. And that has been repeated in these seven years that have followed hundreds and hundreds and hundreds of times. Because you see, it is the cross of Christ, it is the love of God demonstrated in the cross, that can heal, that can satisfy the need of the human heart. There is nothing else in all of the world that will do that.

And this responsiveness comes from a heart that has a need, and that need cannot, will never be met by anything except Jesus Christ. The Christ of the cross who gave Himself in sacrifice in your place and in mine.

It is amazing how much trouble we go to to try to substitute what Christ can do, has done. I think of the United Nations and how we try to bring peace to the world. And they are trying, don't sell them short on that. I think of the efforts, of the hours, of the money to bring peace—it is their goal to bring peace on earth, to abolish war, and to teach man to live in peace one with the other.

We know, though, don't we, that until a man has Christ in his heart, he will never know true love. And until a man is right with God, he will never be right with his fellow man. And it is Christ and Christ alone who can bring about the change that the peace leaders of our world are seeking. We know that. I have seen it, and you have seen it.

I think of our State Department, and the billions and the billions and the billions of dollars we spend trying to buy peace and trying to buy good will and trying to give people enough money and education and medicine and clothes to make their hearts good. You can't buy a good heart! It has to be made, and Jesus Christ of the cross—He is the only one who can make it.

I saw, and shall relate to you now, a remarkable contrast of what money can do, and what good will can do, as over against what Jesus can do.

One of the cities in our area is called Brazileia. It's just across the river from Bolivia. In Bolivia, just across the river from Brazileia, there lives a man important in Bolivian politics named Arthur. Arthur is a friend of mine. He is a Believer. I have dined many times in his home, and he with me. We visit together a lot.

One time in his home, I asked him if he had had any connections with "Alliance for Progress." He said, "Connections!!! I worked in it for two years."

I said, "Would you tell me about it? How do you evaluate it?"

And he said, "Yes, I will. In a city in north central Bolivia, there was a pilot project for us to spend our money and pool our good will, and change their way of life." This was the story that Arthur told me about that project:

We spent in two years' time $250,000.00—that's a quarter of a million dollars—that's a lot of money. We spent that in two years with our good will ambassadors, with our technicians, on a threefold project. To build a hospital, to build a high school, and to build a road.

He told me of the results. He told me what was left after two years. "There is a beautiful hospital building that has never treated one patient," Arthur said. "They built the building, but we can't find anybody who cares enough about his fellow man to even put on a band aid. There is a beautiful school building, but it has yet to give one class, because we cannot find anyone who loves anybody enough to teach them how to read or write or anything else. There is a road that is unusable, because somebody stole the money for the bridge, and we can't find anybody that cares enough to even put a ferry across for the transportation.

"We have a long list of illegitimate children fathered by your good will ambassadors," Arthur continued, "and a rise in venereal disease such as we have never known in that part of Bolivia. Also, when the Americans moved out it hurt our economy, and the people came to hate Americans because the dollar stopped coming. That is the good will — $250,000.00 bought this."

He told me that, and my mind raced immediately to a little jungle community in my part of Brazil of about 800 people called Nova Vida.

During our "Grande Companha" when Dr. C. A. Roberts was down, our great campaign, it was our goal in our territory that we would reach every village and area for Christ. We didn't make it, but we got a good start.

The plan was to take our pastors, laymen, and young people out by jeep, boat, and a little plane that I had at that time — it was a Cessna 140, 1949 model, two place, small and slow, but a gift from God and until the time it wore out it was a blessing immeasurable. As I would ask the laymen to go out, I would say, "Would you be part of a team to go out and preach?" And they said, "Yes." Laymen preach down there — they may not know how to read and write, but they will have someone read the scripture and then they will tell what Jesus has done for them. You can't beat that.

If they do know how to read, that is better still. They will read a little bit of the scripture as they go around telling people what God has done for them through Christ. One of the men I asked was called Jose, and Jose said, "I'll go. Where will I be going?"

And I said, "I'll tell you at the time." I didn't have the courage to tell any of them that they were going to be by themselves, because I though they wouldn't do it. We did not have enough to put two in each place, and so I didn't tell them. I just said, "I want you to be part of a team." And Jose said, "I'll go."

And so at the appointed time, he met me at the little airstrip there in town, he came on his bicycle, and I put him in the plane, and we went out about an hour and forty minutes flight over the jungle. When we got there, I didn't even cut off the motor because I had to go back and get somebody else. I had to fly ten to twelve hours a day shuffling people back and forth like that.

I said, "This is your place. I'll be back to get you in seven days." He asked, "Where's the rest of the team?" And I said, "You're it." And then I gunned the motor, and he tried to grab hold of the airplane, because he didn't want to stay by himself. But I got away.

Now, it would be noble if I could stand and tell you that I am a great man of faith. But I am not. I must be honest, at least. I didn't have much faith that Jose would do much that week. I had plenty of faith in him, and in his faith in Christ, but that's a lot to ask of a man who has never been to Seminary a day, and has never seen a study course book, and has only had

two years in school, and can only read very poorly, and speaks poorly the Portuguese language.

Seven days later, I found myself winging back to pick Jose up. When I made the approach to the strip, I saw him and about—oh, I thought, fifteen or twenty people standing in a little group. You see, I always have to make an approach and buzz the strip to make sure there's not something on the field. There might be a donkey or a goat or a cow — one time I was approaching a little strip, and I felt like going straight in. But I said, "No, I'll not break my rule. I'll fly across." And sure enough, there was a football goal right smack in the center of the runway I would have hit.

And so, when I made my buzz over the runway, I saw Jose. And then I made my approach and landed. In a minute, I turned the motor off, and Jose came running out to the plane, and he said, "Look over there. Do you know what that is?"

And I said, "It looks like people."

And he said, "No, I mean, do you know who they are?"

And I said, "No, who are they?"

And he asked, "That is seventeen men I have won to Christ this week." Then he told me the story. The first thing he did that very day I let him out was to find a place to hang his hammock. Then he started walking up and down the paths, and going from house to house with his Bible in his hand, simply telling them what Jesus had done for him. Just as simple, just as primitive as could be. He would go to each house and simply tell them what Jesus meant to him. Then he would invite them to a warehouse each evening where he would conduct a service, preach Christ. During that week seventeen men were saved.

Let me tell you something. That was three years ago, and we have not spent one red cent in Nova Vida. Not a penny. But do you know what they have there? When those people had Christ in their hearts, they began to love their fellow man, and the first thing they wanted to do was to learn how to read so they could study God's word. And so they cast about and found a girl there, a young wife, who had studied four years. That made her the most educated person in the whole area. They persuaded her, and finally she consented to teach, and now they have a school. They did it because they love people and are concerned and want to know. When Christ came into their hearts, they came to care.

They found somebody that used to give shots in a drug store in another town, and so they began to contact the people in another town who had medicine to send out, and they have opened up a little clinic, and are treating people and have saved several lives. We didn't buy that. You can't buy things like that! Money can't bring about such a change. Education can't bring about such a change. But Jesus Christ in His redemptive work can do it. What $250,000.00 could not do, one believer with a Bible in his hand and the message of the Cross in his heart could do. Money, good will, culture, food, or education can never bring about such a change. But Jesus with His redemptive work can. The Christ of the cross can. This is what our world needs. Before men learn to love, to put down their arms, to live in harmony, they must be right with God. Only through the Christ of the cross can they be right with Him.

It is the cross of Christ that has power. It is the cross of Christ that can save. It is the Christ of the cross that can change. But I would ask of you, "What does the cross of Christ mean to you?"

Is it a symbol that you ought to put on a steeple or a Church? Is it something to wear on your lapel? On a necklace? Is it something to print on the front of your Bible? Is it something nice to have around? Is it a symbol to remind you of Roman soldiers that used to live there in what we now call the Holy Land? Or is it something unsightly, and ugly—is it something that reminds you of death, and of cruelty? Is it nauseating? Is it repulsive to you? Are you ever ashamed of it? If someone should say, "Oh, you are the cross kind of a person," would you be proud or ashamed?

Do you believe in the cross? What does it mean to you? I think of the story of the teenage girl who learned a lesson in love that was very important. Her mother was ugly, actually, she was repulsive. There were scars all over her face and neck and arms, and she wore dark glasses and a high collar—everything she could to cover it. But she was unsightly.

When the daughter was just a child, a Primary or a Junior, it did not bother her. But when she entered her teens, she became very conscious of her mother's ugliness. And the mother noticed the child began to be more and more hesitant to be seen anywhere with her mother. She was ashamed of her very ugly mother.

And her mother observed, recognized it, and saw it, and purposed in her heart to do something. She called her daughter in and said, "Darling, I have noticed that you have become ashamed of me. That you are ashamed to be seen out among your friends with me. I know that I am very ugly and repulsive. I will not make an issue of it. I will never embarrass you, I love you too much. But I want to tell you one thing, and then the case will be closed as far as I am concerned. I will never bother you about it or embarrass you about it again. I want to tell you how I came to be like this.

"When your father and I met, we were very young—almost too young. And we fell in love right away. Your Daddy used to tell me I was the most beautiful woman in the world, and I guess I was pretty. At least, he made me believe it. In a few months, we decided to be married. We didn't have anthing—no money, no house, nothing but love. About the end of the first year, you came along, and it was wonderful, but it was hard. Daddy had to work every hour he could, but that wasn't enough. I had to make some money too. And so I did the only thing I could do and take care of you—I took in washing.

"People would bring their clothes by the house, and I would wash and iron them for them. We did that through the Summer after you were born, through the Fall, and into the Winter. It was necessary for me to always build a fire out back of the house to heat the water. I would leave you in the house, and when a sunny day came, I would bring you out. But usually, because of the cold, I would leave you in the house.

One morning, it was especially cold. I wrapped you up in your little blanket, and placed you very near the stove so you would keep warm, and went out to do my work. I was alarmed when I heard you cry out. When I looked in the window, it seemed to me the whole house was engulfed in flames. I ran into the door as fast as I could, and saw your whole blanket engulfed in flames. A spark, no doubt, had caught fire to the blanket. I could think of nothing but my precious baby dying in flames. I had no training in fire fighting, I had no training in things like that—I didn't know what to do. But my only impulse was to kill that flame. And so in one great giant sweep, I swept you and the blanket and brought it to myself to smother the flame. And I held it—I didn't feel anything, I just wanted to save my baby.

"And I held it until there was not a flame left, and then with great anticipation, I opened the blanket, and with a joyful heart found that you were not touched. You were not scarred. You were just crying because I had squeezed you too tightly. But it left me like this, and that's how it happened."

And for a long time, the mother did not say a word, nor did the daughter. And then, in a moment, in a great outburst of love that was genuine, the girl threw her arms around her mother and kissed her repeatedly and said, "Now that I know how you got that way, to me you are the most beautiful woman in the world."

What does the cross of Christ mean to you? Do you find it ugly? Is it old fashioned and repulsive to you? Do you shun and spurn it? Are you ashamed of it?

Well, if you remember that it was on that cross He died for you —if you remember that on that ugly, cruel tree He bought your ransom—if you will remember that "He was wounded for our transgressions—bruised for our iniquities"—that with His stripes, those very stripes we are healed—if you remember that, then you will embrace it—love it—proclaim it—bow your knees before it and give Him all you are, have, and hope to be. From a heart filled with joy and a thankful soul, you will gratefully go forth to proclaim:

When I survey the wondrous cross,
On which the Prince of glory died,

My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;

All the vain things that charm me most,
I sacrifice them to His blood.

See, from his head, His hands, His feet,
Sorrow and love flow mingled down;

Did e'er such love and sorrow meet,
Or thorn compose so rich a crown.

Were the whole realm of nature mine,
That were a presents far too small;

Love so amazing, so divine,
Demands my soul, my life, my all.

NEWS MANDATE TO MINISTER from BAPTIST PRESS

A CHURCH FULFILLING ITS MISSION '67 '68 Through Ministry

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

For Release after 9:30 a.m., Monday, May 29, 1967

Gerald Martin is vice president of the Southern Baptist Pastors' Conference and pastor of Poplar Avenue Baptist Church in Memphis, Tenn. He made the address below to the pastors' conference in Convention Hall.

HOW TO BE FILLED WITH THE HOLY SPIRIT
By Gerald Martin

Dr. Vance Havner was delivering a series of messages to the faculty and students of East Texas Baptist College in Marshall, Texas. He gave the testimony of his having been filled with the Holy Spirit. In a personal conference I asked Dr. Havner upon what verse or scripture he based his experience. He replied, "John 7:37,38."

Paul on the Damascus Road was converted to faith in the Lord Jesus Christ. Later in the city when visited by Ananias he was filled with the Holy Spirit.

In writing to the Christians in Ephesus the Apostle said, "Be filled with the Spirit" Ephesians 5:18.

Recognizing the need of being filled with the Holy Spirit the earnest Christian wants to know how to be filled. Jesus gives us a concise statement in John 7:37,38.

First, there must be a thirsting. We are told that hunger and thirst are two of the strongest passions of the body. As Americans most of us do not know this through experience We have enjoyed sufficient food throughout our lives. We also have had an adequate supply of pure water. In parts of the world it is difficult to find water free of impurities and in some places there is an insufficient amount of water. Only when circumstances develop to deprive us of water do we know what it is to thirst.

During World War II, I landed with my crew in a B-24 Liberator bomber at Goose Bay, Newfoundland on the way to Africa. We were grounded there for several days by the weather. One of those days several of us decided to walk over and see a beautiful lake we had heard about. The road to the lake was long and winding so my engineer and I decided we would cut through the forest and return to the airfield a shorter route. When we started the return trip planes were landing and it was easy for us to choose our direction. Soon the planes stopped landing. We had not marked our direction so we walked in circles. In fact we passed the same place more than twice. Being lost in a virgin forest where man had never placed his foot was a disturbing experience. My engineer became frantic. Outwardly I remained calm for my own and his sake, inwardly I too was upset.

Just before the sun set one last plane dropped out of the sky and landed at our airfield. I took my directions from him. In spite of limbs striking me in the face and briars cutting my legs I pressed on toward the field.

When we broke out of the forest into the clearing I could see the barracks of our station. There was a heavy burden lifted and a joy in my heart. Then my thirst for water became the most desirable thing to my mind and the overwhelming passion of my body.

This is what Jesus is saying in our text, with a spiritual application. The thirst of our souls must be the consuming passion of our being.

Secondly, one must come to Jesus. Jesus said, having this thirst, "let him come unto me."

We need to turn to Jesus because He is the fountain of forgiveness. We need His cleansing: "the blood of Jesus Christ God's Son cleanseth us from all sin."

There is a fountain filled with blood
Drawn from Immanuel's veins
And sinners plunged beneath the flood
Lose all their guilty stains.

There isn't a mother who would knowingly pour pure white milk in a dirty glass. Yet we expect God to fill our filthy lives with His Holy Presence. We need to go to Jesus for the cleansing of the blood of the Lamb of God.

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-more-

(83)

Are you washed in the blood?
In the soul cleansing blood of the Lamb
Are your garments spotless
Are they white as snow
Are you washed in the blood of the Lamb?

Then we should turn to Jesus because He is the fountain of living water. Jesus said to the woman at the well in Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst." John 4:14

Thirdly, Jesus invited those who thirst to come unto Him and drink.

We need to drink from the cup of prayer.

When Dr. George Truett was pastor of the First Baptist Church of Dallas, Texas, his study was referred to by the members of his church as the "power room" of that great church. Yet Dr. Truett with a group of fellow pastors confessed that he failed more at the point of prayer than any other place in his entire ministry.

If this mighty preacher of the Word of God felt that way about his own prayer life, how much more some of us need to intensify our prayer experience.

We need to drink from the cup of Bible reading.

Dr. E. F. Hallock, for over forty years pastor of the First Baptist Church of Norman, Oklahoma, says on the first reading of a portion of the Word of God we will not necessarily drink from that fountain. But he says after reading two of three times it will be springing up like oil gushing from a new and full well. This is the marvelous experience of numerous Christians who wait upon God in His Written Word.

We need to drink from the cup of meditation.

Someone has said that meditation is a lost art among American Christians. We are inclined to agree. From experience we remember many times when we should have waited in the Presence of the Lord but due to our impatience or the press or other duties we did not.

Fourthly, Jesus said, "He that believeth on me..."

We say, yes, I am thirsty, I want to come to Jesus and drink but I have a difficult time believing.

Monday following an Easter Sunday I was to go to another city to lead a church in a revival meeting. I desired to be filled with the Holy Spirit. Once again I read God's promise in Luke 11:13: "If ye being evil, know how to give good gifts to your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

The experience my wife and I had shared the previous weekend came to mind. With several small children in our family at that time we got down the second hand Easter baskets, purchased some new green paper grass, fresh candy eggs, chocolate rabbits and other items which go into those baskets. I remembered with what excitement we prepared the baskets and placed them in a prominent place where the children could discover them the next morning. So pleased were we with our accomplishment I got the camera and took a colored picture of the scene.

The message of that promise came home to me as never before: "If ye being evil know how to give good gifts to your children how much more shall the Heavenly Father give the Holy Spirit to them that ask Him."

This experience has increased my belief in the wonderful promise.

Fifthly, Jesus said, "out of his innermost being would flow rivers of living water."

He will not fill us to the brim simply for our own enjoyment. He fills us to overflowing for the benefit of others, the glory of God, and our personal good.

My family owned a farm north of Atlanta, Georgia when I was a boy growing up. The bottom land was right in the bend of the Chattahoochee River. From this river Sidney Lanier wrote his poem, "Song of the Chattahoochee". Each Spring when the snows melted in the Blud Ridge Mountains and the rains fell in Hall and Habersham counties the Chattahoochee overflowed her banks. As she subsided the waters dropped back into the channel of the river, but it left a rich silt on the bottom land of our farm which produced abundant crops.

A Christian is commanded to "Be filled with the Spirit". (Eph. 5:18) Jesus tells us in John 7:37,38 how to be filled with the Holy Spirit. In order to be effective in our Christian witness we must be filled with the Spirit of God. To enjoy to the fullest our Christian experience we must be filled with the Holy Spirit for His fruit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance..." Gal. 5:22,23.

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JIM NEWTON, PRESS ROOM MANAGER

For Release After 2:40 p.m., Monday, May 29

ADDRESS TO THE SBC CHURCH MUSIC CONFERENCE

by James L. Pleitz
Pastor, First Baptist Church
Pensacola, Fla.

BIOGRAPHICAL INFORMATION: James L. Pleitz has been pastor of the First Baptist Church, Pensacola, Fla., since 1959. A native of Arkansas, the 39-year-old minister is former pastor of Grand Avenue Baptist Church in Fort Smith, Ark., and First Baptist Church, Bentonville, Ark. He is a graduate of Ouachita Baptist University in Arkadelphia, Ark., and the Southern Baptist Theological Seminary, Lousiville, Ky.

STAFF RELATIONS: DISCORD OR HARMONY?
Matthew 20:20-28

Every pastor I know is keenly aware of the contribution you music folk are making to the work of our Lord. Perhaps more than you know you are making a deep impression on the members of the congregation.

Sometime ago a little four-year-old girl was singing hymns with her mother in the kitchen. It was a Monday and the other children had already left for school. The busy housewife was trying desperately to get the morning dishes done and although she had enjoyed the thirty or forty minute session of song, she was growing weary and she aaid, "Now honey, I have enjoyed singing with you but mother has so much to do we won't be able to sing any more." The little girl looked up at her mother and said, "Well, all right mother. We will sing one more verse and if no one comes, our service will be over."

Don't sell yourself short. You make a tremendous impression on the little folk as well as the big ones.

I don't know a great deal about music. It may be that I am not qualified to say when music is good. But this I know, I can tell when it's bad. Some of the folk in our churches know little about harmony, but they can sure spot discord a mile away!

Now the truth of the matter is not all church staffs work in harmony. This has always been hard for me to understand. Of all people, men and women redeemed by the blood of Jesus Christ, ought to be working together in harmony. Nothing is more detrimental to the cause of Christ than discord in the church between His disciples. Such things ought not to be. Jesus said, "A house divided against itself cannot stand."

How do we account for all this distressing discord? There are several factors involved.

Staff discord is caused by

...LACK OF COMMUNICATION

When I was in Junior High School I used to play in the band. I played the E Flat Tuba. In my case it was real flat. This band made a lot of weird sounds but none so weird as when the director would tell us to start at a certain place and someone would not get the message. Regardless of how well we played, if we were not all playing the same part, it was terrible.

I am convinced that a lot of staff discord comes because some of us are not sure what song we're playing.

One answer to this problem is a weekly staff meeting. It doesn't have to be an elaborate thing. In our church we meet at nine o'clock on Monday. The whole office force is involved in this initial meeting. We talk about what happened on the previous Sunday, look at our schedule for the coming week, and then have prayer requests and a scripture reading. Usually the scripture passage is taken from a modern translation. This is a real eye opener. After prayer everyone leaves our meeting except our key staff workers.

-more-

In our case this involves four people. We get a cup of coffee and then settle down to a long detailed discussion. We discuss things that have taken place and think about the things planned for months and years ahead. We have a clear understanding as to just what we are trying to do and who is responsible for getting the job done. When we get through, we are all playing together the same song.

Nor does this mean that we will not get together several times during the week. The people serving with me know that the pastor's door is always open. By the same token, I know that I can communicate with those people serving with me. How else can we have harmony?

...OVER SPECIALIZATION

I am grateful that in our seminaries today men and women are trained to do a specific job, but this thing can be taken to the extreme. A lot of sour notes are sounded when a worker seems to feel he is so specialized that he can't possibily do something other than the job he has been trained to do. It galls me to hear someone say, "Yes, I work with four-year-olds, but I can't handle the five-year-olds, and I wouldn't know what in the world to do with a three and a half year old!"

Paul said, "I become all things to all men." He was versatile enough to try working in more than one area. It makes for harmony when staff members are willing to try to meet the need regardless of how well they are qualified to do the job.

People like this are indispensable. We have a man on our church staff by the name of Bizzell. He has been the educational director for some 12 years in Pensacola. He will try anything. He is a better preacher than I am. It just so happens that he couldn't possibly sing his way out of a wet paper sack but I'll tell you this about Mr. Bizzell, he would try. I would bet my life he would try! And I will do my best to keep him. We'll take care of him and we'll see that his financial needs are met, and that he has all the freedom in the world in getting his job done.

Over specialization causes discord. But this is not the real culprit is it?

...LAZINESS

I don't know of any group of people that have a greater temptation to be lazy than folks working in the Lord's work. We can talk about how many jobs we have to do. We can talk about how busy we are. We can talk about how great the demands are made on us, but deep down in our hearts we know that if we want to be lazy, we have plenty of opportunities to do just that. We must guard against laziness.

When any member of the church staff -- pastor, minister of music, minister of education -- is lazy, it causes discord. The reason a lot of our churches have bogged down is because of laziness. Things happen when we make them happen. I have a motto in my office which reads: "The harder I work the luckier I get!" I'll tell you this about hard work, it will keep down a lot of discord.

But laziness is not the real culprit. Most of the time discord on church staffs is caused by

...THE DESIRE TO BE NUMBER ONE

The first mention of staff discord in a New Testament church happened many years ago. Let me read a passage for your consideration (Matthew 20:20-28). Notice the Bible says she came to worship. That word should be in quotation marks. She came not to worship, but to get something from Jesus.

Although Mrs. Zebedee made the request, James and John were behind it. The other disciples knew this. Jesus knew this. After she made the request, Jesus directed his answer to the son.

Now the truth of the matter is we, everyone of us, want to be important. Dr. Wallace Hamilton calls this "the drum major instinct." We all want to lead the parade. Carl Sandburg said, "We all want to play Hamlet."

We appeal to this desire for recognition in seeking to enlist people in our churches. How many times have you read on a church bulletin board or on an order of service, "The church where everybody is somebody"?

To tell you the truth, I would not give you a dime for a fellow who does not want to be great. A Methodist Bishop examining a class of candidates for the ministry asked them if they had a strong desire for pre-eminence in their chosen work. To a man they replied in humble accent, that such was not their desire. "Then", said the Bishop, "you are a sorry lot, all of you." When they had caught their breath he went on to explain that no one so much as Jesus had fired the ambitions of men and so helped little people to be big. Just be sure it is real greatness that you get.

The desire for real greatness never hurt anyone. The desire for a false type of greatness has caused untold confusion and strife in our churches.

Real greatness is to seek to know and to do the will of God. Real greatness means that instead of seeking to be served, we seek to serve others.

When my son was eleven years old, I took him out to play his first game of golf. First came the period of instruction. In three minutes I told him all I knew about the game. On the first hole Danny hit a seven I had a five. When I announced that I had won the hole he immediately asked why. Why, when I had a seven and you had a five? I immediately saw that he was confused about how you score in the game of golf. When I explained he looked at me and said, "Oh Dad, what you are trying to say is the loser wins!"

That is exactly right. Jesus said, "If any man would be first, let him be last"- - the loser wins! "If any man would be great, let him be servant of all." - the loser wins!

In our staff relationships, when we do the very best job that we possibly can for the glory of God, seeking to think in terms of others, we will find a harmony not only on the staff level but within our very souls that we have never experienced before. Together we can make beautiful music for our Lord.

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NEWS MANDATE TO MINISTER from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

SBC PASTORS' CONFERENCE
May 29-30, 1967

Convention Hall
Miami Beach, Florida

Theme: "Mandate to Minister"

MONDAY MORNING, May 29

9:30 Music
9:40 Invocation
9:45 President's Message - C. A. Roberts, pastor, First Baptist Church, Tallahassee,Fla.
9:55 "The Minister Addresses Himself...To the Many Worlds About Us" - John Wood, pastor, First Baptist Church, Paducah, Kentucky
10:15 "The Minister Addresses Himself...To the World of His Church" - W. Fred Swank, Sagamore Hill Baptist Church, Fort Worth, Texas
10:45 Offering
10:55 Music
11:00 "God Isn't Dead" - Gert Behanna, author and lecturer, Kerville, Texas

MONDAY AFTERNOON, May 29

1:30 Song Service
1:40 Prayer
1:45 Election of Officers
2:15 Music
2:20 "Multiplication Vs. Addition" - C. E. Garrison, pastor, First Baptist Church, Altus, Oklahoma
2:40 Offering
Music
2:55 "The Minister Addresses Himself...To the World of the Working Man" - Benny Bray, postal supervisor, Dallas, Texas
3:25 Testimony and Song - Miss Jackie Fain , Atlanta
3:35 "The Minister Addresses Himself...To the World of the Student" - Miss Jackie Fain, student, Florida State University, Tallahassee
4:05 "The Minister Addresses Himself...To the World of the Home" - Jess Moody, pastor, First Baptist Church, West Palm Beach, Florida

MONDAY NIGHT, May 29

7:00 Music
7:10 "The Strategy of Penetration" - Buckner Fanning, pastor, Trinity Baptist Church, San Antonio, Texas
Prayer
Special Music
7:30 "The Minister Addresses Himself...To the World of Religion" - Howard Butt, grocery chain executive, Corpus Christi, Texas
8:15 Offering
8:25 "The Minister Addresses Himself...To the World of Entertainment" - Anita Bryant, actress and singer, Miami, Florida
9:00 Athletic Award to Golfer Gary Player
9:30 "The Minister Addresses Himself...To the World of Athletics" - James Jeffrey, executive director, Fellowship of Christian Athletes, Kansas City, Missouri

TUESDAY MORNING, May 30

9:00 Song Service
Prayer
"It's All for Evangelism" - Ed Crow, pastor, First Baptist Church, Brownsville, Texas

9:30 "Christianity and World Issues" - George Schweitzer, professor, University of Tennessee, Knoxville

10:10 Offering

10:15 "The Minister Addresses Himself...To the World of Religious Authority" - William Hendricks, professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas

10:35 "The Minister Addresses Himself...To the World of Government" - Mallory Horne, state senator, Tallahassee, Florida

11:00 Music

11:05 "The Minister Addresses Himself...To the World of Human Relations" - Samuel Procter, Institute for Services to Education, Washington, D. C.

TUESDAY AFTERNOON, May 30

1:10 "The Training of the Witness" - Philip Harris, Training Union Secretary, Sunday School Board, Nashville, Tennessee

1:30 "Crusade of the Americas" - Wayne Dehoney, pastor, Walnut Street Baptist Church, Louisville, Kentucky

1:55 "The Minister Addresses Himself...To the World of Foreign Missions" - Paul Bellington, Missionary to Brazil

2:25 Offering
Special Music

2:35 "A Heart to Care and a Spirit to Try" - W. A. Criswell, pastor, First Baptist Church, Dallas, Texas

TUESDAY AFTERNOON, May 30

4:30 Dinner-Dialogue, Carillon Hotel (May 1 deadline for reservations)

Panelists: George Schweitzer, professor, University of Tennessee, Knoxville
Foy Valentine, executive secretary, Christian Life Commission SBC, Nashville, Tennessee
Keith Miller, director, Laity Lodge, Leakey, Tex., and author of "The Taste of New Wine."

NEWS MANDATE TO MINISTER from BAPTIST PRESS

A CHURCH FULFILLING ITS MISSION '67 '68 Through Ministry

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

SBC WOMAN'S MISSIONARY UNION
Annual Meeting

Miami Beach Auditorium
Miami Beach, Florida

May 29-30, 1967

THEME: In His Name

MONDAY MORNING, May 29
9:30 o'clock

Organ Meditation - Mrs. Charles Walker, Miami, Florida
"To Preach the Gospel to the Poor" - J. Lyn Elder, professor, Golden Gate Baptist Theological Seminary, Mill Valley, California
Song Service - W. Hines Sims, church music secretary, Sunday School Board, Nashville, Tennessee
First Century Christians
A Bible Episode
Twentieth Century Christians
"The Gift of Going" - Sara Ann Hobbs, North Carolina Girls' Auxiliary director, Raleigh
Mrs. Ben Thompson, Yazoo City, Mississippi
Dr. Joseph Pipkin, dentist, Orlando, Florida
Congregational Hymn
Solo - Irene Jordan, Metropolitan Opera Company, New York City
"To Build in His Name" - Roy F. Lewis, loan officer, church loans division, Home Mission Board, Atlanta, Georgia
Meditation Hymn - Irene Jordan
Adjournment

MONDAY AFTERNOON, May 29
1:45 o'clock

Piano Meditation - Mrs. W. G. Stroup, Jacksonville, Florida
"To Heal the Brokenhearted" - J. Lyn Elder, Golden Gate Seminary, Mill Valley, California
Song Service
First Century Christians
A Bible Episode
Twentieth Century Christians
"A Loaf or a Coat in His Name" - Mrs. Howard L. Shoemake, missionary, Dominican Republic
- Mrs. Josefina Benitez, president, Cuban Woman's Missionary Union, Miami, Florida
Hymn
Solo - Irene Jordan
"Pulse Beat in Panama" - Daniel Gruver, M.D., Panama City, Panama
Meditation Hymn - Irene Jordan
Adjournment

MONDAY EVENING, May 29
7:30 o'clock

Organ Meditation
"To Proclaim Deliverance to the Captives" - J. Lyn Elder, Golden Gate Seminary, California
Song Service
First Century Christians
A Bible Episode
Twentieth Century Christians
"To a World in Revolution" - Missionary Appointees
- Missionary Journeymen
- Missionary Associates
Presented by Jesse C. Fletcher, personnel secretary, Foreign Mission Board, Richmond, Virginia

Hymn
Missions and Music - Irene Jordan
"Encounter with Pain" - Martha Jordan Gilliland, M.D., missionary to Nigeria
Meditation Hymn - Irene Jordan
Adjournment

TUESDAY MORNING, May 30
9:30 o'clock

Piano Meditation
"To Preach Recovery of Sight to the Blind" - J. Lyn Elder, Golden Gate Seminary, California
Song Service
First Century Christians
A Bible Episode
Twentieth Century Christians
"US-2 Missions. . .On the American Scene"
- Freddie Neel, Inner City and Language Missions, Chicago, Illinois
- Neil Jones, Juvenile Rehabilitation, El Paso, Texas

Hymn
"Herein Is Love" - Alma Hunt, executive secretary, Woman's Missionary Union, Birmingham, Alabama

Solo - Irene Jordan
"The Cross and the Crossroads" - Jimmy R. Allen, executive secretary, Christian Life Commission, Baptist General Convention of Texas, Dallas

Meditation Hymn - Irene Jordan
Adjournment

TUESDAY AFTERNOON, May 30
1:45 o'clock

Organ Meditation
"To Set at Liberty Them That Are Bruised" - J. Lyn Elder, Golden Gate Seminary, California
Song Service
First Century Christians
A Bible Episode
Twentieth Century Christians
"What Do Missionaries Do" - Mrs. Jamie C. Maiden, missionary associate, Nigeria

Solo - Irene Jordan
"Deep Is the Hunger" - Mrs. Robert Fling, president, Woman's Missionary Union, Cleburne, Texas

Meditation Hymn - Irene Jordan
Adjournment

NEWS MANDATE TO MINISTER from BAPTIST PRESS

'67 A CHURCH FULFILLING ITS MISSION '68 Through Ministry

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
PRESS ROOM (THE CYPRESS ROOM)

W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

SOUTHERN BAPTIST CHURCH MUSIC CONFERENCE
May 29-30, 1967

Central Baptist Church
Miami, Florida

MONDAY AFTERNOON, May 29

1:30 Organ prelude
1:45 Call to order and welcome
1:55 Worship through hymn singing
2:05 Concert - The Sons of Jubal (Georgia Ministers of Music)
2:15 Address - "Staff Relations - Harmony or Discord" - James Pleitz, pastor, First Baptist Church, Pensacola, Florida
2:40 Concert - Jim Davis, minister of music, First Baptist Church, Tulsa, Oklahoma
3:00 Worship through hymn singing
3:10 Address - "The Radio and Television Commission," - Joe Ann Shelton, director of program music, SBC Radio and Television Commission, Fort Worth, Texas
3:35 Worship through hymn singing
3:45 Concert - Combined Junior Choirs, First Baptist Church, Orlando, Florida, Mr. and Mrs. E. S. Irey, directors
4:00 Any questions or comments?
4:15 Ministers of Music sing

MONDAY EVENING, May 29

6:30 Banquet, Roof of Everglades Hotel, Master of Ceremonies - Grady Nutt, director of alumni affairs, Southern Baptist Theological Seminary, Louisville, Kentucky
8:30 Concert - The Tune Clippers, Oklahoma Baptist University, Shawnee, James Woodward, conductor

TUESDAY MORNING, May 30

8:45 Organ prelude
9:00 Worship through hymn singing
9:10 Address - "Music Missions in Japan" - Miss Rennie Sanderson, music missionary to Japan, visiting instructor, Southwestern Baptist Theological Seminary, Fort Worth, Texas
9:30 Concert - Hand Bell Choir, River Oaks Baptist Church, Houston, Texas, Gerald Armstrong, director
9:45 President's Address - "In Defense of Sacred Music" - by James D. Woodward, chairman, church music department, Oklahoma Baptist University, Shawnee
10:10 Worship through hymn singing
10:15 Concert - - First Baptist Church Choir, Tampa, Florida
10:30 World premier - "Fanfare With Alleluias", a new anthem commissioned by the Executive Committee of the Music Conference, written by Philip Young, minister of music, First Baptist Church, Henderson, North Carolina
10:40 Worship through hymn singing
10:50 Reports
11:00 Concert - The Tune Clippers, Oklahoma Baptist University, Shawnee
11:15 Any questions or comments?
11:30 Dismiss for lunch

TUESDAY AFTERNOON, May 30

1:30	Organ prelude
1:40	Worship through hymn singing
1:50	Concert - Church orchestra, West End Baptist Church, Atlanta, Georgia, James Hayes, conductor
2:05	Election of officers and department conferences
2:45	Worship through hymn singing
3:10	Message - "Tradition or Worship" - James Flaming, First Baptist Church, Abilene, Texas
3:30	Worship through hymn singing
3:40	Concert - Chinese Youth Choir, Flagler Street Baptist Church, Miami, Florida
3:55	Introduction of new officers
4:05	Worship through hymn singing
4:15	Ministers of Music sing
4:30	Adjourn

NEWS MANDATE TO MINISTER from BAPTIST PRESS

SOUTHERN BAPTIST CONVENTION
CONVENTION HALL, MIAMI BEACH
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W. C. FIELDS, PRESS REPRESENTATIVE
JIM NEWTON, PRESS ROOM MANAGER

SOUTHERN BAPTIST RELIGIOUS EDUCATION ASSOCIATION

Shelborne Hotel
Miami Beach, Florida
May 29-30, 1967

THEME: "THE MINISTERING CHURCH"

MONDAY AFTERNOON

"THE CHURCH FULFILLING ITS MISSION THROUGH MINISTRY"

2:00 Music - Harold Souther, Kansas City, Missouri
Scripture and Prayer - Otis Strickler, Avon Park, Florida
2:15 Introductions
2:30 "Theology of Ministry" - Charles Trentham, Knoxville, Tennessee
3:00 "The Church Ministering to Members' Needs"
The Latest Developments

"Children in Special Education" - Alton Yarbrough, Jackson, Mississippi
"Deaf Groups" - David B. Richardson, Montgomery, Alabama
"Emerging Problems in Pre-school Education" - Mildred Souther, New Orleans, Louisiana
"Senior Adults" - Kermit King, Jackson, Mississippi

3:40 Discussion - Richard Kay, Fresno, California
4:00 Adjourn

MONDAY EVENING

"THE CHURCH MINISTERING THROUGH IMPROVED STAFF CONCEPTS"

7:00 Music - Harold Souther
Scripture and Prayer - Allen Graves, Louisville, Kentucky
7:15 Panel Discussion
"Interviewing Prospective Staff Members" - Cliff Elkins, Houston, Texas
"Entertaining Church Guests" - Dan McLendon, Corpus Christi, Texas
"Staff Survey Reports" - Wendell Sloan, Augusta, Georgia
7:45 Reactions - Marion Hayes, Tallahassee, Florida
8:15 "Meeting Personnel Problems" - Leonard Wedel, Nashville, Tennessee
Charles Tidwell, Fort Worth, Texas
James Griggs, Abilene, Texas
8:45 Questions to the Panel - John Wayland, Wake Forest, North Carolina
9:00 Adjourn

TUESDAY MORNING

"A CHURCH MINISTERING TO THE INNER CITY"

9:00 Music - Harold Souther
Scripture and Prayer - Roy Lee Williams, Houston, Texas
9:15 "The Inner City" - Roy Ladd, pastor, Baptist Temple, Houston, Texas
9:45 "Testimonies of Inner City Ministries"
1. The Outreach - James Landes, Brimingham, Alabama
2. The Coffee House - Bart Dor, Richmond, Virginia
3. Week Day Program - Elton Hinze, Fort Worth, Texas
10:30 "Teaching Doctrine Through the Education Program"
- Raymond Rigdon, Nashville, Tennessee
- Dan McLendon, Corpus Christi, Texas
11:00 Your Questions or Observations
11:15 Adjourn

TUESDAY AFTERNOON

"A CHURCH MINISTERING IN THE FUTURE"

2:00	Music - Harold Souther Scripture and Prayer - R. L. Pattillo Jr., Fresno, California
2:15	"Projected Programs Through Our Churches: - W. L. Howse, Loren Williams, Philip B. Harris, and Howard Foshee, Nashville, Tennessee; George Euting, Memphis Tennessee; and Elaine Dickson, Birmingham, Alabama '70 Onward Church Training Center Grading Church Growth
3:15	Election of Officers and Miscellaneous
3:30	"Educational Aspects of the Crusade of the Americas" - Wayne Dehoney, Louisville, Kentucky
4:00	Adjourn

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Addendum to an Address to the Southern Baptist Pastors Conference

May 29, 1967, Miami Beach, Florida

By Jess C. Moody, Senior Minister, First Baptist Church, West Palm Beach, Fla.

What I am about to present to you has been born out of the agony of many hours of the searching of my soul.

My ability to listen with my eyes, my heart, and my mind is more than limited -- for who is not blind these days?

The question has crowded my deepest self, Who am I to make a suggestion to the thousands of wonderful pastors who sit before me? I have received more good from Southern Baptists than I have given. You have showered me with your best honors - and I love you for them.

Yet from the very nature of things, any suggestion I make could be greatly misinterpreted and misrepresented.

It is for this reason that I must announce that I have never sought any position with our denomination -- I will never seek one in the future, so help me God.

I am afraid to present what I am about to say; but God being my helper, I will say it.

If what I say be of God, it cannot be stopped. If it be merely of man, may it die a'borning.

If it is to be born, you must do it, - not I. If this seed falls upon fertile soil, you must be that soil. The soil, not the sower, makes the seed grow.

Dr. Duke K. McCall, President of Southern Baptist Theological Seminary, when he made an address before a joint meeting of the Baptist Editors and

executive secretaries of the various state conventions, stated that the younger generation of Baptists believes Christian unity is more important than the differences between denominations.

Dr. McCall added that by 1970 more than half the American population would be less than 25 years old.

"We can't assume that the way we've been thinking in the past is the way we're going to keep on thinking," he concluded.

There was a time that most of us felt we could do anything that needed to be done - and do it alone. Many of us do not feel that way anymore.

Of late, my midnight hours have been occupied with the possibilities facing our denomination as well as all other evangelicals.

It seems we face three alternatives.

The first is our present course of isolation, going it alone.

There was a time when this seemed, for us, the more prudent journey into history. Yet, within the last few years, we have found many of our denominational programs to be blunted, always meeting with only partial success - nothing to compare with other times in our history.

We are being humbled which means His Spirit is on the move.

Dr. Arthur Rudledge, the Executive Secretary of our Home Mission Board, states that the task of reaching America is too large for any one religious body to handle alone.

If what he says is true - and who knows better than he - the way of isolation seems the way of decay.

The second alternative before us is to unite with the present ecumenical movement.

I am sure that those who have heard me at the last five Southern Baptist Pastors Conferences know that for reasons too numerous to mention here, we do not advocate this course.

There appear to be too many basic compromises required for any serious evangelical to give much consideration to the present ecumenical push.

This leads us to the third alternative, the way of what I would like to call Evangelical Ecumenicalism.

I perceive that the wave of the future rests in the spirit of the Berlin Congress, where hearts were melted and the presence of the Holy Spirit was felt in unparalleled manifestations.

It is the spirit of the Billy Graham crusades which have kept America on an even keel, evangelistically, for the last two decades.

It is the spirit of the scores of evangelical ministers' conferences that are springing up in every major city in our nation.

It is the spirit of lay witnessing groups being born a dozen times a day throughout the world.

It is the spirit of hundreds of Christian youth groups moving on the campuses of all our universities.

I think this is of the Holy Spirit.

For years I have been having born within me a dream.

Fifteen years from today, those unity minded young people Dr. McCall referred to will lead us into some sort of ecumenical movement. It is my honest opinion that we owe it to them to offer them the alternative of Bible Ecumenicalism.

We've been called the caboose long enough - let us become the engine.

What could be the characteristics of this cooperative evangelical thrust?

1. All denominations could keep their identity. It should be a cooperative venture, not a merger.
2. All cooperating denominations should be represented on a committee, which has no authority over any denomination or local church. All cooperation would be voluntary.
3. The only purpose of this transdenominational cooperation is world evangelism, as envisioned in the Great Commission.
4. The doctrinal basis of cooperation should be basic, minimal, and central. It could center in two statements:
    1. The Person of Jesus Christ, the virgin born Saviour of all who trust Him.
    2. The Bible, the Word of God, sufficient for all faith and practice.

Dr. Wayne Ward, in an address before the Southern Baptist Press Association, echoed this sentiment when he said, "We are under God required in every way we can without compromising our beliefs and principles, to develop closer relationships with other Christians."

As Carl F. H. Henry, the great editor of CHRISTIANITY TODAY, contended in a letter I received last week: "It is only the fact that the 40 million-plus

evangelical Christians in the U.S. do not act together that enables the evangelical ingredient or component to be repressed by other secular or religious forces in American life. Your appeal is a high and holy one..."

I believe he is right.

To repeat, this would not be an organic union but a mutual pooling of our collective forces for world wide evangelism.

Never should Southern Baptists consider any movement that looks toward a regulating of faith and order but certainly we would not assert that we will never, under any condition, cooperate with other conservative groups in a massive spiritual onslaught to reach this world for Christ.

The profound influence of this, the largest non Catholic denomination in the United States, could stir the hearts of other Christians who hold in common our view of salvation by faith in the divine Saviour Whose atoning death purchased our redemption.

All over the world there are large evangelical fellowships made up of brethren who have nothing to do with liberal Christianity or the present ecumenical movement.

They are fagots just waiting for a match to set them afire.

Southern Baptists, we can become the match -- if we are still spiritually inflammable.

Evangelists

SUPPLEMENT TO THE INTRODUCTION

"RIVERS OF BLOOD"

By

Don Womack

We live in an age of guided missiles, but an age of mis-guided men.

This is an age when one has to wade through a mile of filth to find an inch of purity in many facets of our modern society.

We live in a world where we hear more about the "gospel" of Karl Marx than we do about the gospel according to Saint Mark.

This is a "nice" age, sick on compromise, and dieing for lack of convictions.

Some of our Southern Baptist Churches are not much more than spiritual out-patient clinics where the members go on Sunday morning to get a holy dose of religious sedative.

Flunking God seems to be the most popular course taught in some Baptist educational institutions. Demiracilizing the Bible is the fad.

God forbid that this program of our Conference of Southern Baptist Evangelists should ever cease to be a platform where anti-biblical and liberal teaching can be exposed and sounded against. If Southern Baptists are not alert, it could be that we will find ourselves on the toboggan slide of modernism, going the way some of the other great denominations have gone.

The person - be he professor or preacher - who has difficulty accepting the miracles of the Bible, has something wrong in his head or his heart - maybe both.

Please be assured that I, as president of our Conference of Evangelists, am an old fashioned Bible believing preacher who believes that what the Bible says is so - all of it. Particularly do I accept the great doctrional truth I shall attempt to present today.

Cut the Bible anywhere, and it will bleed -