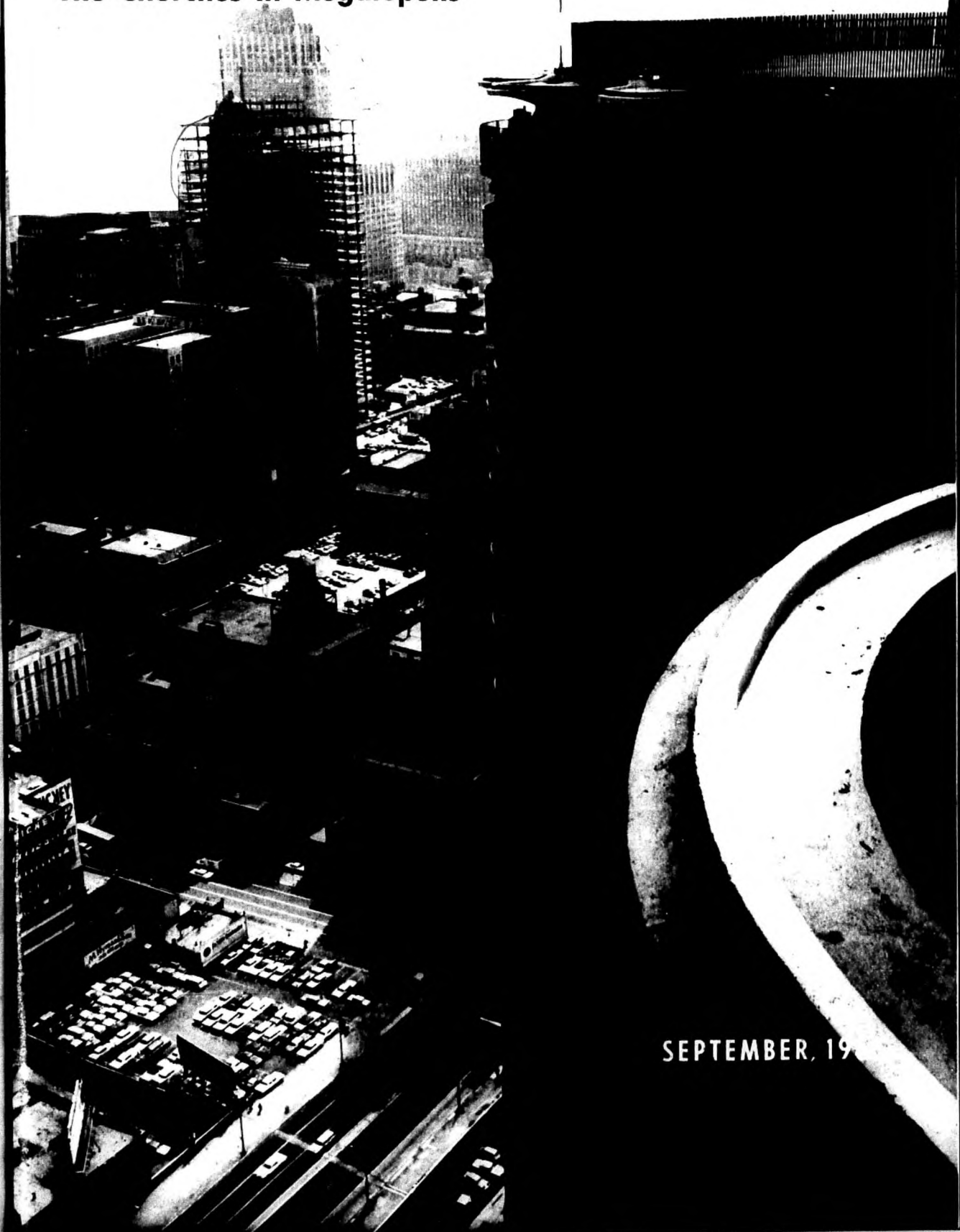


The Churches in Megalopolis

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SEPTEMBER, 19

Home Missions

Walker L. Knight, Editor
Linda Stephens, Editorial Assistant

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LETTERS

From Our Readers

A Visit Once a Month

We see David and Daddy* once a month for two hours and take them a 25-pound sack of food twice a month. The food is mostly sweets: chocolate, two desserts, sweet cookies, fruit, and milk—either sweetened condensed or powdered. They are allowed peanuts, but we haven't been able to get any. Everything has to be in plastic bags or containers. You can see the disadvantage of not being able to leave the condensed milk in cans—it doesn't last forever without refrigeration.

The older two boys are aware of everything and have asked plenty of questions. We had not planned to tell them specifically about the six-and-ten-year sentences, but they overheard it.

They are living as normal a life as is possible. Jamie had perfect attendance this last quarter in school and received two little prizes today for good work. He is taking swimming lessons in the afternoon. John will start swimming lessons next week. He could not start before, because he goes to school in the afternoon.

Since there is no one who can preach in English, our church voted to ask the student who pastors the Spanish mission to hold a joint service on Sunday nights. We sing two hymns in English and two in Spanish and have a special number in each language. Then the sermon is in Spanish, of course. The Jamaicans take care of their own prayer service, Sunday school, choir practice, and Woman's Missionary Union. When things look as if there is no solution in sight, we simply pray that God will guide us in showing us a solution. When human plans fail, we ask God to take over. In most cases this has been a maturing experience. I can understand the book of Job a little better now. And I'm afraid we have had some comforters who are just about as comforting as Job's comforters. I know that you are praying for us, and we are praying for the future of the churches in Cuba. We also pray that God will give all of us wisdom.

Mrs. David File
Havana, Cuba

*David File and Herbert Caudill, missionaries of the HMB in Cuba, are in prison, sentenced with 43 other Baptists.

Feeling at Home

To Screven Memorial Baptist Church in Portsmouth, N.H., I came, a little more than two years ago.

I walked down the aisle of this church the first time, in rededication; the second time, I came on promise of letter. (Rededicating one's life is like opening a shutter to let the sunshine in: the seed of faith begins to grow. Moving one's membership from one church to another supplies the same feeling as moving one's furniture from one house to another. It helps one to feel more "at home.")

Here at Screven Memorial church, I have gained a new confidence in myself and have learned how to better understand God's will for my life.

Fellowship with other Christians has been my personal joy! Inside the heart of each Christian person, I have seen that,

even though faces and personalities differ, Christ is the same!

Such joy I have known and to think I might have missed it all if I had not come to Screven Memorial church. Yes, I came first to this church because of a telephone call. After that, the church came to me. There are others who need this church as much as I needed it. Don't make them wait until they have a tragic reason for finding it. Go and invite them. Screven Memorial Baptist Church has all it needs to reach others—it has Christ, who said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

Freda R. Nichols
Portsmouth, N.H.

Fruit After 25 Years

Twenty-five years ago little five-year-old Joe Gonzales was enrolled in the Armenia Baptist Day School in Tampa, Fla. The seeds of Christianity were planted in his life.

The years of grammar school and high school passed. Marriage came to Joe, and two fine girls were born into the family. This past September when Michael, the youngest, was five years old, the subject of kindergarten came up. Joe said, "We'll send her to the Armenia Baptist Day School, because I went there!" So every day Mrs. Gonzales drives eight miles to bring Michael to kindergarten.

Shortly after the opening of the school term, Michael, Yvette, and Mrs. Gonzales began attending the Armenia Baptist Sunday school and church services.

Soon Mrs. Gonzales found the Lord as her Saviour. With tears in her eyes she said, "I have finally found what I have been searching for all my life. I have been a Catholic for years and have never found any satisfaction. This is the first time anyone has ever told me that I was wanted. I know now that God wants me and needs me. I will let him use me!"

The next Sunday Mrs. Gonzales was back with her neighbor, Mrs. Jean Miranda, and her children. Not long after that, Mrs. Miranda also found the Lord as her personal Saviour.

Later Yvette, Mrs. Gonzales' nine-year-old daughter, said to her mother, "God is calling me!" The following Sunday she made a public profession of faith.

Later in the year Mrs. Gonzales finally persuaded her neighbor, Mrs. Mary Alfonso to come to church. And it was not long after that when Mrs. Alfonso accepted Christ.

Another, Mrs. Betty Montoto, was won to Christ by Mrs. Alfonso and Mrs. Gonzales.

This school year, the Armenia church has seen seven persons born into the Kingdom of God as a result of the day school, which the church operates as a means to witness to Italians and Spanish.

We are again reminded that God's Word says some will plant; others will water, but only God gives the increase. Fruit will come in due season, if we grow not weary.

Mrs. W. O. Byrd
Tampa, Fla.

HOME MISSIONS

EDITORIALS

By Walker L. Knight

An Urban Tragedy

A tragic phenomenon of modern, urban life is that churches which have existed within a community for years may become isolated from the people of the community. The process of isolation is slow and seldom complete; and because of both of these factors, the church often is unaware that a partial rift between the church and the community immediately surrounding its physical plant has occurred.

The classic community in which this occurs is the one in which the church has existed for at least 25 years and in which a number of "blighted" conditions now exist. The type of community is often classified as transitional because of the many changes which are taking place. These conditions include non-conformity to land use regulations, lax enforcement of code regulations, building structural deterioration, inadequate schools, obsolete street layout and inadequate streets, high juvenile delinquent and crime rate, high rate of unemployment and welfare needs, racial changes, and being adjacent to blighted areas. When a number of these conditions exist within the immediate area of a church's field, the usual preaching and visiting program as conducted by most Southern Baptist churches is found to be inadequate for any depth penetration of the community. This is true because the people of the community are not exposed to the preaching and teaching ministries.

Usually, the first thing noticed by the church is that most of its membership, and especially its leadership, lives outside the immediate community. Members begin to suggest moving the church, especially if the church has been too slow to become aware of what is happening. A closer examination of the community by the church leaders reveals a number of changes have taken place.

One 50-year-old church, whose ministry exists within a

community where nearly all of the blighted conditions are prominent, awoke to what was happening early enough to begin a study in depth of the community and of possible new programs to meet the needs of the people. This church of more than 1,200 members found a thousand prospects within the area near its buildings, but they discovered many things had happened. The community was composed of both an older group of people and young families. More than 400 apartments had been erected within the area, some of whose tenants average staying only three months.

The church, which had employed a retired denominational worker to lead in the study, discovered a portion of its area reported the highest incidence of juvenile delinquency of any in its county. Another section revealed people in physical need, and there was an exceptionally high rate of separated, divorced, and widowed individuals living within the immediate area.

What new approaches can this church take? They have strong preaching good church organizations, a music ministry for all ages, social and recreation programs, and a summer youth program.

The recommendation from the one who made the survey was for a number of other ministries, including a strong week-day program. These will include such ministries as a senior citizens program, a child care program for working mothers, a mother's club, a father's club, a children's recreation program, a family counseling program, and an athletic program. Accomplishment of these programs will require hours of work by church members and dollars from the church budget. Possibly there must come additional staff members to direct and work in the many ministries.

Without these new ministries the rift between the church and its immediate community will widen, with a loss of membership and strength. Soon the church will be too weak to undertake new, venturesome programs, and its long life of service will end.

There are possibly a thousand churches in the Southern Baptist Convention which face some of the same changes to one degree or another which this church faces. The Home Mission Board is closely following the work of this church, and there are a number of broad, inclusive studies underway which should provide more information for such churches.

Such changed ministries also mean that our educational institutions will need to provide training for these staff members, and because of the usual lag between the time we become aware of these needs and the time we meet them, the situation could change again. Something akin to a crash program needs to be developed if any immediate comprehensive treatment of this problem is made.

We must turn tragedy to triumph.

ON THE COVER

"Megalopolis" or "great cities" is a new phenomenon to American life. These great cities set the patterns for the nation's economic, social, political, and even the religious life. Southern Baptists have been slow to identify themselves redemptively with these modern cities. But for better or worse, these metropolitan complexes are here to stay and grow. We must reach the multitudes in these great cities for Christ or face the inevitable result of our nation deteriorating from within! Pictured on cover is Chicago.



HMB PHOTO BY JAY DURHAM

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September, 1965

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NEWS

From Baptist Press

Birmingham Pastor Heads Mission Agency

The Home Mission Board elected Birmingham pastor, Edgar M. Arendall, as its new president.

Arendall, for 18 years pastor of Dawson Memorial Baptist Church, heads an agency which annually spends \$7 million and employs nearly 2,500 missionaries in Baptist work in the United States, Cuba, Panama, and Puerto Rico.

The 61-member board is appointed to direct the affairs of national missions. It is composed of pastors and laymen from churches of the Convention.

This is the second such honor which has come to Arendall. In 1961 he served as chairman of the elected board for the Radio and Television Commission of the Baptist denomination.

Arendall, a native of Richmond, Va., graduated from the University of Richmond and from Southern Baptist Theological Seminary in Louisville, Ky.

Howard College of Birmingham recognized his contribution to Baptist work in Alabama and conferred the doctor of divinity degree on him.

Arendall's election occurred during the mid-year meeting of the mission agency at the Glorieta Baptist Assembly in Glorieta, N. M.

Milton S. Leach, Sr., Home Missionary, Dies

Milton S. Leach, Sr., 60, pioneer missionary to the Spanish-speaking people of New Mexico, Arizona, and Texas, died August 12, in Kingsville, Tex.

Leach is survived by his wife and four children—Milton S. Leach, Jr., of Puerto Rico, Charles Seth Leach of Chicago, Ill., Mrs. Bert Atkins of Antigua, W. Indies, and Mrs. Norvel Welch of Brazil.

In 1944 Leach began his work with the Home Mission Board to serve with the Latin Americans of the Blanco Association with headquarters in Beaville, Tex.

For 21 years he worked among the Spanish-speaking in the New Mexico, Arizona, and Texas areas.

REVIEWS

By Our Staff

Handicapped Once by Misconceptions

THE CHURCH'S MINISTRY IN MENTAL RETARDATION—by Harold W. Stubblefield. Nashville: Broadman Press, 1965. 147 pages. \$4.00.

Interest in the field of mental retardation has grown steadily in recent years. Yet in the developing interest there has emerged several stereotypes and misconceptions based on superstition, folklore, and ignorance. This has handicapped the church's ministry. In this volume Stubblefield has given an especially helpful tool for the clarification of confusion which surrounds the subject. He feels this clarification is most needed in three areas.

1. the nature of mental retardation;
2. the identity of the church in relation to mental retardation; and
3. the nature of the church's ministry.

The need for better understanding on the part of church leaders becomes evident as the author shares his personal research, observations, and experience as chaplain at Clover Bottom Hospital and School, Donelson, Tenn. There is a constant emphasis that mentally retarded persons are genuine human beings with religious concerns which need to be met.

Mental retardation is one area of helping people where the average minister or staff worker has very limited knowledge. This is a limitation regarding the problem itself, the resources available, the church's role and responsibility, the methods to aid and support families of the retarded. All of this and more is discussed by Stubblefield as he reports that 5.4 million persons in the United States are mentally retarded and 90 per cent of all Protestant and Catholic ministers come in contact with these persons and their families.

There is a wholesome balance and treatment of technical terms and ideas throughout the book. The author does not oversimplify to the degree that the meaning is lost, nor does he use unfamiliar material without adequate illustration and definition. Always there is a challenge for the reader to examine himself, his feelings, and methods regarding retardation. Specific suggestions are made for churches to minister to the retarded and their families.

The over-all evaluation of the volume is based on a positive reaction. It is the latest known work that deals with mental retardation from a theological perspective. In reading it our responsibility to the retarded becomes clearer, for the author has something to say that is worthy of consideration, the material is couched in understandable, interesting terminology, and he speaks with a note of authority. Baptist leaders ought to buy the book, study it, and heed the admonitions it offers.

—THOMAS E. CARTER

DON'T MISS IT IF YOU CAN!—by Jess Moody. Waco, Texas: Word Books, 1965. 143 pages. \$3.25.

THE SHOE-LEATHER GLOVE (A Life of William Carey)—by Saxon Rowe Carver. Nashville: Broadman Press, 1965. 181 pages. \$2.95.

ON THE GROWING EDGE OF THE CHURCH—by T. Watson Street. Richmond, Virginia: John Knox Press, 1965. 128 pages. \$1.95.

CHRISTIAN COMFORT—by R. Earl Allen. Nashville: Broadman Press, 1965. 44 pages. \$1.50.

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary, The Home Mission Board

WORKING TOGETHER AT THE GRASSROOTS

The annual meeting of a Baptist association gathering is a strategic gathering. Each year it is a blessing to me to be able to visit and participate in a limited number of these meetings.

For thousands of Baptists it is in the district association that they find their only face-to-face experience of denominational life. It is illuminating to compare the attendance of our nation-wide convention with that of the associations.

Registration at the 1965 Dallas meeting of the Southern Baptist Convention exceeded 16,000, the highest ever. Other thousands attended without registering. Pastors and other staff members, denominational employees, and the families of these, comprised a substantial percentage of these 16,000. But only 15 times this number will attend the annual meetings of our 1,185 associations this fall, and the majority of these will be lay persons.

If the attendance averages 200 per association, and it could well be higher, approximately 250,000 persons will be directly related to the life of the denomination through these meetings. It is a tremendously meaningful factor in developing and maintaining a sense of "belonging" which is indispensable to our continued vitality.

In the district association Southern Baptists have a fruitful method of working together at the grassroots. These associations build Christian fellowship, stimulate evangelism, assist in developing churches in education, stewardship, and Christian ethics, encourage the establishing of needed new churches and missions, and inspire support of the denomination's missionary, educational and benevolent efforts around the world.

Associationism has a long history. Baptist associations had their beginning in England in the mid-seventeenth century. The first association in this country was organized in 1797 when representatives of five small churches organized the Philadelphia (Pennsylvania) Association. The Charleston (South Carolina) Association was organized in 1781, becoming the second in America and the first in the South. Professor Robert A. Baker of Southwestern Baptist Theological Seminary has reminded us that in America the association predates any Baptist organization other than the local

church by 107 years, and any state convention by 114 years. The Triennial Convention, embracing missionary support from various states, came into being in 1814. Baptists of South Carolina constituted the first state convention in 1821.

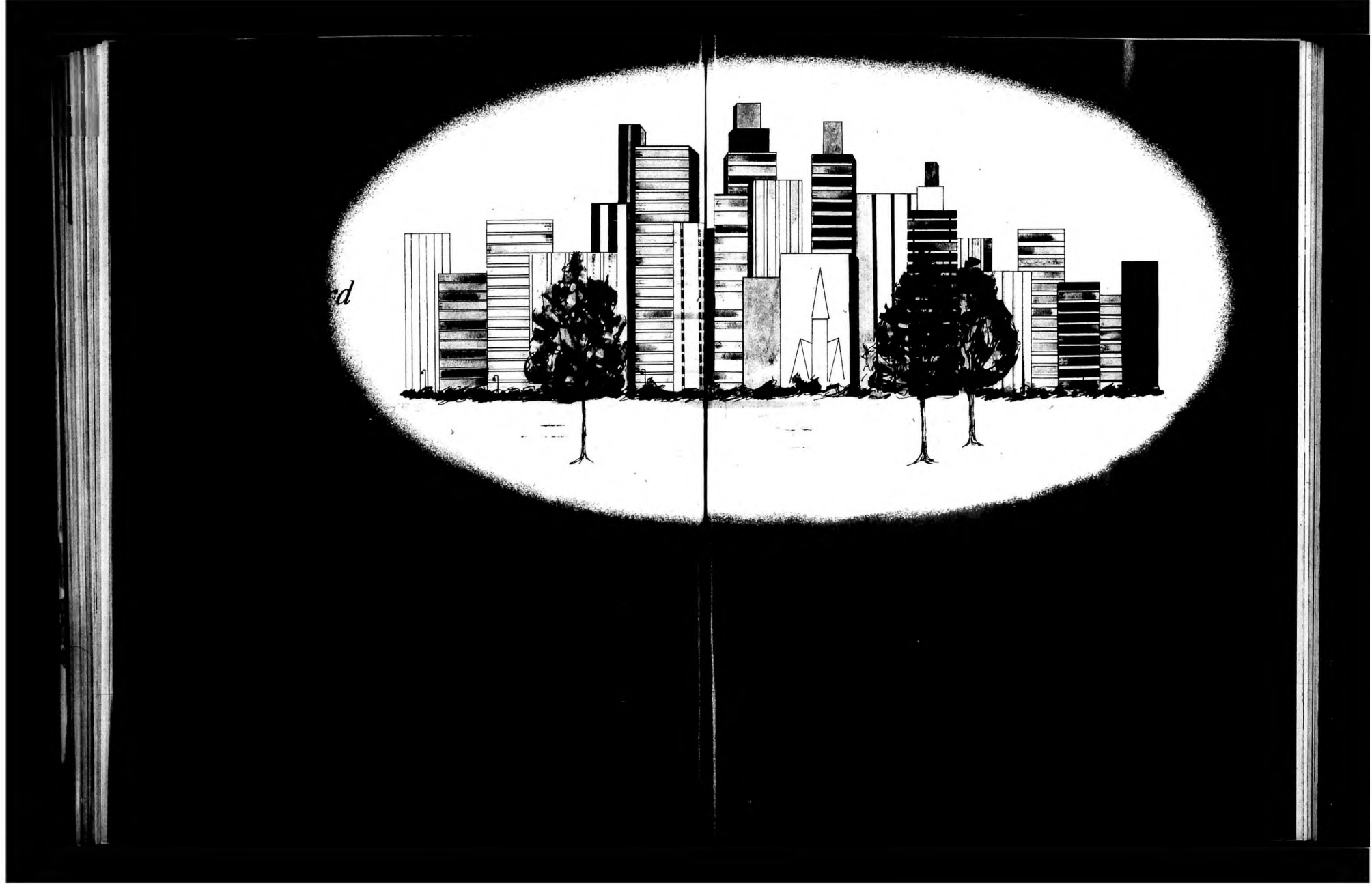
For many years the Home Mission Board has recognized the fundamental place of the district association. As far back as 1867 the Board was assisting some association, in employing a missionary, and invited all associations to participate. In 1913, with Convention approval, the Board's Department of Enrollment and Cooperation employed field workers who would serve three or fewer district associations, majoring on the projecting and the conducting of educational and missionary campaigns in the associations.

In 1944, with Courts Redford (former executive secretary) providing staff leadership, the Board studied and evaluated the associations, in cooperation with the state conventions. This study accelerated and strengthened the Home Board's long-time concern for the work of the associations.

Today the Board assists the younger state conventions in the employment of associational and area superintendents of missions. In every way possible it also assists all association and associational superintendents of missions, in keeping with its assignment from the Convention. It conducts conferences on associational missions and associational administration. It assists in planning evangelistic campaigns. It assists associations in surveying their fields to determine mission needs. In some cases the Board joins an association in supporting a local mission project, which may include the employment of a missionary for a specific need. Working in close cooperation with the state convention, the Board thus magnifies the work of the district associations.

As we approach the season of annual associational meetings, the Home Mission Board salutes our 1,185 district associations. We salute more than 700 associational and area superintendents of missions. We recognize that associational missions is an integral part of world missions.

We pray that this year of annual meetings shall enjoy the favor of God in a special way, and lead to a year of spirited renewal, ethical development, evangelistic fervor, and missionary outreach all across our nation and the world.



MEGA LOPOLIS

Frontier of the Future



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HOME MISSIONS



September, 1965

"The days of the frontier may have passed, but metropolitan sprawl has become in several respects the modern version of the frontier . . ." Thus does the eminent French geographer, Jean Gottmann, set forth the challenge of Megalopolis, USA. What are Southern Baptists doing in megalopolis? Ryals presents the challenge, problems, and progress of our Christian witness. Picture is of Chicago.

By DELANE M. RYALS
JOPPA, MD.

Megalopolis, or "great city", is people. The term describes the urbanized corridor of humanity which extends for 600 miles along our Northeastern seaboard. Here, in an area one-third the size of the state of California, live one-fifth of the population of the United States.

Megalopolis is "where the people are," 38 million of them, from north of Boston to south of Washington, D.C. Gottmann defines megalopolis as that area extending up to 100 miles inland along the Atlantic coast, including the District of Columbia, the entire states of Maryland, Delaware, New Jersey, Connecticut, Rhode Island, Massachusetts, and portions of Virginia, Pennsylvania, New York, and New Hampshire.

Five of our nation's largest metropolitan areas lie within megalopolis: Washington, Baltimore, Philadelphia, New York, and Boston. Other major cities form a chain from New England to Virginia: Springfield, Hartford, Providence, Newark, Wilmington . . . and the almost numberless smaller cities.

This is "home of the decision-makers," in industry, finance, commerce, advertising, the mass communications media, publishing and government. The landmarks of megalopolis tell the story—Capitol Hill, the Pentagon, NASA headquarters, the Delaware Valley, Wall Street, Broadway, Madison Avenue, Harvard Yard . . .

urbanizing the world

Christian witness here is strategic. A. B. Cogh, secretary of the Department of Pioneer Missions for the Home Mission Board, states: "No other area of our nation offers such a challenge to Southern Baptists." Howard Williams, minister of London's Bloomsbury Central Baptist Church, says, "We are moving towards an urban world where the earth will become a city . . . these crowded districts where the peo-

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ple live and work are places in which the church must be found."

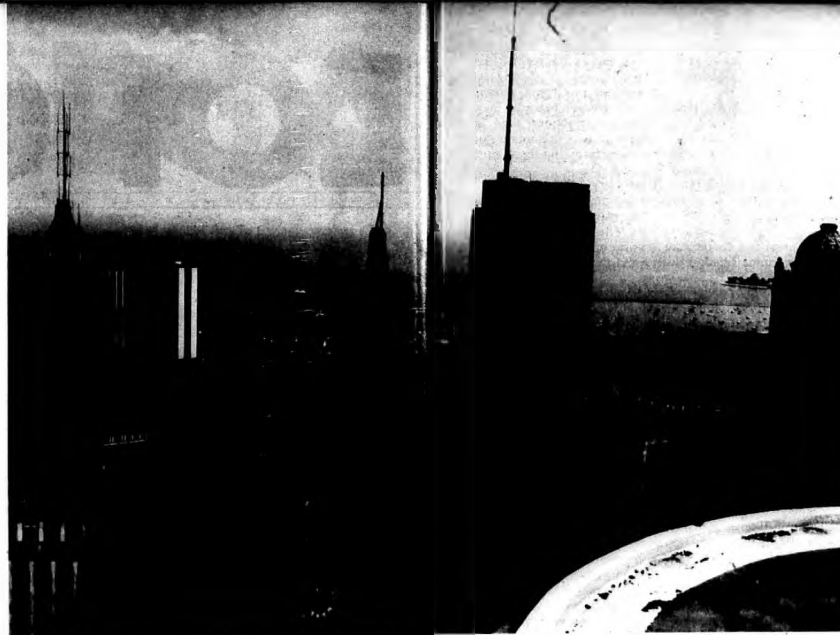
What are Southern Baptists doing in megalopolis? The question is two-fold: Why are we here? And, What are we accomplishing?

Historically, there is little question why Southern Baptists are in the southern sector of megalopolis, Washington, D.C., and its suburbs have traditionally been an area of Southern Baptist growth. The District of Columbia Baptist Convention is unique, however, in that many of its churches are dually aligned with both the Southern Baptist Convention and the American Baptist Convention.

The Baptist Convention of Maryland was organized in 1836, nine years before the formation of the Southern Baptist Convention. Southern Baptists in Maryland number nearly 70,000, or about three per cent of the state's population. Roy D. Gresham, executive secretary-treasurer of the Maryland convention, notes that, "During the 30,000 Movement more than one-third of the present number of churches cooperating in the Maryland Convention came into existence."

Northeast of Maryland, Southern Baptist work is relatively new. With the exception of a few congregations organized earlier just across the Mason-Dixon line, Southern Baptists did not begin work in the northern sector of megalopolis until 1957. In that year the Baptist church at LaSalles,

WITHIN THE SPAN of a century America has gone through significant changes in her living patterns. Her great cities are forming chains called megalopolis. Chicago, right, and New York, below, are in the midst of these megalopolis. These great cities are constantly leaving their imprint upon all who come into contact with them.



N.Y., was started, and the first services were held in New York City in what was to become the Manhattan Baptist Church.

Summarizing church growth in the entire Northeast, Cash says, "During the last decade (1954-1964) the witness of Southern Baptists has been extended into more than 135 communities of the northeastern region. Sixty-six new churches have been constituted and more than 4,000 baptisms reported by the churches of this area. Total membership in the nine-state Northeast is now above 11,000."

catering to the masses

The problems of megalopolis are the problems of urbanization, intensified because of mushrooming growth patterns. The director of Southern Baptist mission work in the Metropolitan New York Baptist Association, Paul S. James, observes that in megalopolis "human relations become segmented, largely anonymous, superficial, and transitory. There is formal social control but accentuated friction—mobility, instability, and insecurity. The tendency is to cater to mass rather than individual requirements. The individual thus becomes effective only as he acts through organized groups."

Problems are intensified by extreme poverty and wealth existing side by side. Editor Joe Burton of *Home Life* says, "The closer together we become physically, the farther apart we are emotionally." Urban renewal offers environmental solutions, but often displaces the people it is designed to help. The flight to the suburbs by the prospering middle and upper-classes meets the disillusionments of increased transportation entanglements, absentee parents, and materialism.

The religious profile of megalopolis is shown on Edwin Scott Gaustad's map, "Religion in America," displayed in the Baptist exhibit at the New York World's Fair. Roman Catholicism dominates the cities of the Northeast. Megalopolis has one million more Jewish residents than the nation of Israel. But a report by the Protestant Council of the City of New York indicates that, in the 22 counties of metropolitan New York alone, there are seven million persons who are unaffiliated with any religious organization.

surveying Baptist strength

In Washington are the offices of the District of Columbia Baptist Convention, the Baptist Joint Committee on Public Affairs, and the Baptist World Alliance. Our nation's capital is served by several historic Baptist churches. The Johnenning Baptist Center (see *Home Missions*, December 1962) is a ministry to the inner-city. Metropolitan Baptist Church has a unique ministry in its dormitories for single young people drawn to the area by government jobs.

The Washington area's greatest church expansion is seen in the Maryland and Virginia suburbs. The local Council of Churches forecasts the need for 29 new Baptist churches in Montgomery County, Maryland, by the year 2000: Missionary Robert T. Hughes says, "We should start 30 churches by 1980," a goal which would double the present number of churches in 15 years. In Virginia the Mount Vernon Baptist Association is purchasing sites for seven Baptist churches in the "new town" of Reston. The "new town" movement envisions the construction of entire, self-sufficient "satellite cities" of up to 150,000 population. Thirteen of these planned cities are projected for the Baltimore-Washington area. The largest of these, Columbia in Maryland, a city of 110,000, has been called "the next America."

Churches in the Baltimore area are growing at almost twice the rate of population increase. In 1940 there were 25 churches in the association; today there are 54. Their ministries are varied: historic Eutaw Place Baptist Church, where Miss Annie Armstrong was a member, maintains a Chinese Sunday school; blocks away, Baptist men have an evangelistic ministry among the seamen from around the world who enter the Port of Baltimore.

Southern Baptist churches and chapels in the northeast portion of megalopolis are affiliated with the Baptist Convention of Maryland.

Philadelphia is proud of her Baptist traditions: here in 1707 was organized the first Baptist association in America, by five churches in what is now megalopolis; in 1814 the Triennial Convention, officially the "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions," was formed. At nearby Valley Forge stands the new, circular office building of the American Baptist Convention; within a radius of 20 miles there are 215 churches of the American convention.

Southern Baptist work in metropolitan Philadelphia is developing primarily in the suburban communities of eastern Pennsylvania and southern New Jersey. These churches minister in such diverse neighborhoods as the Levitt-built communities of 50,000 or more population; military base housing; the Main Line commuting region; manufacturing areas; the university fellowship; and the state capital area.

Work in northern New Jersey, New York City, the Hudson Valley, Long Island, and southwestern Connecticut is included in the Metropolitan New York Association. The association's 16 churches and 17 chapels trace their origin to the Manhattan Baptist Church. That church is already a great grandparent in church-sponsorship.

Between 1950 and 1960 suburban Nassau County, New York, added a population of 700,000 comparable to the

city of St. Louis, Mo. Paul James notes that during those years, Baptist conventions established only three new churches in the county. In 1961 Farmingdale Baptist Church was constituted as the first Southern Baptist congregation in that suburban Long Island area. Today, Emmanuel Baptist Church, Riverhead, which was sponsored by the Farmingdale church, is meeting in an attractive new building and is sponsoring a vigorous mission chapel at Centereach. A Home Mission Board loan enabled Central Nassau Baptist Church to purchase a 1½ acre site for \$65,000; this former mission of Farmingdale church is preparing to build.

In Dallas the Southern Baptist Convention elected at its second vice-president Leobardo Estrada, director of language ministries in New York for the Home Mission Board. In cosmopolitan, multi-lingual New York, Estrada has led in the projecting of ministries in Spanish, Portuguese, Polish, French, and most recently, Italian. There is also a thriving ministry among English-speaking natives of the West Indies. Estrada preaches to listeners in 17 countries of Central and South America on "La Hora Bautista," the Spanish Baptist Hour.

Further northeast, Southern Baptist churches have been established in all six New England states. The New England association missions committee reports, "We must be willing to labor patiently, determinedly, and sacrificially to establish churches in this most difficult of all regions of the nation." Another report notes, "At the present rate of decline of

existing Baptist churches there will be no Baptist witness inside Route 128 (Boston) within 65 years."

Despite difficulties, new congregations in Groton, Conn., and Portsmouth, N.H., have recently erected beautiful new buildings to accommodate growing congregations. One of the newer churches ministers in the university community of Cambridge, Mass. Other churches are reinforcing the Baptist witness in the land of Roger Williams.

Four of the five United States service academies are within megalopolis; all of the Ivy League schools are in the area. Baptist Student Unions are expanding beyond the South to minister to these students. The student ministry in the Northeast is a cooperative venture of the Sunday School Board, the Home Mission Board, and the Maryland convention.

In all of megalopolis Southern Baptists have no university or seminary. A \$3 million campaign is under way to launch Maryland Baptist College, which is scheduled to open as a two-year school at Walkersville in September of 1967.

re-evaluating mission strategy

Wayne Dehoney, president of the Southern Baptist Convention, says, "Our destiny as a denomination lies in the states outside the territory of the Southern Baptist Convention of yesterday."

In the defined area of megalopolis there are nearly 150,000 members in more than 250 Southern Baptist churches. This is an approximate ratio of one member to every 250 residents of megalopolis. In the megalopolitan area northeast of Maryland there are 8,348 members in 48 churches. In this northeast portion of megalopolis there is one Southern Baptist church for every 650,000 persons. Our existing mission chapels would lower the ratio somewhat. We must develop an indigenous membership here.

Southern Baptists are not the only evangelical Christians in megalopolis. But even long-established groups are almost overwhelmed by this mass of humanity. Executive Secretary Joseph H. Heartburg of the New Jersey Baptist Convention (American) says, "We are gradually numbering less and less than one per cent of our total population." He expresses hope that Southern Baptists and Negro Baptists will help maintain the Baptist witness in New Jersey.

The challenge of megalopolis will be met as we continue to establish vital New Testament churches. Establishing local churches is our basic missions thrust.

Within the fellowship of the North American Committee of the Baptist World Alliance, and on the local church level, we must convey our respect for other Baptists and Christian groups. We are not in competition with any who are proclaiming the gospel. We need to maintain wholesome relationships with the existing Christian groups while pursuing our own distinctive task.

New methods for the penetration of megalopolis with the gospel must be explored. The creative use of radio and television is a possible means of confronting "the Goliath of urban culture." Wherever the mass media are used there must be personal follow-up by interested and well-trained Christians.

Professor Kenneth Chafin of Southern Seminary in Louisville asks, "When will the great group of Puerto Ricans in New York City call from us the compassion we feel for the slum dwellers of Rio de Janeiro?"

The former Maryland member of the Home Mission Board, G. W. Bullard, now superintendent of missions for Philadelphia, says, "I believe the time has come for us to give more attention to the unchurched, English-speaking majorities in our nation. If it is wise to pay the full support of a missionary to minister to a very small congregation of

foreign-speaking people, it would seem wise also to maintain missionaries to the broader populace. I appeal also for Southern Baptists to provide adequate funds for church property and buildings in the Northeast. Southern Baptists receive no greater spiritual returns anywhere than from those invested in this great section of our country."

Consideration should be given to providing full pastoral salary for an indefinite period of time to help establish strategic work; funds must be made available for the purchase of church sites, before the development of the community where possible; there is need for liberal terms on church building funds—outright gifts for initial construction, or loans at low interest or no interest.

A cooperative study of the approach to megalopolis is in order, with our seminaries, the Home Mission Board, and the Sunday School Board participating. (This is now underway—ed.) Pastors and prospective pastors could profitably consider the nature of megalopolis and the means of relating the area to the claims of Christ.

Spiritually-mature and denominationally-grounded Southern Baptist families could be encouraged to find employment and move into certain inadequately-churched communities. Recently more than 50 families of business and professional people moved from Texas to Long Island to establish a Church of Christ congregation.

Megalopolis needs the ministry of some of God's most gifted men. Trained pastoral leadership is needed for even the struggling, young chapel. Strong biblical preaching together with effective administration, compassionate evangelism, and pastoral care can be used of God to penetrate the most unwilling community. The great city yearns to know that someone cares.

Gottmann says, "Megalopolis stands indeed at the threshold of a new way of life, and upon solution of its problems will rest civilization's ability to survive."

Jesus said, "Let us go into the next towns, that I may preach there also..." (Mark 1:38)

SOUTHERN BAPTIST CHURCH MEMBERSHIP IN MEGALOPOLIS*

Northern Virginia	36,553
District of Columbia	24,715
Maryland (entire state)	68,221
Northeast (Megalopolis)	8,348

Total for Megalopolis 137,837

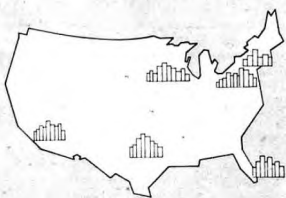
*1962 membership figures. The Quarterly Review, January 1964. Membership is given by regions within Megalopolis, not by state conventions. Northeast membership, as reported in 1964, includes only those churches within Megalopolis; the churches are affiliated with the Baptist Convention of Maryland. Maryland membership includes churches within the District of Columbia Baptist Convention.

GROWTH OF CHURCHES IN THE NORTHEAST OF MEGALOPOLIS

State	1962		1964	
	Churches	Members	Churches	Members
Delaware	5	1,390	6	1,871
Pennsylvania (20 counties)	11	1,417	14	1,950
New Jersey	5	944	9	1,302
New York (14 counties)	5	1,050	10	1,642
Connecticut	2	162	3	372
Rhode Island	1	94	2	381
Massachusetts	2	386	3	584
New Hampshire (2 counties)	1	187	1	246
Totals	32	5,630	48	8,348

September, 1965

MEGALOPOLI



"Megalopoli" is a phenomenon new to American life. This hard-to-pronounce five syllable word is derived from a combination of two Greek words and means "great cities." It identifies what is taking place along the 500-mile stretch from Boston to Washington, and to a lesser extent in the Great Lakes area from Chicago to Cleveland, along the Florida Gulf Coast, the Texas-Louisiana Gulf Coast, and in Southern California. Exploding urban sprawl is producing strip cities, large metropolitan complexes, urban regions, called megalopoli.

By Fred B. Moseley
Assistant to the Executive
Secretary, HMB



By ELMER LESLIE GRAY
MILL VALLEY, CALIF.

"Homo sapiens." That is what the scientist has called man. This term is applied to all of the human species from the aborigines to the astronaut.

But men are not alike. They differ widely. At one end of the scale is the bushman of the desert waste who lives more like the wild creatures around him than he does like his fellow man at the other end of the scale, the apartment dweller of the city.

Christ loved all men and commanded his followers to reach them. Much attention and effort has been given to the reaching of the primitive and the pagan. This mission concentration should ever be expanded. In the meantime, at the other end of the spectrum of humanity a kind of man has developed who must also become increasingly the concern of Christ's followers.

Now on the human scene is today's metropolitan man. We might call him "homo urbanus." He is unique. The metropolitan man is a combination of complexity. He has security and safety that men have not previously

known, and yet he lives in fear and anxiety. On one hand he has codified proper behavior into a multiplicity of laws, and on the other hand he has expanded police organization and institutions in frustrated efforts to control man's perversity. He enjoys a greater affluency of things than the ancient wealthy, but he does not seek ways to share his abundance with the desperately needy.

Physically, the metropolitan man is probably one of the finest specimens of humanity that has ever walked the earth. He eats well and enjoys a high degree of physical comfort. His physical dimensions are greater than those of his forebears and also of his contemporaries in less privileged areas. He is athletic-minded almost to the point of worshipping physical agility and strength. He is providing for himself more and more opportunities of recreation, from participative sports like bowling to spectator sports like baseball. He even requires physical education for his children during most of their school years. Today's church cannot wisely ignore the needs of people for physical activities and recreation.

Socially, the man of the city lives in crowded areas among people with a wide diversity of differences which stem from background, education, race, interests, religion, employment, and personal abilities.

His close physical proximity to others plus social differences accentuates his need to find some privacy even if he does this artificially. To do this many people in a metropolis withdraw and retreat from the city crowd. Since the crowd surrounds them, the only direction for them to escape is to turn inward. This increases their self-consciousness and self-centeredness. Loneliness results. The metropolitan man is often a lonely being in his crowded environment.

This density of the human mass in the city demands diversity of functions for survival. This is a principle that is true both with plants and men. Specialization is the answer for the metropolitan man. He is a mechanic, a salesman, a garbage collector, an executive, a functioning unit in a social grouping. What he works at may become to him the totality of his life. Today's city man may attach to his work something of a sacred significance.

This situation creates movement in opposite directions. To find privacy he withdraws inwardly but in his work as a functioning member of society he must extend himself outwardly to others around him. This results in impersonal interdependence. For instance, the metropolitan man depends upon his service station attendant but would not recognize him elsewhere if he were to see him in another setting in different clothes. Furthermore, he doesn't want to know him away from his work.

The city dweller often is lacking in personal mutual acquaintanceships. He knows others only in segmental roles. That is, he knows one person only as the man next door, another only as a fellow worker, another only as someone who goes to his church. His contacts with others are largely secondary rather than primary. That is, he is interested in what another person does or has but not in his life. This means further that his relationships are functional rather than personal.

As a result of this impersonal interdependence, the metropolitan man lives under specific regulations. He is governed

by laws that are fair, impersonal, and rigid. A city may become something of a moral void with its lack of traditions and mores. Therefore, the regulations are of minimal character, typified by clocks, traffic signals, and "no litter" signs.

The metropolitan man is a mover and a climber. He is restless and mobile, not residing long in one place. In addition to his horizontal moving he seeks to move up socially. He mounts social strata through various escalators such as financial gain, education, politics, personal charm and ability, and forming new relations.

Economically, today's urbanite is paid highly compared to men of other nations and other times. He enjoys the profits of free enterprise, the security of economic controls, and the benefits of cooperative efforts. He is a consumer and a great one at that. He spends money for food, clothes, shelter, transportation, and pleasure. The consumer or customer is almost glorified. A comedian might ask ironically, "Who is always right—God? No! The customer." Economically and socially speaking, the metropolitan man might feel it is better to be a customer at Sears than to be a member of a Baptist church.

Intellectually, the city man has found education to be a necessity in his complicated society. He has also found it to be profitable. He is one of a mass of educated people. He reads for himself and once in awhile even thinks for himself.

The urban man is a communicator—at least on the receiving end. A newspaper strike is serious to him and may cause him mental deprivation. His communicative devices continue to multiply and to be refined. The metropolitan man may have improved some in his ability to express himself, but his greatest improvement in communication is to understand communication beamed at him.

Change is going on all around him. He accepts it as the norm and even demands it. Today's new man feels capable of mastering all problems. He is not satisfied with things as they are. Change results from dissatisfaction and necessity. In this situation man becomes a creator, an innovator, an inventor.

Religiously, the metropolitan man has a bland religion. He accepts the good as the normal and the American way. He expects his fictional heroes to be good guys. The good in his thinking amounts largely to good social relationships.

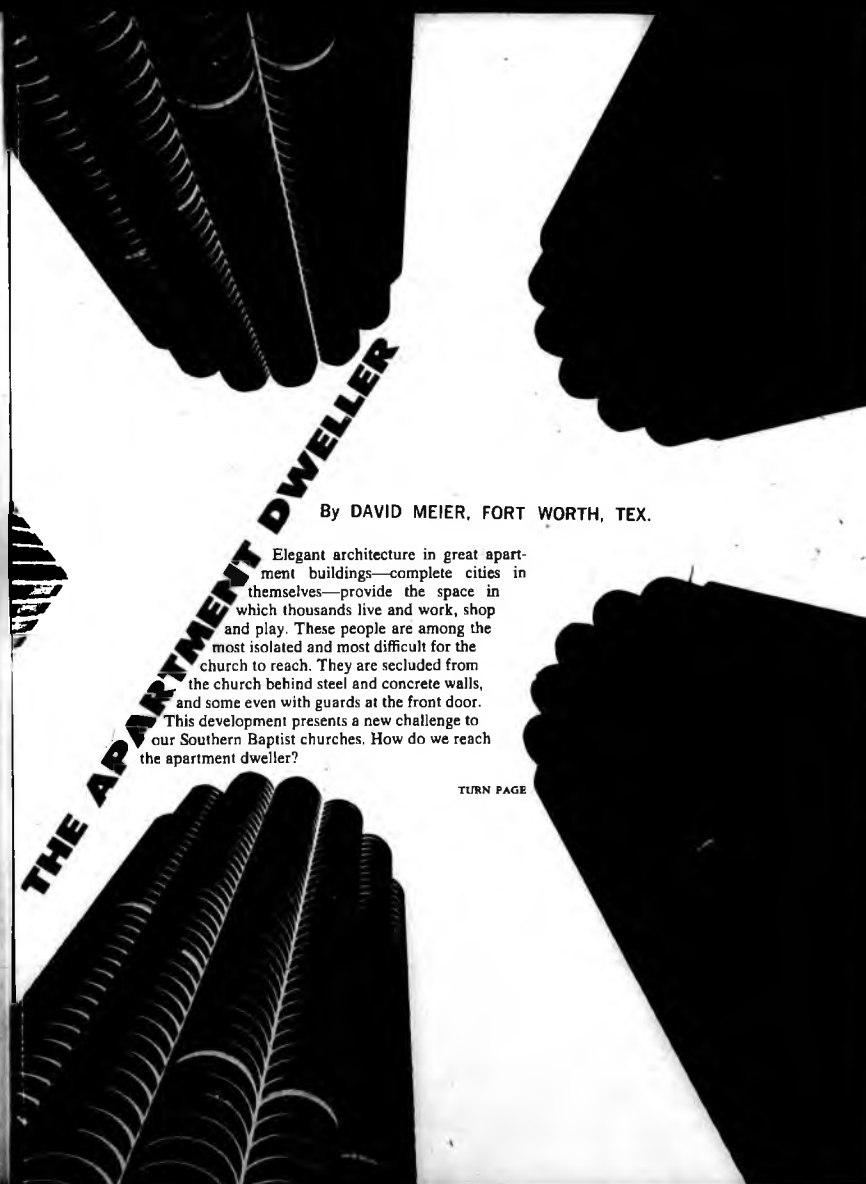
He is horrified at murder, deviation, and certain other evils and demands that they be treated as the unusual and spectacular by being played up as front-page news.

The city man lives with divided loyalties. He may be devoted to his work, to self, to politics, to a civic or social cause, to the PTA, or to his church.

In this day many of the life experiences of the metropolitan man come to him vicariously. That is, he depends on television, radio, magazines, movies, and spectator sports for much emotional and spiritual stimulation. In this sense, he has certain experiences only at second hand.

What can a church do for this man? What does it have to offer to this the most capable specimen of humanity and also the neediest being of all creatures? Does it have a contribution to make to his life? Does it have an obligation to call upon him to make a contribution to others around him? (Read other articles in this issue for the search now underway for some solutions.)

Howe Munnors



By DAVID MEIER, FORT WORTH, TEX.

Elegant architecture in great apartment buildings—complete cities in themselves—provide the space in which thousands live and work, shop and play. These people are among the most isolated and most difficult for the church to reach. They are secluded from the church behind steel and concrete walls, and some even with guards at the front door. This development presents a new challenge to our Southern Baptist churches. How do we reach the apartment dweller?

TURN PAGE

William Barkley, superintendent of missions in Baltimore, has said that "Colten is going west and the dust is coming east, the Negro is going north, the Yankees are coming south, and the country is coming to town, with the Rebels going everywhere." One out of five people in America moved last year.

This moving multitude finds it easier to locate in an apartment than buy property—becoming oblivious to the church behind steel and concrete.

In facing this apartment problem, Barkley suggests the following results of an apartment existence that our churches must face:

1. An apartment house becomes an impersonal community. And in some cases, an irreligious community.
2. The close proximity of so many people increases the likelihood of immorality, lower ideals, alcoholism, and other vices.
3. Some use the apartment as a place to escape the social, moral, and religious obligations which were taught to them "back home." They want to do as they please without interference. (If all Southern Baptist churches will participate our desk for non-resident members at the Sunday School Board will continue to render a great service in locating Baptists.)
4. A large percentage of these people come into the urban community just to make money. They take all they can get, get all they can, but give little in return. They are not at all interested in becoming involved with the church, its demands and responsibilities.
5. Insulated and protected from a religious environment, apartment house residents, as a general rule, seem to register more tenaciously the approach of the church worker than those who live in detached homes.

Obviously, churches cannot just announce their services, put up a sign, open doors, and expect the apartment dweller to come rushing in. In fact, we often do not have free access to visitation, as Southern Baptists have known and practiced, in these high-rise apartments.

Among the most difficult for the church to reach are the luxury apartment residents. The residents may be married couples or single "career" adults, and they are almost certain to be white. Purchasers of service and privacy, they often do not wish to be involved except at their own social level.

The church's major obstacle is the resident's desire to be left alone. The 24-hour doorman is their "guard." Their telephone is often unlisted. Some luxury apartment complexes have closed-circuit television enabling residents to see who is calling on them before pressing the electronic "buzzer," releasing the front door lock. The church is usually stymied from taking a census, visiting newcomers, or visiting prospects unless a prior contact has been made.

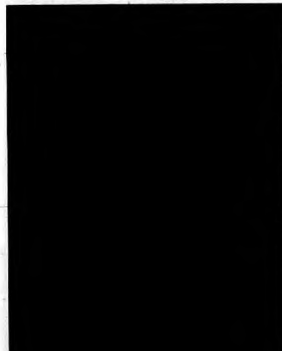
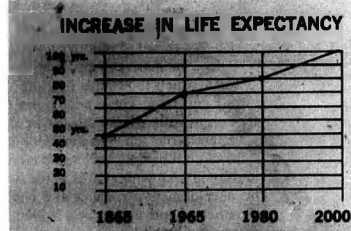
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A survey taken several months ago among some of our city churches and state leaders revealed the following conditions.

"The big problems in apartments in the St. Louis area for churches is that you cannot visit in the apartments without the implicit permission of the party you want to visit. In other words, you cannot just go along the floors, knocking on doors, to take a church census as we have known it in years past.

"We contacted the Metropolitan Church Federation and got their blessing for the venture and then we contacted the owners of the apartments and told them of the Church Federation's approval and received permission to go in the apartments to take our census. We addressed a letter to all of those in the apartments, telling them what we planned to

GREAT APARTMENT BUILDINGS are being built with "conveniences" such as a closed-circuit television enabling residents to see who is calling on them before pressing the electronic buzzer releasing the front door lock or the intercom system shown below. These luxury and service dwellers are the most difficult for the church to reach.



HOME MISSIONS

LEADERSHIP

Vol. XXXVI, No. 9 September, 1965

Keep Spiritual Objective Rutledge Asks Baptists

The national mission leader for the 10 million-member Southern Baptist denomination called for a continued, compelling emphasis upon spiritual objectives.

Arthur B. Rutledge, executive secretary of the denomination's Home Mission Board, was presenting his first midyear report to the agency in session at Glorieta Baptist Assembly, Glorieta, N. M.

Rutledge, who became executive secretary in January, heads an agency which annually spends \$7 million and employs nearly 2,500 missionaries in Baptist work in the United States, Cuba, Panama, and Puerto Rico.

He called for the continued spiritual emphasis in the face of lengthy study of technical matters, such as program structure and organization.

"These are not incompatible with spiritual warmth," he said. "While involvement in these studies sometimes makes it difficult to see their direct relation to a spiritual ministry, they are necessary."

"But let it continue to be our purpose, under God, to keep clearly in focus the compelling spiritual objective expressed in the motto of this historic board to make 'Our Land for Christ.'"

The mission agency elected Edgar M. Arendall, pastor for 18 years of the Dawson Memorial Baptist church in Birmingham, Ala., to serve as its president.

Arendall, a native of Richmond, Va., graduated from the University of Richmond and from Southern Baptist Theological Seminary in Louisville, Ky. Howard College in Birmingham honored him with the doctor of divinity degree.

Nearly 700 Southern Baptist chaplains, serving in the military, hospitals, prisons, industry, and other institutions, became eligible for participation in the retirement program of Southern Baptists following action by the mission agency.

The agency voted to pay \$200 annually toward the retirement of a chaplain who has been endorsed or approved by the denomination's chaplain commission and elects to participate in the retirement plan.

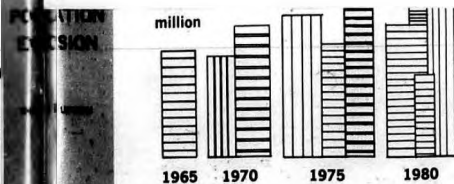
In another action the board voted to extend many of its fringe benefits to associate and student missionaries, and the board added to its retirement and disability benefits.

Rutledge feels the mission agency occupies a strategic place of leadership in the advancement of Christianity. He said the Evangelism Division of the agency has led Southern Baptists to become one of the fastest growing of major denominations.

The mission executive said the board is entering a number of unprobed areas of evangelistic and mission need.

He cited projects undertaken re-

16-A



a willingness to try and explore the unconventional is needed. In seeking to reach the upper income bracket let us not overlook the lower income apartment complexes, nor the one, two, and three-story apartments which are much easier for the church to penetrate—if it will!

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The Department of Metropolitan Missions of the Home Mission Board recently initiated a pilot project ministry to the high-rise apartment community.

A minister and his wife are being placed within the apartment complex in an effort to penetrate the community with

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17

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This moving multitude finds it easier to rent than buy property—becoming obsolescent behind steel and concrete.

In facing this apartment problem, following results of an apartment existence survey must face:

1. An apartment house becomes an immoral and in some cases, an illegal car.
2. The close proximity of so many people, the likelihood of immorality, lower moral standards, and other vices.
3. Some use the apartment as a place to get away from the family, to get away from the church, to get away from the community just to make money. They get, get all they can, but give little or nothing back. (If all Southern Baptists participate our desk for non-resident Sunday School Board will continue service in locating Baptists.)
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Among the most difficult for the church are the luxury apartment residents. The residents are couples or single "career" adults, and they are white. Purchasers of service and do not wish to be involved except at the church's major obstacle is the rent left alone. The 24-hour doorman is often unlisted. Some luxury complexes have closed-circuit television and who is calling on them before pressing the doorbell, releasing the front door lock. They shy away from taking a census, visiting or prospects unless a prior contact has been made.

Solutions being sought

A survey taken several months ago by city churches and state leaders reveals the following:

"The big problems in apartments in the St. Louis area for churches is that you cannot visit in the apartments without the implicit permission of the party you want to visit. In other words, you cannot just go along the floors, knocking on doors, to take a church census as we have known it in years past.

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do. We also had a study of the need for ex-prisoner rehabilitation, ministries to persons in apartments, mission projects in resort communities, the effect of racial changes upon the churches in the inner cities, plus various state-wide and association-wide surveys.

Downtown—A Baptist Review Analyzes Change

The Home Mission Board announced in Charlotte, N. C., the appointment of a newly-elected staff person to direct a study of the needs of downtown Baptist churches.

The study, a cooperative venture with the church administration department of the Baptist Sunday School Board in Nashville, is being undertaken by the two agencies at the request of the Southern Baptist Convention Executive Committee.

Hugo Culpepper, director of the Missions Division of the Home Mission Board, said responsibility for the downtown church study was that of the Board's Metropolitan Missions Department.

"However, this department is without staff leadership since Harold Bennett moved to the missions division of the Baptist General Convention of Texas in Dallas," he said.

"Therefore, we have asked J. R. Estes of Louisville, recently elected to be secretary of the new department of Non-evangelical Religions, to undertake this study effective September 1.

"The new department does not become effective until January 1, and Estes will be able to give four months to this important study," he said.

Culpepper cited the rapid trends within the nation toward urbanization, and said many churches within these urban areas suffer from inadequate ministries for the changing needs of the people.

He said as many as 1,000 churches

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face changing neighborhoods, and these need the knowledge which this study can give in adapting their ministries.

Eastern Orthodox Advocated 'Major Faith'

The Senate Judiciary Committee is considering a resolution which would officially recognize the Eastern Orthodox Church as the fourth major faith in the United States, along with Protestantism, Catholicism, and Judaism.

Sponsored by Senators R. Clifford Case (R-N.J.) and Jacob K. Javits (R-N.Y.), the resolution, if approved, would make it mandatory that all references by federal agencies to major faiths in the U.S. include the Orthodox Church.

Some agencies do refer to the Orthodox Church in their missives, but the vast majority do not.

The resolution, acknowledging that the Eastern Orthodox Church is a major faith not only in the U.S. but throughout the world, refers to the Senate's action in the 84th Congress which led to designation of the faith as a "separate religious faith" in the armed forces of the U.S.

Complaints repeatedly have been registered that several federal agencies have omitted Eastern Orthodoxy in projects in which the other three faith groups have been invited to participate.

In keeping with the Senate action in the 84th Congress, President Johnson invited a Greek Orthodox prelate to participate in the inauguration last January, along with representatives of the other major faiths.

More than half of the states have passed resolutions recognizing Eastern Orthodoxy as a major religious faith. Senate action on the present resolution probably would spur several others to follow suit.

Many of the large cities of the East and Midwest have large populations of Eastern Europeans and Middle-

(Continued on page 16-C)



How to Observe Cooperative Program Month

Southern Baptists are learning to pray for the Cooperative Program of World Missions. Our publications are telling the story with renewed zeal, and pastors are making an effort to help every Baptist understand it. No Baptist should be uninformed about our basic channel of mission support.

Information is the only intelligent basis for cooperation, but information alone is not enough. We must follow our dollars with our prayers. The Cooperative Program of World Missions was born in prayer; we must nurture it in prayer.

Cooperative Program Month

Thousands of Southern Baptist churches are setting aside four Wednesday nights in October for special prayer for Cooperative Program causes. The plan may be adapted to fit any church. Each Wednesday night during the emphasis the pastor introduces an organization leader who presents certain Cooperative Program causes, Sunday school, Training Union, Woman's Missionary Union, and Brotherhood leaders are used for this purpose. After brief discussion, the people are called upon to pray for the causes. Some churches distribute tracts and other printed materials at the close of the prayer service.

The idea is to inform the people about all of the Cooperative Program causes during the emphasis, and to lead them to pray for these causes. Information about all of these causes may be obtained from most Baptist state offices. Mission boards, agencies, institutions, and commissions will be glad to furnish information about their work. Many states are preparing leaflets which will give such information and thus make it unnecessary to write the agencies. Pastors may obtain adequate information by consulting the state convention and Southern Baptist Convention annuals.

Need Study and Prayer by Every Church

Four midweek services given to prayer and study of the Cooperative Program will bring new awareness and understanding of our whole world mission plan.

Choose four prayer meeting nights. Each night ask a church organization (or some person) to present certain Cooperative Program causes. After discussion, pray for these causes. The Cooperative Program provides basic support for most mission activities.

16-C

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Wednesday Night October 6, 1965

First Night—Emphasize Services Training Union in charge

Read: Mark 10:13-16; Matthew 10:8; Psalm 71:9

Discuss and pray for all benevolent causes supported through the Cooperative Program. Children's homes, hospitals, and homes for the aged, both at home and in foreign countries, should be considered. In the United States Southern Baptists now have 45 hospitals equipped to care for more than 12,000 persons at one time and 34 children's homes caring for more than 7,000 homeless children.

Tonight discuss these facts:

I. Hospitals	
Number of Hospitals	Patients served last year
In U. S. 45	500,000
Foreign 20	400,000
65	900,000
II. Children's Homes	
Number of Homes	Number of Children
In U. S. 35	7,000
Foreign 20	1,000
55	8,000
III. Homes for Aging	
Number of Homes	Number of Residents
15	12,000

Tonight pray for these:

First, doctors, nurses, ministers, and others serving in these areas.

Second, that we may share more through the Cooperative Program for this work.

Distribute "Go Ye Into All the World . . ." by Charles E. Peterson (C-41). Available from most state convention offices.

Wednesday Night October 13, 1965

Second Night—Emphasize Education Sunday School in charge

Read: Matthew 28:19-20

Present the educational work. We now have six seminaries in the United States enrolling about 4,000; 75 junior and senior colleges, academies, and Bible schools enrolling more than 80,000.

Tonight discuss these facts:

I. Baptist Schools	
Number of Schools	Students
In U. S. 75	85,000
Foreign 1,065	175,000
1,140	260,000
II. Eighty-five per cent of all full-time workers attend Baptist schools. About 260,000 are being taught in our colleges, seminaries, and other schools.	

16-D

Tonight pray for these:

First, for more mission volunteers and ministers.

Second, for all teachers and pupils in these schools.

Distribute "All the Churches to All the World" by Albert McClellan (C-42). Available from most state convention offices.

Wednesday Night October 20, 1965

Third Night—Emphasize Missions Woman's Missionary Union in charge

Read: Mark 16:15; Ezekiel 3:18-19

Discuss our mission work. We now have approximately 6,000 missionaries on state, home, and foreign fields.

Tonight discuss these facts:

- I. Over 1,500 state, 2,500 home, and 2,000 foreign missionaries are assisted through the Cooperative Program.
- II. Baptisms by missionaries last year—40,000.

Tonight pray for these:

First, for associational, state, home, and foreign missionaries. Remember your association's superintendent of missions by name.

Distribute "The Christian Faith Is Something to Share" by Mrs. R. L. Mathis (C-27). Available from most state convention offices.

Wednesday Night October 27, 1965

Fourth Night—Emphasize Stewardship Brotherhood in charge

Read: 1 Corinthians 16:1-3

Discuss our stewardship work. Present the work done by the executive secretaries of the state conventions and their associates, and the work of the Baptist state foundations. Show how stewardship undergirds the Cooperative Program.

Tonight discuss these facts:

- I. Less than 15 per cent of all Southern Baptists tithe. Total gifts equal only one-third of the tithe. Our record?—
- II. The churches give an average of about 10 per cent of all church income through the Cooperative Program to witness to two billion lost people in the world. Our record?—

Tonight pray for these:

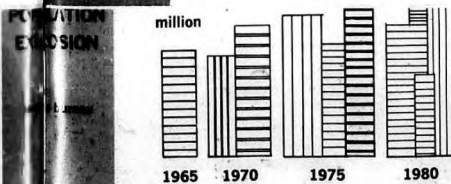
First, that more of our church members will tithe.

Second, that all churches may share a larger per cent through the Cooperative Program for the work of the Lord.

Distribute "The Unspoken 'How' of the Great Commission" by W. E. Darby (C-45). Available from most state convention offices.

As the people study and pray they will come to see that the whole of our mission program is more important than any

16-E



hat they might fill out and have shed . . . or . . . that they could ir door, unsigned and we would sh to be bothered with the census. t that Southern Baptists must give apartment problem. These people apartments and it is next to imnd after a few years, we will have t group of people to work with," ister of the Third Baptist Church,

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in Hollywood, Calif., said, "It has that of other ministers, that about these people is through advertaiing (where the money is available), ers (local 'throwaway' papers)." intendent of city missions in Chi- arn Baptist churches have not had ng people in the two-to five-story have the restrictions in connection rs been too much of a problem for , we do have a problem in reaching nts for various reasons. s are that the people are either a up with large families and mostly sposed to be concerned with their y can have a better physical and he apartment buildings may have group such as the 'career' persons ecutive professions. Many of these, be either single or divorcees. Their n social and prestige activities."

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In seeking to reach the upper income bracket let us not overlook the lower income apartment complexes, nor the one, two, and three-story apartments which are much easier for the church to penetrate—if it will!

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William Barkley, superintendent has said that "Cotton is going west, the Negro is going north, south, and the country is coming going everywhere." One out of five last year.

This moving multitude finds it more than buy property—becoming behind steel and concrete.

In facing this apartment problem following results of an apartment must face:

1. An apartment house becomes And in some cases, an irreligion.
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3. Some use the apartment as a moral, and religious obligate them "back home." They want out interference. (If all South participate our desk for non Sunday School Board will service in locating Baptists.)
4. A large percentage of these people community just to make money get, get all they can, but give not at all interested in becoming church, its demands and responsibilities.
5. Insulated and protected from apartment house residents, a more tenaciously the apartment than those who live in detached houses. Obviously, churches cannot just put up a sign, open doors, and expect to come rushing in. In fact, we of visitation, as Southern Baptists in these high-rise apartments.

Among the most difficult for luxury apartment residents. The couples or single "career" adults, to be white. Purchasers of service do not wish to be involved except

The church's major obstacle is left alone. The 24-hour doorman telephone is often unlisted. Son plexes have closed-circuit television who is calling on them before pizer," releasing the front door locked stymied from taking a census, vice prospects unless a prior contact has

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"The big problems in apartments in the St. Louis area for churches is that you cannot visit in the apartments without the implicit permission of the party you want to visit. In other words, you cannot just go along the floors, knocking on doors, to take a church census as we have known it in years past.

"We contacted the Metropolitan Church Federation and got their blessing for the venture and then we contacted the owners of the apartments and told them of the Church Federation's approval and received permission to go in the apartments to take our census. We addressed a letter to all of those in the apartments, telling them what we planned to

of its parts. They will see that the parts become more significant as they are properly related to one another. When Baptists understand, they will support the entire program with as much zeal and enthusiasm as they support any of its parts.

The use of four midweek services for prayer and study will provide a much needed opportunity for emphasis on the whole mission program. It will strengthen our outreach for Christ.

A praying church means an advancing work. Nothing encourages workers as much as the knowledge that those at home are bearing them up to the throne of God. Most people are waiting for guidance in their prayer life. This approach gives pastors a wonderful opportunity to provide guidance in a most urgent area—our Cooperative Program.

A month of prayerful consideration of our Cooperative Program will make real and personal the causes we support. It will do much to vitalize and personalize the Cooperative Program as a channel to world missions. Prayer changes one's perspective.

This plan can be effectively used in the prayer services of all churches. It will do more to acquaint people with the total program than anything yet presented. We urge every pastor to use this plan in placing our work on the hearts of the people in a prayerful way. Southern Baptists need to know more about the work of the Cooperative Program. As knowledge increases, the more fervent are the prayers. This is a most significant way to involve all people in support of mission work.

Suggestions

- I. List all facts on chalkboard each night and discuss them briefly.
- II. Ask several to lead in prayer for suggested Cooperative Program causes.
- III. The tracts may be secured without charge from most Baptist state convention offices.
- IV. The following give information on mission programs.
 - A. Baptist State Convention Annual
 - B. Southern Baptist Convention Annual
 - C. The July issue of the Baptist Program
 - D. The Commission
 - E. Home Missions magazine
 - F. Filmstrips and films about the Cooperative Program
 - G. Study course book *Our Cooperative Program* (obtain from Baptist Book Store)

(Continued from page 16-B)

Eastern ethnic groups which historically have embraced Eastern Orthodoxy.

The petition complains that "a religious distinction" is being made in omitting Eastern Orthodoxy from official consideration, "which is contrary to the prevailing principle of democracy and freedom in this country."

The main force of the resolution: "Resolved, that the Eastern Orthodox Church is a major faith in this country, and that all references by federal agencies to major faiths now limited to Protestants, Catholics, and Jews include the Eastern Orthodox Church."

Latest figures published show there are 3,260,000 Eastern Orthodox members in 19 separate church bodies in the U.S.

Judaism, the next smallest religious group in the U.S., counts some 5.5 million adherents; Catholics, about 45 million; and Protestantism, 67 million.

Conference Studies Job Training for Ministers

The young, inexperienced ministerial student facing his first pastorate no longer has to do it without some expert guidance.

In fact, in many cases now he will not be entirely inexperienced, for he may have taken advantage of an intern training, having served for a semester with an experienced and trained pastor.

The guidance and the intern training come from a growing number of in-service-guidance ministries offered by Southern Baptist colleges and seminaries.

Cooperating in the ministries are the educational institutions, state Baptist mission boards, and the denomination's Home Mission Board.

Fourteen institutions now offer help through in-service guidance on the campus and in the field to students preparing for church-related vocations.

Directors from most of these institutions met recently at New Orleans Baptist Theological Seminary to evaluate their ministries and share experiences.

C. Wilson Brumley, associate secretary of the Urban-Rural Missions Department for the Home Mission Board, was the conference convener.

He said, "While this program now reaches only 14 campuses, we have hopes that all of our 33 colleges and Bible institutes with ministerial students will use this ministry."

"Our first program in this field was started only in 1957, and we feel all of the 4,750 ministerial students now in our schools could benefit from campus and field guidance of this type."

The New Orleans conference studied group dynamics through actual participation, and the directors hope to share their findings with students to help them lead small groups more effectively.

Participants also heard mission specialists, toured mission centers in New Orleans, and studied in depth two of the guidance programs.

Brumley said the role of the mission agency in the ministry is to provide conference opportunities for the directors and to give assistance and guidance to any institution in developing such a ministry.

"One vital product of in-service guidance is the student participation in mission projects," he added. "This is especially true with the seminaries."

"Also colleges often get involved in mission work near them. For example, the University of Corpus Christi has many ministerial students who pastor Spanish-speaking missions, sponsored by Texas Baptists and the Home Mission Board."

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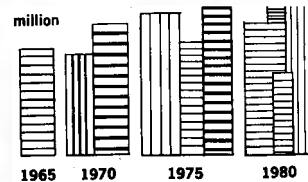
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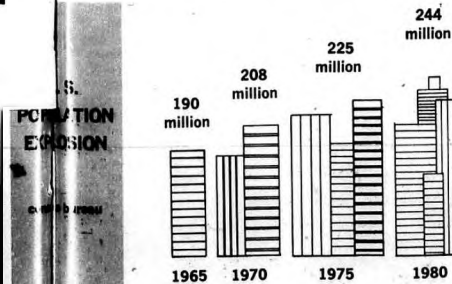
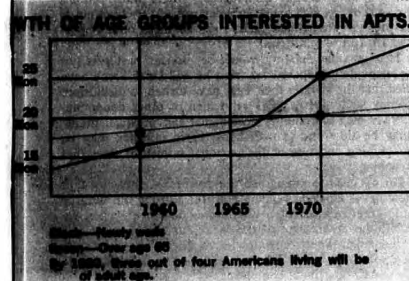
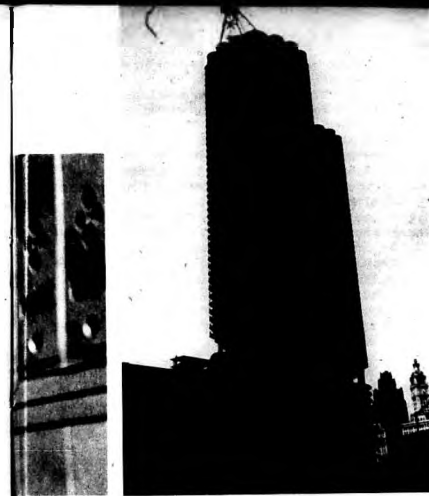
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EVA MARIE KENNARD, Sunrise Beach, Llano, Tex., and Thomas E. Carter (left, lower picture) of Atlanta, Ga., received their Doctor of Religious Education degrees at Southwestern Baptist Theological Seminary, Fort Worth, Tex., July 23. Seminary President Robert E. Naylor, right in both pictures, presented degrees and diplomas to 114 students including eight doctorates. Miss Kennard is now an international student worker in California with the Home Mission Board. Carter became secretary of Institutional and Industrial Chaplaincy of the Home Mission Board, June 1.



16-H



do and enclosed a card that they might fill out and have ready for us if they so wished . . . or . . . that they could put on the outside of their door, unsigned and we would know that they did not wish to be bothered with the census.

"It is my firm conviction that Southern Baptists must give their best thinking to the apartment problem. These people are 'hiding up' in these apartments and it is next to impossible to get to them. And after a few years, we will have a very cold and indifferent group of people to work with," says Sterling L. Price, minister of the Third Baptist Church, St. Louis, Mo.

Elmer Bailey, assistant pastor at Bellevue Baptist Church in Memphis, Tenn., says that "It is impossible to take a door to door census in these buildings. Some have attempted to survey by telephone and have found this to be fairly successful. Others have secured listings of the names and apartment numbers of those in a given high-rise apartment and have then sought to secure information from the people by using direct mail. The most successful contact in the high-rise apartments is from a person living in the apartment building who will assume responsibility for securing information about their neighbors."

J. D. Grey, pastor of the First Baptist Church of New Orleans, expressed their efforts this way: "We are trying to work around the 'no solicitation' rules by using one or more of our members who might live in these apartments to have little fellowship groups for coffee from time to time when they will invite others in the building to come in. Also we check the city directories for names and telephone numbers."

"One big problem is many of the people who live in these buildings, having moved in from the suburbs, are in the upper age bracket, retired or approaching retirement, and they simply just want to be 'let alone.' But that's the problem everywhere, isn't it?"

Brougher P. Maddox in Hollywood, Calif., said, "It has been my experience and that of other ministers, that about the only way to reach these people is through advertising by radio and television (where the money is available), direct mail, and newspapers (local 'throwaway' papers)."

Preston Denton, superintendent of city missions in Chicago, states, "Our Southern Baptist churches have not had great difficulty in reaching people in the two-to five-story apartment buildings nor have the restrictions in connection with the large mobile courts been too much of a problem for us to cope with. However, we do have a problem in reaching into the high-rise apartments for various reasons."

"Some of the problems are that the people are either a very low economical group with large families and mostly on relief and are not disposed to be concerned with their spiritual needs until they can have a better physical and material condition. Or the apartment buildings may have the very high economical group such as the 'career' persons—young ladies, and the executive professions. Many of these, in fact most of them, will be either single or divorcees. Their lives are geared mostly on social and prestige activities."

A fearless approach to the new American inner-city, with a willingness to try and explore the unconventional is needed.

In seeking to reach the upper income bracket let us not overlook the lower income apartment complexes, nor the one, two, and three-story apartments which are much easier for the church to penetrate—if it will!

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17



SOME CITY DWELLERS use the apartment as a place to escape the social, moral, and religious obligations which were taught to them "back home." The apartments above are in New York.

the chapel of Jesus Christ. They will use various program plans, principles, methods and techniques in trying to reach these people for Christ and church membership.

The minister will seek to become personally acquainted with all residents; discover special spiritual needs of the apartment dwellers; learn their philosophy of life; provide a Christian ministry to all who desire or accept it; lead them to a knowledge of how to become a Christian and/or provide a way for each to express his faith and witness in and through a Baptist church (or some evangelical church).

The various programs suggested include: fellowship groups, study sessions, discussion groups (Bible study, great literature, etc.); have books, magazines, films and other materials available; conduct worship services; provide counseling; give general community information; direct Christian service and action opportunities; provide special interest activities.

Other ministries would include area visitation, act as a community liaison and an outreach ministry to hotel dwellers. In addition to sufficient living space, this apartment of the ministering couple would have room for a resource center (library, reading, and music room), counseling room, and space for a large group meeting.

This could be a constituted Baptist chapel with the normal "mission" relationships to a mother church, association, and state convention. All three would participate in the costs. The chapel group would be given opportunity to contribute through regular tithes and offerings.

Although this is a positive move on the part of Southern Baptists in reaching the higher-income apartment residents, its scope may be limited by the lack of money and manpower. However, it should give us many guidelines to use in future undertakings for middle and lower-income apartment complexes.

After studying this need and challenge we would be bold to make the following suggestions for continued study and possibility.

1. In our pioneer areas, as well as across the whole Convention, we could expand the use of our college students during the summer months. A gigantic crusade using our youth could be launched into these urban complexes—

- Teaching Bible school classes
- Establishing Christian day camp programs
- Supervising recreational programs
- Establishing day nursery projects for working parents
- Teaching classes in cooking, economics, and other various study areas.

President Wayne Dehoney, at the Southern Baptist Convention characterized our need for an "Operation Penetration" by a great Christian Service Corps with all of our educational agencies cooperating.

After advanced preparation, our youth could establish a "beachhead" for greater ministries by our urban churches and associations. This program would be of special benefit in penetrating the lower-income, high-rise complexes which many overlook today.

2. In purchasing new church sites, we need to give special attention to establishing more of them adjacent to or within these high-rise complexes. President Dehoney at the Dallas Southern Baptist Convention challenged laymen to establish a \$50 million loan fund for building churches in our pioneer mission fields. Wise selection of property with close counsel and planning with "city-fathers" could enable these new churches to become strategically located for the future opportunities and challenges of the apartment community.

3. Pastors in the urban apartment areas might consider the day nursery and weekday kindergarten (where public schools do not offer it) as well as the Bible classes after school hours or on the "released time" basis. Each of these offer opportunities for future ministries.

4. Is it possible that our would-be pioneer pastor is not being adequately prepared for what he will face? Some have testified that the stars in their eyes have turned to disillusion. They may be forced to work with men of other denominations; may lack community acceptance and prestige; ministry may be slow and growth hard; basic ministry may be more teaching and one of the personal ministries than that of preaching.

5. Do we need to strengthen the downtown churches that we now have? Could it be that, with the shift to the suburbs and the great number of new churches in recent years, we have left the downtown church weak, unable to meet this new challenge? Some downtown churches have relocated, leaving spiritual "voids" where new urban renewal is bringing these new apartment complexes.

6. Do we need to better instruct our present membership in their Christian responsibilities so that if they ever move into these urban apartments they will have a foundation for effective, fruitful service there as well as here?

7. Much of our current program of worship, study, and service may need to be conducted in the apartment houses. Weekday ministries will be necessary. The Sunday service will probably be de-emphasized as these apartment dwellers take opportunity to be in the country on the weekends, at various resorts or at their second home. The apartment church increasingly will find its ministry performed during the evening hours. The study groups and Christian education may have to take on a more flexible form. Turnover and mobility will hinder prolonged, consecutive study. Much of it will be done in small group settings.

A tremendous challenge stands before our churches in ministering to the residents of the high-rise apartments. Our success in meeting this challenge may determine our existence and effectiveness in the cities today and the great inner-cities tomorrow.

Dwight L. Moody's strategy for evangelism involved going to the great cities. Chicago was the city in which he invested the most of himself. His philosophy was this, "Water runs downhill, and the person who evangelizes the city will eventually affect the rest of the country." Moody was more a prophet than he could possibly have realized in his day. The denomination that claims America will be the denomination that dreams a dream of evangelizing the city. A chart in the April, 1965, *Home Missions* magazine shows that we have moved from approximately 75,000,000 city dwellers in 1930 to 140,000,000 in 1960. America is becoming urbanized at the rate of more than 1,000,000 acres per year. Before the turn of the century, America will become almost completely urban in outlook as well as in geographical fact. While our roots are deep in rural America, our future is in urban America. And where is the church in the emerging city?

SUBURBAN: THE CHURCH IS "IN"

In the suburbs, the church is "in." Suburban people are joiners. They join PTA, Brownies, Bluebirds, Boy Scouts, Girl Scouts, Kiwanis Club, and churches. While we have been able to collect a congregation in every community where we've been able to get a good location and build a good building and find an energetic leader, there are some questions as to whether or not we have collected them as over against converting them. The trend for people to go to church in the suburbs because it is "in" has suggested the title of one book, *The Suburban Captivity of the Church*. It is unfortunately true that its growth has depended a great deal more on its location, its building, and its program, than upon the gospel it preaches, and the type of community that

A NEW LAYMAN FOR MEGALOPOLITANS



September, 1965

19

the New Testament suggests the Spirit of God is trying to create in this world.

INNER CITY: THE CHURCH IS "OUT"

A pastor took me to a 20-story apartment building in his community. He lamented, "We can't even get in the front door." I felt, as he did, that entrance was the problem. As I've studied the problem a little more, I've begun to feel that if someone gave us a key to every apartment, we would still have the same problem—a new attitude toward religion. "In the inner city, the church is 'out.'" Rising inside the gray zone of the city are the great new high-rise apartments. People who move into these houses are not saving money for a down-payment on a house in the suburbs. They've grown weary of the suburbs with its involvement in the life of the neighborhood, with its cutting of the grass and trimming of the shrubs, with its church and community activities. In the apartment house, for one check they buy everything, including isolation.

There is a new mentality. There is a new perspective. And in this mentality, there's an effort to define the basic issues of life without calling upon the church for a message from God.

COMMUNITY IN TRANSITION: THE CHURCH IS "SCARED"

"In the community in transition, the church is 'scared.'" This is a community that once represented one racial group, and economic group, one social group, one educational group—but no longer. Now there are Mexicans in the community. Now, on the edge of the community, there are Negro families. Now people are moving to suburbs and renting what was their residence to other people. They are breaking up large houses and making duplexes and apartments. The community now becomes a community of many faces, and many races, and many social strata, and many educational levels, and many economic levels.

The condition I have just described is no isolated condition. It is happening everywhere. And its occurrence is raising profound questions for the church.

A dear friend wrote a familiar letter. "The community is half white, and the church is all white. They voted that they would not relocate in an all white community, nor would they attempt to reach all the people in the community where they are now located. Since they will not move and they will not minister, then I see no hope." At the local level, racism and segregation stand as enemies of evangelism to defy the gospel and to defy the commission of our Lord and to defy the Spirit of the Living God as it seeks to call all men to salvation through Jesus Christ.

It is in this very community that the church of whom Paul said, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus," (Galatians 3:28, RSV) is having its most difficult time. For the question is, "Shall we sell and run to the suburbs, and start all over in a community where everyone is alike, or shall we stay here and minister to that part of 'our kind' who are still here, or shall we stay here and minister to the entire community?" Some churches are run-

ning. Some churches are drawing in their skirts and becoming exclusive. Some few churches are trying to minister. We must help one another with this problem.

It is no longer necessary to send missionaries great distances to the mission fields. The mission fields have moved up next door to the church, and they ask us serious questions about the good news which we preach. Will you send missionaries to Mexico and neglect the Latin Americans in your community? Will you send missionaries to Africa and neglect the Negroes in your community? Will you build good will centers in New Orleans and neglect the down-and-out in your own community? Is there one strategy for away from home and another strategy for home? These are penetrating questions, and they are valid questions.

IN THE SLUMS: THE CHURCH IS "GONE"

"In the slums, the church is 'gone.'" In these great caverns of ignorance and poverty and evil, very often the church has gathered herself up and gone. I visited a Baptist church in St. Louis which was studying its evangelistic responsibilities. They invited a sociologist, who had made a study of the community around the church to speak to them about the people who lived there. He described an area less than a mile square which was within walking distance of the church. It was a ghetto. He remarked, "In this area there are 14,000 children under 16, and there is no religious work." What this man described, is repeated in every major city in America. These communities without significant ministries are Macedonias crying, "Come over and help us, we pray."

THE GOSPEL AND THE LUNCH PAIL

In addition to seeking to evangelize the city, the church must somehow find a way to communicate the gospel to the laboring man. It has been rather difficult for us to identify with the laboring man, and especially the organized laboring man. We have not had any difficulty identifying with the businessman.

If we move into the great northern cities to evangelize, we will discover that these are not all directors at the bank, or mayors, or city councilmen, or leading businessmen. Many of these people are the people who, for generations, have put together the cars which we drive, and the washing machines in which we wash our clothes, and the airplanes in which we travel. These are people who carry a tag into a factory at the beginning of the day, who take a card and stick it into a time clock, who carry lunch in a pail, who are paid by the hour, and who belong to a labor union. Will we be able to identify with these people?

A WITNESS TO THE UNCONVINCED

We need in evangelism to recover the ear of the lost. We've grown our prospects too long. Too long evangelism has been merely the baptizing of the children of our church members. Too long our ministry has been to the already

HOME MISSIONS

convinced. But, if a church is to communicate the gospel in this century, it must communicate it, at least in western civilization, to a mind completely oriented to science. The gospel of Jesus Christ must be presented in the indifferent or hostile atmosphere of a fraternity house, or a shop during the noon hour, or on the front steps of an apartment house where hundreds of children play in the streets.

These people do not say "Amen" when we speak. These people do not nod their heads with easy approval. These people are not so impressed with us that they are fearful to contradict us lest they be found contradicting God. These people strip us of all pretense. These people strip us of all things secondary. These people ask us the most central question of all—What has God to do with us? What has God to say to people in a world like this?

We are coming to a day in America when evangelism which confines itself to the church house will be almost totally ineffective. Already we have revival meetings with no lost people attending. Already we have great Sunday schools with no lost people enrolled in Bible study. Already we have churches that meet week by week to worship with seldom any lost people attending. It was never within the plan of God that we should build buildings and limit our evangelistic effort to the public proclamation of the gospel in the formal worship services.

This is the generation in which the church must seek to recapture the ear of the lost. We must do everything within our means to get a hearing for the gospel.

ALL THE CHURCHES

Any effort to evangelize all of America must involve the energies of every Baptist church which affiliates with the Southern Baptist Convention. Evangelism ultimately must be at the local church level. We have not come to grips with most of the issues I have discussed at the local level. It is imperative to have a Foreign Mission Board in Richmond that sends out evangelistic missionaries. It is imperative to have a Home Mission Board in Atlanta which has a whole division devoting its time to leading us in the area of evangelism. It is imperative to have secretaries of evangelism in the states, and have people and boards and agencies relating to evangelism. But ultimately, evangelism must spell itself out in the context of a local church.

There is a basic unity involved in the witness of the church. While we have understood this in state, home, and foreign missions—we are woefully lacking at this point on a local level. The word "autonomy" seems to be, for some, a synonym of "competitors." As though we were not one body but many bodies.

The commission of our Lord was given to the church. The promise of his Spirit was made to the church. It is his plan that the world be evangelized by the church.

ALL THE PEOPLE

If this dream of winning America is to be fulfilled, it will

September, 1965

be done by every member of every church involving himself. Though we began as a people with great emphasis on the priesthood of the believer, we have become a denomination whose evangelism is done by the staff of the church. Our people have come to believe that any job that needs to be done in the church can be "hired" done. Fortunately, we have coming on the scene in Baptist churches all over America a "new layman." There is much more involved in this than a struggle for power between the clergy and laity. There is much more involved in this than an over-simplification of folk religion in contrast with vital Christian faith. There is much more involved in this than sending a group of unordained preachers off to another community to give a witness. The new layman is seeking to discover what is the ministry of every one of God's children. I think the hope of the church and the hope of evangelism in our day is this layman.

The new layman is no longer content to spell out his devotion to Jesus Christ by putting in linoleum in the church kitchen. He wants to know answers to theological questions and practical questions. What does it mean to be a Christian in the Twentieth Century? What is the mission of my church in a community so torn by strife? What is the relationship between my faith and the scientism that has become almost an idol in our day? The church that listens to and informs laymen like these will be the church that will win America.

IN GOD'S STRENGTH

No honest person could look at the task we face and feel adequate for it. As individuals and as churches and as a denomination, we have neither the understanding nor the skill nor the commitment that is adequate for this task. However, we ought not despair because God will make available strength of the doing of his work.

I was called to preach when I was a junior in high school. Actually, I was a junior out of high school because I had been crippled by rheumatoid arthritis. When I began to feel God working in my heart, and began to sense that perhaps he was calling me to preach, I was very discouraged. I felt that it was such an impossible thing for a boy who could not walk and who had not finished high school to be a preacher of the gospel. I had a dear uncle, James Oscar Smith, who was a pastor in a small rural church. I went to him for counsel. This is what he told me.

"Kenneth, God never puts a dream within the heart of an individual but what he is willing to place within his hand the power to perform that dream if he will but lean upon him and obey him." I never received better advice in my life.

I believe with all my heart that if we will dream a dream for God, a dream which includes evangelizing America, that God will place within our hands resources, both material and spiritual, for the fulfilling of that dream. "Lord, hasten the day. Amen."

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Perplexed on Priesthood

By C. G. CARTER
GRANBURY, TEX.

Recently there has been a revival of interest in the doctrine of the priesthood of the believer. This time the emphasis is on a witnessing ministry as one of the chief responsibilities of the office. Let it be understood from the beginning that no one believes more than does this writer in an all-out commitment to Christ, and a personal witnessing ministry on the part of every saved person. We should also like to make it clear that the purpose of this article is not to combat nor to discourage any movement which brings men closer to God. But it is an earnest plea that any movement among us be so thoroughly grounded in the word of truth, and the terminology so completely in harmony with that of our Lord, that it will not fade out of its own inherent weakness.

We find no scriptural authority for considering a witnessing ministry under the priesthood of the believer. The best that can be said for such a theory is that it is based on inference: (1) by reading into a rarely used New Testament term a meaning which is not there, and which the historical etymology of the term does not justify, and (2) by giving a priestly interpretation to other Scriptures which do not mention the priesthood. The priesthood of the believer is only the first step in discipleship, which goes far beyond the range of the priesthood. One may well ask, "What about my priesthood?" for without exercising it he does not become a disciple of Jesus; but after that the important question for each believer is, "What about my discipleship?"

Three things characterize the Old Testament priesthood. They are: (1) direct access to God; (2) complete separation from the common people even to living in separate cities, with a

C. G. Carter, a native of Granbury, Tex., studied in Decatur Baptist College, Tex., Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth, Tex. In 1943 he entered the city mission program of the Home Mission Board and served as superintendent of missions in El Paso, Corpus Christi and San Antonio, Tex. He was president of the Mexican Baptist Bible Institute for 11 years until his retirement in 1960.

connotation of royalty; and (3) a ministry of intercession as they accepted the offerings of the people and presented them to God. The overwhelming majority of the sacrifices presented were by the common people. Every Israelite was expected to bring various offerings from time to time. So presenting a sacrifice does not necessarily mean that the one presenting it is a priest. In the vast majority of cases he would not be. The Scriptures present no other type of priesthood for the New Testament saints. The idea of a two-way priesthood is beautiful in theory, but it has no basis in Scripture.

Jesus called his followers disciples, but never priests. The requirements which he gave for discipleship in such passages as Matt. 16:24-25, Luke 14:26-27, 33 and others are much more exacting than the requirements specified anywhere for the priesthood. He spoke of the reward of the prophet, of the righteous man and of the disciple, but not of the priest.

None of the New Testament writers made any pretension to the priesthood. Only two of them, Peter and John, applied the term to New Testament saints, and in neither case do they refer to a witnessing ministry. The three passages in The Revelation refer to the royal aspect of the priesthood. The other two passages are in I Peter 2:5, 9. Whether Peter wrote to Christians with a Jewish or pagan background is of little significance on this point. In either case they were accustomed to priests who ministered at an altar. Unless he gave them reason to think otherwise, the mention of the priesthood brought this concept to their minds. "Words mean what they mean."

Did he give them reason to think he was speaking of an entirely different kind of priesthood? Let us consider the two verses with the content. The cornerstone in the context, and the living stones and spiritual house in verse five suggest a temple in which a priest ministered. The type of ministry is three-fold: (1) direct access to God is implicit in the term, with worship and praise in verse nine reminiscent of the elaborate song and praise service set up by David; (2) the words "Chosen," "Royal," "Holy" and "Peculiar" denote complete separation from (the sinful practices of) the world; (3) the phrase "offer up spiritual sacrifices" speaks of a ministry of intercession. Is not this a description of the ministry of the Levitical priesthood and even of the pagan priesthood?

The remainder of the chapter speaks only of the influence of example. It is good works that will cause others to

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glorify God (11-12). Good citizenship is to put to silence the ignorance of foolish men (13-17). Consistent living on the part of Christian slaves is to impress their masters (18). Patience in unjust suffering and persecution is to make a profound impression of all who shall see it (19 ff.). This, as in all other priesthood, is a passive rather than an active witness. Without doubt, consistent living is a strong testimony and a necessity if verbal testimony is to be effective; but there must be a ministry that goes beyond that if Christianity is ever to make the impact that it should make on the world.

Jesus gave his disciples a commission which goes beyond the range of the priesthood. It was to disciples that he said "Ye are the salt of the earth" (Matt. 5:13). "Ye are the light of the world" (Matt. 5:14). It was disciples that he sent out to do the same works he had done (Matt. 10). It was to disciples that he came after his resurrection and said, "as my Father hath sent me, even so send I you" (John 20:21). It was to disciples that he gave the commission to make, baptize, and train other disciples (Matt. 28:16-20). It was disciples who spent ten days in prayer, and elected a successor to Judas (Acts 1:14ff). It was the same group upon whom the Holy Spirit came at Pentecost. It was disciples who elected the first deacons (Acts 6). It was the Disciple Ananias whom God sent to Saul of Tarsus with the personal witness that opened eyes spiritually and physically (Acts 9:10-18). It was a disciple called Dorcas who was full of good works and

almsdeeds (Acts 9:36). It was disciples who determined to send relief to their needy brethren in Judea (Acts 11:29).

It was while the emphasis was on discipleship that Christianity made her greatest strides, and it was when the emphasis was shifted to the priesthood that the church became institutionalized. When a disciple, who has previously exercised his priesthood in coming to God, turns to witness to a lost world, it no more means that he does so as a priest because he is the same person, than it does that the judge, who pronounces eternal condemnation on a lost sinner, still does so as his Saviour because he is the same person who had earlier offered to be his Saviour. The same person may serve in different capacities. May the Lord grant us the discernment to see the distinction which the Scriptures clearly make, and to rightly divide the word of truth.

We would do well to leave the priesthood of the believer where the New Testament leaves it, and turn our attention to a rediscovery of the full meaning of true discipleship, where the New Testament places the emphasis. Discipleship covers the field completely, the scriptural basis cannot be questioned, the people will not be confused and, best of all, it is our Lord's terminology. It would seem that we dishonor him when we insist on using a term which he refused to use, and refuse to use the one which he gave.

Let us get our terminology in harmony with that of our Lord, and then zealously and unitedly go forward with him to certain victory.

Priesthood vs. Discipleship

Some would argue that the correct term to be used is discipleship rather than priesthood. One reason among others being that Jesus called his followers disciples and did not use the word priest. Our conclusion is that terminology is not the major issue but the content of the concept is. We feel that each individual Christian is to involve himself to his brethren in undertaking Christ's complete mission, which includes, among other things, the remaking of our world order over after the pattern of heaven. As we understand those calling for the term discipleship, it does not include for them the mission to remake the world over after the pattern of heaven. We feel the term priesthood, which is ingrained in Baptist and Protestant life, expresses the

larger aspect of Christ's mission. We are grateful for the wisdom and sympathy of those making this suggestion and feel that as we mutually involve ourselves with Christ in pursuit of a love which is deeper than the love of our own life, mutual wisdom will result. Another aspect relative to difference in terms as we understand it, is that discipleship emphasizes right of access to God but minimizes the responsibility of the believer to turn to his world to remake it, under God, after the pattern of heaven. We believe the term priesthood with its Godward and manward connotation comes closer to expressing the whole of Christ's commission.

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MID-YEAR BOARD MEETING NEWS

From Glorieta, N. M.

Non-Evangelical Work Made New Department

The Home Mission Board created a department of work related to non-evangelicals and asked Kentucky Educator Joseph R. Estes of Louisville to lead it.

The new department groups within it ministries of Jewish work and Roman Catholic information, which presently have personnel assigned to them.

"In addition, the personnel of this department will work with adherents of non-Christian world religions, such as Islam, Buddhism, Hinduism, and Judaism," said Hugo Culpepper, director of the Missions Division, in which the new department was placed.

"Also, they will work with adherents of non-evangelical cults and sects, such as Mormonism, Jehovah's Witnesses, Bah'ia, Christian Science, and Unity, plus work with Catholics," he added.

Estes takes directorship of the new department January 1, but the Board has asked him to be interim director of a cooperative study of downtown churches, being made with the Church Administration Department. He starts this work September 1.

Culpepper said Estes, who has been a pastor, professor, and administrator, was uniquely qualified to lead in this area.

"The department will seek to lead Southern Baptists to an awareness of their increasing confrontation with peoples of non-evangelical religions," he said.

Estes will lead in development of a Christian apologetic for Southern Baptists in meeting the challenge of non-evangelical religions.

The new department secretary received his education from Georgetown College (Baptist), Georgetown, Ky., and Southern Baptist Theological Seminary in Louisville. From the latter he earned a doctor's degree in theology.

His teaching experience includes positions at Southern Seminary, the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, and Kentucky Southern College in Louisville.

He is presently assistant to the president of Kentucky Southern. He served the past year as secretary of the Christian Education Advance for the Kentucky Baptist Convention.

Estes was pastor of Kentucky churches at Mercer County, Wilmore, Carrollton, Crestwood, and Bowling Green.

Home Board Creates Business Division

The Home Mission Board pulled together a number of business departments and services to create its sixth division—Administrative Services.

The agency asked Lewis W. Newman, now secretary of its Urban-Rural Missions Department, to become director of the division effective January 1.

Other divisions for the board are Missions, Chaplaincy, Evangelism, Church Loans, and Education and Promotion.

Newman will act as secretary of the Urban-Rural Department until the first of the year, while at the same time assuming some of the functions of his new role.

Arthur B. Rutledge, executive secretary of the Board, said Newman was picked because of his experience in business and church administration and in mission work.

"We want our business services to continue to support the mission work of the board," Rutledge said, "and Newman's experience in both areas could strengthen this."

The new division places under Newman's direction such services as insurance, office personnel, accounting, purchasing, and other such functions.

All of these have been directly related to the executive secretary or to the assistant executive secretary.

The new director, a native of Corpus Christi, Tex., came to the mission agency in 1960 as assistant secretary of the Associational Missions Department.

Then in 1963 the department was divided, and he was asked to serve as secretary of Urban-Rural Missions.

Before coming to the mission board he taught at the University of Corpus Christi, pioneering in an in-service training ministry for students preparing for church-related vocations.

He also taught principles of business management, and related subjects for five years in Fort Worth, and he has other business experience with Texas firms. He was pastor of churches in Texas.

Newman received both his B.A. and M.A. degrees from Baylor University (Baptist) in Waco, Tex., and then earned three degrees from Southwestern Baptist Theological Seminary in Fort Worth.

His last degree was the doctor of religious education, with a major in administration.

He has two sons, Lewis Michael and Spruce Lee in college, and a wife who just received her doctorate in education at the University of Georgia at Athens.

Kilgore To Direct Mission Loans Division

Robert H. Kilgore of Dallas, loan manager for the Baptist Foundation of Texas, was named the director of the Church Loans Division of the Home Mission Board.

The Waxahachie, Tex., native on January 1 assumes direction of mission loan funds in excess of \$14 million.

Kilgore succeeds the retiring director of the division, G. Frank Garrison, who has also been assistant executive secretary for the mission agency.

The new director joined the staff September 1 to work with Garrison the remainder of the year to effect a smooth transition.

"Kilgore will work only in the church loans area," said Arthur B. Rutledge, executive secretary for the board.

"Our expanding Division of Church Loans is a vital part of our national mission strategy, especially in starting churches," he said.

"We feel Mr. Kilgore's experience will enable him to lead this division to assist churches and state conventions in meeting building and site fund needs," he added.

Last year 421 churches were served by the Loans Division for a total of more than \$6 million.

Kilgore has been manager of the mortgage and church loan department for the Texas Foundation since 1957. In the four years before that he worked for other financial institutions in Dallas.

He is a graduate of West Texas State College at Canyon, Tex., did graduate study at Baylor University (Baptist) in Waco, and graduated from Southwestern Baptist Theological Seminary in Fort Worth.

He was education and music director for churches in Arkansas and Texas before going to Dallas.

He and his wife, the former Joy Crosslin of Weatherford, Tex., have three children, Kay, Ray, and Jon.

Day To Direct Schools Of Missions For Board

The Home Mission Board asked D. Kenneth Day of Dallas to assume national direction of the denomination's Schools of Missions.

The Greenfield, Tenn., native succeeds Lewis W. Martin as secretary of the Department of Missionary Education, effective January 1.

However, Day will begin work with the mission agency in October to allow for a period of transition before Martin's retirement.

The Missionary Education Department is in the mission agency's Division of Education and Promotion.

L. O. Griffith, director of the division, said, "While direction of the Schools of Missions for approximately 2,500 churches each year is his major task, Day will also enlist mission speakers for camps, state meetings, and other Baptist gatherings as requested."

A school of missions in a Baptist church is usually a week of study of mission books and an opportunity to hear missionaries from state, home, and foreign fields.

The national promotion of these schools by the Home Mission Board is done in cooperation with the Foreign Mission Board and the state mission groups.

Day, now associate secretary of direct missions for the Baptist General Convention of Texas, has promoted schools of missions for Texas.

In addition, he worked on special assignment with National Baptists, language people, and Jews.

He attended Union University (Baptist) at Jackson, Tenn., and graduate from Bethel College (Baptist) at McKenzie, Tenn., and from Southern Baptist Theological Seminary at Louisville, Kentucky.

He was pastor of churches in Tennessee and Michigan, and then served as superintendent of missions for the Baptist State Convention of Michigan before going to Dallas.

Grigg Takes Mission Post For Negro Work

Southern Baptist work with Negroes, led by the denomination's Home Mission Board, was strengthened with the staff addition of W. R. Grigg of Raleigh, N. C.

The mission agency, meeting in mid-year session in Glorieta, N. M., asked Grigg, who is a native of Bond County,

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Ill., to become associate secretary of its Department of Work with National (Negro) Baptists.

Grigg has been secretary in North Carolina of one of the most successful of Baptists' state programs of work with interracial groups.

With the mission agency, he fills a position vacated by Victor T. Glass when he became secretary of the department.

Grigg led North Carolina Baptists to the point where last year both National Baptists and Southern Baptists held joint sessions of their conventions.

"While others are experiencing open conflict, North Carolina Baptists have quietly but surely found ways of keeping lines of communication open and have discovered methods of cooperation," reads one of his department's recent reports.

The mission agency, through the Department of Work with National Baptists and in cooperation with state Baptist conventions, employs 89 persons for work with Negroes and spends more than \$300,000 for the work.

Grigg, whose responsibilities will include all phases of the work of the department, will give special attention to

states without full-time directors of work with Negroes.

In these states he will aid in establishing state committees, extension classes, and in conducting simultaneous revivals and stewardship conferences.

He will work with the Christian Life Commission in developing a strategy to relate its emphasis on race relations to the work of the department.

Grigg was no newcomer to this work when he took the North Carolina position in 1957. He became known as a leader in the field while a pastor in Winston-Salem's Southside Baptist Church.

From 1954-56, he served as director of a state Baptist interracial department in Louisiana, the first of its kind in the nation.

Before and after the Winston-Salem pastorate he served churches in Illinois, North Carolina, and Georgia.

He secured degrees from Wofford College at Spartanburg, S. C., and Southern Baptist Theological Seminary in Louisville.

Shaw University in Raleigh awarded him the honorary doctor of divinity degree in 1959 for accomplishments in the field of human relations.

Evangelism Division Adds Harold Lindsey

The evangelism director for South Carolina Baptists, Harold E. Lindsey of Columbia, accepted in Glorieta, N. M., the position of associate director of the Division of Evangelism with the Home Mission Board.

Lindsey, a native of Greenville, S. C., fills the vacancy left by Newman McLarry when he became pastor of Northwest Baptist Church in Oklahoma City, Okla.

"We will look to Lindsey for new ideas and methods, particularly in metropolitan evangelism," said C. E. Autrey, director of the division.

He said the new associate would study and lead in experiments to discover ways to reach people in apartments, working closely with the mission agency's Metropolitan Missions Department.

Lindsey, a world traveler, joins four other associates in the division (C. Y. Dossey, Eual Lawson, Jack Stanton,

and John Havlik) whose work has helped make Southern Baptists one of the fastest growing of major denominations in the United States.

The influence of the Division of Evangelism reaches worldwide, and the staff presently is planning evangelistic crusades in New Zealand, South Africa, Alaska, Panama, and Hawaii. They recently led or assisted with crusades in Brazil, Australia, and Japan.

Lindsey's education includes degrees from Mars Hill College (Baptist) at Mars Hill, N. C.; Furman University (Baptist) at Greenville, S. C.; and Southern Baptist Theological Seminary at Louisville. From the latter he received a doctorate in theology.

Before leading South Carolina Baptists in evangelism, a position he assumed in 1961, he was pastor of First Baptist Church at Waco, Texas.

Other pastorates included First Baptist churches at Shawnee, Miami, and Okmulgee in Oklahoma.

He married the former Margaret Jane Childs of Lincoln, N. C., and they have four children.

DEATH

J. B. Rounds, Baptist Missions Leader, Dies

J. B. Rounds, 89, retired executive secretary of the Baptist General Convention of Oklahoma and pioneer missionary to the Indians in Oklahoma, died in Oklahoma City, Okla., July 21.

Funeral services for the Drumbo, Ontario, Canada, native were held at the Trinity Baptist Church in Oklahoma City.

Rounds, a graduate of Southern Baptist Theological Seminary, Louisville, Ky., lived most of his life in the United States. He was the first in his family to accept Christ and was instrumental in bringing his parents to Christianity.

Because of his interest in the Indians and his feeling of God's call to take the gospel to them, he accepted a small church in Bartlesville, Okla., in 1899. The congregation was made up almost entirely of the Indian population.

Two years later he became a missionary to the Choctaw and Chickasaw Indians, supported jointly by the Northern (now American) Baptist Home Mission Society of New York, the Southern Baptist Home Mission Board and the

Indian Territory Baptist Convention at McAlester, Okla.

The Northern board in 1905, asked Rounds to take over the Indian work near El Reno, Okla.

Rounds began state work for the Oklahoma convention in 1912, serving first as the Baptist Young Peoples Union secretary. Seven years later he became the assistant state executive secretary. Rounds became the state executive secretary when F. M. McConnell resigned the position in 1922.

Rounds accepted Crestwood Baptist Church in Oklahoma City and held this pastorate until he began city mission work for the First Baptist Church in Oklahoma City in 1942. In the same year he was recalled to Indian work by the Home Mission Board to serve as superintendent of Indian missions.

"Rounds made a most significant contribution at a strategic time," says Loyd Corder, secretary of the Language Missions Department for the Home Mission Board.

"The missionaries loved him and respected his leadership. A number of new Indian mission fields, especially in New Mexico and Arizona were opened during the time of his service."

Rounds served with the Home Mission Society until his retirement in 1951.

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Troles Linthicum, a native of Shawnee, Okla., was appointed by the Language Missions Department to Portales, N. M., to work with Spanish-speaking people. He was educated at Southwestern Baptist Theological Seminary, Fort Worth, Tex. Birthday is 3-6.



Ester Linthicum, appointed along with her husband to Portales, N. M., is a native of Santa Fe, N. M. The Linthiums have five children. Her birthday is 11-6.



Donald Burton was appointed by the Metropolitan Missions Department as a superintendent of missions to Saginaw, Mich. A native Texan from Stamford, he also graduated from Texas schools—Texas Technological College, Lubbock, and Southwestern Seminary.

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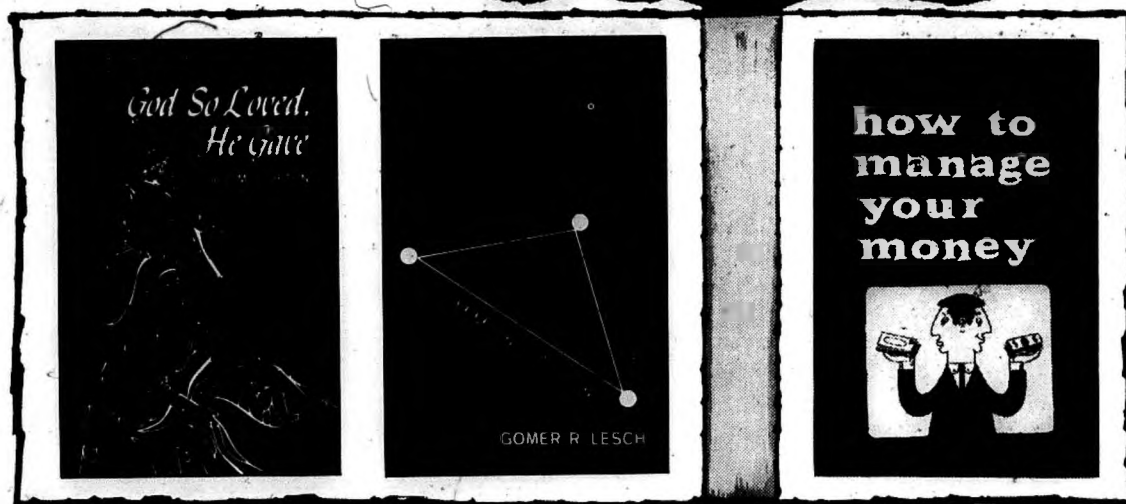
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