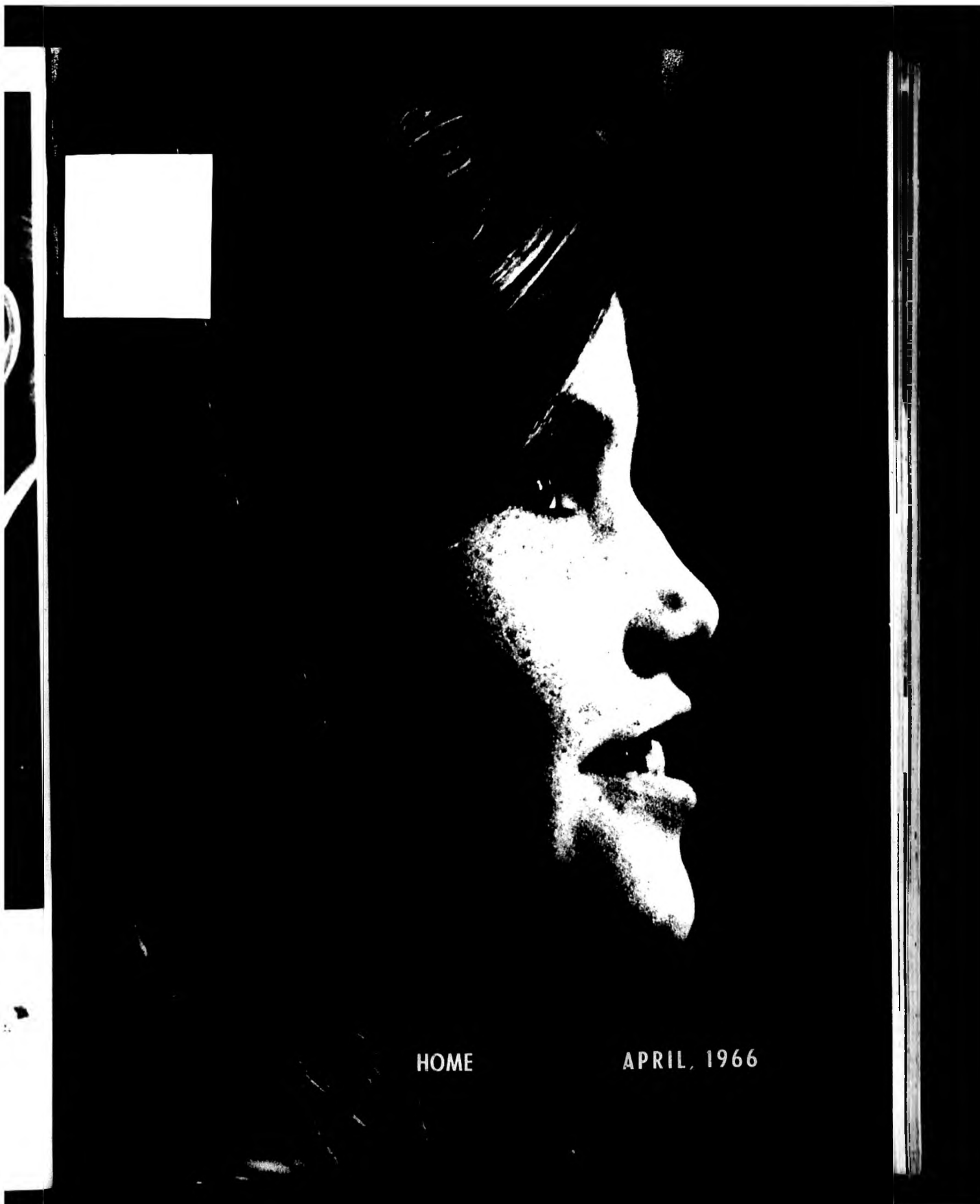




HOME

APRIL, 1966

Walker L. Knight, editor
Dallas M. Lee, associate editor
Tom Baker, artist
Linda Stephens, artist

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LETTERS

From Our Readers

"Unity" Captures Church

Our church has just been "confronted" by the *Unity* cult, and lost out in the encounter—all the way!

The pastor stated publicly that he will never go back to doctrinal preaching and teaching. He says *Unity* has more to offer than evangelical Christianity ever did. Just think of it—a preacher persuading a Baptist congregation that *Unity* cult has "more to offer" than a missionary Baptist church! Of course, they are ignorant of the fallacies in the *Unity* teachings, but we who found out what the teachings are were not able to make them see because of their confidence in the pastor and our lack of an authoritative voice. We could find no Southern Baptist warnings to the churches, no enlightening articles, no authoritative statements concerning this cult.

This is a difficult situation for our other churches. They shouldn't be left to blunder their way through each individual confrontation (there will be others) like we were. Our churches are practically defenseless against the insidious infiltration of this and other modern cult teachings. Our church still goes by the Baptist name, but it operates under the "blessings" of the *Unity* School of Christianity, and its pastor offers approved courses and instruction in the *Unity* school.

One of the first techniques employed in our church was that of suggesting doubt as to the divine inspiration of the Scriptures—not all at once, but a suggestion here and later a suggestion there. Reinforcement was introduced from our pulpit. In each case the pastor cited others as believing these things, not that he did.

Name Withheld

Editor's Note: The Home Mission Board created last year the Department of Work Related to Non-Evangelicals, and one purpose of this area of work is to inform Baptists of such cults and other world religions. Some time in the future Home Missions will present articles on these groups. The writer of the above letter mentioned one book he found helpful, *Kingdom of the Cults* by Walter R. Martin, published by Zondervan Press.

To Understand the Jew

I enjoy your magazine and was especially interested in the emphasis on a study of the Jews in the February issue. WMU programs in April on the Jew will continue to feed the interest in this area we have noted. My interest in this area has been through my book, *Hebrew Honey*, which the WMU has listed as a companion study with *Meet the American Jew*.

Al Novak
League City, Tex.

Urban Study Center

Jimmy Duncan, editor of the *Capital Baptist*, proposed editorially the establishment of several urban centers. (He was writing in response to the January issue of

Home Missions reporting on churches in transitional areas.)

The church of which I am pastor has a fine, large brick building (formerly the whole church with sanctuary on the first floor and educational space on the second) which is not absolutely necessary now for our weekly needs with the new building. Though we are using the space, I suggested to Mr. Duncan its use for a seminary-sponsored study center. A builder said it could be converted easily, and it has separated heating, rest rooms, and parking area.

Adiel Moncrief Jordan
Pastor, Covenant Baptist Church,
Washington, D. C.

An Error Creeps In

Thanks for the wonderful magazine, but in the February issue there was a mistake. It concerns my appointment. I was pastor in Gridley, Calif. when I was appointed (not appointed to Gridley) as superintendent of missions to the North Coast Baptist Association in California. I am living in Eureka. The North Coast Association includes the Humboldt and Del Norte Counties of California.

H. Paul Smith
Eureka, Calif.

Hope for the World

As I read the current writings about the church, we seem to have many critics but not enough of those who suggest what may be done to get us away from these situations. We have come to believe there is grounds for a great deal of optimism even in the face of the mounting problems of the world and even in the face of the practical despair for any real betterment apart from the Lord's return in the near future. We believe that this optimism is not a " Pollyannaish" kind of optimism but one which can be sustained in the face of a realistic facing of the desperate nature of the problems.

This is God's world, even including the unbelievers, and he is concerned with all the people, serves and loves them, and Christ did die for all the world. God is doing more than saving a people out of the world but he is then sending them back into the world to be his servants to the world and the embodiment of his love, care, and concern.

The great issue before the world itself and the church is whether God's people who are the church will give up the security and safety of wanting to be God's favorites and accept the travail and glory of being his servants to the world to lead it to higher levels of life and civilization. Spiritual renewal for the church is not just for the sake of the church and its continued existence but also for the sake of humanity.

Nat Tracy
Brownwood, Tex.

EDITORIALS

By Walker L. Knight

Are New Forms on the Way?

If you aren't going to church, the church may be coming to you.

If you are going to church, you may one day find its structure and organization changed.

Judging by the number of groups which are studying the present forms, organization, methods, and ways of being relevant to today's world, something new is bound to turn up. Methodists, Baptists, Presbyterians, the National Council of Churches, and other groups want answers to a mounting discontent with the growing gap between modern secular society and the churches.

The tone of the search for answers indicates radical forms would be acceptable, certainly considered.

The search centers in two areas: the mission of the church and the population movement toward urban centers.

Part of the difficulty appears when two news releases on the same day read: "Survey Holds Larger Denominations Not Geared for Urban Ministry," and "Rural Church in Trouble."

For an example, here's how the Presbyterian Church in the United States characterizes their need for study: "theological confusion, structural ineffectiveness, and unwillingness to acknowledge the Lordship of Christ" as factors which frustrate them.

Snatches from a discussion of the Presbyterian study read as follows: "Our structures and institutional forms have evolved pragmatically rather than theologically. Furthermore, this piecemeal approach to the development of institutional forms and structures has resulted in the creation of a bewildering array of agencies, boards, committees, councils, etc."

"At the congregational level, the emphasis appears to be upon self-centered activities rather than witness and service. Our congregations gen-

erally know little about the world and are concerned less with how to minister to it, particularly if it disrupts the institutional machinery."

"On the General Assembly level, the missionary thrust gets lost in the assembling, organizing, and operating of boards, advisory boards, councils, commissions, consultations, and committees."

As an example of what to expect in the way of new forms, one leader said, "In the future we may turn to a decentralized church, emphasizing the ministry of the laity, operated primarily from homes, with an office for administration and contact." He said we might have satellite churches like branch banks.

The concern for urban centers has brought the Methodist Board of Missions to approve a \$6 million program to train and equip both clergy and lay members for a more effective ministry in U.S. cities. This will be concerned with prevention of suicides, penetration of drama, music, and art groups, and expansion of film, radio, and TV work. There will also be more training for urban work in seminaries of laymen and clergy and more concentration of ministries in inner cities.

Now to get closer to Southern Baptists, the Home Mission Board and the Sunday School Board are jointly studying ways to a more effective ministry for downtown churches. Other studies have been made, pilot projects are underway, and churches are becoming concerned.

James Duncan, editor of the *Capital Baptist*, has called for the creation of "three urban centers of study across the country. Each center could be staffed with two or three professors and one or two men doing graduate studies. A student could spend, say one semester in one of the areas of study and receive credit for his studies from any one of the seminaries."

However, Baptists need to do more than train the minister, as Duncan suggests; we must also train the laymen so that they will become aware of the problems and become part of the solution. Maybe from our study will evolve study centers, task forces to churches and cities, and new forms of witness.

Let's Do Change the SBC's Name

Southern Baptists have taken strides within the past three decades toward becoming a national religious group. Decisions in sessions in 1942 at San Antonio to accept California churches, then in San Francisco in 1951 to extend assistance wherever asked, are milestones.

Today the fruits of these decisions and exceptional effort by pioneering people are facts we can rejoice over, and the time has come for another important step toward national responsibility.

Executive Secretary Arthur B. Rutledge of the Home Mission Board recently pointed to three major public relations problems faced by our Convention—the "Southern" name, the reputation we have in race relations, and our relations with other denominations.

We can deal with one of these problems now—the name of the SBC.

The Executive Committee of the SBC presently has an opinion survey underway on changing the name. A motion made by Charles Chaney and seconded by Porter Routh was referred to them at the SBC in Dallas last year. Mr. Chaney presents in this issue strong arguments for changing the name.

The editor of this publication (mind you, not the Home Mission Board) endorses Chaney's suggestion for a new name. It's the best we have heard that is left. Why not start the process at the Detroit meeting?

Let's drop the "Southern" part of our name and adopt "United States."

Black Star Photographer Takes Audio-Visuals Post With HMB

Don Rutledge of Murfreesboro, Tenn., a photographer and a Baptist minister, cemented his two professional interests by accepting a position with the Home Mission Board.

The agency named him its photographer in the audio-visuals department, headed by J. C. Durham of Atlanta.

Rutledge presently works professionally for the Black Star Photo Agency of New York and also is pastor of the Maney Avenue Baptist Church in Murfreesboro.

"I've always considered both preaching and photography as central in my ministry. Each is a way of presenting the same message," he said.

Backing up the statement is the fact he will not start his work in Atlanta until June 1, when he finishes a 10-country tour of West Indian, Central, and South American countries.

"I'll be photographing churches and religious work in these areas on a Black Star assignment," Rutledge commented.

He expects some of the pictures to turn up in a book on missionaries and missions, which a New York publisher has asked him to illustrate.

Rutledge has seen his pictures in *Life*, *New York News*, *New York Times*, *This Week*, *Parade*, and many of the national publications.

He is a native of Smithville, Tenn. and no relation to Arthur B. Rutledge, executive secretary of the Board.

A pastor since he was 17, he has served congregations at Chattanooga, Christiana, and Murfreesboro, all in Tennessee. He graduated from Temple College and Temple Seminary at Chattanooga.



Rutledge

Education-Promotion Now Division of Communication

The Home Mission Board has changed the name of its division of education and promotion to the division of communication.

The name change was not accompanied by any reorganization or personnel changes.

"We sought a more definitive name for our work," said L. O. Griffith of Atlanta, director of the division. "The former name of education and promotion did not immediately convey our main purpose."

The division of communication includes departments of audio-visuals, editorial services, and missionary education, and services of art, pictures, and circulation.

He also said the former promotion department is now called the department of audio-visuals another move toward making names descriptive of work done.

Total SBC Effort Asked for Northeast

First plans for a total Southern Baptist mission effort to the populous Northeastern United States have been announced.

M. Wendell Belew of Atlanta said the plans include the marshalling of every resource possible throughout the more than 10 million-member denomination for the work.

"Our major effort will be in evangelism and starting new churches and church-type missions," he said, "but all of Baptist church life in the area will be touched."

Belew is co-director of the pioneer missions department, which stresses new work in new areas for the Home Mission Board of the Southern Baptist Convention.

Belew said special help for the northeastern effort will come from the Convention's Sunday School Board, Brotherhood Commission, Woman's Missionary Union, Radio and Television Commission, and other SBC agencies.

Also involved are the state Baptist conventions of Ohio and Maryland, with whom most of the present churches in the Northeast are affiliated.

Littleford to Lead Missions in Minnesota

Warren Littleford, pastor of the Southtown Baptist Church in Minneapolis for 9½ years, has been named superintendent of missions for Southern Baptists in the state of Minnesota.

Littleford will direct the work of the Northland Baptist Association, newly-formed association of Southern Baptist churches in Minnesota.

Frank B. Burress, of Madison, Wisc., superintendent of the Wisconsin-Minnesota Baptist area, simultaneously announced his resignation of the Minnesota position effective March 1. Burress will continue, however, to direct Baptist missions work in Wisconsin.

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

A MESSAGE FOR THE WORLD

The billboard at the airport caught my eye. It was advertising a new Broadway musical with the unusual and intriguing title: "On A Clear Day You Can See Forever." My first reaction was: what a strange title for a musical! My next reaction was: what a tremendous truth for the Christian! This happened only a few weeks ago, and my imagination continues to grapple with these striking words.

Crucifixion Friday was a dark day for Jesus and the Christian movement. But the bright dawn of Easter Sunday ushered in a clear day—and a new epoch. In the light of the empty tomb, in the glow of our risen and living Lord, Christians can see *forever*.

"Because I live, ye shall live also" (John 14:19). "I am the resurrection, and the life . . ." (John 11:25). "Fear not. I am the first and the last, and the living one; I died, and behold I am alive for evermore . . ." (Rev. 1:17-18 RSV). Because of Jesus Christ the final word is life, not death. Because of him we can view death not as a dark monster to be feared but as an open door to be entered. In that confidence we find strength and serenity today. In the clear light of his Lordship we find meaning and purpose in life.

This is at the heart of the good news which we seek to share with all men. Most of the people of the world have some kind of religion. But no other faith has a Saviour who gave his life to redeem his people, rose from the grave, lives now, and is at work within and among his people. Our Leader and Lord is alive, and offers life and meaning to all. This is the Christian distinctive. This is the Christian claim, based upon our personal experience of commitment to Christ. This is the gospel which we proclaim.

Christians are not the only people who feel that they have a message for the world. We are witnessing now a revival of missionary activity by some of the world's historic religions. Islam, Hinduism, and Buddhism are showing a renewed vigor in many parts of the world, including our own nation. Washington, D. C. has an attractive Moslem mosque. Hinduism often appears subtly as a component of varied philosophical and religious movements. Buddhist

monks are at work in a predominantly military area along the middle Atlantic coast. Judaism, another of the world's historic faiths, is well established in our land, with almost half the Jews of the world in this country.

Each of these religions has its noble teachers and leaders. We can learn from them. We appreciate the insights which they share. But none of them has one to compare with our risen Lord. In Jesus Christ we have neither a stern lawgiver nor a subtle philosopher, but a mighty Redeemer! Therefore, in this land and across the world, we seek to introduce all men to Jesus Christ, whatever their inherited or adopted religion may be.

Our land has seen also, in a greatly accelerated manner in this century, the development and growth of religious movements which are a mixture of Christian faith and various religious, philosophical, and psychological teachings. We seek to share the good news of Jesus Christ with adherents of these cults as with all men, without sitting in judgment upon any man. Those who are true followers of Jesus Christ rejoice with us as we speak of Christ. Those who are not true believers, we try to persuade.

The point we make is that all men need Christ (see 1 John 5:12 and Acts 4:12 as two among many similar New Testament insights), and he is counting on his people so to live and witness as to influence others to accept and follow him. The Home Mission Board, through its new Department of Work Related to Non-Evangelicals, seeks to help our people understand other religions, appreciate their strengths, and find ways of witnessing effectively to religious people who have not found Christ as personal Lord and Saviour. The annual Jewish Fellowship Week, to be observed by many churches April 11-17, is one suggestion for furthering this purpose in a church.

We rejoice with all fellow Christians, of whatever denomination, in the worship of Christ. We offer to the unbelieving world an introduction to the One who enables us to see beyond time and things, and see forever! Easter brings to focus the clear light of a mighty Lord, in whose light mankind truly may see and live forever.

ON THE COVER



Vicki Lyn Ernsperger, shown on the cover singing in a primary choir, reflects in a happy face the needs being met in her life by the Techwood Baptist Center in Atlanta. For a story and related pictures, turn to page eight.

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A transient—a bum, if you want to call him that—walks into a Baptist church and flagrantly but yet somehow indirectly issues a plea for help. He has cigarettes, perhaps smells of drink, but he cannot afford a meal and says he has not eaten in days.

He claims some tie to the denomination, says he has a job waiting in the next town, wants to know if the pastor can help him get milk for the baby or medicine for the wife just to tide him over.

What's the church's response? Where does its responsibility lie? How does it know a truly down-and-out person when it's confronted with one? And if the church does feel a responsibility, how does it pattern a response to a cry for help that 90 percent of the time may be just a pathetic technique for getting a dole?

Answers to these questions and their implications for Southern Baptists were the objective in a recent study by Jack A. Brewer, director of youth and recreation at the First Baptist Church of Texarkana, Tex. Although his effort was not broad enough in scope to define a trend, his report does indicate that little effort is being made to reach transients and indigent persons through anything more constructive than "give-and-go" programs.

Clovis A. Brantley, mission centers director for the Home Mission Board, sees both sides of the question to help or not help transients.

"The church definitely has a responsibility to local people," he said. "But

what's the responsibility to transients? Even the Travelers Aid Society stations can't check their stories immediately."

"In some cities," he continued, "a church can refer transients to Baptist rescue missions that provide beds and food." (The Board helps finance such missions in New Orleans, Oklahoma City, Memphis, and Fort Worth.)

"The question with transients," Brantley said, "is what do you do when a man says he's hungry."

Some of our Southern Baptist churches carry on definite ministries to answer needs of this sort, Brewer's study indicates. Others apparently funnel people in need to social or welfare agencies, and others just turn them away.

Brewer's observation: Churches seem prone to dole out some kind of service just for dramatic demonstrations of pathos, when actually, he says, they should be asking: "Where do these people go from here?"

Of the 31 churches probed by Brewer, 27 reported spending about \$370 a year on "handouts," a total of about \$10,000. The average size of these churches lies between 500 and 1,000 members.

If this fairly isolated figure of \$370 annually represents a Convention-wide average, then the 34,000-plus churches of the Southern Baptist Convention are giving in the form of "handouts" money that rivals their combined gifts to missions. And yet, less than one-third of the churches reporting to Brewer have kept any kind of record on the gifts or their recipients. And only about one-half claimed any effort to determine the

reason for the need or the worthiness of the request.

Who's asking? Brewer's study of 31 churches indicated half the people seeking aid were local, half were transient. In most instances, he reports, the transients are the most frequent callers, local indigents the most generously helped.

What do they want? Most frequently money, Brewer claims, either for food, travel, or medical expenses. Next come requests for clothing. And the rarest question: "Can you help me find a job?"

How do the churches respond? Few, if any, will give money outright, Brewer says in his report. And about half of the 31 churches probed reported they used benevolence committees to handle requests from transients or local indigents. Another one-fourth reported they used the services of a ministerial alliance. Others mentioned the Red Cross, Salvation Army, and police departments, or otherwise indicated the responsibility lay elsewhere.

Three churches told Brewer the local police department was willing to accept the responsibility for administering to transients referred to them by local churches. The same churches reported a drop of about one-third in the number seeking such aid.

A number of others suggested that one central church or church agency handle requests in order to eliminate duplication of effort and the fraudulent use of the generosity of community churches.

To serve local indigents or just people with a need for a place to go with

Are Churches Spending
Millions With Little Follow
Through In "Give-And-Go" Ministries?

Response to Transients

warmth and fellowship, many churches have turned to the Baptist center, or mission center, concept. In many instances, where poorer people will hesitate to go to the big church on the corner, they will go to a center of this sort where a specifically designed program can render a more effective service than a traditional church curriculum.

Wilshire Baptist Church of Dallas has established what it calls a personal services committee designed specifically to deal with this problem of meeting physical needs.

"This committee consists of professional people who are well trained in their fields—a lawyer, a physician, a high school principal, and an exceptional children's worker," Bruce McIver, pastor of the church, told Brewer. "The committee is trained to deal in depth with the real needs of people. It works hand in hand with the pastor concerning the vital and involved needs of people."

Wilshire Baptist set up the committee about three years ago to handle, in a professional manner, economic problems, mental illness, emotional problems, vocational needs, and domestic and legal entanglements. Local indigents, members, or transients who appear willing to help themselves can take advantage of this committee, McIver said.

"This is a quiet committee, and confidential, that works only with the pastor," he said. "We have \$1,000 in the budget to operate on, and the pastor and chairman can draw up to \$100 on any case without review. It has a port-

Response to Transients *continued*

folio of referrals—such as the home for unwed mothers, city recreational services, and the children's medical center—so that it knows almost immediately what the community can do in virtually any situation."

In the case of a transient, McIver said, he just hears them out and then offers the services of the committee to help him get a job.

"I don't try to make any decisions on their integrity," McIver said. "Too many of these guys are real pros. I just say, 'Man, you really have a problem. I have a whole committee that will get right on it—make telephone calls, get references, line up potential jobs, etc.' This procedure helps screen out the professional tramp."

Most alarming, however, is the fact that nobody in Brewer's study was able to put their finger on any tangible results from "handouts" to transients. Some benefit could be observed where churches made constructive efforts to minister to people in their own communities, but aid to transients does not appear to be evoked by the question, "Where do they go from here?" Nobody seems to know.

One pastor of a large church in Oklahoma said:

"I've been trying to help people in this way for more than 50 years in my ministry. I've had scores of them promise to repay or to pay for what they got. In these 50 years, and more, I've never had a single reply from anybody."

Is it, then, all a wasted effort? Most churches probably think not. As one Georgia minister put it: "It's never a waste of time and money to help people."

Lack of results should not be too discouraging, according to Brewer's sources. As expressed by a Tulsa pastor, the fruitless encounters with transients seem "too many to relate as far as human sight can tell, but we still think that some good is accomplished every time a cup of water is given in the Saviour's name. A result does not have to be seen by human eyes for good to be done."

And yet, something tangible, something measurable is invaluable in planning and constructing programs to help indigents.

Here are Brewer's suggestions, based on his study:

1. Every church should have a definite policy regarding aid to local or transient indigents.
2. Where possible, a coordinated effort should be administered through a central church or church body to eliminate the

temptation to take advantage of church programs.

3. A definite witness should be made to every person requesting the aid or services of our churches.
4. A set procedure should be followed in administering such aid:
 - a. The worthiness of each request should be investigated.
 - b. Records should be kept on aid given, when it was given, and in what form it was given.
 - c. A definite service or ministry should be attempted that would meet specific needs, possibly directing a person to where more aid (such as employment) could be found.
 - d. A specific follow-up effort should be made. (Only nine out of the 31 churches probed by Brewer indicated any formal follow-up attempt and these primarily referred to regular visitation efforts.)
 - e. In areas with strong language groups, this type of ministry should be handled through mission pastors or missions that meet the spiritual needs of the people asking help.

A professor at Southeastern Baptist Theological Seminary at Wake Forest, N. C., added a fifth suggestion for the church with an advanced program:

"I think one suggestion for many of our churches, especially downtown and inner city churches, is that they employ on their staff a trained social worker," he said. "I feel confident that such a worker could help many churches more wisely invest in situations of genuine human needs. Moreover, a skilled social worker who combines case work knowledge with Christian compassion could be useful in the rehabilitation of some indigent persons."

Despite obvious failures and unfortunate incidents surrounding efforts to minister to physical needs of people, most of the pastors contacted by Brewer feel strongly that the church should develop and maintain responsibility in this area.

W. Ross Harmonson of the Southside Baptist Church of Aberdeen, S. D. said: "I would suggest that most of the transients need the saving power of Christ in their lives more than they need any other assistance. Material assistance should be in the form of helping them to find jobs and perhaps giving them clothing, rather than giving the money to buy these things." He suggests . . . "witnessing to them if they are unsaved and a prayerful attempt to bring them to a meaningful decision of commitment to Christ."



Putting Programs Where the People Are

A Baptist center picks up where the traditional church program leaves off, remaining as a community-centered, weekday stronghold long after the church develops into a city-wide institution. It reaches out where the people are to perform simple but often critical services such as day care for children, organized athletics for teen-agers, and just a place to go for a lot of other people.

Some have worship services, others provide transportation to nearby churches on Sunday, perhaps a constructive way to make poorer people feel welcome in our churches.

Programs always are tailored to the specific needs of the community—a clothing room, if clothes are a critical need; kindergartens, in the absence of city or low-cost private programs; libraries where city bookshelves are inaccessible.

In short, it's a program for the people that meets specific needs and at the same time gets them involved in church-related activities without frightening them off with undue protocol.

Through this type of effort, "Baptists can reach more people for the dollars spent than through any other type of ministry," in the opinion of David Beal, Home Mission

Board appointee and director of the Clark Howell-Techwood Baptist Center in Atlanta.

"I wouldn't trade this center for a first Baptist church anywhere," he comments.

His enthusiasm is warranted. The Techwood Center, pictured here and on the following pages, is a ministry of the Tabernacle Baptist Church in Atlanta. It also receives supplemental support from the Atlanta Baptist Association, the Georgia Baptist Convention, and the Home Mission Board; and it thrives on volunteer help from Tabernacle, Georgia Tech's BSU, and Grady Memorial Hospital nearby.

Tuesday through Saturday, the center offers a club and choir session for junior and primary level youngsters, after-school study halls, Friday and Saturday night youth groups, a once-a-week ladies club, a senior citizens session, and a two-day school session for preschoolers that may develop into a full-time day care operation for children of working mothers.

On Tuesday night, the center holds a community sing and inspiration service, and on Wednesday night and Sunday, Tabernacle provides buses to drive 150 to 250 of the neigh-

The Primary Club at Techwood Baptist Center . . . More Christian Witness Per Dollar Spent

A Meeting Place .

hood people to worship services. Nearly 200 people in the 13-square-block area participate each week in at least one phase of the program, Beal said.

"We show films once a month—Billy Graham films, youth films—and we have special music every week," he said. "It keeps the interest up."

There's the practical side of the picture, too, Beal said. This will vary from discussion groups on marriage and family, to photography classes, shop session for the men, and ceramic or sewing instruction for women. One session with a group of about 20 senior citizens was led by a local Social Security representative, who explained the ins and outs of Medicare insurance.

"The traditional church program just doesn't reach this far," Beal explained.

A Baptist center program tries to minister not only to the spiritual but to the physical, social, and emotional needs of the people in a community."

Beal also plans revivals, either at the center or in the neighborhood served by the center. This year, Tabernacle's spring revival will be a tent meeting in the community, led by Jack Stanton, an associate in the Home Mission Board's division of evangelism. Last year, Beal said, more than 300 people turned out for two nights of a tent revival.

TALKING SHOP: Center Director David Beal and visitor C. A. Bowman discuss shop activities at Techwood Center. Children, teenagers, women and men take advantage of these facilities for ceramics, woodwork, and painting. Discussion groups are added to these activities in a graduated style until frank sessions on the Bible and Christianity are well received. "We aim to minister to their physical, emotional, and social needs, as well as their spiritual hunger," Beal says. "They set their own pace."



TELLING SECRETS AT PRIMARY CLUB: Karen LaFavre, daughter of Tabernacle Baptist's music-education director, visited Techwood Center at choir practice time and heard a few unbelievable words from Jim Starnes.

For the very young and . . .



TAKE A MORE ACTIVE PART IN HOME MISSIONS



INSURANCE: Pointing up the practicality, director David Beal recently attempted to lead a discussion for the elderly. "There are 5,000 Beal says, "and about one-third



BEAL (ABOVE): "WE GET 35 VOLUNTEERS A WEEK OUT HERE." At left, Georgia Tech sophomore Ricky Patchin, who helps out with youth groups on Friday and Saturday nights, tries to stir up some interest in slot car racing, a potential new activity for young people.

A Meeting Place .

neighborhood people to worship services. Nearly 200 people in the 13-square-block area participate each week in at least one phase of the program, Beal said.

"We show films once a month—Billy Graham films, youth films—and we have special music every week," he said. "It keeps the interest up."

There's the practical side of the picture, too, Beal said. This will vary from discussion groups on marriage and family, to photography classes, shop session for the men, and ceramic or sewing instruction for women. One session with a group of about 20 senior citizens was led by a local Social Security representative, who explained the ins and outs of Medicare insurance.

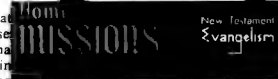
"The traditional church program just doesn't reach this far," Beal explained. A Baptist center program tries to minister not only to the spiritual but to the physical, social, and emotional needs of the people in a community."

Beal also plans revivals, either at center or in the neighborhood served by the center. This year, Tabernacle spring revival will be a tent meeting in the community led by Jack Stanton, associate in the Home Mission Board division of evangelism. Last year, said, more than 300 people turned out for two nights of a tent revival.

TALKING SHOP: Center Director David Beal and visitor C. A. Bowman discuss shop activities at Techwood Center. Children, teen-agers, women and men take advantage of these facilities for ceramics, woodwork, and painting. Discussion groups are added to these activities in a graduated style until frank sessions on the Bible and Christianity are well received. "We aim to minister to their physical, emotional, and social needs, as well as their spiritual hunger," Beal says. "They set their own pace."



For
the
very



- Keep up with current mission conditions
- Know the prayer needs of mission fields
- Read what the missionaries write

TAKE HOME MISSIONS

3 years \$2
1 year \$1



HOME MISSIONS

10



. The very old

GETTING THE WORD ON HEALTH INSURANCE: Pointing up the practical aspect of Techwood Center's ministry, director David Beal recently asked a local Social Security representative to lead a discussion for senior citizens on Medicare insurance for the elderly. "There are 5,000 people in this 13 square block area," Beal says, "and about one-third of them are retirement age or over."



April, 1966



BEAL (ABOVE): "WE GET 35 VOLUNTEERS A WEEK OUT HERE." At left, Georgia Tech sophomore Ricky Patchin, who helps out with youth groups on Friday and Saturday nights, tries to stir up some interest in slot car racing, a potential new activity for young people.

DARGAN CARRER LITERARY
S. B. C. MISSIONS COMMISSION
NASHVILLE, TENNESSEE

11

To some people—even those with desperate needs—accepting gifts can be painful. Did you ever think to ask yourself: Does My

Is it possible that some of our motives for giving might be unhealthy? Could it be that in our giving we are sometimes doing the right things for the wrong reasons?

Paul seemed to think so, for he says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing" (1 Cor. 13:3).

Gibran, too, recognized the selfish and unselfish motives for giving when he said, "There are those who give little of the much they have—and they give it for recognition and their hidden desire makes the gifts unwholesome. And there are those who have little and give it all. These are the believers in life and the bounty of life, and their coffer is never empty. There are those who give with joy and that joy is their reward."

The elder brother in the story of the prodigal son is a sad example of giving that emerged out of perverted motives. You recall how he responded to his father when he entreated him to come and join in the feast for the younger son: "Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!" (Luke 15:29-30 RSV).

It is quite obvious the elder brother had given to his father out of a selfish motive. It is obvious that the elder brother had stayed home not to enjoy fellowship with the father, but to reap the reward he hoped the father would bestow upon him. His sins of disposition were as corrupt as the younger

brother's sins of the flesh. He was interested in being loyal to Dad as long as there was promise it would pay off.

Another aspect of questionable motive in giving is the widespread misunderstanding that giving is "giving up" something—being deprived—sacrificing. Giving without receiving, such a person feels cheated. His giving is always conditional—he expects something in return.

In contrast, the productive personality gives because to him giving is the highest expression of potency. In the very act of giving he experiences his strength, his wealth, his power.

Perhaps this is the reason why poverty beyond a certain point is so degrading to some. Not only does it cause suffering directly, but it deprives the joy of giving.

"Sinful Giving"

Mature Christian giving requires some understanding of the feelings of the recipients of our gifts.

For illustration, I want to emphasize one of the greatest tragedies of Christmas. I refer here to the way in which many Christian individuals and groups "bestow their gifts upon the poor."

You know the all too common story. Someone in the Sunday School class learns of a large family with an alcoholic father and a sick mother. The more desperate the circumstances, the greater the challenge. The class is urged to raid the cupboard for sardines, olives, oysters, frog legs and other basic necessities—staple foods that is. Old toys are repaired and in due process a beautiful basket is prepared for the family in need.

Elaborate plans are then made for the "gift of love" to be given to the poverty stricken family. Can't you see

them now as they knock on several unmarked doors of the broken-down tenement house. Inebriated with Christmas joy, they finally locate Mr. and Mrs. Smith and their six ill-clad, scrawny children.

They sing carols in the musty hallway and at the first sound of the music the teen-age son heads for the only private room in the apartment—the bathroom—embarrassed at the thought of exposing his poverty and squalor to the well-meaning Sunday School class.

Mother opens the door to the cry of "Merry Christmas and a Happy New Year." There are tears—solicitous responses of gratitude—and oh how good the Fisherman's class feels as they naively pauperize the family in the name of Christ.

Oh, they do better than some. At least they don't insist on pushing into the house to meet all the kids and watch them as they open their gifts.

And off on the side stands an unseen guest—one who has empathy rather than pity. It pains him to observe this inadvertently wicked scene. And he cries out silently—"And who are you that men should rend their bosom and unveil their pride that you may see their worth naked and their pride unabashed?" And he looks at his children so intent on doing good and no doubt thinks to himself—"Never does man sin so deeply as when he thinks he is doing good."

What is the point of this exaggerated little satire?

With the exception of a small minority of frauds and chisellers who engage in habitual deceptions to exploit the church, most of the poor who re-

Giving Help Or Hurt

By WALTER DELAMARTER
LOUISVILLE, KENTUCKY

ceive gifts from the church find them very difficult to take.

Such is the case for any honest person receiving help, for first, to receive the gift requires that the individual recognize something is wrong with him. He is different—he is inadequate—he is inferior—he is desperate.

Secondly, it requires that he disclose to us these weaknesses and to some extent submit to our judgment, counsel, and our expectation.

Thirdly, it requires—particularly if he is spiritual, social, or emotional immature—that he give up those things in his life that are best known: the familiar, the thing he does not always admire or even approve of but with which he has learned to live.

If the Sunday School class had understood these dynamic feelings, perhaps they would have arranged privately with the father to go by the grocery store where a gift certificate was waiting, allowing mother and dad to pick out the groceries. New toys could have been given to the parents for distribution to the children in such a way that Mr. and Mrs. Smith's pride in their responsible parental role would have been enhanced and the older children would have been spared the embarrassment and chagrin of an unnecessary exposure of their squalor.

Give and Gain

An irreversible rule of giving: "That to which you give yourself, gives itself to you."

It is axiomatic in life that when the giver gives out of the sheer joy of giving, he cannot help but bring something to life in the other person.

John Bunyan said it this way: "There

was a man, though some did count him mad. The more he cast away the more he had."

Christ gave himself completely to Paul and Paul gave himself completely to Christ. No wonder he could say with confidence—"I can do all things through Christ who strengtheneth me."

Lincoln gave himself to the Bible. He had few books and he devoured what he had. What resulted? Having given himself to the Bible, the Bible gave itself to Lincoln. The Bible gave to Lincoln the beauty of cadence and verbiage, and the glory of the Elizabethan English of the King James version.

Yes, this is a basic law of life. A teacher is taught by his students. An actor is stimulated by his audience.

A doctor is cured by his patient. That to which you give yourself—gives itself to you.

In the final analysis, the ability to love depends so much on the character and spiritual development of the individual. For true giving is a condition of being rather than a condition of doing. It's a difficult thing to give unless you have first received. It's hard for a barrel to overflow that's never been filled.

Perhaps one of the greatest heresies of the Christian religion is found among those who try to produce religious fruits without first growing religious roots—who try so desperately to be religious on the outside without first being Christian on the inside. Jesus fought diligently against this kind of Phariseism, because he believed that religion is fundamentally what a man is rather than what he does.

Listen to him as he cries out against

their fraudulency: "Ye blind guides, which strain at a gnat . . . ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23:24-26). So we see that mature Christian giving is not just a psychiatric phenomenon—but a spiritual phenomenon which emerges out of the condition of a changed heart.

William James described this heart condition when he defined conversion as: "The process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior and happy, in consequence of a firmer hold upon religious realities." If you and I are to be happy givers we must experience this kind of conversion experience.

For some, like John Newton, this may require a radical departure from the life we have lived. Newton was a privileged son in a fine English home where he learned the Bible and its language so well that later on he could not swear, except in Bible phrases. Early in his life he ran away to see the world. He was wild, reckless—a slave-trader. There was a blackness of his heart caused by sin. Then Christ came and he could say:

Amazing grace! How sweet the sound, that saved a wretch like me!
I once was lost, but now am found,
Was blind but now I see."

No washing of his hands could enable him to become the "productive giver." It took the cleansing of his heart.

Cherokee Tempo Quickens

By WALKER L. KNIGHT, EDITOR

A slight nudge from the federal government and a big assist from hard-working Baptist students promises to rejuvenate Baptist work on the Cherokee Indian Reservation in the Appalachian Mountains of northwest North Carolina.

The government held out the tempting offer to the Indians of \$375,000 for assistance in child care as part of the national war on poverty.

The Cherokees wanted Baptists to take the funds and provide the services, but Baptists, to avoid any involvement with the government, have stepped up their own programs of child care, as well as crafts, recreation, and other programs among the Indians.

College students entered the picture last summer when 20 North Carolina students and sponsors spent 10 intensive weeks on the tourist-plagued reservation. They built, painted, repaired, and remodeled church and education buildings. They also taught, preached, held Vacation Bible Schools, and swept through a dozen other tasks in commando style. Another group, from Georgia and North Carolina, is expected this summer with plans to build from scratch a church building and complete an already-started arts and crafts building.

A Proud Heritage

The Cherokees are proud of their Baptist heritage, which has left some

17 churches among the 5,500 Indians, or one for every 320, not to count the dozen or so other churches. Baptist history among the Cherokee even predates the organization of the North Carolina Baptist Convention, itself one of the oldest in the SBC. The Indians look back to 1800-1830 as their Golden Age of Baptist missions, when they formed the association which still exists, staffed today by a Cherokee preacher as associational missionary.

With congregations small, pastors working, and income meager, buildings tended to fade into disrepair and educational programs have gone lacking. Thus came the need for the work of the students.

Tackling impressive building projects on mission fields is definitely "in" these days with Baptist college students. One Tennessee group plans to erect a church building in isolated Bocas del Toro in Panama. Some are going overseas with the Foreign Mission Board, while others have tackled such needy spots in the U. S. as the Cherokee reservation.

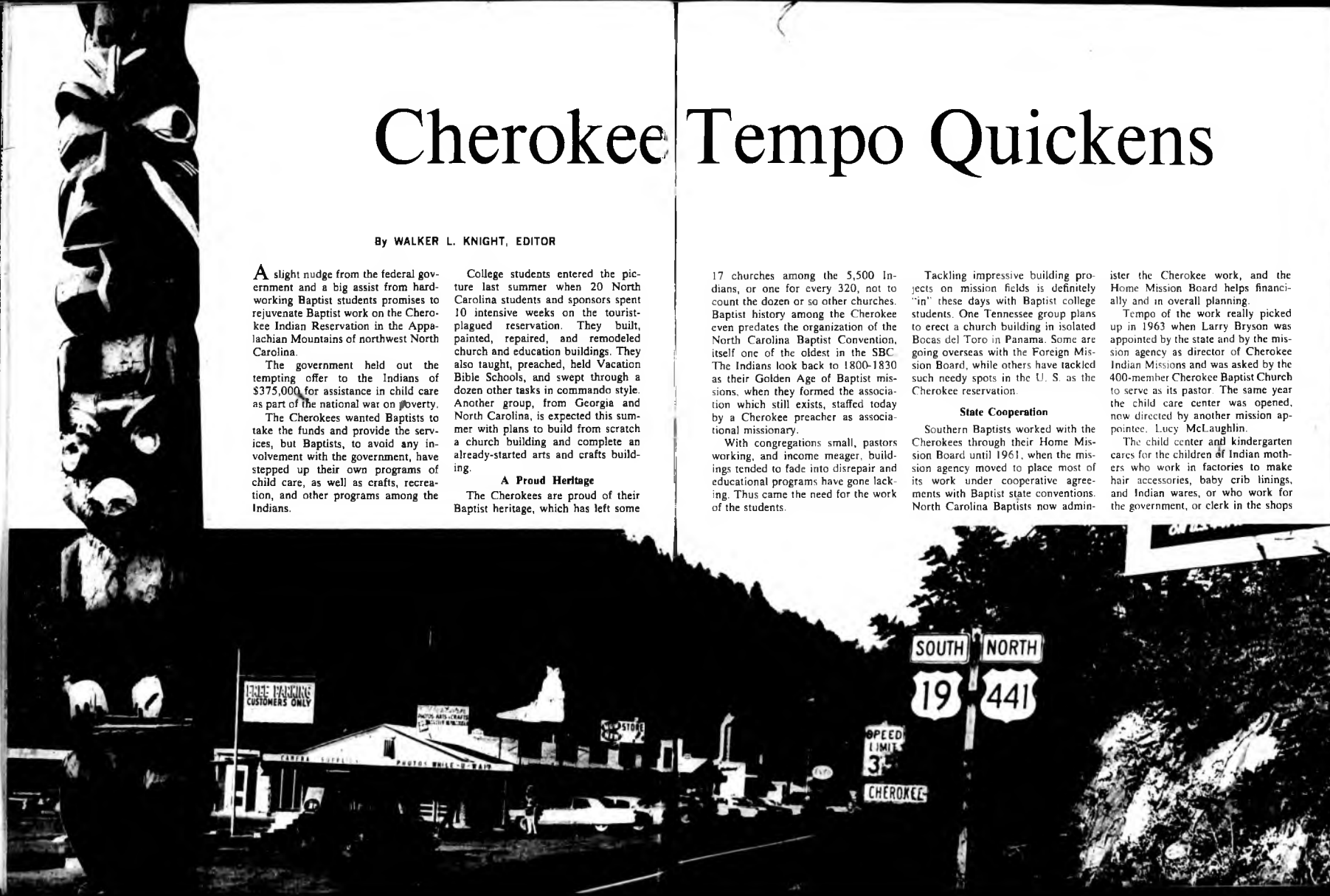
State Cooperation

Southern Baptists worked with the Cherokees through their Home Mission Board until 1961, when the mission agency moved to place most of its work under cooperative agreements with Baptist state conventions. North Carolina Baptists now admin-

ister the Cherokee work, and the Home Mission Board helps financially and in overall planning.

Tempo of the work really picked up in 1963 when Larry Bryson was appointed by the state and by the mission agency as director of Cherokee Indian Missions and was asked by the 400-member Cherokee Baptist Church to serve as its pastor. The same year the child care center was opened, now directed by another mission appointee, Lucy McLaughlin.

The child center and kindergarten cares for the children of Indian mothers who work in factories to make hair accessories, baby crib linings, and Indian wares, or who work for the government, or clerk in the shops





BRYSON, IN THE ROLE OF PASTOR of the Cherokee Baptist Church, in typical fashion of his fast-paced life, shakes hands with both John Wolfe and Sally Lambert.

Cherokee continued

Department of Interior. The new arts and crafts building, to be erected by the students this summer and financed with \$5,000 from the HMB's mission centers budget, will provide an expansion of this service.

More than Physical

Bryson sees more than physical needs being met. During the hectic summer months, he expects to hold double services each Sunday morning so the working families can come in shifts and also to avoid some of the parking problem caused by tourists. Students and church members will help by holding services at campgrounds and other resort areas.

"The students coming, the day care, and other programs have changed the thinking of these churches," Bryson says. "They are expanding their Sunday School and educational program, and improving their worship. They are enlisting people who have not otherwise been reached, like one former bootlegger. When he was converted, he had 50 gallons of unsold whiskey. His wife wanted to sell it because they needed the money, but he said no. If he kept one pint he might really get back into trouble. He destroyed it all."



BRYSON, IN THE ROLE OF DIRECTOR OF MISSIONS, discusses a church loan application with Pastor Robert Bushyhead of Yellow Hill Baptist Church. Bryson works under the direction of the Baptist State Convention of North Carolina, but is in close contact also with the Home Mission Board.



ARTS AND CRAFTS received a big boost recently with 10 hand looms installed in the old parsonage, being assembled above by Doris Coulter and Stephen Richmond. A new Baptist Arts and Crafts Building will be completed this summer by students from Georgia and North Carolina.



KINDERGARTEN AND CHILD CARE are at the heart of an expanded program designed to meet the needs of working mothers and children needing preparation for school. The center, directed by Lucy McLaughlin, above, will provide love, discipline, a proper diet, and will free older children to attend school.



A COTTAGE PRAYER MEETING, preceding a revival at the Yellow Hill Baptist Church, is led by Mrs. Ella West.

The Cherokees provide strong leadership in their churches, one result of their long Baptist history.

Autrey Reacts to Baptism Drop; Blames Weak and Short Revivals

Baptisms in the Southern Baptist Convention in 1961 crept over 400,000 for the first time since 1955. Since then, the figure has continued to slide until in 1965 only 361,634 baptisms were reported, down nearly 13,000 from the less-than-dynamic mark of the previous year.

Compared with the 10 million-plus Southern Baptists in the U.S. today who can be counted on to replenish our ranks internally, these feeble baptism figures indicate the boundaries of our outreach are clearly within reach.

It's too early to get the pulse of a Convention-wide reaction to the 1965 drop. But one expert, C. E. Autrey, the Home Mission Board's director of evangelism, registers a simple and grim reaction: "We're just not meeting our challenge, and this report should draw attention to the fact."

He pinpoints four major factors in the 1965 decrease:

1. Lack of concern for the lost on the part of Southern Baptist churches.
2. Lack of knowledge on the part of pastors and church leaders in how to develop and maintain an evangelistic church.
3. The tendency to conduct brief routine revivals, even at times cut to weekends only.
4. The necessary emphasis Convention-wide on program study and agency cooperation that has sapped momentum from grass roots gospel preaching.

"I think much of the recent program study and research projects are necessary, but we've taken the emphasis off reaching the lost," Autrey said. "As soon as we're through with these projects, we'll get back to baptizing people."

Autrey said the failure of Southern Baptists in the last few years to go beyond 400,000 baptisms could, at least in part, be rooted in the heavy stress on internal scrutiny.

He called for creative efforts in local revivals, emphasis on personal witnessing, and an awareness of the Holy Spirit to jolt new life into SBC churches in 1966. He estimates the current cam-

paign to stir up more personal witnessing will again boost the baptism figure over the 400,000 mark by the end of this year. But he doesn't express much satisfaction with his prediction.

"I would predict more than that if we would bring our revivals out of the routine and show some concern for the lost," he said.

In the just completed 1966 round of winter evangelistic conferences, which drew some 50,000 Baptist pastors and laymen, Home Mission Board evange-

	1964
	400,000
	392,225
	381,010
	373,315
	365,449
	357,067
	346,085

lists hammered away at the need for successful Baptist programs in academic communities, Autrey said.

"If students get involved, then they bring new life to our churches when they spread out across the land," he said. "And, if faculty and churches in academic communities get involved, more students get involved."

Most of all, Autrey said, Southern Baptists need to be creative, to get away from stagnant approaches to revivals and personal witnessing.

"We must change our approach in evangelism whenever necessary, in the

old South as well as in pioneer sections of the country," he said. "We need to give more preparation and time to our revivals, and we need to make our members aware of the challenge and the opportunity to witness."

The state-wide evangelism conferences continually emphasize these needs, Autrey said. "We aim to keep pastors and evangelists spiritual, Biblical, practical, and inspirational," he said. "In the ones I attended, I just talked about God, about the living God. We need to lead individuals to see their potential power of witness, try to bring to bear the place the Holy Spirit has in personal evangelism."

"We always feel the necessity in these conferences to keep our pastors and evangelists Biblical," Autrey said. "We always have a Bible teacher."

And another emphasis that may help Baptists recover their old vitality is personal witnessing.

"We try to urge the laymen to come to these evangelistic conferences," Autrey said. "We must enlist laymen in evangelism if we are to gain momentum again. Whenever Christianity has been sickly, it always has been preacher-led, preacher-dominated. We need personal witnessing on the part of every Christian."

Apparently, preachers and laymen are beginning to take hold with enthusiasm again, adding support to Autrey's prediction for more than 400,000 baptisms in 1966. John Havlik, associate director of evangelism, reported upon returning from several evangelistic conferences:

"There was a deep feeling of inadequacy on the part of the pastors as they face an increasingly hostile world. I could sense a deep hunger for the things of the Spirit, a general feeling of inadequacy of programming and materials to meet the challenge of human need. And there was present in all the conferences a feeling of need to return to the fundamentals of evangelism, prayer, Bible study, preaching, and the Holy Spirit's power."

Our Land for Christ

OFFICIAL PROGRAM STATEMENT OF THE HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION

Division of Communications
Home Mission Board, SBC
161 Spring Street, N. W.
Atlanta, Georgia 30303

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16-B

HOME MISSIONS

The Home Mission Board of the Southern Baptist Convention seeks to minister to the spiritual needs of the people of the United States, Panama, Cuba, and Puerto Rico. The work of the agency is accomplished through the official programs in this booklet to be presented by the SBC Executive Committee for adoption by the Southern Baptist Convention at its Detroit meeting. These programs become a part of the **Organizational Manual** of the SBC.

These twelve programs do not represent the organizational structure of the Home Mission Board, although in many cases departments or divisions of the agency do parallel the programs. Each statement has been carefully prepared, examined, and shared with other agencies and groups of suggestions so that each will best express the objective, structure, and relationships of the area of work.

Fred B. Moseley, Associate
Executive Secretary-Treasurer
Home Mission Board, SBC

16-C

OFFICE OF COMMUNICATIONS

Home Mission Board, SBC
161 Spring Street, N. W.
Atlanta, Georgia 30303

April, 1966

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Autrey Blames

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OBJECTIVES, STRUCTURES, AND RELATIONSHIPS OF THE HOME MISSION BOARD PROGRAMS

The objective of the Home Mission Board is to support the Southern Baptist Convention in its task of bringing men to God through Jesus Christ by developing and promoting, in cooperation with churches*, associations, and state conventions, a single uniform Southern Baptist missions program for the United States and assigned territories.

* The Home Mission Board does its work largely in cooperation with associations and state conventions, but it also works with churches. In working with churches, it does not propose to foster general missions organizations for the churches other than the church missions committee. The Home Mission Board recognizes the place and importance of church program organizations, and it channels through these organizations information for use in missionary education and techniques for the performance of many missions activities in the churches.

16-D

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HOME MISSIONS

I THE PROGRAM OF EVANGELISM DEVELOPMENT

Objective

The objective of the Program of Evangelism Development is to work with and assist churches, associations, and state conventions in interpreting, promoting, and properly relating the message, methods, motivation, and spirit of New Testament evangelism.

Structure

A. Study and Research

1. Discover and evaluate the needs in evangelism of various types and sizes of churches, associations, and state conventions.
2. Gather basic information needed in designing programs for suggested use by churches, associations, and state conventions.
3. Discover principles, methods, and procedures for conducting the Program of Evangelism Development.
4. Study trends and developments in evangelism.
5. Test and evaluate existing and proposed evangelism plans suggested for use by churches, associations, and state conventions.

B. Program Design

1. Formulate and help develop suggested objectives in evangelism for use by churches, associations, and state conventions.
2. Develop definitions and descriptions of various phases of the Program of Evangelism Development.
3. Develop evangelism promotional and guidance content and materials for use in publications of Home Mission Board and other Southern Baptist Convention agencies.
4. Develop suggested techniques and procedures for evangelism in churches, associations, and state conventions.
5. Develop suggested plans for special emphases in evangelism.

16-E

DIVISION OF COMMUNICATION

Home Mission Board, SBC

161 Spring Street, N. W.

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April, 1966

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C. Consultative and Advisory

1. Consult with and advise leaders of state conventions and Southern Baptist Convention programs on evangelism development.
2. Consult with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission program leaders in formulating plans and developing materials for evangelism development.
3. Consult with seminary, college, and Bible institute administration and faculty members on evangelism development.

D. Field Services

1. Provide evangelism information to churches, associations, and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide convention-wide leadership training in evangelism through pastors' conferences, other conferences, clinics, seminars, workshops, and assemblies.
3. Provide materials on evangelism.
4. Provide financial assistance to state conventions, upon request, toward the employment of state secretaries of evangelism.
5. Assist state conventions in conducting state evangelistic conferences and in promoting associational clinics on evangelism.
6. Plan and direct area crusades and simultaneous campaigns.
7. Plan and direct special workshops on evangelism in various types and sizes of churches and associations.
8. Conduct evangelism workshops at Southern Baptist seminaries.
9. Provide staff assistance to church program organizations, upon request, in keeping evangelism central in all church programming.

Relationships

1. Work directly with churches, associations, and state conventions in promoting evangelism and in conducting evangelistic campaigns.
2. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in cooperative efforts, in developing materials, and in channeling information and plans through church program organizations.
3. Work cooperatively with Foreign Mission Board in overseas crusades and other evangelistic activities, recognizing Foreign Mission Board's leadership role in work with other countries.
4. Work with seminary, college, and Bible Institute administration and faculty members in utilizing their resources for evangelism development.

16-F

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HOME MISSIONS

II THE PROGRAM OF CHAPLAINCY MINISTRIES

Objective

The objective of the Program of Chaplaincy Ministries is to bring Southern Baptist ministers into contact with chaplaincy opportunities and to work with and assist churches, associations, and state conventions in providing a spiritual ministry to military personnel and their families, and to persons in hospitals, penal and other institutions, and business and industry.

Structure

A. Study and Research

1. Discover and evaluate the needs for providing a spiritual ministry to military personnel and their families, and to persons in hospitals, institutions, and business and industry.
2. Gather basic information needed in designing programs for suggested use by churches, associations, state conventions, and/or hospitals, institutions, and business and industry.
3. Study trends and developments in providing a spiritual ministry through chaplains.
4. Test and evaluate existing and proposed chaplaincy plans for suggested use by churches, associations, state conventions, and/or hospitals, institutions, and business and industry.

B. Program Design

1. Develop in cooperation with related program leaders suggested objectives for use by churches, associations, state conventions, Southern Baptist Convention, and/or hospitals, institutions, and business and industry.
2. Develop suggested techniques and procedures for providing a spiritual ministry to military personnel and their families, and/or to persons in hospitals, institutions, and business and industry.
3. Develop suggested plans for special emphases with regard to chaplaincy ministries.

C. Field Services

1. Recruit qualified chaplaincy candidates and grant denominational endorsement or approval as required or requested by military, hospitals, institutions, and business and industry.
2. Provide chaplaincy information to churches, associations, and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
3. Provide convention-wide leadership in promoting the work of the chaplaincy through pastors' conferences, other conferences, clinics, seminars, workshops, and assemblies.

16-G

OFFICE OF CHAPLAINCY

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April, 1966

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2. Lack of knowledge on the part of pastors and church leaders in how to develop and maintain an evangelistic church.
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4. The necessary emphasis Convention-wide on program study and agency cooperation that has sapped momentum from grass roots gospel preaching.

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4. Function as a liaison, when required or requested, for chaplains and the Convention with the military, hospitals, institutions, and business and industry employing Southern Baptist chaplains.
5. Work with and assist churches and associations in providing a spiritual ministry to military personnel and their families just prior to, during, and upon their return from a tour of military service.
6. Provide assistance to military chaplains being separated from the service in locating places of service in the civilian ministry.
7. Consult with leaders of church, association, state convention, and Southern Baptist Convention programs on matters pertaining to the chaplaincy ministries.
8. Consult with seminary, college, and Bible Institute administration and faculty members and students with regard to the chaplaincy ministries.

Relationships

1. Work directly with Chiefs of Chaplains of the Army, Navy, and Air Force, and with hospitals, institutions, and businesses and industries employing chaplains as Chaplains Commission of the Southern Baptist Convention authorized to grant denominational approval or endorsement to Southern Baptist ministers when required or requested.
2. Work directly with churches, associations, and state conventions in matters related to chaplaincy ministries.
3. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channelled through church program organizations.
4. Work with Sunday School Board in serving students at United States Service Academies.
5. Work with Foreign Mission Board, Sunday School Board, Southern Baptist seminaries, colleges, and Bible institutes, Radio and Television Commission, Christian Life Commission, Baptist Joint Committee on Public Affairs, and American Bible Society on matters pertaining to the Chaplaincy.
6. Consult with such organizations as Southern Baptist Chaplains Association, State Hospital Chaplains Association, Veterans Hospital Administration, and Committee on Federal Chaplaincies for the Federal Bureau of Prisons; and with such officials as hospital administrators, directors of staff departments of corrections, and managers, personnel directors, and labor representatives in business and industry on chaplaincy ministries.
7. Consult with General Commission on Chaplaincy and Armed Forces Personnel, and other denominational endorsing agencies and chaplaincy accrediting agencies on chaplaincy methods and procedures.

16-H

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HOME MISSIONS

III THE PROGRAM OF CHURCH LOANS

Objective

The objective of the Program of Church Loans is to assist churches, associations, and state conventions to provide financing for purchase of church sites and for construction of church buildings.

Structure

A. Study and Research

1. Discover and evaluate the need for denominational assistance in financing of church facilities.
2. Gather basic information needed to assist associations and state conventions in obtaining church loans.
3. Study trends and developments in financing of church facilities.
4. Test and evaluate existing and proposed church loan plans for suggested use by churches, associations, and state conventions.

B. Program Design

1. Develop suggested techniques and procedures for providing financing for church facilities.
2. Develop suggested criteria for judging the fiscal soundness of church loan programs.
3. Develop guidance materials to assist churches, associations, and state conventions in securing financing through commercial channels.

C. Loan Services

1. Provide information on acquiring church sites, securing church building loans, and purchase and resale of church bonds to churches, associations, and state conventions through such materials as pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide assistance to churches, associations, and state conventions with regard to acquiring church sites, securing church building loans, and purchase and resale of church bonds through clinics, workshops, seminars, and conferences.
3. Purchase, after consultation with church, associational, and state convention leaders, approved church sites for resale, without profit, to churches or associations.
4. Make loans to churches for acquiring property and/or for construction of church buildings.

16-I

OFFICE OF COMMUNICATIONS

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April, 1966

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5. Purchase church bonds from churches and offer for resale in keeping with Convention authorization.
6. Assist state conventions in developing resources for church loans.
7. Consult with church, associational, state convention, and Southern Baptist Convention leaders on the most effective means of providing assistance in financing church facilities.

Relationships

1. Work directly with church, associational, and state convention leadership in acquiring and reselling church sites, the making of church building loans, and the purchase and resale of church bonds.
2. Work directly with Program of Church Architecture Service of the Sunday School Board in securing the best possible plans and specifications for church facilities.
3. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channelled through church program organizations.
4. Work closely with Program of Establishing New Churches and Church-type Missions.

IV THE PROGRAM OF ESTABLISHING NEW CHURCHES AND CHURCH-TYPE MISSIONS

Objective

The objective of the Program of Establishing New Churches and Church-type Missions is to work with and assist churches, associations, and state conventions in establishing and bringing to self-support new churches and missions (that may become churches).

Structure

A. Study and Research

1. Study the biblical basis and philosophy, and the means of communicating the imperative for establishing new churches and missions.
2. Discover and evaluate the need for churches, associations, and state conventions to establish new churches and missions.
3. Discover and test principles, methods, strategies, and processes for use by churches, associations, and state conventions in establishing new churches and missions.

16-J

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HOME MISSIONS

4. Study the effect of the establishment of new churches and missions on church and denominational growth.

B. Program Design

1. Develop suggested techniques and procedures for discovering and analyzing new church opportunities.
2. Develop, in cooperation with leaders of related Southern Baptist Convention programs, suggested objectives, responsibilities, organization, and relationships of the church missions committee and the associational missions committee.
3. Develop suggested techniques and procedures for use by churches, associations, and state conventions in establishing new churches and missions.
4. Develop suggested techniques and procedures for bringing missions and churches to the point that they are self-supporting with regular church programs and establishing organizations.

C. Field Services

1. Provide information to churches, associations, and state conventions on establishing new churches and missions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide assistance in establishing churches and missions to churches, associations, and state conventions through clinics, work shops, seminars, assemblies, pastors' conferences, other conferences, and long-range projects.
3. Consult with seminary, college, and Bible Institute administration and faculty members on the needs, methods, and procedures for the establishment of new churches and missions.

Relationships

1. Work directly with the missions committee in churches, associations, and state conventions in surveying missions opportunities and in promoting the establishment of new churches and missions.
2. Work with leaders of associational, state convention, and Southern Baptist Convention programs on joint projects in establishing new churches and missions.
3. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channelled through church program organizations.
4. Work with leaders of other Southern Baptist Convention programs through the Inter-Agency Council and its subcommittees in developing goals for new churches and missions and a plan of action for achieving these goals.
5. Work with Home Mission Board programs of Church Loans, Metropolitan Missions, Rural-Urban Missions, Pioneer Missions, and Language Missions in establishing new churches and missions.

16-K

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V THE PROGRAM OF ASSOCIATIONAL ADMINISTRATIVE SERVICE

Objective

The objective of the Program of Associational Administration Service is to work with and assist associations, state conventions, and Southern Baptist Convention agencies toward achieving effective administration in the association.

Structure

A. Study and Research

1. Study the biblical basis, philosophy, and objectives of Baptist associations.
2. Discover and evaluate the associational administration needs of various types and sizes of associations and state conventions.
3. Gather basic information needed in designing associational administration processes for use by associations and state conventions.
4. Discover principles, methods, and processes of associational administration.
5. Study trends and developments in administration and promotion.
6. Test and evaluate existing and proposed processes of associational administration for suggested use by associations and state conventions.

B. Program Design

1. Develop suggested procedures for use by associations in setting objectives and in determining general requirements.
2. Develop, in cooperation with appropriate program leaders, suggested processes for use in determining programs, program priorities, organization, leadership, facilities, finances, communication, and long-range plans for use by associations.
3. Develop, in cooperation with appropriate program leaders, suggested techniques and procedures of associational administration.
4. Develop, in cooperation with leaders of associational, state convention, and Southern Baptist Convention programs, (1) suggested organization, leadership, responsibilities, and procedures for the associational council; (2) suggested responsibilities for the general officers and committees of the association; and (3) suggested general criteria and standards for use by associations.
5. Develop, in cooperation with associational leadership, general procedures and materials needed for the proper conduct of their work.

16-L

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HOME MISSIONS

C. Field Services

1. Provide associational administration information to associations and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide assistance in associational administration to associations and state conventions through clinics, workshops, seminars, pastors' conferences, other conferences, assemblies, and long-range planning projects.
3. Conduct a convention-wide leadership training program in associational administration through conferences, clinics, seminars, workshops, and assemblies.
4. Consult with leaders of associational, state convention, and Southern Baptist Convention programs on associational administration.
5. Consult with seminary, college, and Bible institute administration and faculty members with regard to associational administration.
6. Sponsor periodic convention-wide convocations for associational and area superintendents of missions, presenting an agenda planned in consultation with all Southern Baptist Convention agencies and providing opportunities for all program leaders to participate on an impartial basis.
7. Consult with leaders of associational, state convention, and Southern Baptist Convention programs in correlating programs and in long-range planning projects.

Relationships

1. Work directly with associational and area superintendents of missions on matters of general interest to the associations.
2. Work with and assist leaders of associational, state convention, and Southern Baptist Convention programs in developing suggested objectives, general requirements, organization, patterns, criteria, and standards of associational administration for use in various types and sizes of associations.
3. Work with leaders of state convention and Southern Baptist Convention programs on the most feasible and productive ways of communicating to associations their interests in associational administration.
4. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channelled through church program organizations.
5. Work with seminary, college, and Bible institute administration and faculty members with regard to associational administration.
6. Work with leaders of state convention and Southern Baptist Convention programs to include all related program interests in general materials and procedures suggested by this program.

16-M

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VI THE PROGRAM OF PIONEER MISSIONS

Objective

The objective of the Program of Pioneer Missions is to work with and assist churches, associations, and state conventions in surveying missions opportunities, analyzing trends, developing growth studies, discovering new cooperative ventures, and coordinating home missions interests in the newer and weaker areas of the Convention. Some special areas of concern are simultaneous evangelism projects, chaplaincy ministries, church loans, establishment of new churches, associational administration, language missions, work with National Baptists, Christian social ministries, and work related to non-evangelicals.

VII THE PROGRAM OF RURAL-URBAN MISSIONS

Objective

The objective of the Program of Rural-Urban Missions is to work with and assist churches, associations, and state conventions in surveying missions opportunities, analyzing trends, developing growth studies, discovering new cooperative ventures, and coordinating home missions interests in rural, mountain, town and small city areas. Some special areas of concern are simultaneous evangelism projects, chaplaincy ministries, church loans, establishment of new churches, associational administration, field guidance ministry, language missions, work with National Baptists, Christian social ministries, and work related to non-evangelicals.

VIII THE PROGRAM OF METROPOLITAN MISSIONS

Objective

The objective of the Program of Metropolitan Missions is to work with and assist churches, associations, and state conventions in surveying missions opportunities, analyzing trends, developing growth studies, discovering new cooperative ventures, and coordinating home missions interests in metropolitan areas. Some special areas of concern are simultaneous evangelism projects, chaplaincy ministries, church loans, establishment of new churches, associational administration, language missions, work with National Baptists, Christian social ministries, and work related to non-evangelicals.

Structures for Programs VI, VII, and VIII

A. Study and Research

1. Discover and evaluate the missions needs and opportunities with regard to various types and sizes of churches and associations.
2. Gather basic information needed in designing programs for suggested use by associations and state conventions.
3. Discover principles, methods, and procedures for promoting special missions projects.

16-N

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HOME MISSIONS

4. Study the trends and developments in pioneer, rural, mountain, small city, and metropolitan areas of the Convention.
5. Test and evaluate existing and proposed missions action plans suggested for use by associations and state conventions.

B. Program Design

1. Develop suggested missions objectives for use by associations and state conventions.
2. Develop suggested plans to coordinate missions actions for use by associations and state conventions.
3. Develop suggested techniques and procedures for missions actions for use by associations and state conventions.
4. Develop policies for providing financial support for mission pastors in pioneer, rural-urban, and metropolitan areas.

C. Field Services

1. Provide missions information to churches, associations, and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide assistance to churches, associations, and state conventions through clinics, workshops, seminars, fellowship meetings, pastors' conferences, other conferences, assemblies, and long-range planning projects.
3. Provide assistance to associations and/or state conventions, upon request, in recruiting, selecting, orienting, and sharing in the financial support of associational and area superintendents of missions in selected areas.
4. Provide assistance to churches, associations, and state conventions, upon request, in recruiting, selecting, orienting, and sharing in the financial support of missions pastors, and/or specialized missions workers in selected areas.
5. Consult with seminary, college, and Bible Institute administration and faculty members with regard to pioneer, rural-urban, and metropolitan missions.

Relationships of Programs VI, VII, and VIII

1. Work directly with the missions committee in churches, associations, and state conventions in promoting pioneer, rural-urban, and metropolitan missions.
2. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channelled through church organizations.
3. Work with and assist state convention leaders in joint efforts in pioneer, rural-urban, and metropolitan missions.
4. Work with Southern Baptist Convention program leaders in cooperative efforts in pioneer, rural-urban, and metropolitan missions.
5. Work with seminary, college, and Bible Institute administration and faculty members in field guidance ministries.
6. Work with all other Home Mission Board program leaders in developing a comprehensive missions effort in each association.

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IX THE PROGRAM OF LANGUAGE MISSIONS

Objective

The objective of the Program of Language Missions is to work with and assist churches, associations, and state conventions in their efforts to bring people identified with a language-culture group, other than English, into right relationship to God.

Structure

A. Study and Research

1. Discover and evaluate the language missions needs in areas served by churches, associations, and state conventions.
2. Gather basic information needed in designing programs for suggested use by churches, associations, and state conventions.
3. Discover principles, methods, and procedures for promoting the Program of Language Missions.
4. Study trends and developments of language-culture groups.
5. Test and evaluate existing and proposed missions actions suggested for use by churches, associations, and state conventions.

B. Program Design

1. Develop suggested objectives of language missions for use by churches, associations, and state conventions.
2. Develop definitions and descriptions of the ministries promoted by the language missions program.
3. Develop language missions promotional and guidance content and materials for use in publications of Home Mission Board and other Southern Baptist Convention agencies.
4. Develop suggested techniques and procedures for language missions.
5. Design suggested plans for special emphases by churches, associations, state conventions, and the Southern Baptist Convention for language missions.

C. Field Services

1. Provide language missions information to churches, associations, and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide the assistance of language missions staff and missionaries to churches, associations, and state conventions, through such means as clinics, workshops, seminars, pastors' conferences, other conferences, assemblies, and long-range planning projects.
3. Provide assistance to churches, associations, and state conventions, upon request, in recruiting, selecting, orienting, and sharing in the financial support of language missionaries.

16-P

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HOME MISSIONS

4. Provide language instruction as needed for personnel who are serving or will serve in language missions.
5. Administer scholarship assistance for students who expect to serve in church related vocations among language people.
6. Assist in acquiring, constructing, and maintaining facilities for language missions congregations.
7. Provide guidance for the development of church and denominational programs and organizations in Cuba and Panama.
8. Conduct a convention-wide leadership training program in language missions through conferences, clinics, seminars, workshops, and assemblies.
9. Consult with leaders of church, association, state convention, and Southern Baptist Convention programs on language missions.
10. Consult with seminary, college, and Bible institute administration and faculty members on language missions.
11. Provide conference opportunities for other Southern Baptist Convention programs to interpret their work to language missionaries.

Relationships

1. Work directly with the missions committees in churches, associations, and state conventions in surveying missions opportunities and in promoting language missions actions.
2. Work with leaders of state convention and Southern Baptist Convention programs in discovering needs and developing suggested patterns and procedures for language missions.
3. Work with leaders of state convention and Southern Baptist Convention programs in developing materials for suggested use by churches, associations, and state conventions in language missions.
4. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information on language missions to be channelled through church program organizations.
5. Work with Woman's Missionary Union and Brotherhood Commission in providing techniques and procedures for language missions to be incorporated in missions actions; guidance materials produced by these programs for use in churches.
6. Work with Sunday School Board and Foreign Mission Board in serving international students and international faculty members.
7. Work with Radio and Television Commission in broadcasting language programs.
8. Work with American Bible Society in providing non-English Bibles and Scripture portions for use in language missions.

16-Q

Home Mission Board, SBC
161 Spring Street, N. W.
Atlanta, Georgia 30303

April, 1966

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X

THE PROGRAM OF WORK WITH NATIONAL BAPTISTS

Objective

The objective of the Program of Work with National Baptists* is to work with and assist churches, associations, and state conventions in their efforts to strengthen National Baptist churches, associations, and conventions.

Structure

A. Study and Research

1. Discover and evaluate the missions needs of National Baptist churches, associations, and conventions.
2. Gather basic information needed in designing programs for suggested use by National Baptist churches, associations, and conventions.
3. Discover principles, methods, and procedures for promoting the Program of Work with National Baptists.
4. Study trends and developments of National Baptist churches, associations, and conventions, and of Negro life.
5. Test and evaluate existing and proposed missions action plans suggested for use by churches, associations, and conventions in their work with National Baptists.

B. Program Design

1. Develop suggested objectives for use by churches, associations, and conventions in their work with National Baptists.
2. Develop definitions and descriptions of work with National Baptists.
3. Develop National Baptist promotional and guidance content and materials for use in publications of Home Mission Board and other Southern Baptist Convention agencies.
4. Develop suggested techniques and procedures for missions actions.
5. Design suggested plans for special emphases on work with National Baptists.

C. Field Services

1. Provide information on National Baptist work through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide assistance to National Baptist churches, associations, and conventions in evangelism, stewardship, Christian education, and enlistment through such means as consultants or specialists, clinics, workshops, institutes, seminars, pastors' conferences, other conferences, assemblies, and long-range planning projects.

* This includes work with National Baptist Convention, USA, Inc.; National Baptist Convention of America; Progressive National Baptist Convention, Inc.; and any other Negro Baptist general body.

16-R

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HOME MISSIONS

3. Provide an organizational framework through which National and Southern Baptists may cooperate in joint missionary and evangelistic efforts.
4. Provide assistance to associations and conventions, upon request, in recruiting, selecting, orienting, and sharing in the financial support of workers with National Baptists.
5. Provide scholarship assistance to National Baptist students preparing for church-related vocations.
6. Provide financial assistance for Bible teachers in Negro colleges and universities and for National Baptist student union workers.
7. Provide financial assistance in cooperation with American Baptist Seminary for a director of extension work.
8. Consult with seminary, college, and Bible institute administration and faculty members with regard to National Baptist work.
9. Provide conference opportunities for other Southern Baptist Convention programs to interpret their work to National Baptist leaders.

Relationships

1. Work directly with the missions committees in churches, associations, and state conventions in promoting missions actions among National Baptists.
2. Work directly with National Baptist churches, associations, and conventions.
3. Work with Committee on Southern Baptist Convention-National Baptist Convention relations.
4. Work with Advisory Council of Southern Baptists for work with Negroes.
5. Work with Christian Life Commission in race relations.
6. Work with American Baptist Seminary in the joint employment of a director of extension work and in providing scholarships for students.
7. Work with Negro colleges and universities in providing financial assistance for teacher missionaries, a National Baptist student union director, and scholarships for Negro students.
8. Work directly with leaders of other Southern Baptist Convention programs in formulating plans for the use of agency programs and materials in their work with National Baptists.
9. Work with Sunday School Board, Women's Missionary Union, and Brotherhood Commission in providing information to be channelled through church program organizations.

16-S

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April, 1966

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XI THE PROGRAM OF CHRISTIAN SOCIAL MINISTRIES

Objective

The objective of the Program of Christian Social Ministries is to work with and assist churches, associations, and state conventions to express Christian love and to provide a Christian witness through special missions actions; such as in mission centers, rescue mission homes, homes for unwed mothers, adoption centers, juvenile rehabilitation, literacy ministries, migrant ministries, disaster relief, rehabilitation work with alcoholics, drug addicts, and ex-prisoners.

Structure

A. Study and Research

1. Discover and evaluate the social ministries needs which can be met by various types and sizes of churches, associations, and state conventions.
2. Gather basic information needed in designing ministries for suggested use by churches, associations, and state conventions.
3. Discover and test principles, methods, and procedures for promoting the Program of Christian Social Ministries.
4. Study trends and developments in social ministries.

B. Program Design

1. Develop suggested objectives for the social ministries of churches, associations, and state conventions.
2. Develop definitions and descriptions of Christian social ministries for use by churches, associations, and state conventions.
3. Develop Christian social ministries promotion and guidance content and materials for use in publications of Home Mission Board and other Southern Baptist Convention agencies.
4. Develop suggested techniques and procedures for use by churches, associations, and state conventions in implementing social ministries.
5. Design suggested plans for special emphases on Christian social ministries by churches, associations, and state conventions.

C. Field Services

1. Provide social ministries information to churches, associations, and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Provide the assistance of Christian social ministries staff and missionaries to churches, associations, and state conventions through such means as clinics, seminars, pastors' conferences, other conferences, assemblies, and long-range planning projects.

16-T

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3. Provide professional leadership in planning and implementing convention-wide staff development workshops, conferences, clinics, seminars, and assemblies.
4. Provide assistance to churches, associations, and state conventions, upon request, in recruiting, selecting, orienting, and sharing in the financial support of workers in Christian social ministries.
5. Provide institutional services, such as Sellers Baptist Home and Adoption Center, rescue missions, and good will centers.
6. Maintain clearly defined procedures for administering relief in times of crises created by storms, earthquakes, war, and other tragic forces in areas served by Home Mission Board.
7. Coordinate national relief assistance of Southern Baptist groups or individuals in times of crises.
8. Consult with leaders of church, associational, state convention, and Southern Baptist Convention programs on social ministries.
9. Consult with seminary, college, and Bible institute administration and faculty members with regard to social ministries.

Relationships

1. Work directly with the missions committees in churches, associations, and state conventions in planning and developing Christian social ministries.
2. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channeled through church program organizations.
3. Work with Woman's Missionary Union and Brotherhood Commission by providing techniques and procedures to be incorporated in missions actions guidance materials produced by these programs for use by churches in developing a comprehensive program of Christian social ministries.
4. Work with and assist leaders of state convention and Southern Baptist Convention related programs in developing social ministries materials for use in churches, associations, and state conventions.
5. Work with Christian Life Commission in identifying areas of social concern.
6. Work with seminaries in providing field work opportunities for the training of prospective missionary personnel.
7. Work cooperatively with state conventions in administering relief in times of crises; whenever feasible, such efforts will be correlated with the relief effort of others.
8. Work with secular social welfare organizations and other groups in an effort to bring about improved standards of practice in both church related and secular programs of social welfare.

16-U

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XII THE PROGRAM OF WORK RELATED TO NON-EVANGELICALS

Objective

The objective of the Program of Work Related to Non-Evangelicals is to work with and assist churches, associations, and state conventions in witnessing to people of non-Christian world religions and to all other non-evangelicals.

Structure

A. Study and Research

1. Study the history, philosophy, and theology of non-evangelical religions.
2. Study the programs, procedures, and the extent of the missionary outreach of non-evangelical religions.
3. Gather basic information needed in designing programs for suggested use by churches, associations, and state conventions.
4. Discover principles, methods, and procedures for promoting the Program of Work Related to Non-Evangelicals.
5. Test and evaluate existing and proposed missions action plans suggested for use by churches, associations, and state conventions.

B. Program Design

1. Develop suggested objectives for use by churches, associations, and state conventions in work related to non-evangelicals.
2. Develop definitions and descriptions of ministries related to non-evangelicals.
3. Develop promotional and guidance content and materials regarding work related to non-evangelicals for use in publications of Home Mission Board and other Southern Baptist Convention agencies.
4. Develop, in consultation with leaders of associational, state convention, and Southern Baptist Convention programs, a Christian apologetic or polemic for use in meeting the challenge of non-evangelical religions.
5. Develop suggested techniques and procedures for use by churches, associations, and state conventions in witnessing to non-evangelicals.
6. Design suggested plans for special emphases on work related to non-evangelicals.

16-V

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HOME MISSIONS

C. Field Services

1. Provide information on non-evangelical religions to churches, associations, and state conventions through such materials as tracts, pamphlets, publications, books, films and filmstrips, recordings, news releases, and direct mail.
2. Make available Convention-wide leadership training in work related to non-evangelicals through pastors' conferences, other conferences, clinics, seminars, workshops, assemblies, and long-range planning projects.
3. Provide promotional materials on work related to non-evangelicals.
4. Provide assistance to associations and state conventions, upon request, in recruiting, selecting, orienting, and sharing in the financial support of workers with peoples of non-evangelical religions.
5. Provide staff assistance, on request, to leaders of state convention and Southern Baptist Convention programs for consultation and advice on matters pertaining to non-evangelical religions.
6. Consult with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission program leaders in formulating plans and developing materials to promote work related to non-evangelicals.
7. Consult with seminary, college, and Bible institute administration and faculty members regarding work related to non-evangelicals.

Relationships

1. Work directly with churches, associations, and state conventions in promoting work related to non-evangelicals.
2. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission in providing information to be channelled through church program organizations.
3. Work with Sunday School Board, Woman's Missionary Union, and Brotherhood Commission program leaders in coordinating plans and developing materials for promoting work with non-evangelicals.
4. Work cooperatively with Foreign Mission Board and other Southern Baptist Convention related programs in promoting work related to non-evangelicals.
5. Work with Radio and Television Commission in suggesting program materials concerning our witness to non-evangelicals.

16-W

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HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION

Arthur B. Rutledge
Executive Secretary-Treasurer

161 Spring St., N. W.
Atlanta, Georgia 30303

16-X



The one all-inclusive, primary function of the church, according to the New Testament, is to communicate the gospel. But churches, as we all know, easily stumble when it comes to executing this commandment, especially when it involves an unfamiliar challenge.

There are several proven techniques: more than half the 34,000-plus churches in the Southern Baptist Convention coordinate mission efforts through missions committees. Some have even set up total mission programs to reach people outside of the traditional church program.

But no matter how a church chooses to organize it, the task still has to be performed by individuals. A logical preliminary, then, is to teach those individuals what the challenges are, what their responsibilities are, and then what the techniques and resources are that will arm them for the task.

This is one of the major purposes of the Home Mission Board—to provide information, or plans and techniques if you need them. Check through the sample listing on the next two pages. If you can use these or other resources check your Baptist book store, or write:

Division of Communication
Home Mission Board, SBC
161 Spring Street, N. W.
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Key: FS—Filmstrip from Baptist book store—free to missionaries on request from Home Mission Board.
 FT—Free tract from Home Mission Board.
 SS—Slides on share-the-cost basis, 25¢ from Home Mission Board, 161 Spring Street, N. W., Atlanta, Georgia 30303.
 MP—Motion picture available from Baptist book store. (Most are on a service charge of \$2.00 per showing.)

Project	Available Materials
Total Church Mission Program	FS: What is Home Missions? FS: Home Missions Face to Face FT: General Tract FT: "Do You Know" FT: Map Home Missions magazines (from Home Mission Board) Home mission books (from Baptist book store)
Discovering Spiritual Needs in Church Community	FS: Area Religious Survey FT: "Area Religious Survey" SS: Slides: Trends
Educating Church Members in Missions	FT: Tract Order Blank
Continuous Soul-winning Plans	FS: Church Centered Evangelism FT: "Church Centered Evangelism" Other tracts
Church Development	FT: "Church Development Guide"
Home Missionary Personnel from Your Church	MP: Cry of Need FT: "Missionary USA" FT: "Is God Calling You?"
Churches Working Together in Associational Missions Rural-Urban Metropolitan Pioneer	FT: "Why Associational Missions?" FT: "Associational and Church Missions Committees"
Associational Administrative Services	FT: "Parliamentary Procedure" FT: "Associational Pastors' Conference" FT: "Superintendent of Associational Missions" Associational Officers: FT: Moderator and Vice-moderator FT: Treasurer FT: Trustees

Missions and New Churches	Associational Committees: FT: Nominating FT: Ordination FT: Personnel and/or Administration FT: Time, Place, and Preacher FT: Constitution and By-Laws FT: Credentials FT: Executive Committee FT: Resolutions FT: "Guide for Establishing Missions and Churches" FT: "Home Fellowship Mission"
Church Loans	Write Church Loans Division, Home Mission Board
Chaplaincy: Military Industrial, Institutional, Hospital Church Ministry to Military Personnel and after service) (for church members before, during	FT: "Today's Chaplaincy" FT: "Your Life and Military Service" FT: "Institutional and Industrial Chaplaincy" FT: "Spiritually Prepared"
Church Language Missions	FT: "Baptist Ministries to the Deaf" FT: "Ministering to Language Friends" FS: Our Language Friends
Work with National Baptists	FT: "Working with National Baptists" FT: "Ten Commandments on Race Relations" FS: Cooperating with National Baptists
Special Mission Ministries	FT: "Christian Service Corps" FT: "US-2" FT: "Student Summer Missions" FT: "Tentmaker"
Christian Social Ministries: Baptist Centers: Church Community Weekday Ministry Good Will Centers Rescue Homes (men and women) Juvenile Rehabilitation	FT: "Reclaiming the Inner City" FT: "Good Will Centers Crossing Barriers" FT: "The Rescue Mission" MP: Buck and I FT: "Juvenile Rehabilitation" FT: "An Approach to Literacy Missions" FT: "Sharing Christ with the Migrants"
Literacy Missions Migrant Missions	
Non-Evangelical Religions: Jewish Catholic Mormon Hindu Moslem Shinto	FT: "Jewish Fellowship Week" FT: "Understanding Roman Catholic Beliefs"



HERBERT CAUDILL AND DAVID FITE
Arrest Not the Last Straw

Rutledge asks observance
of April 8 anniversary of arrest of
Caudill, Fite, and Cuban Baptists.

Pray for Christians

Friday, April 8, Baptist Missionaries Herbert Caudill and David Fite will quietly observe the first anniversary of their arrest and imprisonment in the old Spanish-built La Cabana Fortress that dominates the view of Havana, Cuba.

"Southern Baptists should observe this anniversary in a day of prayer, not only for the release of these missionaries and other imprisoned Baptists, but for a strengthening of God's work on this strife-torn island," said Arthur B. Rutledge, executive secretary of the Home Mission Board.

"We shall pray and continue to exert every effort for their release," he said.

On that other April 8, 1965, as dawn broke, organized raiding parties had searched homes and churches in the Havana area to pick up 40 pastors and 13 laymen, including four women. All were officially connected with the Western Baptist Convention of Cuba, and it was no accident that the group included all the officers of the convention. While it was still a shock, the arrests were not unexpected. Eight Baptist ministers in outlying provinces had been arrested in the weeks preceding.

Arrested with the Cubans were United States citizens, Herbert Caudill, a veteran missionary of 35 years in Cuba, and his son-in-law, David Fite, a Baptist teacher and pastor in Havana. Caudill was superintendent of Cuban missions for the Home Mission Board.

Mild-mannered and soft-spoken Caudill was 61 when arrested, and not in the best of health, although he had recently returned to Cuba from the United States where he received extensive medical treatment for a detached retina and other ailments. Short of stature and somewhat rotund of figure, Caudill does not strike a heroic appearance, but the tenacity of the Caudills in holding to what they felt was their God-given task has been heroic.

Young, bespectacled David Fite was 31 and in good health. He had married Margaret Caudill in 1955 following a courtship during their student days at Mercer University in Macon, Ga. At the time of his arrest, they had three young sons, the youngest only a month old.

Shock Wave in the U. S.

The shock-wave that followed their arrest especially hit the Caudill and Fite families in the United States. The

Caudills' two other children are Herbert Jr., now attending the University of New Mexico, and Mrs. Douglas Pringle, serving as a missionary in Panama with her husband. Fite's parents are the Clifton E. Fites of Waynesboro, Ga., where he is the pastor of Rosemont Heights Baptist Church. David has a twin brother, Donald, who is a medical student at Johns Hopkins in Baltimore, Md., and a sister, Mrs. James Patton, of Gainesville, Fla.

Information about Caudill and Fite has come in bits and pieces. At first the men were in one large cell with a number of the other Baptists, but after sentencing, a number of the nationals were sent to work camps and to other prisons. In fact, some of the 53 arrested on April 8 were in other prisons all along, and some had been released before the May 14 trial when 34 appeared before the Revolutionary Tribunal.

Observers marked the 12-hour trial as one of the most open to the press and with the strongest defense of any noted in Cuba under Castro. A week later the verdicts were announced with sentences ranging from two years of house arrest to 30 years of imprisonment for the 34 Baptists. Caudill was given 10 years and Fite six. The charges were illegal currency exchange, counter-revolutionary activities, and ideological diversionism.

The arrest of the Baptists on April 8 climaxed a five-year period during which Christian work became increasingly difficult to carry on. The problems did not start until about two years after Fidel Castro took over. In fact, many of these imprisoned Baptists had rejoiced with the early new freedoms and opportunities Castro's regime seemed to promise.

At the time of Castro's rise to power, the Western Baptist Convention reported 166 pastors and workers in 84 churches and 201 missions. There were 10 missionaries from the U. S., and another who had retired but had remained in Cuba. There was a theological institute (where Fite taught), a radio ministry, student work at the University of Havana, and a strong encampment program. Four of the churches had grammar schools, using buses to transport students.

Red Flags Up

The warnings about Communism were raised by many outside of Cuba and by a number in Cuba as early as 1960,

in Cuban Prisons

and in October of that year the first couple among Southern Baptist missionaries left the island for this reason, to be followed in January 1961 by a second couple. The government was expelling Catholic priests, and encouraging the exodus of refugees, among them missionaries of all faiths. By 1963 the six active missionaries and the one retired Southern Baptist missionary constituted the largest U. S. mission force among any Protestant group. In July 1963, two of these missionaries were expelled. No reasons were given. They were simply arrested on a Sunday morning and by Wednesday they were in Miami. Near the end of 1964, the retired missionary, Miss Christine Garnett, left Cuba because of health. This left only the Caudills and the Fites.

There was never an abrupt termination of religious activities, but a decree here and there, sometimes with lax enforcement and a relaxing of imposed restrictions.

The government sought to register churches and ministers. Ministers, who were not ordained or registered, were not allowed to preach. Nearly all religious activities were confined to church buildings.

First the government took the school buses, and next the schools were closed. Most of the mission Sunday Schools, which met outside church buildings, were stopped. Some buildings were confiscated, though later a few were returned. No additional construction was allowed, and repairs were hard to make.

Literature became scarce, as Bibles were confiscated and no publishing was permitted. Leadership of the churches was sapped by the exodus of nationals. Shortages of food and other necessities made living difficult.

Monthly Visits Allowed

Mrs. Caudill and Mrs. Fite are allowed to visit their husbands on the second Tuesday of each month. They exchange letters and are allowed one telegram a week.

The visits, Mrs. Caudill said in a phone conversation with John Hurt, *Christian Index* editor, are devoted to each telling the other "not to panic." "Both men have a wonderful spirit," she said. "They tell us they are not going to panic and for us not to panic." She added: "The Lord's will must be done."

The two men have shared a cell block most of the time they have been in prison, except for a brief period. They also occupy the cell block with over 100 other prisoners, some of them pastors arrested with them. They have turned a corner of the cell block into a prayer room, helping them to maintain their spirits.

Caudill still suffers from limited vision. He's blind in one eye and a cataract is growing on the other. A doctor in the cell block has helped him with salt-water treatments.

One would have thought the imprisonment of the leadership would have been the last straw, but Mrs. Caudill, a woman of untold inner resources, and Mrs. Fite, quite like her mother, continued to serve as much as possible. The convention met in 1965 and elected new officers to replace the imprisoned ones.

Mission officials in the U. S. were impressed. Loyd Corder of Atlanta said, "There appears to have been a tremendous rallying of spirits on the part of Cuban Baptists in the face of these crises."

An amazing amount of effort has been exerted to secure the release of the two missionaries by all concerned.

Continued on page 35



MRS. CAUDILL AND DAUGHTER MARGARET FITE
"They tell us not to panic"

THE CHANGING CHALLENGE TO MISSIONS

Is Rethinking of Missions Theology Due?

Will Rural Techniques Do the Job?

How Do We Confront Other Religions?

EDITOR'S NOTE: This is the first of a series of three in-depth articles on the ins and outs of modern missions. This first installment brings into perspective the fast-moving events that currently are confronting Christianity.

In the 20 centuries of its history the Christian movement has lived with many cultures and been reborn many times in new forms to match new conditions. After every period of declining relevance there has come a new outpouring of the Spirit, a new burst of energy, a fresh empowering to speak the word of God in a manner pertinent to new circumstances.

Are we not once more entering a period of basic change and renewal?

By now we are becoming aware that we have entered upon a new era in the missionary enterprise. The Christian mission no longer runs with the tide of western expansion. In the old countries, both Christian and non-Christian, the very word "missionary" has somehow become associated with colonialism or imperialism, adding resentment to the already skeptical attitude of masses of people.

And yet, never has the concept of "mission" been more popular. It is coming to be acknowledged as integral to any description of the life and work of the church.

This paradox illustrates a deeply felt need for theological rethinking about the nature of the church's mission.

To begin with, any analysis of the existing situation reveals a number of major factors related to missionary work in today's world:

(1) Revolutionary changes in the political scene have created fundamentally new, and often more difficult, situations for missionary activity.

(2) The bid by other ancient faiths to become world missionary religions confronts Christianity with a sharp challenge.

(3) The emerging desire of new churches in Asia, Africa

and Latin America to participate effectively in Christianity's world mission indicates the home base of foreign missions is no longer a geographical Christendom.

(4) The realization that the frontiers are sociological, at least as much as national, forces missions to be "in depth" if the gospel is to be taken into all the varied groupings of community, occupation, and culture.

(5) The development of biblical and theological scholarship holds the theology of mission within the boundaries of the mainstreams of theological thought in general.

Rural Methods Fall Short

There is a rising tide of expectations on the part of the masses of the world's population. They have seen the "good life" of the middle and upper classes and are no longer content to be left out. This discontent is coming into sharp focus politically and is attaining increasing results.

The church has not been in the vanguard of the mass movements and is discredited and even eliminated from the picture by many. In the midst of rapid social change, a new nationalism has come on the scene that causes many of the world's needy to look to national government as "the new messiah."

Probably the major economic characteristic of this contemporary revolution is industrialization; the major social distinction is the development of huge urban centers. The industrial city is the most powerful force shaking the foundations in Asia and Africa. The largest city in the world is in Asia—Tokyo. A third of the world's urban population is now found in the cities of Asia, and 20 years hence they are expected to have half that total population.

The Christian churches of Asia and Africa have been overwhelmingly rural, and yet missions have shown a strange reluctance to deal realistically with the challenge of the cities. For the most part, village churches with village methods have moved to the city.

HOME MISSIONS

Is there not a remarkable parallel in this respect in the United States? And yet, it is alarming for us to ponder the strong trend toward the cities during this amazing population explosion.

The world's population is currently growing at the rate of 1.7 per cent per year, or about 47 million persons. If this rate continues, the world population in the year 2500 will exceed 25 billion!

Yet the "population-carrying capacity" of the earth is variously estimated from a reasonable 5 billion to a probably impossible 30 billion. And this high figure is predicated on the universal use of solar and atomic energy and of foodstuffs derived completely from minerals and algae grown in the sea. It is a kind of existence that can scarcely be comprehended.

Were the American standard of living taken as the proper norm for all people, then more than three-fifths of the people now alive would be considered already "excess population."

By the year 2000 there will be over 300 million people in the United States, and 85 per cent will be urban. One-third of them will be in ten gigantic metropolitan areas of from 5 to 23 million people. Another 40 per cent will be in 285 metropolitan areas with populations from 100,000 to 5 million. (Urban Land Institute, 1957.)

Revival of Old World Religions

Turning to the second factor mentioned above, the revival of Asian and African religions caught the missionary agencies unprepared. It had been assumed for a quarter-century that the ancient religions were in a state of collapse. The real alternative to Christianity was thought to be secularism in a variety of forms.

Missionary scholarship gave little attention to the relationship of the Christian faith to other religions and in consequence some very basic questions about the nature and aims of evangelism and mission went unanswered.

Hendrik Kraemer's book *The Christian Message in a Non-Christian World*, prepared for the Madras Conference in 1938, launched a debate on the central question of relationship between Christian revelation and other faiths. It took a position that this relationship was one of radical discontinuity. It clashed head on with the belief in general revelation held by most English-speaking missionaries. And it took to task William E. Hocking's call for a process of reconception, by which Christianity in friendly encounter with other religions would learn from them many neglected aspects of its own truth and so become eventually the truly universal religion.

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28

Who's out of touch— the churches or the members?

Changing Challenge *continued*

The outbreak of the Second World War turned attention to practical issues, and the "Hocking-Kraemer debate" was left in stalemate. Although it was taken up again after the war and a flood of literature has been produced, the stalemate has yet scarcely been altered.

But none can now say that the problem is being neglected. There is high competition, and representatives of other religions are extremely aggressive against Christianity. They make accusations and charges much like those Christians formerly directed against others.

Effective apologies must be prepared to meet each point, but a new spirit and a new way of witness provide the best approach. Arrogance and spiritual pride that raise barriers to communication have given way to humility and a willingness to listen and to learn from others. Competition is keen, but it is open competition, and Christianity can compete.

It is generally recognized at long last that religious systems never meet each other, but that meeting takes place between persons committed to a faith. Moreover, a living faith in a man's life and in his society is something quite different from any system described in a book.

The emphasis is now on communication. The Christian listens and seeks to introduce Jesus Christ as Lord and Saviour; he seeks to tell what he, a sinner, knows about God's love and grace for all; and he seeks to testify as to the bearing of Christian teaching and experience on concrete problems of men. He makes his testimony in a conversation or dialogue with others, and leaves the matter of conversion to the Holy Spirit, because it is only by the Spirit that a man can call Christ Lord.

World-wide People

The third factor of major importance in missionary work today is the recognition that the home base is now world-wide. The starting place for all our thinking about more effective ways of mission is the recognition that a geographical "Christendom" in the West has been replaced by a "diffused Christendom" composed of churches and disciples all around the world.

The mission of the church is not just

"to" three continents but "in" six. The starting point now is everywhere that the church is, and the end is every place where men are without the knowledge of Christ. Christendom is no longer a geographical area. The missionary frontier, then, is the line that separates Christian belief from unbelief.

The call to mission includes the neighborhood of the local church as well as the ends of the earth.

The increasing separation of so many aspects of modern life from the residential neighborhood, where congregations have been formed for so many centuries, is raising in acute form the question as to what new concepts of mission of the congregation and what new forms of congregation are now needed to witness in the neighborhoods of modern life.

Does the very structure of the present congregation in many ways contradict the missionary calling of the church? If ministerial training and discipline concentrate upon a pastoral function in relation to those who are already Christians; if the congregational structures are designed exclusively for conservation, nurture and education, rather than for the mission to the world and to the religious or secularized non-Christians, then the congregation has only "concentric structures"—and we can only invite people to "come to church."

The problem of mission today lies in the fact that the churches are not really meeting the world. They are largely absorbed in talking to themselves, while the secular world struggles to master the vast forces and dangers unleashed by the new technology.

"A Foot in Both Camps"

This brings us to the fourth factor, the realization that the frontiers of the church's mission today are not primarily geographical but rather are cultural (sociological, economic, political, etc.) and that missions today need to be "in depth."

We speak of the estrangement of the church from the world, forgetting that the Christian has a foot in both camps. It is the clergy and the theologians, not the laity, who tend to be out of touch with the real issues of life in the world.

But the layman as an individual is a

What are the frontiers of a church's mission?

tiny unity in a vast complex, neither wise enough nor strong enough to work through the perplexities of his own situation alone. Sermons do not meet his need, they are monologues. He needs dialogue, the give and take of serious searching together in the intimate fellowship of small groups. The whole present-day movement for lay involvement and lay witness is bound up with the spontaneous growth of many such cells, groups of Christians sharing a common commitment in Christ and drawn together by some common concern.

The priesthood of the believer, in the biblical sense of his introducing others to God in Christ, is being achieved increasingly. Along with this is the growing emphasis on the function of the professional minister as being that of the "perfecting of the saints for the work of the ministry" (Eph. 4:12).

In this connection, some theological schools are changing their programs. A personal letter to me from the Academic Dean of the Hartford Seminary Foundation says:

"As of July 1, 1961, the Kennedy School of Missions, the Theological Seminary, the School of Religious Education, and the Institute for Church Social Service were integrated into one Faculty, with 'Mission' as the key-note for the entire Foundation. (We have taken the buzz out of 'mission-2' . . .). This means that every ministerial candidate who intends to serve an American pastorate must take courses in a non-western culture, a non-Christian religion, theology of religious dialogue (Hindu-Christian; Muslim-Christian, etc.). Biblical linguistics, and related subjects usually reserved in the past for the professional missionary."

In the same vein, Peter L. Berger, Dean of the Institute of Church and Community at the same Foundation writes:

"Not only must the Christian minister in America be ready to face up to the intellectual challenges to the faith originating within western culture, but he must have at least a measure of awareness of what Hendrik Kraemer has called the coming 'great dialogue' between the world religions. Nor does he have to go on trips abroad to encounter these problems; if he lives in any one of our growing metropolitan regions he is quite likely to come across Buddhist

or Hindu missionary activity, and he is certain to discover a movement that calls itself Muslim operating among the Negroes in his community. We believe that Christian theology in the contemporary situation can be carried on effectively only if it remains in a state of intellectual confrontation with those currents of modern thought that have arisen outside the Christian tradition . . ."

In relation to missions "in depth" on the sociological frontiers today the increasingly closer relation of mission and evangelism is becoming clearer, if we understand by evangelism "the decisive confrontation of men with the gospel in Jesus Christ to the end that they may believe in him and believing find life in his service."

Resurgence of Theology

Finally, the fifth factor points out the contribution of the development of biblical and theological scholarship to the understanding of the contemporary situation in the world mission of the church and in missions. The resurgence of interest and emphasis on biblical theology during the last three decades has given birth to a biblical understanding that makes it clear the redemptive purpose of God is at the center of the being of the people of God.

Israel was a people with a "mission." Wheeler Robinson, Jacob, Walther Eichrodt, Vriezen, and many others stress the centrality of God's redemptive purpose in the life and history of his people. Eichrodt held that the central historical event of the Old Testament was the Exodus, and that the clue to understanding the Old Testament was the Mosaic Covenant. It is now generally recognized that the church as the "new Israel" carries on the realization of God's redemptive purpose.

Jesus said to his disciples, "As my Father hath sent me, even so send I you" (John 20:21). We have come to see that at the heart of the church is a mission. Indeed, Leslie Newbigin says that "the church is the mission."

Next month: **MISSION AND MISSIONS—the difference, and its implications for Christianity.**

April, 1966

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Change the Convention's Name?

Let's change the name of the Southern Baptist Convention. The present name is both inadequate and inaccurate. It just does not describe us. We have churches in all 50 states of the United States, and the word "Southern" does not define our nationwide character.

"Southern," some say, does not refer to a particular geographical orientation but to a particular doctrinal posture. This is doubtless true when we use the name, and, in part, when active and informed evangelicals speak of us, but not with the average person who hears something about "Southern Baptists." The multitudes of lost men in "pioneer" areas and in the traditional areas of the Convention think of the name "Southern" only in sectional terms. Thus many feel "Southern Baptist" churches are only for people from the South, just as Spanish-speaking churches are for people who speak Spanish.

It is something bordering on absurdity to speak of "Southern" Baptist churches in Wyoming, Maine, or Alaska. Ours is not a "Southern" Baptist Convention. It has affiliated churches in every state, and we should have a name that describes that national character.

"Southern" is also inadequate to describe the constituency of our churches, especially in the newer areas. Into the membership of these new churches have come a significant number of people born and reared in areas other than the southern states. A recent study of Southern Baptist churches in Columbus, Ohio, showed 43 per cent of the membership of those churches were of non-southern derivation. The average age of these churches was four years. The name "Southern" does not properly define these new Baptists.

The development of churches, district associations, and state conventions beyond the traditional southern states during the past two decades makes the present name inadequate to describe the Convention accurately and demands a more inclusive name to identify this greater fellowship. To the unchurched and lost masses of the great urban centers in the North, East, and West, the term does not designate doctrine, nor biblical orthodoxy. It has a purely sectional connotation.

Misleading and Detrimental

The name should be changed because the present name is misleading and in some areas, detrimental to the securing of an attentive ear to the gospel. "Southern" conjures fantastic ideas and associations in the minds of many people! I grew up in a Southern Baptist church, was trained in Southern Baptist institutions, and have been a pastor for 14 years in our Convention. "Southern Baptist Convention" is like "chocolate pie," "fried chicken" or other phrases that arouse associations of pleasantness, but all people have not been culturally conditioned as have I. The word "southern" has social, economic, and sectional overtones that make it a hindrance to preaching the gospel to many persons.

Is this too strange? If a group went into the small county in central Texas in which I grew up and began services in what was to become a church affiliated with a group called the "New England Baptist Convention," no matter how genuinely Christian and biblically fundamental they might be, not a lost man would go to that "Yankee" church. "Southern" is offensive to many people who grew up in other sections, just as

HOME MISSIONS

Why ? To What ?

The Southern Baptist Convention referred to its Executive Committee a motion by the author of this article to change the name of the Convention. The motion was seconded by Porter Routh, executive secretary of the Executive Committee. Here Mr. Chaney discusses the issue and suggests a new name.

By CHARLES CHANEY
PALATINE, ILLINOIS

"Yankee" is offensive to many reared in the South.
The word "southern" has two particu-

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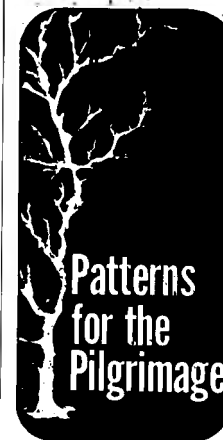
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Other people associate the word "southern" with racial prejudice. In Park Forest, a large and well-known suburb of Chicago, there is one two-acre site, originally set aside for a church, still available. It was offered to a new Greek Orthodox church in the area for \$18,000. When the missions committee and pastor of nearby Temple Baptist Church of South Chicago Heights attempted to secure the land for a Southern Baptist Church in the area, the developer said, "You are Southern Baptists. We have 32 Negro families in our community. What will be your policy about them? If they come to your church will they be welcome?" In spite of the fact that the pas-

change our name. We are what we are, not because of our name, but because of our commitment to Jesus Christ and to his word. Changing our name will not change our message or our methods.

Reasons of Strategy

The name of the Convention should be changed because of our affirmed purpose to address the message of Jesus Christ to this entire nation. If our strategy is nationwide, our name should be. If we do not consider our mission a sectional mission, then our name should not be sectional. If our purpose, under the leadership and power of God's Holy Spirit, is to dot every city, town, and countryside with warm, evangelical



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By CHARLES CHANEY
PALATINE, ILLINOIS

"Yankee" is offensive to many reared in the South.

The word "southern" has two particular associations in the minds of many Americans that hinder our approach. The first could be called "Barney Goo-gelism." "Southern" does not, to most people in the North, East, and West, call up pictures of Nashville, Atlanta, Miami, or Houston, or visions of beautiful farms, ranches, and plantations, or recollections of great colleges, universities, and churches. The word brings to mind the old comic strip character "Snuffy Smith," living on a lonely mountain peak, miles from civilization, in a run-down shack, fighting "revenuers." In religious terms this means guitar playing, snake-handling, anti-intellectualism, and emotionalism. One pastor, who has led in the development of a strong church in one of the Chicago suburbs says humorously, "I have been here seven years, and I am still trying to convince some people that I wear shoes."

Other people associate the word "southern" with racial prejudice. In Park Forest, a large and well-known suburb of Chicago, there is one two-acre site, originally set aside for a church, still available. It was offered to a new Greek Orthodox church in the area for \$18,000. When the missions committee and pastor of nearby Temple Baptist Church of South Chicago Heights attempted to secure the land for a Southern Baptist Church in the area, the developer said, "You are Southern Baptists. We have 32 Negro families in our community. What will be your policy about them? If they come to your church will they be welcome?" In spite of the fact that the pas-

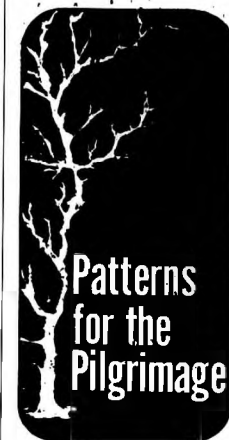
tor assured the man it was the policy of the church to have a ministry to all the people, the price for the land to Southern Baptists was \$60,000. The pastor and the committee are convinced the reason is that, for this man, the word "southern" could mean only one thing.

There are pockets of southern people in some of the industrial areas of the North, East, and West in which use of the word "southern" can be considered helpful. However, this is a transient and in many areas a diminishing group. Further, if they stay in these areas their children do not grow up to consider themselves "southerners." They become natives of the area in which they are reared. It would be much easier to explain to these people that your church was affiliated with the group that had previously been the Southern Convention than to explain to people who did not know that "Southern" did not in fact mean "southern."

Some object that changing our name will not change us. We will still be the same. That is exactly why it is wise to change our name. We are what we are, not because of our name, but because of our commitment to Jesus Christ and to his word. Changing our name will not change our message or our methods.

Reasons of Strategy

The name of the Convention should be changed because of our affirmed purpose to address the message of Jesus Christ to this entire nation. If our strategy is nationwide, our name should be. If we do not consider our mission a sectional mission, then our name should not be sectional. If our purpose, under the leadership and power of God's Holy Spirit, is to dot every city, town, and countryside with warm, evangelical



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Change the Convention's Name continued

churches, ordered on New Testament principles, and proclaiming the New Testament message, then the name of our Convention should follow suit.

In Dallas, Wayne Dehoney, SBC President, said:

We must break out of the Bible-belt South, and grow a denomination in these vast urban and industrial centers whose people will determine the future, political, economic and moral destinies of our nation.

Arthur B. Rutledge told the Pastors' Conference in Dallas in 50 years our churches should be well established in all 50 states and would be the most strategically located churches of any denomination in the nation. For reasons of strategy let the name of the Convention be changed. If not for today, let us change it for tomorrow. Let us look to the future and to advance.

Some object that if the name were changed, people would still call us "Southern Baptists." That is true. But it would not always be true. The American Baptist Convention changed its name 15 years ago. Some people (mainly Southern Baptists) still call that group the "Northern Baptist Convention." But not as many people make that mistake in 1966 as in 1956. There will be even less in 1976. The time to change is now, because the whole process will take at least half a generation.

It was Kenneth L. Chafin, Billy Graham Professor of Evangelism at Southern Baptist Theological Seminary, who got to the root of the matter in Dallas. He said:

I think we need to ask ourselves the question, "Are we really ready to become a denomination made up of Baptist messengers from every state in the Union?" The obvious answer is "Yes," but the more realistic answer is "No." Are we ready for a national strategy in evangelism?

It is one thing to have our Convention made up of men from Ohio, New York, and Washington who were bred, brought up, and trained in the South and who have only gone to these areas out of a sense of missionary call. It is quite another thing to have Convention messengers who have never been in Alabama, Texas, or Georgia, and who talk, walk, and think like "Yankees." Are we ready for this? Do we really want to win this whole nation to Christ with all that it involves? One of the best ways to begin is to drop our commitment to tradition, to break with our cultural pride, and to identify ourselves with this whole nation by finding a name that not

only will better describe us but will also describe us in terms of our God-given task and divinely destined future.

To What?

"What will we change it to?" everyone invariably asks. Several names would be better than the one we now have. We have two options. We can look for a name that will describe us according to our national geographic boundaries or for one that will describe us according to some salient trait of our character. The latter route has been followed by some Baptist groups in America and has been suggested on occasions for us. The two prime examples of this type of convention name, and which also illustrate the weakness of this approach, are the

Conservative Baptist Association of America and the Progressive National Baptist Convention, Inc. Though "Conservative" and "Progressive" spoke tones of meaning to those who constituted these conventions, it is not clear today just what the words mean, especially to the outsider. This type of name has been suggested for us by those who have advocated the name "Cooperative Baptist Convention." This name speaks volumes to us today because of our commitment to the Cooperative Program and our general dedication to do things together. However, as much as we support it, the Cooperative Program has not been canonized. In years ahead an even better program could be discovered, and it might be given a different name. Because of the inherent weaknesses of this type of name, I am in favor of a name that identifies us with our entire nation.

Three obvious names are not available. *American* has been claimed by the American Baptist Convention and the American Baptist Association. *National* has been used by no less than five groups: National Association of Free Will Baptists, National Baptist Convention of America, National Baptist Convention, U.S.A., Inc., National Baptist Evangelical Life and Soul Saving Assembly of U.S.A. and National Primitive Baptist Convention of the U.S.A. *North American* has been adopted by the North American Baptist Association and the North American Baptist General Conference.

However, this type of name can be developed in a different manner, like the "Baptist General Convention of Texas." Taking this cue, possible new names would be: the Baptist General Convention of America, the Baptist Convention of the U.S.A., or the General Baptist Convention of North Ameri-

SBC Name Change Opinion Survey Set

An attitude and opinion survey among a group of Southern Baptists has been authorized here in an effort to determine sentiment toward the possibility of changing the name of the Southern Baptist Convention.

The Executive Committee of the Convention authorized the quick opinion poll, aimed for completion before the Southern Baptist Convention meets May 24-27 in Detroit, Michigan.

A motion adopted at the Convention meeting last June in Dallas requested the Executive Committee to study the possibility of changing the denomination's name. The opinion and attitude study would be one of the first major steps in the long-range study, which probably will not be completed before the May meeting.

Opinions have already been expressed in two different surveys concerning a possible name change. The two surveys were in connection with proposed Southern Baptist plans for the decades of the 1970's as part of "70 Onward" committee research.

In a survey of 715 denominational leaders, about 77 per cent agreed that the Executive Committee should continue to explore the possibilities of "a change in the name of our Convention until a suitable name is found."

In a later survey of about 1,000 pastors, laymen, and women, however, only about 43 per cent said they agreed with the statement, "We ask the Execu-

tive Committee to continue to explore the possibilities of a change in the name of our Convention until a suitable name is found."

The survey, to be conducted by the Baptist Sunday School Board's Research and Statistics Department, will ask three questions: Do you believe the name of the Convention should be changed? If you lived in a Baptist "pioneer area," would you change your opinion? If you think the name should be changed, what name would you suggest?

Discussion and comment on the possibility of changing the Convention's name has provided much grist for the denomination's newspapers.

Although the arguments are sometimes complex, in general those who favor a name change feel that the word "Southern" is not representative of the nationwide scope of the denomination, and that the "Southern" tag hurts Baptist work in areas where the image of the South, especially in race relations, is poor.

Those who favor keeping the present name contend that the SBC title is a worthy, respected name, and that there are too many legal and technical difficulties by switching names.

Charles Chaney, a Baptist pastor from Palatine, Ill., made the proposal at the Convention in Dallas that the possibility of a name change be studied. His motion was referred to the Executive Committee. (BP)

Change the Convention's Name

ca. There are two objections. First, they might be easily confused with already existing groups: the Baptist General Conference, the General Association of General Baptists, the General Association of Regular Baptist Churches, Inc., or the General Association of the Evangelical Baptist Church, Inc. Second, the names are too clumsy and too long.

I like best the "United States Baptist Convention." This is relatively short, geographically descriptive, and lends itself to popular adaptation and use. With this name we could popularly call ourselves "U.S. Baptists." This name is distinctive. No other Baptist group in

America has used it in any way. It does not include the exact name of our country, but then neither does "American," which could refer to the entire Western Hemisphere, or "North American," which definitely envisages the North American continent. It is true that there are churches affiliated with our Convention outside the boundaries of the United States, but it is certainly not the defined purpose of our Convention to spread into all of Canada or Central America. I urge that the matter of changing our name get concrete action and that the "United States Baptist Convention" as a possibility get thoughtful consideration.

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Church Racial Practices Behind Resolutions, Seminarian Claims

Southern Baptists have made great progress in pronouncements regarding a Christian view of race relations, but the denomination's practice is entirely too far behind its pronouncements, a Baptist seminary professor said in Nashville recently.

C. W. Scudder, professor of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, made the statement in a paper presented to the Advisory Council of Southern Baptists for Work with Negroes during a recent meeting.

"Our pronouncements usually make the headlines, but our people seem to be satisfied just to sit and listen and do nothing about what they hear," said Scudder.

"Southern Baptists have been called activists, . . . but in dealing with the race problem, we continue to be reactionists," he stated.

The seminary professor added, however, that the denomination is changing

from a sectional to a national denomination, and that many Southern Baptist churches have Negro members as well as those of other races.

"We are no longer a completely white denomination, if we ever were, and many of our people won the victory long ago over their racial prejudice," he said.

Scudder said he did not believe people would ever be ready to welcome Negroes into their churches as members until they are ready to welcome them into the neighborhood as neighbors.

"Until we are ready to accept Negroes as friends and neighbors, I doubt that any sincere Negro wants to be in a church with us," he said.

The ethics professor said he believed that the next generation of Christians will solve the segregation problem in some churches, and that much hope for solving the problem lies with the young people of our day.

"They believe that the church should be a living, dynamic demonstration of what it really means to be a Christian. I do not believe that they are going to settle for a lesser kind of Christianity even if they have to go outside the church to find it," he said. "It is my hope that they will not have to leave our churches to find consistency in their lives."

Scudder said that young people today are attending college with Negroes and count them as friends. "They are really wondering about churches that will not permit them to worship with their friends of other races."

The seminarian said he believes the time is past for Southern Baptists to project a paternalistic-type ministry with Negroes. Such programs, he said, might further isolate the younger generation of Southern Baptists.

Baptist Negro Work Council Votes Study

The Advisory Council of Southern Baptists for Work with Negroes voted here recently to study the possibility of developing a staff relationship to the Southern Baptist Home Mission Board's Department of Work with National Baptists.

The council, composed of representatives from various Southern Baptist agencies that are involved with ministries to Negroes, asked a committee to

make the study and report to the heads of the various Baptist agencies involved.

The committee was requested "to propose a plan for redefining the Advisory Council's function and relationship to the end that its purpose may be achieved through a staff responsibility of the Department of Work with National Baptists of the Home Mission Board."

The action came just following an address by Albert McClellan, program planning secretary for the Southern Baptist Executive Committee here, in which he traced the objectives, history, and future needs of the Southern Baptist ministries to Negroes.

Although the committee was given no instructions, it was assumed that the action could eventually lead to reorganization of the Council as it currently exists, said Ross Coggins of Nashville, chairman of the Council.

In other action, the council reelected Coggins, director of communications for the Southern Baptist Christian Life Commission here, as chairman.

Other officers reelected were Harold Basden of the Southern Baptist Foreign Mission Board, Richmond, vice chairman; and Roy Jennings of the Southern Baptist Brotherhood Commission, Memphis, Tenn., secretary.

The council will meet next year, Feb. 27-28, at the Southern Baptist Convention Building in Nashville. (BP)

CUBA *continued from page 25*

Recently, Clifton E. Fite could stand it no longer, and he made attempts for a personal visit to Cuba so he could appeal to Castro himself for the release of his son.

Fite has traveled thousands of miles, written volumes of letters, and spent hundreds of dollars on phone calls to free his son.

Working with Home Mission Board leaders, government officials, senators, and the state department, he has gotten an application for a visa to Castro through the Czechoslovakian embassy. It awaits only Cuban approval. He already has our government's okay. In the past, six intensive hopes have been up and down, and now he just waits.

"My only interest is in the release of my son and his safe return to this country," he says, when asked if he feels bitter toward Cuba.

Southern Baptists, if they follow Rutledge's request, can turn the power of prayer toward the release of the missionaries and other Baptists.

"While we are doing everything possible to secure the release of our workers," said Loyd Corder, associate direc-

tor of the Division of Missions, "we have been reminded by other missionaries, that for these Cuban leaders and missionaries, this is possibly their 'finest hour' in witnessing to their faith in Jesus Christ. Imprisonment is nothing new in the history of Christianity."

Sorrow Underscores Cuban Baptist Meeting

Despite dropping statistics and imprisoned missionaries and pastors, Baptists of western Cuba held their week-long annual convention in Havana "in very good spirits, but with a deep undercurrent of sorrow."

The report of the sessions came in a telephone conversation with Mrs. Herbert Caudill of Havana.

Membership in the 90 churches was reported at 8,781, with a loss of 1,009. The loss came mostly from those leaving Cuba.

With pastors in prison and other leadership leaving, baptisms reached a new low of only 136 for the year. This compares with 376 reported in 1964, which was then a decrease from other years.

Finances fell short of the Cooperative Program goal of \$60,000 as \$57,188 was given. Two years ago this figure was \$68,410.

"There was good attendance at the convention, even during the day, and at night the Calvary Baptist Church was packed with chairs in the aisles, and people standing in the balcony," Mrs. Caudill said in reporting night attendances of 2,000.

She considered the attendance especially good because the convention was held earlier this year. The government set the time for Feb. 22-25. Other conventions have been held late in March.

Officers elected at the meeting were President Humberto Dominguez, pastor at Consolacion Del Sur in Pinar Del Rio and Vice President Raul Suarez, pastor at Colon in Matanzas Province.

Mrs. Caudill reported that 17 students were attending the Baptist Theological Institute in Havana, a drop of nearly 50 per cent, due in part to some students being drafted last year.

Mrs. E. Powell Lee Dies

Mrs. E. Powell Lee of Montgomery, Ala., widow of a well known Baptist evangelistic singer, died Feb. 26 in Montgomery. Her death came only four months after he died in October of last year. Mrs. Lee, 66, was a native of Little Rock, Ark., and the former Helen Jackson. She attended Dardanelle College in Dardanelle, Ark.

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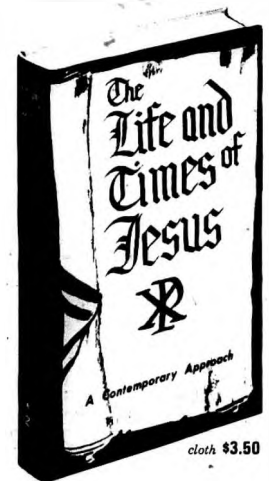
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Religious Liberty and Vatican II

By WILLIAM E. BURKE
CATHOLIC INFORMATION FIELD WORKER, HMB

The following appeared in *The Tablet*, an official Catholic newspaper, February 3, 1966.

Q. With the declaration of religious liberty coming from the ecumenical council, has the church changed her teaching on the principle that outside the church there is no salvation?

A. NO. The Council's Declaration on Religion Freedom states that "the human person has the right to religious freedom. This means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others."

"Though this declaration rules out force and coercion in a person's beliefs and religious practices, it leaves untouched the traditional Catholic doctrine on the moral duty of all men and societies toward the true religion and toward the one church of Christ. According to their human dignity, men are bound by moral obligation to seek the truth, especially religious truth. Once it is found, they are bound to adhere to it and order their whole lives in accord with the demands of truth."

"So, the old principle holds—anyone who knows that the Catholic Church is the one true church and willingly remains outside of it, cannot save his soul."

"The church teaches that one who is not nominally and actually baptized a Catholic may in some instances, be saved; but his salvation is, nevertheless, through the Catholic Church. It works out this way: Our Lord Himself laid down the conditions for salvation when He said: 'Go into the whole world and preach the gospel to every creature. He who believes and is baptized will be saved, but he who does not believe shall be condemned (Mark 16:16).'"

"Obviously Christ demands belief in His doctrine and Baptism and in His faith as a necessary requisite for salvation. That paves the way for the principle held by the Church: 'Outside

the Church there is no salvation.' One who professes to be a Christian knows that there is only one Christ. He knows also that Christ did not contradict himself setting up a varied number of contradictory doctrines. His Apostle St. Paul sums up the unity of Christian teaching in the beautiful expression: 'One Lord, one Faith, one Baptism.' Salvation is, therefore, gained by baptism (unless a man be born again of water and the Holy Spirit) in the one, true Faith as taught by Christ the Son of God.

"This is not bigotry, it is clear logic. There cannot be two Christs. There cannot be two (or a couple of hundred) Christianities. Therefore, outside the Church there is no salvation."

The Church which teaches that doctrine also teaches that no one can be lost or sent to perdition except through his own fault. So, if a person outside the Catholic Faith hopes for salvation, he hopes for it through the teaching of the Catholic Church. Heretical doctrines cannot be the means of salvation. Judaic teaching which rejects Christ cannot lead a person to Christ. Infidel teachings are likewise useless.

"But, it may be objected that there are more people who live outside the Catholic Church than those who live in it. Can they not hope for salvation? They can hope for it only through the teaching of Christ, by baptism in the Church of Christ. If their lack of membership in the Church is wilful and deliberate, they cannot be saved; if not wilful and deliberate, they may possibly be saved. One who knowingly and willingly remains outside the Church places an obstacle to his own salvation. This fault may be due to wilful ignorance, pride, wilful neglect, indifference, or even human respect in a fear of the loss of goods or friends."

"On the other hand, he who is outside the visible unity of the Church through invincible ignorance and through no fault of his own, cannot be condemned on that score alone. Whether or not he is saved depends on his cooperation with the grace of God: to live a life worthy, in the sight of God, of eternal salvation."

HOME MISSIONS

"On Page 750 of the *Catholic Mind*, December 1952, mention is made of the Encyclical of Pope Pius XII, 'On The Mystical Body of Jesus Christ,' as follows: 'In this letter the Sovereign Pontiff clearly distinguishes between those who are actually incorporated into the Church as members, and those who are united to the Church only by desire.'"

Discussing the members of which the Mystical Body is composed here on earth, the same pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed."

Toward the end of this same encyclical letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious yearning and desire," and these he by no means excludes from eternal salvation. But on the other hand he states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church."

In conclusion let us turn to the Roman Catholic Bible for answers to the following questions: "How can I be saved?" "How do I know I am saved?"

In response to the first question the Roman Catholic Bible says: "Repent therefore and be converted, that your sins may be blotted out" (Acts 3:19). "Believe in the Lord Jesus, and thou shalt be saved" (Acts 16:31). Therefore, we can be saved if we acknowledge and repent of our sins and believe in the Lord Jesus as our personal Saviour.

In response to the second question the Roman Catholic Bible says: "He who believes in him (Christ) is not judged; but he who does not believe is already judged, because he does not believe in the name of the only-begotten Son of God" (John 3:18). "These things I am writing to you that you may know that you have eternal life—you who believe in the name of the Son of God" (1 John 5:13). "If then any man is in Christ, he is a new creature: the former things have passed away; behold they are made new" (2 Corinthians 5:17). "The spirit himself gives testimony to our spirit that we are the sons of God" (Romans 8:16).

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INNER CITY POPULATION IN TRANSITION

Louisville Among Nation's "Better-Churched" Cities

By ORRIN D. MORRIS
Associate, Department of Survey and Special Studies, HMB

A door-to-door, inter-denominational survey last month revealed that Louisville is above the national average in church membership, with 69.1 per cent of the population members in some church. The national average is about 64.2 per cent.

Similar surveys in other parts of the nation show Louisville to be among the "better churched" cities. Other strong areas: both Atlanta and Dallas, which claim 70.5 per cent; and Knoxville and Chattanooga, which report 72.5 per cent. New Orleans is below the average at 64 per cent.

About 3,500 volunteer canvassers from 170 Louisville churches conducted the survey, questioning some 300,000 Louisville residents. From the large number tallied, 55.5 per cent are members in local churches and attend as often as once a month. Another 12.4 per cent are small children (birth through eight years) who are similarly "active." The remaining 32.1 per cent are the "unchurched," defined as follows in this particular survey:

- 1) Local church members who seldom if ever attend religious activities (10.5 per cent);
- 2) Non-local church members (3.1 per cent) who have membership in a church far away;
- 3) Persons nine years and older with no church membership (13.3 per cent);
- 4) Small children who seldom if ever attend church activities (5.2 per cent).

One matter of concern in the survey: not even one-half of the Southern Baptist churches in Louisville felt the need to participate in this project, which resulted in a long list of unchurched residents for participating churches to work from. One Catholic church participated and of 12 Negro churches, only one was National Baptist. No Jewish congregations accepted the invitation.

As far as records show, this is the first joint effort on the part of Louisville churches to figure up the score.

The project showed that the western section of the oldest part of the city is

experiencing many social and racial changes. It revealed that, amongst the white population in the area, one out of every four mature persons had no church membership, while amongst the Negro population, only one out of seven claimed no ties to a church.

Perhaps more alarming, the survey indicated that 70 per cent of the children (nursery through primary level) of the white population are not being reached by any church, and only about 50 per cent of the Negro children are receiving any religious training. In suburban areas, nearly 80 per cent of the small children are being ministered to.

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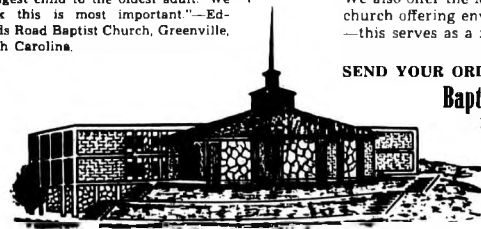
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INNER CITY POPULATION IN TRANSITION

Louisville Among Nation's "Better-Churched" Cities

By ORRIN D. MORRIS
Associate, Department of Survey and Special Studies, HMB

A door-to-door, inter-denominational survey last month revealed that Louisville is above the national average in church membership, with 69.1 per cent of the population members in some church. The national average is about 64.2 per cent.

Similar surveys in other parts of the nation show Louisville to be among the "better churched" cities. Other strong areas: both Atlanta and Dallas, which claim 70.5 per cent; and Knoxville and Chattanooga, which report 72.5 per cent. New Orleans is below the average at 64 per cent.

About 3,500 volunteer canvassers from 170 Louisville churches conducted the survey, questioning some 300,000 Louisville residents. From the large number tallied, 55.5 per cent are members in local churches and attend as often as once a month. Another 12.4 per cent are small children (birth through eight years) who are similarly "active." The remaining 32.1 per cent are the "unchurched," defined as follows in this particular survey:

- 1) Local church members who seldom if ever attend religious activities (10.5 per cent);
- 2) Non-local church members (3.1 per cent) who have membership in a church far away;
- 3) Persons nine years and older with no church membership (13.3 per cent);
- 4) Small children who seldom if ever attend church activities (5.2 per cent).

One matter of concern in the survey: not even one-half of the Southern Baptist churches in Louisville felt the need to participate in this project, which resulted in a long list of unchurched residents for participating churches to work from. One Catholic church participated and of 12 Negro churches, only one was National Baptist. No Jewish congregations accepted the invitation.

As far as records show, this is the first joint effort on the part of Louisville churches to figure up the score.

The project showed that the western section of the oldest part of the city is

experiencing many social and racial changes. It revealed that, amongst the white population in the area, one out of every four mature persons had no church membership, while amongst the Negro population, only one out of seven claimed no ties to a church.

Perhaps more alarming, the survey indicated that 70 per cent of the children (nursery through primary level) of the white population are not being reached by any church, and only about 50 per cent of the Negro children are receiving any religious training. In suburban areas, nearly 80 per cent of the small children are being ministered to.

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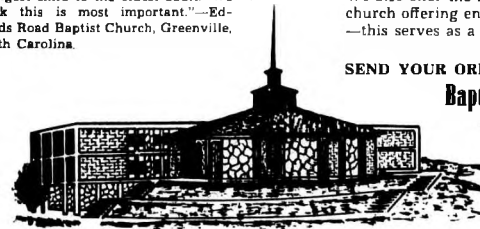


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Laymen also are invited to attend regular leadership conferences on Home Mission activities, such as rural-urban missions youth rehabilitation, language missions, and metropolitan missions.

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