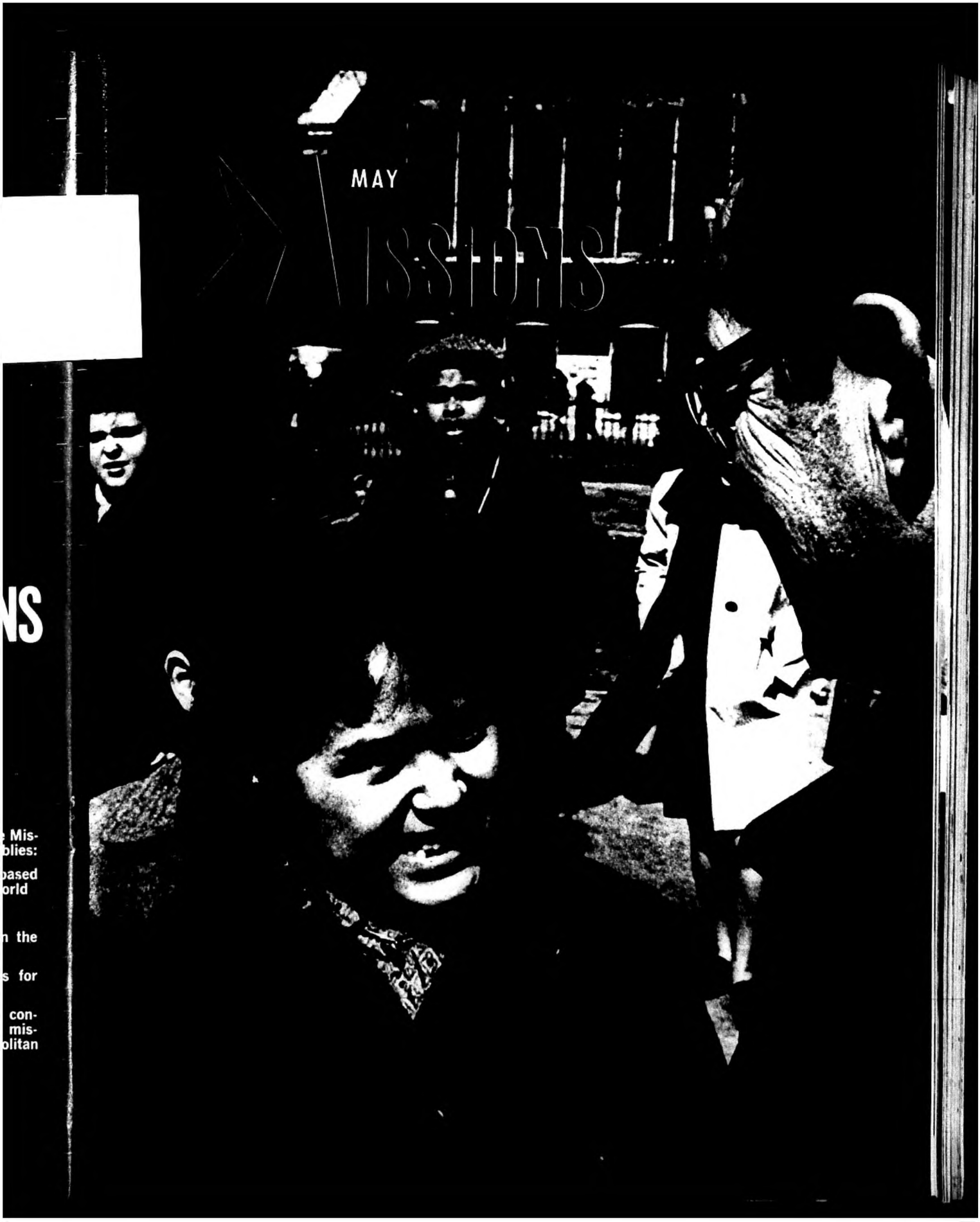




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LETTERS

From Our Readers

Integration Reaction

In your issue of January, page 27, last paragraph, a writer states that we have integrated our schools, hotels, motels, restaurants, etc. without incidents.

He did not mention that this was forced on an unwilling South by the federal government nor that there are few incidents because individuals cannot oppose the power that drives them against their will. In the interest of truth, correction is needed here.

He says, in effect, that at present we are blinded by prejudice. This is not true. Southern Baptists are as fair-minded as people as there are anywhere. Correction and apology are needed here.

The largest church in the Southern Baptist Convention, First of Dallas, tried an integrated mission in a slum area which fell flat; whereupon they established Mexican, Negro, and white missions which are serving the Lord well.

W. A. Criswell wrote me that "trying to put all these people in one mission proved to be an utter failure. But establishing separate missions has proved to be a tremendous blessing." This plainly shows that the cause of Christianity is served best when each race worships in their own churches.

You cannot afford to publish untruths or part truths and I hope that the necessary corrections may be forthcoming. As a long-time member and deacon of several Baptist churches, I believe this is the sentiment of about ninety-nine percent of Southern Baptists.

M. R. Carpenter
Brookhaven, Miss.

Editor's Note: You have somewhat taken out of context the paragraph in the January issue. This was part of an interview in a specific city, and so the comment referred to that city in which integration had occurred without incidents. All of us know there have been incidents and forced integration.

First Church, Dallas, is to be commended for the attempt to establish the integrated services. Most of our churches have not. The position taken here is to witness to people where they are and to be concerned about them as closely as possible to the way that Christ would have us see them. The step churches need to take is simply to indicate they do have this concern for all people. (See editorial opposite.)

Race Relations Sunday

Race Relations Sunday at Second Baptist Church of Lamesa, Tex., found our main emphasis in the evening service, but two Negro girls from the St. John Baptist

Church presented the special music for our morning worship service.

St. John Baptist Church dismissed evening services at their church so they might worship with us. About 40 of their people attended the service.

After singing by the congregation, a deacon of St. John's led in prayer, and an 18-year-old Latin American girl gave her testimony. The St. John choir sang four numbers, and their pastor used Acts 10:19-28 for a soul-stirring message. After another hymn our pastor brought a short message, and at the invitation, ten presented themselves for church membership, two on profession of faith.

The church auditorium, which seats 300, was full, most unusual for a Sunday night. Words are inadequate to describe the spirit which prevailed. Although the service was unusually long, no one got impatient and left. No one's attention wandered. All I can say is, "The Lord came down and dwelt among us."

Mrs. David Griffith
WNU President
Lamesa, Tex.

Error in Figures

On page 5 of March issue you show Annie Armstrong Offering in 1962 of \$2,891,000 and 1963 of \$3,049,284, and show the increase of \$158,000. It appears the increase should be \$158,000.

W. R. Mobley
Columbia, S. C.

Editor's Note: Maybe it's the new math.

Label Problem

Sorry, we didn't quite make the equipment changes which would have placed the address label in the extreme right hand corner of the cover, as a number of you noticed and called to our attention. We have hopes for this issue, but no firm promises.

The Editor

Sinful Giving

One of the finest insights I have ever read on Sunday School class giving was presented by Walter Delamarter in "Does My Giving Help or Hurt?" (HOME MISSIONS, April 1966). This "sinful giving" has long been a great enemy of both the church budget and the Cooperative Program. It is high time we exposed motives with our charity. Such selfish and satistic giving already has its reward. One should not be led to believe he has more waiting for him in eternity.

A pity it could not be required reading. Or give a study course award for it.
E. A. Pipkins
Clinton, Ark.

EDITORIALS

By Walker L. Knight

Changing with the Changes

The theme of this piece is flexibility, a plea to meet change with changing methods.

The important factor in missions is the position and attitude of the church and its membership. The church should be on Christ's mission to reconcile the world to him. This mission becomes the principle around which everything is orientated. It sets the direction for each member and each ministry. From this follows the obligation to minister to everyone within the community and the fact that the church has no right to exclude anyone from its fellowship for reasons other than belief and practice.

Assuming this position, the church finds multiple ways of expressing the mission. The important second factor is to remain flexible.

Here's how this works in language missions. Churches are encouraged to use that method which most effectively meets the needs of the people in a given community at a given time. In practice

this may result in (1) separate congregations for each language, (2) a separate language congregation meeting at separate times but in the same building as an English-speaking congregation, (3) a separate language class or department of a Sunday School, (4) combined worship services with interpreters or the minister preaching his sermon, or (5) a complete integration of the groups or a combination of any of the other ways.

Some accuse the Home Mission Board of fostering fragmentation in society because we sometimes encourage separation of facilities for language groups. Admittedly, that may be true in part, but our first aim in language missions (and all other missions for that matter) is to meet spiritual needs; our second aim is to meet the needs of society, although we are aware these often cannot be separated.

One Atlanta church with a large group of Cuban refugees had held only English worship services for a number

of years. Then the church provided both Spanish and English Sunday School classes. The Cuban people themselves requested worship services in Spanish, because many did not understand the messages in English.

San Gabriel Baptist Church of San Gabriel, Tex., attempted to minister to the Spanish-speaking people of its community through separate congregations for years, and no success was realized until these people were made a part of the church. An opposite experience came in a mission of First Baptist Church of Dallas, when an integrated congregation was not succeeding, they used three separate groups which did succeed.

Churches need to take a flexible approach that best meets the spiritual needs of the people. The position should apply to all races and all classes—language groups, Negroes, or the economically deprived. The doors need to be wide open and our hearts need to be set on meeting spiritual needs where and when found.

Catching Baptists on the Move

It doesn't seem possible, but enough people who should know have said it often enough that we believe everyone in the United States does average moving once every five years. Of course, some who move every year make up for those of us who move only once in 25 years.

What does this have to do with missions? Quite a lot, because when people move, the break they make with the neighborhood often includes a break with the church. Maybe this has simply given them an excuse and their tie with the church was not as strong as it should have been. However, this moving has

been one of the largest contributing factors in the size of our nonresident church membership—now totaling a whopping 2,870,761 for Southern Baptists.

The HMB's Division of Evangelism and the Sunday School Department of the Sunday School Board have worked out a Nonresident Church Member Enrollment Plan that seems to be helping to reduce that number. A pamphlet with this title explains the plan in detail and can be had simply for the asking from the BSSB, but briefly here's how it works:

Churches secure post cards from the Baptist book store, and write the name

and address of nonresidents found by surveying church rolls. These cards are sent directly to a church where they have moved or to the Nonresident Exchange Desk at the Sunday School Board, where they are forwarded to state convention offices, then to churches. Churches give them to Sunday School classes and departments, and if visits reveal the members have upited with another church, died, etc. the home church is told.

How about your helping these people move all their belongings—including their church letter?

NEWS

From Baptist Press

Cuba Releases Garcia From Havana Prison

Nemesio Garcia, pastor of the McCall Baptist Church in Havana, has been released from prison by the Cuban government. He is a former president of the Baptist Convention of Western Cuba.

The report of Garcia's release came in a letter to the Home Mission Board from Mrs. Herbert Caudill in Havana.

Garcia was one of 51 Baptists and two U.S. Missionaries arrested. The missionaries are Herbert Caudill and David Pite. No other information about Garcia or the other prisoners was received.

"We do not know how to interpret the significance of Garcia's release," said Gerald B. Palmer, secretary of the Language Missions Department. "We simply pray that it predicts the future release of others."

650 Students Assigned

The Home Mission Board assigned 650 student summer missionaries for 10 weeks of work in the United States, Puerto Rico, and Panama.

More than 60 student summer missionaries will be supported by state Baptist Student Unions, but all will work under the direction of the Board's student summer missions ministry, headed up by Beverly Hammack of Atlanta.

The student volunteers are appointed for 10 weeks to every state, and assignments involve recreation work, camp counseling, surveying, work in Baptist centers, and Vacation Bible Schools.

The 1966 group is short on married couples, Miss Hammack reported. Only 13 volunteered and were assigned, mostly to pioneer areas where couples are often instrumental in starting new churches and missions.

ON THE COVER



Northern Illinois' language missions leader, James Godson, greets school children outside the Rockwell Baptist Chapel in Chicago. The various language and cultural groups evident in this photo reflect the complex challenge to language missions in the huge Great Lakes metropolitan centers.

REVIEWS

By Our Staff

Christianity's Worldwide Expansion Studied

A HISTORY OF CHRISTIAN MISSIONS—by Stephen Neill. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1965, 622 pages, \$7.50.

In 1964 Penguin Books Limited published volume six of The Pelican History of the Church series. It was on the history of Christian missions and was a paperback edition. This year Eerdmans has printed an American hardback edition by special arrangement with the original publishers.

For those who are interested in the history of the expansion of Christianity, this is a significant contribution. It is the only one-volume history of missions available that combines a readable story of the worldwide explosion of all the Christian denominations—Roman Catholic, Orthodox, Anglican, and Protestant—with competent exhaustive scholarship, and the contemporary perspective of much of mid-twentieth century Christianity.

In outline it follows classical lines with reference to historical periodization. The two parts of the book are divided at the beginning of the nineteenth century with the advent of the modern missionary movement. The author recognizes William Carey and his work as representing a turning point in the sense that it marks the entry of the English-speaking world on a large scale

into the missionary enterprise. The story is followed through the years down to 1963.

The final chapter is entitled, "From Mission to Church." This is a concise summary of the trend during the twentieth century from foreign-directed missions to the emergence of indigenous younger churches. In this connection, the author traces the rise and development of the modern ecumenical movement that stems from modern missions. While most Baptists may disagree with the implied or stated views of Neill, they will find the chapter helpful in understanding the nature of the ecumenical movement.

Neill graduated from Cambridge University in 1924 and went to India as a missionary. After 20 years as a wandering evangelist and theological teacher, he ended his ministry in India as Bishop of Tinnevely. Ill health forced him to return to England where he spent 18 years writing and working for missions and Christian unity. In 1962 he became professor of missions and ecumenical theology in the University of Hamburg. It is unusual for a British Anglican to serve on the faculty of a German university lecturing in German. This is indicative of the calibre of this missionary statesman.

—HUGO CULPEPPER

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HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Understanding Our Role

The Southern Baptist Convention in Detroit May 24-27 will give attention to the program statements of four of its agencies. One of these four will be the Home Mission Board's. Since 1962 the Board's staff and a special committee of directors, with valuable help from many other persons, have been studying its programs. Countless hours have been spent in drafting study papers, and in engaging in staff conferences, committee meetings, and conferences with representatives of other SBC agencies.

The result is a carefully drawn and thoroughly reviewed listing of all the Board's programs. This is a part of the SBC's effort to identify all of its "major continuing activities" and to verify their assignment to one of the agencies. In the process we—and, I believe, all the agencies—have come to understand our own role within the denomination more clearly, and at the same time have achieved a better understanding of and appreciation for the work of the other agencies.

This type study was long overdue. Southern Baptists enjoyed rapid numerical growth for more than two decades without taking the time to work intensively at inter-agency correlation and to develop clear-cut agency assignments. With lines of responsibility clear and anxieties allayed, the agencies are now joining hands in ways which were not possible a few years ago. Program leaders will continue to develop viable procedures in hazy areas. Problems will arise, we can be sure, but I believe that the Convention agencies are equipped now to serve the churches, associations, and state conventions more effectively than ever before.

Our own staff cooperated fully. Fred B. Moseley provided daily leadership for the past year and did the writing. The HMB is indebted to its dedicated staff and to many persons and groups. We are grateful to the Board's special committee on program study led by R. Houston Smith of Louisiana as chairman, to Porter Routh and Albert McClellan of the SBC Executive Committee, and to the program committee of the Executive Committee, for their invaluable counsel and guidance. We deeply appreciate the help of seminary professors and state superintendents of missions who prepared papers and, along with many

other leaders, supplied reactions. We gladly recognize the invaluable assistance of all who offered helpful criticism and expressed personal convictions.

The Board's program statement is thus a product of diligent and constructive teamwork. Throughout the study the Board has borne in mind its basic relationships with the state conventions and the state programs of missions and evangelism. Within this framework of cooperative missions, the HMB conceives its major continuing responsibilities to be expressed in the following 12 programs:

- The Program of Evangelism Development
- The Program of Chaplaincy Ministries
- The Program of Church Loans
- The Program of Establishing New Churches and Church-Type Missions
- The Program of Associational Administration Service
- The Program of Pioneer Missions
- The Program of Rural-Urban Missions
- The Program of Metropolitan Missions
- The Program of Language Missions
- The Program of Work with National Baptists
- The Program of Christian Social Ministries
- The Program of Work Related to Non-Evangelicals

It is fitting that the Convention is to consider the HMB's program statement while meeting in Detroit, for all twelve of these programs are presently expressed, or have been expressed, in the state of Michigan and in our host city. Beginning as a "pioneer" field only a dozen years ago, Southern Baptist work in Michigan has enjoyed unusual blessings. It continues to expand in new churches, new converts, and new ministries as opportunities and resources will permit.

The Executive Committee of the SBC has carefully considered this program statement and will recommend its adoption. We anticipate favorable action by the Convention. When taken, this will be a long stride forward in our cooperative efforts to provide a maximum nationwide, Christ-honoring gospel witness in these challenging times in America.

May, 1966

5



Detroit

Southern Baptists in Industrial Great Lakes:

Big Cities and the Gospel

Startling challenges confront Southern Baptists and other Christians as they struggle to keep pace

by DALLAS M. LEE
Associate Editor

When Southern Baptists coiled their muscles for an organized thrust into the Great Lakes region in the early 1950s, there already were 100,000 or more of them and more than 600 churches in the area. Southerners had been settling around the lakes by the hundreds of thousands since before World War I, and small Baptist churches had sprung up in storefronts, apartments, and private homes throughout the great industrial cities of Illinois, Indiana, Wisconsin, Ohio, and Michigan.

Direct action by Southern Baptists had been stalled until after 1949 by an unwritten restriction that had marked states beyond the Mason-Dixon Line as strictly "Northern Baptist" territory. But a request for a Home Mission Board loan from the Harvey Missionary Baptist Church near Chicago (see separate stories) raised the question that led to eradication of the geographical outline Southern Baptists had drawn around themselves.

With diplomatic hurdles eliminated, Baptists began funneling missionaries, money, and program guidance into the area. Evangelistic crusades, sponsored by the state conventions and assisted by the HMB's Division of Evangelism, began to spread. Student missionaries, recruited from campuses and financed by the Board, began pouring into the Great Lakes states every summer, conducting revivals and Vacation Bible Schools and often establishing churches and missions.

More important, perhaps, full-time leadership—area missionaries, language missionaries, and city missions directors—were assigned to this new area of challenge, and the pace of growth began to gather momentum. Today, more than 1,550 Southern Baptist churches are scattered across five Great Lakes states, and a new one is constituted on the average of every five days. Six pastors for six new churches are needed every month.

The earlier numbers of Southern Baptists, of course, were not following any Convention-wide thrust or tailoring their first efforts after anyone's program guidelines. They simply had been drawn into the area by labor opportunities or by the rising number of military installations, and more often than not they had been dissatisfied with the unfamiliar formalities of existing Christian churches in the area. So they started their own.

Oldest Southern Baptist church anywhere along the Great Lakes is in Zion, Ill., about 40 miles north of Chicago, where southerners recruited to work in the community's canneries organized a church in 1916.

"These people didn't think of themselves as Southern

"WHEN DOES IT OPEN?" Floyd Shockey (far left), new director and pastor of the Rockwell Baptist Chapel, and James Godsoe, HMB language missionary in Illinois, get a preview of the response they can expect when the Rockwell Chapel begins its weekday ministry to a predominately Puerto Rican neighborhood in Chicago. In middle picture, Mrs. Annie Mae Layman gets sewing instructions at the Gary, Ind., Baptist Center.



Baptists, just as Baptists from the South." A. B. Cash, home mission field secretary of pioneer missions, said, "In fact, in their first service they spent an hour discussing whether or not foot washing was an ordinance of the church."

Migration from the South stepped up again during and after the depression and World War II, bringing thousands of more southerners into the area. The Southern Baptists among them organized worship services in storefront churches, preached evangelism, and held four or five revivals a year, often in rented halls. One gospel meeting was conducted in an Erie, Pa., pretzel factory.

"These early churches were patterned after rural southern churches, and you can still see the remnants," Cash said. "Just note the names of Southern Baptist churches in the area now. They were named after hometown churches in the South: New Hope, Ebenezer, Antioch, Mount Gilead, New Harmony. And you can still stand on any corner in Zion and yell 'Red Banks' or 'Tupelo' (Mississippi) and get a response."

Pioneer Missions

As these early pioneer efforts began to reach a degree of maturity, the rising demand for personnel and program development led to the creation in 1952 of the Pioneer Missions Department of the Home Mission Board, which implemented mission pastoral aid and filled a void in manpower. With subsidy from

the Board to help support mission employees, Baptist work began spreading even further north into southern Wisconsin.

At about that same time, churches in Indiana, except those in and around Evansville that were affiliated with Kentucky, associated themselves with the Illinois Baptist convention. And an association in Ohio got its first area missionary, Ray Roberts. The Motor Cities Baptist Association also was formed during this same period by churches in Detroit (see separate story), which affiliated with Arkansas Baptists and elected Fred Hubbs as associational missionary.

Meanwhile, it had become apparent the Illinois convention could not promote a large program in Wisconsin and Minnesota and another state was sought to sponsor this work. Texas volunteered and sent Frank Burress as superintendent of missions for both states. First work in Minnesota was just beginning in Minneapolis and later developed into the Southtown Baptist Church, which Warren Littleford, now Minnesota's superintendent of missions, pastored for nine-and-one-half years.

The development of Baptist work, however, both before and after creation of pioneer missions, cannot be interpreted as successful. Startling, even frightening challenges continue to confront Baptists as they probe for soft spots in what often seems to be a barrier of immunity between big cities and the gospel.

High-Rise Challenge

High-rise apartments, such as those strung out in mile-long rows in Chicago, best illustrate the complexity and multiplicity of the big city challenge by mixing the problems of the affluent with the sober needs of the poor in inner-city and transitional neighborhoods.

Pilot projects in "high-rise" ministry already are under way in New York and Atlanta, and Chicago is waiting now for assignment of a missionary couple to the beautiful Marina Towers in the downtown sector. Here are a few of the alternatives that have been considered for this type of ministry and that may be tested and evaluated in the pilot attempts:

- Assignment of a missionary couple to an apartment in a high-rise complex, with the purpose of making friends, starting a Bible study or fellowship group that hopefully will evolve into worship services.
- Rental of an entire floor of an apartment building, to be used as a church, with sanctuary and educational facilities.
- Purchase or construction of a building to be owned by Baptists, with ground level as a church and the upper floors rented out to downtown apartment dwellers.
- Placement of Christian doormen at elaborate high-rise apartments to make contacts, eventually invite people to worship services.

"Our plans are to secure a selected couple and to rent one of the apartments in the Marina Towers as their base of operation," Preston Denton, superintendent of missions for the Chicago Southern Baptist Association, said. "We will expect them to get acquainted in halls, lounges, shops, to make contacts and eventually to invite people to their apartment for fellowship."

There are 1,156 residents in the twin towers, all but 11 are adults. Most of them are professional, career-type people who are highly socialized and who express little if any interest in spiritual matters. Illustrating the contrast typical of big cities, Denton said the strategy of the missionary couple assigned there also will include spending some time in the surrounding area, which consists primarily of three-to-five story walk-ups that house people at the opposite end of the social yardstick from the Marina Towers residents.

The Near North Loop Baptist Mission has been started in the area, meeting in a YMCA building just three blocks from Marina Towers and in the midst of a host of other apartments. This work, the first inner-city Baptist witness in Chicago, was begun largely through the efforts of Mr. and Mrs. James Cornwall, managers of a small apartment building.

Other Studies Underway

Other special studies are under way that will affect Baptist strategy in Chi-

cago, Detroit, Milwaukee, and other population centers around the lakes. Operation Concern in Louisville, for example, is bound to open up new avenues for reaching troubled youths in inner-city neighborhoods, and language missions is launching investigations into the need for creative efforts to reach language groups in large metropolitan centers.

The Home Mission Board has just purchased and set aside \$10,000 to renovate a building in a predominately Puerto Rican section of Chicago, which will serve as the Rockwell Baptist Chapel but will resemble closely a Baptist Center in its weekday program.

"I can envision the fact that after we get the program going we will be reaching 300 or more people regularly," James Godsoe, HMB language missions leader in Illinois, said. "And I don't think it will take a year for Rockwell to reach that point."

Floyd Shockey, a Home Mission Board appointee who graduated last August from the Spanish language school in San Antonio, has been assigned as pastor and director of the Rockwell Chapel. Shockey previously served as director of a Spanish good will center in Dallas.

Another language missionary, Richard Mazanec, has been appointed by the Board to develop work with Czechoslovakians and other Slovaks in Greater Chicago. Mazanec currently is surveying the city to find starting points. (Con't.)

MARINA TOWERS IN CHICAGO: Dominating much of Chicago's fabulous skyline are row after row of the high-rise apartments that currently are testing Southern Baptists' ingenuity. The Marina Towers, shown below, are in downtown Chicago and house 1,156 residents, all but 11 are adults.



BIG CITIES *continued*

Among a score of other examples in language missions work, the Victory Baptist Church in Chicago has begun home fellowship sessions with a group of American Indians, several of whom are members of the Victory Church. More than 8,000 American Indians live in Chicago, most urged to move there by contractors because the Indians adapt so well to working on steel girders at great heights without being afraid.

Sign of Strength

One of the best signs of strength is the native face in a congregation. In Michigan, where Baptists are headquartered in Detroit, site of the 1966 Southern Baptist Convention in May (see separate story), more than 50 percent of church members being enlisted are native to Michigan.

Fred Hubbs, the executive secretary of Michigan Baptists, is a product of the mission work he now directs. Originally from Arkansas, Hubbs was saved in Michigan and soon thereafter helped organize one of Michigan's earlier churches, which was affiliated with the Arkansas convention. After his education at Baylor University in Waco, Texas, Hubbs returned to Michigan as the first missionary of the young association of churches.

Three-Fold Increase

In 1945, there were only 97,000 Southern Baptists in a five state Great Lakes region (Ohio, Indiana, Illinois, Michigan, and Wisconsin). Now there are 290,000, a three-fold increase. In 1935, there were 594 Southern Baptist churches and only one state convention—Illinois—which had more than 95 percent of the churches. Now there are more than 1,550 churches and 40 percent of them are outside Illinois.

Each state convention is shouldering more of its own responsibilities as they strengthen from within. Already, Illinois, Indiana, Michigan, and Ohio have been taken out of pioneer missions and designated for rural-urban or metropolitan missions. And the work load has reached the point where Wisconsin and Minnesota now each have their own superintendents of missions.

Now, each Great Lakes state convention (Wisconsin and Minnesota do not have state conventions) has its own leadership for Sunday School, Training Union, Brotherhood, music programs, Woman's Missionary Union, stewardship and promotion. All have missions and evangelism departments, encampment grounds, a state paper, and growing student union ministries.



EVANGELIZE OR DIE—

Persistent Personal Evangelism
is No. 1 Requirement in Transitional
Neighborhoods around Great Lakes Industry.

Harvey, Ill., is about 30 miles south of downtown Chicago, but all the symptoms of that modern disease—"inner-city transition"—are evident. Property values are beginning to dip, middle-class families are moving out, low-income families, including Negroes, are moving in. Soon all of Harvey's 39 churches, which are spread thinly in the midst of 33,000 people, will have to face the decision of whether or not to tag along after the old congregations or to stay and face the challenges of the new.

The problem should not be interpreted as racial, even though the ugliness of prejudice is bound to play a part in the

decision of many churches. The plain and simple of it is: how does a church plan outreach to a community that's just passing through?

"Keeping up with people on the move is our biggest problem, and it has to be even worse in the inner city," Billy Chitwood, pastor of the Harvey Missionary Baptist Church, said. "We added more than 100 people in the last year and a half, but as many or more members moved out of the area. If a church is not aggressive and evangelistic in a situation like this, it will die."

Chitwood doesn't claim any complex strategy or long-range plot to keep his church alive. His solution, though perhaps difficult to implement, is simple: personal evangelism.

"Our strategy is simple person-to-person confrontation," he said. "Our members must evangelize. If a man is

a Christian, he invites his friends—neighbors, acquaintances at work—those who know him and who already have accepted him as a friend."

The need is for personal witnessing, not just a regular Tuesday night visitation, Chitwood said. "We have gotten real hostile responses trying to visit door to door."

Chitwood also emphasizes reaching adults. "The majority of Southern Baptist baptisms, I feel, are not only out of Baptist families but they also are children," he said. "This is fine. But if we aren't reaching adults, we're dying."

Negroes occasionally visit worship services, Chitwood said, and several Negro children participated in Vacation Bible School. But none have sought membership in the church. He expects integration, he said, and without un-

continued

CONVERSION AND BAPTISM at Harvey Missionary Baptist Church. "Our strategy is simple person-to-person confrontation."





LAYMAN WITH A MISSION: Bill Goode, a member of Harvey Missionary Baptist Church, is shown above and at bottom right working in one of Chicago's skidrow missions. Goode, a Gideon and also a Sunday School

teacher and deacon at Harvey Missionary Baptist, typifies his pastor's philosophy of personal evangelism. He is safety supervisor at International Harvester, Inc., which is headquartered in Chicago.

International Harvester Today



EVANGELIZE *continued*

usual problems, and he expects soon that the Greater Chicago Association, which already has accepted Spanish and Polish churches, will take in Negro churches.

The small church—two-three hundred members—is the best tool for the Lord in the big population centers around the Great Lakes. Chitwood believes, partly because evangelism can be kept on a personal level in smaller churches.

"The big church is doomed here, I think," he said. "One reason is the enormous cost of property and buildings, and another is the fact that there are no traditional or family attachments to a church (which boost the numbers in churches of the South, for example). You can't survive here unless you reach out into the community, and I believe that many churches with two to three hundred members—large enough to support a good program—will do far more to reach people than will one or two large congregations."

Chitwood qualified that statement by *continued*



INDUSTRY ATTRACTS SOUTHERN BAPTISTS: Charles Houchens, a native of Kentucky, shown on the job at Whiting Corporation and above on the job at Harvey Missionary Baptist Church, rededicated his life after moving north. "My wife and I (Mrs.

Houchens is a native of Illinois) put off joining a church for years," he recalls. "and then when the children started going to Sunday School we started attending again. We discovered there's only one way to be a Christian all the way."



EVANGELIZE *continued*

saying two to three hundred "active" members. He also hinted that the bigger the church, the bigger the staff, and the bigger the staff, the more it will be counted on to handle community evangelism.

Chitwood has discovered firsthand a problem that probably haunts every church in the Great Lakes region: Baptists moving into this area from other parts of the U.S. are not aware of Baptist work even existing in the Chicago area. "I've even had people tell me that their hometown pastors said they would not be able to find a Baptist church here," he said.

So Chitwood wrote a letter to all the Baptist state paper editors, asking them to help churches in the Great Lakes states inform people coming into the area of Baptist work and how to get in touch with an area missionary or near-by church. Several state papers published his letter, he said, and he has made several contacts in the Harvey area as a result. He still gets an occasional letter from someone in the South informing him that relatives are moving into a certain area and asking him to make contact.

Although fervent about his ideas on personal evangelism, Chitwood is first to admit that his congregation is as difficult as any to instill with the same enthusiasm—"Our visitation is poor and we haven't evangelized new people in the neighborhood." But his refreshingly honest approach probably will pay off eventually. He preaches every Sunday with a direct appeal to the lost, and his deacons are prepared on a moment's notice to read the Bible and pray with new converts.

Chitwood, a graduate of Belmont College, holds a master of education degree from Middle Tennessee State University and he taught school for four years when pastoring rural churches in Tennessee. He was pastor in Flintville, Tenn., a rural village near Fayetteville, when he was called by the Harvey Church.

Harvey Missionary Baptist, which runs about 280 in Sunday School and about 300 in worship services, is the largest and second oldest church in the Chicago association, and has a history of supporting missions in the area.

Currently, the church gives \$100 a month to a fledgling congregation in Northwest Chicago and earmarks another \$100 every quarter for language missions work in the area. Over the years, it has helped support 23 missions in the Greater Chicago area, all of which have become churches. ■

Harvey's Request Paves Way For Baptist Aid in Lakes Area

Harvey Missionary Baptist Church never did receive financial aid from the Home Mission Board, but it propped the door open in the early 1950s when the Board got the green light to rush into the Great Lakes states with money and missionaries.

Until then, Southern Baptists had been operating on the assumption that an agreement existed between Southern and Northern Baptists that had labeled the area strictly "Northern." In June 1943, the Harvey church was constituted as a mission of the Black Oak Baptist Church of Gary, Ind. About a year later the 12 members affiliated the mission with the Southern Baptist Convention and promptly requested a loan

from the Home Mission Board to buy a building.

The Home Mission Board rejected the request on the grounds that it was Northern Baptist territory, but the plea prompted a study that revealed no such agreement was ever made with Northern Baptists. The Convention in 1949 gave its approval for the Home Mission Board to funnel money and men into the Great Lakes states.

Lloyd Moore, shown at right, now custodian of the Harvey church, was a member in those days. He had come up from Kentucky during the depression to find work, and had been a member of the Black Oak church in Gary.

"We secured our own loan, with

some help from the Illinois Baptist State Association (southern Illinois), and bought a building from the Lutherans," Moore recalls. "The Lutherans sold the building to us and then rented it back for use early on Sunday morning. They cleared the building by 9:45, and we went in for Sunday School."

The mission originally began meeting in the storefront shown below. Moore said, but the landlord rented the space out from under them. Then the small congregation rented a Seventh Day Adventist Church for three years, held prayer meeting on Thursday night, until it purchased the building from the Lutherans. The church built its own building in 1957 and later added an educational building.



"I REMEMBER," said Lloyd Moore, an ordained minister and custodian of the Harvey Missionary Baptist Church, "when we bought a building from the Lutherans and then they rented it back from us. It helped us make the payments, I'll tell you." His one regret: "I was here when the church was a mission, but I went back to Kentucky for a few months and when I returned here the church already had been constituted for seven weeks. So I'm not a charter member."



HOME MISSIONS

May, 1966

STOREFRONT START: Typical of most churches in Great Lakes cities, Harvey Missionary Baptist began in the small store at left. Billy Chitwood, shown at right with secretary June Williams, left Tennessee to serve in Harvey about a year and a half ago.



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DETROIT

Motor Capital of the World,
"Buckle of America's Language Belt . . ."

by FRANCIS M. DuBOSE
Superintendent of Missions, Greater Detroit Association

Baptist work began in Michigan in 1812, two years before the formation of the Triennial Convention, the first national organization of Baptists in America.

Southern Baptists, however, did not officially enter Michigan until 1951. In that year, the Motor Cities Association of Southern Baptists in Michigan, affiliated with the Arkansas Baptist State Convention, was organized.

Encompassing the entire state, the association was formed by six churches which reported some 800 members. Two of the churches were in Detroit and three were in suburban Detroit (Pontiac, Roseville, and St. Clair Shores). The sixth was in Flint.

In 1957 the Baptist State Convention of Michigan was organized with 53 churches, including 29 in the Detroit area. Today the Baptist ministry in Michigan has grown to 148 churches with an additional 49 chapels, and 26,555 members.

In the Detroit area, 60 churches and 19 chapels with 14,025 members seek to minister to the needs of a metropolitan area where there are 2.7 million people.

From the beginning, Southern Baptist work in Detroit has had a close relationship to the work in the rest of the state. The state Baptist offices have been in Detroit from the start. The state convention has provided office space for the superintendent of missions serving the Detroit area, employed jointly by the Baptist State Convention of Michigan and the Southern Baptist Home Mission Board.

Nearby Oakland and Macomb counties have their own Baptist associations. Of the 60 Southern Baptist churches of the metropolitan area, 11 are in Macomb County and 13 are in Oakland County. The superintendent of missions who serves these two counties also serves the "thumb area," the section immediately north of Detroit.

The Greater Detroit Baptist Association serves the 2,750,000 people of Wayne County with a staff of three: a superintendent of missions, a director of the Baptist Center, and an office secretary.

The primary program of the Detroit association is church extension. The present emphasis is on establishing home fellowship missions, in an effort to reach the untouched areas of the county. The 36 churches are only a fraction of the number needed for an adequate Baptist witness.

An area in northwest Detroit has a half million people with only one Southern Baptist congregation, a new mission, and few Baptist churches of other kinds.

The main institutional emphasis has been the Detroit Baptist Center. The center program includes the fellowship of a Baptist church and a variety of special weekday programs designed to minister to the needs of inner-city families.

Construction began this spring on a new center building to be provided by funds from the state convention and Home Mission Board. The center building will be erected on the site of the old center, just across the street from the state office building at 2619 Cass Avenue, in downtown Detroit.

The center will serve as a laboratory to find adequate programs for inner-city churches. Presently most of the Detroit central-city churches are making plans for a weekday ministry.

Detroit, which might be called the buckle of the American language belt, offers an unusual challenge for special language ministries. As a beginning, through the assistance of the state convention and Home Mission Board, we are working with the Spanish and Slavic-speaking of Detroit. Ministries to the deaf are also getting under way.

HOME MISSIONS



Other work includes a counseling program for prison parolees, a student program at Wayne State University, and a youth program consisting of monthly rallies and special recreational activities.

The Detroit association and the state convention work closely in the development of a strong Southern Baptist witness in Detroit.

This cooperative effort has resulted in an institute program which offers training for pastors and lay people of the Greater Detroit area. The curriculum ranges from New Testament Greek to Class Piano.

The association, especially through the Baptist Center, assists in the rehabilitation ministry sponsored in the facilities of the Baptist Building, Priscilla Hall.

During the Baptist Jubilee Advance emphasis, Detroit area Baptists—Southern, American, National, North American General Conference, and Canadian—sponsored annual rallies and fellowship banquets.

The committee meetings which planned these events helped to develop a good relationship among the various Baptist groups. Although this official program terminated with 1964, their good relations have continued.

For example, Southern Baptist leaders from the Detroit area have conducted training clinics for Canadian and National Baptists. Various fellowship meetings have been held from time to time which have brought Southern Baptists and other Baptist groups together.

In addition to the Negroes who attend institute classes at the Baptist Building, Detroit association and state convention personnel conduct classes three days a week at one of Detroit's leading Negro Baptist churches.

Through the initiative of Detroit leadership, the Baptist

State Convention of Michigan has become a member of the Citizens Sponsoring Committee, composed of most of the major religious groups in Detroit. Through this organization, Michigan Southern Baptists are able to be a part of a powerful voice which speaks meaningfully to the great social issues of the city and state.

Southern Baptists have become one of the fastest growing religious groups in Michigan. In a state where churches generally have experienced a frightening decline in Sunday School enrollment, Southern Baptists have experienced phenomenal gain in Sunday School enrollment. Michigan led the Southern Baptist Convention last year with 11.8 percent increase.

In the three counties of greater Detroit, Southern Baptist churches are third in number to National and Independent Baptist churches (though the membership of American Baptists is slightly higher).

Southern Baptists do not feel that they are in competition with other Baptist groups in Detroit. We feel rather that we are adding strength to an ever-growing evangelical witness in the area.

Official figures gave Baptists only three percent of the religious population in the state in 1958. A survey in 1963 revealed that in the Detroit area Baptists comprised nine percent of the religious population, second only to the Lutherans among Evangelicals.

The Detroit Baptist Association has sought to project a ministry relevant to the needs of a modern metropolis. Its program of mission outreach embraces all men. In a city from whose heart 53 old-line denominational churches moved in a recent 15-year period, Southern Baptists have moved to stay.

May, 1966

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by KENNETH L. CHAFIN
New York City

Strategy for the Inner City

While this is a century of revolutions, the revolution which most challenges the church is the move from rural to urban to metropolitan. The heritage of Southern Baptists is rural, but their future is urban. The heritage is one to be thankful for, but the future is one to prepare for. In this article Kenneth Chafin points the way.

Hillcrest had been a great Baptist church that met all of the traditional standards of success, including outstanding pastor, faithful people, impressive buildings, subscribed budget, unselfish gifts to missions, a respectable number of baptisms, and an active program. But for several years the only growth they had experienced was in total gifts. Everything else—Sunday School attendance, baptisms, resident church membership—showed a steady decline. Because of a sense of unrest that this condition caused, the pastor and people worked even harder at everything; but the trend remained unchecked.

Because of the church's deep concern, a special meeting was called to discuss the future of the church; and a discussion leader from outside was invited to see if he could put his finger on the problem. First, the leader asked all of the members who no longer lived in the community to stand. Two-thirds of the members stood. Second, he asked the third which still lived in the community to list all of the changes they had noticed in the community during the past 10 years. It was a typical community in transition, and they were good observers. Some of the changes listed were more apartment houses, older families moving, some Latin Ameri-

Kenneth L. Chafin is professor of evangelism at Southern Baptist Theological Seminary, Louisville, and is spending his sabbatical leave in New York City, where he is studying metropolitan problems.

can and Negro families moving in, small industry in previously residential areas, and expressways taking out a lot of the houses.

Finally, the leader asked, "During this time when your community has undergone almost complete change, what major changes in the strategy has the church made in an effort to reach the community?" The church had changed nothing. It had all the organizations and activities which the other churches had and worked hard at making them work. The church had doomed itself to failure by feeling that the secret of an effective ministry is built into the program, even when that program did not take into consideration the nature of the community and the needs of the people. The story of this church can be repeated by literally hundreds of others.

The inner city, usually the older central part of a metropolitan area, contains the problems which ultimately must be faced by all of urban society. The inner city, in one sense, is many cities—with its thousands of university students, young adults working and living there, young couples without children, and the occupants of the new high-rise apartments. While each of these groups of people represent an area of responsibility for the church in the city, this article is interested with the residential area in transition—the Hillcrests of every city.

What are the alternatives which a church in a changing

community faces? Should a church dissolve and let its members join other churches in the community? This is the route some have taken. Should a church sell its property and relocate "in a more stable community?" This has been the alternative chosen by the majority of churches. Should a church merge with another church in a similar circumstance? A few have done this. In a study of churches which have dissolved, moved, merged, Lyle Schaller notes two common characteristics: first, they were slow in reacting to the changes taking place in their neighborhood; second, they seldom took the needs of their community into consideration in the decision about the future of the church.¹

Some Theological Moorings

The church must ask itself why it wants to minister in the inner city, or anywhere else. As we move into areas of interest which we hold in common with city planners, sociologists, and government we must remember that while they will be of help in many areas they will not furnish the church with her theology. If the church is to have a unique role in the inner city it will be one which finds both its direction and stability in its theology.

Lyle Schaller suggests that, before an inner-city ministry is attempted, four things should be kept in mind. First, the priority of our commitment to Jesus Christ, above every other authority. Second, the biblical nature of the church, as being a servant. Third, the necessity for institutional ex-

pressions, both old and new, of the church. Fourth, an understanding of the dynamics of the planning process.² To this could easily be added a fifth, the importance of the individual in the plan of God.

Our traditional emphases have been upon the priesthood of the believer and the primacy of the local church. Both of these emphases still have a place. Individuals who need food, housing, a job, and justice also need to willfully commit their lives to Jesus Christ. Those who become followers of Jesus Christ need to be a part of a fellowship which worships God, studies his word, and seeks to minister in this day.

Unless the church believes that no man ever truly knows himself or others in wholeness, apart from a living relationship with God through Jesus Christ and in the fellowship of the church, it ought not attempt a ministry anywhere. Believing these things it is under obligation to "preach the gospel to every creature." Hoekendijk wisely warns that there can be no authenticity "if we go on refusing to acknowledge that the church is set in this world with the sole purpose of carrying the gospel to the ends of the earth."³

A Metropolitan Mission Strategy

The first step in any working plan for an inner-city ministry will be to develop a structure for metropolitan missions which deals with the entire metropolitan area as

Continued on page 27

POINTS OF INTEREST
IN THE
Great Lakes Area





ILLINOIS

ALTON
Carl L. Jacobs, superintendent of missions, 1636 Clawson, 62005.

BROADVIEW (CHICAGO)
James E. Godsoe, general missionary, 2001 S. 15th Ave., 60155.

Preston Denton, superintendent of missions, 2001 S. 15th Ave., 60155.

BROWNFIELD
Charles Holland, superintendent of missions, Box 73, 62911.

CARBONDALE
Southern Illinois University.
Baptist Building, 306 West Main, P. O. Box 271, 62902; phone (618) 549-2161; H. C. Croslin, interim executive secretary; Harold E. Cameron, state director of missions.

CASEVILLE
Sherman Bridgeman, superintendent of missions, 10041 Bunkum Rd., 62232.

CHAMPAIGN
University of Illinois
Larry Allison, BSU Director, 505 E. Green St., 61822.

CRYSTAL LAKE
Kenneth Neibel, superintendent of missions, 622 Elsinoor Lane, 60014.

EAST SAINT LOUIS
Baptist Good Will Center, 540 N. 6th St., 62201; Elizabeth Newman, director. Baptist Rescue Mission, 535 Collinsville Ave., P. O. Box 538, 62202; Harry Borah, director.

ELIZABETHTOWN
First Baptist Church, one of first churches in state with continuous record of attendance.

EVANSTON
Northwestern University.

FILLMORE
H. D. McCracken, superintendent of missions, 62032.

GRANITE CITY
Lincoln Place Mission (good will center), 620 Niedringhaus, 62040; Vivian Wilson, director.

HARRISBURG
Alvie Daily, superintendent of missions, 312 E. McIlraith, 62946.

JONESBORO
Site of the famous Lincoln-Douglas debates.

LaSALLE
Starved Rock State Park, located on the Illinois River between Ottawa and LaSalle.
Charles M. Howard, superintendent of missions, 1739 Prospect Ave., 61301.

LEBANON
John Mason Peck Home, located on U.S. Highway 50 between O'Fallon and Lebanon.

McLEANSBORO
Richard S. Hubble, superintendent of missions, 311 S. Washington, 62859.

NEBO
Delbert Lee Penrod, pastoral superintendent of missions, P. O. Box 32, 62355.

PETERSBURG
New Salem State Park and Lincoln's Home, located on Highway 97 south of Petersburg.

ROCHELLE
Lloyd K. Spencer, superintendent of missions, 510 N. 7th St., 61068.

HOME MISSIONS

SAVANNA
S. E. Moore, pastoral missionary, 417 Third St., 61074.

SPRINGFIELD
Lincoln's Tomb.
The Bahai' Temple.

WILMETTE
Keith Dunn, superintendent of missions, 405 Sunset Ave., 60030.

INDIANA

ANDERSON
Thomas E. Sykes, superintendent of missions, 1305 Bramble Way, 46012.

BLOOMINGTON
Indiana University.

BROOKVILLE
Little Cedar Baptist Church, oldest Indiana Protestant church still on original site.

CLARKSVILLE
Site of first American settlement in Northwest Territory (1784).

COVINGTON
Jess Dittmar, pastoral superintendent of missions, 1121 N. 6th St., 47932.

DANA
Ernie Pyle's birthplace.

EVANSVILLE
C. E. Wiley, superintendent of missions, 301 W. Buena Vista Rd., 47710.

FORT WAYNE
Lincoln Library and Museum.
Galen F. Irbey, superintendent of missions, 1715 Crescent Ave., 46805.

GARY
World's largest steel mill and world's largest cement plant.
Gary Baptist Center, 445 Adams, 46402; Mr. and Mrs. Don Weeks, directors.
Lowell Wright, superintendent of missions, 1415 W. 61st Ave., 46408.

GREENFIELD
Birthplace of James Whitcomb Riley, U.S. 40.

GREENWOOD
Charles E. Smith, superintendent of missions, Rt. 4, Box 134-A, Smith Valley Rd., 46142.

HENRYVILLE
James Eldon Jones, superintendent of missions, Box 114, 47126.

INDIANAPOLIS
Monument Circle, 285-foot memorial to war dead, observation platform.
National headquarters of the American Legion.
Indianapolis Motor Speedway, home of 500-mile Memorial Day race, 4790 W. 16th St. (U.S. 136).
Baptist Building, 900 N. High School Rd., P. O. Box 24038, 46224; phone (317) 241-9317; (interstate Loop 465 at W. 10th St. exit); E. Harmon Moore, executive secretary; Francis J. Redford, state director of missions.

KOKOMO
Monument to Elwood Haynes, inventor of the auto.

LAFAYETTE SPRINGS
Lafayette Spring, where Lafayette was shipwrecked on the Ohio River, 1825.

LINCOLN CITY
Lincoln State Park, Lincoln Cabin and Nancy Hanks Lincoln Memorial (where Lincoln lived when age 7-21).

May, 1966

MADISON
World's largest, privately-owned electric power plant.

NORTHEASTERN INDIANA
Chain of Lakes State Park.

RACCOON
Indiana's oldest covered bridge.

SANTA CLAUS
Candy Castle, Toy Factory and Village (huge stone Santa, Manuscripts of Lincoln's poems, between Evansville and New Albany).

SOUTH BEND
University of Notre Dame.

TERRE HAUTE
Clyde Eugene Lake, pastoral missionary, 1044 Edgebrook Ave., 47804.

VERSAILLES
State park (hanging tree used in pioneer days to hang criminals).

VINCENNES
George Rogers Clark Memorial (Gen. George Rogers Clark saved Northwest Territory for U.S. in 1779).
Lincoln Memorial Bridge, where Lincoln and family crossed Wabash into Illinois in 1830 after 14 years in Indiana.

WEST LAFAYETTE
Purdue University Baptist Student Center, 15 Waldron St.

WHITING
World's largest oil refinery.

WINONA LAKE
The late Billy Sunday's Tabernacle.

WYANDOTTE
Wyandotte Cave, world's largest underground mountain—five floors, 23 miles of explored passageways. Wyandotte Indians quarried flint here.

MICHIGAN

ANN ARBOR
University of Michigan, with enrolment of 37,945, plus 5,000 at Flint extension.

BATTLE CREEK
Kellogg Company, home of Kellogg cereals—tours Mon.-Fri., 9 a.m.-4 p.m.
Claude N. Roy, superintendent of missions, 327 N. 27th, 49015.

BAY CITY
Donald G. Burton, superintendent of missions, 1706 11th St., 48708.

BIRMINGHAM
Cranbrook Institute, northwest of Detroit.

CHARLEVOIX
Big Rock Nuclear Power Plant—tours: Mon.-Fri., 8 a.m.-5 p.m.

DEARBORN
Greenfield Village, 100 historic homes and buildings, each a museum.
Henry Ford Museum.
Ford Motor Company's Rouge Plant, facilities for making steel, engines and car bodies, and complete auto assembly lines.

DETROIT
Ambassador Bridge, world's longest international suspension bridge, linking Detroit and Windsor, Ontario, Canada; Belle Isle, thousand-acre playground in the blue Detroit River.
Fort Wayne Military Museum.
Wayne State University.
University of Detroit.
Baptist Building 2619 Cass Ave., 48201, phone (313) WO3-2621; Fred D. Hubbs, executive secretary; Robert B.

Wilson, state director of missions; Francis M. DuBose, superintendent of missions.

James W. Brown, superintendent of missions.
Baptist Center, 3532 12th St., 48208; Mr. and Mrs. George Madison, directors.
Windsor, Ontario, Canada—Five-minute ride from Detroit. Two routes lead south—the mighty Ambassador Bridge and the Detroit-Windsor Tunnel under the Detroit River.

EAST LANSING
Michigan State University, with enrolment of 35,000.
Truett Smith, pastoral missionary, 1148 Beech St., 48823.

FLINT
Austin Dale Maddux, superintendent of missions, 3702 Easthampton, 48503.

GRAND RAPIDS
Statue of Christiana McCoy, wife of Isaac McCoy.
Loren B. Ames, pastoral missionary, Oakview Baptist Chapel.

ISHPEMING
Eldon W. Hale, superintendent of missions, 818 Michigan St., 49849.

LANSING
State Capitol, built in 1872-79, located on Capitol Ave.

LIVONIA
Mr. and Mrs. Eugene Bragg, general missionaries, 38014 Ross Ave., 48154.

MACKINAC ISLAND
Old Fort Mackinac, built in 1780-81 by the British, it commanded the Straits and the Upper Great Lakes.

MACKINAW CITY
Mackinaw Bridge—this five mile bridge, costing \$100,000,000 to build, links the two peninsulas of Michigan.

MONROE
Willard Martin, superintendent of missions, 1204 Bentley Dr., 48161.

MOUNT CLEMENS
Vernon Wickliffe, superintendent of missions, 1320 Warrington, 48043.

ROSCOMMON
Bambi Lake Baptist Encampment.

SAULT STE. MARIE
Soo Locks, opened in 1855—through them pass more tonnage annually than Panama and Suez Canals combined.

MINNESOTA

BEMIDJII
Wildlife Museum and Aquarium (John G. Morrison Indian collection).

BLOOMINGTON
Metropolitan Stadium, home of the Minnesota Twins and Minnesota Vikings.

BRAINERD
Lumbertown, U.S.A., replica of an 1870 Minnesota lumber village.

BURNSVILLE
Warren Littleford, superintendent of missions, 13700 Colfax Ave., South Colonial Hills, 55378.

CASS LAKE
Cass Lake, capital of the Chippewa Nation and headquarters of the 1,300,000-acre Chippewa National Forest.

DULUTH
"Air conditioned City" located along the shore of Lake Superior.
Aerial Life Bridge and Ship Canal.
Leif Erickson Park and Skyline Parkway.

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William Shoemaker, pastoral missionary, 1218 Arrowhead Road, 55811.

GRAND RAPIDS

Wild Rice Festival (Chippewa Indians stage traditional powwows in flamboyant attire).

IRON

Mesabi Iron Range.

NORTHERN WISCONSIN

Kabetogama and Rainy Lakes on U.S.-Canadian border regions.

MINNEAPOLIS

University of Minnesota, the nation's fourth largest, with enrollment of 35,000. The Foshay Tower, landmark and city's tallest building. Minneapolis Public Library, holds the Midwest's only planetarium.

PARK RAPIDS

Itasca State Park, queen of Minnesota's parks—famous for being the source of the Mississippi River, and here you can step across the "Father of Waters."

ROCHESTER

Mayo Clinic.

ST. PAUL

Civic Arts and Science Center. Como Park Zoo and Conservatory, known for its flower shows.

OHIO

AKRON

John Brown Home, home of the abolitionist before his Harper's Ferry raid, 514 Diagonal Rd., 44320.

Marvin Palmer, superintendent of missions, 758 Hancock Ave., 44314, phone (216) 753-1240.

ALBANY

Robert E. Hall, superintendent of missions, Rt. 2, Box 21, 45710, phone (614) 698-3303.

CANTON

McKinley Tomb State Memorial, tomb of President William McKinley, Seventh St., N.W. Professional Football Hall of Fame, 2121 Harrison Ave., N.W.

CINCINNATI

Taft Home, birthplace of President and Chief Justice W. Howard Taft, 2038 Auburn Ave., 45219. Cincinnati Baptist Center, 127 Mulberry St., 45210.

Richard Carlton, superintendent of missions, 11449 Framingham Dr., 45240.

CLEVELAND

Tomb of James A. Garfield, Lakeview Cemetery. Western Reserve Historical Society Museum, 10825 E. Blvd., 44106.

COLUMBUS

State House—outstanding example of Greek Doric architecture, built 1838-1860—portraits of governors of Ohio and other paintings exhibited.

Baptist Building and Baptist Book Store, 1680 E. Broad St., 43203, phone (614) 253-8527. Ray E. Roberts, executive secretary; Arthur L. Walker, state director of missions; Glen W. Ray, superintendent of missions, phone (614) 252-3714.

DAYTON

Dunbar House State Memorial, home of Negro poet, 219 N. Summit St., 45407. W. Paul Payne, superintendent of missions, 5613 Brandt Pike, 45424, phone (513) 233-8533.

EATON

Robert's Double-barreled Bridge, oldest covered bridge in Ohio, second oldest in U.S.

FAIRBORN

U.S. Air Force Museum, Wright-Patterson Air Force Base. Museum of the history of aviation.

FREMONT

Hayes Library and Museum State Memorial, containing exhibits and papers of life of President Rutherford B. Hayes.

HAMILTON

L. H. Gardner, superintendent of missions, 5753 Horseshoe Bend Dr., State Rt. 4, phone (513) 893-3811 or 746-6839.

Western Avenue Baptist Church, first SBC church in Ohio, Western and Elmont.

MARION

Harding Home, home of President Warren G. Harding, 380 Mt. Vernon Ave., also Harding Memorial and Tomb on U.S. 23.

MAUMEE

James O. Coldiron, superintendent of missions, 1147 Kirk St., 43537, phone (419) 893-9930.

MENTOR

Home of 20th U.S. President James A. Garfield, 8095 Mentor Ave.

MIAMISBURG

Miamisburg Mound, largest conical Indian mound, one mile southeast.

MILAN

Birthplace of Thomas A. Edison, 11 Edison Dr.

NILES

McKinley Birthplace Memorial.

NORTH BEND

Harrison Tomb Memorial, tomb of William Henry Harrison, 9th U.S. President, near U.S. 50.

NORTH OLMS TED

H. Raymond Langlois, superintendent of missions, 4116 Columbia Road, 44070, phone (216) 777-7539 or 235-1010.

OXFORD

McGuffey Museum, home of author of famous readers, Spring and Oak Sts.

POINT PLEASANT

U.S. Grant Birthplace State Memorial.

PUT-IN-BAY

Perry's Victory Memorial, near where Commodore Perry defeated the British fleet in Sept., 1913, on South Bass Island.

SIDNEY

Cary Harden, superintendent of missions, 848 Crescent Dr., 45365, phone (513) 492-9062.

WARREN

Ross L. Hughes, superintendent of missions, 201 Kenmore St., S.E., 44483, phone (216) 399-4237.

WESTERN NEW YORK

Charles Magruder, area superintendent of missions, 67 Wresham Court, South Tonawanda, N.Y. 14151, phone (716) 836-1034.

WESTERN PENNSYLVANIA

Joseph Waltz area superintendent of missions, 149 Sleepy Hollow Road, Pittsburgh, 15216, phone (412) 341-8697.

WEST VIRGINIA

John I. Snedden, area superintendent of missions, Box 9205, Spring Hill Sta-

tion, Charleston, 25309, phone (304) 768-5923.

ZANESVILLE

Famous "Y" Bridge.

WISCONSIN

APPLETON

Institute of Paper Chemistry, with Dard Hunter Collection, displaying how paper was made since 105 A.D.

GREEN BAY

Green Bay Packers Stadium. Kenneth King, pastoral missionary, 1005 Neufeld St., 54304.

GREEN LAKE

Green Lake Baptist Assembly, owned by American Baptists.

JANESVILLE

Home of Parker Pen Company. State School for the Blind. Home of organizational meeting of the Gideons, 1899.

KENOSHA

American Motors Plant. Temple Baptist Church, Vern E. Baird, pastor, 5230 47th Ave., largest Southern Baptist church in Wisconsin or Minnesota.

KOHLER

Swiss Chalet and Museum.

LA CROSSE

Longest swing span bridge in U.S. Granddod Bluff, overlooking confluence of three rivers and terrain of three states.

MADISON

State Capitol. University of Wisconsin. Forest Products Laboratory, only one of its kind in nation. Arboretum.

State Historical Society Library and Museum.

MILWAUKEE

Milwaukee Parlor. Cheese Factory. Midvale Baptist Church, 821 S. Midvale Blvd. Bob G. Fulmer, pastor, 626 S. Midvale Blvd., first Southern Baptist church in Wisconsin. Frank B. Burriss, superintendent of missions, 4333 Nakoma Rd., 53711.

MANITOWOC

Largest aluminum plant in the world.

MILWAUKEE

Lake Michigan shoreline, with port for ferrying to Michigan.

Northwest Baptist Church, 4373 N. 92nd St.; Holland P. Smith, pastoral missionary, 9333 W. Congress, first Southern Baptist church in Milwaukee.

OSHKOSH

Lake Winnebago, state's largest lake. Statue and Grove of Chief Oshkosh. Menominee Park. Campground of British troops—1813.

RACINE

Wustum Museum of Art. Johnson Wax Company office building, a Frank Lloyd Wright design.

WAUSAU

Rib Mountain State Park, highest mountain in the state.

There are six automobile ferry crossings across Lake Michigan, operating between Wisconsin and Michigan. A trip takes approximately six hours one way. Leaving ports from Wisconsin are Milwaukee, Manitowoc and Kewanee.

The Changing Challenge to Missions: PART 2

Mission and Missions— There is a Difference

by HUGO CULPEPPER
Director, Division of Missions, HMB

EDITOR'S NOTE: Last month, Culpepper set forth five major factors shaping missionary work in the world today: the revolutionary political and social conditions; the bid by other ancient faiths to become world missionary religions; the emerging desire of new churches in Asia, Africa, and Latin America to participate in Christianity's world mission; the realization that the frontiers of Christianity are sociological at least as much as national; the development of biblical and theological scholarship that holds the theology of mission within the boundaries of the mainstreams of theological thought in general. In this second installment of a series of three, Culpepper defines the difference, and the importance of the difference, between a church's (or individual's) "mission," and its "missions."

Mission is one's reason for being. It provides direction or perspective, motivation or purpose, drive or thrust, and a goal or objective to existence. The mission of the Church is the mission of her Lord—carrying out of the mission of Christ himself. "As my Father hath sent me, even so send I you" (John 20:21).

The mission of the Church is to make Jesus Christ known to the world and to accomplish the mission that Jesus himself came to achieve. The reason for being is to live for the glory of God. This is true for the individual Christian as well as a church. To glorify God is to reveal or manifest his true character, to make him known as he is.

"The church exists by mission, just as a fire exists by burning. Where there is no mission, there is no Church, and where there is neither Church nor mission, there is no faith."

The mission of a church is to present the gospel of Jesus Christ to all the people of the world, both at home and abroad, with the purpose of leading them to personal faith in Christ and obedience to his will. It is the ceaseless expression of God's redeeming love through human agents by means of witness and ministry to the total personalities of men everywhere.

After sin came into the world, God was concerned to liberate men from the guilt and power of sin and to bring them back to know and to have fellowship with him as their God. Through Abraham and Moses he raised up a people whom he brought to himself out of Egypt (Exodus 19:3-6). He called them to be the people of God and to become his agents in redemptive activity. In the fullness of time, the Word became flesh and dwelt among men. He was the God-man who came on a mission into the world to complete God's earlier redeeming activity.

In doing so, Jesus called men as his followers to work toward fulfillment of his mission. They too were the people of God; they were the "new Israel." Just as the Father had sent him, even so sent he them into the world on a mission—the mission of their Lord. As the people of God, they became the Church, which is the Body of Christ. Their mission is the reason for their

being, the integrating principle in their existence as the Church. A local church is the Church expressing its life and achieving its reason for being in a given time and place, realizing the mission of the Church. All of this was characteristic of the early Church as Jesus and the Spirit led it out on its mission into the world.

During the middle ages the Church became diverted and corrupted and to a large extent lost its sense of mission. Even during the Reformation the reformers did not recover a sense of mission, in the full sense of the word. And the church members who did make the mistake of forming missionary societies, instead of leading the Church to become aware once again that mission is its reason for being. This resulted in mission activity being thought of as only one department of a church's activity, and in some cases as an optional appendage—take it or leave it.

Most churches are still living under the influence of this basic misunderstanding of the nature of the Church! The fundamental question is whether or not the church is a mission. Or on a personal level, perhaps the question should be: What does it mean to be a church member?

The majority of congregations (one may guess) still think of the church as the receptacle into which the results of missionary activity are placed. The church is not regarded as the missionary agency. Missionary work, whether

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San Gabriel, Texas Congregation Gets Top Recognition from Baptists.



SAN GABRIEL BAPTIST CHURCH: RUNNING TO KEEP UP
Deacon Donny Heine, chairman of the development ministry, and
former pastor William Parmer

Church Development Winners

A small, rural church at San Gabriel, Tex., that found it had to take Spanish-speaking people into its membership to minister to them, became Southern Baptists' outstanding congregation for 1965.

Recognition of the church's accomplishments in church development came during the denomination's Nationwide Rural Church Conference in Gulfport, Miss.

"We had special missions for the Spanish people in our community; but until we started taking them into the church not much progress was made," said William R. Parmer, pastor of the San Gabriel Baptist Church during 1965.

The farming community found its population changing to 40 per cent Spanish-speaking people, and the church is trying to keep pace.

Now more than ten per cent of the 140 membership are Spanish-speaking, and one Adult Sunday School class is taught in Spanish.

"There's not many people here," Parmer said, citing figures of about 350 people for a 500 square mile area.

"We've had to run to keep up."
"In the six years I was pastor (he's now at Lorena, Tex.) we baptized 76 people, received 30 by transfer of membership, but only increased our membership by 20."

San Gabriel, about 60 miles from Austin, supports its people with farming and livestock. There's one industry about 14 miles away, an aluminum plant.

The awards came as part of the Church Development Ministry of the Southern Baptist Home Mission Board and state Baptist conventions.

C. Wilson Brumley, secretary of the mission agency's Rural-Urban Missions Department, said the ministry provides churches with a method of planning projects in three areas: the church, the community, and the world.

Each church usually starts with a survey of its work, its opportunities, and its potential. Members share in planning projects, staffing them, checking on progress, and reporting to the church.

A record of progress is kept and becomes the basis for the judging and national recognition.

Other churches and pastors recognized in the Church Development Ministry of the Baptist Home Mission Board as outstanding were:

In category one, which includes congregations of 100 members or less, co-winners were named. They were the First Mexican Baptist Church, Cameron, Tex., where R. R. Martinez is pastor; and Argyle Baptist Mission, DeFuniak Springs, Fla., M. Lee King, pastor.

Co-winners also were named in category three, congregations of 201-300 members. They were the Emmanuel Baptist Church, Greenville, Miss., where Robert Perry is pastor; and First Baptist Church, Ganado, Tex., Jerry Lemon, pastor.

Outstanding winner in category four (500-up members) was Golden Gate Baptist Church, Fort Worth, Tex., Jim Humphries, pastor.

The San Gabriel Church won recognition in category two, between 101 and 200 membership, then was selected as the outstanding church.

It's a congregation more than a hundred years old, having been organized after a brush arbor revival in 1856.

Parmer said some of their accomplishments during the year were the co-ordination of the total program toward church goals and a strong evangelism effort. A number of goals were reached by church organizations, equipment was improved, and growth realized in many areas.

Last year the church was also recognized as outstanding in its category, and Parmer was recognized as the Rural Minister of the year by the *Progressive Farmer* and Texas A & M University, College Station.

HOME MISSIONS

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a unity. This will take more than a normal preview because the way our work is organized does not parallel the way cities have developed. While most of our work as a denomination is organized along county and state lines, cities have not been so neat in their development. As a result, it is not uncommon to find a metropolitan area in which no single structure makes plans for the ministry.

Perry Norton tells of a group of ministers who were brought together to deal with some of the obstacles to a ministry in a metropolitan area. For purpose of discussion, a fictitious community was conceived which had a river running through it, dividing the area into two different states. To further confuse matters, the area had a number of towns and four counties were involved. In the course of the discussion, it soon became obvious that the traditional ways of "dividing up the area" so prevailed that it was painful for the men to even discuss how a unified ministry might be performed for the whole area.

The type of community fictionalized by Norton actually exists in fact in practically every metropolitan area. In addition to those metropolitan areas that are in one state but include numbers of small towns and often go into more than one county, there are 26 metropolitan areas which involve one or more states.¹ For example, the Kansas City metropolitan area involves two states, four counties, and a total population of more than two million. The New York City area involves two states, 13 counties, and 14 million people. The Washington, D. C. area involves two states, the District of Columbia, seven different counties, and two million people. No effective, long-range approach to the inner city will be possible unless some structure for planning is devised which involves the whole community of Baptists in the mission to the whole community. There are many reasons.

• There is a natural tie between the parts of a metropolitan area. More and more the social scientists are describing the metropolitan area in terms of "a mosaic of subareas whose inhabitants are highly interdependent on a daily basis in terms of needs, communication, and commutation to and from work." "Interdependence" is a very good word for the relationship of churches.

• The churches in the suburbs will have the best understanding of the situation in the inner city. They will know the history, the people, particular situa-

tions, and changes which are constantly taking place which change the picture.

• The churches in the suburbs have the resources, in terms of money and lay leadership, which is necessary for any effective inner-city ministry.

• The churches in the suburbs have the responsibility. Along with some structure for planning an inner-city strategy, there must also be developed a sense of "metropolitan responsibility" among the churches and people.

Inner-City Mission and Urban Agencies

In the inner city there is ignorance, poverty, disease, unemployment, school dropouts, juvenile delinquency, breakdown of family life, one-parent families, and a host of other ills. Consequently, there will be many government-sponsored and private social agencies which have ministries in the community. What ought to be the relationship of the church in the inner city to these agencies?

There ought to be an awareness that there will naturally be some areas of overlap between the church and the agencies. The church is interested in the whole person and views his needs as physical, emotional, and social, as well as spiritual. The church also sees the individual in relationship to his total environment. Because the church and the agencies both have unique roles to play in the lives of the people in the community, they need to live in a wholesome and dynamic relationship with one another.

The churches and the agencies need to be informed about each other. For the past 30 years social agencies and the churches have gone their way without much contact. Only recently, with the event of clinical training, have pastors been urged to become acquainted with and use social agencies.

The church and the social agencies need to develop channels of communication which will allow them to refer individuals to one another for help. That very little of this is done, by either party, is documented by a study of the referrals in a nine-county area in Georgia for three months. Out of 965 referrals to the school social worker, not one came from a church. Out of the 75 per cent of the problems confronted by the social worker that could have been helped by the church, only 16 referrals were made and all of them were made to ladies' groups for economic aid.² The people would be helped in the inner city if the church and the agencies worked closer together where possible.

The church can think through prin-

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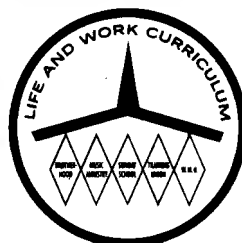
A church curriculum with a strong missions flavor will make its appearance October in thousands of Southern Baptist churches.

Known as the correlated Church Life and Work Curriculum, designers describe it as Bible-based, church-oriented and action-inducing. These characteristics are designed to lead church members to be more evangelistic and missionary.

Initially designed for only adults and young people in Sunday School, Training Union and the Music Ministry, the three-year curriculum has been expanded to include all age groups in Brotherhood and Woman's Missionary Union.

Churches will choose between the Life and Work Curriculum and the Uniform Lesson Series for young people and adults in their Sunday Schools and Training Unions.

Only Life and Work materials will be offered for Woman's Missionary Union, Brotherhood, and Music Ministry members.



W. L. Howse, director of the education division of the Baptist Sunday School Board and one of the designers, emphasized the action aspects of the curriculum.

"It is designed to cause members to work together to build up their church to function as a Christian fellowship under the Lordship of Jesus Christ."

"We hope the curriculum then will move Southern Baptists out of their buildings and into the world to witness to others," he said.

The curriculum choice is the first offered Southern Baptist young people and adults since 1872 when the Uniform Lesson Series began.

Howse called the correlation feature one of the best characteristics of the curriculum.

Throughout the curriculum the study units and suggested actions of the program organizations—Sunday School, Training Union, Brotherhood, Woman's Missionary Union and the Music Ministry—are mutually supportive.

HOME MISSIONS

In the past, the study programs of the various organizations in the churches went different directions without any distinct relationship.

The curriculum got its name from its purpose—to lead persons into the fullness of life in Jesus Christ and into obedient service for him as church members.

Foundation of the curriculum is laid in Sunday School with the teaching of the Biblical revelation. Correlated study and training is provided in Training Union.

Mission study and actions directly related to the content studied in Sunday School and Training Union are provided in materials of the Brotherhood and Woman's Missionary Union.

Content of the Music Ministry materials is appropriately related to the other four curriculums.

Properly used, the curriculum can help churches mold Christians with an understanding of the Scriptures, a world missions outlook, and skills to apply their faith relevantly in daily service, Howse said.

The curriculum is Bible-based in that it rests upon the foundation of God's revelation of himself and his will for mankind as recorded in the Bible.

Emphasis on the church is geared to the proposition that a church needs education in being a better church. One of the aims of the curriculum is to help persons understand what a church is and what it is to do.

The curriculum envisions the motivation of persons to Christian service on the basis of study in the five organizations.

Consideration of the basic functions of a church—worship, witness, educate, apply, and minister—are embodied in the curriculum.

The curriculum also is progressive over the three-year period, Howse said.

For instance, Sunday School lessons will begin a study with the story of redemption. Then they will describe the relationship of God and his church and the church and the world with strong emphasis upon a church carrying the gospel to a lost world.

Next, persons will learn how to prepare for their ministry to the world, and how they can give a meaningful Christian witness.

In Brotherhood and WMU groups, the curriculum sharpens to definite missions themes but maintains the progression.

For instance, the Brotherhood study opens on the theme of God's concern for people. It describes God's missionary purpose and how man relates to it. Then the curriculum moves progres-

sively to the mission obligation of the church, modern missions, the call to take part in missions, the mission efforts of Southern Baptists and climaxes with man's mission imperative.

Threading their way through each of the study themes are suggested actions for putting the concepts into practice now.

The progress of Southern Baptists in home missions, foreign missions, state missions and local missions is detailed within appropriate units.

And what follows this three-year curriculum cycle?

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at home or abroad, is regarded as primarily the business of full-time specialists, needing only the prayers and financial support of laymen; it is not regarded as the reason for being of the whole body. If this were true, there would be a profound transformation in the accepted patterns of congregational life, of ministry, of Christian action in the world. It is difficult to bring even keen and instructed church members to the point of seeing that the Church's life and witness, her encounter with the world and therefore her place of obedience, is precisely in the work of her lay members Monday through Saturday. Sunday, it should be understood, is the day on which the Church makes a necessary withdrawal from its engagement with the world to renew the inner springs of the divine life within her through worship.

This deep and disastrous distortion of the Church's life has its roots so far back in history that it's very hard for the churches to recognize it for what it is. But one may safely say that the Church will not share the one gospel with the whole world until the churches undergo a deep repentance at this point and learn again that the Church is the mission.

Missions: The Difference

Missions is the means by which a church accomplishes its mission in the world. It is the implementation of a church's desire to achieve her reason for being, the activities that result from a church's vocation to make her Lord known. Christian missions derives from the person and work of Jesus Christ and has as its end the glorifying (revealing) of his name (character—all that he is and stands for) through the redemption of man. The purpose of missions is the redemption of man for the glory of God. *Missions may be defined as that which the Church does to achieve its mission in areas of human need that are on the growing edge of the church's confrontation with the non-Christian world.*

There are many facets to missions, in this larger sense. It includes evangelism as the proclamation of the good news, or education as the teaching of the biblical revelation, for example. But it is too loose a generalization to say that "everything is missions." When a church engages in something unrelated to achieving its mission, the activity is not missions. A church may become an introverted social fellowship on a human plane and lose all sense of mission. The Church is called as the people of God

and sent on mission; the churches undertake missions and go as missionaries. Thus, to the extent that our particular missionary endeavors do in fact respond to God's calling and purpose, they are part of the mission of the Church.

But the total mission is much greater. It includes every act by which any Christian attests to the Lordship of Christ. The whole life of the Church thus has a missionary dimension, though not all of it has mission as its primary intention. Because the Church is the mission there is a missionary dimension to everything the Church does. But not everything the Church does has a missionary intention. And unless there is in the life of the Church a point of concentration for the missionary intention, the missionary dimension that is proper to the whole life of the Church will be lost.

One may compare, for instance, the familiar fact that one learns to regard all days as holy not by treating all days as equal, but by treating one day as holy—"the Lord's day." Missions, in the narrower sense, cannot be differentiated in geographical terms, or in terms of a contrast with "service." Missionary work, from this time to the first apostles, has always included deeds of service. But not all forms of service can be rightly regarded as "missions" in this narrower sense, even though they are part of the total mission of the Church. Actions are rightly regarded as "missions" in the narrower sense when they are part of bearing witness for Christ across social, cultural or ideological frontiers and when they are prompted by the intention of bringing the unbelieving to faith.

This is a fine distinction, but it's necessary in defining correctly the proper differentiation of the missionary task. Service cannot be merely subordinated to evangelism; acts of loving service to men themselves have a proper place in the total witness to the presence of the Kingdom. But the proper relation between the two is not a logical one but an ontological one—they are properly related when they are rooted in the same reality of the now being in Christ. All the Church's deeds of love thus have, potentially at least, a part in the Church's mission (in the wider sense). But such deeds will be properly regarded as missionary (in the narrower sense) when they are explicitly and fully part of an action of the Church in going out to those who do not know Christ as Lord with the intention of bringing them to faith in him.

Next month: *Mission and Missions—what are the implications?*

HOME MISSIONS

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ciples by which it will measure the help it gives and by which it will measure the effectiveness of the social agencies. Alan Keith-Lucas suggests four principles for a church to keep in mind: (1) Personal help should be centered entirely in the needs of the person being helped, not the helper, the church, or society. (2) Personal help should deal with real things: real sorrow, real hate, real sin, and real despair no matter how unpleasant this may be. (3) Personal help must always have faith in the possibility of the redemption of the most unlikely. (4) Personal help must be based on humanity, realizing that the helper cannot, ultimately, know what is right for another.

What About the Church and Urban Renewal?

URA of HHFA stands for the Urban Renewal Administration of the Housing and Home Finance Agency. Popular usage has reduced it to Urban Renewal. Urban Renewal is one of the principle forces changing the physical environment of the inner city. Whole sections are torn down and rebuilt, often with different uses and different people living there. What is to be the church's relationship to such a powerful force in the community?

In George D. Younger's comprehensive book on this subject, he concludes, after studying the actual cases of a number of churches in communities where Urban Renewal projects were in progress, that there is a direct relationship between how a church views its mission and how it relates to Urban Renewal.⁹ He lists the various reactions: First, the policy of *drift*. This group was not too sure what its mission was, so it took no part and merely followed community change. Second, the policy of *dialogue*. They did not try to affect policy but they did keep informed in order to make necessary decisions about the life of their church. Third, the policy of *involvement*. This group had a clear vision of their task and involved themselves in the process of Urban Renewal, affecting the policy itself.

Younger's thesis is that the church cannot afford merely to ask, "How will this project affect our church?" but rather, "How will this project affect our neighborhood?" Norton, writing from the perspective of a city planner, accuses the church of understanding "better the needs of people to whom these have happened than they do the needs of people who are making things happen."¹⁰ In a world where so many of

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Strategy

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the decisions which affect the lives of the people and the churches are made in the public realm, we must use our interest, resources, and influence to create the kind of community we need.

Since the very nature of Urban Renewal is very complex, and made more so by individual circumstances and local politics, it is difficult for a congregation to know what could be done or how to go about it. It might be helpful for one of the Convention agencies, probably the Home Mission Board, to provide expert advice and legal assistance to churches and associational planning groups confronted by the prospect of an Urban Renewal project.

Seeking New Avenues of Ministry for the Inner-City Church

Denominational strategy, while it has many non-local forms of witness, must eventually deal with the program of a local church. Colin Williams seems to lament the fact that for so many the real church is still looked upon as the local church.¹⁰ Though the local congregation exists in relationship to the whole body of Christ, ultimately the ministry in the inner city will be made by a local congregation seeking to bring the healing of Jesus Christ to broken lives. How shall the church begin doing this?

The inner-city church needs a witness based on meeting real needs in the lives of the people. The needs are many and have already been enumerated. They reach such an intensity in the inner city in the lives of the people that they could not understand anyone being interested in them who was not interested in doing what he could to help meet these most immediate problems. There is something in a Christian that makes him want to reach out and help.

Meeting needs in the lives of the people must be built into the structure of the day-to-day program of the church. We are acquainted with helping people on rare occasions, but it is usually some physical need which is met without regard to a larger spiritual need. And this help is usually thought of as "special" and not "standard." This would suggest that there should be more required than the traditional organizations and activities which center on Wednesday night and Sunday. A ministry to the whole person will become a week-day matter as well.

Any significant and sustained program of this sort will depend upon the laity. So much of the present program is staff planned and staff performed. The time involved, the many talents of

the laymen, the insights they bring, all suggest that they are the key to a ministry in the inner city. One of the characteristics of the inner-city church is a lack of trained leadership.

The different types of ministry available are as infinite as the needs of people. Communities are not all alike, so the type of ministry involved would need to reflect both the need of the people and the ability of the church. Some definite possibilities are: (1) literacy classes or, in some areas, English classes. (2) weekday Bible clubs. (3) work with alcoholics or addicts. (4) tutoring for culturally deprived children. (5) counseling service. (6) medical and legal service and aid. (7) supervised recreation. (8) nursery school for working mothers. (9) wives' club. In the hands of a church there is great potential in any one of these to give a witness for a loving heavenly Father in whom there is life through Jesus Christ.

This is a new type of ministry. It has been proven a valid witness in this type of community by our missionaries. Unfortunately, we have tended to think of such an approach as a special approach for a special place and not the normal approach for a church located in the inner city. The meeting of the gathered congregation for worship and Bible study is essential. In addition, the church must begin to give concrete evidence of its concern by having a witness which begins by meeting a need. Our Lord fed people and healed people as well as calling them to discipleship. We must do the same.

Adapting to Different Situations

While the need in the community might be the same, there is a large difference in the ability of different churches to meet these needs. Consequently, a denominational strategy needs to recognize these differences and plan accordingly.

(1) In cities where there are strong Southern Baptist churches located in the inner city, this type program could be carried on by one congregation. It would have all of the resources needed. Millions of dollars worth of buildings are virtually unused between Sundays. The laymen have more interest, talent, and insight than we have dreamed. While the denomination might provide some professional help in instigating such a ministry, the burden could be carried by the local church from the beginning.

(2) In communities where Southern Baptist work is strong but where there are no longer strong inner-city churches to sponsor ministries, the association needs to lead the suburban churches in

the beginning and maintaining of an inner-city witness. In any community where we have a witness, there ought to be an inner city witness. In such a program, several principles are involved.

Finding a place to meet is one of the least of the problems. Where congregations are moving or some weak church has property which it is not using all of the time, a place can be found. The two biggest problems are staff and finances.

Lyle Schaller contends that the staff question is central in the inner city. Rather than judge the number of churches in ratio to the population, he suggests that the test be the number of staff members.¹¹ This is particularly acute in the light of the different type of demands which are made of the time of a leader of a work in this type of community. But in addition to the full-time staff there is the question of the need of trained lay leadership. This will have to come, to a large degree, from the suburban churches.

The second question, that of finances, really relates to the idea of self-support. The typical mission endeavor has the church putting money in with the idea that in a short time the church will be self-supporting and then the church can start something else. There is, in a sense, a type of stigma attached to the work which requires continuing support from outside. We will have to get rid of this idea in the inner city. Here, there are many unemployed, and many unemployable, many on relief, and many living a subsistence type of existence. Thirty percent of the population live in these areas but have only nine percent of the personal income.

We are not competitors, we are local manifestations of the body of Christ and are to live in relation to the others in a posture of love and helpfulness. In an association with 50 to a 100 strong churches, there is no reason that an inner-city ministry should have to be sponsored by the state or the Home Mission Board.

(3) In areas where Southern Baptist work is relatively new, an inner-city ministry could be worked through the association, with substantially more help with personnel and finances from the Home Mission Board. It would still be the goal for the little new churches with their building programs and limited budgets to be involved to the degree possible. Just as we begin new churches with the suggestion that even while they are a mission they should begin giving money to missions, we should make the churches just as aware of the need for a ministry in the most underprivileged areas. While in Houston, Dallas, Okla.

Continued on page 34

HOME MISSIONS

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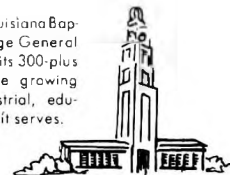
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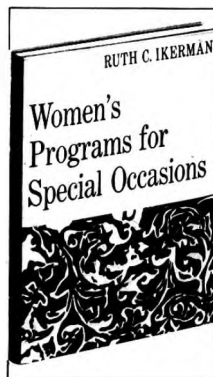
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Prelude to Convention

Laymen's Conference

Testimonies, addresses, and music will highlight the Baptist Men's Mission Conference planned for May 23 at Detroit, Mich., as a prelude to the Southern Baptist Convention.

More than 400 Baptist laymen, attending the annual meeting of the denomination, many from the Detroit area, are expected to fill Central Baptist Church for the event.

Objective of the Men's Mission Conference is to inform Baptist men about home mission activity, particularly in the Detroit area, and to challenge them to become involved in mission projects in their communities.

Sponsors of the conference include the Home Mission Board and the Broth-

erhood Commission, in cooperation with the missions department and brotherhood department of the Baptist State Convention of Michigan.

Theme of the conference is: "That Men May Know."

Representatives of the Brotherhood Commission and the Home Mission Board will deliver key addresses.

George W. Schroeder, executive secretary of the Brotherhood Commission, will speak on the conference theme. Then Arthur B. Rutledge, executive secretary of the Home Mission Board, will speak on "That Men May Know About Home Missions."

The Bentley High School Chorus of

Strategy Continued from page 32

homa City, or Birmingham local churches and associations could carry the main load of such a program, in Detroit, Chicago, Philadelphia, San Francisco, and New York this would not be possible. But because the denomination wants to have an inner-city ministry in these places, we ought to give the Home Mission Board both moral and financial support in the initiating and sustaining of such ministries.

The denomination needs a long-range, competent, correlated study of the urbanization and the questions it raises for our ministries. We have done extensive study of our boards and agencies of our curriculum, and of the nature and functions of the church. Beginning studies have been initiated by individual boards and agencies. However, there needs to be cultivated more of a denominational awareness of the whole area and a more integrated study made and given to our people.

We need to rethink and redo our standard of success for the inner-city church. It is a sad day in the life of the ministry and in the life of a denomination when its best men will not consider accepting churches in its most needed areas because there is no possibility of a "successful ministry" as measured by present standards. We must create an atmosphere of concern where phrases like "community in transition" or a "church over the hump" will not be like red flags warning men with ambition to

stay away but will become attractive invitations to a sacrificial ministry.

Some arrangement needs to be made in our seminaries to train both pastors and laymen for urban ministry. The denomination is in dire need of an urban institute connected with one of its schools which could begin to lead the way in the training of leadership for this need. While seminaries have had a wholesome and prophetic role in so many areas, they have been a bit slow in structuring a curriculum which is oriented to a ministry in an urban America.

We need to encourage those groups within the boards and agencies which are making an effort to lead us in a ministry to the inner city. While all are involved, the Home Mission Board stands out in its efforts and needs to be commended.

This entire article has been written from the perspective of one Southern Baptist who enjoys being a Southern Baptist and is excited about the potential involved in the denomination for a meaningful ministry in this day. The article can best be summarized with a number of questions which belong to all of us. (1) Are we willing to accept the responsibility for the cities, to win people to Christ, and minister in his name there? (2) Are we still flexible enough to make the changes which need to be made to have an effective inner-city ministry? (3) Is our concern deep enough to unite all the diverse elements in the life of the denomination and focus them upon this one great need? (4) Do we have enough unselfishness,

HOME MISSIONS

Scheduled

Livonia, Mich., directed by Jerry Smith, will provide the special music.

Other program personalities include: Lowell G. Holder, former chairman of the Brotherhood Commission and a corporation purchasing agent, and three representatives of the Baptist State Convention of Michigan—Robert Wilson, director of missions; W. B. Oakley, secretary of evangelism, stewardship, and Brotherhood; and Fred D. Hubbs, executive secretary.

An address by George Euting, program development director of the Brotherhood Commission, will climax the conference. His topic will be "Now That We Know—Action."

compassion, and humility left to get involved with the poor, the ignorant, the homeless, and the oppressed? The answer must be "yes."

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May, 1966

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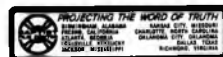
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The Marriage Sacrament: What's New in Vatican's Decree

by WILLIAM E. BURKE
Catholic Information Field Worker, HMB

Steady growth has come between Roman Catholic and Protestant marriages in the U.S. during this century. Contacts between Catholics and non-Catholics are more frequent and the ways of life and the similarity of habits are closer. There is more easily born a friendship between them from which, as experience teaches, there come more frequent occasions of marriages. Recent figures show that in the 27 archdioceses of the U.S., 24.9 percent of the marriages performed last year were mixed marriages. In the South, of course, the figures were even higher. In the Diocese of Raleigh, which covers all of North Carolina, there were 452 mixed marriages in 1964 compared to only 142 in which both parties were Catholic.

The following new decree appeared in the *Catholic Light*, an official Catholic Newspaper, March 24: (Italics added)

The new regulations still require both parties in a mixed marriage to promise that children of the marriage will be baptized and raised as Catholics . . . should the non-Catholic spouse object to the promises, the matter must be referred to the Holy See for further consideration.

The new document, entitled *Matrimonii Sacramentum* (The Sacrament of Matrimony), states that mixed marriages may be held in the Catholic Church with Mass and nuptial blessing.

A non-Catholic minister may assist at the ceremony, but he may not take part in it. After the service he may offer words of congratulation and exhortation. The participants may recite prayers in common.

A separate ceremony held in a church other than Catholic, either before or after the Catholic ceremony, is forbidden as before . . .

The regulations state that excommunications incurred by Catholics for having been married outside the church are lifted. The effect of the law is automatic and retroactive. It covers all cases in the past as well as in the future. Although the lifting of excommunication may have little practical effects, it is expected to help the ecumenical climate.

Regardless of the new regulations, Catholics are still bound by Canon Law to be married by a priest before two witnesses. Those who fail to meet this

requirement, although not excommunicated, would still be unable to receive the sacraments. They would be invalidly married in the eyes of the church. (In other words they would not be married and would be living in sin and would incur the same penalty attached to excommunication.)

Canon law requires only two promises prior to a mixed marriage. The non-Catholic party is obliged to promise that he will not interfere with or place obstacles to the practice of religion by the Catholic party. Both parties must promise that all children will be raised in the Catholic faith.

Aside from these, most dioceses demand further explicit promises which often merely underline the implications contained in Church doctrine and legislation. Such would be:

A promise by the Catholic to work and pray for the conversion of the partner.

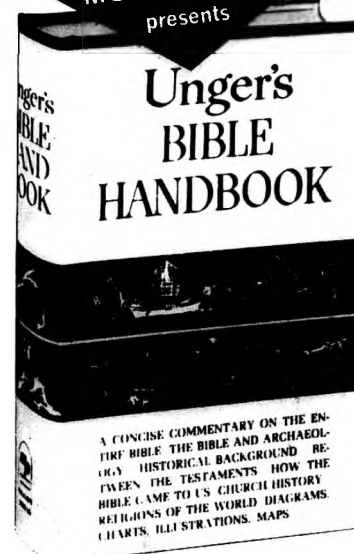
A promise by the non-Catholic to respect Catholic doctrine on the unity and indissolubility of marriage. The non-Catholic may also be required to promise that in a dispute, or in case of separation or death of the Catholic spouse, the non-Catholic will agree to and if necessary arrange for the Catholic upbringing of the children.

Both spouses may be obliged to promise to observe the Church's teaching regarding contraception, and that no other wedding ceremony except the Catholic one will be performed.

In referring to the non-Catholic party, the document states he is to be informed "with due delicacy but in clear terms . . . of the Catholic teaching regarding the dignity of matrimony and especially regarding its principle attributes, which are unity and indissolubility. He or she must be informed of the Catholic party's grave obligation to safeguard, preserve and profess his faith and to have offspring which will be born, baptized and educated in the faith."

And so that this obligation may be guaranteed, the non-Catholic spouse should also be invited to promise openly and sincerely that he will not create an obstacle in the fulfillment of that duty. If the non-Catholic party thinks he may not formulate this promise without violating his own conscience, the Ordinary (Bishop) must refer the case with all its particulars to the Holy See (Rome).

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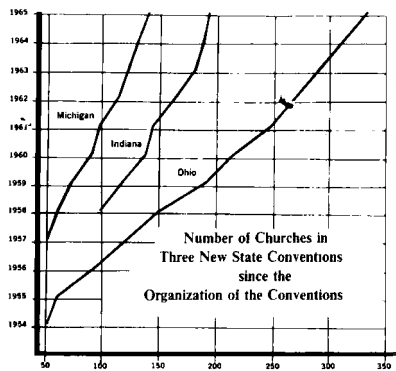
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Convention Status Spurs Growth

By Don F. Mabry
Associate Secretary, Department of
Survey and Special Study, HMB



Three of the newest state conventions in the Southern Baptist Convention border on the Great Lakes. These are Indiana, Ohio, and Michigan. It is interesting to note that since the establishment of a convention in each of these states, Baptist work has had a tremendous growth in all phases of work.

This is particularly true in the number of churches in these three state conventions. The State Convention of Baptists in Ohio is the oldest of the three and in its 12-year history, it has grown from less than 50 churches to 338 churches in 1965. The estimated population of the state of Ohio according to

Sales Management Magazine, *Survey of Buying Power* is 10,471,000. This means there is one Southern Baptist church in Ohio for every 30,979 persons.

Moving to the West we note that Indiana has had a continued growth since the beginning of the State Convention of Baptists in Indiana. In 1958 there were about 100 churches and now there are 195 churches, so in Indiana there is one Southern Baptist church for every 25,280 individuals.

In Michigan, to the north, the Baptist State Convention of Michigan has also shown an increase in the number of churches each year from its inception in 1958 up until the present time. In 1958 there were 63 churches and in 1965 there were 143, a percentage increase of 56.

In these three states 23,660,000 persons live according to the latest estimates. These churches had a combined total income in 1965 of \$10,287,000, and they gave \$888,710 of this to the Cooperative Program. The churches in these three new state conventions have a combined membership of 130,384, and last year they baptized 10,712 persons (a ratio of 1-13).

The growth and enlargement of these three conventions has been one of the truly magnificent mission stories of the mid-20th century. The conventions of this area must continue to grow at a more rapid pace in order to keep abreast of this swelling tide of people that will double in size by the year 2000. Therefore, Southern Baptists certainly need to look forward to a great effort in this area if we are to have the deep penetration that Southern Baptists of the area want to make.

HOME MISSIONS



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in spite of storm and season.
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New Appointees



Kenneth E. Burke, Jr., a native of Norfolk, Va., has been appointed to serve as pastor of the Johnnang Baptist Center in Washington, D.C., a ministry of the Metropolitan Baptist Church. Burke is a graduate of the University of Richmond, Richmond, Va., and Southern Baptist Theological Seminary, Louisville, Ky. Prior to his appointment, he had served as pastor of the Jamestown Baptist Church, Jamestown, Ky. Birthday April 15.



Ruby Jane Burke has been appointed to serve with her husband at the Johnnang Center. A native of Westport, Ky., she received a B.A. degree from Georgetown College, Georgetown, Ky., and attended Southern Seminary. The Burkes have two children. Birthday September 28.



Richard A. Mobley was accorded full missionary status and appointed as a mountain missionary under the Rural-Urban Missions Department. He is pastor of First Baptist Church, Trinidad, Colo. A native of McDade, Tex., Mobley is a graduate of Howard Payne College, Brownwood, Tex., and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex. He has also held pastorates in Cortez, Colo. and Blanding and Clearfield, Utah. Mobley has served as a chaplain for the U.S. Army. He is married to the former Mamie Ruth Sparks, and they have three children. Birthday December 4.



James C. Brinkley, a native of Portsmouth, Va., has been appointed to Baltimore, Md., as director of the Kathleen Mallory Baptist Good Will Center, under the Christian Social Ministries Department. Brinkley is a graduate of the University of Richmond, Richmond, Va., and Southwestern Seminary. He has served as minister of music and youth for the B. H. Carroll Baptist Church, Fort Worth, Tex.; and previous to his appointment, he was director of the Baptist Good Will Center, Dallas, Tex. Birthday June 7.



Mary Frances Brinkley, a native of Chicago, Ill., has been appointed to serve with her husband at the Kathleen Mallory Baptist Good Will Center in Baltimore. She is a registered nurse and received her B.A. degree from Columbia Bible College, Columbia, S. C. The Brinkleys have one child. Birthday September 15.