



***THE CITY'S CRISIS
OF CHANGE: PART I***



PHOTOS BY DALLAS M. LEF

Because of one woman's interest, the First Baptist Church in Tallahassee, Fla., has a strong literacy program and an opportunity to witness for Christ to people from all parts of the world and from all sorts of religious backgrounds.

"It just occurred to me that there must be some lonely foreign wives at Florida State University whose husbands go to school all day and study until late at night," Mrs. Phil Maxwell said.

Mrs. Maxwell, the wife of a representative of the Southern Baptist Annuity Board in the area, immediately translated her concern into action.

From the university she got a list of visiting research associates and professors who were in the United States with their families to study, and started going from door to door in the student housing complex.

As a warm fellowship began to develop, Mrs. Maxwell offered to help the women in their study of English. At first she brought vegetables and other foodstuffs to teach them how to shop, later she learned the Laubach method of literacy instruction from Miss Mildred Blankenship, literacy missions field worker for the Home Mission Board.

After two years, about 40 women from around the world have trained under the program, which the First Baptist Church agreed to sponsor by providing facilities, child care, and additional instructors. About eight professions of faith have come out of this number.

Eleven out of every 100 persons in the U. S. cannot read the Bible. Literacy missions is one opportunity of community and Christian service that virtually any church can participate in. Professional staff is not required, the teaching method is easy to learn, foreign students or uneducated people always are nearby—how can a prosperous congregation afford to pass up this opportunity?



LISTEN AND LEARN: Literacy instructor Mrs. Charles Simpson, far left, asks student to repeat a phrase during a session at the First Baptist Church in Tallahassee. Near left, Mrs. Utako Takahashi of Japan watches earnestly as Mrs. Su-ching Chiang of Taiwan struggles to bring the right word to mind during a picture identification exercise.



EFFECTIVE WITNESS: Mrs. Jean Kim of Korea, left, leans forward tensely as she searches her new language for the words to paraphrase what she just read aloud from a newspaper. Mrs. Kim accepted Christ as her Saviour after attending the literacy classes and was baptized (at right) by C. A. Roberts, pastor of First Baptist Church in Tallahassee. The woman who started it all, Mrs. Phil Maxwell, above, is shown instructing an advanced literacy class.

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HOME MISSIONS

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ON THE COVER

This old mansion, long since subdivided into apartment units, typifies a problem haunting every city and inner-city church in the U.S.: transition. For some creative thinking on the church's role in these areas of critical change, see page 9.

(HMB Photo by Rutledge)

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EDITORIALS

By Walker L. Knight

TO ACT OR REACT

James Novarro, a Baptist minister, marched at the head of striking farm laborers in Texas.

Martin Luther King, a Baptist minister, leads civil rights protests all over the country.

Other Baptist ministers take active roles in revolutionary social changes that, for them, demand this expression. Some ministers act, others only react.

If ever a generation was challenged to study issues, to seek solutions to festering and often ancient problems, and to take sides, this one is. If ever a generation was challenged to the highest expression of Christianity, and was given the opportunity for that expression, this one is. The unanswered questions, however, are—What action in such revolutionary times is really Christian? How can effective work be

done amid this crisis of change?

Two incisive thinkers share in this issue some penetrating thoughts which bear on these questions, in part. Willis Bennett starts a three-part series on strategy for our urban crises, the climax of nearly a year of study in metropolitan areas, with special emphasis on transitional neighborhoods. In this series he suggests strategy for churches and associations suddenly overwhelmed by the magnitude of the nation's rush toward urbanization and its accompanying problems.

Ross Coggins previews his forthcoming book, *Right and Wrong in a Moral Revolution*, in which he presents the clearest answers this editor has seen to the reasons most have given for their noninvolvement in some of today's crises.

LETTERS

From Our Readers

Why So Uninformed

The other day I borrowed a copy of HOME MISSIONS from a preacher friend, and I was truly amazed. I have read and reread back copies. I can hardly wait until my subscription starts. Now I know why our people are so uninformed—they fail to read the proper material to receive information. Now I know *Royal Service* is only the first step. HOME MISSIONS is a must for all who seek to know more about our work.

Mrs. C.H. Bias Jr.
East Spencer, N.C.

Alabama Encouragement

I want to heartily commend your forthright courage in publishing the three-part series entitled, "Southern Baptists and the Negro" by Dr. T.B. Maston of Fort Worth. I have noticed that most letters-to-the-editor from Alabama readers which deal with matters pertaining to race relations usually castigate your efforts to present the Christian ethic in articles and editorials, but let this be one letter from an Alabamian that speaks words of encouragement.

Dr. Maston's comments were most insightful and desperately needed by our Southern Baptist people. If anyone is going to publish materials like this, it will have to come from such publications as

yours. Had these articles been reproduced and distributed in every local church in Alabama last Sunday under the leadership of the local pastors, most every church would have had a deacons meeting on Monday night and only God knows who would have supplied the pulpits on the next Lord's day. Most of today's prophets must be found either behind typewriters or in classrooms. This is no criticism of our many fine pastors; most churches just simply will not let them be prophets.

Rest assured that there are some of us in Alabama who thoroughly agree with your editorial positions about the need for a new stance in reaching our contemporary world for Christ. The front cover of the September issue will be a classic. Thank God for HOME MISSIONS magazine.

Guy F. Greenfield
Judson College
Marion, Ala.

A Creative Publication

For some time I have planned to write to commend you on the "new look" of HOME MISSIONS during the past two years. The general format has become increasingly attractive. Your generous use of top quality photographs to illustrate the work of the Board in various areas adds a new zest. Of special interest are the incisive editorials and high quality articles. The recent series by Hugo Cul-

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

TIME of Gratitude and Appraisal

Will Rogers once commented that there are two kinds of people: those who say thank you and those who don't. It is very easy for us, enjoying the benefits of an advanced civilization, to fall into the second group.

It is very easy to take for granted the freedoms, the opportunities, and the blessings that are ours, and forget that we enjoy these privileges because of the vision and the sufferings of many who preceded us. When we recall the stalwart pilgrims, observing the first Thanksgiving Day in 1621: the courageous founders of our nation, risking life and property less than 200 years ago; and multitudes who have lived and died for the building of a government "of the people, by the people, and for the people," we are bound to give thanks.

At this national Thanksgiving season we shall do well also to appraise anew the spiritual needs of America. While almost two-thirds of our nation's people hold membership in some religious body, a recently conducted poll reflected that only about 35 percent of our total population attend church services more than once a month. Though many speak kindly of the churches, most of our nation's people bypass the church and, it may be presumed, in the main also bypass private worship, the Bible, and God. The dominant philosophy of the people of the United States of America today is not Christianity but secularism. Our way of life does not major upon spiritual and eternal values but upon material and temporal concerns.

Thanksgiving Day 1966 should remind us, in the presence of full tables and large prosperity, that "Man shall not live by bread alone, but by every

word that proceedeth out of the mouth of God" (Matt. 4:4). This season should remind us that behind every accomplishment of man is the power and presence of God.

In 1845, when our spiritual forefathers organized the Southern Baptist Convention, they established two mission boards, one to serve overseas and one to serve in the homeland. They were concerned about the spiritual needs of peoples around the world. They were concerned about the spiritual needs of their own nation.

The Home Mission Board (then the Domestic Mission Board) had a difficult beginning. In the 1880's and again in the 1920's it was questioned as to whether this agency could survive. We who participate in any way in home mission work today, either by rendering service or by providing support, owe a debt of deep gratitude to those who carried on in other days in the face of seemingly insurmountable obstacles.

We have come now to a point of strength, with the largest force of home missionaries ever (over 2,000), with the most varied and widespread ministry ever (serving in all 50 states, plus Panama, Cuba, and Puerto Rico), and with the largest spiritual and material resources yet provided.

We give thanks to God for his guidance throughout the years. For the privilege of serving now, when spiritual, social, and moral problems cry out for a Christian solution, when a growing population calls for new churches and new ministries, let us give thanks to God. This is a day that calls for our fullest commitment to Christ, our deepest compassion for needy persons around us, and our most resourceful efforts to share the good news of the gospel.

Indeed we thank God for all those who have laid the foundations upon which we build today. Most of all, let us thank God for him who is our light and our salvation, even in the sophisticated twentieth century. "Thanks be unto God for his unspeakable gift" (11 Cor. 9:15). Jesus Christ, our Lord.

"That's not the right way to do it."
"Our only task is just to get people converted."

"Christ said nothing about changing the situation in his day."

Coggins indicts us with the statement: "If we do not begin to minister to the sources of human suffering in this revolutionary age, it will cost us our share in shaping the future course of our nation and our world." What we need, he says, is a theology of social and moral action, and he briefly outlines that theology.

So insistent are today's issues, so challenging are these crises that we must act or react. If its only reaction, then the initiative lies with others and denies us the right, as Coggins says, of our share in shaping the future.

pepper. "The Changing Challenge to Missions," was unusually stimulating.

Under your imaginative editorship, HOME MISSIONS has become one of Southern Baptists' most creative publications. The magazine must also reflect the current dynamic leadership of the Home Mission Board.

W. E. Norman
Quannah, Tex.

The Bocas Story

I just made a trip to Bocas for the dedication of the Beautiful Zion Baptist Church (see page 13). Those young men did a fine job in a short time. The architect, the town people, and others thought they couldn't do it, but they built it. Most of the young men are considering missions because of the summer—some of them are planning to go to the seminary.

Personally, I think these young men did more in one summer, not only for Christ but also for public relations for Baptists and the U.S., than anything anyone could have done.

Joe Prickett
Language School
San Jose, Costa Rica

Finally, A Response

In 1960 I learned there was practically no ministry to the women inmates in our state prison, 25 miles from Cleveland. I learned that there were too many

(Continued on page 25)

To Regenerate Suffering Baptist Influence

MORAL AND SOCIAL ACTION ESSENTIAL

By ROSS COGGINS
Nashville, Tennessee

The social and moral revolution of this age does not consist in the fact that an alarming number of people are flaunting the biblically-oriented moral standards which have been traditional in this country. We have always had moral profligates. There is a persistent myth which holds that at some early time in our history the nation reached a moral plateau from which we have been descending ever since. This myth is exploded by a careful examination of historical realities. In proportion to the population, there was probably more adultery in the American South during the slavery era than there is today. The six-shooter morality of the Old West was by no means superior to the present methods of settling disputes. The sweatshops and child labor of the Industrial Revolution were morally indefensible. Many other examples could be cited to discourage any nostalgic yearning for "the good old days" which never were really so good.

The moral revolution actually consists in the fact that the validity of the standards is being challenged by a significant number of people. The moral libertine of an earlier generation, for the most part, intended at some vague, unspecified time to straighten his ways according to the socially accepted patterns. The patterns themselves were rarely attacked; they are under tremendous attack today. Consider the flagrant challenging of the draft, the rejection of due process in favor of protests in bringing social change, the repudiation of traditional standards of sex morality, the attack on entrenched segregation, and countless other evidences of reaction against authority. This is the moral revolution. There are some wholesome aspects to the revolution; there are some deeply disturbing aspects.

Southern Baptists, like many other Christian groups, have not known how to react to this new

Coggins is director of communications for the Christian Life Commission, SBC. This article is excerpted from his forthcoming book, tentatively entitled *Right and Wrong in a Moral Revolution*.

situation. For the most part, we have simply viewed it with alarm. Our pastors have spent more time deploring the situation than studying its causes. (There must be seminary professors who teach special courses in deploring!)

A deep sense of frustration pervades much of our thinking about the problems of modern society. We are frustrated because decisions are forced on us before we feel ready to make them. We are frustrated because the initiative in effecting so much change always seems to be in the hands of other people rather than in the "safer" hands of churchmen. In our frustration, we have often fallen into an attitude of futility. This has undermined our ability to provide clear counsel in the midst of the moral revolution. Our reaction to the race crisis provides a good illustration. Where we have not actually defended an oppressive *status quo*, we have too frequently deplored the tactics of civil rights leaders. "That's not the right way to do it," we insist. We rarely go on to confess that the right way would have been for churches to have taken the lead 50 years ago in rooting out the evils of discrimination. Had we acted on clear Christian principles to do this, Negro people would never have been forced to conclude that their only realistic hope was in the streets and in legislation.

An equally unrealistic result of our frustration is the evasive posture summed up in the words, "Our only task is just to get people converted." A friend of mine spoke those very words to me at the 1964 Southern Baptist Convention meeting in Atlantic City. At that Convention the Christian Life Commission's recommendations on the moral issues in the racial crisis had been hotly debated, then rejected in favor of a substitute. My friend assured me his vote against the Commission's recommendations grew out of his feeling that the church has one mandate—to convert people. He went on to say that had the Convention adopted a strong stand on a controversial problem like race, his people would be extremely

“Evangelism and social concern are not mutually exclusive; on the contrary, concern for souls and for society should go together,” Christian Life expert states.

angry because of their near-unanimity in defense of segregation.

The two of us went into the auditorium to hear one of the nation's most popular preachers, whose opening remarks also stated that the Christian's task is just to get people converted. He said that when people are converted, this solves social and moral problems. My friend could not resist nudging me to make sure the point had not been missed. "But don't you realize what he is saying?" I asked. "If what you have been telling me about the racial attitudes of your people is true, then we can only conclude that your congregation is made up of unconverted people!" He sat quietly for a moment, rather stunned, then whispered, "You know . . . you may be right."

The fact is, however, conversion doesn't automatically solve all problems, and we never have really believed it did. We have never neglected preaching on stewardship because getting people converted automatically makes them good stewards, nor have we failed to preach on prayer or love for the same reason. Converted people are "babes in Christ" who must experience a lifetime of growth in grace before deeply entrenched attitudes can be brought under the lordship of Jesus Christ.

Another reason for avoiding social and moral action in this revolutionary age is the feeling that there is no scriptural basis for such action. After all, our Lord walked past slaves every day and never said anything about changing the situation. The early church didn't start any crusades against gambling or alcoholic beverages. Why should we? That is a valid question, and one which needs much reflection.

To begin with, consider the situation in which the New Testament church was born. The first believers, almost without exception, were not even citizens of the empire under which they were ruled. They had no vote and very little participation in the processes of government. In other words, they had few of the freedoms and responsibilities we enjoy in modern-day America. This is most important. Consider how

foolish it would have been, for example, for the disciples at the cross, observing the soldiers gambling there, to have said, "We've got to do something about this gambling problem." That would have been ridiculous, not because gambling is not evil but because this tiny fraction of people in the Roman Empire could do nothing about moral or social problems of this kind. Furthermore, they were generally convinced that the world would probably end in their lifetime. What they did, however, does not necessarily mean that if gambling interests today wanted to put slot machines adjacent to the local high school, Christians would have no responsibility in collectively opposing it. A different situation prevails in twentieth century America, and Christians have citizenship responsibility the early believers could not have.

The principle here is that new possibilities bring Christians new obligations. When it becomes possible to solve a problem, we are responsible to attempt it. Early believers could do nothing about slavery—but when the time came that it was possible to destroy a system of buying and selling human beings, it would have been sinful not to do it.

It is my view that Southern Baptists have a tremendous opportunity to this age of social and moral revolution. We have a strong commitment to evangelism, having historically rejected any utopian schemes to change society without changing men. If this commitment to evangelism can be coupled with a real grasp of the moral and social imperatives inherent in the gospel, we might rise to a greater destiny of usefulness to God than we have ever dreamed. Evangelism and social concern are not mutually exclusive; on the contrary, concern for souls and for society should go together.

What is needed in Southern Baptist life, in my view, is a theology of moral and social action. The rudiments of such a theology are very simple. First, this is God's world. The God who created it has revealed himself through his Son, through whom men find salvation. This God is sovereign in his

“We are seen as harmless, evasionists, a cult of congeniality in which personal piety has become a substitute for social justice . . .”

universe. He intervenes in human history and works redemptively in human affairs. He brings order into the chaos men create and often brings disorder into the well-ordered schemes men create for their own self-interest. He numbers the very hairs of a man's head, and even the fall of a sparrow does not escape his view.

Second, this God of creation and redemption is lord over all of life—not only over individuals, but over all the relationships in which they exist. This means, in practical terms, he is lord over the relationship between parent and child, and anything within that relationship which twists a child's life out of the divine image abrogates that lordship. It means that wherever men suffer and lose hope because of unjust economic conditions, God's lordship over economic relationships is being repudiated. It means that those who animalize others are not just mistreating their fellow creatures; they are rejecting the lordship of the living God. If Negro people suffer humiliation or exclusion because of an indefensible social structure, the church must bear prophetic witness to the fact that social structures which oppress stand under the judgment of God.

Third, God cares when people suffer. We know this from the example of Jesus. He didn't feed all of the hungry people he saw, but he fed enough of them to make it forever impossible for us to be unmoved at the sight of hunger. Jesus didn't heal all of the sick people he passed, but he healed enough of them to teach us that God cares when people are in pain. Most of us would agree that it is Christian to relieve suffering. We get divided, however, when it comes to attacking the sources of suffering. My contention is that Christians should be as concerned about the sources of suffering as we are about the relief of suffering.

This can be illustrated by a simple example. If you see a man struggling in the river, apparently about to drown, the Christian thing to do would be to jump in and try to pull him out. If you came back to the same spot the second day and saw another man in the same predicament, the response should be the same. If it happened a third time, fishing the man out would not be enough. Having done that, you should go upstream to find out if somebody is throwing people in the river!

Southern Baptists have shown considerable compassion in relieving suffering, but we have not been notably creative in getting upstream to the causes

of suffering. We will contribute to flood relief, but refuse to support programs of flood control for fear of "getting into politics." We will feed a hungry man, but fail to attack the problems of unemployment. We will send chaplains to provide spiritual counsel to our soldiers, but we remain indifferent to the problems of international relations which trigger the wars. We will rebuild Negro churches which have been burned down, but we fail to get at the prejudice which lights the fires. We will provide charity care for poor people who are sick, but we ignore the slums where disease festers.

If we do not begin to minister to the sources of human suffering in this revolutionary age, it will cost us our share in shaping the future course of our nation and our world. A disturbing number of people already ignore our preachments entirely—not because they do not care for the church, but because they feel the church doesn't care for them. Many people feel the church simply doesn't understand their problems. People like this sometimes see the church in the role of the priest and the Levite, passing by the scene of human suffering (the federal government or some welfare agency is seen as the Good Samaritan). We often appear to the world as people who find a difficulty for all the solutions, couching it in stained glass words as we congregate in religious showplaces located at maximum distance from the scene of human need. We are seen as harmless evasionists, a cult of congeniality in which personal piety has become a substitute for social justice rather than an incentive for social justice. Preachers are often viewed cynically by the downtrodden, seen as chaplains to the establishment, quick to defend whatever *status quo* guarantees their havings, so facile at twisting mighty doctrines that even the Second Coming can be made an excuse to defer loving some people until the millennium.

I know what worries us: Is all of this "spiritual"? Should we not be exclusively concerned with "spiritual" matters? What is "spiritual"? Is spiritual darkness ever more real than when a little child is hungry or unloved? Or when a man is thrown on the slag heap because automation has rendered useless the skills he developed over a lifetime? Or when a man is humiliated because of the color of his skin?

We cannot see every sparrow that falls to the ground—only God can do that. But we can see people who fall all around us in the onrushing tide which is life today—and in the name of Jesus we can recapture the meaning of being a neighbor. ■

THE CITY'S CRISIS

By G. WILLIS BENNETT,
Southern Baptist
Theological
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THE CITY'S CRISIS OF CHANGE

Editor's note: This is the first of three articles by Bennett that reveal the facts and ideas he discovered in the last year as he probed the problem of transitional and inner-city communities on special assignment for the Home Mission Board.

There is a story about a man who was very proud of his marksmanship. Some acquaintances followed him into the field to see if he could live up to his reputation. A bird was flushed from the tall grass and flew away. The man took aim and fired, but the bird kept right on flying. Rising to the occasion, the man lowered his gun, shook his head in disbelief, and said: "Friends, you are witnessing a miracle. There flies a dead bird!"

By analogy, this story expresses the confidence of Southern Baptists in some of our approaches. We are so sure they will work that even when they fail, we try to declare they have succeeded. We have become so accustomed to doing everything a little better than the previous year, with a little greater results, that the "bigger and better" formula has become characteristic of our philosophy. When we are forced to recognize that it is not true, we are frustrated and may be overcome by an attitude of fatalistic despair. And this is where many persons find themselves, for where the downtown and inner-city churches are concerned, we must recognize that the success of earlier years is no longer realized. That the churches in transitional urban neighborhoods are in trouble has been documented so completely that it can no longer be denied.

What shall be said of this condition? And what shall be said of this newly developed urban concern?

First, care should be taken by all not to search for a scapegoat. Reasons can be identified for the decline in the effectiveness of inner-city churches, but the blame should not be placed on any one doorstep. Deacons may blame pastors; pastors blame staffs; and staffs blame the lack of lay involvement. Sometimes denominational leaders may blame the churches for forsaking the inner city, and pastors blame the denomination, including the seminaries, for not providing more help. The pattern could be extended almost indefinitely.

In reality, however, we are all a part of the problem and we must all be a part of the solution. Seminaries have been too late entering the picture. Denominational agencies have been too fearful to search for the right kind of new wineskins. Individual churches have been too slow to adjust to changing communities. Pastors have been too content to stick by the old methods and too suspicious of new ones.

It is time to be done with frustrations and fears, with the ventilation of hostilities that make us point accusing fingers, and with the search for scapegoats. It is time to recognize the tremendous challenge at hand and get on with the tasks before us.

No one answer can be given and no one approach will be adequate. It seems possible, however, to point in the direction that the denomination and individual churches must move.

A major emphasis, a new one for some Baptists, is the concept of the total church ministering to the whole city. Baptists need not abandon their concept of the significance, value, and autonomy of the individual local church.

They must, however, review this concept, for many individual churches, working independently and alone, are going to die. They will not die for want of a task; nor for failure to be faithful to God. They will die for lack of capable leadership and adequate financial support. Sister churches, without intending to do so and perhaps without realizing it, will slowly strangle them to death by attracting many of their finest and best members, and yet never give anything back in return.

Let us face it! Churches are many times actually in competition with each other—not the wholesome, constructive, creative type, but competition that can be destructive and defeating. Sometimes this can be observed in the advertisement, "The church that offers you more!" Again it is seen in the program where duplication of services are offered to compete with the church in the next block. Or it may be seen in the secret, or sometimes open, proselyting wherein pastors or members use numerous arguments to lure persons away from other congregations. Some inner-city pastors are critical of their suburban brothers who "rush" their members who have moved to the suburbs. The suburban church slogan "Attend the church nearest you" has been countered with the inner-city appeal "Attend the church dearest to you."

The various methods churches use to attract members and to try to outdo each other would cause one to think that each is competing for a highly limited quantity. In actuality, are there no common goals and tasks? When will individual churches see themselves a part of the whole?

Metropolitan Planning

If religious leaders would engage in metropolitan planning, rather than limit themselves to isolated parish planning, a constructive team approach might be devised. The entire metropolitan area should be included, even though it may reach across county and state boundaries. This means that more than one Baptist association will sometimes be involved. This metropolitan planning may take several forms from denominational cooperative ministries to ecumenical approaches. Two separate surveys, for example, do not need to be conducted, when one can determine the facts, and the findings can be shared.

Whatever the formulation of the cooperative body, whether including Protestants and other groups, or Protestants only, or one denomination alone, or merely a combined group of churches, some approaches are better made by the group than by an isolated church. The "go it alone" attitude many times weakens the effectiveness of the large church and spells sure failure for the small one.

Is it not possible to think in terms of Christian strategy to make a greater impact upon a city and thereby enlarge the witness? Definite advantages are discernible if such approach is made. For example, attention of multitudes is turned to religious conversation when a city-wide evangelistic crusade is undertaken. All the mass media channels may be brought into use, such as television, radio, and the public press. No one church could ever claim much use of them, but a combined effort brings them alongside to tell the story.

Consider the difficulty, if not impossibility, of providing some types of ministry within the limitations of one con-

gregation's strength. When many merge their strength, however, new and different ministries can be initiated. And these kind of ministries are required if the attention of the masses is to be focused again on things religious.

Cooperation must exist between congregations in the city so as to strengthen the work of a specific congregation located in a particular area. Instead of encouraging persons to move their membership from churches located in such areas, churches in stable communities should indeed encourage some of their capable leaders to go into such churches and there fulfill a significant ministry. When mission groups think of community missions they should think of personal involvement, remembering that the best gift is the giving of self. If a few persons could be inspired to leave the larger church and become personally committed to smaller, declining churches in transitional areas, the total cause of Christ in a city would be strengthened to a measurable degree.

In some cities this has been done to a limited degree. The appeal sounded here is that this should become a part of a planned strategy. Persons should be recruited to fulfill such needs as definitely as pulpits sound the call for foreign missions volunteers.

Companion churches exist in some cities. They find ways in which they can strengthen each other, by exchange of members, sharing of facilities and equipment, and at times with financial assistance. Frequently this ministry is across racial or social class barriers. This method should be encouraged on the part of more churches and in more cities.

Mission giving is never confined to state, home, and foreign categories. There may well be impressive needs that should not be ignored in many of the struggling inner-city churches. What should be done here? Must the help come from the Home Mission Board or the state convention? Should it be an associational effort, which in reality may mean a reduction in mission monies sent out of the city? Or should the help come directly from a sister church who sees the need and desires to respond? Different groups will arrive at different answers, but whatever the method, many inner-city churches need to be on the receiving end of the mission dollar. They do not need to be reduced to mission status and have others make their decisions. They should take pride in their accomplishments of staying in the place of need and being the channel through which mission dollars provide a witness on a needy block.

These goals will only be realized when Christians recognize that it matters not who gets the glory for winning more people to Christ. What matters is that people are won, that the imprisoned are visited and the poor have the gospel preached unto them. Why compete for this prize? Rather, let Christians join hands across many barriers to see that the message of Christ is proclaimed and the mission fulfilled. This is the objective of cooperative ministries. This is the meaning of the concept of the total church ministering to the whole city.

A Theology Of Involvement

The churches in the city which are accomplishing the most and making the greatest appeal to people today are the churches which are more totally involved in the lives of people. The narrow concept of attracting people to a building for limited hours during a week to attend services is no longer adequate, if it ever was. Buildings to be used primarily on Sunday are not the answer to work in the inner city. Life cannot be compartmentalized into spiritual, intellectual, and physical, and the church which attempts to minister only in the realm of spiritual, assuming this stands

alone, is sure to be passed by. More now than ever before, it seems, urban people are expressing a new expectation of the church. It is an expectation that can be understood in the theology of involvement.

One little lady who had been approached so many times by a church about her soul's condition expressed her own anxiety in these words: "I wish these people who care so much about my soul cared more about me!" And this seems to express what thousands in the inner city say. Another person said to a church visitor, "Why do you want me to come?" The feeling of unworthiness was so great that it was impossible to believe that the church could want her.

Persons like these are not attracted by pious enunciations, but they can understand the language of the loving and symbolic act Jesus taught by what he was and what he did, as well as by what he said. It was the "Word made flesh," dwelling among men that left the impact upon the world. When the Word becomes words rather than flesh it is never so appealing.

Involved With What?

God's great act of penetration by means of the incarnation revealed his love and power. Any church which fully understands must become committed to the theology of involvement. Involved with what? One can answer his own question if he will first face honestly another one. What is there in human life that is of no concern to God? Make a list and what will one record? The God who numbers the hairs of one's head and observes the bird when it falls to the earth, must surely be concerned with man—his needs, his desires, his anxieties, his possibilities. Can the church be disinterested in anything that interests God?

Project, then, this thought into the stream of human involvements God, and therefore the church, is concerned when man is lost, lonely, distressed, tempted, hungry, sick, grieved, overburdened, unemployed, ignorant, immobilized, or in any other way in need of people who care and are committed to helping.

It is never enough that the church see persons as brands to be plucked from the burning. Persons must be seen as creatures for whom Christ died and for whom he desires a meaningful, abundant, eternal life which begins with the redemptive experience in the realm of human existence and never ends. The church which ignores man's need for recognition, consideration, a sense of belonging, and opportunities for self-realization, cannot attract many of the multitudes which pass by. This may well explain why many persons among minority and deprived groups are more attracted to civil rights movements than to the church, or to the settlement house than to Sunday School.

The kind of involvement called for is one that stems from an attitude of Christian compassion and concern. It has the daring that challenges the church to try even if it fails. It recognizes the validity of the words of Jesus, "Inasmuch as you did it *not* . . . you did it not unto me." The church, therefore, can ill afford to withdraw and be indifferent to the concerns of persons in need. It must minister, not as if to bribe people into coming into the house of the Lord, but in response to the command of the Lord. It witnesses by words and actions because it is charged with the responsibility of demonstrating the love of God. Not every person who passes by will respond to this love, but the church goes on ministering because it *must*, and not because it is numerically successful. ■

(Next Month: What are the ministries necessary in a highly urban transitional society?)

GETTING SAND AND GRAVEL for the termite-proof building became the most difficult task of the summer. Here Mike Roberts and Ben Townsend of the University of Tennessee and Jim Williams of Georgia Tech unload a dugout canoe.



PLACING A DOOR LINTEL which the students improvised from tile with concrete centers occupies Dan Haskins of Tennessee Tech.



CLOSE QUARTERS AND UNACCOMMODATED WORK gives Larry Grask from Carson-Newman College a difficult time as students worked toward their 10-week deadline.



PLANS WERE ALTERED for the pulpit area to eliminate steps, and here Shelly Richardson (right), the BSU director for Tennessee Tech and project director, checks with workmen hired to lay the tile floor.



A BUILDING FOR BEAUTIFUL ZION

The project was mammoth by any standards—to build within 10 weeks a termite-proof, 3,000-square-foot auditorium and education building for Beautiful Zion Baptist Church, Panama's oldest Baptist congregation.

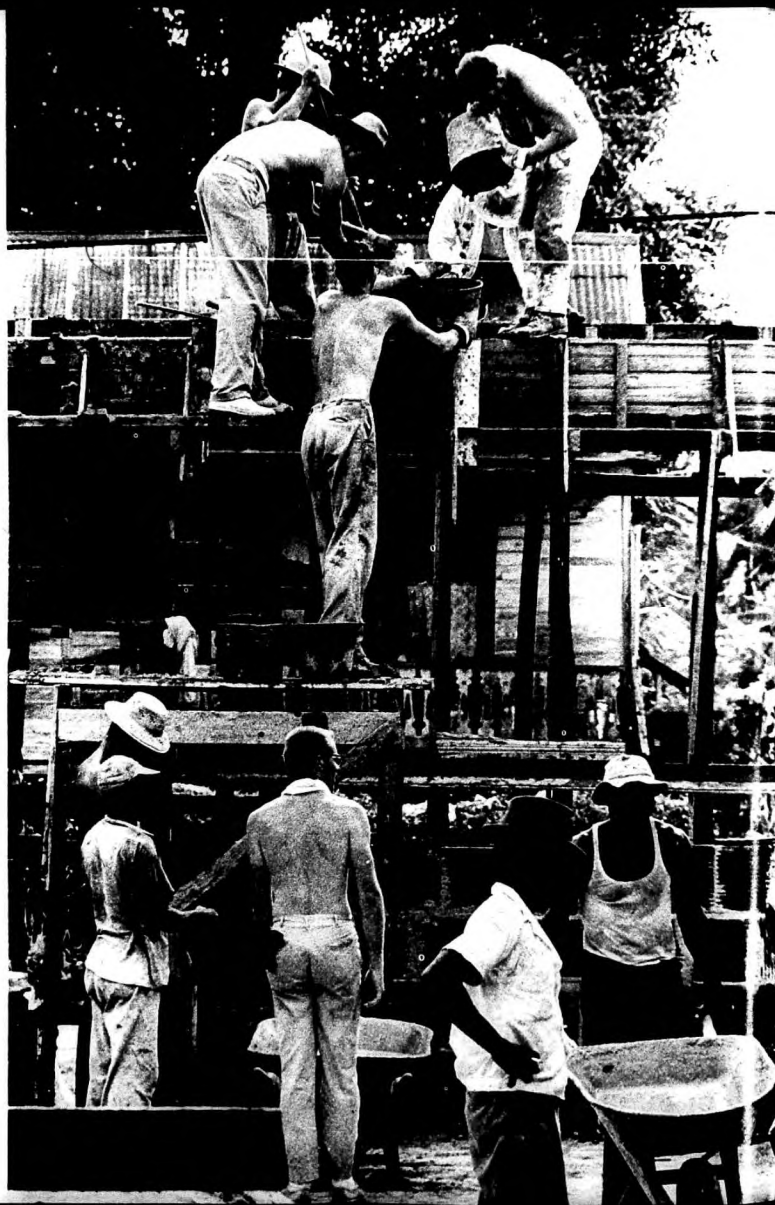
To make it really hard, try this with 11 college students almost inexperienced in building who speak little Spanish. To make it almost impossible, attempt the project on an island in the Caribbean, near the Costa Rican border, so isolated you get there by slow boat or fast plane—no roads.

The students were summer missionaries—a 10-man work group sponsored by the Baptist Student Unions of Tennessee and an architectural student from Auburn University, Lawrence Corley. Corley, a two-year veteran of summer missions in this same area, filled the role of correlator by getting supplies, making endless contacts, designing furniture, and handling the thousands of details of materials and money.

To meet the end-of-the-summer deadline, everything had to move with unusual speed. Before the students arrived, the termite-ridden, ancient structure was torn down by a church member. Then a contractor began pouring the heavy concrete work. He was still at this when the students arrived, and they leaped in to help. They so impressed the contractor with their efforts, he admitted one day that they were doing twice the work of his own men. Sand and gravel were hauled in by dugout canoe, painstakingly loaded in sacks, sewn, and carried back and forth. Sand was found two miles away but gravel was 17 miles off.

TURN PAGE

PHOTOS BY LAWRENCE CORLEY



THE NEW "L" SHAPED BUILDING, replacing the termite ravished century-old building, contains 3,000 square feet, with an auditorium that seats 150, three 17-square foot classrooms, a 10 x 30 foot corridor which can double for socials and bathrooms. It's thought to be the first church in Bocas to include a pastor's study. Even government officials had thought such construction impossible in isolated Bocas.

SOMETIMES THEY WAITED, as Dan Haskins of Tennessee Tech does here, because the process of pouring concrete was so primitive. Such periods provided almost all the break they took. They took one day off early in the summer, but before the day was out all were ready to go back to work to make sure they met their deadline. However, Sundays they teamed up for preaching assignments throughout the primitive province of Bocas del Toro.

November, 1966



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WALKER L. KNIGHT
Editor

Missions is where laymen and women who don't feel led to fulltime to the Baptist missions thrust.

Just think of the difference you could make if you were on the growing edge of Christianity, where you make yourself happy by helping other people understand what happiness really is. Isn't it a kick?

Here's a happy note: Children and short term opportunities for lay men and women who don't feel led to fulltime to the Baptist missions thrust.

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Missions is where laughter reflects courage and the tie that binds. It's where spiritual hunger, moral degeneracy, critical physical needs—all that is disheartening to most of us—become, for those with a special call, the opportunity of a lifetime.

The funny thing is, most people think missions is just Appalachia or Indian reservations or something equally detached from their own lives. But need is something people have, and it's something God leads some aside to deal with.

So missions really is people—God working through people to reveal himself to people, whether it's on an Indian reservation or in a high-rise apartment.

Just in the year ahead the Home Mission Board needs 60 missionary couples for language missions efforts among Spanish-speaking, Slavic, Indian, and other people of foreign language or cultural backgrounds. 250 mission pastors are needed in pioneer areas such as New York, New Jersey, and Utah-Idaho.

And 15 couples and 12 single women can be put right to work in areas of Christian Social Ministries, such as mission centers, juvenile rehabilitation work, migrant missions, and nursing.

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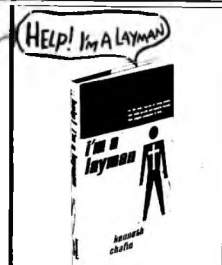
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ARE EVANGELICALS TO BLAME FOR SPIRITUAL APATHY?

If the twentieth century limps along without spiritual renewal, sooner or later western history will stumble into a swamp of despair more wretched than the Dark Ages.

But if the Spirit of God enlivens an obedient vanguard for worldwide witness to the redemption that is in Christ Jesus, evangelical Christianity could stir and stun our generation with its ready offer of fresh hope and moral power.

The alternatives are startling but simple.

Our generation has more than met the conditions for inviting divine judgment and doom. For the final outcome, the fatal misery of mankind, all that is required is a continuing unregeneracy of modern men.

But the evangelical option demands decision, wide and deep spiritual decision, at a time in history when spiritual evasion is popular and easy.

There is no assurance of escape except on God's terms. In fact, there is no possibility of it. And the temper of the times is so unspiritual, so earthy, so degenerate, that the evangelical outcome is not assured, nor even likely. In secular history nothing points today to the sure prospect of an imminent age of spiritual awakening. Followers of Jesus Christ might, in fact, list almost a dozen depressing excuses for posting bankruptcy notices on the doors of the church and for dodging evangelism as a personal duty. From some points of view, the Great Commission seems to burden twentieth century Christians with an excessive, disheartening, and unrealistic requirement.

Consider some discouragements. The flourishing world population threatens to double by the year A.D. 2000. Powerful totalitarian rulers prohibit public proclamation of the gospel; some governments are atheistic, others simply anti-Christian, but both breeds are pointedly hostile to followers of the Christ. Pluralistic societies meanwhile prize freedom of choice above fixed

truth and absolute right. Affluent nations nourish men too busy money-making to work out their salvation; the lust for economic gain overrides their spiritual longings. Death on the highways sometimes piles high its corpses to match or surpass military casualty lists in the Free World's bloody conflict with Communism. The terror and tempo of crime is escalating; not in dark African jungles but in enlightened American cities the assassin now takes a president as his victim, the strangler kills his quarry of eight nurses in a single night, and a sniper walks from his university classroom to mow down fellow students by the dozen.

Nor is that all. The new immorality pledges scientific immunity from the visible consequences of transgression, and even gains ecclesiastical encouragement from some bishops. "God is dead" theorists are now subsidized by the churches, published by denominational presses, salaried in so-called Christian institutions, and praised by ecclesiastical leaders for their special insight and contribution to Christianity. Ecumenical Christianity, moreover, expends staggering resources to promote institutional mergers and social revolution, redefining the church's mission while it veils the Great Commission. On the theme of Communism, which seeks, wherever it can, to uproot biblical Christianity, some ecumenical agencies repeatedly offer needless comfort to the champions of atheism. Some complacent churchmen speak glibly of "our post-Protestant era" as if permanently to seal off the Reformation would be a great boon for faith in our times. Influential theologians stock seminarians' minds with the fallacy of universalism, secularize the doctrine of conversion, or guarantee eternal bliss without the new birth. This speculative heresy has even found a haven in educational and evangelistic agencies of leading denominations, and not even Baptists are exempt.

Is one major reason Christ's claim

"Have we the high courage to be made a spectacle for Christ, when others set themselves ablaze as human torches, or march amid hostile crowds and risk brutality or prison for secular causes?"

By CARL F. H. HENRY
Editor, *Christianity Today*

fails to grip modern life like a cosmic magnet, almost irresistibly drawing all the world to him for renewal or rebuke, traceable to evangelicals—prideful as they are respecting their devotion to the evangel? Are many of us who know him, and have even labored long in his name, nonetheless intimidated to silence by the encroaching modern mood more often than we are impelled to hold witness by our love of Christ? Does the Lord of the church fault us evangelicals—and not merely those who renounce the urgency of evangelism, or who disown the evangel entirely and displace the Great Commission by some lesser mission? Have we the high courage to be made a spectacle for Christ, when others today publicly set themselves ablaze as human torches, or openly march amid hostile crowds and risk brutality or prison for secular causes? Do we retire to an exposure-proof darkness to sing "Stand Up, Stand Up for Jesus," live in the world to the lyrics of "Goodbye Happiness. Hello Loneliness," and whistle along with the Volga boatmen while trying to think positively?

Would it not shatter the world's indifference like a sonic boom were every believer to use the one mouth he has to tell the world of the Redeemer's grace, instead of over exercising it on Sundays in the protective isolation of the churches to sing "O for a Thousand Tongues"? All the less excusable is this evangelical voicelessness today since, if signs of encouragement are needed, those who must seek for signs will not find them lacking.

A vexing vacuum pesters human life and this deep hole in the heart and mind of modern man is enlarging. For all his accumulated learning, scientific insight, and material gain, increasingly he questions the meaning and worth of daily life. From addiction to alcohol, barbiturates and drugs, and cheap sexual license in private life, to the passion for wealth and public image in the social arena, the problems of modern society

call urgently for spiritual solution. Where but in the biblical view of man are the masses to rediscover high hope for human life?

There are other reminders of evangelical relevance. For all its terrible tyranny, totalitarian atheism has failed to eradicate religious impulses from the life of the masses under Communism; not even state sovereignty can endow its specious rationalism to erase the spiritual hunger that exists even in the rebellious human heart because man by nature is religious.

In God's good providence, moreover, the world population explosion coincides in history with the age of jet travel and mass communications, so that a multiplied humanity may now be reached by the multiplied transmission of God's message.

Even the strident clamor for social justice shapes new and overlooked opportunities of evangelical identification and witness. Christians who sense their duty to protect minority rights must also, if they remain true to the Bible, stress God's justice that accounts all men unjust and affirms their dire need of justification. But no evangelist has a logical or moral right to press the need for justification who does not champion the prior claim of justice, which views all men as equals in the arena of human rights and responsibilities.

Amid these several hopeful signs appears yet another: the fact that Bible-believing Christians—irrespective of nationality, race or ecumenical alignment or non-alignment—gradually are drawing together in widening trans-denominational fulfillment of New Testament priorities. Where they mesh and marshal their forces in this way, as in the Billy Graham crusades, remarkable spiritual victories are crowning their efforts. If any one denomination or church thinks that by itself it can evangelize the earth in our century, the hour is long overdue either to turn its farsightedness into an asset or to apply for

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ecumenical lenses. In the bold task of world evangelism the World Congress on Evangelism offers wide encouragement for the fullest cooperation across denominational lines.

Doubtless other signs exist to dissuade us from regarding the Christian witness today as a lost cause. We evangelicals are persuaded that the pessimists are wrong when they whimper that Christianity now hasn't a prayer's chance of turning the world right side up, and that they are woefully misled if they think Communism can do it, prayer or no prayer. Yet the fact that we evangelicals also look constantly for signs, and are not content with the sheer authority of God's Word, discloses something of our own timid faith and flimsy loyalties. We too covet assurance from the world that the church's mission is welcome. We are not wholly ready to face hostility to the gospel, to witness in a world that proceeds from its crucifixion of Christ to the persecution of his followers. So we too can congenially linger by the fire, unsure whether in the presence of his foes to confess we know and love him. We can speak of Christlike compassion, of evangelistic energy, of divine dynamic, while the faces haunt us of those who might come to trust Christ if we had much heart for them in their need. Or we zestfully recite the list of ecclesiastical errors we avoid, and eagerly identify those who commit them, while the world waits for us to manifest the presence of the living God. We congratulate ourselves that we have Billy Graham in our ranks rather than reproach ourselves that so few stand out with him, or we excuse ourselves because God exalts men at the top rather than weep that we are content so near the bottom. We look to men and to methods—particularly to ourselves and our own—and it is no wonder we are so smug though multitudes be lost.

Do we believe it if we speak and act as if man's doom is ignorable and overlookable? Do we believe it if we talk to saints about the gospel and talk to sinners about the weather? Do we believe it if we preach good tidings from the pulpit but talk only about taxes and television to our neighbors? Do we believe it if persons for whom Christ died touch our lives and we speak of servicemen dying in Viet Nam, or of women's skirts rising to new heights, while we leave them ignorant of the news that shapes their final destiny? Do we speak of neighbor love as the great and best cure for a warped world, but withhold from the man next door the

HOME MISSIONS

love that would exchange new life for his living death? Do we hesitate to swing open a door of peace and hope for others, when another's care and concern charted the way for us? Do we call the world to repent, when it is ourselves from whom repentance is due, because when we imagine ourselves saying "Believe on the Lord Jesus Christ and thou shalt be saved!" the crowd around us is whispering "Live unto the Lord Jesus Christ and we'll believe!" In a day when the skeptics are once again saying "God is dead!" are we evangelicals specially called upon to be living signs of his presence—by bringing ourselves wholly under the authority of his Word?

At the same time I am not saying that our disobedience (or our hit-and-miss obedience, if the phrase rings better in your ears) has really nullified the claim of the gospel against the world. In the Old Testament economy the Jews proved a disobedient people and the name of the living God was sometimes reproached among the pagan Gentiles on their account. But the testimony of truth was not thereby destroyed, the promises and warnings of God were not nullified, and Jesus Christ came in the fullness of time to bear the sins of the race. So the whole case for theism does not rest in our time; if it did, God would unfortunately seem a lot like us and considerably less like himself! God is self-revealed in nature and history and in the consciences of men; his purposes are revealed in Scripture, and his character is fully manifest in Jesus Christ. We need to remind ourselves constantly that it is God who converts, and that our work is but to witness by word and deed. And God is faithfully doing his work—how else do you think we might otherwise be here to sing his praises and to seek a better conduct report for ourselves in his presence?

The Word of God *stands!* It cannot be bound even by our indifference and nonperformance. It *stands written*, as Jesus himself stressed, and if that remainder was enough to send Satan scurrying, it ought to be enough to quicken evangelicals:

Go forth into every part of the world, and proclaim the Good News to the whole creation. . . . You will receive power when the Holy Spirit comes upon you; and you will bear witness for me . . . away to the ends of the earth. . . . I am under obligation to Greek and non-Greek, to learned and simple. . . . I am not ashamed of the gospel. It is the saving power of God for everyone who has faith—the Jew first, but the Greek also. . . . (NEB, Mark 20:15; Acts 1:8; Rom. 1:16).

November, 1966

Yet I get somewhat weary with those who continually reproach the church, and the church alone, for all the miseries of the world. Is a devastating World War again in prospect? Then the church has failed, they say. Are there race riots in New York and Chicago and Los Angeles? The church has failed! Is there famine in India and luxury in America? The church has failed! So runs the cliché. Now, I am not one to minimize the sad mistakes of the institutional church in our time. But the church Christ founded and extends is the divine means of mankind's greatest blessings, and the disasters of the world are due primarily to sin and unbelief, not to the failure of the church. I do not think that if the apostles themselves were to return to earth, and if they traveled day and night around the globe with a team of one hundred Billy Grahams, the world would be wholly converted to Christ. Neither Jesus nor the New Testament gives us reason to think the hardness of the human heart will be fully stifled until Christ returns in terrible judgment upon mankind.

Of course, if one begins with the premise—and although fallacious it has gained popularity in ecclesiastical circles—that the church's duty is to solve all the world's problems *even when the world expressly spurns the lordship of Christ*, then "the church has failed" must inevitably become a constant characterization of the church. For the true church of Christ knows no answer other than the Way, the Truth, the Life. Whenever churchmen point to another "way," what passes for "life" and "truth" is doomed to disappointment. The danger that the church will fail our times is today often enlarged by those who use the supposed "failure of the church" as a slogan to expedite ecclesiastical rescue operations that ignore the redemption that is in Christ Jesus.

But that brings me back to our own task—which is not accomplished simply by criticizing the alternatives. If the world has often been misled to associate the name of Christ with secular programs that cannot really fulfill their pledge of utopia it is because someone has stood in the gap of human misery with an option for survival. There are not, however, two ways of redemption—one supernatural and the other natural, one Christian and the other secular, one requiring personal regeneration and the other merely social reorientation. There is one way, and one way only; one life fit for eternity, and one only; one truth, and one truth only; one mediator between God and man. Jesus Christ the Saviour of sinners re-

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 the Vatican II decree—relates the
 movement to the layman—spells out
 the goals—and tells what the individual
 can do to promote Christian unity. Part
 two is a detailed examination of the
 origin and beliefs of the major Pro-
 testant denominations in America. Part
 three defines terms and discusses points
 of etiquette to help overcome any feel-
 ings of embarrassment by the par-
 ticipants of inter-religious functions.

(2) "Decree on Ecumenism"—an
 English translation of the complete text
 of the historic document promulgated
 by the IInd Vatican Council.

(3) "Blueprints for Action"—prac-
 tical projects that can be adopted by
 individuals and groups to advance the
 cause of Christian unity in their com-
 munities.

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 step instructions on how to plan and
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 be discussed, plus other details.

(5) "Jewish-Christian Dialogues"—
 specific instructions for cooperative ef-
 forts between Christian and Jewish
 participants in ecumenical activities. ■

HOME MISSIONS

LETTERS

(Continued from page 5)

women for our small group to include
 all of them in a personal ministry in the
 time allotted. They all were preached to,
 about twice a month. None of them had
 Sunday School, etc. The group with which
 we work has numbered 5-27 during these
 years, usually about 15. They are housed
 in two large rooms—one a sitting, eating,
 and cooking room, the other an airy
 sleeping room. None of the inmates in the
 entire prison are in cells, except when put
 in solitary confinement.

We take them magazines, personal
 items, furnish them clothing when they
 leave (the state provides none for women).
 Last month I spent \$35.00 just on shoes
 for the ones leaving. Through the years
 we have bought material for draperies
 (35 yards for short ones in just one
 room), given them lamps, etc. for beauty.
 We always give each new person a Bible,
 and every time we go a short evangelistic
 devotional is given.

Actually, only God knows whether we
 have reached any of them, but we have
 been faithful. We established support at
 the very beginning, and although none of
 the original prisoners are left, there has
 been a carryover. They look forward to
 our coming. We have one or two car-
 loads of women go each month. Due to
 the distance we have not gone more than
 once a month as a group, although I have
 been between times.

Mrs. W.E. O'Hare
 Cleveland, Miss.

• In response to your article on ex-pris-
 oners, I thought of our church (home
 church, that is) in Melrose, Fla. They
 have been conducting a Sunday School
 every Sunday for six and a half years. I
 taught this class for the first two and a
 half years. We saw four or five baptized,
 a couple joined this church. Two or three
 of them altered their lives after leaving
 prison, and are doing real well.

A young man by the name of Truman
 Perry has been teaching since I left there
 four years ago, having surrendered to
 preach. I have preached there several
 times since. The church has tried to
 teach the word but many also have been
 interested and helped inmates when they
 got out.

This ministry is sponsored by the
 Brotherhood through the church. At one
 time they taught the Bible on Wednesday
 night during prayer meeting time.

The captain of the prison was always
 cooperative in allowing time for the ser-
 vices and time for visitation with those
 who wanted to be counseled. I do not
 know how much good has been done at
 this prison, but I know there has been
 a faithful group in prayer and in "walk-
 ing the talk" for the past six and a half
 years.

I went by to see one man that I taught
 for two years last summer in north Flor-
 ida. He had killed a man over his wife.
 After serving about seven years he was
 out with the prospect of a full pardon
 by the state. To me this is the power of
 the gospel of our Lord.

Another man, the last time I heard,
 was working with RAs in Winter Haven,
 Fla.

Tommy Odom
 Hattiesburg, Miss.

November, 1966

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 33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him:
 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought



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NEWS FROM BAPTIST PRESS

Staff Expansion Strengthens Board's Associational Service

Baptist associations can expect increased help from the Home Mission Board in their administrative practices. The mission agency has added E.C. Watson of Raleigh, N.C., as a consultant in associational administration.

Appointment of Watson, who has been in associational missions and Sunday School work in North Carolina, follows strong moves toward help for associations by the Board.

The program of Associational Administration Service was adopted by the SBC in its Detroit meeting as one of the 12 program areas for the mission agency.

Watson, a native of Lumberton, N.C., will assist in developing procedures and materials for associational work, such as guidelines for planning and suggested job descriptions for officers.

He will work under the direction of Loyd Corder, associate director of the Division of Missions for the Board.

"This is a very significant work involving more than 1,100 associations and 800 superintendents of missions," Corder said. "Watson's background in the pastorate, associational work, and as a state leader more than qualifies him for the task."

In the work he will call upon his own experience as superintendent of missions for Baptist associations in Concord and Fayetteville, N.C. In addition, he has been pastor of churches at Sted-

man, Rocky Point, and Teachey's in North Carolina.

Watson graduated from Wake Forest College, Wake Forest, N.C., and Southern Seminary in Louisville.

He did additional work at Emory University in Atlanta, Southeastern Seminary at Wake Forest, and at North Carolina Baptist Hospital at Raleigh.

Corder said Watson presently is working on a near-complete book manuscript on the role of the superintendent of missions.

Church Loans to Reorganize

The Home Mission Board's Church Loans Division will reorganize on January 1, adding three territorial loan officers and promoting current loan officer Roy F. Lewis to the new position of assistant to the director.

Robert H. Kilgore, director of the division, said the move is aimed primarily at expanding and improving work at the grass roots level.

The three new field representatives, who will be employed as Home Board staff members to work out of Atlanta, will assume duties in particular geographic areas, initiating applications, servicing loans, and counseling with church, association, and state convention personnel in the field.

Lewis, who has been the sole loan officer at the Board for five years, will move up as assistant to the division director to shoulder a major portion of the new administrative responsibilities.

The collections function performed by collections officer Berner F. Wilson, who is retiring after 13 years in the division, also will be absorbed into the duties of the field representatives.

Lewis, a graduate of New Orleans Seminary, gained first-hand knowledge of the needs of pioneer area churches as pastor of several Ohio churches.

The Church Loans Division currently is administering loans, bonds, and church sites for about 2,000 churches, with a total investment of about \$30 million, Kilgore said.

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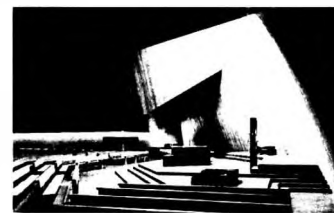
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Fellowship Groups in North Look at Convention Dates

Northeastern Fellowship drops '68 date, but
Pennsylvania-South Jersey sets Fall, '69

Target dates, in one way or another, toward starting state Baptist conventions dominated fellowship meetings of Southern Baptists representing Pennsylvania-South Jersey and an eight-state Northeast area.

The Pennsylvania-South Jersey Fellowship set a target date of fall, 1969, for convention organization.

The Northeastern Regional Fellowship dropped their target date of Jan. 1, 1968.

Both groups are striving for either 50 churches with 12,500 members, or 70 churches with 10,000 members. When either of these is reached, state conventions qualify for assistance from Southern Baptist Convention agencies.

The Pennsylvania-New Jersey group heard a report of an 18 percent increase in church membership during the past year among the 40 churches, 19 missions, and nine home fellowships in the three Baptist associations which comprise the Fellowship.

Current membership in the churches totals 5,984, an increase of 947 over last year.

The Northeastern group has 49 churches and 42 chapels and a total membership of 8,233 in four Baptist associations.

Elected to head the Northeastern Fellowship for the next year was David Morgan, pastor of First Baptist Church, Brooklyn, New York. He will be moderator and chairman of the steering committee.

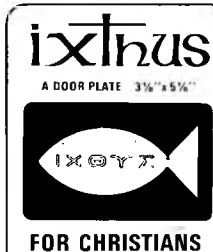
To assist him are Charles A. Clark, pastor of Emmanuel Baptist Church, Springfield, Mass., elected assistant moderator; and Curtis T. Porter, pastor of Amherst Baptist Church, Buffalo, N. Y., secretary.

The 1967 Northeastern Fellowship will meet Sept. 22-23 at Metropolitan Baptist Church in Boston.

The Pennsylvania-South Jersey Fellowship elected Charles Jolly, pastor of the Pittsburgh Baptist Church, as its new president; vice president is J. Philip Allison, pastor of First Baptist Church, Wrightstown, N. J., and secretary is Bob W. Brackney, pastor of South Hills Baptist Church, State College, Pa.

Next scheduled meeting for this Fellowship is Sept. 29-30 in Pittsburgh.

The Pennsylvania-South Jersey group commended A. B. Cash, retiring field secretary of the HMB's pioneer missions department, and George Bagwell, a deacon at Absecon (N. J.) Baptist Church and past president of the Fellowship. The commendation cited their work in starting new missions in the area. ■

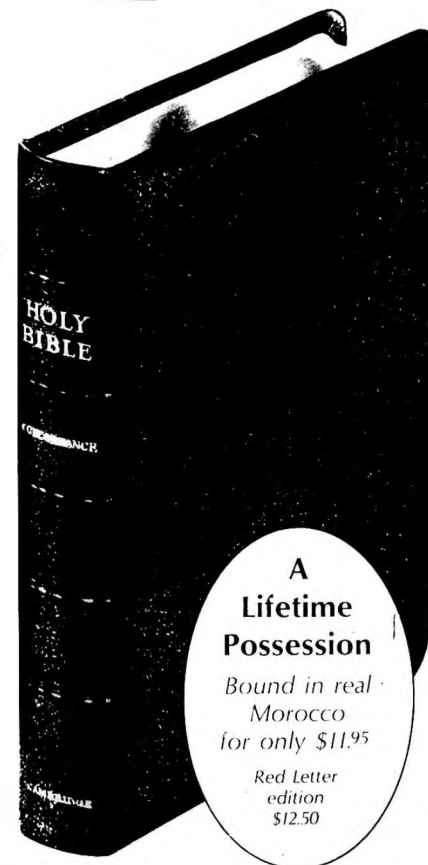


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MISSIONARY APPOINTEES

1. Miss **Avie W. Lumpkin** was appointed by the Christian Social Ministries Department to serve in the Golden Gate Baptist Center in Oakland, Calif. A native Texan, she is a graduate of Lamar State College of Technology in Beaumont, Tex., and Golden Gate Seminary in Mill Valley, Calif. Birthday Sept. 18.

2. **Paul G. Davis** was appointed by the Metropolitan Missions Department to serve as superintendent of missions for the Sedgwick County Baptist Association in Wichita, Kans. When appointed, he was pastor of First Baptist Church, Haysville, Kans., and a member of the HMB board of directors. A native of Oklahoma, he is a graduate of Wayland Baptist College in Plainview, Tex., and the University of Wichita in Kansas. Birthday July 7.

3. **E. McKinney Adams**, a native of Homer, La., was appointed to attend language school in San Antonio, Tex., prior to his assignment to serve with Spanish-speaking people. He is a graduate of Hardin-Simmons University in Abilene, Tex., and Golden Gate Seminary in Mill Valley, Calif. He has been pastor of churches in California and Texas. Birthday June 2.

4. **Mrs. Elmer M. Adams**, the former Marjorie Etter, was appointed to attend language school along with her husband. She is a native of Edinburg, Tex., and graduated from Hardin-Simmons University. Birthday Sept. 27.

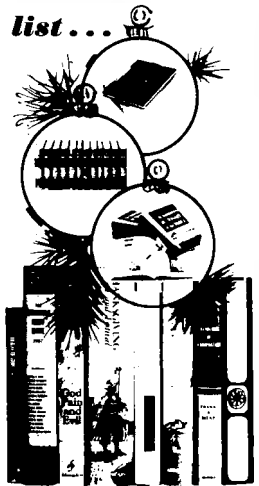
5. **Donald E. Quance** was appointed by the Language Missions Department to attend language school in San Antonio, Tex. Later he will be assigned to serve with Spanish-speaking people. A native of Marion, N. Y., he is a graduate of Decatur Baptist College, Decatur, Tex., Ouachita Baptist College, Arkadelphia, Ark., and Southwestern Seminary in Fort Worth, Tex. He formerly was pastor of Calvary Baptist Church, Gainesville, Tex. Birthday Jan. 10.

6. **Mrs. Donald E. Quance** was appointed, along with her husband, to attend language school in San Antonio. She is the former Betty Howie, a native of Ardmore, Okla. She attended Ouachita Baptist College, and Southwestern Seminary. Birthday June 25.

7. **Dolton V. Haggan** was appointed by the Language Missions Department to work with Indians in his native state of Mississippi, in the Philadelphia area. Haggan is a graduate of Mississippi College in Clinton and New Orleans Seminary in New Orleans, La. He has served as pastor of churches in Mississippi, the most recent one being the McAdams Baptist Church in McAdams, Miss. Birthday Oct. 24.

8. **Mrs. Dolton V. Haggan** will serve with her husband in Philadelphia, Miss. A Mississippi native, she graduated from Mississippi College and attended New Orleans Seminary. For six years Mrs. Haggan, the former Sarah Martha Bell, served as a missionary nurse in Indonesia under the Foreign Mission Board. Birthday June 8.

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