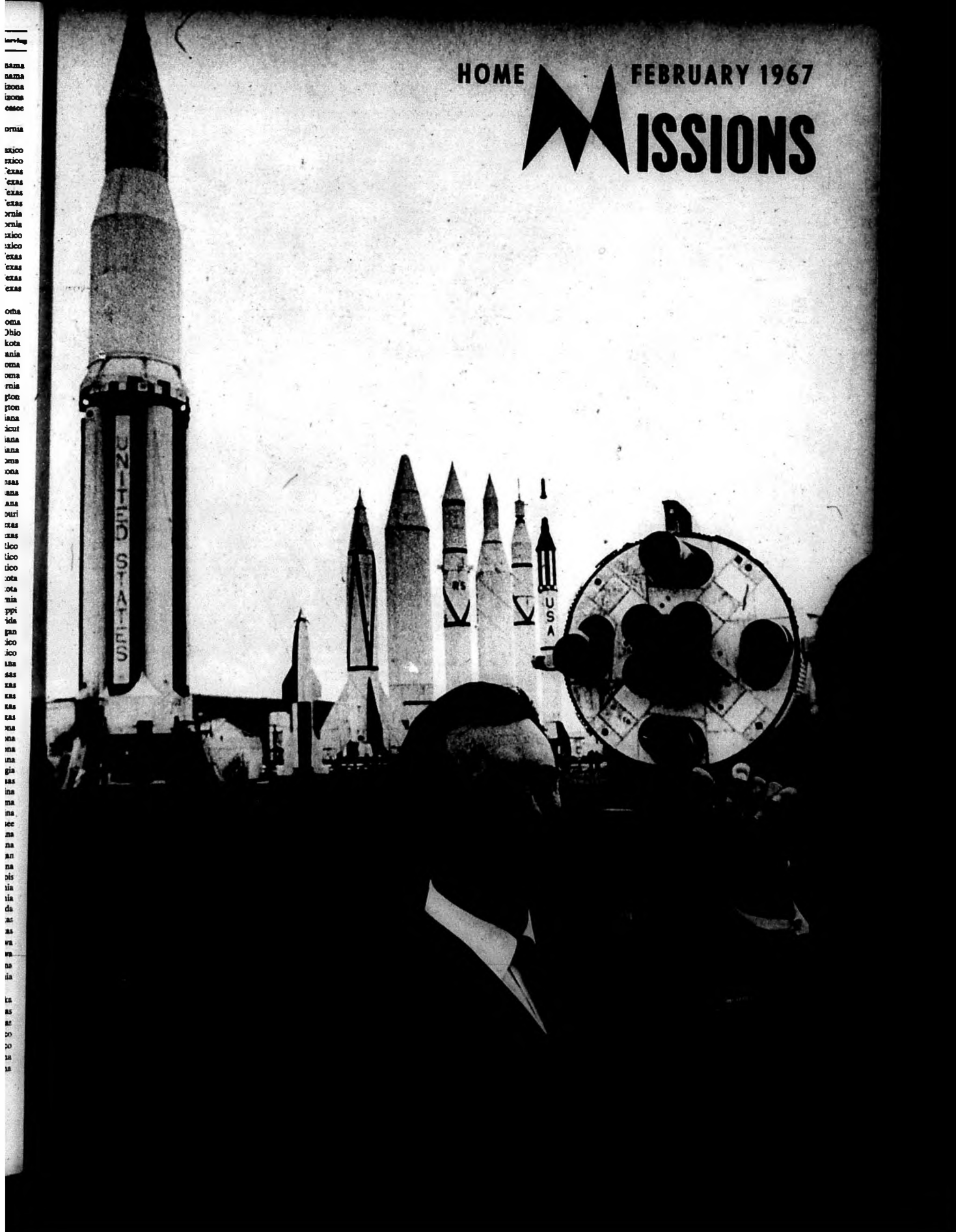


# MISSIONS



## LETTERS

From Our Readers

### Another View

I am the "son" in the photograph (October issue). I did not like the picture because I suspected it would draw criticism and we looked tired. The picture was taken late in the afternoon before coffeehouse that was to be that night. We put on our old clothes and cleaned the basement completely. It had taken all afternoon and as human as we are, we were tired. . . . I do not doubt for an instant the witness John, David, and I had for the kids we worked and played with everyday. . . . Young people are not going to the worse; they are in constant search of a true meaning in life. They are not dedicated to the dogmas and rigid traditions of an old church either. Instead, they are trying to find a way to help the church meet the needs of a people in the world of today. . . . If my everyday life does not show (that I'm a Christian), then I could have had anything on and would have merited criticism.

Ellie Britton  
Fayetteville, N. C.

• Shorts are not appropriate in a sanctuary, but when young people are working, relaxing, or at camp, it is a different matter. (I agree with the preacher about short skirts.) It is thrilling to know young people are working for their Lord in missions telling the story of Christ and laboring for his cause.

Jeannette B. Carneal  
Yorktown, Va.

• The pictures were honest and graphic of young people today. How else could you depict three exhausted workers after they had prepared and given themselves for others? When are Southern Baptists going to start looking into the hearts of our workers rather than at the length of their shorts? My HOME MISSIONS copy is one I no longer thumb through. I am compelled to read it, and I am challenged to consider my own mission at home.

Jennie Sue Johnson  
Bluefield, Va.

**EDITOR'S NOTE:** Both sides have been heard from, let's consider the subject closed.

### An Integrated Ministry

Your many articles on our responsibility to minister to Negro people have given me great encouragement to lead Eastland Baptist Church into an integrated ministry. This church is located in a 12-year-old, middle-class community that has made the transition from all white to 90 percent Negro in a two-year period. During these two years we have laid the foundation for an integrated ministry that was initiated in November with afternoon Bible clubs. Negro people are attending Sunday services, with one lady and her two children joining our fellowship by letter.

By the way, I liked your pictures of our young people becoming all things to all men to win some.

R. D. Filipot  
Fort Worth, Tex.

### The City's Crisis

Thanks for one of the most forward looking Baptist publications today. I applaud the frankness with which you deal with controversial subjects. Your presentation of the need to bring the gospel to the city and the need to utilize every available method and resource in this task has aroused my concern and has become a challenge to me to do what I can.

Aubrey Nehring  
Lorena, Tex.

• I am impressed with HOME MISSIONS, and particularly with the issues dealing with the city's crisis and with some specific projects in inner-city work.

James O. Canler  
Chapel Hill, N. C.

• . . . excellent . . . I deeply appreciate the space you have given to the downtown church and inner-city ministry.

William F. Doverspike  
Atlanta, Ga.

### New York

Congratulations on "A. Photographic Essay on New York." I have known Don Rutledge . . . I was not surprised to see again how perceptive is his camera to find in the most unusual places man's deep need for God. Your magazine opens our eyes to things which we Southern Baptists need to see.

L. B. Thomason  
Gretna, Florida

• There has been a tremendous upgrading of the Board's ministry, and the result has been a new dynamic for demonstrating the redemptive power of God. The Board has become a new force for Baptist life, but naturally, ultimately for the cause of Christ and his church. I am confident that this "new approach" will breathe new direction in our Convention, plus making it possible for God's love to be demonstrated in the most effective manner.

I have been elated over the depth of HOME MISSIONS. With this new instrument our people will be awakened to the needs of our day, plus the means to confront our generation with the gospel. The presentation of the pressing problems of our urban areas has thrown the challenge to Southern Baptists. The issue on New York City makes one acutely conscious of the tasks before us. You have put into writing the feeling of many of the demand for a new approach.

John M. Allen  
Johnson City, Tenn.

• Unbelievably beautiful! Pictures are creative, powerful and some of the finest ever printed. The layout, the exciting quotes and content, type size, cropping—all are due rave notices. When you present a message you do it loud and clear.

Floyd Craig  
Oklahoma City, Okla.

• Congratulations on the tremendous copy and pictures. We are extremely grateful for perceptive coverage. Greatest exposure ever for metropolitan New York challenge.

Larry Walker  
Farmingdale, N. Y.

### Movies and Morals

You may have noticed, my four articles in *Reader's Digest* in the last several months, that I have been doing intensive research on the matter of obscene literature and motion pictures. I have interviewed motion picture producers, distributors, local proprietors, and many others connected with the industry, and I am up in arms about the discarding of the old production code.

The code at least put some restraints on the showing of such things as you mentioned, sex, nudity, vulgar language, and so on. Now the bridges are off, and almost anything they can get away with will be shown both in the movies and on television. I think it is a sad day for decency.

You are exactly right in feeling that Southern Baptists should be concerned about the matter, for it is likely that the vast majority of Southern Baptist families attend the movies. I think the time has come when the major Protestant denominations should appoint representatives to explore the whole problem and put up a united front to insist that a better code be devised and followed than this so called "new" code.

O. K. Armstrong  
Republic, Mo.

• I can no longer casually read your magazine. In fact, it is among the most anticipated publications coming into our home. Thank you for making it so thoughtful, prophetic, evangelistic, and missionary! Would there be any possibility your journal could make space available each month to the Christian Life Commission for an evaluation of the films of Hollywood and abroad?

Howard Schenk  
Vandalia, Mo.

**EDITOR'S NOTE:** Possibly, but actually the greater circulation of the state papers might better serve all Southern Baptists.

• Your editorial is as a voice crying in the wilderness. I well remember the evangelists and pastors in the early '40s strongly denouncing movies as "sent from the Devil." I also remember the guilt feeling which I had when I went to see Roy Rogers and Gene Autry.

Perhaps the Christian Life Commission can be given the responsibility of providing a periodic list and rating. We deeply need something in this field to guide us in placing the emphasis where the real moral and spiritual truth can be explained. Too long we have ignored the moral implications. . . . The movie industry is one of the most potent weapons. We need to sit up and let our influence be felt.

Jeff P. Cheatham, Jr.  
Jacksonville, Ark.

### In Tattnall's Wake

Please let the Tattnall Square Church rest from her turmoil and let's stop building the affair up. It is tragic enough without amplifying it in every magazine which we publish. If Mr. Onie wanted to attend a white church, why did he not go to a white church, why did he hold membership? Why not give the names of the other churches in Macon and Atlanta who acted so bravely, but under the cover of anonymity?

. . . I was ordained there and heard both sides of the story. The papers and magazines have printed only one side of this mess, the side that made headlines and good reading for those looking for something to criticize others about.

A. L. Phillips  
Stone Mountain, Ga.

**EDITOR'S NOTE:** Mr. Onie is not the issue, he first tried to enter the church the Sunday the congregation was voting on the pastor's ouster. The action of the other churches had not been made public, and in order to secure the information we agreed to their request for anonymity. A number of publications, this one included, sought to secure the other side, and space is yet available.

• Thank you for your splendid December edition. I would like to thank you more specifically for your article featuring the things that have happened in Macon recently. These things we can stand better if we face them fairly and not try to make excuses for them.

Durward V. Cason, Sr.  
Atlanta, Ga.

### The Issues in Our World

I like the policy that you folks have been following of largely concentrating on one particular problem in an issue. It seems to me that you and your staff are really coming to grips with the issues in our world and also suggesting directions that our churches need to go in if they are to minister effectively to the world. I do not know any publication among Southern Baptists that is doing a more effective job. . . . Our churches, to a distressing degree, have drifted away from the spirit and attitude of Jesus toward the social and moral outcasts of society. . . . Many of the people who need most what the churches have to offer not only do not feel at ease in the churches but in many of those churches they are not wanted.

T. B. Maston  
Fort Worth, Tex.

### Motivates to Action

The students at Oklahoma State University are for the first time really excited about a missions publication. It is a real compliment to the magazine when we have to spend as much time returning HOME MISSIONS to the magazine stacks as we do *Life* and *Post*. The material not only is

great and relevant reading but it motivates to action. Last year we had six summer missionaries from OSU and this year 14 have applied.

John Scales  
Stillwater, Okla.

### Excitement and Delight

I am delinquent in expressing my deep appreciation and excitement about the whole mood communicated by the magazine and the direction that I see the Board moving in our nation. The magazine is one of the most exciting publications Southern Baptists have. . . . If this kind of editorializing, writing, and reporting continues there is no doubt HOME MISSIONS will become the publication that alert and alive Southern Baptists will find essential to read. I have subscribed for our Church Council and church leaders.

James F. Bailey  
Fort Lavaca, Tex.

• I read with increasing appreciation . . . grateful for the quality and relevance. You are rendering a needed service in making Southern Baptists aware that we are living in changing times.

John D. Edens  
Richmond, Va.

### Mobile Home Parks

We have just begun a Sunday School ministry in a trailer park. Through intensive visitation we reached one family, who agreed to let us use their trailer each Sunday afternoon for Bible study, and we will have a children's program at the same time outside. With two services behind us, we have had a maximum of 11 children and three adults. We have not reached men, although the Brotherhood is in charge of the project.

John A. R. Goodwin  
Richmond, Va.

### Help Where It's Needed

The Boone's Creek Association WMU has appointed a committee to promote subscriptions to HOME MISSIONS. Each member will promote the magazine among ten churches. Send them promotional materials.

G. R. Henson  
Indian Fields, Ky.

**EDITOR'S NOTE:** may your tribe increase and increase, so our circulation will do the same.

### Bowery War

I appreciate very much, as do all my associates here at *Christian Herald*, your piece with the many mighty good pictures—"A Baptist Preacher's War on the Bowery" (December). Herbert Maynard is giving splendid and all-round leadership to our Bowery Mission. . . . The Mission is the most comprehensive that we have ever known.

Daniel A. Poling  
New York, N. Y.

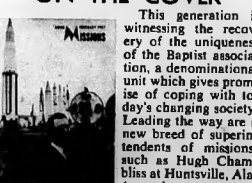
## HOME MISSIONS

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### ON THE COVER



This generation is witnessing the recovery of the uniqueness of the Baptist association, a denominational unit which gives promise of coping with today's changing society. Leading the way are a new breed of superintendents of missions, such as Hugh Chambliss at Huntsville, Ala. (see picture story on pages 12-17) HMB Photo by Rutledge

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## THE EXECUTIVE'S WORD

By Arthur B. Rutledge  
Executive Secretary-Treasurer, HMB

Two events this month focus our attention on the wider setting in which Baptists of today must see their work. The first is Baptist World Alliance Sunday, February 5. The second is Race Relations Sunday, February 12.

The Baptist World Alliance was organized in 1905 and for more than 60 years has provided a means of fellowship and cooperation for Baptists throughout the world. The stated objective of the Alliance is "to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and cooperation among its members." Many of our fellow Baptists are living and serving under extremely difficult conditions. Baptists of many countries, including the United States, Canada, Mexico, and England, have shared our concern for fellow Baptists in Cuba.

Over 23 million of the 27 million Baptists in the world reside in the U. S. Southern Baptists account for almost 11 million of these. Southern Baptists have participated actively in the Baptist World Alliance from its beginning. The Convention is represented among the officers and on the committees. It cooperates with the newly created North American Fellowship under Alliance auspices.

Within this nation the Alliance provides an opportunity of fellowship with various groups of Baptists. These include the American Baptist Convention; the Baptist General Conference (formerly Swedish Baptist); the National Baptist Convention of America; the National Baptist Convention, U.S.A., Inc.; the Progressive National Baptist Convention, Inc.; the North American Baptist General Conference (German Baptist); and the Seventh Day Baptist General Conference.

As we think of our fellow Baptists we are grateful also for fellow Christians of various denominations. In the Detroit meeting of the Southern Baptist Convention, one of the resolutions spoke to this issue in these words:

"We view hopefully and gratefully the signs of growing understanding and respect among all groups. While the majority of our people are not ecumenically-minded in a structural and organizational sense, nevertheless, we rejoice with others

# A WIDER FELLOWSHIP

in the present-day signs of a growing spirit of respect and good will among many religious bodies. We believe that it is the will of Christ that all who believe on him should be of one accord in spirit."

The Home Mission Board recently approved a set of guidelines for the determining of long range objectives and goals. They state that "communication and cooperation with other denominations shall be welcomed and initiated by the Home Mission Board where there is no sacrifice of principles or weakening of basic beliefs and practices. . . . The Board shall exercise leadership to establish and maintain a cooperative relationship with other Christian groups."

We thank God for all Christian people, and welcome opportunities of fellowship and service in keeping with our common Christian objectives.

Race Relations Sunday reminds us, among other things, that our fellowship within the Southern Baptist Convention includes persons of many racial and cultural backgrounds. It is easy for the average Southern Baptist to look upon his denomination as made up entirely, or almost entirely, of white Anglo-Saxons. The facts are that approximately 2,000 of our congregations—both churches and missions—are made up largely of persons from a different language or culture background. There are more than 500 Spanish-speaking congregations of Southern Baptists; more than 300 congregations largely composed of persons of French background; approximately 300 Indian congregations; and groups composed chiefly of Chinese, of Japanese, of Polish, of Russian, of Italian, or of other

minority groups. In addition, many persons from these groups hold membership in our other churches.

Many of the churches have Negro members, and the number is increasing gradually. Practically all of our churches in the North and Northeast have open membership. Predominantly Negro congregations are affiliated with the Southern Baptist Convention through the state conventions in Texas, New Mexico, Colorado, California, Alaska, the District of Columbia, and possibly others. Some of our ablest Southern Baptist pastors and missionaries are of such groups. Alaska elected a Negro as one of its Convention vice-presidents. A Spanish-language pastor and missionary was elected vice-president in California, and, later, second vice-president of the Southern Baptist Convention. Ministers of Japanese and Chinese ancestry, well trained and thoroughly committed, serve with distinction in Hawaii and on the mainland.

It is my hope and prayer that Southern Baptists across the nation will use Race Relations Sunday as an occasion to consider again our Lord's loving concern for all men, of every race and place. In these days Christianity is being tried in the arena of human relations. Our attitudes and conduct in Georgia and Mississippi, in Texas and California, in Illinois and New York, and in every state, can further the effectiveness of the gospel or can greatly weaken it.

This Board stated recently that "the interest of the Home Mission Board shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion." This guideline for home mission work is worthy of consideration as a guideline for every church and every Christian in the effort to project an authentic witness for Jesus Christ in these days.

Southern Baptists have grounds for gratitude to God for his blessings across more than 12 decades. We are not alone, however, in our witness for Christ, and in this we can rejoice. Baptist World Alliance Sunday and Race Relations Sunday can help us to understand, appreciate, and relate to the wider fellowship which is ours as human beings and as Christians.

HOME MISSIONS

## EDITORIALS

By Walker L. Knight

# Are Churches Autonomous?

Baptists hold a cherished position that local churches are autonomous, meaning they have the right of self-determination and no group or individual outside the church makes decisions for them.

Southern Baptists have established each of their denominational organizations with the same autonomy: the association, the state convention, and the Southern Baptist Convention. All take actions that affect each other and the churches, but each is careful to simply recommend or suggest.

The amazing factor in all this is that so much independence has found ways of working together. There is great cooperativeness, brought about by more than the subtle and overt pressures a denomination can bring upon its pastors.

This piece isn't just to praise what we have with freedom and independence. It is to question if we do not carry it all too far at times.

A frequent criticism of the denominational press editors is that they have "violated the rights of an autonomous church . . . and are out of line ever in trying to censure a local church for dealing with their own problems in their own way."

How does criticism violate autonomy? Churches have freedom, but are they free from criticism? By this same reasoning, are not the denominational organizations autonomous, then are they also free from criticism?

The New Testament carries quite a number of criticisms of the actions of churches, and the only criticism that the denominational press has made of churches has been when editors thought churches had departed from New Testament standards.

Chevis F. Horne speaking to the Virginia state convention had a pertinent quote, "Our way of thinking about our freedom is often foreign to the New Testament. The New Testament thinks of the church, not so much in terms of a democracy as a Christocracy. Jesus Christ is the head of the church. The majority vote never settled anything, unless it implements the will of Jesus Christ. All too frequently in our churches the majority vote circumvents the will of Jesus Christ. We have gone to seed on the doctrine of the autonomy of the local church. When we have the courage to be New Testament churches we shall speak much less frequently of our freedom and much more often of the authority that is over us."

February, 1967

# Who's Institutionalized?

When does a church or a church-related organization become institutionalized? Let's just say, by the time you recognize the symptoms, it has happened.

If you hear church members talking of the need to enlist people, and behind their talk is a desire to secure financing, to just grow a church, or to help build a building, and they seldom or never speak of meeting the needs of those they want to enlist—brother, institutionalism is there.

If you ask for goals to be set and they come back in terms of budget, organizations, and programs, with no thought given to ministry in terms of people—brother, institutionalism is there.

If you see a need which your organization can and should meet, but it's blocked because the organization can't be changed, it's inflexible—brother, institutionalism is there.

If you find people putting things (like organization, buildings, budgets, and goals) ahead of ministry to people—if you find people putting form and facts ahead of what happens to people at their meetings (like the parts in Training Union or even the lesson in Sunday School)—brother, institutionalism is there.

When you start worrying, giving your time and effort more to business, to meetings for meeting's sake; when you become organization-centered instead of people-centered—brother, you are institutionalized.

By the way, have you started thinking that members exist just for the churches and for their institutions? Then you know what's happened.

5



CORDER: "The superintendent of missions stands in the center of things, in a sort of crossfire."

## The Association: Escaping a Crossfire

The association—"big" preachers ignored it. Agencies pressured it. State conventions "used" it. Students sneered at it. And laymen wondered what it was for. The result? A generation of uncertain associational leadership. But new direction began to appear in the early 1960s. Here's some insight into that development from Home Mission Board leaders involved in associational work. Participants are: Lloyd Corder,

associate director, division of missions; Wilson Brumley, secretary, department of rural-urban missions; and his associate John McBride; E. C. Watson, consultant in the program of associational administration service; Wendell Belew, secretary, department of pioneer missions; J. N. Evans, secretary, department of metropolitan missions.

Walker Knight, editor.

HOME MISSIONS

KNIGHT —Was there a rebellion of sorts on the part of associational leadership at the Gulfshore conference in 1963?

CORDER —Well, Home Mission Board leaders weren't surprised so much by what happened but some people really were surprised. They felt the Home Board had led a rebellion just because it was the HMB conference in which these men expressed themselves.

KNIGHT —What were the associational men reacting against?

BRUMLEY —You had all of these various agencies trying to use the association to enlist churches to do things. And pretty soon the superintendent of missions gets like a pastor—so many things being thrust at him that he has no time for his main task—being superintendent of missions for the association.

WATSON —I was on the other end at the time, as a superintendent of missions, and I was in one of the study groups. I think we counted 80 different programs we were supposed to be doing all the time, regardless of what the needs were. The agencies seemed to say to us, you must be doing these in every association all the time. One of the SBC leaders said later: "We thought you understood that this was a cafeteria line; we are offering these programs to you from which to choose." Frankly, this was the first time I had ever heard that said.

BRUMLEY —It means that agencies have got to open the door and invite them into the kitchen where they make their programs. Superintendents of missions, pastors, and state people are going to have to help determine the recipe.

KNIGHT —Just how significant do you think this change is?

CORDER —The significance of it is this: instead of thinking of the association as a cog in the machinery that has to turn with the rest of it, suddenly our denominational leadership became aware that the association—which existed before the state conventions or the SBC—is an entity unto itself; that it is just as self-determining as the SBC or a state convention, if not more so; that it has the same relationship to the churches that the SBC or the state convention has. The association is not a tool to be used. We SBC and state leaders have had to back off and see that if the association is going to be useful, we are going to have to give it enough room to develop as an organism with strength within itself, rather than expecting to infuse that strength from the outside.

KNIGHT —Are you saying that actually the association is recovering the position it once had and lost?

BELEW —Many of the early associations sent out missionaries, had evangelistic crusades and they strengthened churches. Associational actions went along like this for 100 years or so. But they were gradually eroded away by the action of state conventions.

KNIGHT —Don't some state conventions actually think of the association as their property to be used the way they want it to be used?

WATSON —In some states the missionary is employed principally by the association and so it determines more so than the state organization its goals and procedures.

CORDER —You'll find a very interesting reaction from state to state. In some states, the associations seem to be trained to expect their orientation to come from the state; in other states, the state leaders don't go into the association. Autonomy is fine, but inter-relationships also are necessary.

WATSON —I think the position is becoming stronger. Several states, for example, have sought

KNIGHT: "How does a denomination bring pressure on a superintendent of missions?"



February, 1967





BRUMLEY: "The agencies have got to open the door and invite them into the kitchen, where they make the programs."

- KNIGHT —to overrun the association and then had to reverse when it didn't work.
- KNIGHT —Are there instances when the association actually is trying to become the church in a particular area?
- BELEW —Well, there is the ecumenical view of the church, the large church.
- WATSON —One person I read about was saying that basically there is no difference between the association and the church except geographically. My immediate personal reaction to this is, if this is true there is no difference between the Atlanta association and the First Baptist Church of Atlanta.
- KNIGHT —What would be the opposite extreme of this view?
- WATSON —I have an article from an independent Baptist church pointing out that the association is not scriptural.
- CORDER —That's right. It isn't mentioned in the New Testament by name. But actually, associated action came into being almost simultaneously with the churches.
- KNIGHT —Does the association mean the same thing in rural areas as it does in metropolitan centers?

- CORDER —Basically it is, but functionally it is not. In the metropolitan areas, the churches as well as the associations have a different setting, different needs, a different set of problems than the rural areas.
- KNIGHT —How would you characterize the associations—are they oriented to meeting specific needs?
- WATSON —I have felt that people criticize the association for being more oriented to action that may not relate specifically to the need.
- McBRIDE —I don't believe this cafeteria-line approach was given to us as superintendents of missions until Gulfshore.
- KNIGHT —Failure to see the programs as a cafeteria line was the fault of the superintendents of missions too, wasn't it?
- McBRIDE —Yes, they were actually listening too much to the denomination and not looking enough at their own fields. This was oriented, though.
- CORDER —I would think this would depend on where you were working, though. There were a good many associations that felt quite self-contained in making their decisions. But the problem is, even when we acknowledged that the agency programs represented a cafeteria line, we still didn't give the people any help in how to choose what they ought to have. This is what we're trying to do now in the Home Mission Board's program of associational administration services.
- KNIGHT —How does a denomination bring pressure on a superintendent of missions?
- WATSON —Well, communication to the associations as to what the denomination thought should be done not only goes to and through the superintendent of missions, it also goes out to all the other people in general. They in turn come back to him and say: "Now listen, if you're on the ball, you will lead us to do this thing."
- CORDER —You see, you have an associational superintendent of Sunday School, a director of Training Union, a Brotherhood director, a WMU president, a missions committee chairman, a stewardship chairman, an evangelism chairman, and maybe some more chairmen and all these people are communicated to by denominational agencies. So they build up a desire to do things they were told they should have been doing all along, and they bring pressure back on the superintendent of missions, who stands in the center of things in a sort of crossfire.
- KNIGHT —Well, has this been changed? You still have that pressure, don't you?
- CORDER —Yes, but we do have a different philosophy for what is communicated to these people.



McBRIDE: "They were actually listening too much to the denomination."

BELEW: "We don't have to stand for much to exist today."



- BRUMLEY —That's right. We're saying: "You have the responsibility for determining your needs and you have the responsibility for choosing from this cafeteria line and more and more, as Dr. Howse (W. L. Howse, director of division of education, Baptist Sunday School Board) says, we're trying to get the superintendent of missions in the kitchen."
- KNIGHT —Why is it that the leading pastors in many associations, apart from the fact that they have a lot of demands on their time, so often will give time to civic clubs but won't give time to the association? Why is it that the association can't arouse their interest?
- WATSON —What I hear them say to me is that it doesn't help them. What they mean is, "This does not give me an enlarged program: it doesn't give me a larger budget; it doesn't give me more people."
- KNIGHT —Are you saying that they are this selfish?
- CORDER —Well, not selfish, they just can't see very well.
- WATSON —Not intentionally, they just haven't yet seen what the association is there for.
- CORDER —I would admit that the association, that the general scheme of associations, has not been such as to enlist this man for what he could contribute.
- BELEW —This has happened many times because the association has been project oriented and has been trying to carry out a program that a strong church could do better within its own fellowship. As far as leadership training is concerned, it could do that job better. It didn't need the association for that, but it does need the association for the fellowship and the true koinonia, the essence of being a body of Christ. The church has to have that or it does become only a social club.
- WATSON —There's another side of this. In my experience, although these pastors so often say we don't need the association in our church, I never have been into one of these churches but what if they had participated in those training events and so on that are offered, they would have been better off.
- BRUMLEY —In many instances the association is the one area in which the small church pastor has a leadership role. He may never be elected SBC president, but he will be elected moderator of the association, because they are elected by those who know them best. This is one chance, too, for the small churches to express themselves in denominational leadership.
- KNIGHT —Isn't the association moving further away from the layman? Isn't it becoming

an ecclesiastical group of ministers, paid denominational workers, except where it is still small?

**WATSON** —This was true in contacts I had in North Carolina for awhile, but this has been reversed now for several years. The associations have consciously reached back to the laymen to get them involved.

**KNIGHT** —With the corporate action and strength of the associations, why is it that so few of our associations speak out on the issues of the day? You seldom hear the association speaking out like the state convention does or the SBC does.

**BRUMLEY** —The convention is messengers, the association is churches.

**KNIGHT** —I've heard two different sides on this. Do all of you agree with this statement?

**CORDER** —In reference to polity, it is messengers. But in reference to function, it is the churches.

**BELEW** —In reality, it is both. You couldn't have an association if you didn't have churches and the messengers come from the churches, although they don't represent it and the program of the association is not just a program of the annual meeting where messengers come. But it is carried on by members of churches ad interim to the annual meeting. You have to have both.

**CORDER** —To get back to the question, I have the feeling the associations are speaking out. The trouble is they don't get the publicity the state conventions get.

**KNIGHT** —I think that if these metropolitan associations were speaking out, brother, they would be heard because the state papers and secular publications would give them the publicity.

**BELEW** —They speak out less and less the closer they are to the real issues. This is just the case with the church. A pastor might even make a motion at an SBC meeting in Miami or San Francisco that had to do with racial issues but in his own pulpit he's scared to death of it. In the early days they did speak out and they were persecuted, their back was to the wall, they had to stand for something. But we don't have to stand for much to exist today.

**KNIGHT** —Is there really a discernible difference in associations since the 1963 Gulfshore conference, when this "rebellion" took place?

**BRUMLEY** —I think there was a difference in the association before it manifested itself at Gulfshore because these men were superintendents of missions of associations already in rebellion. Gulfshore was just the place for them to express what they were rebelling against.



WATSON: "Several states have sought to overrun the association."

**CORDER** —Before, these men were taking a defensive position. I don't mean all of them, but it was a general kind of feeling. Now the feeling is that even though they haven't had as much opportunity to express themselves as they would like, at least they have been acknowledged as an entity within the denomination. The real concept that needs to be registered here is that we are not trying to tell the association what it should do; we are trying to help them find out what they should be doing.

**EVANS** —Many of us have been frustrated because we've been at odds over techniques, but we now are getting down to the bare, basic, essential procedures and methods for what needs to be done to enable the local church and the fellowship of the churches to do their jobs.

**KNIGHT** —Does financial support ever take the form of pressure on associations or their leaders?

**WATSON** —A consulting firm recommended to one state convention that it use its funds for associational missions to get done what it wanted done in the associations. Then they said if this is not effective, we suggest the

convention shift to the area missionary and support these rather than put the money into the associations. The idea was to use the association for state convention purposes.

**CORDER** —We still put money into the associations, of course, but it's enabling money, not directing money.

**BRUMLEY** —For example, in pioneer states we give mission pastoral aid to a number of pastors. I go out and present the Church Development Ministry to them, but I don't say you've got to put it on or MPA is cut off.

**CORDER** —We put money out there for them to have a missionary when they can't afford to have one of their own.

**KNIGHT** —What steps are you getting ready to take that you think is going to help strengthen the association in the future?

**CORDER** —We plan to have a bulletin on associational administration to be sent to associational workers and others interested in the association. And we hope to produce an associational administration guidebook, which will be a revision of the associational development guide. It will be procedures—a workbook—that will help them study their own situations. We also are

EVANS: "Many of us have been frustrated because we've been at odds over techniques."



planning a book called the associational programing guide to offer help in planning each year and a book on the associational superintendent of missions and his work. There is very little written in book form on the association. We hope to remedy this.

**KNIGHT** —Do you think the associations are going to move into the area of providing more training and retraining for pastors?

**CORDER** —That's our hope. Not only do the men who are now in a pastorate need refresher training, we're finding that we do not have enough pastors. In order to produce them, I think the association is going to have to provide training opportunities.

**McBRIDE** —Seminary extension is really pushing toward this, too.

**KNIGHT** —Could you eliminate the association and still get the work done?

**CORDER** —We couldn't eliminate it in the first place because every effort to eliminate it would strengthen it. In the second place, you never would get the work done as effectively as it is through the association.

**WATSON** —I think this entire movement toward better understanding of the association has spotlighted the position of the superintendent of missions in a tremendous way. And the associations, as a result, are realizing now more than ever that they must be more careful about personal qualities, experience, and educational preparation when looking for a superintendent.

**CORDER** —Many young men now are looking at the association as a possible area for a life's vocation.

**EVANS** —Now here's another side to this pressure question. The Home Mission Board more than any other agency has helped in elevating the status of the associational missionary because it has required personnel standards if aid is to be given.

**WATSON** —One of the things about the association has been its historic adaptability to meet the needs of its day.

**KNIGHT** —Are you saying that actually here and now the association is coming to one of these points where it is finding a new relationship to its community and denomination?

**BELEW** —It is, and it almost lost itself. I think the Gulfshore conference helped the associational leaders redefine the association, to re-relate it. The association now will have some significance in helping churches rediscover themselves and to become relevant to their changing time. The association today is expressing itself more nearly like the New Testament churches did in their associated actions in relevancy and in meeting needs.

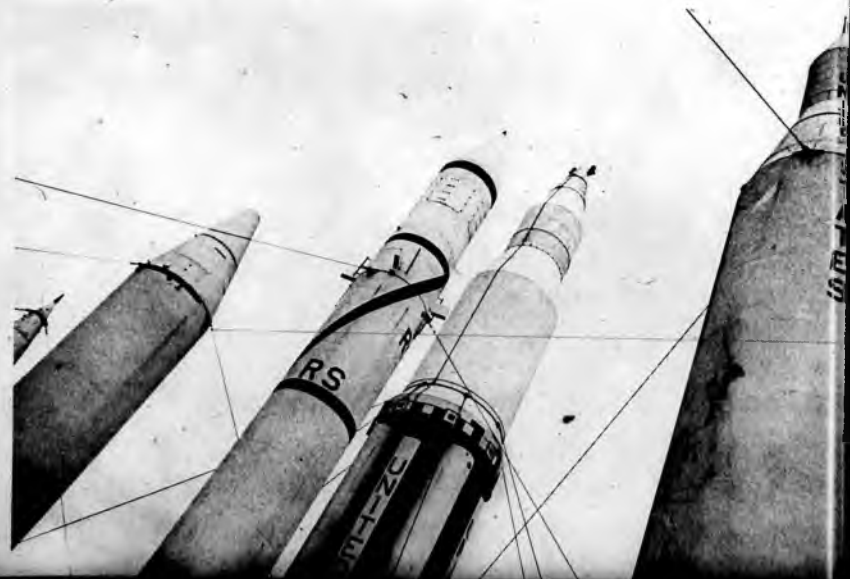
The Superintendent of Missions:

## New Breed for a Space Age

A Photo Story by Don Rutledge



Huntsville is the symbol of an age for the nation, a sign of drastic change for what is quickly becoming "the New South." In 1946, the population was 16,000, today it is 147,000 and the city boasts the fifth highest number of Ph.D.'s of any city in the country. The churches are growing nearly as fast as the community, find it a full time task to visit the visitors, much less initiate new outreach. Into this environment has come a man who may well represent a new breed of associational missionary, bent on building a program balanced strongly between education and special ministries such as weekday programs, day care, and juvenile rehabilitation. His name is Hugh Chambliss, (shown at right examining the "moon car" at the Huntsville NASA installation) previously superintendent of missions in Gadsden, Ala., and pastor of a church that he grew up with, from a small mission to a church that reported 650 in Sunday School. "I feel God used this to prepare me to be a superintendent of missions," he said. Here's a photo essay on what he hopes to do, and how and for whom in the modern association of 59 churches.



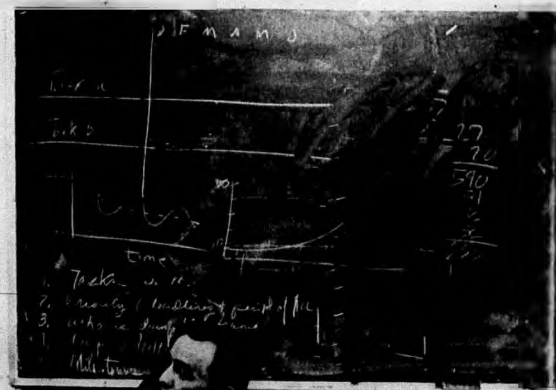
"Scientists in general do not feel a pulling away from God. It's people who are not scientists who feel the scientists are heathen. To me this reflects a lack of understanding of science and maybe even of Christianity."

The man behind that statement is William R. Lucas (at right), director of propulsion engineering laboratories of the NASA Marshall Space Flight Center at Redstone Arsenal in Huntsville. He also is Sunday School superintendent and a deacon at the First Baptist Church.

"Science is concerned with what God has created; Christianity is concerned with man's relation to his creator," he said. "Actually, nothing has done more in my life than the study of science to stabilize my belief in God."

The man shown below, George McKay, chief of propulsion systems engineering laboratory, also is an active Baptist layman. He said a statement by Hugh Dryden, No. 2 man in NASA before his death in 1965, did much to strengthen his Christian faith.

McKay recalls: "He said one characteristic of many persons in our present age is the stunted development of spiritual life and the atrophy of spiritual strength. He said a man of the space age without religious faith is incomplete, crippled, deformed, as if he had lost his sight, his hearing, or his hands."



STRUCTURING FOR PROGRESS: Chambliss has only been in the Madison association for about seven months, but already reports are due from 10 committees he appointed after an initial glimpse at his field. Opportunities for special ministries are being explored; education, stewardship, and plans for new churches also are being examined for long-range efforts. Another committee is investigating ways to use mass media to communicate who and what Baptists are to the community. Chambliss himself consults with the committees, as he is shown here, and he said when they file their reports, he will get away alone for a week to digest the facts and then come back with his recommendations.

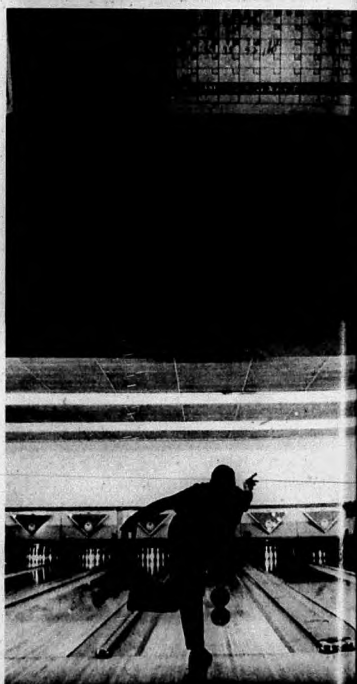




**HIGH-RISE:** At a downtown high-rise apartment building for senior citizens (at top) volunteers from the Jackson Way Baptist Church conduct devotions on Thursday afternoons. "The association is nothing more than a sum total of the churches, doing what they can individually, then doing in cooperative effort what they can't afford to do on their own," Chambliss said. Below, Alvin Hopson, pastor of the First Baptist Church, gives Chambliss a few ideas on a strategy for planning new churches. The new First Church auditorium shown here seats 2,200.



**CONTRAST:** Thirty-four of the 59 churches in the Madison Association are "county churches" outside the city, which makes the challenge double-barrelled. Ministries range from a poverty stricken section on the Tennessee River to the \$3 million First Baptist Church. One strong ministry is the Whitesburg Baptist mission in a slum area (shown at top where Chambliss is listening to a boy read a Bible story), where every Sunday afternoon Whitesburg Baptist Church volunteers go to teach Sunday School and hold services. (Above, Chambliss talks with Spurgeon Hendrick, pastor of Meadow Drive Baptist Church and other volunteers about a weekday program in the Sparkman Homes integrated housing project). Chambliss also is building a strong fellowship tie among Huntsville pastors, who meet every Monday morning and make their own breakfast, and then go bowling.



## The Metro Association:

# Who's Afraid of the City?

by WILLIAM J. CUMBIE  
Superintendent of Missions  
Alexandria, Va.

"I am afraid of the city," the executive secretary of Virginia Baptists said recently. "When so many people live so close together, things happen that make me afraid."

Many of us are afraid of the city, but like it or not, more than 64 percent of the U.S. population live in 212 metropolitan areas that are the centers of cultural influence, communications, and business decisions. Customs, styles, and even morals are determined by the pace of urban man.

If Southern Baptists are to minister to urban man, we must see our ministry in terms of long-range goals. We will not meet him rationally or intellectually, but personally. The local church and association must develop person-centered methods.

We have an "easy culture" religion. Many have described the church as easier to get into and harder to get out of than any organization going. You can join the church easier than you can join the service club, and it is harder to get a name off the roll than it is to purge the voters list in some corrupt ward. It is difficult for us to stand outside of, and bring the judgment of God upon, a culture which we have created as a "Christian society." The trouble is that, like all human achievements, ours has been a partial following of Jesus Christ. We need a better view of the church.

Some urban men charge that the church is "a monster of manipulation." Is this true? Have we so idolized our institutions as to make them monstrous? There are some evidences which can be cited to support the charge. How many churches, for example, have built monuments—space they have no hope whatever of using well—without benefit of any study of their community? How many new churches have been started without consideration of the effect these new works will have on existing churches and their effective ministry for Christ?

Even our "official scheme of work" is isolated from life. How can one be involved in civic, political and community service life if he is really loyal to the church as we structure it?

May I suggest that a larger view of the church than the people who meet on the corner is in our Baptist heritage. The early British Baptist associations were never "independents" but always sought to have fellowship with and among the congregations. In a number of the early minutes of the Ketocot and Potomac Associations (parent associations to the Mount Vernon Baptist Association), there are references to the association as the "union of the churches." This is a good description because the churches are bound together in Jesus Christ. They are under his headship and need to acknowledge that they are joined in him.

This brings us to look at the association. Among the most-redemptive things being done in Southern Baptist life just now are the two major studies which our Home Mission Board is undertaking. One concerns the downtown church, the other concerns the church in racially changing and integrated communities. Dr. Willis Bennett of Southern Seminary directed the latter study (see November, December 1966, January 1967, issues of HOME MISSIONS). When he visited the Washington area, a group of our pastors were in the final conference with Dr. Bennett when one of them suggested that we ought to let the association be the church in the city. The idea is that the association can be the body of Christ doing God's work in the city.

The association needs to be a joining of forces and resources to do God's work, to speak God's Word in our world, in our metropolis. The Lord Jesus Christ is God's Word to men, but as God's Word to men he was never

verbalized. He always was in action: healing the sick, raising the dead, loosing the captives, giving sight to the blind and hearing to the deaf, and dying on a cross and rising from the dead.

### Planning and Research

The association ought to provide a milieu in which real knowledge of the city can be assembled and disseminated. Economic, social, and educational trends need to be understood, and the "hidden agendas" which underlie every city's decision-making structures need to be understood.

One of the most helpful functions of an association is to assist the churches which are considering expansion or alteration of their structures, their programs, or their facilities. Some years ago one of our churches, almost 20 years old, was preparing to build. They designed a building for a standard Southern Baptist program: four nurseries, two beginner departments, four junior departments, four intermediate departments, two young people's departments, and five adult departments.

In the meantime, the 1960 census became available for close study. Our office was able to provide this church with information about its community. They had planned for four junior departments, but in the 9,000 or so people who lived in their immediate responsibility area there were fewer than one-fourth the number of juniors as in the rest of metropolitan Washington. There were almost no teen-agers. There was a tremendous number of young adults. In fact, in the age group 20-24, there were four young women for every young man. This community was an apartment neighborhood where many government girls were living. This church didn't even have a class for persons in this age group. No provision was made in the proposed building. Fortunately, this has been changed. The size of the building was reduced; the space assign-

ment was changed to make it reflect the people who lived in the neighborhood. Planning and research by the association enabled this church to structure its program and its facilities for effective ministry.

### Identifying Needs

The association also can look at the whole field and identify people not now being reached. For example, we have observed in our community that the most opportune time for the churches to reach young adults is in the early years of marriage, particularly when the first child is born. In recent years, the urban generation—persons 20 through 35 years of age—has adopted a goal of having the mother return to full-time employment between 30 and 35.

In previous generations, the mother had been held captive in the home for about 10 years during which time the church has had opportunity to contact her to enlist her in its work. The effect of the return to employment and the family planning practices that allow her to work will be to reduce this 10-year interval to five years during which she may be contacted and the husband influenced to become active participants in the life of the church.

However, another factor reduces availability even further. In northern Virginia, we have discovered the available time to contact these young adults is one-fourth of five years because of the high inter-metropolitan mobility of the population. The critical importance of this fact cannot be overstated because 60 percent of all adults moving into our metropolitan area are young adults in the age span 20 to 35.

There is a tendency on the part of all of us to seek "our kind of people" and, when the neighborhood changes, to run to the suburbs. We need to use the associational machinery to maintain ministries when "our kind of people" move out. The association has the capacity to integrate and provide ministry to all people when the churches may not be bold enough, committed enough, financially secure enough to undertake a radical ministry. The association can identify needs.

### Developing Alternative Strategies

The association may assist by developing alternative strategies for the

churches. I am a Southern Baptist by choice and conviction. I believe that our type of denominationalism—voluntary cooperation—is the best denominationalism. I like our Convention method of work and organization. I believe plans recommended by the Sunday School Board are good and useful. They have been hammered out in the experiences of the churches. But, they are not the only alternatives!

The Home Mission Board's weekday program is one available alternative. I am convinced that this program would serve as well in an "up-and-out" suburban neighborhood as it does in the deprived inner city. Other alternative strategies can be developed and used if we will take advantage of the associational structure to produce the strategies.

May I simply raise questions about some other strategies which are needed? How can we minister to the vertical villages of the high-rise apartment buildings? What can be done to identify and minister to the needs of the young adults who are not involved in child-rearing? What is there in the program of your church that has an appeal for a person who is not involved in child-rearing? What ministries do we have for the elderly? How about the "young" retirees—men like the military officers who are retiring now in their early fifties? They have a retirement pay that provides for an existence, but they have a great deal of energy and drive and capacity. What can the church do to involve these persons in redemptive activity in the life of the church and in the community? Attention must be given to these problems and others like them.

### Providing Services to the Churches

Leadership training is a legitimate associational service to the churches.

This is true especially for clergymen. Harvey Cox suggests that we need to see the role of the minister as the mess officer for the Lord's army.

As an example of leadership training for clergymen, our association provides for the Ministers' Conference program budget in our regular association budget. Three projects are paid for with these funds:

- A seminary professor is invited to conduct an intensive one-day prepara-

tion study on the January Bible Study book. The preparation study is scheduled well in advance so that pastors may use the insights presented in their own preparation.

- At the Christmas season, a worship service for the ministers and their wives is provided. Ministers of other denominations and races, as well as our own, speak.

- Some area of the minister's life and work is the focus of the third in-service training opportunity. Examples are current theological issues, pastoral counseling, the minister and the law, and others.

Leadership training for laymen and women is usually thought of as the study courses on methods and missions. There is a warning for us in Ephesians 4:14. The Greek word translated "craftiness in deceitful wiles" is the root word from which method comes, "methodia." An overemphasis on methods becomes deceptive and lulls us into a false idea of having arrived. These courses need to be continued but to be infused with real education and real content. The "why" as well as the "how" needs attention. A second area is the offering of college and seminary extension courses. Arrangements should be made to offer college credit for Bible and religion courses if at all possible. While the SBC Seminary Extension program is good for those not prepared for college, in our community the need is for college level courses. A third area is working with the widows, divorced and others, in some kind of group action. A group such as this is in the process of being formed in our association just now. They are prepared to come to the aid of the person who suffers the grief of divorce or death of a loved one and the breakup of the home. Another area of leadership training for laymen and women has been carried on by our Christian Life Committee in an annual Christian Life Seminar with outside leaders discussing topics of concern.

A second area of needed denominational service which the Association may provide is in the field of pastor-church relations. The pastorless churches need help in knowing how to find God's man to be their leader and the

(Continued on page 36)

**Urban man in his vertical villages, his ghettos, his escape-centered suburbia must not be met rationally or intellectually, but personally with person-centered methods.**

# What to Do After 'Age of Nostalgia'

by CHARLES CHANEY  
Palatine, Ill.

Almost everyone agrees that the most significant event in Southern Baptist life since the end of World War II has been the explosion of the Convention out of its traditional boundaries and across the face of this nation. Even those who contend that this expansion is an intrusion into the territory of other Baptists agree that the movement has been one most auspicious, not only for the Southern Baptist Convention but for the history of all Baptists in America as well.

New, vigorous religious movements characteristically beget new forms. This usually takes place in one of three ways: 1) old forms take on new shapes, adopt different goals, and address new problems, or 2) completely new forms emerge that conform to new structural patterns and attempt to meet new needs, or 3) old forms revert to more primitive roles and take on a dynamic closely related to that which brought them about in their beginning. *The last most adequately describes what has happened to the association in the emerging areas of the Southern Baptist Convention.*

This statement demands some verification. If true, it only raises another question: Should this continue to be the situation?

Southern Baptists in the newer areas of our Convention, laymen as well as pastors, are often calling for new ways. This is invariably true after the passing of the Age of Nostalgia in these new churches. That is the period in which the church enlists the reachable transplanted southerners in its community. Suddenly it dwells upon a church that there are but few people from, "down home" left to reach. Its young people, for some strange if not sinister reason, no longer care about moving back to Georgia or Texas, and some are even beginning to intermarry with "Yankees." Then the question arises: How can we share Christ with those who do not have a culture that is intimately common with our own? How can we be heard by those who do not speak our particular dialect? But the question is not just one of culture and language. It is also one of new and vastly different social structures and overwhelming problems that demand limitless resources and boundless wisdom.

It is here, at the juncture of personal communication and urban community problems that the question of the association enters. The association has been with Baptists for 300 years. It has been at once an expression of the unity of the Church as the Body of Christ and of the practical usefulness of united concern and effort. Does the old form suffice for a new day in these new areas? Can the new wine of Megalopolitan vintage be poured into this old wineskin? Can the patches of a plural society be sown onto the old garment?

My answer is that the association has a dynamic particularly adaptable to the needs of the emerging areas of the Convention. However, it may be necessary (if the association is to play its most effective role) that some of the side-rooms that have been added to this old structure be torn

away. Hugh Wamble wrote an article in 1957 entitled "The Beginning of Associationalism among English Baptists" (*Review and Expositor*, October, 1957). What I shall write here is peculiarly analogous to what he described of seventeenth-century Baptists. For this reason, plus the fact that early English Baptists were urban rather than rural, I contend that the association in the newer areas of our Convention has tended to return to its more primitive role.

The association has a particular dynamic for fellowship. It is difficult to express the crucial role it has played in providing this commodity for churches in "pioneer" areas. In areas of Baptist diminutiveness, associations often become oases of joy. The association creates camaraderie and *esprit de corps* that give courage and meaning to all that the churches struggle to do. I have recently had occasion to read all the extant records of the Great Lakes Baptist Association and to interview many of its early leaders. This association was formed of six churches in the greater Chicago area in December, 1943. In a dozen years its affiliated churches reached from Detroit through northern Indiana as far south as Urbana, Illinois, to the Mississippi River on the West, and to Minneapolis in the North. I heard again and again tales of driving all day through ice and snow to attend an associational meeting. Invariably reference was made to the great sense of brotherhood that marked "those early days." The stark, sometimes crude, records almost exude the joy, strength and hope that came from just getting together. The association continues to fill this role in newer Convention areas.

The association also has a dynamic for providing security and stability, even status, for the new churches in these areas. There is a great deal of cynicism in metropolitan areas toward new church groups. This is true everywhere. The pastor and people of a leading church in Nashville would not be too impressed if the New Apostolic Church of North America opened a storefront church a few blocks from their building. The comment would be: "Won't last long. Probably religious cranks."

Southern Baptists often get the same reaction when they open new missions in the cities of the North and East. The Southern Baptist Convention is no better known by the average Chicagoan than the New Apostolic Church by the average Nashvillian, notwithstanding the great difference in size of the two groups. A list of the storefront churches in Chicago is a prodigious document. The Chicago City Council has passed strict ordinances about when and under what circumstances such churches can be opened. Preston Denton, Chicago's Superintendent of Missions, has spent many hours talking to councilmen and magistrates attempting to get a permit for a mission to open, or remain open, in a given ward. The association lends stability to what might otherwise be fly-by-night.

There are other very practical ways that the association fulfills this role in emerging areas. In Chicago there is a

many hospitals that will not let a pastor visit until he can show evidence that he is indeed a pastor. An identification card signed by the missionary and moderator of the Chicago Southern Baptist Association provides just the information needed.

The association is also easily fashioned into an organ of strategy and strength. This is an especially important role in the newer areas of the Convention because the churches are usually centered in large metropolitan areas. One church against the City is an utter impossibility! American Baptists and other old line denominations have united in City Church Councils in order to have a better ministry in the City. More independent evangelicals cooperate in non-denominational activities and united evangelistic crusades of various sorts in these same areas. Southern Baptists may well participate along both these channels in special ministries to the City. I personally am very interested in a closer cooperation between Southern Baptists and groups like the National Association of Evangelicals. But our one best organization for addressing a total ministry to the total City is the association. Only at the level of the association can enough strength be developed to do this. Only the association can adopt a strategy for one particular City. It is right at this point that the major problems of the association today arise.

Finally, the association has a particular dynamic for growth. The old Great Lakes Association grew, in nine years (1943-1952), from six to sixteen churches. At its annual meeting in 1952 there was a discernible change of emphasis toward church extension. In 1959, when the old association was divided into three new associations it had 32 churches. In the seven years between 1952 and 1959, four other associations had also been formed from churches in the Great Lakes Association. In 1965 these seven associations had 169 churches and 35 missions.<sup>1</sup> The Chicago Southern Association, largest of those seven, will serve as another example of the association's propensity to produce growth. Organized in 1957 with eleven churches, it presently has 66 churches and 19 missions, over half of which will probably be organized in 1967. The association has been and will continue to be a most useful instrument for growth in these new Convention areas.

Three problems raise the question whether the association should be retained as a form of multi-church fellowship and ministry in the newer areas of the Convention. (Remember that I speak here, of necessity, only from my own situation: a pastor in a large metropolitan area.) Can the association adequately enlist the churches in the cooperative efforts that new metropolitan and megalopolitan problems demand? It is patent that the association will not be able to do this if it continues to bear the image, developed in this century, of the denominational propaganda organ. Too many local church leaders feel that the association is a glorified "administrative whip," attempting to bring all the churches into line with denominational programs and methodological orthodoxy. The associational idea has been prostituted when

it is seen as a channel of propaganda from denominational agencies down. The association, however, has always been an instrument of cooperative propaganda from the churches to the world around them.

I think two things are needed for the association to be able to overcome this image and enlist total church resources and cooperation. The churches must be able to see that they are respected participants in preparing and carrying out a total approach to their City. Second, the churches need to rediscover the larger concept of the Church as the Body of Christ that was the theological foundation of the first Baptist associations.

Second, can the association solve the problem of relationships inherent in the present plan of cooperation between Home Mission Board, State Mission Department and association? Every association working in the metropolitan area of new Convention territory has its program heavily subsidized by funds from the Home Mission Board and the State Mission Department. The question of relationship between all these groups usually arises at the point of personnel. For whom does the Superintendent of Missions work? His salary is often paid completely by funds from outside the association. Is he responsible to the State Missions Secretary, the Secretary of the proper department of the Home Mission Board, or to the association? When special ministry personnel are added, the problem is compounded. Another Department of the Home Mission Board is included in the picture, and the sometimes sensitive relationship between these additional workers and the Superintendent of Missions must be defined.

This problem, because it has been or now is a live issue in so many of these areas, demands the attention of all concerned. Consideration should be given to establishing general guidelines that will insure the proper use of funds and insisting that the local association determine lines of responsibility. What other method will make possible an unfragmented approach to these metropolitan areas?

Finally, can associations discover means to overcome the rather fictitious boundaries imposed on them by county and state lines. Cities do not observe these boundaries when they develop. It will be most difficult for a significant total ministry to be addressed to one City if it is not planned, undertaken and administered by one associational body. It would be unfortunate, I believe, for one association to be responsible for New York City proper and another for that portion of metropolitan New York which is in New Jersey. In Chicago the matter is further complicated because two different state conventions are included. It may be that the future will demand closer cooperation between churches in all parts of a given metropolitan area.

In spite of these problems, the association can play a most crucial role in the developing areas of the Convention. In order to do this, however, the dynamic innate but often dormant in an association needs to be fanned into life—and then turned loose. ■

<sup>1</sup>See my article "The Great Lakes Baptist Association, Its Birth and Death," *Baptist History and Heritage*, January, 1967.

**"The associational idea has been prostituted when it is seen as a channel of propaganda from denominational agencies down."**



# MISSIONARY ORIENTATION:

## **A Healthy Exchange — People, Programs, and Philosophy**

Photos by Don Rutledge

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During the week-long orientation session for 49 new missionaries in Toccoa, Ga., last fall, Home Mission Board staff members sought to generate a few questions for the sake of healthy exchange as they presented their program directions and mission philosophies. As the pictures on these next few pages depict, they got them.

The lively set on the opposite page is Avie Lumpkin (left), assigned by the Christian Social Ministries Department to Oakland, Calif., and Mrs. Johnnie Coffey, assigned by Work with National Baptists to serve as executive secretary of the Woman's Missionary Union for National Baptists in Oklahoma.

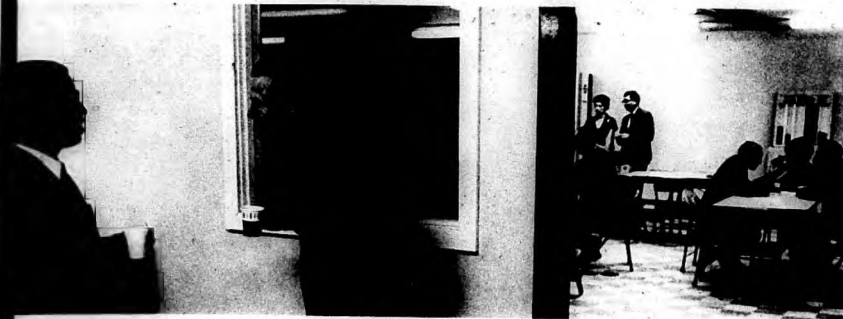
Below, Galen Irby, new superintendent of missions for the northeast section of Fort Wayne, Ind., queries Loyd Corder, associate director of the Division of Missions, on a practical matter of associational administration. At left, Wilson Brumley (facing camera) fields a question in private session with Burt Potter, new city missions director in Philadelphia.

TURN PAGE

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GROUP DYNAMICS: Below, New Orleans Seminary professor Harold Rutledge continues discussion informally after one of four presentations on interpersonal relations and maturity. At right, and bottom, Joseph R. Estes, director of Work with Non-Evangelicals, and J. Ed Taylor, director of migrant work, provide a few how-to tips on their areas of work. Once on the field, the new missionaries know with whom they are working and communicating at the Home Board after a week of rubbing elbows in Toccoa.



INTERRUPTION: Informal sessions reached the near-ridiculous when missionaries were given an opportunity to do take-offs on the staff members and visa-versa. At left, Victor Glass, director of Work with National Baptists, did a spoof on black power and other forms of extremism. Above, Glass chats with Benjamin F. Daniels, appointed as director of the Forsyth Baptist Fellowship Center in Winston-Salem, N. C.



**APPOINTMENT SERVICE:** Missionary orientation is climaxed by the appointment service, on this occasion held at the First Baptist Church of Greenville, S. C. Mr. and Mrs. Gaylon Wiley were among the missionary couples asked to share their story of a call to missions. At right, Hugo Culpepper, director of the Division of Missions, leads the 49 missionaries in the prayer of dedication.



## Pith Helmets and Jeeps

(And Other Common Missionary Misconceptions)

by GEORGE D. HOOK  
Winslow, Ariz.

It has been my observation that inadequate, provincial, often warped concepts of missions are the commonplace rather than the exception. Here are a few misconceptions I judge to be among the most prevalent:

First is the **glamour view** of missions, commonly held by people who incline toward hero worship. They think of missionaries as made of a different kind of mud than ordinary humans, and as privileged with special contacts with the Almighty. Mention the word "Missionary" and their minds conjure up visions of an Albert Schweitzer, a Gordon Seagrave, a Bill Wallace, or a Tom Dooley. It seems incredible to these people that for every world figure on the mission field, there are a thousand dedicated unknowns who carry the major portion of the load.

The second misconception is the **distance-lends-enchancement** view. This commonplace error conceives of missions somewhere other than the home area as being "real mission work," and Africans in Africa or Mexicans in Mexico, as being much more attractive prospects for evangelism than the same racial stocks in their own city. People who are inclined to this view of missions are likely to be the kind who favor almost any good cause one might mention—so long as they are not personally involved. This is precisely why distance, to them, lends enchantment to the mission scene.

A third misconception, more widespread than we would like to admit, is what might be called the **high-button-shoe** concept. This viewpoint visualizes the missionary as an old-maidish woman whose dress and hair-do is at least a generation out of date. She stands before a class of near naked children in a barren jungle schoolroom, in-

effectively trying to mix the standard three R's with a fourth—religion. This concept caricatures the missionaries as well-intentioned people who are nonetheless a bit queer, out of step with reality, and certainly ineffective. Devotees of this viewpoint are often pseudo-intellectuals who need some such fiction to nourish their sense of superiority. The truth is that missionary appointees are required to hold both college and seminary degrees, pass stringent physical and psychological examinations, and as a whole are quite a talented lot.

Still a fourth mis-conception is the **pith-helmet-and-jeep** idea. This concept visualizes mission work as a "back-country effort where the missionary must navigate impossible terrain in one of those four-wheel-drive wonders and preach to primitive villagers gathered around a camp fire in the evening. True, some mission work is like this, but the picture is woefully limited in its understanding of the whole mission enterprise. More of our mission work is done in schools, colleges, seminaries, hospitals, established preaching points, and in the great cities. A complete mission program must include the backside of nowhere, but it cannot be confined to this.

The fifth, and perhaps most widely held misconception of mission work we shall label "**the preaching only**" concept. Many clergymen and not a few missionaries are given to this limited view. Perhaps preachers are addicted to this concept because they are preachers, and this approach to the spread of the gospel seems to them the most direct, forceful, and therefore most effective. It seems beyond the comprehension of many a pulpiteer that other means may be more effective at times, and many

fail to consider that often the only door to evangelism open to us is that of a classroom or a clinic.

In seeking to rid ourselves of false, shallow, inadequate concepts of missions, let us ask a few questions.

If operating a hospital in Ghana is a mission project, if ministering to the sick through a hospital in Gaza or a clinic in Brazil is missions, why is it not also missions if the hospital is located in Arizona or Alabama?

If a college in Nigeria or Hong Kong is a mission enterprise, is it not also a mission enterprise if it is located in Texas or California? Are not the aims and goals of the Christian College or University the same whether in the homeland or on foreign soil?

If in my ministry among the Navajo I gather 25 or 30 neighbors in a friendly hogan for the preaching of the Word this may be regarded as missions, why is it not just as much a mission effort if you gather them in a nice home in a clean new suburb of a great American city?

If it is missions to plant a church in the jungles of Brazil or behind a remote black butte on the Navajo reservation, why is it not missions if the same thing is done in a new community in the growing fringe of a great city? Wherein lies the difference?

And if your heart is giving the right answers to these questions, you must realize that every enterprise of the local church, the association, and the state that is sincerely aimed at touching hearts and lives for Christ is a mission enterprise. And if this be so, every Christian is a missionary, and the fire that burns in his heart is a part of the spreading flame that Christ came to cast upon the earth.

SAN FRANCISCO:

A

The reality of modern society confronts students at Golden Gate as a hard-driving professor brings them face-to-face with their "rural mysticism" and the needs of a great, urban city.

A missions and evangelism professor at Golden Gate Seminary is throwing his tender, uninitiated students to the wolves of urban San Francisco.

But he expects them to come back as friends, though possibly slightly scarred, and quite familiar with the haunts and ways of urban man.

"San Francisco proper is going to be one of the hardest nuts to crack of any field that I have seen," warns Francis M. DuBose, new head of the department of missions and evangelism for the seminary.

"This city represents more than any place I have seen (he was superintendent of missions in Detroit) the urban expression of the future. I mean anonymity, the sophistication, and secondary relationships that are so characteristic of a tense urban way of life."

DuBose doesn't toss his students into the city all at once and leave them.

"Students, like others, are smitten with the nostalgia for the country," DuBose says. "They have built-in urban bias. Some take issue in the classroom when I point out their 'rural mysticism' but there's an openness and a willingness to change. They simply reflect their background."

He's making the approach in short, fast skirmishes through what he calls "Missions in Action," using the "laboratory of San Francisco." The seminary brought DuBose to its campus for just this purpose—to make

use of his experience and his extensive knowledge in urban missions. DuBose himself is unique. He is that rare combination of scholar and practical technician, a guy who can get lost for a week with his books and even his wife will not disturb him.

The seminary, located on beautiful Strawberry Point about 20 miles south of San Francisco, wants to bridge the gap both physically and mentally between the academic community and the hard reality of modern society.

Proof that something exciting is happening is that students not in his classes are volunteering for some of DuBose's projects—like surveying and witnessing for a small struggling mission near the huge one-thousand family unit Sunnydale Housing Project and the 600 family unit Geneva Towers shown here.

In one day 20 students contacted 700 families. The mission pastor came out with a list of 85 unchurched families who are interested. Pastor Al Englemann of the sponsoring church said, "There was more outreach by this mission today than there has been in all its history."

DuBose wants a "classroom-to-people" method of teaching and application whereby students discuss a theory in class, and within a week are out in the field putting the ideas into practice.

He's not about to run out of students either, with the seminary requiring each student (no matter what degree he wants) to take basic evangelism. DuBose will divide this between fieldwork and classroom.

## Seminary's Urban Laboratory

The students will do more than canvass neighborhoods. DuBose speaks of ministries with Bible classes in high-rise apartments (one student started such a class at 10 o'clock and didn't leave until 1 a.m.).

"We've just begun to penetrate the psychedelic (hip) community," he added. "There's some exciting things starting in home Bible study that will reach men not coming to church."

DuBose's vision is broader than just the immediate area of San Francisco, where he is in close touch with the associational, church, and other denominational leadership. Fresh from another state, he sees some problems all of California Baptists face. The biggest he calls "cultural overhang."

"There's a leveling off here because we have saturated those who have come from Southern areas. There is really no way to penetrate the native culture, and the culture that others bring from additional areas."

"You find more cultural overhang of Southern Baptists here. The name 'Southern' is in the convention, in practically every association, the state paper, and so many of the churches. I see it as a deterrent to the work."

"Another of the agonies of the work is they are still trying to build big churches after the Southern pattern. If the Lord is saying anything to California Southern Baptists, it is that we need to quit trying to build big churches. When a church reaches its zenith at 300-400 in Sunday School, thank the Lord for it and plan an outreach."

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## Community Involvement Urged for Rural Churches

An increased involvement in community life, including new government programs, was urged in Atlanta for rural Baptist churches.

Making the suggestion were members of the Long-Range Rural Church Committee, an advisory group to the Rural-Urban Missions Department of the SBC's Home Mission Board.

The committee wants pastors and church leaders to inform themselves about governmental programs such as the War on Poverty, Vocational Retraining, and the Rural Areas Development.

Churches should then offer their facilities for community improvement use; leaders should serve on committees; and church members need to be involved in the implementing of community improvement programs.

Wilson Brumley of Atlanta, secretary of the Rural-Urban Department, reported the committee, which meets annually, stressed again the need for rural churches to establish joint fields, where one minister can serve two or more churches.

This strengthens churches by providing stronger leadership, allowing them to promote many joint projects like Vacation Bible Schools and surveys, even to having joint budget planning, deacons' meetings, and training schools.

He pointed out that the number of rural churches decreased by 478 in the SBC over the past 10 years, although membership increased. The denomination has 23,071 churches with 4,428,927 members in communities of less than 2,500.

The committee also reevaluated its long-range goals for rural churches, finding some are not as relevant as when adopted in 1954. For example, one goal asked that all churches have pastors living in the community and giving all their time to the field, a goal not relevant in areas losing population.

In fact, Brumley said the Home Mission Board may disband the committee because of recent changes within the denomination.

He said the committee served as an inter-agency group which brought representatives from all agencies together for a concerted emphasis on the rural church.

Now the denomination has an Inter-Agency Council where this type of co-

operation can be secured, and also has been a defining of program assignment, including relationships between agencies.

### Retired Preacher's Service 'Invaluable'

Don Covington, who retired as a district missions secretary in Texas a year ago, has returned to Beaumont, Tex., after a year of service in Panama, exclaiming: "I wish we had come to Panama three years sooner."

Covington and his wife had entertained thoughts of "retiring" to work at the Cresta del Mar Baptist Assembly in Panama.

But the critical shortage of pastors in that country led Covington to volunteer to serve as pastor of the Baptist church in Almirante, a town of English-speaking West Indians in the rugged Bocas del Toro province.

The couple's service paid off. Before their one-year stint was up, a permanent missionary couple, the Horace Fishers, moved in at Almirante.

The Covingtons then spent the last seven weeks as interim leadership at the Chagres River Baptist Church in Gamboa, Canal Zone, the Fishers' former location. That church, which has five missions served in part by students of the Baptist Theological Seminary in Panama, still is without a pastor.

"This was one of the most rewarding years of our life and one of the happiest of our ministry," Covington said.

He and Mrs. Covington plan to devote much of their time now to directing a campaign to raise \$400,000 for the Valley Baptist Academy in Harlingen, Tex.

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## Evangelism and Involvement

Billy Graham's appearance as a main speaker before the National Council of Churches' triennial assembly in Miami recently threw into one arena the two divergent operational concepts of modern-day Christianity: Graham's concern for the individual soul and the council's stress on involvement with the world. To many, these approaches have seemed opposites; the mere fact of Graham's invitation and acceptance was a bit of an eyebrow raiser. But Graham neatly managed to synthesize his own modified views and the council's: he said that social action is essential—and that it must proceed from genuine "spiritual motivation."

The delegates and observers lustily clapped their approval, for in recent years, both the N.C.C.'s mainstream Protestant members and the conservative evangelical churches have more and more come to realize—as one of the most eloquent social activists, Harvey Cox of Harvard's Divinity School, put it—that the conflict between evangelism and social action is "mistaken."

Evangelical churchmen, such as Graham and *Christianity Today* Editor Carl Henry, now increasingly stress that spiritual conversion inevitably finds expression in action for the social good. Similarly, National Council leaders have become more aware that activism without spiritual underpinnings is religiously meaningless.

At the Pressured Edges. "There may have been a time when the churches thought they could afford to consider evangelism as an optional, subsidiary activity," said the National Council's outgoing president, Bishop Reuben H. Mueller of the Evangelical United Brethren Church. But when men are imperatively concerned with "the basic meaning of life," the churches "dare not harbor such illusions any more."

All too often, agreed Cox, people at the "pressured edges" of society, who are the victims of economic and racial injustice, look at the church as merely a support for the status quo. At the same time, a sense of their own past failures to act on Christian beliefs has led many churchmen to the other extreme, scorning the spiritual root of action. This lopsided view, said Cox, prevents many from hearing what "God has done and continues to do for man" in terms of personal salvation.

Administrator-Leader. As its president for the next three years, the council elected a man who matches the new mood. Arthur Flemming, 61, was Secretary of Health, Education and Welfare under Eisenhower and has since 1961 been president of the University of Oregon. Methodist Flemming holds that "the worker-church and the evangelists can work hand-in-hand," but expects that his own chief value to the council will be as administrator. "I have had 30 years of experience in business and government, and the same basic principles of management apply to the council," he says.

In resolutions, the N.C.C. assembly promised continued support for its civil rightist Mississippi Delta Ministry. It asked the U.S. Government for more "candor" in discussing the war in Viet Nam, and called on the U.S. to consider halting the bombing of North Viet Nam and seek the help of the United Nations in reaching a negotiated settlement. In ecumenical gestures, it invited the Roman Catholic Church to join the council's decision-making committees and supported Pope Paul's appeal for an extension of the Christmas-New Year truce in South Viet Nam.

(Reprinted from TIME)

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Notes on a Small World

## Retired Missionary Finds Cuba in Jacksonville

By Christine Garnett  
Jacksonville, Fla.

Cuba is right here in Jacksonville! Add to the Cubans friends from Colombia, Brazil, Venezuela, Argentina, Puerto Rico, and other places, and we have about a thousand Spanish-speaking people who need the gospel. There seems to be very little hope that the Cubans will ever be able to return to their country; but if they do, we must send them, ready to proclaim salvation in Jesus and only in him.

I knew when I started visiting these people, looking forward to Spanish services with them, that I was too old to undertake such a task. But they are my very own. For 46 years and four months I was cared for and loved by the nationals of beautiful Cuba. The urge to save souls made me forget the years that run away with my calendar, made me forget the pain in my back, made me know that I would be dependent on other people's cars. After consulting friends of the Home Mission Board in Atlanta, the associational field secretary, and some of the Jacksonville pastors, the women in different churches began taking me to the homes of Spanish-speaking people.

That was in February, 1966, and in April we held our first service. There were 25 present, and it was amazing to see 12 Cubans there. A better start that was than many of the works that I had initiated in Cuba.

Several churches offered us space for the work. We selected the Hendricks Avenue Baptist Church because it seemed more centrally located for the majority of the people whom I had visited. They furnish us an assembly room, lights, air conditioning, and are ready to cooperate in any way that is needed. We meet on Friday nights, inviting friends of all the churches. Their pres-

ence indicates interest and love and is a great help.

One mother is talking of baptism; a father seems to have his hands on the door of the kingdom; and a young couple are deeply interested. In it all we feel that God leads and many victories will be his. One of these victories was a \$12 offering for state missions one night. The ones who gave were glad in that way to show their appreciation to the church for its love and help.

The WMU director of missions in action arranges with the different churches each month, and they make out the visiting program. In fact, it is really they who make this work possible. The experiences in these visits are legion—from holding the babies for the mothers to being bitten on both legs by a dog who was protecting her babies also.

Girls in several GA camps and other friends in several states, including a myriad of mission-minded people here in lovely Jacksonville, help with love gifts. We have (bought our Spanish hymnals, some \$0 books for reading (not called a library—yet!), and Bibles for selling, six of which have been bought and are in homes. Jacksonville friends and others from Georgia have sent showers of clothes, furniture, food, and other things for those who need economic help.

How I need a Cuban Pastor! But that takes money! I am praying that in some way the churches of this city, in cooperation with the Home Mission Board, will come to the rescue and bring one for us. Surely "God has a people" among these foreigners here, and we long to help find them. You who read this pray that God's will may be done.

If you find some "stray Baptist Cuban families," send them this way; we need them.

February, 1967

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THY YOUTH  
*(Exodus 12)*



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## Who's Afraid?

(Continued from page 19)

churchless preacher needs help in finding a place to exercise his ministry. Am I too far afield in proposing that the association be assigned this responsibility by the churches? We have self-appointed placement officers already. My mail is filled with letters suggesting that this brother or that brother could serve well at a church in our association. Would it not be better to regularize this practice, to assign responsibility and apply accountability to the association so that the churches are both helped and protected?

A third area of service which the association may undertake to provide effective ministry is the field of cooperative endeavors: Schools of Missions, simultaneous revival crusades, enlargement campaigns and other efforts.

It is my conviction that the renewal of the association is the way to effective ministry in metropolis. If this revival is to take place, it will come when the people called Baptists realize that God has given us an instrument for mission and it is in our hand.

## Church Must Keep Pace With Changes

A leading churchman urged an audience of ministers, priests, and rabbis in New York to keep four words before them in assessing the demands of their calling—communication, fellowship, involvement, and compassion.

R. Stuart Grizzard, minister of the National Baptist Memorial Church of Washington, D.C., spoke at The Institute for Religious and Social Studies of The Jewish Theological Seminary of America.

"History chews up social structures—clerical as well as lay," Grizzard warned. "Unless the church maintains an interest in something besides its own perpetuation it will surely be outmoded and surpassed."

Grizzard cited his own church's efforts to keep pace with social change. He described "a Vacation Bible School" sponsored by the National Baptist Memorial Church last summer.

"Held in a parking lot, with materials distributed from supermarket

pushcarts to as many as 50 and 60 children at a time, we reached a group we could otherwise never have dreamed of enticing," he said.

In other talks, Wayne C. Hartmire Jr., director of the Migrant Ministry of the California Council of Churches, discussed "Religious Institutions and Violence in Rapid Social Change," and Professor Robert T. Handy of Union Theological Seminary considered "The Conserving Elements in Religion and The Necessity of Change."

Hartmire defended the Migrant Ministry's "record of material support and dependability over a long period, in sharing in jail sentences and other personal dangers with the workers themselves."

Handy, a professor of history at Union, stressed the fact that "in these frightening times, the church can conserve its power and authority only by doing new things and thinking in new social patterns." (RNS)

## Chaplains One-Day Conference

held in cooperation with Southern Baptist theological seminaries for pastors, ministers, missionaries, students, chaplain candidates and all interested in the Christian ministry.

### NEW ORLEANS SEMINARY

New Orleans, La.

Thursday, February 2

8 A.M. to 7:45 P.M.

Chapel Speaker

Rear Admiral James W. Kelly

ChC, USN

Chief of Navy Chaplains

Washington, D. C.

### MIDWESTERN SEMINARY

Kansas City, Mo.

Tuesday, February 21

8 A.M. to 7:45 P.M.

Chapel Speaker

Brig. General William L. Clark, USAF

Deputy Chief of Chaplains

United States Air Force

Washington, D. C.

### GOLDEN GATE SEMINARY

Mill Valley, Calif.

Tuesday A.M.—Thursday Noon

February 14-16

Chapel Speaker

Mornings

Robert Lee, Professor

Christian Social Ethics

San Francisco Theological Seminary

San Francisco, California

Francher

Chaplain (Lt. Colonel) Clayton E. Day, USA

Chief of Chaplains Office

Department of the Army

Washington, D. C.

### SOUTHERN SEMINARY

Louisville, Ky.

Thursday, March 16

8 A.M. to 7:45 P.M.

Chapel Speaker

Rear Admiral Ray C. Tindall

ChC, USNR

Pastor, East Hill Baptist Church

Tallahassee, Florida

### SOUTHEASTERN SEMINARY

Wake Forest, N. C.

Thursday, March 2

8 A.M. to 7:45 P.M.

Chapel Speaker

Major General Charles E. Brown, Jr., USA

Chief of Army Chaplains

Washington, D. C.

### SOUTHWESTERN SEMINARY

Ft. Worth, Tex.

Tuesday, March 28

8 A.M. to 7:45 P.M.

Chapel Speaker

T. E. Carter, Assistant Director

Chaplain Commission, HMB, SBC

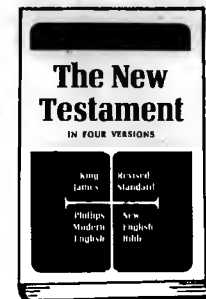
Atlanta, Georgia



CHAPLAINS DAY will be observed at each of the seminaries in the morning chapel service. DINNER, TO BE SERVED in the seminary cafeteria at 6 P.M., will close the conference. Golden Gate dinner, 6 P.M., Tuesday, February 14.

INTERVIEWS FOR THOSE INTERESTED IN THE CHAPLAINCY. Members of the staff of the Chaplain Commission will be present at the seminaries to interview those interested in the various fields of the chaplaincy. They will be present on the day of the conference and until noon of the following day.

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1. **Richard Ray Wilson**, a Georgia native, was appointed by the Christian Social Ministries Department and serves in the Rachel Sims Baptist Center in New Orleans. He graduated from Truett-McConnell Junior College in Cleveland, Ga., Shorter College in Rome, Ga., and Southern Baptist Seminary in Louisville. Birthday June 5.



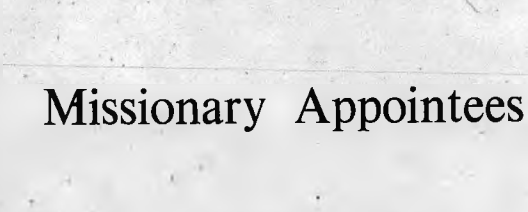
2. **Mrs. Richard Ray Wilson**, the former Joyce Bagley, was appointed to serve with her husband in the Rachel Sims Baptist Center. She also is a native of Georgia and graduated from Truett-McConnell College. Birthday Oct. 26.



3. **John Virgil Hawk**, a native of Ponca City, Okla., was appointed by the Christian Social Ministries Department and serves in the Oklahoma City Baptist Center. He has been a pastor and chaplain in California and a case-worker for the Department of Public Welfare in Oklahoma. He is a graduate of Oklahoma State University in Stillwater, and Golden Gate Baptist Seminary in Mill Valley, Calif. Birthday Sept. 13.



4. **Mrs. John Virgil Hawk**, the former Aroma McNutt, also an Oklahoma native, is a graduate of Oakland City Junior College in Oakland, Calif., and attended Golden Gate Baptist Seminary. Birthday July 12.



5. **Nurwood Waterhouse**, a native of Charleston, S. C., was appointed by the Pioneer Missions Department and now serves as pastoral missionary in East Hartford, Conn. He is a graduate of Mercer University in Macon, Ga., and Southern Baptist Seminary in Louisville. He has been pastor of churches in Indiana, Georgia, Kentucky, Nebraska, and South Carolina. Birthday June 28.

## Missionary Appointees

6. **Miss Shirley Korte**, a Colorado native, has been assigned to native work in Selawik, Alaska, under the Pioneer Missions Department. She attended Baylor University in Waco, Tex., and is a graduate of the Colorado University School of Nursing in Boulder. She also attended New Orleans Baptist Seminary. Birthday Aug. 6.

7. **Robert M. Landes** was named by the Language Missions Department to work with the deaf in his native state of Virginia. He is a graduate of Carson-Newman College in Jefferson City, Tenn., and Southern Baptist Seminary in Louisville. He has been director of deaf work in the Fort Sanders Baptist Church in Knoxville and pastor of the deaf in Fourth Avenue Baptist Church

Louisville. He also served as youth and music director in the Unaka Baptist Church in Elizabethton, Tenn. Birthday Nov. 27.

8. **Mrs. Robert M. Landes**, the former Dorette Nadine Minick, was appointed to serve with her husband in deaf work in Virginia. A native of South Carolina, she is a graduate of North Greenville Junior College and attended Carson-Newman College. Birthday March 17.

9. **Gaylon Bruce Wiley** was appointed by the Rural-Urban Missions Department and now serves as superintendent of missions for Kansas. The Texas native is a graduate of Texas schools—Wayland Baptist College, Plainview, and Southwestern Baptist

Seminary in Fort Worth. He has held pastorates in Texas and Kansas. Birthday Dec. 2.

10. **Samuel David Harbeson** was appointed by the Christian Social Ministries Department and now serves in the Panama City Baptist Center in Panama City, Fla. The South Carolina native is a graduate of William Carey College in Hattiesburg, Miss., and New Orleans Baptist Seminary. He has served as a pastor in Mississippi and on the staff of the Rachel Sims Mission in New Orleans. Birthday Dec. 11.

11. **Mrs. Samuel David Harbeson**, the former Nancy McAlhany, was appointed to serve with her husband in the Panama City Baptist Center. She is a native of Branchville, S. C., and

attended North Greenville Junior College in Tigerville, S. C. Birthday March 22.

12. **J. Maurice Briggs** was appointed by the Christian Social Ministries Department to direct juvenile rehabilitation work in the two-county area of the Pilot Mountain Baptist Association, Winston-Salem, N. C. The North Carolina native is a graduate of the University of Richmond in Virginia, Southeastern Baptist Seminary in Wake Forest, N. C., and the School of Pastoral Care of North Carolina Baptist Hospital in Winston-Salem. He has served as pastor of churches in North Carolina and Virginia. Birthday Jan. 25.

(Most of these appointees are jointly appointed by the HMB and the state convention where they serve and/or other Baptist groups.)



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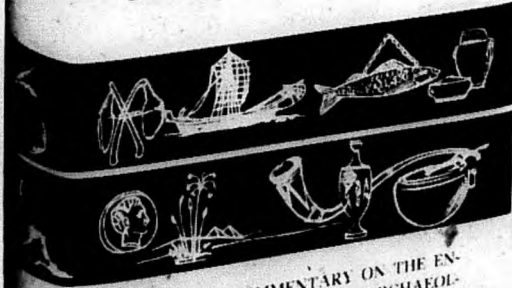
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