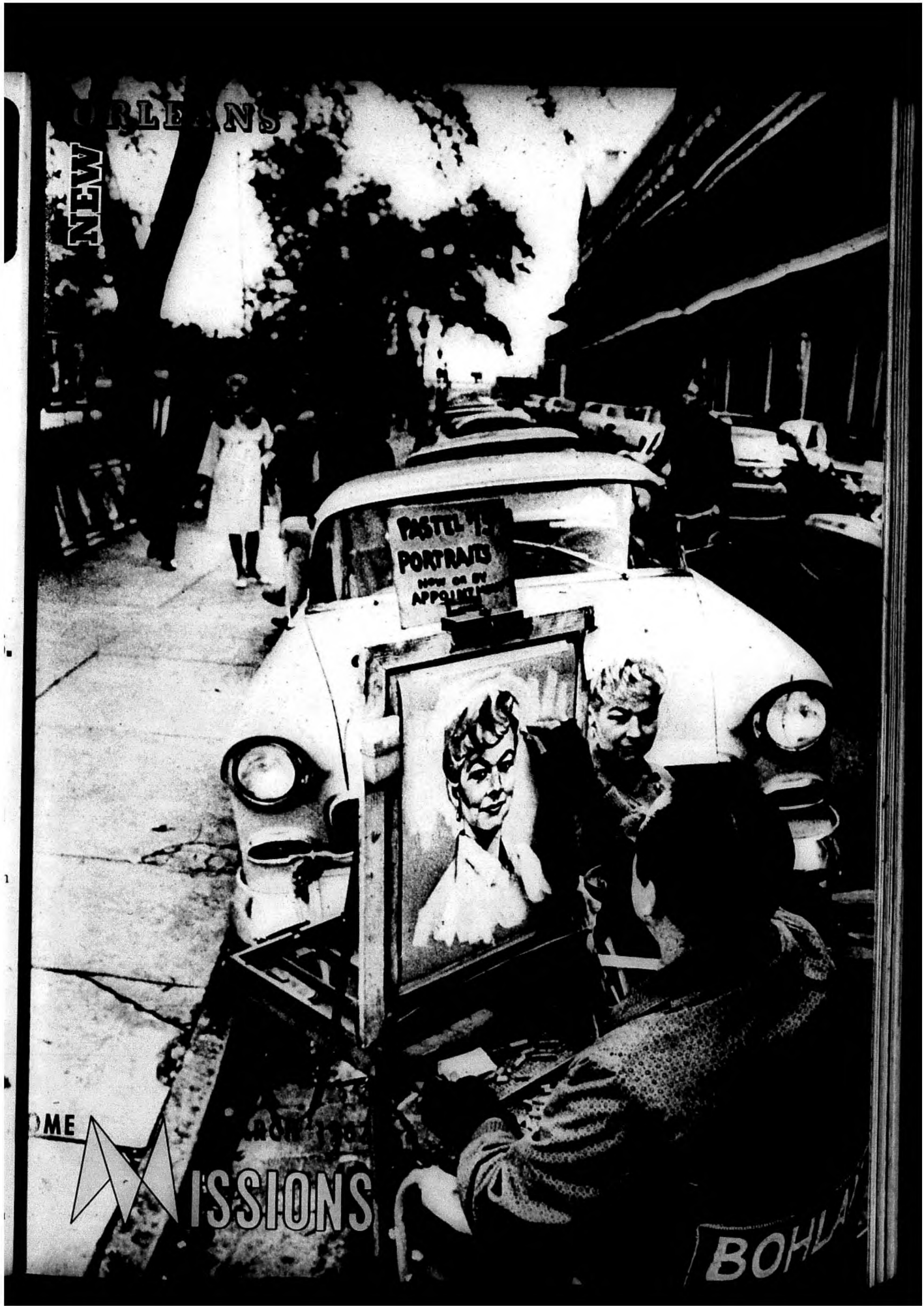




LETTERS

From Our Readers

Join the NCC?

Several suggestions were made (Dec. issue) that the SBC should unite with the National and World Council of Churches. This cannot be done because the SBC has no power or authority whereby it can commit any Baptist church, or group of Baptist churches, to membership in any organization. Only the local Baptist church can commit this obligation upon itself. Many of the so-called churches, and some leaders, of these Councils, openly deny and reject some of the basic doctrines of the Bible. For the SBC to unite with them would be to become one of them.

W. M. GERALD
West Columbia, S. C.

Dislikes Advertising

The advertisement for the "Country Music Album" in the January issue is out of place in this type of magazine. Such songs as "Sweet Temptation" could best be advertised in other more "worldly" magazines.

TOMMY HELM
Mendota, Calif.

Editor's Note: The policy of the magazine in regards to advertising is being changed. In order to provide more editorial space and to secure advertising which better supports the purposes of this agency, we are instituting a more restrictive policy. Because of advance commitments, this will take some time to enforce.

Courageous Insight

HOME MISSIONS is currently providing a breadth and depth of vigorous, courageous insight—which causes many twentieth century Southern Baptists to rejoice! The January issue speaks helpfully and forthrightly, not only on the race issue, but also on "evangelism at its best" in G. Willis Bennett's article. . . . Our emphatic implementation of Bennett's insight would go a long way toward our avoiding the tragedy of his "run 'evangelism."

HAROLD A. SHIRLEY
Huntsville, Ala.

• Your January issue should be shared with all citizens of the United States. The articles should cause a wave of deep concentrated soul-searching and community action for the daily needs of people. This kind of publication broadens the insights of some Christians who refuse to become involved with the problems of their communities. How much would 100 copies cost?

MRS. BERTHA J. BARFIELD
Barnwell, S. C.

• I have written many letters to editors of various publications in my mind but very few in reality. Now, I feel compelled to express my appreciation to HOME MISSIONS for its courageous approach to contemporary issues and the help it brings to me as I try to face them with a true Christian response.

MRS. E. G. SNIPES
Orlando, Fla.

• The forthrightness and freshness with which you face contemporary issues is indeed encouraging. Those of us who approach our vast and complex social and economic enigmas through the governmental framework, but who remain deeply sympathetic to Christian purposes, are extremely appreciative of efforts such as yours to lead our churches into the kind of commitment and involvement which are so sorely needed.

ROBERT S. HARRELL
Raleigh, N. C.

• You will never present a better and more timely feature than the picturesque and well-merited story concerning the unsurpassed ministry of William Holmes Borders and the ministry of the Atlanta Wheat Street Baptist Church.

GAINER E. BRYAN, JR.
Decatur, Ga.

• We believe the time has come when all of our people, as well as publications, should encourage integration. Maybe your example will encourage others.

W. E. CRANEHEAD
Dallas, Tex.

• How excited I am about the new look of HOME MISSIONS. Each issue is very exciting and stimulating.

PHILLIP E. RODGERSON
Richmond, Va.

Are We Switching?

As a prospective full-time denominational worker, I find much to be concerned about in recent issues of HOME MISSIONS. Are Southern Baptists switching their traditional emphasis on the individual's relationship to God to a "theology of involvement" emphasizing social action, similar to the programs of most modern Protestant denominations? Social action is certainly part of our witness, but our main concern must be proclaiming hope and salvation for those who accept our Lord, and, unpopular as it may seem, eternal separation for those who reject the gospel.

Student work has been deserted wholesale by New Testament Christians on most college campuses in favor of evangelistic organizations such as Campus Crusade for Christ and Interspersed Christian Fellowship. The same situation is being created in Southern Baptist work proper as seminary and publications' hierarchy drift from orthodox evangelical Christianity. I only pray that I can work within the SBC with a clear conscience upon the completion of my education.

JEFF COX
Houston, Tex.

Editor's Note: No switch is intended, only a needed corrective. Check this issue for an article on evangelism and social work.

Disturbed with Issues

I have read and enjoyed HOME MISSIONS for a long time. I am beginning to be disturbed that much space (thus time

and energy) is taken up with lesser issues and so little on the basic issue of missions which is the gospel of our Lord. People who are really born again do not have to be told how to treat others. All the writing, lecturing, or socializing possible will not make unredeemed people act redeemed. . . . We need the few beautiful things pertaining to God left in our government and in our public schools. . . . Shouldn't we be girding ourselves with Bible study, prayer, and other plans that will unite, strengthen, and prepare us for the revival in 1969?

MRS. M. J. HARDY
Chipley, Fla.

That New York Issue!

I am overwhelmed with the superb presentation of the challenge of New York City. Every Southern Baptist needs to see what you have put together. It is a refreshing change from the traditionally distant, self-righteous, insensitive perspective so prevalent in Southern Baptist articles on wicked non-Southern American culture. Undoubtedly, HOME MISSIONS is the most significant publication currently circulated in the SBC. You are to be commended and encouraged to keep it relevant, courageous, and highly readable.

WESLEY M. PATTILLO, JR.
Louisville, Ky.

• . . . so very interesting I could not help but read them in detail after the picture illustrations. The leaders in the challenge were busy explaining how this could be best met and telling why it could not be met apart from outside help; but the Apostle Paul never had any "outside" help when thinking of the Scripture, "My help cometh from the Lord. . . ." I could show you an area of 144 square miles in a rural section of Henry County without any Baptist work going on until three years ago. . . . It, too, has problems as those in New York City and cannot be overcome except that God intervenes.

HARRIS YARRKROU
McDonough, Ga.

• . . . excellently edited and to my way of thinking represented denominationalism at its best.

STUART P. GARVER
Christ's Mission
Hackensack, N. J.

• . . . fabulous. We used some of the quotes for *Southwestern News*.

BILLY KEITH
Fort Worth, Tex.

• . . . The thing we like about it is that this is not one of those "see how well we're doing" articles or series, but a perceptive presentation of the challenge confronting our Convention—so delivered that a great burden of concern should be laid on the hearts of our leadership and our people.

PAUL S. JAMES
New York City

HOME MISSIONS

Movies and Morals

I have been increasingly impressed with both the quality and scope of the magazine. Your editorial "On Movies and Morals" constrains me to write. . . . I think it is high time we Southern Baptists take a look around and consider the world in which we live. We have a message to proclaim but I fear our proclamation, for the most part, has been muted and thwarted by a refusal to treat realistically key social issues facing man in this New Age. . . . The new thrust in home missions—as reflected in the magazine—is the greatest thing that has happened to Southern Baptists in the last quarter of a century.

RICHARD L. DANIELS
Covington, Ky.

An Aroused Concern

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. May you continue to awaken us Baptists to the need and the challenge that is at our very doorstep.

AUBREY NEHRING
Lorena, Tex.

Cover-to-Cover Reading

Too long I have resisted the impression to express approval of improvements in HOME MISSIONS. You are creating a magazine worth reading. Each new issue is awaited eagerly. It has become, along with *Christianity Today* and *Reader's Digest*, cover-to-cover reading.

LEE NICHOLS
Daytona Beach, Fla.

Federal Aid

With the present controversy of federal aid of church and school sweeping our Convention, do you think it wise to present a feature article concerning a Baptist church accepting such aid?

In January you featured the Wheat Street Church and the great progress they had made. Evidently this progress could be contributed to the vast amount of federal aid they had received, and the vast amount they intend to receive later! Isn't it contrary to Baptist belief for the local Baptist church to accept federal aid?

BILLY G. PIERCE
Hughes, Ark.

Editor's Note: Our purpose was to show the work of a successful Baptist church that had met almost overwhelming physical and spiritual needs. Their success cannot be attributed to federal aid; they had succeeded before that. We simply reported the total picture to allow the reader to draw his own conclusions.

Race and Religion

I especially thank you for the January section on race and religion. Several of my friends have also expressed their appreciation of the forthright manner in which you and your staff present the live issues in our troubled, changing society.

EARLE F. STREWALT
Atlanta, Ga.

• I am sick unto death, figuratively speaking, about race relations. I hear it 24 hours a day, seven days a week, 30 days a month, 365 days a year in my waking hours. I hear it on the radio, in the news, on TV, in the newspapers, all secular magazines, in the Sunday School quarterlies, the church magazines, etc., etc., on and on and on. I should think you could have found some while minister to adorn the cover.

I can't understand what our leaders mean, to want to integrate the churches. The Negroes has (sic) been free 100 years and many, many are doing well. The white people have civilized and educated them. They should encourage them to take pride in their own race and in their own schools and churches. They are striving to overrule white people and when they do they will start marrying them, of course. They have already; many in the northern states marry Negroes.

Where are you going with the magazine? Sounds like you are getting off on a social gospel. I am afraid the Southern Baptists are getting into modernism. It is not the missionary magazines' place to tell the churches how to conduct their business. I had hoped Southern Baptists would stay with New Testament teaching and practice, but I can see they are drifting.

I simply can't take what you are putting out now. I shall miss HOME MISSIONS. I am not renewing my subscription.

VIRGINIA BARKER
North English, Iowa

• May I warn you that since Jesus was not a member of any group for the advancement of social, economic, or racial groups while he was on this earth and was concerned foremost that they accept him as the Lord of their lives and then he would supply their every need—not the Roman Government, most of the people in our church think the last issue (January) glorifying the NAACP leader in Atlanta who was already being backed with federal funds is going too far! How much more do you think churches are going to take?

MRS. VIRGINIA MOLETT
Orrville, Ala.

HOME MISSIONS' December issue on New York received the Baptist Public Relations Association's "Exceptional Merit Award" for Southern Baptist Institutional magazines.

MISSIONS

Walker L. Knight, editor
Dallas M. Lee, associate editor
Anita King, editorial assistant
ART: provided by Art Services, HMB
Tom Baker and Linda Stephens
PHOTOGRAPHY: provided by Audio-Visuals Department, HMB
J. C. Durham and Don Rutledge

INDEX

LETTERS	2
THE EXECUTIVE'S WORD	4
Editorial	
EDITORIALS	5
Walker L. Knight	
NEW ORLEANS PHOTO STORY	6
BAPTISTS IN NEW ORLEANS: FRAGMENTATION, BUT NOT FAILURE	10
Dallas M. Lee	
SPREADING THE WORD ON BOURBON STREET	14
Dallas M. Lee	
MINISTRY TO SEAMEN	18
WOMEN IN TROUBLE	24
Joyce Carmichael	
1967 ANNIE ARMSTRONG OFFERING	25
A "SOCIAL GOSPEL" OR A GOSPEL THAT IS SOCIAL?	30
John F. Havlik	
VIET NAM: U.S. MORALS AND MORALE	34
Arthur J. Estes	
MISSIONARY APPOINTEES	38

ON THE COVER



HMB Photo
By Don Rutledge

Jackson Square in New Orleans, surrounded by the grillwork and balconies (and artists) of the old French Quarter, lies nearly in the shadow of downtown skyscrapers, providing an impressive example of peaceful coexistence of the Old World with the new. For a full report on Baptists' unique response to this old city, turn to page six.

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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Thoughts on Week of Prayer

Missionaries Not Always the Best Way

If it were possible to employ enough missionaries to meet all the needs in missions in our America, it would not be the best way to serve, for Christians grow spiritually through personal participation in the extension of the gospel.

This year's Week of Prayer for Home Missions gives fresh emphasis to local mission service. The theme, "As You Go," stresses personal involvement in a church's outreach. The hymn likewise stresses mission action, as it has us sing: "O Master, let me walk with thee in lowly paths of service free." This season magnifies the sobering truth that missions is the responsibility of every Christian.

The week calls for each church and each individual Christian to "Lift up (his) eyes, and look on the fields:" white harvest fields are near practically every church. God has blessed and persons are being won to Christ through special efforts such as Bible classes in homes or trailer parks, apartments or nursing homes; preaching and teaching in new chapels and churches; ministries to juvenile delinquents and imprisoned adults; literacy classes and between-Sunday activities. Many men, women, and youth, both ministers and lay persons, have found rewarding experiences in such service.

Let me commend to you the new "do-it-yourself" materials which both Woman's Missionary Union and the Brotherhood Commission are producing. The Home Mission Board joins these two agencies in encouraging every church to fuller involvement in meeting mission needs at close range. The Week of Prayer for Home Missions furnishes an excellent occasion to start a new project.

This emphasis provides also an opportunity for a special annual offering to home missions. The Annie Armstrong Offering goal of \$4.5 million will undergird all the programs of the Board, as described elsewhere in this issue. These funds will be commingled with Cooperative Program receipts and will, as goals are reached, provide financial resources for extending the gospel into areas of unique need throughout the nation and into Caribbean home mission fields.

This offering will enable the Board to increase the missionary force from the present 2,165, and to provide

needed salary increases for missionaries; to help provide needed mission buildings in Oregon and California; South Dakota and New Mexico; Illinois and Kansas; Indiana and New York; to assist in a "pilot" metropolitan evangelistic crusade in Dayton, Ohio; to procure additional church locations in newer areas through site loans; and to establish needed churches in the newer areas.

The Annie Armstrong Offering goal of \$4.5 million represents approximately 45 percent of the contribution needed to underwrite the projected home mission programs for this year. The 1966 offering of \$4,033,079.81, which surpassed the goal, was an increase of 13 percent above the previous year's offering. A similar increase in 1967 will reach this year's goal also.

But the week (March 5-12) is designated a week of prayer. Our most diligent efforts, made without adequate praying, will be disappointing. Our most generous gifts, offered apart from prayer fellowship, will not have the quality which all Christian giving should have.

It is not enough to pray, "God bless the missionaries." Program plans for the week will help make our praying specific. We will thank God for America, home for persons from all parts of the earth, and we will pray for pastors of foreign language congregations. We will remember our fellow Christians in Cuba; we will pray for the liberation of prisoners; and we will ask that the gospel be furthered on that island even in these days.

We will remember the disadvantaged in our affluent society, and pray that God will be gracious to them, working directly through us as he will. We will pray for missionaries and volunteer workers already involved in these needed ministries. We will pray for open doors for the beginning of new missions and churches, and we will pray for God to provide needed pastors and lay leadership.

Throughout the week we will pray for spiritual renewal within our own hearts, our own church, and our nation. Thus we shall have a growing part in the effort to lead more and more persons, of every place and race, to follow Christ as Saviour and Lord, and thus help to claim "Our Land for Christ."

EDITORIALS

Church or Social Club?

By Walker L. Knight

Tackling Some Issues

If you will avoid asking for definite times, here is a preview look at some of the issues HOME MISSIONS will deal with in depth during 1967.

A true church is an outpost of the kingdom of God, placed in a particular spot in the world to bear witness to the Lordship of Jesus Christ. A church is a mission living by the foolishness of God in a world that sometimes hates it, sometimes is indifferent and sometimes seeks to take it captive. Any church that does not recognize the basic purpose for its existence is in jeopardy of its life. The predicament of the church in America is precisely that it does not recognize that it is in a missionary situation. Missions are seen only as a special project of the church, through which men and women are sent overseas to preach in distant lands. Even the local mission of the church is a home missionary venture off somewhere in Indian territory or in the world of the inner city. We have forgotten that missions is the task of the church wherever it finds itself.

—Reprinted from
God's Colony in Man's World
By GEORGE W. WEBBER

To compound the tragedy, a number of such buildings are towering over inner-city deprived areas where hundreds of children, young adults, and shattered families tumble through life without direction.

Churches who so act reveal a startling misconception of the nature and mission of the church. They are unable to see that each congregation is in a missionary situation, and every action, fiber, and brick should be turned outward and not inward, serving others, not self. There should be one afternoon a week when it is "membership" day, and the rest of the time given to the community, with the membership there putting on skates or cleaning up the gym.

Instead of being the servant church, we too often want to be the served church.

A survey is now under way with a significant number of Baptist churches to find out sex attitudes and practices of our youth. The report of this survey will kick off a four-part series on the moral revolution as Baptists see it.

The crisis of a growing population, the ethical side of birth control, and how a Baptist center works in the area of family planning will fill one issue.

Another issue will take a look at planned cities, with stories on where the church will be in the city of tomorrow, on the attempt to start a ministry in one planned city before a church building is erected, and what city planners are putting on the drawing boards.

And so it will go . . . with other issues dealing with leisure, a glimpse at frontiers of spiritual renewal, and a continuing look at what's taking place in home missions.

New York City, the most recent big city Southern Baptists have entered with force, was presented recently. This month's issue takes an in-depth look at the first city where the Home Mission Board worked—New Orleans. In the future we will visit Miami and San Francisco, moving from one section of the nation to another, reporting on the move of the nation toward urbanization. In fact, the April issue will add another report on the problems of the city.

ORLEANS

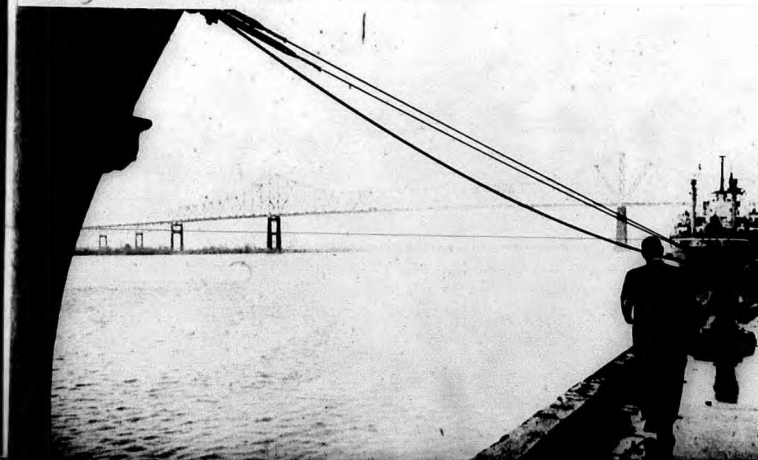
NEW



6



"May fish grow legs and cows lay eggs, if ever I cease to love," rambles the jazz theme of Mardi Gras. When you think of New Orleans, of course, you think of Mardi Gras, as well as Bourbon Street, the French Market and all the other dishes that fill out a complete menu of la dolce vita. But this city of about a million is more than just a good-time town; it's a booming, cosmopolitan metropolis with little more than Dixieland jazz to identify it with the traditional South. It is a big league city in more ways than burlesque: it is seeking a professional basketball franchise, and in the fall of 1967 will field the Saints in the National Football League. (That name, Al Hirt says, has to do with the song, not religion.) The Home Mission Board gave New Orleans priority from the beginning, when it was one of the few big cities around. In 1845, New Orleans and the state of Texas (pardons) were singled out as the first targets of the newly created Board of Domestic Missions. Now there are about 212 major metropolitan areas in the U.S., but the "Crescent City," because of the multiplicity of its challenge, still is flagged a priority area. The following pages will try to interpret both the personality of the city and the strong Baptists who make up a vigorous part of it.



7



A city that reflects its age:
An old carriage, an old
mansion, and the
old soft shoe





TOLBERT
"Racial attitudes have stifled evangelism"



McCULLIN
"Bourbon Street is not a 'sin pocket' "



IRWIN
"The challenge is so great"



GREY
"These schools have prospered from integration"



DRISCOLL
"Afraid of a glorified Sunday School"

Baptists in New Orleans: Fragmentation, But Not Failure

Southern Baptists have been plugging away in New Orleans for 125 years, with every approach in the book and then some. The result has been a sort of Baptist potpourri of old-time religion and modern social action, and everything in between.

Agencies and churches and strong-willed individuals each are striking on a separate front: the Home Mission Board concentrating on Baptist centers and weekday programs; the association pouring its funds into expensive, hard-to-get church sites; independent-minded churches turning funds inward for secondary education; individual preachers going where none have preceded, without the guaranteed support of anybody; and 800 seminary students adding fervent support to all these approaches.

Fragmentation has not meant failure, perhaps because of the driving concern for people that motivates each organization and individual involved. The 67 churches in the association (37,705 total membership) baptized 1,600 persons in 1966, and two of the churches—First Baptist and Mid-City, both with more than 4,000 members—are among the largest in the Convention. Mid-City, in fact, baptized 284 last year.

The Baptist centers have spawned churches, the association's church site planning has gotten Baptists into developing areas early (and economically), at least two non-conforming preachers have started their own ministries with considerable success (see separate stories), and seminary students and faculty members have helped start new churches, served as pastors, and reinforced local congregations with rare leadership.

Historically, the New Orleans Baptist Association has operated under the concept that the Home Mission Board and the association should work independently of each other, and the Board itself functioned this way until the last decade.

For this reason, the Board owns and operates six mission centers in the city. The association, for a time, did budget \$500 a month to cover a portion of the operating expenses of the centers, but it eventually dropped this contribution in favor of using that money for associational projects such as the purchase of sites.

"Our feeling was, the challenge is so great—let the Home Mission Board handle Christian social ministries and the association will mobilize behind other programs," said Mercer C. Irwin, executive secretary of the New Orleans Baptist Association. Irwin has, however, led the association to promote actively the centers. A three-member associational committee is assigned to each one with the responsibility of rallying the interest of churches and individuals in participation.

There is support for the association's approach.

"It seems to me that [when the association dropped its support of the centers] the lines of communication and responsibility (in the centers) became more clearly defined," Malcolm Tolbert, professor of New Testament at New Orleans Baptist Theological Seminary, said. "These areas were a great deal fuzzier before. I think the Home Mission Board possibly would do well to go into an area—with the approval of the churches—and act independently. This perhaps should be its function."

The major objection to this concept, from the Board's point of view, is the very fact that separate mission programs do develop. The Board's aim, through the cooperative approach, is two-fold: to keep direction and administration at the local level (this, it seems, eliminates any fuzziness), and, as directed by the SBC, to free mission dollars from cities where Baptists are relatively strong for use in more needy areas. The Board has spent as much as 35 percent of its

total Christian social ministries budget on the New Orleans centers alone.

One factor that must be considered: the Baptist center responsibility in New Orleans, unlike in any other city, is so vast that it requires full-time direction, a fact that could discourage an association. There is a rescue mission for men and one for women, the Sellers Baptist Home (for unwed mothers) and Adoption Center, a Negro Baptist center, and two other community mission centers.

(To better coordinate and administer the Baptist centers, the Board at the first of the year appointed Charles McCullin, a former Baton Rouge pastor, as Baptist centers director in New Orleans.)

One of the significant factors in the personality of the City of New Orleans is the development of private schools. Basically, there are two major reasons for this: 1) 48 percent of the residents are Catholics who have their own schools, and 2) until recent years, the public school system in the city has been significantly below par, prompting the establishment of many other private schools, including three secondary-education institutions owned by Baptist churches.

The question of whether or not a Baptist church should be involved in secondary education is significant in that it too boils down to a discussion of cooperative or individual mission efforts.

Perhaps the best example of a successful operation is the Mid-City Baptist Church's school system, composed of pre-school, elementary, and high school programs, and beginning this fall a junior college. The system was started 11 years ago in church education facilities (there now is a school building) simply to offer quality education, according to J. Paul Driscoll, the pastor. About 800 students are enrolled now, most of them Baptists. Aside from rather strict rules on haircuts and clothes (and a "no-homework-on-Wednes-

day" policy to encourage prayer meeting attendance), the school impresses the visitor as a healthy, ideal type of environment, with a well-rounded program that includes sports and other activities that go along with school.

"The state examining board was afraid of finding a glorified Sunday School down here, but they went away impressed," Driscoll said.

The church has a \$350,000-a-year payroll, including salaries for 35 faculty members. To cover operating expenses, tuition of \$550 a year is charged, and to further finance the school the church has embarked on a \$5-million, 400-unit high-rise apartment project that will include a new sanctuary on the ground floor level.

Vincent X. Zanca, principal of the school system, who has served on several special state board of education committees, believes the Southern Baptist Convention should add its support to secondary education in churches across the Convention.

"There's no doubt in my mind that the Christian influence in education is absolutely necessary, even in areas where the public school system is strong," he said. "Christian implications have been lifted out of public school texts, but here we are able to include in history, science, math, and literature the word of the Lord. We can even use the Bible in disciplinary action."

Zanca said the Convention should consider creating a position for an educator, such as school superintendent, who would coordinate the efforts of churches and the use of Cooperative Program dollars in secondary education endeavors.

"The biggest initial outlay for education is buildings and we have idle church buildings all over the Convention," Zanca said.

J. D. Grey, pastor of the First Baptist Church and a

by Dallas M. Lee

former president of the SBC, expresses doubts as to the wisdom of such a move.

"These schools came into being at a time when our public school system here was very substandard," he said. "But now the public school board is continuing to make strides and give us better schools. And I must say this in all candor: some of these private schools prosper because of the integration scare in the public schools."

"I think the public school system is more democratic—I am completely committed to it," Tolbert, the seminary professor, said. "People have to live in the world and children have to live in the world—why try to shield them from it? If this is the kind of city they're going to live in, why try to separate them from the Catholics? I've always felt that the home background was the decisive thing, anyway. All I care about is that the school is educating them."

Racial attitudes in the city and in the Baptist churches apparently are not hostile, and in most cases Negroes are seated for worship services without question. Few churches, however, appear inclined to encourage Negroes to come, perhaps because there are some 350 Negro Baptist churches and four major associations in New Orleans.

"New Orleans is by far not the worst city in the South in terms of race relations, but relationships among Baptists are not what they should be," A. L. Davis, pastor of the New Zion Baptist Church and first vice president of the Louisiana State Missionary Baptist Convention, Inc., said. "There are many things we could be doing together, such as evangelism. At one time we held simultaneous revivals, in which all churches participated, but this doesn't exist now."

There is a joint committee, of which Davis is a member, that promotes cooperative work among National and Southern Baptists.

Perhaps part of the impact of the seminary in New Orleans has been to moderate racial attitudes. Almost every church has a seminary student or faculty member, and pastors in the city have the opportunity to study part time at the seminary.

"Racial attitudes have stifled evangelism across the Convention," Tolbert said. "You can't preach on one end of the church and hold the door shut on the other. This is intolerable. One thing we must say is that, in the light of the New Testament, segregation is wrong. This is, at least, moral salvation."

The institutional church really does not have the respect of the world, Tolbert said. "We don't stand for anything, really. The first century Christians were paid the highest respect—they were killed. We're just asked around to pray at football games."

Bourbon Street, too, has made its impact as part of the challenge of New Orleans.

"I think it has been good for us," J. D. Grey said. "You'll find here in New Orleans some of the most consecrated Christians that you will find anywhere. It's not just Bourbon Street, though—it's the whole concept of morals and social life that comes into play here. Newcomers, unless they get latched onto pretty soon, are likely to become accustomed to it when they get a taste of it."

It is easy to slip into the trap of calling the Bourbon Street area of the French Quarter a "pocket of sin," with its strip clubs and joints. But perhaps a more realistic view of that situation is included in a statement by Charles McCullin, the new Baptist centers director in New Orleans: "Bourbon Street is not really a 'sin pocket'—it's just where people's sins are all above the table. There probably is just as much sin in a Baptist church at 11 a.m. on Sunday."



HOME MISSIONS

◀ **INTEGRATION:** Most of the New Orleans school system (below left) has been integrated or will be in 1967. Although most private schools were begun years ago because of a poor public school system, they apparently have benefited from the integration laws in the city. Several of the Baptist mission centers are integrated. The picture at left was taken at the Carver Center, a weekday program in a Negro neighborhood.



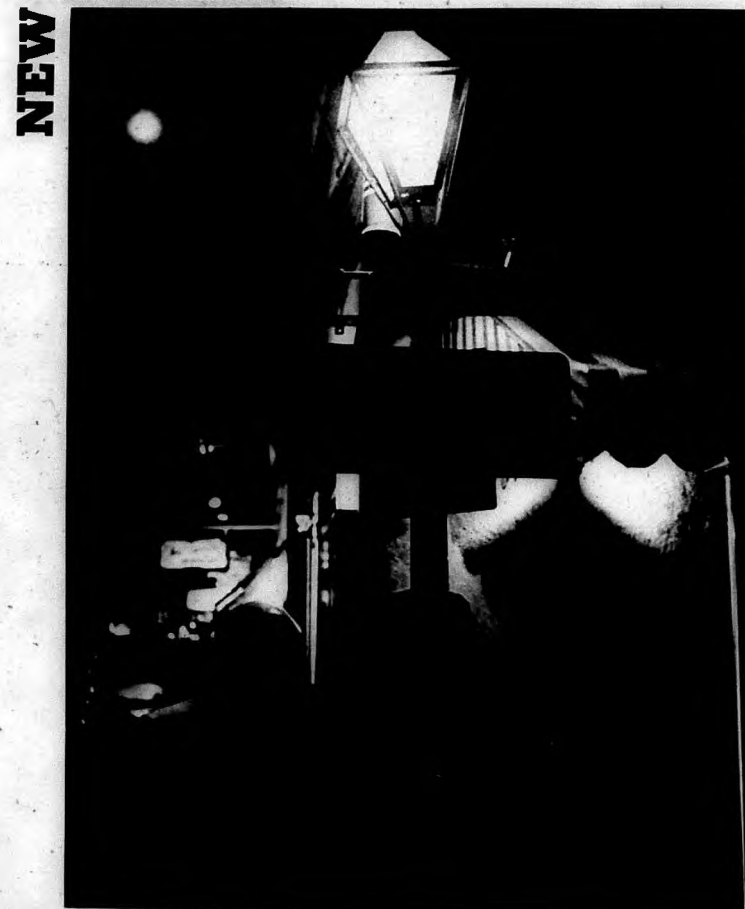
March, 1967

▼ **COOPERATION:** National Baptists and Southern Baptists have a joint committee to promote and coordinate cooperative ventures in New Orleans. "Our goal is not to integrate; just to better relationships and work together closely," A. L. Davis, (far right) pastor of the New Zion Baptist Church, said.



BAPTIST CENTERS: The mission centers have contributed significantly to the strength of Baptists in New Orleans; in fact, churches have grown out of the Baptist center ministries. Above, men are shown signing in at the Baptist rescue mission, where they get two free nights and then are expected to pay their way if work is available to them.

NEW ORLEANS



Spreading the Word on Bourbon Street

14

HOME MISSIONS



THE "CHAPLAIN" AND MISS HONOLULU
A tiger in the tank, but no Lord in the heart

by Dallas M. Lee

To the bawdy bump and grind of Bourbon Street, a Southern Baptist evangelist added his voice five years ago. What the impact of his fundamental, person-to-person approach has been is hard to say, but one thing is for certain: he would come closer to a vote of confidence on Bourbon Street than he would at the Southern Baptist Convention.

Bob Harrington—the "Bourbon Street Chaplain" by the mayor's proclamation—comes on strong, as he says you must for attention on the street. He speaks in metaphors—"People want a tiger in their tank but no Lord in their heart" or "If the devil ever had a heaven, Bourbon Street is it"—and after a few hours with him, you want to ask if the real Bob Harrington will please stand up.

He speaks of the joy of Christianity, leaving no phrase unturned and using his quick wit and inexhaustible supply of energy to keep conversations moving his way. One young convert, who had invited Harrington to speak before her sorority, said: "The girls didn't know a Christian could be so happy and full of jokes."

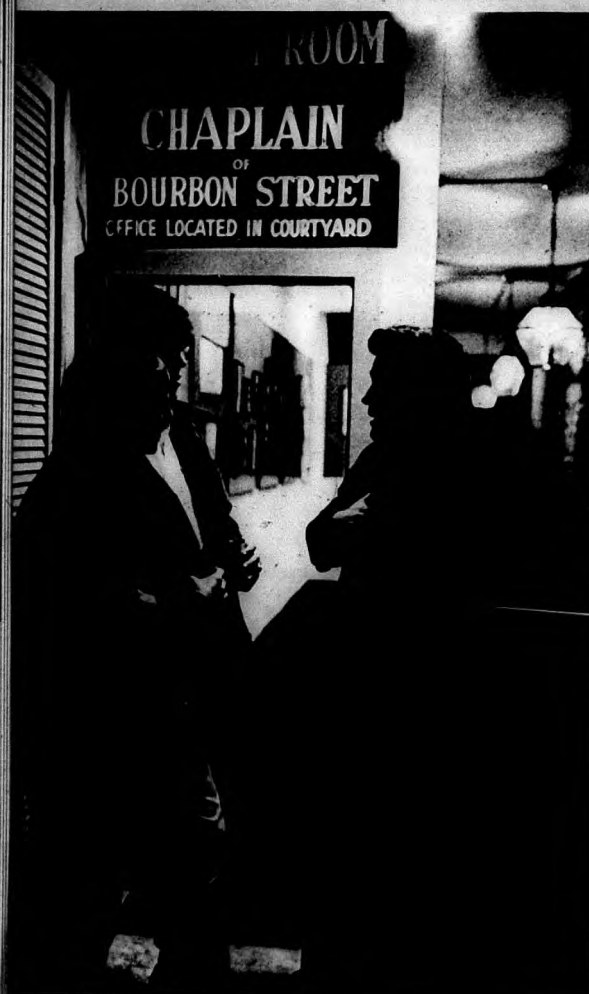
This flashy, overwhelming style, however, probably is the source of his varying degrees of poor reputation as well as his success.

Perhaps the most prevalent complaint about the Bourbon Street Chaplain concerns his knack for getting publicity, a knack he could teach how to get. "He lives on sensationalism," is a common remark. His Bourbon Street office is announced by a display area—a long narrow hall covered with clippings and proclamations and pictures that leads out onto an alley from which stairs ascend to his office behind a club. (If you turn left at the top of the stairs, you wind up in a stripper's dressing room—"Turn right, and go straight," Harrington says.)

The publicity, he says, adds authenticity to his ministry "and helps overcome the Elmer Gantry image." This is probably true to some extent, since it illustrates that he is taken seriously by a lot of people. Self-publicity is not his aim, he said—"I get headlines for Christ." He is concerned, however, from whence his publicity comes. "I'd rather have a spread in *Playboy* than in a

March, 1967





BOURBON STREET DISPLAY: "Are you guys Christians?" Harrington asked these two young men. "Yeah, we're Catholic." "Well, it's not whether you're Catholic or Baptist that counts, it's how you live and die," the "Chaplain" said.

Christian publication any day. Then I'm getting to the people who need to be reached."

Another common cry concerns Harrington's fund-raising activities. He raises money from crusades and campaigns and record sales, all on the outside, never asking for donations on the street. He said he owes the rapport he has with Bourbon Street employees to the fact he never has asked for money.

Apparently, however, there are preachers in the wake of his dollar-gathering campaigns who think their congregations were taken for a ride, the most notable example being Harrington's experience in a Memphis church. The church raised money for both Harrington and the pastor to tour South Viet Nam; only Harrington got to go, and the result was a several-thousand-dollar misunderstanding.

On the street he's taken for real. It's like the Lark truck going by where he walks by the strip joints and the barker's fish in their pockets to display a small, red Gospel of John, a gift from the chaplain. "He's the best," one strip club barker said, to which a young stripper added: "He's the best looking preacher I ever saw. . . ." One club owner has agreed to let Harrington use his place on Sunday afternoons for evangelistic services, once before allowed him to preach from the stage in a service that featured a stripper (clothed) singing "What a friend we have in Jesus."

"He's trying to save people, help people," the owner said. "Anything I can do to help, I will. If one of my girls gets saved and quits, there will be 10 more to take her place."

"If any criticism can be leveled against Bob Harrington, it would be confined to his approach," J. D. Grey, pastor of the First Baptist Church and a former SBC president, said. "I believe in him and his spiritual dedication to his work. He and his wife and two children are faithful members of our church."

"You take the average one of us 'first-churchy' preachers—why the first time we encountered some of that stuff, we'd tuck our tails and run," Grey said. "I wouldn't be at all in favor of trying to get his ministry to be a church-supported thing, or to make it a chapel with a beautiful ceiling. These people are not going to come to a place like that to hear preaching; they want somebody to go down there and mix it up and get in there and talk their language and Bob does just that, in a rather dynamic, flamboyant way."

He also gets loyal assistance from some local Baptist churches and laymen—one church pays the \$60-a-month

rent on part of his Bourbon Street location. "We try to channel people to find help—to lawyers and psychologists and so on who will help us," Harrington said. "We're not in the rehabilitation business; we're just soul winners."

One vote in his favor from the people he is trying to influence accrued from his courage the first year on the street. "It was hard for him to get established with the people, but once he did, everybody liked him," one strip club barker, whom Harrington helped after Hurricane Betsy, said.

Beer cans were thrown through the windows of his first office, which fronted on the street, and he was ridiculed—"Somebody even sent a girl around to see if I was for real," Harrington said. And apparently he has protected himself: in one evening of investigation, no one on the street cast any doubt on his character or his sincerity. (One barker, however, working the door of the club adjacent to Harrington's display hall, said he was "a good man," but he didn't say it too enthusiastically—apparently music from the chaplain's display permeates the thin walls, mixing "At the cross, at the cross" with the raucous, wide-open "take-it-off" beat of burlesque.)

"I'm a truant officer for Jesus, out here catching Christians playing hooky," Harrington said of his ministry, and no doubt there's some truth in that statement. "There are a lot of people running away from God that come to places like this."

"The employees down here accept me because they know I'm not trying to close the places down," he said. "Sinners admire somebody who stands for something good."

Harrington was converted in 1958 from the life of a playboy (he autographs his records with the postscript: "saved 4-15-58"), apparently made an abrupt about-face to identify with fundamental Christianity, and entered New Orleans Baptist Theological Seminary. During that time, a year of which he spent as associate pastor to J. D. Grey at First Baptist Church, he felt led to a Bourbon Street ministry before graduation by one of his professor's statements: "Wherever there is a pocket of sin, it's a mission field, and the nearest Christian is a missionary."

Although he makes the point of getting plenty of exposure so that people who need guidance will know where to contact him, he actually is not on the scene most of the time (he has two assistants who were converted under his ministry). He is in demand as a speaker, at conventions and crusades, and toured Viet Nam in 1966.

CONTACTS FOR THE FUTURE: "Bro. Bob," as he is known on the street, counts on his relationships with Bourbon Street regulars to pay off when they "finally get sick and tired of this."



In fact, in January Harrington left for Greenwich Village in New York, where he was to hold a revival in the "Cafe Wa?", near which he plans to establish an extension office of the Bourbon Street Chaplain. In April he aims to expand his ministry to Las Vegas—"I'm going to ask on Bourbon Street if anyone wants to contribute to the chaplain starting a branch office of Bourbon Street in Las Vegas"—and in June? You guessed it: Sunset Strip.

In Greenwich Village he has rented 10 square feet in a corner of a coffeehouse, and he said he is going to furnish it with cushions, "let them in and tell them about Jesus." In Las Vegas he plans to use a sawed-off black-jack table as an altar.

On one Wednesday night in January, Harrington asked permission from a club owner to put "dial-a-devotion" stickers in the strippers' dressing rooms.

Inside the dressing room were two long, horizontal mirrors with bare light bulbs along the top; dressing gowns and costumes on hangers down the middle of the room, dividing it, for all practical purposes, into two rooms; a sack of toys—a combat game and some children's jigsaw puzzles; a nude center-spread pinup from *Playboy* (?); and a

gigantic hassock, upon which the chaplain sat to chat with a striking young woman billed as "Miss Honolulu."

"You sure dress fancy for a preacher," she said.

Harrington had not met her before, so he opened his Bible and asked her outright about personal salvation—"Do you know what that means?"

"Sure, I was borned saved," she said. "I'm a Catholic."

"How'd you get into this business?"

"I was a hula dancer in a club in Honolulu and the manager convinced me one day that I could make more money if I would do the same act, only take off my top."

"What was it like that first time?"

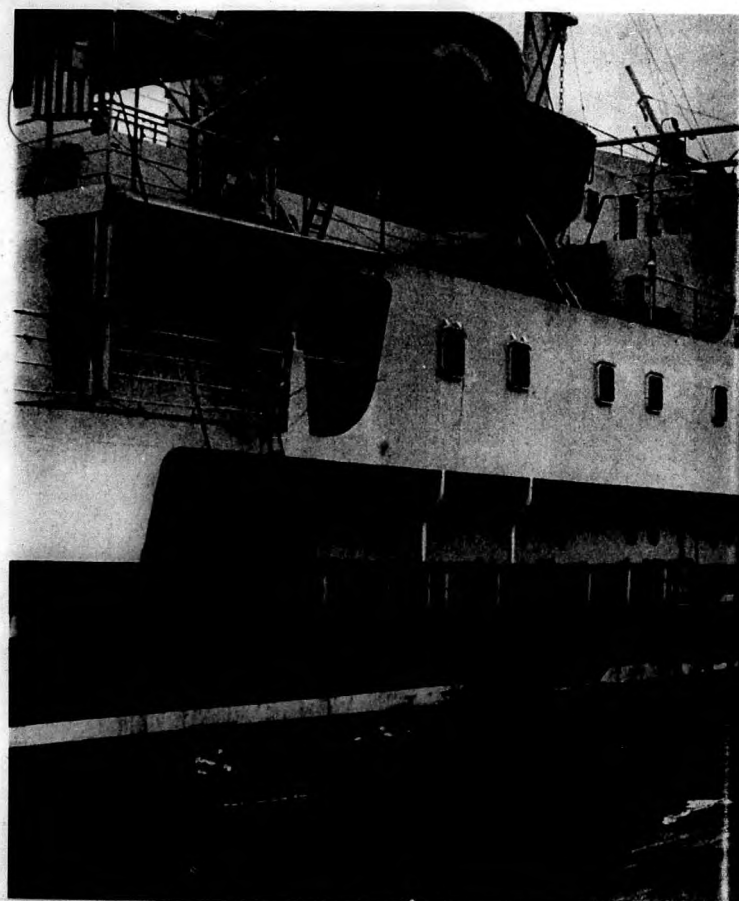
"The first time I didn't even finish the act—I ran off crying. I wasn't going to do it anymore, but the manager said I should feel the same way about it as I did in the other act. It's what you feel in your mind—you don't have to want to tease, you can want to just entertain."

"You'll have to excuse me now," she said. "I've got to dress for my oriental act."

Harrington walked out. "If you could just get the boldness in the Christian that the devil has in his folks. . . ."

ORLEANS

NEW

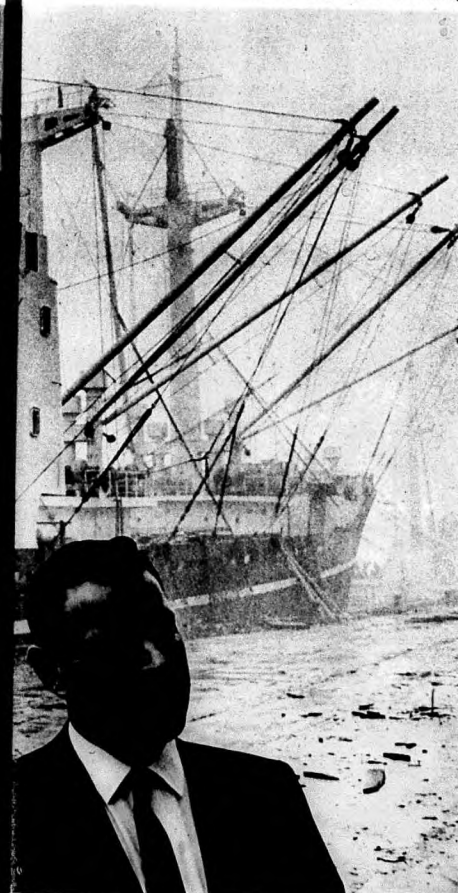


MINISTRY TO SEAMEN

18

HOME MISSIONS

A Photo Essay by Don Rutledge



MEETING THE CAPTAIN: Vandercook's first maneuver aboard ship is to ask the Captain's permission to visit the men in their quarters. Here Vandercook checks with the captain of a British ship, the Brecon Beacon.

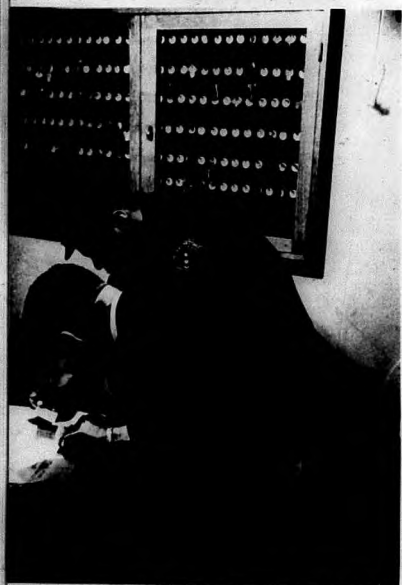
March, 1967

New Orleans Baptist Seaman's Service, Inc., is one of those independent operations in the city. For the \$1,000-a-month it takes to operate the program on its present scale, Southern Baptists are getting a lot of mileage out of one preacher's work with thousands of seaman from all over the world. Neither the Home Mission Board, the Louisiana Baptist Convention, or the New Orleans Baptist Association budgets any money for this ministry, though the association did at one time share in the operational expenses.

John Vandercook, previously pastor of the Third Street Baptist Church in New Orleans, is the one-man staff who does the visiting aboard ship, arranges activities and provides materials for the seamen, and throws a paper route on the side to supplement support of the program.

Seaman's Service is a non-profit incorporated organization of Baptist men in New Orleans who are concerned about some type of ministry in the nation's second largest port (in tonnage handled). The Gentilly Baptist Church is the one stalwart supporter, budgeting funds and welcoming the seamen in church for worship and in homes for Sunday meals. The Lakeview Baptist Church also budgets a monthly donation; many individuals offer their homes, or cars for transportation. Other income is from donations, and Vandercook's part-time work. "We visit the men and invite them to worship services, Sunday dinner, and a tour of the city—without any regard as to race, color, or creed," Vandercook said.



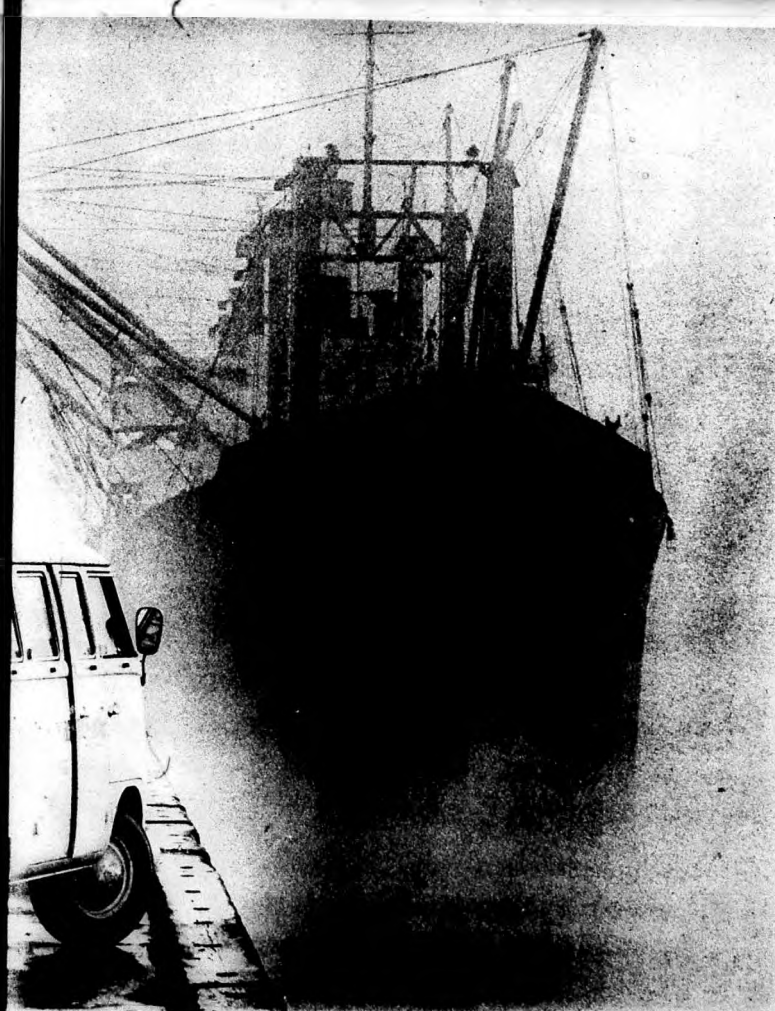


RED TAPE: Aboard some ships, in this case a Polish ship, Vandercook is required to sign in and out by a customs officer. Vandercook visited with the Polish captain, but was told he could not visit the men because they were working. The captain, in good English, politely declined an invitation to attend worship.

20



HOME MISSIONS



A GHOSTLY COUNTENANCE: Vandercook searches his collection of publications before boarding a ship of foreign origin. He gets *Reader's Digest* and other magazines in many languages, distributes portions of Scriptures in more than 70 tongues. He establishes a relationship with the

seamen quickly by bringing them reading matter, or offering to run an errand ashore for them, such as getting film developed. If he is rebuffed after inviting men to attend worship services, or in an attempt to talk of salvation, he still has made a friend through his "here-to-help" attitude.

21

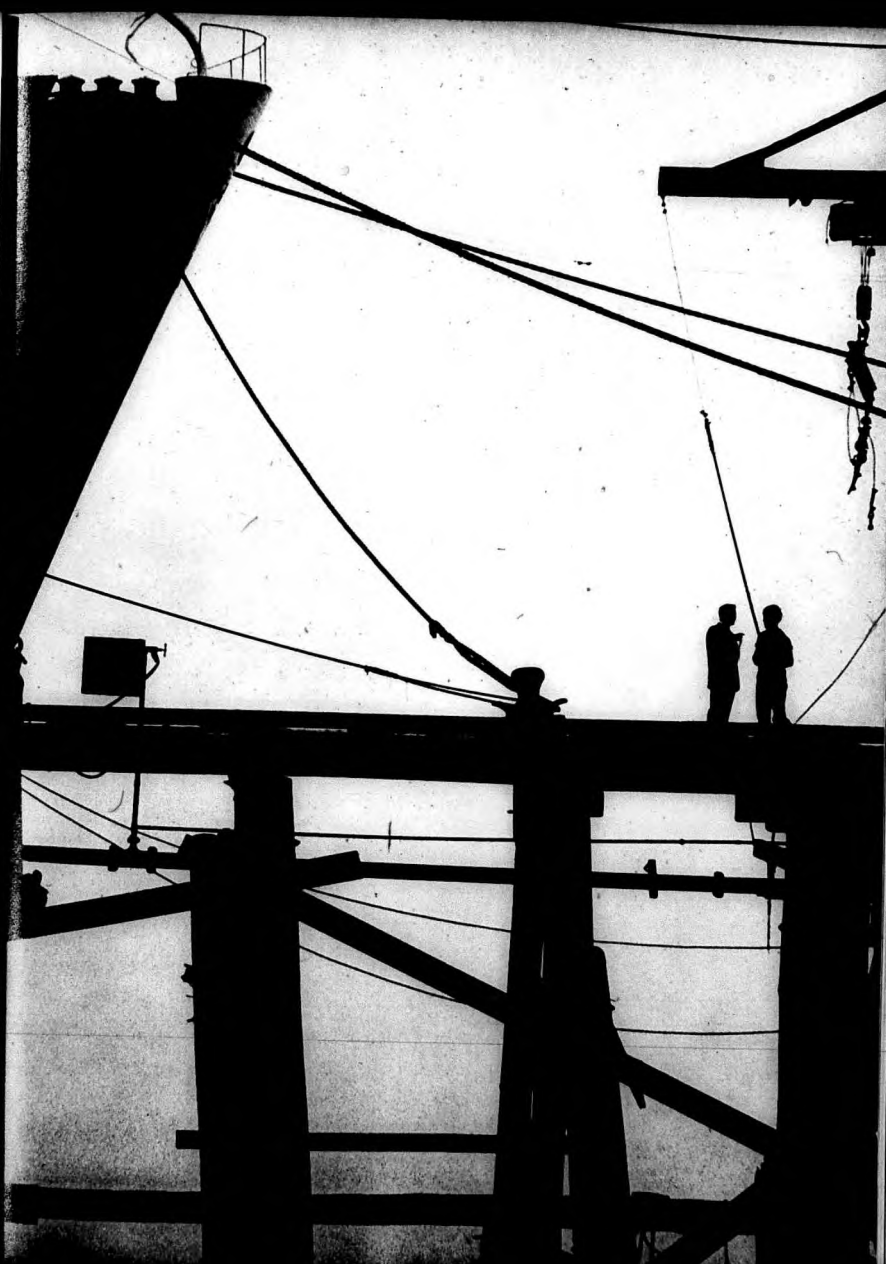
March, 1967



HELPING HAND: Often the chief steward is in charge of social activities and thus is an important contact for Vandercook. Above right, he chats with Bob Thompson, chief steward of the Brecon Beacon, a British ship. At right, Vandercook invites a young seaman to spend Sunday with him. An average of about 10 respond to Vandercook's soft-spoken invitation every week, and after visiting a Baptist worship service, most of them appear eager for an explanation of what Baptists believe, or in many cases, what Christians believe. "We invite everybody—Negroes, Indians, Pakistanis," Vandercook said. "We've had Moslems, Buddhists, Communists, Shintos—people from as many as 40 countries. It helps our churches realize that people are people, regardless of race." Vandercook's goal? To have a center—a building—for both recreation and worship, and to encourage the SBC to promote such a ministry in every port city in the U.S.

22

◀ **FRIENDS BY COINCIDENCE:** Fosdick Morgan, a nephew of David Morgan, pastor of the First Baptist Church in Brooklyn, N.Y., is second engineer on the El Salvador, a Nicaraguan ship that ports in New Orleans regularly. Morgan helped Vandercook and members of several New Orleans churches throw a Christmas party aboard ship.



NEW ORLEANS



Women in Trouble

by Joyce Carmichael
New Orleans, Louisiana

Editor's note: This first-hand report on the Good Samaritan Home in New Orleans is the result of an interview with Miss Carmichael, who is director of the home.

The Good Samaritan Home is the only women's rescue mission under Southern Baptists' auspices. It started in 1953 in an effort to reach women who were in the jail cells, returning there time after time. The idea was conceived that if they had a place to go for a home they might not end up in a jail quite so frequently.

Since then we have branched out to help women in a variety of situations—alcoholism, drugs, prostitution. We're involved in some mental rehabilitation and we're doing some juvenile rehabilitation work at the present time. Our youngest here at the home has just turned 17.

We take referrals from social agencies throughout the city. Rarely ever do they come to the door. They usually are referred to us by someone—it may be a bartender or perhaps a matron at the prison.

They come to us saying, "I have a problem," whether it be a transient type problem or a mother

with six or seven children who has been stranded by a man or whether it is a woman who has been evicted from her home. Usually we don't take local people with just financial problems, because we feel that if they are local and have a financial problem, then there are agencies to care for them. But occasionally the police will call us and say that they have an evicted family on the sidewalk or something, and we help them.

Basically we are here to win them to Christ. We require them to say: "We have a problem; we know what that problem is; we want to help ourselves; we are willing to have you help us; most of all we are willing to at least consider Jesus Christ as the answer to our problem." If we feel they are trying to help themselves and are making progress, then we keep them an indefinite period of time, as long as we feel that they are in need of our services.

Every woman who is here is required to do a job, whether she stays or not. We do not have any domestic help at all. We have a 17-year-old pregnant girl who is cooking two of the meals a day right now and cleans the kitchen. They all have to take turns washing dishes. Each one has

to keep her own room, and they are required to clean certain assigned areas in the house.

Our capacity is 32. There are six rooms that house two women each, and three rooms that house six each. They are all on the upper level, with dining facilities, kitchen, and recreation areas downstairs.

We have family altar at the dinner table each evening in which we seek to meet their needs as a group, gearing our devotional to an individual need and letting it help everyone, and by the same token not singling out any individual. We have all denominations, though generally more Catholics than anything else. This is the highlight of the job, as far as I am concerned, and we do this in a very informal fashion after our dinner meal. We also go to Sunday School and church and Training Union and midweek prayer service at Valence Street Baptist Church nearby. We try with all the efforts we can to get them as totally involved in the church program as possible so that when they leave us they will have a church home to which they might continue to go.

The average age has changed since we moved into this new building. The average age now is 25, where it was 45 in the older building—which says something, I think. We are being able to reach especially the younger ones because we have a better facility.

In the old building the major problem was alcoholism; in this new one the average problem is mental or emotional, where they are being released from the mental institutions and have no means of caring for themselves and just need to be helped until they can get a job and get on their feet and become reconciled to society.

Occasionally we have an unwed mother who is not eligible for Sellers Home (another Baptist agency), but she has to have some help, so we accept her.

We try to help them to secure jobs. Many of our women do waitress-type work, and we have quite a number of calls for live-in type jobs which are good for middle-age women. But we have difficulty in finding good jobs for the younger ones because they are not trained. They have no skills; they are dropouts, and waitressing is about the only thing they can get and we don't feel this is the best kind of job because many of them have problems with the men.

The women are required to pay from the time

they come in, commensurate with what they have, but they are required once they get a job—if that job pays enough—to pay \$12.50 a week, which entitles them to two meals a day.

We never turn anyone away because they do not have money. We simply feel that if they do have, a good portion of it should go for room and board. If they have \$3, we feel that at least \$1.50 of it should be spent on food and lodging, and then of course we leave them some for incidentals, such as cigarettes.

As far as my pat answer as to what our results are, it is that God said it is not for me to worry about that. It is for me to do the best I can and he will reap the results in due season. If I worried about what our results were, I wouldn't be fit for the job. We can witness to them more by our lives than by preaching to them. A lot of them have had preaching all their lives.

Many of them are well-bred, well-educated people. Many of them are far more educated than I am. One woman spoke five languages fluently. She made me ashamed as far as culture and education was concerned. And yet I had something she didn't have and that was the Lord Jesus Christ and his strength, and therefore I had something to offer her. But she had something to offer us also, and we worked with that woman two and a half years. We had a rehabilitation project that she worked on so she earned her way while she lived here. The greatest result that I saw from her was that when one of the mental patients cursed me out and was abusive toward me, she, for the first time in two and a half years, showed some emotion—she cried. Now by the average layman's thoughts, this may not be worth anything at all, but you certainly can't win people to Christ who do not have any feelings or any emotions.

There are a lot of people who believe the per capita cost is too great because it takes so long to recognize results. But I have had girls to write back after they left the home and say, "I have not been able to get away from what you said and the love you demonstrated. I want you to pray that I will find Christ as my Saviour too." Maybe it has been two or three years since we have seen or heard from them, so you can't really count results. But I think any time love flows from one human being to another, we have accomplished something. ■



SUGGESTED DISTRIBUTION

I. For Operation of the Programs of the Board	\$3,500,000
II. For Special Mission Projects	500,000
1. Missionary Salary Increases	\$100,000
In addition to this \$100,000, the Board has allocated \$175,000 from 1966 Advance Section Cooperative Program receipts to provide for salary increases for all missionary personnel. Additional increases will be given in 1968.	
2. Mission Buildings	\$340,000
For Baptist centers in Indianapolis, Ind., and Kansas City, Kans.	
For language missions in San Francisco, Calif. (Chinese); Rapid City, S. D. (Indians); Teec Nos Pos, Ariz. (Indians); Warm Springs, Ore. (Indians); Chicago, Ill. (Spanish); Garden City, Kans. (Spanish); New York-New Jersey (French and Spanish); Panama and Puerto Rico.	
For BSU and Chair of Bible, Montgomery State College (Negro), Alabama.	
For Traller Chapels	
3. Disaster Relief	\$ 25,000
To provide assistance to churches and communities severely affected by a major disaster (such as hurricane Betsy in the New Orleans area), this fund was established in March, 1966, with a \$50,000 allocation. The Board expects to have \$235,000 in this fund by the end of 1967.	
4. Dayton (Ohio) New Life Crusade	\$ 20,000
To provide assistance to a project in metropolitan evangelism in cooperation with Texas and Ohio state conventions, together with other SBC agencies.	
5. National Baptist Scholarships	\$ 15,000
In addition to this \$15,000, the Board has allocated another \$16,000 to provide much-needed scholarship assistance to dedicated Negro young people who express a desire to enter church-related vocations.	
III. Church Site Loan Fund	\$ 200,000
IV. Establishing New Churches	300,000
(Divided equally between Church Site Loan Fund and pastoral supplements for establishing new churches in the newer areas of the Convention)	
* Items I through III are to be provided in the order listed and are included in the 1967 Operating Budget of the Board. Funds beyond \$4,200,000 will be used in the establishing of new churches as indicated above.	\$4,500,000
The goal, if fully reached, will provide:	
For Program Operation, including mission buildings	\$4,000,000
For Church Site Loan Funds	350,000
For Pastoral Supplements	150,000
	\$4,500,000

1967 ANNIE ARMSTRONG OFFERING ALLOCATIONS

Anticipated increase in 1967 Cooperative Program and Annie Armstrong Offering receipts will provide a net increase of approximately \$1,400,000 for the Home Mission Board Programs.

The total 1967 Operating Budget of the Home Mission Board is \$12,100,000 which reflects what appears to be an abnormal increase of \$4,100,000 by comparison with the 1966 budget. This extraordinary increase is due to several factors. A large part (\$2,700,000) is due to some revised budgeting procedure which provides for a more inclusive budget, reflecting anticipated gross receipts and related expenditures of some items which have heretofore been handled with subsidiary records outside of the budget.

The 1967 Operating Budget provides \$688,000 for mission buildings which are included in the budget, together with anticipated receipts of

HOME MISSIONS

\$340,000 from the 1967 Annie Armstrong Offering for this purpose. It also includes \$2,600,000 for total operations of the Church Loans Program of which \$906,250 will be provided for church loans through the Capital Needs Section of the Cooperative Program budget, \$200,000 for church site loans in the Annie Armstrong Offering, and the balance by interest income from the repayment of church loans.

The Annie Armstrong Offering will provide 35 percent of the total 1967 Operating Budget, the Cooperative Program will provide 42 percent, and other sources of income 23 percent.

ESTABLISHING NEW CHURCHES

Beyond the program operations, \$300,000 has been included to give assistance in the establishment of new churches in the newer areas of the Convention through church site loans and pastoral supplements. This item will take on added significance in the 1968 and 1969 Annie Armstrong Offerings as we share in a special project to establish 500 strategically located new churches as a part of the 1968-69 emphasis, "A Church Fulfilling Its Ministry Through Evangelism and World Missions."

The Home Mission Board commingles its receipts from the Cooperative Program and Annie Armstrong Offering. By this procedure, the Annie Armstrong Offering assists in the support of all phases of the work supported by the Board.

The significant support the Annie Armstrong Offering will provide for all the Programs of the Home Mission Board is outlined below.

Program Allocations, Including Mission Buildings	Total	To Be Provided By Annie Armstrong Offerings
Evangelism Development	\$368,200	\$140,000
This program assists churches, associations, and state conventions in interpreting, promoting, and properly relating the message, methods, motivation, and spirit of New Testament evangelism. It works with church program organizations to involve all church members in witnessing. It promotes crusades of various types—local church, area, and simultaneous. The year of 1967 will be one of preparation for the Crusade of the Americas in 1969. Evangelism staff members are giving added emphasis to reaching the metropolitan and academic areas more effectively. The Dayton (Ohio) New Life Crusade is a project in metropolitan evangelism. Staff members helped plan this crusade and will make a financial contribution to it in 1967. This program assists financially on the salaries of 19 state secretaries of evangelism.		
Chaplaincy Ministries	\$184,700	\$62,000
This program functions as the Chaplains Commission of the SBC to grant denominational approval or endorsement to Southern Baptist ministers as required or requested by the military, by hospitals, penal institutions, business or industry. There are now more than 700 active duty Southern Baptist chaplains engaged in all types of service. Approximately 100 Southern Baptist chaplains are serving in the several branches of the military in Viet Nam.		
Church Loans	\$2,794,889	\$200,000*
This program assists in the financing of church buildings and the purchase of church sites for the development of new Southern Baptist work. This assistance is given principally in the pioneer areas of the Convention. During 1966, 128 loans and 86 church bond purchases were made, and 50 church sites were purchased. In the last 12 years the Church Loans Division has closed 3,463 loans, and has approved 164 pending closing, for a total of 3,627 loans in the total amount of \$48,697,835. This program is self-supporting from the interest collected on repayment of loans. Cooperative Program and Annie Armstrong Offering funds go directly into the funds available to churches for buildings and sites.		
Establishing New Churches and Church-Type Missions	\$68,849	\$18,000
This is a resource program, formerly called church extension, which gives major attention to encouraging the establishing of churches and the beginning of missions which have the possibility of developing into churches. A 1965 survey indicates that in order to maintain our present ratio of church membership to the total U. S. population, our denomination must show a net gain of 464 churches per year. Southern Baptists have not done this in 10 years. This pro-		

March, 1967

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gram gives major attention to developing techniques and procedures
for establishing new churches and church-type missions. Financial
help in the establishing of new work comes primarily through the
departments of Pioneer Missions, Rural-Urban Missions, and Metro-
politan Missions.

Associational Administration Service **\$31,538**
This is a resource program through which associations, state con-
ventions, and SBC agencies work together in the effort to strengthen
all the work of the district associations. A plan and schedule for
developing and implementing this program has been approved by
the Coordinating Committee of the Inter-Agency Council. Work has
begun on an associational programming guidebook for 1967-68
which relates to all aspects of associational work. This program will
find expression in the Home Mission Board, principally through the
programs of Pioneer Missions, Rural-Urban Missions, and Metro-
politan Missions. Written materials, conferences, and seminars are
provided to assist the associational superintendents of missions in
fulfilling their leadership responsibilities in the associations.

Pioneer Missions **\$1,025,812**
This program assists churches, associations, and state conventions
in seeking to constitute and develop churches in 24 states where
Southern Baptist work is relatively new. This includes state conven-
tions which do not qualify for representation on the boards and
agencies of the Convention and other states which are attached to
one of the 29 state conventions. In these states, which have one-
third of the nation's population, there are 43 associations, 718
churches and mission chapels, and a total church membership of
66,000. Additional mission pastors are urgently needed; and assist-
ance by lay persons, including service for a limited time, is of great
value. A capital funds allocation of \$26,000 will provide for two
trailer chapels and for church building assistance in New York.

Rural-Urban Missions **\$835,799**
This program is concerned with cities of 50,000 population and
below, and the town, village, and country churches, associations,
and the state conventions of which they are a part. Some special
concerns are mountain missions, field guidance ministries, and re-
sort missions. Pilot studies are being conducted to develop effective
ways of ministering to small resort communities which host large
numbers of visitors. A capital funds allocation of \$15,000 will enable
this program to assist in the purchase of trailer chapels for resort
mission work.

Metropolitan Missions **\$958,400**
This program majors on serving the challenging metropolitan areas
throughout the nation and provides financial assistance in the em-
ployment of metropolitan missions superintendents and mission
pastors in the newer areas of the Convention. Special attention is
being given to ministering to persons living in high-rise apartments,
the work of downtown churches, and the establishing of new church-
es in growth areas. The program assists churches, associations, and
state conventions in surveying missions opportunities, analyzing
trends, developing growth studies, discovering new cooperative ven-
tures, and coordinating home mission efforts in metropolitan areas.

Language Missions **\$3,546,737**
This program assists churches, associations, and state conventions
in witnessing to people identified with a language culture group other
than English. It is the largest phase of home mission work with refer-
ence to money spent and personnel employed, and 1,169 mission-
aries are now serving language groups in this country, in Panama,
Cuba, and Puerto Rico, including 107 appointed during 1966.

During 1966 work in newer areas was begun in several places in
Puerto Rico; New York City area (Spanish and West Indian); Camp-
bell, Ohio (Spanish); Chicago, Ill. (Czechoslovakian); Lane Deer,
Mont. and Rapid City, S. D. (Indian). Numerous other fields were
entered in older areas of the Convention.
The Latin-American Refugee Relief and Resettlement program has
continued on a reduced scale under the direction of Hubert Hurt
who directs Language Missions work in Florida. Direct relief is pro-
vided through a center, and the office in Miami has continued to
process refugees and resettlement throughout the United States and
Puerto Rico.

Fourteen couples have now completed the Spanish instruction course
at the Mexican Baptist Bible Institute, San Antonio, Tex. and are
working on their fields. A Navajo Indian leadership course is pro-

\$10,000

\$425,000

\$300,000

\$400,000

\$1,438,000

ing helpful at Farmington, N. M. The work in Cuba continues to en-
counter serious obstacles.

Limited funds have been made available for the purchase of time for
broadcasting programs prepared by the Radio and Television Com-
mission. Assistance is given for a Portuguese broadcast at Middle-
town, R. I., a Spanish broadcast in New York City, and a broadcast
in Polish in Buffalo, N. Y. E. L. Golonka is serving as preacher for
the Polish broadcast.

A minimum of \$400,000 will be spent on mission buildings for lan-
guage congregations during 1967.
Work with National Baptists **\$824,751**
This program assists churches, associations, and state conventions
in efforts to strengthen the work of National Baptists. Special at-
tention to leadership training is being given in 27 states, in which ap-
proximately 18,000,000 Negroes reside. A larger number of scholar-
ship grants will be made available to students preparing for full-time
religious vocations. During the past year assistance was given on
the construction of a Chair of Bible and BSU building at Lincoln
University, Jefferson City, Mo. This year assistance will be given on
a similar building at Montgomery State College in Alabama. A mini-
mum of \$10,000 has been allocated for capital projects.

Christian Social Ministries **\$1,513,936**
This program assists churches, associations, and state conventions
to express Christian love and to provide a Christian witness through
special mission actions; such as in Baptist centers, rescue missions,
Baptist Home and Adoption Center, juvenile rehabilitation,
literacy ministries, migrant ministries, disaster relief, and rehabilita-
tion work with alcoholics, drug addicts, and ex-prisoners. Nearly 200
workers are serving in this program. Much volunteer work, with WMU
providing most of it, is given in the work centers related to this pro-
gram. Juvenile rehabilitation work has expanded to 85 ministries in
22 states. Literacy workshops are conducted in a number of associa-
tions. The 1967 budget provides \$192,000 for mission buildings.

Work Related to Non-Evangelicals **\$146,389**
This program assists churches, associations, and state conventions
in their ministry to Jewish people, Roman Catholics, Christian sects,
and non-Christian world religions. Research projects are being con-
ducted and articles written concerning the life and thought of several
of the sects and non-Christian world religions. Seminary and college
workshops are being conducted.

Survey and Special Studies
This ministry assists associations and state conventions in the col-
lection, compilation, and interpretation of data relative to mission
opportunities. Seventeen area surveys were directed by the staff and
27 other area surveys were directed by approved workers in 1966
using materials designed by this program. Approximately 100 ap-
proved workers throughout the Convention have been trained to
make surveys of associations and metropolitan areas.

Special Mission Ministries
This ministry includes Student Summer Missions, Tentmakers, Chris-
tian Service Corps, and WMU work in pioneer states. All phases of
this work are promoted in cooperation with other programs of the
Board and with other agencies of the Convention. To strengthen the
involvement of lay persons in volunteer mission service, as well as to
strengthen all of the work in this area, this ministry was structured
as a department within the Missions Division, effective Jan. 1, 1966.
A major portion of this budget goes for the employment of more
than 600 student summer missionaries who reinforce the mission
work in all parts of our land through a period of ten weeks' service.

Designated Items
The offering will provide in full funds needed for the Margaret Fund,
missionary equipment, American Bible Society, North American Bap-
tist Women's Union, WMU operating expense, and WMU assistance
in pioneer and younger state conventions.

VARIETY OF MINISTRIES undergirds the above 12 programs of the
Home Mission Board. These ministries include the recruiting, screen-
ing, and orientating of missionary personnel, the US-2 missionaries,
emotional and informational services, business services, insurance
missionaries, and other items necessary for the implementation
of these basic programs. The costs of these ministries are distributed
among the programs named above, since each program derives
strength from these undergirding ministries and services.

GRAND TOTAL \$12,100,000 \$4,200,000

March, 1967

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A "Social Gospel" Or A Gospel That Is Social?

by John F. Havlik,
Division of Evangelism, HMB

Unfortunately, in the past, Christian social reform became identified with liberal theology. This was not true in early American culture. In the beginnings of our history most social reform was identified with evangelical theology. The early revivalists were passionate social reformers. Edward Beecher, in his declaration of 1835, wrote that the task of the church was

... to preach the gospel to every creature, and to reorganize human society in accordance with the law of God. To abolish all corruptions in religion and all abuses in the social system and, so far as it has been erected on false principles, to take it down and erect it anew.

Even as late as Billy Sunday there are evidences of social concern in evangelical evangelists. Billy preached woman suffrage, prison reform, and equal rights for Negroes.

Prison reform, care for orphans, reform of the "sweat shops," and the abolition of slavery were platforms of the evangelical revivalists. Gradually, however, evangelical theology identified the gospel with prosperity and capitalism. In reaction to a Calvinistic view of the Bible and the identification of evangelical theology with capitalism, a liberal theology was born, fired with a social passion and identified with socialism. Both of these streams survive today, one in the capitalistic gospel of the successful businessman that seems to say "if you start tithing you will be rich like me," and the NCC with its politico-economic pressures, such as its recent action in Miami, calling for a halt to the bombing of Viet Nam.

New Testament evangelism must avoid both of these extremes. There must be an insistence that the gospel is not to be identified with any capitalistic plan or communistic dream. We must avoid the pretensions of both the political left and the political right. This is the lesson we should have learned from our history.

The gospel is social! This is clear in the New Testament. The revelation that God gave Paul, recorded in the letter to the Ephesians, was the "good news" that God has created in Christ a "new race" of men in which all racial, sexual, and social barriers are broken down. It is neither Jew or Greek, male or female, rich or poor. There is a Christian culture that challenges the "credit card" culture of contemporary America and the "zombie" culture of Communism. Penrose St. Amant, professor at Southern Baptist Seminary in Louisville, said recently that "the spearhead of this culture is the Christian individual and the Christian church."

I cannot succumb to the apostles' pessimism of right and left, one saying we will be swallowed up by Communism, and the other that we are facing a secularized world without a church in which "God is dead." I believe in a revolutionary gospel. God has intervened in history and he will again. His next intervention may be the Second Coming of Christ, but he will intervene if Christ tarries, another depression, another war, another catastrophe will bring us face to face with our depravity as a race, and we will be ready again to hear the gospel of "God so loved the world."

In the light of all of this, what is our stance to be as evangelical and evangelistic Christians?

First, we must insist that Christian conversion is necessary to Christian community and that morality is a consequence, not a cause of salvation. The social gospel has denied the sinfulness of man. Modern universalism is only another way of saying the same thing: that our business as evangelists is to inform man that "he is saved already." True New Testament evangelism centers in the gospel, the good news of the forgiveness of sins and personal regeneration because Christ "died and arose again." If social action is interested in man's existential plight, it

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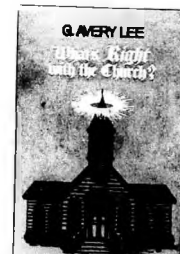
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WHAT'S RIGHT WITH THE CHURCH?

by G. Avery Lee
Using a positive approach, the author answers many popular objections to the church, presenting a strong case for its challenge and effectiveness. Good resource material for study of the church in the Life and Work Curriculum second and third quarters, 1967.

HOME IS THE PLACE

by R. Lofton Hudson
This book suggests that the problems which families and individuals face should be met with straightforward Christian principles. Drawing from his own experiences as a counselor, Hudson gives many examples of common problems in society today, being both frank and contemporary. Excellent background reading for Christian Home Week in May.

OUR GOD IS ABLE

by William Walter Walz
The author advocates that God can deliver his people from their tensions and troubles. Psychology and reason are not enough to battle against fear, temptation, anxiety, and doubt, the author feels; rather, God can mean the difference between despair and victory.

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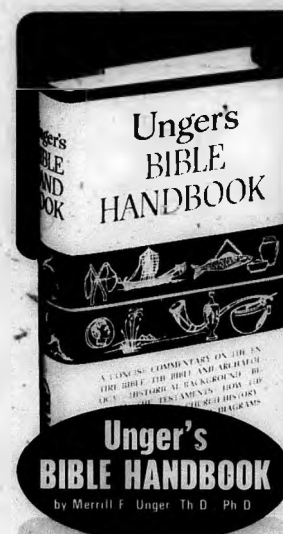
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forsakes the gospel, it becomes mere humanitarianism.

Second, we must with equal intrasigance insist that the gospel is social. The gospelers have always espoused the case of the downtrodden, the outcasts, and the despised of the world. Isaiah had this passion. Today we must give evidence of our compassion and interest in deeds of love for the juvenile delinquents, the alcoholics, the unwed mothers, the homeless, the homosexuals, and all those who are oppressed and denied their human rights as men! Colossus, in the first criticism of the church, said that it was made up of "outcasts of society." If one person for any reason—social, racial, or cultural—is denied a hearing of the gospel, our evangelism is emasculated.

Our present Home Mission Board program to reach these people through concerned and committed Christians and churches is New Testament in its concern. We must always be sure that our concern for the plight of people grows out of our love for Jesus Christ and our concern that they know Christ as Saviour. But this first concern does not diminish its ancillary concern that the broken heart is healed and the broken man is restored to useful society. It is our conviction that the present administration of the Home Mission Board is concerned with maintaining this balance of these concerns.

Third, our evangelism must challenge what Emil Brunner called "the axioms of contemporary culture." Evangelism must not be blind to what is good in our present culture, but it will challenge what is false. The preachers in Acts were accused of "trying to turn the world upside down" because they challenged a man's right to control and "own" another person. Real evangelism will throw down the gauntlet before the plastic gods of "the scientific man." If we challenge these axioms we will, in a biblical sense, be involved in social reform. Men will be made free from their false gods when these gods are challenged by a militant church. "Money can buy anything," and "science can do anything," and "sex is everything" are some of these false gods.

Fourth, our evangelism must be vitally interested and involved in the growth of the believer as a part of this "new race of men," the body of Christ, the church. We are interested in the "whole man." This, of course, has a social implication. Evangelism is interested in making witnesses. A man witnesses by what he is. So many have said that our task is "making evangelists out of the evangelized." This involves ethics, morality, and social relationships. ■

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Viet Nam: U. S. Morals and Morale

by ARTHUR J. ESTES
Chaplain, Nguy Hiem

The newspaper headline "Saigon Is an Open Brothel" was disturbing to the wife whose husband had just received orders transferring him to Viet Nam. Another teen-age soldier's mother took the newspaper to her clergyman. "Look, Pastor," it says, "Prostitution Rampant in Viet Nam." My son has never had to face that sort of thing. What can I do?

What about the morals of these young American men who are being shot at, booby-trapped, and bombed while they fight and endure heat, mud, jungle, insects, loneliness, and fatigue?

My view of the true status of the morals of the United States servicemen now in Viet Nam is based upon the seasoning gained through twenty-plus years of service as an Army chaplain in three wars.

The people of the United States have received a contrasting picture of the situation. In the present combat zone many of the representatives of the new media of the world have distinguished themselves by the high state of their personal bravery and willingness to endure danger and hardship in order to collect a live history of the Viet Nam conflict. However, a few have been less than professionally objective and some of these have arrived in Saigon with a preconceived concept of what they were going to find. Where this has been true, no amount of protestation that "I am here to get the true picture" will cut it. They know what they are going to find, and they find it—low morale and low morals.

Now, give me a typewriter, a camera, and a little time and I shall be able to complete a picture of filth and immorality as would put a Roman soldier to shame (the same could be done in my hometown or yours). But, give me those same tools, and I shall be able also to "prove" that Mr. Average Soldier in Viet Nam is a true-blue, honest, circled angel in jungle fatigues—virginal and abstemious. Both pictures would have portions of truth but neither would be all true.

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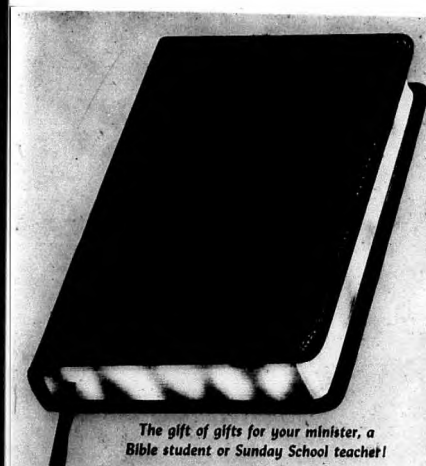
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with their buddies in "Civic Action" projects to do more to uplift the morale of the native populace than has any other army in history. These are real men that we are talking about.

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Perhaps, one of the greatest morale boosters in Viet Nam is called "DEROS," which stands for "Date of Expected Return from Over Seas." At the time that an American serviceman arrives in Viet Nam he is informed that the estimated time of his return home has already been set at one year from the day preceding his departure from America. This sure knowledge leads him to say, "I can do that much standing on my head." No matter how hot, tired, dirty, and lonely he gets he can smile and say, "DEROS is coming."

Also, larger numbers of American servicemen are employed in helping projects for people than ever before in military history. No one can be engaged in bringing help to the underprivileged, see their appreciation and happy thanks, and suffer from low morale. Our men are voluntarily sharing their all-too-scarce "leisure time" in helping to feed the hungry; clothe the orphan; heal the sick; build schools, hospitals, and orphanages; and teach spoken-English classes. They eagerly share themselves in assisting the Vietnamese to help themselves in programs ranging from improving crops to building a hospital or a place of worship.

"OK, Chaplain," you may say, "if morale is good but how about the rampant immorality over there?" My view is an optimistic view based on my own observations and those of other senior chaplains. I admit it is not a view which is universally held by younger chaplains. Can it be that we older chaplains have become inured to immorality? I don't think so. I rather think that some young chaplains lack the experience factor necessary to allow them to compare the present situation with the past. As a young missionary wife sent to a group of us one day, "Before my husband and I left home we had lived a very sheltered life. We had no idea of life as it was being lived outside the seminary or the church where my husband was pastor." A young chaplain of missionary, who comes from a protected community, will see much immorality



F. J. "JACK" REDFORD, currently superintendent of missions for Indiana Baptists, was named assistant secretary in the Department of Pioneer Missions of the HMB. He will help develop and promote multiple church ministries and other church extension innovations among the churches in the Northeast.

Viet Nam, but he would find it in his hometown if he really looked.

I have seen less immoral living among today's soldiers in Viet Nam than I have ever before seen in a military force. Life is being lived on a higher level. I cannot fully explain it. One of my friends posits that life is really being lived on a higher level in the United States today than we have thought. "People talk more sin than they practice." I cannot buy that completely. With a higher crime, divorce, and drunkenness record in the U.S. than ever before, why do the soldiers of America not find it necessary to engage in orgies as many of their uncles, fathers, and grandfathers did?

A part of the answer may lie in the change in our nation of moral standards and attitudes toward morality. I am saying that life is being lived on a higher plane in our beloved country. I am insisting that the moral code by which a man lives today tends more to be his own personal code—one which he has accepted on his own. His father lived under a moral code which, although more demanding, was not his own. It was imposed by society. When Daddy got away from home and was "on his own" he no longer had any standards by which he might judge and decide. He tended to let go and live it up while he was away from home. He felt that a burden had been lifted from him and that he was free from all restraint. On the other hand, his son is more likely to live overseas just about as he lived at home—not on a very high level perhaps, but neither on a very low level. So, mother or wife, how did your man act at home?

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MISSIONARY APPOINTEES

1. **E. Milford Howell** was appointed as state director of missions for the Baptist Convention of Maryland, with headquarters in Lutherville. When appointed, Howell was pastor of Northlake Baptist Church in Dallas, Tex. Previous to that he served as a missionary in Nigeria for 21 years under the Foreign Mission Board. He also has held pastorates in Texas and Oklahoma. The Texas native is a graduate of Texas schools—Hardin-Simmons University in Abilene, and Southwestern Baptist Seminary in Fort Worth. Birthday Dec. 14.

2. **Dan C. Stringer Jr.** was appointed by the Division of Missions as associate director of missions for the Arizona Southern Baptist Convention. Stringer was pastor of First Southern Baptist Church of Las Vegas, Nev. when appointed. He also has been pastor of First Southern church, Buckeye, Ariz.; First church of Lordsburg, N.M.; and Steep Hollow church of Bryan, Tex. He is a native of Cordell, Okla., and a graduate of Baylor University in Waco, Tex., and Southern Baptist Seminary in Louisville, Ky. Birthday Nov. 7.

3. **Jerry Boyd Graham** was appointed pastoral-superintendent of missions in Westminster, Md. by the Rural-Urban Missions Department. He previously was pastor of the Potomac Baptist Church in Sterling, Va. He is a native

of Randlett, Okla., and graduated from the University of Corpus Christi in Corpus Christi, Tex., and Southwestern Baptist Seminary in Fort Worth, Tex. Birthday April 25.

4. **James W. Bell**, a native of Carter, Okla., was appointed by the Department of Rural-Urban Missions. He serves as superintendent of missions for the Yuma County and River Valley Baptist Associations, with his home in Yuma, Ariz. Bell, a decorated Air Force Pilot in World War II, is a graduate of Oklahoma Baptist University, Shawnee, and Golden Gate Baptist Seminary in Mill Valley, Calif. He has been pastor of churches in Arizona and California. Birthday Feb. 27.

5. **Talmadge R. Amberson**, an Alabama native, was appointed by the Metropolitan Missions Department and now serves as superintendent of missions for the Detroit Baptist Association in Michigan. He is a graduate of Somford University in Birmingham, Ala., and Southwestern Baptist Seminary in Fort Worth, Tex. He has served as pastor of churches in Alabama, Indiana, Missouri, and Texas. Birthday Aug. 14.

6. **Miss Charlett M. Stamps**, a Kentucky native, was appointed by the Christian Social Ministries Department. She now serves in the Russell Association Baptist

Center in Phenix City, Ala. She is a graduate of Ouachita Baptist College in Arkadelphia, Ark., and Southern Baptist Seminary in Louisville. While attending the seminary she served at the Boyce-Portland Baptist Center in Louisville. Birthday Jan. 29.

7. **C. Burtt Potter, Jr.**, was appointed by the Pioneer Missions Department to direct city ministries in Philadelphia. He also is serving as pastor of the University Baptist Church in Philadelphia. A Corpus Christi, Tex., native, he graduated from Baylor University in Waco, Tex., and Southeastern Baptist Seminary in Wake Forest, N. C. He has been pastor of churches in North Carolina and Texas. Birthday Dec. 22.

8. **Lloyd A. West** was accorded full missionary status by the Home Missions Board's Language Missions Department. He continues as pastor of Southside Baptist Mission of First Baptist Church in Mercedes, Tex., a Spanish-speaking congregation. The Texas native is a graduate of Texas schools—Wayland Baptist College in Plainview, and Southwestern Baptist Seminary in Fort Worth. He also has served as pastor of the Spanish Baptist Church in Altus, Okla. Birthday June 22.

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

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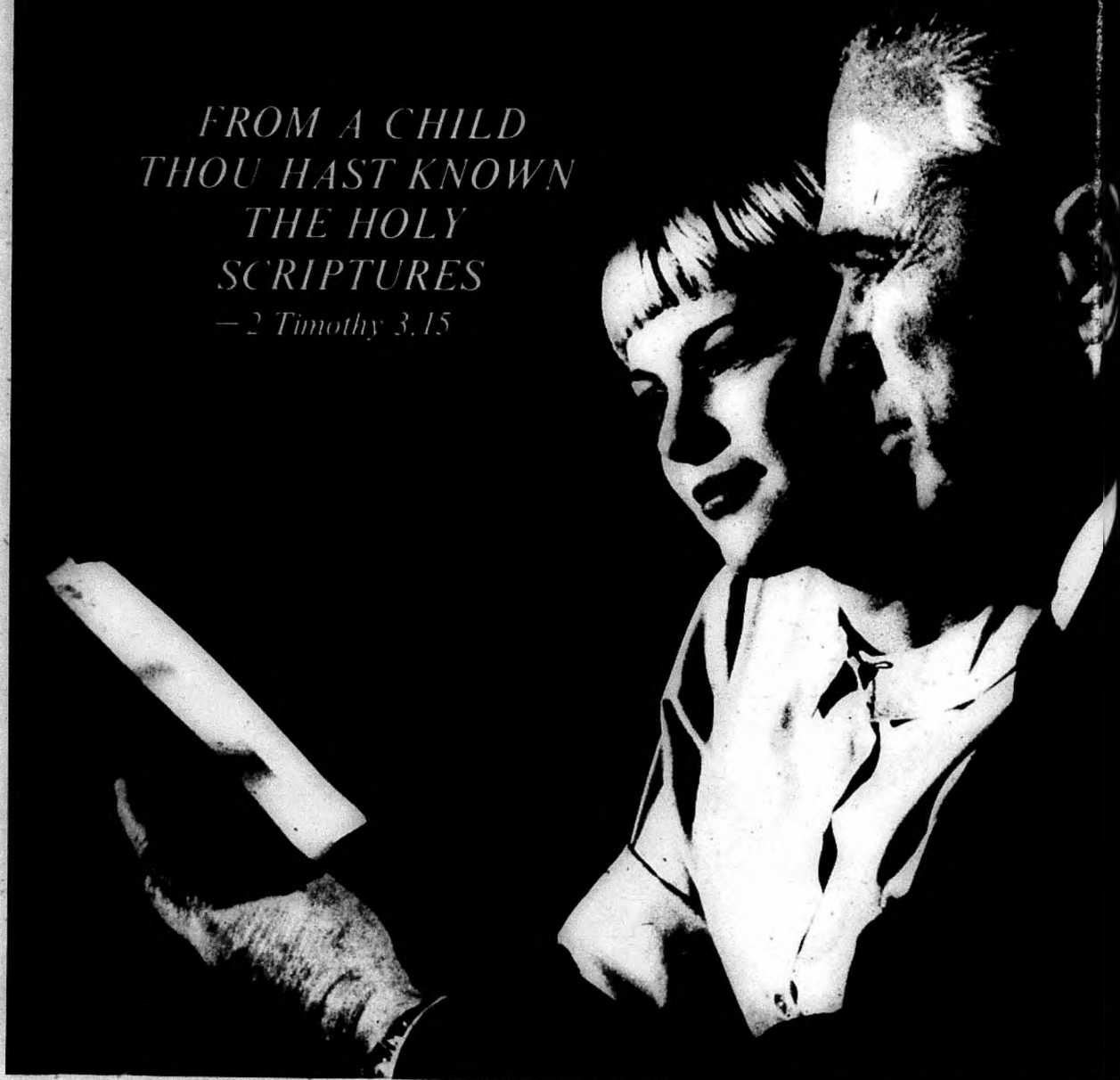
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