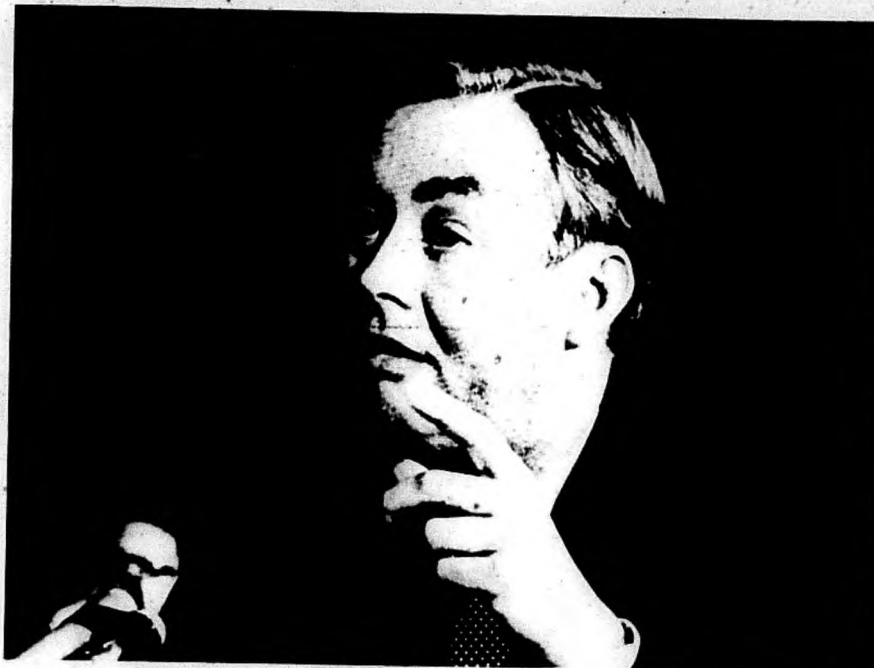


THE CHURCH
AND THE
WORLD

**The
City Crisis:
A
Senate
Report**
PAGE 6



MISSIONS
★



UNITY

LETTERS

From Our Readers

Pro and Con on Race

At our regular business meeting of the First Baptist Church, we voted to discontinue the giving of (the magazine) to each one who desired it. . . . We are doing this because we do not agree with the material that is coming out in your magazine. The Southern Baptist Convention is a white convention. The negroes (sic) have their convention. There is no Scripture that says they should be together. The negroes (sic) do not want to worship or sing as we do so their presence would only cause a disturbance in our churches. If this trend continues, I will prophesy rather than make a threat that the Cooperative Program will also be cut out.

ROB LEAVELL
Grenada, Miss.

I have never been so tired "of our responsibility to the Negro race." We owe them to "love them" and that is all. . . . If you will put down a little bit of your criticism and look for what the South has already done for them in the past and look for a little they can do for themselves. All of our older churches have in the church records names of Negroes as members. They withdrew themselves. No whites made them do it, but (and a big one) we don't like a carload of sorry Negroes and whites from the North to come down here at the taxpayers' expense—come stalking in our congregations, crawl from one end of the pew to the other over white people to sit down and disturb a worship service.

You condemn the whole South for one man that might have asked before he presented himself for membership and saved a lot of untruths. They have had it handed to them on a platter so long they feel we owe it all to them. We don't; our forefathers fought for this country, not the Negro. The Indians are the ones we should be helping. See if we can have something else for awhile besides integration.

Mrs. ALVA GATEWOOD
Forest, Miss.

My hearty congratulations on the issue of January! This is the positive and creative approach to improving race relations which should receive universal appreciation. Pastors and laymen will find both challenge and practical guidance in this issue in their effort to make a valid contribution to Christian fellowship across racial lines in their own communities.

O. NORMAN SHANDS
Kansas City, Mo.

"My Dander Is Up!"

Pardon me, sir, but my dander is up! I gather from your editorial, "Are Churches Autonomous?" that you believe in the autonomy of the local churches as long as they do what you "recommend or suggest." . . . Maybe the majority vote does not always "implement the will of Jesus Christ," but it certainly is far ahead and above any ecclesiastical hierarchy however correct and upright the thinking of said hierarchy may be.

the denominational agencies . . . came into being as a result of the action taken by the conventions which are made up of messengers duly elected or appointed by the local churches.

It seems to me that you are the tail and we are the dog and we are supposed to wag you, not you wag us. We created you, we pay you, and you are our servant, we are not yours. We have the power to continue you or to discontinue you. You are a servant to the denomination, not its overseer. While we grant you the right to make recommendations or suggestions we do not have to feel guilty because we do not follow them.

The local church never has claimed that its majority vote was the clear expression of the will of Christ. But it will have to remain until a better method comes along. The autonomy of the local churches is the greatest safeguard against the instigation and perpetuation of an ecclesiastical hierarchy. We are under the authority of Christ. When we vote on a business matter or policy each one is supposed to vote the will of Christ as he or she is led by the Holy Spirit. When the results of the vote are made known, and some from within the church or outside the church begin to cry, "That can't be the will of Christ, I don't see it that way," we face two choices. We must either fall back on the principle of local church autonomy or we must allow others to do our thinking and deciding for us.

The principle is not perfect because the people who attempt to utilize the principle are not perfect, but then neither are the people who think the principle is carried too far. . . .

HARRY VARNADOE
Nocatee, Fla.

P.S. If your article is some sort of trial balloon which you have sent up to test the reaction, then please credit me with an attempt at a direct hit with my peashooter.

EDITOR'S NOTE: We are not too far apart, and the editorial was no trial balloon, but your peashooter got a good workout. I want to substitute for church autonomy—the New Testament pattern is good enough. I simply do not want autonomy to be an excuse for actions that are contrary to the New Testament, such as our often failure to witness and to minister to all people.

Disturbing and Challenging

the only publication in the SBC that has sent a disturbing word, yet a challenging one to us, to get in the world and minister. You, of course, are drawing fire from our traditional and provincial elements, but I pray you and the staff will stick to your guns. Maybe we will join the rest of the church and the world yet!

TERRY WINHAM
Wiesbaden, Germany

Let me express my enthusiastic commendation. . . . You have been doing a

splendid job of making Southern Baptists face their mission problems. I also appreciate the city survey articles.

LEE GALLMAN
Birmingham, Ala.

The November and subsequent issues have been extremely interesting and enlightening, and have done more to strengthen my already growing conviction that helpful changes are coming about in the Southern Convention. The criticism of certain conservative positions that have failed to minister to today's world and age have been numerous and sometimes bitter from my vantage point as an American Baptist, and from New England, long noted for its more liberal points of view; but from many sources a fresh wind is blowing and it augurs good for Southern Baptists. . . .

HARRY W. MASON, JR.
Milton, Mass.

My congratulations on the consistent high quality . . . it is one of the best publications to which we Baptists can lay claim.

WM. WAYNE DICKSON
Raleigh, N.C.

The magazine has taken priority over all magazines coming to my office. . . . for two reasons: an honest and independent editorial policy and the willingness to challenge people like me with the ideas, truths, and experiments which must catch hold if this generation is to do anything of lasting worth in the name of Christ in the hearts of people in need.

Pray for me and our church and often like us who know much about how to reach people but need to do more that will meet people's needs. . . . if we change our emphasis to meeting their needs, they will be reached.

GERALD B. HENDERSON
Corpus Christi, Tex.

Interested in the photo journalism skills displayed in the magazine, and I was to congratulate you and the others who are doing it. . . .

WES MILLER
Ruschlikon, Switzerland

Escaping a Crossfire

Thank you for the very incisive and thought-provoking dialogue on the association. I have long felt that some primary attention ought to be directed to the conflict of concept between the local church, the association, and the denomination. Hopefully such dialogue as you have initiated and subsequently published will help bring about a clearer understanding of direction. The association has long been the cornerstone of fellowship and cooperation within Southern Baptist life and its importance cannot be understated. It provides the level of communication between the denomination and the local church that no state convention or denominational agency can afford. . . . we cannot afford

to overlook the overwhelming need in the cities, towns, villages, and countryside where the local association provides the primary outreach of mission effort. Reappraisal is necessary and vital. . . .

H.T. KARN, JR.
Andalusia, Ala.

The "1963 Gulfshore conference" must have been a "dilly" of a meeting. As I read this article, I get the feeling that you use the term "superintendent of mission" and the "associational missionary" interchangeably. This conference must have been more than a "rebellion." I get from your "superintendent of missions" that a clear distinction was made at this meeting between the two terms. Should the task of this office involve both, or must we choose between the work we want from one person?

LENWOOD N. NICHOLS
Appalachia, Va.

EDITOR'S NOTE: Loyd Corder of our Missions Division says, "The term superintendent of associational missions was adopted at Gulfshore as the general designation for all who work as general leaders in associations. In general he functions as a leader of the work of the association including Sunday School, Training Union, WMU, Brotherhood, missions, and many other programs, rather than merely a person who preaches in places that are unchurched, supplies for pastorless churches, holds revivals, or conducts Vacation Bible Schools. Some men do serve in the latter sense and might well be called associational missionary."

Reaction to February

Please move Strawberry Point and the Golden Gate Seminary back north of San Francisco and the Golden Gate Bridge. It seems out of place 20 miles south of San Francisco. Thanks for your fine work with HOME MISSIONS.

S.G. POSEY
San Diego, Calif.

EDITOR'S NOTE: Consider it moved.

I want to express my appreciation for the February issue. Obviously this is not the best good issue, but it is the first time my good intentions to write you and an outstanding issue have come into focus. Perhaps the catalyst was the article on Pan's DuBose's program at Golden Gate. Putting this all together I am proud to be Southern Baptist with a Home Mission Board as on top of the contemporary scene as ours is, and a sister seminary as directly on the cutting edge as Golden Gate.

DUKE K. McCALL
Louisville, Ky.

Just read February HOME MISSIONS and in the same vital, exciting tradition of the last few months. Keep it up. Many are beginning to comment on it.

WILLIAM L. SELF
Atlanta, Ga.

MISSIONS

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Tom Baker and Linda Stephens

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J. C. Durham and Don Rutledge

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EDITORIALS

by Walter L. Knight

No More Unnecessary Institutions, Please!

Why do we usually think in terms of additional institutions when we undertake mission work, especially that needed in the communities of so many of our churches?

By "institutions" we mean separate buildings, staff, organization, and activities, and especially should the word "buildings" be emphasized. But this is not a diatribe against those expensive honeycombs we build to use one hour each week.

One can be encouraged at the increased concern expressed by Southern Baptists for the needs they now see, and for their search for ways in which to minister to these needs, in many ways a credit to and recognition of home mission leaders in this field. However, a few words of caution might help to save some misdirection.

In answer to the question, separate institutions are usually thought of in the first place, because this is the way we have always met such needs. We forget that in most instances these institutions were started because of the failures of churches to minister to all people and to all their needs. This has led to a separation between the church and its community, especially in transitional areas, sometimes culminating in the removal of the church. In fact, quite a number of the Baptist centers occupy former church facilities.

In the second place, separate institutions made it easy for a number of churches to work on one project. This might still be done, and in fact is being done in some cities. The best way would be for the associational missions committee to pinpoint needs, and enlist stronger churches to become mission partners with churches where need is greatest. The key here is to locate the need and extend the assistance before the churches lose leadership and resources and the separation between the church and the community is so great that a crash program is needed.

Third, we want separate institutions because we want to separate ourselves from people. It is a way of isolating them from our lives, and a way of hiring someone else to do what we want done but are unwilling to do ourselves.

Fourth, we want separate institutions because this seems to be the most successful way, and we cannot think of other ways. For example, many of the people we want to reach or have not been reaching are "church-shy." It shocks some churches when they make plans to use their present facilities, set up an organization, throw open the doors, and no one shows up.

So the conclusion has been, these people respond better to an institution that is just for them. The answer instead is the use of temporary structures and facilities, with the word "temporary" written in so boldly that none can make it permanent. These must be used until contact has been made and people discover you actually care and love them as they are. This means using homes, rented halls, school auditoriums, etc. for just one night ministries or as common meeting ground where people can come together without feeling captured or compromised.

An amazing insight can be gained here too, that if we will simply pinpoint the need and lay it on the hearts of Christian people, they can and will find the means.

Churches must minister in these areas out of a motive of love that meets needs, instead of meeting needs in order that the church might prosper, which means that you keep on meeting the need (if it is genuine) even though you do not gain Sunday School members or other easy measures of success.

A final word of caution: such ministry should not be undertaken simply to meet the needs of church members seeking an outlet for frustrated mission zeal—an outlet that always is overseas or across town, but never in one's own community. ■

HOME MISSIONS
April, 1967

THE EXECUTIVE'S WORD

by Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

The Baptist Struggle

A Look at the Statistics

Sometimes we chance upon parables in strange settings. I had such an experience years ago as I watched a little duck struggle heroically against the current at Brackenridge Park in San Antonio.

The duck was swimming in a branch of the river which winds its way through the park. Chicken wire, or something similar to it, stretched across the stream at the boundaries of the duck's pen, and caught grass and assorted drifting things. The duck was determined to feed upon the grass which the current was pushing partially through the mesh. To do so he must face the swift current. It was a humorous thing to me to see the little duck paddle with all his might, against the current, just to stay where he was and feed on the grass which was being pushed toward him. And it was also an instructive experience.

At that time I was pastor of an inner-city church which was having to struggle with all its might to make meager advances in its witness. The duck spoke to me of our struggles—and encouraged me.

Southern Baptists seem now to be in a comparable position. The 1966 statistics were released in late February and it appears that, like the little duck, we must struggle with all our might to stay where we are. In various categories the figures reflected declines, and in several areas they showed gains.

Three categories of the statistics especially caught my eye: the number of baptisms, the number of new churches, and total membership.

Church membership inched toward the 1 million mark, with a net increase of 19,751 over the previous year. This was a gain of 1.7 percent while the estimated population gain for the nation was approximately 1.3 percent. Or, at another way, Southern Baptists gained in membership 7 percent of the national population increase, while the denomination represents 5.6 percent of the national population.

This denomination's growth rate, thus, is slightly above the national population growth rate.

How does growth in church membership come? The answer is obvious: by the addition of new members. Some new members come from other Christian denominations, though the 1966 reports indicate that while we received approximately 30,000 members by this route we lost about 35,000 to other denominations. Real gain comes through leading people to faith in Christ and identification with the church by baptism. How did we fare in 1966? The 360,959 reported baptisms show a decline of 675 from the previous year's mark, but still this was one of our better years.

Growth in membership comes also through increasing the number of places for the proclamation of God's word, that is, through the adding of needed new churches and missions. It has been demonstrated that new missions and churches, properly launched, located, and led will reach many people for Christ and the church who would not be reached by the existing churches. The 1966 report shows a net increase of 152 churches. However, the reports show that 360 new churches were constituted, and over 25 reorganized. Over 200 churches went out of existence or were dropped from the lists for other reasons, producing the net increase of 152.

While statistics tell only a part of the story, especially of a spiritual enterprise, they do have much to say. For one thing, reports in these three basic areas can encourage us. During the 12 months ending in September 1966, an average of six new churches in cooperation with the Southern Baptist Convention came into being each week. During this period almost 7,000 persons, as an average, were baptized every week.

Also, these figures remind us of the struggle which is ours to make progress amidst the swirling, fast-flowing currents of today's America. While we were adding some churches, we were losing others. While we were baptizing some persons, we were losing others.

It is to be expected that some churches will be forced to close or merge in

view of drastically declining populations in some rural and village communities. It is interesting to note that though the net gain in number of churches was small, the membership growth was significant. The average membership per Southern Baptist church is rising gradually. It is supposed that the churches being lost are primarily very small churches, and that the new churches are largely located in heavier population centers with the potential of reasonably large memberships.

While we were gaining converts, we were losing others, by death or by other means. We had the joy of baptizing over 360,000 in the year past, but our net gain in membership was only half this number. Thus we had to baptize two persons to show a net gain of one. We had to add five churches to show a gain of two. It sounds a good deal like the plight of the duck swimming against the current, doesn't it?

Though we suffer from the currents of attrition, it is inspiring to be a part of a meaningful movement that is expanding. To do other than grow in a time of expanding population and multiplying challenge would be untrue to our Lord who went to the cities and villages, seeking people to enter the kingdom.

This essay has dealt with statistics. We must be concerned about persons, for every numeral represents a person. We must be concerned about the multitudes who are living and dying almost as if Christ does not exist—with the unchurched increasing by almost a million a year. The mere adding of numbers to church statistics will not suffice. The loud, clear call of today is for Christians of deep commitment and churches of Christlike spirit, to serve as leaven and light in the midst of decay and darkness.

The task is not easy. Heroic struggle is needed. We are not alone for our Lord is with all his people, "even to the end of the age," and it is inspiring to face the difficult currents of today with Christ. ■



Crisis in the Cities:

What the Witnesses Said

by W.B. Ragsdale Jr.
Washington Correspondent

One of the major crises of this generation centers in the city, coinciding with the movement of society toward urbanization. Recent Senate subcommittee hearings on urban affairs brought an unprecedented description of urban America from 75 witnesses—from government, industry, religion, labor, education,

TAKE
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HOME MISSIONS

Rebuilding America's cities isn't merely a matter of bricks and mortar, or even money. New ways must be found to change the lives of millions of people.

Some changes include getting suburban whites to accept Negro neighbors, some of them poor; teaching slum dwellers to be self-sufficient and self-supporting; persuading middle-class families to move back to center cities.

That these changes, and others, are needed was generally agreed by witnesses before hearings conducted by Senator Abraham A. Ribicoff's Senate Subcommittee on Executive Reorganization.

How to do it, even whether some of it can be done, brought much less agreement.

True, it will cost a great deal of money, perhaps as much as a trillion dollars or more to do the job. And it will take many new buildings and massive rehabilitation in decayed center cities. But this must be planned, coordinated.

"Without adequate strategy, and without adequate organization, we are not going to solve the cities' problems," commented John W. Gardner, secretary of Health, Education and Welfare. "Experience has taught us that the cities

have an enormous capacity to soak up money without effectively furthering the goals they seek."

Many witnesses echoed Gardner's sentiments.

There was a call by some witnesses for a commitment to solving city problems similar to that of the space program's drive to put a man on the moon by the end of the decade. But there was wide divergence as to how much money was needed.

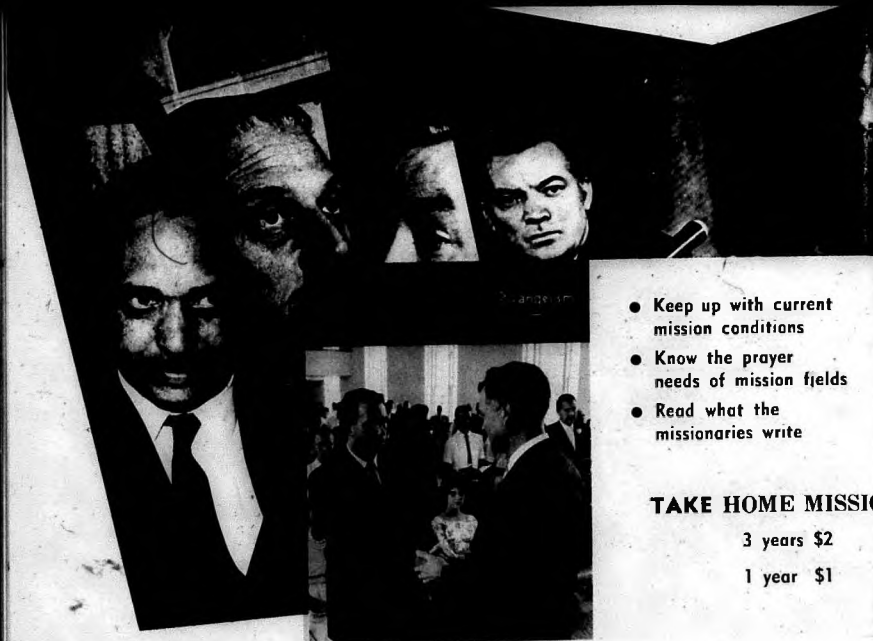
Jobs and Income for the Poor

One major theme expressed in many different ways was the belief that a key to solving slum problems is to provide the poor with jobs, or some sort of income. What appears to be developing is a sentiment that with a regular income, the poor can solve their own problems.

Daniel P. Moynihan, director of the Massachusetts Institute of Technology-Harvard Joint Center for Urban Studies, said: "I think the government will have to guarantee employment of men and

STUDY DIRECTOR MOYNIHAN: "Pouring money into slum schools makes very little difference."





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One of the major crises of this generation centers in the city, coinciding with the movement of society toward urbanization. Recent Senate subcommittee hearings on urban affairs brought an unprecedented description of urban America from 75 witnesses—from government, industry, religion, labor, education, and the ranks of the citizens. So unique a description of urban life demands a widespread study by Southern Baptists, and we devote a major section of this issue to a first-hand report of those hearings. In so doing, we introduce a Washington correspondent—Warner B. Ragsdale Jr.—a specialist in reporting on urban affairs, and a deacon at First Baptist Church of Wheaton, Md.

—The Editor

Rebuilding America's cities isn't merely a matter of bricks and mortar, or even money. New ways must be found to change the lives of millions of people.

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Jobs and Income for the Poor

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Wide World Photo

possibly provide income supplement. I think the problem is that there has been too much concentrated on doing things for the poor and not enough emphasis on giving them money."

Moynihan proposed an across-the-board family allowance, going to every family with dependent children, so much for each child. This would be simple to administer and those who didn't need it would pay it back in taxes.

Given a choice, Moynihan said, he would prefer to eliminate existing anti-poverty programs and have job guarantees and income supplements for poor families.

Mayor John Lindsay of New York and Economist John Kenneth Galbraith also have come out for a guaranteed income. Many mayors and other officials have called for some kind of guaranteed jobs. Mayor Jerome Cavanagh of Detroit and Senator Robert F. Kennedy of New York have proposed that the poor be put to work rebuilding the slums.

Even Los Angeles Mayor Samuel Yorty, generally rated a conservative, endorsed this general idea. He said many unskilled, semiliterate poor simply cannot compete for jobs in the free enterprise system. He thinks they should be guaranteed some sort of work—a job for anyone willing to work.

Mayor Yorty cited a comment by Martin Luther King Jr. that the Negro problem is primarily economic. Yorty added: "He (King) came to the conclusion that the only solution was some kind of guaranteed income. What he is saying is, that if we can't get them a job in the private sector, or even in the public sector, we are just going to have to give them an income. This is probably the direction in which we are going, unless we can find a way to provide employment for these people."

Most witnesses favored emphasis on jobs and job training. Kenneth B. Clark, Negro psychologist, warned just handing out money could be useless. He said, "I don't think it is enough to guarantee income without taking into account problems of self-respect, self-worth. This is as important as providing money. If you gave each family \$5,000 a year, as welfare is now administered, it wouldn't help one iota."

Leon Sullivan, pastor of the Zion Baptist Church in Philadelphia, feels much the same way as Clark. The motto of his job training program, now being copied in scores of cities, is "We Help Ourselves."

"Money is indeed necessary to our needs, and ultimately vast sums of it will be necessary to help us in our

cause," Sullivan said, "but no amount of money poured into a community to relieve poverty, squalor, and want can help out much unless the people who live there are inspired and motivated to first help themselves."

"You can try to rehabilitate the city in the prospect that by that means you can elevate the people, but this kind of strategy will always fail. For you cannot rehabilitate a city without rehabilitating the people. Begin to rehabilitate a people and you begin to rehabilitate a city. Structures do not make democracies or civilization, only attitudes and the spirits and desires of men to promote a change for their own betterment can do this."

Senator Kennedy feels jobs should be given top priority. He explained: "Whatever people may feel about open housing or open schools... there can be no argument at all, no sense even for a committed segregationist, in the maintenance of Negro unemployment. Making sure men have jobs does not by itself mean that they will live with you or that their children will go to school with you. It does not mean, in the long run, higher taxes or welfare costs; indeed, it means far less and lessened costs of crime and crime prevention as well."

People with jobs, the senator said, can find their own housing, educate their own children, solve their own problems. "But without employment," he said, "without basic economic security and self-sufficiency, any other help we provide will be only temporary."

Criticism of Federal Programs

There was sharp criticism of a number of federal programs. Some, it was said, have helped create problems. For example:

- Large public housing projects in many cities tend to become ghettos.
- FHA loan policies tend to encourage middle-class families to move to the suburbs.
- Urban renewal projects tend to wipe out low-cost housing and replace it with luxury apartments, new office buildings, and stores.
- Welfare has become a hand-to-mouth dole, disruptive of family life and incentive.

Federal officials, generally, tended to agree with this criticism. But they said new shifts in emphases have done away with most of these defects. They listed:

- New programs in public housing designed to eliminate the massive projects, such as rent supplement, rent certificate programs where public housing is rented from private owners, smaller

scattered site housing, more rehabilitation of existing housing for low cost rental.

• Tough new urban renewal regulations requiring better relocation of slum families whose homes are torn down, and a new emphasis on rehabilitation rather than demolition.

• A shift in FHA policies toward guaranteeing mortgages in the inner city. Robert C. Weaver, secretary of Housing and Urban Development, said where once practically all FHA loans guarantees were in the suburbs, now 40 to 45 percent of both FHA and VA are in the inner city.

• A shift in welfare emphasis toward encouraging recipients to go to work. But even so, Secretary Gardner admitted, "There is tremendous improvement to be made in our welfare programs."

There didn't seem to be any great demand for a lot of new federal programs, only more money—and better administration—for programs already on the books. Most witnesses seemed to feel that the programs were adequate, even maybe so numerous the average city official couldn't keep track of them.

Biggest criticism was a lack of federal coordination. Mitchell Sviridoff, New York Human Resources Administrator, described the problem of dealing with federal agencies.

"Very few cities have the capacity to do what is necessary with respect to pulling in the federal resources into a local community in the manner that New Haven and Detroit and a few other cities have been able to do."

"The fact is that there are a good many federal programs, but to get from these programs full mileage, they have to be put together. It is the putting together that is so difficult, and there is little or no help that a city can get from the federal establishment."

These other points also emerged:

- A growing demand from mayors for more local control over how federal aid money shall be spent. Both the U.S. Conference of Mayors and the National League of Cities have called for block grants with no strings attached. The extra money provided in the Model Cities Act last year is a step in this direction.

• City governments aren't organized to handle massive federal aid programs. After listening to how little authority the Los Angeles mayor had, Senator Ribicoff commented: "I believe there will be federal programs initiated in the next two years that will really put America on the road to start doing

something about the cities of America. This means the cities are going to have to be in a position to take advantage of these programs. I would say the one city that won't be able to take advantage of any of these programs will be Los Angeles, because you are not organized to do so."

Mayor John Lindsay, after describing the organizational chaos he found in New York City when he took over, said, "It is at city hall, as well as in Washington, that basic reforms are required which will permit us to respond effectively to the urban challenge."

• The need for aid from business and foundations in rebuilding the cities. Banker David Rockefeller said there should be five private dollars for every public dollar invested in the project.

Senators Kennedy and Jacob K. Javits (Rep.) of New York both have made proposals for public-private corporations somewhat along the lines of Comsat Corporation, where private capital is invested with government sanction or assistance. A number of other similar suggestions were made.

Senator Kennedy already has set up a private corporation which, in cooperation with various federal programs, will try to rehabilitate the Bedford-Stuyvesant area of Brooklyn.

The Slum School Debate

• A growing debate over what to do about slum schools. Senators Javits and Ribicoff, both staunch civil rights advocates, indicated that forced busing or gerrymandering of school districts was politically unacceptable.

Most witnesses, even civil rights leaders, said desegregation was a long-term goal. They favored improving slum schools, using quality as a lure to bring white children back.

Joseph P. Lyford, writer and consultant to the Center for the Study of Democratic Institutions, said his study during seven years in New York's West Side indicated that "Negroes place great importance on better neighborhood schools, and a very low importance was attached to school integration." Public opinion surveys in slum areas bear this out, he said.

His sentiments were echoed by Clark, who says, "Ghetto schools must become models of educational excellence. We need this excellence to lure whites back. I don't think you are ever going to desegregate ghetto schools without improving the quality."

Moynihan, on the other hand, said, "We have mounting evidence that pour-



Wide World Photo

ing money into slum schools makes very little difference at all." He called for busing, massive reorganization of school districts.

• A suggestion that the invisible man in America today is the urban white living in poverty. Mayor John Reading of Oakland said he felt sure many poor whites were coming into his town but weren't as easy to locate as Negroes and Mexican-Americans. Other witnesses testified more whites lived in poverty in the U.S. than Negroes.

• City resources for massive rebuilding programs are all but nonexistent. Mayor after mayor, federal officials, other witnesses, said city property taxes—the main source of revenue—were at the legal limit nearly everywhere. Money to do the job must come from private sources and the federal government.

• States, in general, have done very little to help cities, mainly because of rural-dominated legislatures.

Mayor Cavanagh said Michigan didn't even give any help in housing, which most states did. Mayor A.V. Sorensen of Omaha said the Nebraska state government "has shown precious little concern for the problems of the cities of Nebraska."

However, Mayor Lindsay testified that New York City gets almost as much from the state as it does from the federal government.

• Some federal programs which could aid the cities operate under old formulas which tend to give most of the money to rural areas. The Hill-

MAYOR YORTY: A job for anyone willing to work.

PASTOR SULLIVAN: "No amount of money can help unless people are inspired to first help themselves."



Little or no attention has been paid to the problems of the people, as though an antiseptic apartment would be a miraculous cure-all.

Burton hospital aid program is an example of this.

Move from "Bricks and Mortar"

Possibly the most striking change in thinking in recent years is the move away from what has been called the "bricks and mortar" theory of rebuilding cities. Once it was thought enough merely to build new office buildings, houses, apartments, public buildings.

Public housing and urban renewal both were attacked for this failing.

With regard to public housing, Mayor Richard Lee of New Haven said: "For too many years, too much public housing has been strangled by an unimaginative insensitive approach that has made these projects some of the worst urban ghettos in the country. Huge blocks of apartments, even entire neighborhoods, have been constructed with little regard for their physical appearance or location in the city fabric."

"Little or no attention has been paid to the problems of the people who live there, and the problem families who have simply been moved from the slums to public housing as if an antiseptic apartment with its sterile kitchen and three-piece bathroom would somehow be a miraculous cure-all."

Mayor Lee said low income families must be taught to live in their new homes, provided community facilities and job-training, which might help them buy their own home. He added, "I think it is essential that we must spend more money for people even if it means less for bricks and mortar."

There was less sniping against the suburbs than might have been expected. All mayors agreed a large part of their problems, financial and otherwise, grew out of middle and upper income families moving to the suburbs. They said the suburbs must take some of the low income families to ease center city pressures. But there was little specific criticism.

George Sternlieb, director, research center, Graduate School of Business, Rutgers University in New Brunswick,



CITY PLANNER DOXIADIS: "In a world of instant communication, we are losing the human contacts."

cause of the religious orientation in the South, black nationalist groups never have gotten too much of a start. The lamp of hope burns brighter in the South.

N.J., said a study of Newark tenements indicated that middle-class Negroes also are fleeing the center city.

"This is perhaps more true of a city like Newark, whose environs provide much more in the way of open housing than may be the case in other major cities," he said; "but I would suggest that again Newark is a front-runner here."

Sternlieb said both white and Negro churches in the center city of Newark show the same pattern—congregations moving out of town. He described the problem this way.

"Business is moving out and has been moving out and will continue to move out. To a substantial degree we are solving the transportation crisis by eliminating the functions which brought people into the city."

"Shopping, the retailing pattern, is moving out of the city, has moved out of the city, and will not come back into the city."

"We have a whole generation of people who were raised in the suburbs. They no longer think of the city as the right place to spend Saturday night, as the right place to do their Christmas shopping. They couldn't care less. Most of them have never been in the city except in the most transient of occasions."

Southern Progress, Northern Frustration

What's left in the center city often is frustration and bitterness. To meet this problem, the civil rights movement appears to be turning in a new direction.

After seeking desegregation and the right to vote for a decade, Martin Luther King Jr. said civil rights groups now are turning to "basic economic issues, the whole problem of housing and education, and I think we have got to see this is much harder."

King suggested that more progress has been made through nonviolence in the South because the South is religiously oriented and Southern Negroes probably are more church-oriented than in the North. Because of this religious

The Negro teen-agers look upon the preachers and the churches with a certain contempt. They don't believe they can do anything about the problem. The unreached teen-agers represent the explosive force in every community.

orientation in the South, black nationalist groups such as the Black Muslims never had gotten too much of a start.

Negroes in the South, he said, can see "pockets of progress all across the South, and this has kept alive, kept burning the lamp of hope a little more in the South than in the North, and nonviolence always works better in a climate of hope. . . . This doesn't mean that we have solved anywhere near all of the problems of the South—at least precisely because the system is so open in the South, because segregation was so legal, so structured, the Negro has been able to see pockets of progress, where in the North the Negro has only been able to see retrogress."

In the North, King said, "the frustration is deeper because the target isn't as easy to find. . . . and violence always feeds on despair and futility, and sense of futility and frustration which you find, I think, to a greater extent in the North than in the South."

King and several other civil rights leaders spoke of growing discontent, particularly among Negro teen-agers who are alienated from any leadership. Out of this frustration and bitterness grew the slogan "Black Power."

"There has always been an effort to get Black Power," explained Floyd B. McKissick, national director, Congress of Racial Equality. "We didn't call it that because we were friends with the white folks. Now, because we say it, we offend the white folks. Now the time has come maybe when we have got to offend them in order to find out where we are. I do not think that we can change the slogan or that the slogan will be changed. I think its day has come to be said!"

Bayard Rustin, a longtime civil rights leader who now is executive director of the A. Philip Randolph Institute, said the young Negro is not organized by anybody, that society is teaching him to rely on violence. After rioting in Chicago and Watts, Rustin said, young Negroes boasted that they had gotten results with their violence.

Decaying people need a new spirit, a new life, a new self-respect. Then they can rebuild the city.

A. Philip Randolph, longtime labor leader and civil rights advocate, described these young men as the unreached. They exist in every metropolitan area, he said, "Young men walking the streets aimless, empty-minded, souls hardened, and burning with frustration and anger, because they believe that there is no hope."

Contempt for the Churches

"The Negro leadership today do not have the confidence of Negro teen-agers," Randolph said, adding, "Now the churches, they are doing what they can, but I don't think the churches are reaching them, because they simply look upon the preachers and the churches with a certain amount of contempt. They don't believe that they can do anything about the problem, and therefore they don't go into the churches. They are not in the Sunday Schools. So they are the unreached."

"We have got to reach the unreached, and they are the young teen-agers who represent the explosive force in every community."

Whitney M. Young Jr., executive director, National Urban League, said it will take a substantial federal effort to help Negroes leave the ghetto. He explained, "I think our experiences in Chicago last year made it clear that this is not going to happen unless this kind of forthright effort is made. We now see that it is not a question of the Negro cleaning himself up and getting an education and then the good white people will let him move into their neighborhood."

"In a place like Chicago, Ill., Ralph Bunche, with a Ph.D. and a Phi Beta Kappa key, cannot move into Cicero, but Al Capone can, and did, and any white pimp and prostitute can do this. It is true of Bronxville, in New York City. It is true of many suburbs."

He added, "One tragic thing about this is that these are communities in many cases populated by a growing

class of people who have middle-class incomes, but who have pedestrian and peasant class education and intelligence and culture and security, and these people are terribly insecure, and they are not likely to open up their neighborhoods voluntarily."

Police: Needing Solomon's Wisdom

The role of the policeman got much attention. Possibly the best statement on the subject was by Judge George Edwards, Sixth U.S. Circuit Court of Appeals, former police commissioner of Detroit. He put it this way:

"Today, police officers are required to take care of unruly children, to handle marital disputes, to deal with the problems of overzealous drivers, to take youngsters who have been abandoned by their parents, to be prepared at the same time to deal with the problems of violent crime. All of this they are required to do, hopefully, with the wisdom of a Solomon, the concern of a social worker, and the prompt courage of the combat soldier."

"Yet we accord them a pay generally lower than an assembly worker in one of our factories. We give them a social status which is far from a high one in our total social order."

Since many Negroes in the North are migrants from the South, Judge Edwards said, many big city police problems have their roots in the South. He explained:

"Now, during the major portion of history in these United States the police have really had, as a part of their function, knowingly in many areas, the job of keeping the Negro in his place. Perhaps not many people are willing to talk about this, but that is indeed the thought, and I think very few people would really seriously argue the contrary of it."

"If you want to know why there is conflict on the streets of American cities between white police officers and Negro citizens, you have to go back to take a look at what happened when some of those citizens were growing up."

Judge Edwards said in the east Texas town near where he grew up a Negro might be told, "Don't let the sun set on you in this town." This sort of treatment has its impact later on, he said, and has its effect when that Negro later has dealings with police.

"Gentlemen," he said, "if you do not recognize that most of the Negro population in this country do not believe that we have equal law enforcement in the United States, you will not get close to the problem which exists. Whether they

are right or wrong in so thinking may be beside the point."

"Most of the Negro population in these United States believe that we do not have equal law enforcement. And there is enough to document their beliefs in this regard, not only from past history, but from present practices, to warrant careful attention and great concern and some specific efforts to better our present situation."

In Detroit, Judge Edwards said, he had some success with an intensive public relations program, visiting Negro neighborhoods, listening to their complaints, trying to help them. Also, he said, it is important to sternly discipline policemen on their conduct toward minority groups.

The judge said in his experience 90 percent of Negroes in core areas of cities are law abiding, capable of being won over to law enforcement. He added, "Not only that, but the Negro portion of our big cities are the people who have the greatest incidence of crime inflicted upon them. I never had a request from any Negro in our city for less law enforcement."

Center City Versus Suburb

At least two experts see little hope of luring middle-class citizens back to center cities.

"I think by and large middle-class people want to live in the suburbs," explained Herbert J. Gans, senior research sociologist, Center for Urban Education, Teachers College, Columbia University in New York.

"After all," he added, "there is not that much in the city that would attract them back. Most cities do not have much in the way of activity that a suburban shopping center does not also have, and the number of people who move back to the city in order to go to the theater or the museum is a very small number."

Negro families moving up in income level mostly buy a house in the city, at first, Gans said, "partially because it is cheaper, partially because the jobs are in the city, and partially because they are just plain not ready to move into a predominantly white suburban area."

Eventually, however, even the Negroes will move to the suburbs. By then, Gans said, a city like Cleveland or St. Louis will look like this:

"Downtown will be another larger, and older suburban office, a commercial and shopping center. It will be like Los Angeles. This is the future city. I am not that much of a defender of what is the reality of the nineteenth century

walking-and-street-car city. There is variety. It is a bit harder to get out but it exists in Los Angeles. You have to have a car. You have to spend more time . . . but this is the future form of cities, I think, in this country and all over the world."

"What we ought to do is not worry, talk so much, about the good old days when the city was, which it never was, not try to save the nineteenth century city, but make a good job, make Los Angeles more interesting, make it more exciting, provide better mass transit so all the parts can hang together better."

The New City

Constantinos A. Doxiadis, internationally known Greek architect and city planner, said it is time to forget about cities that no longer exist and begin to "speak of human settlements because the great megalopolis is not a city and it is not going to become any more a city in the old sense of the word. It is going to be a very big, a very inhuman type of surrounding, and this is what creates our problems."

In the future, he said, there will be "the whole earth covered by continuous strips of urban areas, which will not be defined by an external wall as in the past, but will be diffused into the countryside."

This type of habitation already is developing in three areas of the U.S., he said: Boston to Washington, from Milwaukee, Chicago, Cleveland to Pittsburgh and along the Great Lakes from Detroit up into Canada. It also is developing in parts of England, France, Germany, Italy, even in Communist China along some coastal areas.

What needs to be done, he said, is the development of great new cities, carefully arranged to take the pressure off existing cities and linked to the older cities by great highways and rapid transit.

People in urban areas are steadily demanding more living space, Doxiadis said, actually living further apart as the nation becomes more urbanized. It has become almost a necessity to have an automobile, he said, but many of the people who need mobility aren't able to drive, the young, the sick, the elderly. As a result, Doxiadis said, "in a world of instant communication, we are losing the human contacts. We are creating isolated crowds in the most densely built parts of our cities. We are creating high rise. The result of this is that we have eliminated the city and the neighborhood."

In the midst of the urban crisis Moynihan testified that most Americans

The Ribicoff Committee:

What the Senator Said

"For 35 years, we have acted as if each individual problem in our society, large or small, could be solved by passing a new program. But our society has changed and so has our task. We cannot continue to move ahead unless we change our tools and techniques."

With this statement, Senator Abraham A. Ribicoff (Dem.) of Connecticut presented to Congress a massive new program "to eliminate the slums of America today and build the competent city of tomorrow."

His program grew out of six weeks of hearings by Ribicoff's Senate Subcommittee on Executive Reorganization. In brief, it called for:

- Guaranteed job opportunities for all through expansion of the private and public job market, with the government subsidizing jobs for unskilled and untrained people who are otherwise unemployable and would be on the welfare rolls. This would include such things as work in hospitals and cleaning up our cities.

- A 10-year, \$50 billion Model Neighborhood Program (he would change the name of the Model Cities program) to eliminate substandard housing in all urban areas and make home ownership possible for people at all income levels.

- Encourage a more active role in city rebuilding by private investors through creation of an Institute for Urban Development in the Department of Housing and Urban Development and a joint federal-private "new town" program.

- Extensive reorganization of the federal government's operations to provide for more efficient operations, including more authority at the local level and block grants to cities for operating expenses.

Sen. Ribicoff, who formerly was Secretary of Health, Education and Welfare, says his study has convinced him that direct cash handouts to the poor are no answer. He says:

"I'm opposed to the guaranteed annual income. I'm opposed to the negative income tax. I'm opposed to family allowances. Handouts are not the answer."

"I believe a person, in order to preserve his self-respect, his sense of dignity, wants to be productive—to earn his own living. Handouts don't help in that regard; and that's what the guaranteed annual income, the negative income tax, and family allowances amount to. I would have the government subsidize jobs for unskilled and untrained people who are otherwise unemployable and would be on the welfare rolls

have experienced a steadily rising standard of living for a quarter century. In effect, they never had it so good."

These Americans, he said, can easily overlook the pockets of poverty, the growing mid-city ghetto. Middle-income families tend to live with other middle-income families. Life, generally, is segregated by both racial and economic standards.

"It is a vicious but persisting fact of American life that white Americans accept almost natural the fact that Negro Americans are mistreated and that

in response they misbehave," Moynihan said. "And somehow whites contrive to dislike Negroes on both grounds."

At the heart of the problems of the cities, as defined by witnesses before the Ribicoff Committee, is the central problem of human relations.

The problem of the central city is more what to do with decaying people than decaying buildings. Decaying people need a new spirit, new life, new self-respect. Then they can rebuild the city.

In the suburbs, there is a loss of a sense of community, a need for a sense

of belonging to something, a need for more brotherhood.

"I mean such things as work in hospitals. There is a great shortage of hospital workers. Or, as another example, street cleaning. It doesn't take great skill or training for that."

"One of the big problems of our cities is the filth of our streets. I remember returning to my hotel in Europe late one night and seeing many people in the streets working to clean them up."

The starting point for any rebuilding of the cities is with the individual, Ribicoff says, and his neighborhood. He explains:

"An age symbolized by the computer and the megalopolis carries with it the threat of a nation of anonymous individuals—a lonely crowd of people without personal identities. Our policies must reflect the conviction that the larger our society becomes, the more we are duty-bound to pay attention to its smaller units—the individual and the neighborhood."

He describes the neighborhood as "a practical human unit of planning and management within our cities" and adds that it has tended to be forgotten in the talk about planning on the metropolitan, regional, and national scale.

"When we speak of the city we speak of the oldest and newest of mankind's experiments," says Senator Ribicoff, adding:

"It is the oldest because this experiment began thousands of years ago when men first came together in settlements to increase their opportunities by sharing their talents and resources."

"It is the newest because the style of urban life has changed constantly throughout history as men have sought to articulate new hopes and dreams and give concrete shape to those hopes and dreams."

"Thus, the fundamental aspect of urban life is the concept of change."

—Ragsdale.

of belonging to something, a need for more brotherhood.

In the high-rise complexes, people live close together, but somehow alone. They need something to bring them together.

The Christian churches can answer many of these problems, if they will. They can help reach the unreacheds of the slums, give new self-respect to decaying people, provide a sense of community in the suburbs, help the apartment dweller to know his neighbor—and maybe even love him. ■



Personal encounter with missionaries might be the primary technique employed in a World Missions Institute. It usually creates a realistic concern for missions in the church member and if nothing else, demonstrates, as one little girl said, that there is "nothing ashamed about being a missionary." The meetings are entertaining as well as stimulating, as illustrated by the hand and wrist knives shown above, worn by 7-foot-tall members of the Karamajong tribe in Uganda. At right, Joe Poe, of the Foreign Mission Board's Spanish publishing house in El Paso, chats with interested young people, and at left, a few of more than 900 young people who attended a youth conference file through the hot dog line searching for the mustard.

World Mission Institute

A Chance for Encounter

by Dallas M. Le
Associate Editor

Photos by
Don Rutledge

One lanky teen-ager, who downed six hot dogs only minutes before, stands up with tears in his eyes to make a silent commitment to missions. A missionary to Uganda, striving to drive home the challenge of his field, tells of being asked to serve on a "cow dung" committee. A freckle-faced 10-year-old boy, inspired by a speaker's fervor, cries out "preach on!" And a missionary closes one session with

the piercing statement: "It burdens me that young people only want to be entertained by their churches—why don't you see where a real need is and go meet it?"

That's a glimpse of the action in the biggest yet series of World Missions Institutes (Schools of Missions) in Houston. More than 100 missionaries spoke to and mingled with 125,000 people in 177 churches in the Union Baptist Association,

discussing and illustrating their work and, as a result, recruiting missionary volunteers (132 commitments recorded).

The aim of this type of meeting, which associations are encouraged to produce every five years, is to educate church members in what the largest slice of their Cooperative Program dollars are earmarked for—world missions, from the challenge confronting the local church

April, 1967

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AFRICAN WASHCLOTH: Missionary Webster Carroll describes paraphernalia from his land of challenge—Uganda—including this crusty plant, which is soft when wet, that is used for a washcloth. Carroll has been in Uganda since 1963, previously served two terms in Tanzania (now part of Tanzania).

to the most remote mission field in Pakistan. It is a mass technique: in 1966, 1.2 million Southern Baptists attended such meetings.

In the Houston area, the missionaries spoke before crowds ranging from a dozen to a thousand, illustrating one of the chief advantages of this type of missionary education: with each participating church in an association footing only a small share of the financial burden, the smallest of congregations could afford to hear several missionaries. Working from well-defined categories, the Union association, in this case, simply asked the large churches for \$100, the medium for \$50, the small for \$40, and the missions for \$25.

The approach is not subtle in these type of meetings. The missionaries are trained and committed to shooting the gap of opportunity when it opens, and a missions institute gives them just a crack or two at one-church to communicate the excitement they feel to the constituency that supports them. They get a healthy response, especially from young people, who are more compassionate than they will admit anyway.

More than 20 individuals, for ex-



MISSIONARY WILSON LOFLAND.
Church members and missionaries in exchange



PASTOR'S WIFE MRS. J.L. NELSON.
Church members and missionaries in exchange



BROTHERHOOD'S CHAPMAN
The steam doesn't give out



ASSOCIATION'S SLOAN
Let's do more for the missionaries



HOME BOARD'S DAY
Pushing low-cost value

ample, have volunteered for missions service since the Houston association held its last missions institute in 1962, and the idea of participation in such a meeting has caught on: 134 churches participated in 1962, compared to 177 (out of 202) five years later. Most church leaders feel too that a long-range benefit will be increased missions giving. (One Houston church in 1962 convened a business meeting after a Wednesday night session with a missionary and voted to raise its mission gifts from 15 to 20 percent of the budget.)

The Home Mission Board's Department of Missionary Education, which promotes Schools of Missions in cooperation with foreign and state mission boards, is beginning to put particular emphasis on getting young people involved with missionaries in other than audience-speaker relationships. Coke & chatter time is the structured technique in a School of Missions, and the Union association used it well, reinforcing it with the Saturday youth conference.

For example: Richard Henderson, missionary on furlough from Ghana, eats hot dogs with Young People and Intermediates at one

church, talks with the boys about football and basketball, tries to teach the girls an African song, says things like: "Paris use to set the styles in fashion for you girls, but now Africa does with topless evening dresses" or "You guys want to see some pictures of real girls (his own children)?" and he's in. Then when he shows slides that depict the poverty of both material and spiritual blessings of his mission field, stand aside for response.

Webster Carroll, in big demand this year due to a previous encounter with Houston churches, spoke one night at the First Baptist Church of Alief, a tiny rural community now confronting the Southwest growing fringe of Houston. Nineteen were there, but Carroll, as is the case with missionaries who have an excitement they want to communicate, did not let the size of the crowd set the pace for him. He might as well have been speaking before 1,000 at a big suburban church.

"One of the tragedies of American Christianity is that people think that when a person is saved, the process is over," he said. "People don't seem to stop and think about how a man spends a lifetime trying

to adapt attitudes and habits and ways of life that will be more pleasing to God. Well, it works the same way on a mission field."

"You don't change a culture overnight," he said. "What do you think the church should do when a man becomes a Christian but has five wives? The Bible is very clear about a Christian marrying more than one woman, but it says nothing of the man who marries five wives in the darkness of paganism and then becomes a Christian."

Carroll said if the church forced a man to chase off four of those wives, the women would be shunned by their families as well as their tribe. The traditional recourse in this situation, he said, is prostitution.

Carroll went on to explain other issues of foreign missions (including an explanation of a "cow dung" committee, which was in charge of gathering and spreading manure on the sides of a new church building, a common custom in Uganda), and then said: "I've spent far too long on this . . ." at which point a junior-age boy spoke out encouragingly: "preach on!"

Jerry Potter, missionary to the deaf in North Carolina, took a dif-

ferent tact to get the same enthusiastic response from a group of young people at a youth conference session.

"My brother and I learned the language of the deaf so we could talk in church, so actually I became proficient in sign language before I ever met a deaf person," he said. "I was working in a lumber camp after I graduated from high school and one day I picked up a boy who was hitchhiking. I got ruffled when he didn't answer my small talk, but then it occurred to me that he may not be hearing what I said, so I tapped him on the shoulder and asked him (with sign language): 'Are you deaf?'"

"He was, and he and I became close friends that summer. He was spending the summer with an aunt and neither she, nor his cousins, nor anybody else in that little town could really converse with him. So, do you think when I came driving along, that it just happened? I think not. I think God used this experience to tell me what he wanted me to do."

Potter went through the sign language alphabet one time with the group, and then gave the signs for the young people to identify, flash-

card fashion; they were amazingly accurate.

As most associations in Texas have been doing for about two years, the Union association chose the modified or half-week Schools of Missions format instead of the traditional week-long affair. In this modified approach, the associations eliminate visual presentations and stewardship speakers to condense a six-day program into four—Sunday through Wednesday or Wednesday through Sunday. (For the majority of churches, a study of the Home Mission Graded Series on Baptists in the Great Lakes area served as a backgrounder for the week. Attendance traditionally is much better in churches where the graded series are studied.)

"The missionaries often use visuals with their messages and their messages automatically relate to stewardship," Kenneth Day, secretary of the Home Mission Board's missionary education department said. "This is one of the least costly and most valuable programs a church can put on."

Response to the half-week schedule was excellent, from both pastors and church members. D. E. Sloan, associational area mission-

ary, said. "The enthusiasm for the half-week approach has been good; for 177 churches not to be lowering the boom on you for something is terrific." Robert Chapman of the Texas Brotherhood department said he promotes nothing else in Texas: "It doesn't run so long that the steam gives out and it runs long enough to be sound educationally."

The Union association permitted most of the churches the opportunity to select the part of the week they preferred, and no doubt some sort of record was set: 81 chose the first half, 81 chose the latter. The 15 churches who came in later were assigned for even distribution. The missionaries, then, worked a full week, double duty on Wednesday evening when they closed out one meeting and rushed to open another. This fostered the only complaint, with missionaries running too tight a schedule from one service to another.

Morning sessions, with three missionary speakers, were held each day for all churches participating at that time of the week; Coke & chatter times were held at the churches each afternoon for young people to meet the missionaries informally; and then separate evening sessions were held in each church during which home, foreign, or state missionaries, in both entertaining and action-prompting fashion, related the challenge and needs of their particular fields.

In an innovation that paid off, the Houston area churches scheduled a youth conference on Saturday at the end of the missions emphasis week. A missions message by Webster Carroll, missionary to Uganda, climaxed morning and afternoon group sessions with the missionaries. Nearly 1,000 attended and about 20 made commitments to missions.

One break with the past in this Houston meeting was the love offering, taken up in each church, pooled by the association, and divided among the missionaries as honorariums.

"I think we ought to do more to take care of the missionaries (whose expenses are paid)," Sloan commented. "We haven't pulled for honorariums in the past to protect the churches against too much expense, but they want to do something. I think it inspires the churches to provide this kind of support." ■



ENCOUNTER LEADS TO COMMITMENT AT YOUTH CONFERENCE

A Poetic Response

At the end of a mission session in one Houston church, a tiny junior-age girl walked softly down the aisle, tugged at the skirt of Mildred McWhorter, director of the Houston Baptist Good Will Center who had just finished speaking, and said:

"I don't see anything ashamed about being a missionary."

Miss McWhorter agreed, and said she would be glad to talk further with her.

"The little girl stayed until everybody else had left and I talked and prayed with her," Miss McWhorter said. "She asked all kinds of questions about the call, how to train to be a missionary, and so on. I didn't see her again until midway through Webster Carroll's (missionary to Uganda) message at the youth conference Saturday."

"She was sitting behind me. She tapped me on the shoulder and handed me some wild flowers tied at the stems with a balloon. I didn't know exactly what to say or

do, so I just held them. She waited about 10 minutes and then she punched me again and said: 'I want you to wear them.' So I figured out a way to tie them on my lapel button, using the balloon."

When an invitation was extended, the little girl touched Miss McWhorter again: "I think I might want to be a missionary and I don't see anything wrong with it," she whispered.

Miss McWhorter told her to pray about it. In a few minutes, she slipped out of the pew and strolled confidently to the front, where she grasped the huge hand of a tall missionary to Japan and reiterated:

"I don't see anything ashamed about being a missionary."

At the end of the service, the girl walked back to Miss McWhorter and told her: "I got to this morning over what you said while I was getting these flowers."

A call to missions while picking wild flowers?

U. S. Surgeon Operates On Caudill; Fite Healthy



DR. HAGLER

On March 12, U.S. eye surgeon William S. Hagler arrived in Havana, Cuba, with \$2,000 worth of rare and intricate surgery equipment. On March 15, just three weeks short of Herbert Caudill's solemn second-year anniversary as a prisoner of the Cuban government, Dr. Hagler performed a "retinal detachment" operation on the 63-year-old missionary's left eye and apparently saved his sight.

Caudill, who was arrested on April 8, 1965, along with his missionary son-in-law David Fite and 40 Cuban Baptist preachers, had been conditionally released from prison only four months earlier to seek medical attention in Havana. He had lost the sight of his right eye from a similar complication, after coming to Atlanta, Ga., in 1964 for surgery performed by the same Dr. Hagler.

Caudill and his wife, who has remained in Cuba, consulted by mail with Dr. Hagler, who in turn corresponded with several Cuban specialists.

When it became apparent that the highly specialized instruments and techniques were not available in Cuba, and that Caudill would not be allowed to return to the U.S. for treatment, Dr. Hagler, an Episcopalian, volunteered to make the trip to Havana. With the approval of the U.S. department of state, he was granted a visa through the Czechoslovakian embassy, but only after repeated efforts. His first application was denied.

Dr. Hagler is associate professor of ophthalmology at Emory University Clinic in Atlanta. Dr. J. Donald Fite, David Fite's twin brother, recently joined the Emory staff in a similar capacity.

Everything went smoothly on the operation," Dr. Hagler said. "But it was a tiring experience, just as it is in any strange hospital."

He said Dr. Caudill, who was doing well after the surgery apparently would be allowed to convalesce at his home.

Dr. Hagler was accompanied on the trip by another ophthalmologist, Dr.

Harry Taylor of Norfolk, Va., who had just completed six weeks of study under Dr. Hagler to learn his specialized retinal surgery techniques. Dr. Taylor, by coincidence, is the son of Episcopalian missionaries who once were imprisoned in China.)

The American doctors were in Cuba for eight days. While in Havana, they saw the Clifton J. Fites, Georgia parents of David Fite, who arrived in Cuba on Feb. 25 to visit their son and to plead with Cuban officials for his release. Fite is pastor of the Rosemont Baptist Church in Waynesboro, Ga.

Dr. Hagler said the Fites reported that they and David's wife Margaret, who also has remained in Cuba with her three children, have been allowed to visit David at the La Cabana Fortress near Havana every week. Mrs. Fite and Mrs. Caudill previously were allowed to visit their husbands only once a month.

Dr. Hagler also said that David was moved from the Isle of Pines prison to the La Cabana Fortress "apparently at the request of the Fites."

He said David, 34, was working in a rock quarry and "is delighted, according to Margaret, because he is outside working. She said he looks good and sunburned."

Dr. Hagler said the Fites reported they were treated cordially and politely and had experienced no trouble in getting a hearing before government officials such as the minister of the interior and the head of prisons. They had not seen Premier Fidel Castro, Dr. Hagler said, although he said he had seen him at a distance and had heard one of his speeches.

The two American doctors permitted Cuban eye specialists to join in an examination of and consultation with Caudill before his surgery, and later lectured the Cuban doctors on the techniques of retinal surgery. They presented the equipment and drugs to the head of the 150-bed Ramon Pando Ferrer Eye Hospital "as a gesture of thanks for their help, cooperation, and friendship."

Dr. Hagler said they were treated cordially and received excellent cooperation from the hospital and the Cuban doctors. He said he and Dr. Taylor were free to sightsee unescorted in Havana and the countryside.

According to Dr. Hagler, Frigiterias, a firm in New York City, donated a frigorific cryotexie unit, a "freezing machine" used in the highly advanced operation, for the trip. Storz Instruments Co. of St. Louis contributed other major operating instruments.

Caudill has been a missionary in Cuba for 37 years. He was superintendent of Southern Baptist mission work on the island before his arrest. David Fite was a professor at the Baptist Theological Institute in Havana and pastor of a church in Marianao.

At the time of their arrests, these two Americans were among the last of U.S. missionaries remaining in Cuba. By early 1964, five Baptist missionaries had either been expelled or had left on their own to avoid expulsion. Catholic priests had been ordered to leave and missionaries of all other faiths were being encouraged to leave.

Caudill and Fite at first were arrested on charges of spying, but they were convicted in May 1963 of illegal currency exchange. They received one of the strongest defenses on record in Castro's Cuba from Jorge Carro Gonzalez, a Cuban attorney secured by the missionaries' families to defend them and the Cuban Baptists.

Caudill was sentenced to 10 years, Fite to six.

Although strength has been sapped by the arrests and the exodus of active Christians to the U.S., the 90 Baptist churches in Cuba continue to function. Pastors are serving two, or sometimes more, churches, and loyal members are pledging 20 percent instead of 10 percent of their income, according to Mrs. Caudill.

THE CHURCH AND THE WORLD

by Foy Valentine
Executive Secretary
Christian Life Commission, SBC

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon. Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an overflowing stream" (Amos 5:21-24, RSV).

The word of Amos could hardly be more piercingly, startlingly relevant than it is to the contemporary churchman's situation. We have a name that

we are living, but there are some ugly clouds on the horizon that indicate we may be dead. We assure ourselves that we are fully clothed but we have a haunting suspicion that we are actually naked. We marshal an impressive array of statistics to prove that we are succeeding, but we harbor a lingering fear that we are really failing. We firmly believe that we are free but we keep running blindly and bruisingly into walls that we are positive are not supposed to be there. We keep shouting from the housetops that we are, too, overwhelmingly committed to evangelism, missions, and stewardship, but deep down inside there dwells a haunting fear that, like the Ephesians, we have, in fact, missed getting acquainted with the Holy Spirit.

The situation is serious. It calls for frankness, candor, courage, and vision. God help his people to have eyes to see and ears to hear today what his Spirit is saying to the churches.

Among the evidences of the world in the church, there are four which deserve special attention in this context: a reflection of the culture, a frenzied institutionalism, a burgeoning bureaucracy, and a willingness to be used.

Reflection of the Culture

Most denominational groups on the American scene today accurately, even slavishly, reflect the culture of which they are a part. Churchmen generally find the vain traditions of men a great deal more palatable than the close teachings of the New Testament, in spite of all our solemn genuflections in the direction of loyalty.

Through the years, much of the church has demonstrated a consistent refusal, unwillingness, or inability to be prophetic. We have simply been too closely identified with our respective cultures to raise our voices for God against them and the evils they condoned, foster, nurture, and support.

The culture is materialistic. The churches have a way of reflecting this materialism. We lionize anybody who is rich and we think that the rich will stay with us.

We orient ourselves to success. Americans generally must succeed or perish. The churches often indicate that we are concerned with succeeding first and walking humbly with God afterward. Success we measure by budgets, salaries, baptisms, new buildings, gifts to missions, pastors' homes, advances in position, rank, or place of service. Much of the present harried soul-searching about the slowdown of our Sunday School growth, rate of baptisms, and development of stewardship gives the appearance of being concerned more with getting the assembly line to rolling again than with getting on with the work of Jesus Christ, our Saviour and Lord.

The culture, moreover, is neatly, tightly organized. It has, in due time, come to pass that the churches have decided we must be organized or perish. While there is ample justification for seeking more efficient methods of organization for our growing work, it is now fairly obvious that the organizational lag which the churches have now been on for about two decades has gone a good deal further than was originally intended. We are discovering that the camel's nose is followed in due time by atrocious humps. Organization undoubtedly serves a fine purpose, not only in assembling, distributing, and selling automobiles, but also in teaching the Bible and in training for church membership. That it is not an unmixed blessing in churches and in church boards, agencies, and conventions can be demonstrated by anyone with a concern for human values who will talk with some of the people directly involved in this new organizational revolution or who will go to the trouble to analyze the new polarization of power which takes place in the wake of the recommendations of the organization experts. In thus borrowing from the organizational techniques of big business, we again give evidence of our interrelatedness with the culture. The present high pitch of organizational concern is by no means new. For at least fifty years there has been a popularly accepted idea written large in American church life to the effect that cooperation is a test of fellowship. The step from cooperation, which someone must originate and promote, to finely tuned organization is a natural, if not inevitable one, which the churches have now taken in due course.

As the culture is activist, so American church life has grown to be increasingly activist. An almost unbelievable multiplication of committee meetings now plague the projection of any meaningful ministry in either the local church or in the denominations. One of the appalling things about this activism is that we never have time to stop and catch that vision of God without which any people will surely perish. The activism which the churches are now reflecting also carries with it the added disadvantage of effectively smothering creativity. This means, of course, that unless we can check our present activism, we will more and more turn in on ourselves rather than find new ways of validating our Christian insights and principles in the new world opening before us.

Frenzied Institutionalism

Another evidence of the world in the church is the frenzied institutionalism which marks the Christian movement on many fronts. This institutionalism may well be prompted by the fear that the church's power and glory are slipping and that we must build boxes in which to keep these qualities lest we lose them entirely. The time was when the verbalized motto of most foreign mission societies was "Institutionalize or Die." The policy still generally prevails. So while Communists are sending one man or a half dozen operatives into key spots like a national university to touch the lives of literally hundreds of tomorrow's key leaders, the churches have pursued a policy of building huge brick buildings to house institutional programs even if this approach clearly and abysmally fails to produce spiritually acceptable results.

Our institutionalism is to be seen, not only in our local churches and in our foreign mission programs, but also in our colleges, our children's homes, our homes for the aging, our bent to building, our edifices and "sanctuaries," our boards, bureaus, committees, and our parochial schools.

The parochial school idea deserves attention for it may possibly be the tragic wave of the future for American churches. There is reason to fear that this Christian school idea may catch hold and begin to spread like wildfire. Most of the churches have the educational facilities in which to house parochial schools. The argument is increasingly and tellingly being made that there is no rational argument against Christian parochial schools from grades one-12 and for them for grades 13 through 16. If Ernst Troeltsch's theory is right that the really seminal ideas and the genuinely creative work in religion is done by the lower classes, then we may expect

that some of the present activity for parochial schools at the lowest levels of the church's grass roots will be picked up, and refined by more sophisticated churches. Such forces as are represented by the vested interests of already existing denominational colleges and the as yet unmeasured commitment to the principle of separation of church and state may be expected to oppose the proliferation of Christian parochial schools. Our present preoccupation with institutionalism, however, keeps one from being overconfident in the face of this threat.

What can the free churches do with their institutionalism? They can give up their radical freedom or they can give up their institutionalism. They cannot have both. No consequential organized group in history, however, has ever voluntarily given up its institutions and its institutional programs. None probably could have done so and lived. It is clear that the radical freedom which many American churches have wistfully clung to is going. Perhaps it has, in fact, already gone. One of the most important questions facing Christians today is the evolving of a satisfactory integration of Christian freedom on the one hand and Christian institutionalism on the other. Institutionalism is an impressive instrument but a grossly inadequate god.

Burgeoning Bureaucracy

While there has been valiant opposition to the proliferation of church bureaus, it has been largely ineffective. The statistics indicate that this is true not only on a state and national level, in the various church institutions, and in the denominational boards and agencies, but also in the local churches. The bureaucracy is a dragon that can be argued against, but we have yet to produce a knight in shining armor who can slay it. Indeed, we find it absolutely necessary for the doing of the various tasks we have assumed. Yet the bureaucracy is another indication that the world is in the church.

Willingness to Be Used

The only other evidence of the world in the church to which there is time to give attention in this context is our willingness to be used. This willingness to be used, this neurotic prostitution of ourselves, shows up in numerous ways. Some of the nation's best known church leaders have their pictures displayed in double-page spreads advertising insurance policies. Many pulpits during recent elections have sounded ominously like one political party or the other gathered for prayer. It is curious that the great, and important, principle of



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separation of church and state has received practically no pulpit attention since November of 1960 from those voices that were so articulate prior to the election! Moreover, there are numerous indications that both the national and the state governments are more and more looking on the churches as another of their numerous natural resources. While this attitude may be both natural and inevitable for the governments, it is a tragic phenomenon to see the churches playing along in this deadly game. If they do not maintain their freedom, they cannot maintain their usefulness either to the kingdom of God or the kingdoms of men.

All of this willingness to be used suggests that at least many church leaders are lacking in that singleminded commitment to God and concern with the doing of his will without which we shall surely be tossed about by every wind of doctrine.

The world is indeed, and to our mutual dismay, in the church.

And what is to be said about the church in the world?

A Look at the Church in the World

It is painfully obvious that the world today pays the church very little mind. Churchmen now and then yap at the world's heels, but it really couldn't care less. We still go through the motions of being opposed to alcohol but the world has discovered that we no longer pack any punch. The roaring lion has become a very tame house cat. The mighty stream has dwindled to a timid trickle. The rushing wind has calmed to become a gentle zephyr. The modern world neither experiences our naked power nor encounters the thrust of our moral strength, as it did when Christians were, though despised and rejected, still sure of the rightness of their cause.

In our present condition the churches seem to find getting in gear, so as to keep from being effectively segregated from the real forces of power in our world, either undesirable or impossible. There is a growing polarization of opinion that it is really undesirable to get in and "mix it" with the world. The world is doomed, the reasoning goes, we have not long to suffer its abuse, we have no mandate to change it and the best thing for us to do is to withdraw from it as quickly and completely as possible. Others, however, would genuinely like to get in gear, to speak for God to the world, to bear our witness in some meaningful way where the big decisions are being made, to translate God's word into a language that can be understood in the workaday

world. The sad fact, however, is that we have not yet found the ways to do it. For the churches to become merely another power bloc is something which most of us are unwilling to do in the light of Christian insights and convictions. For us to get involved in direct efforts to try to influence specific national policies about Viet Nam or Rhodesia does not strike us as being generally either desirable or effective. Are we yet to continue, as we have been doing, to get our satisfaction out of simply electing a Baptist governor, a Methodist congressman, or a Presbyterian president in proving to be a pretty shallow and empty way for the church to get its "kicks."

Our condition as far as an effective influencing of the big decisions in the community, the state, the nation, or the world is extremely weak.

The loss of spiritual thrust in our work is another factor to be considered in this look at the condition of the church in the world. There is a certain barrenness in our worship that all of our talk, seminary courses, plans, meetings, speeches, and denominational emphases cannot hide for we have no clear vision of God.

There is a certain woodenness in our missions that all of our rallies, offerings, and lip service to the missions cause cannot quite cover up for we have a sneaking suspicion that our flag of missions is really flying at half-mast.

There is a certain sterility about our evangelism which all of our talk, articles, books, conferences, and ritualistic bloodletting does not conceal for we feel that the real concern is not for people but for attendance, additions, money, and results.

There is a certain soullessness in our stewardship which all of our big-business promotional schemes, hard-sell techniques, and harsh, high pressuring cannot obliterate for there smolders among us a bitter resentment of stewardship rather than a glad, exuberant, hilarious desire to give freely in view of the fact that from God in Christ we have freely received.

There is, moreover, a certain preoccupation with "image" among us which indicates we are not so concerned about who and what we really are before God Almighty as we are about what people think of us.

The condition of the church in the world is that the old formulae no longer produce results, the artificial stimuli no longer evoke a response. The bright fires of yesterday are turning to ashes at just the time when it is most important for them to burn with unprecedented brilliance.

A Presumption of a Prescription

Is there no balm in Gilead? Must Tyndbee have been the last word? Shall we now sit down and plan the funeral service for the church? Shall we say, "Just to dust, ashes to ashes," and throw the clods down on the coffin as has been suggested by a score of ecclesiastical diagnosticians? Are we to make Job's friends and Lot's wife our heroes because they sang our song?

No. The church is not doomed. It is now necessary for us to face frankly these issues, however, for no good could possibly come from thrusting our heads deeper in the sand. To pretend we have no problems is as defeating an error in the long run as to believe we have nothing but problems.

The church today has many strengths. Church membership is at an all-time high. Participation in church programs and ministries is extremely gratifying. More people are actually being evangelized and baptized annually than ever before in the history of the Christian movement. Modern churches have a good program for the education of ministers. We have a superior program of religious education, if you measure it by what the churches have done down through history. We have a very lively interest in, and commitment to, the concept of world missions. The evangelical churches still have a strong hold on such insights as the priesthood of the believer, the worth of the individual, and the significance of freedom which the world desperately needs and which God wants maintained. There are some heartening signs of renewed spiritual vigor in the liturgical churches. The church does have its strong points.

But let us not be blinded by these strengths to the weaknesses which we must correct lest we sicken and die.

What can we do? We can, with the help of God, begin to make those decisions and do that work which will move us outward, into the world, rather than inward, away from it.

The church must encourage, promote, magnify, and emphasize individual encounter with God. Walter Rauschenbush, in a remarkable statement entitled "Why I Am A Baptist" says, "The Christian faith as Baptists hold it sets spiritual experience boldly to the front as the one great thing in religion. . . . The more I study the history of religion, the more I see how great and fruitful such a position is." [Sydnor Stealey, *Baptist Treasury* (New York: Thomas Y. Crowell Company, 1958), pp. 166, 167.]

While all Christians make a place for some kind of emphasis on experience, there is critical need now for special attention to this matter. Through

our preaching, teaching, writing and promoting, we as Christians communicate our understanding of this great and fruitful position—that because of Christ lost man can encounter God and be saved. This encounter, people generally must be led to understand, is not just a psychological experience in which the soul is saved. Among most evangelical Christians the emphasis has too long been laid on the psychological aspects of the gospel in new birth to the exclusion of an emphasis on continuing encounter with God, which encounter results in the building of Christian character. There is one pastor of whom a fellow preacher said, after he had hastily departed to another state in a blaze of evangelistic glory, "He loved souls but he hated people." To experience the grace of God is not simply to have a theoretical transaction to take place within that shadowy substance that preachers call the soul. It is to receive from God medicine for our sickness, a covering for our nakedness, a continuing shelter of love and acceptance. A vast multitude of church members generally think of salvation as something they *had* rather than as something they *have*. That is, they conceive it as past and future rather than as past, *present*, and future. Today's churches can experience the blessings of God's renewal only as they inject the element of this *present* into our general thought in life.

The knowledge that the churches are no longer as independent and radically free as they once were ought not to discourage modern Christians from joining in a concerted effort to formulate and give expression to a responsible freedom. Such an effort will certainly require more intelligent, even brilliant, *communication* than we have experienced in recent decades between church members and the world. It will require sacrificial labor to translate the Word of God into a language all men can understand. It may involve less golf, less boating, less television, less fellowship, less sleep, less cowardice, less committee activism, even less preaching. It may require an evolutionary shedding or perhaps a traumatic cutting off of those institutions and institutional programs which we determine are at once destroying our freedom, sapping our strength, and separating us from our Christian calling.

In Anton Chekov's "Cherry Orchard," Anya says to her weeping mother when the news is broken of the sale of their ancestral home, "Don't weep, Mamma. We will make a new garden, more splendid than this one; and you will see it, you will understand. And joy, quiet, deep joy will sink into your

soul like the sun at evening! And you will smile, Mamma!" [*The Plays of Chekhov*, Modern Library (New York: Random House), p. 104.] If we must cut off some of our present institutionalism with its extension of programs, organizations, bureaus, meetings, drives, and goals, then let us do so with courage and dispatch.

Responsible freedom is not a goal which we can easily come by; but it is one worthy of diligent pursuit.

If we really are to become the "New Testament churches" that we keep telling ourselves we already are, there must be a complete acceptance of the relevance of Christianity to daily life. Through theological education, Bible teaching, regular preaching, and denominational programming there must be a communication to the world of the concept that Christianity is not just a batch of hocus-pocus; that Christ's life is not only vicarious but also exemplary; that our faith is not only historical but also contemporary.

Those who occupy places of leadership in the church must decide whether we prefer being hated by the ignorant if we speak out or being despised by the wise if we are silent. We must determine whether we want to be hounded by hell for assuming the redemptive role of the Christian or be alienated from heaven for neglecting the weightier matters of the law. We must make our choice as to whether we want to give ourselves to a vain effort to escape from the world or to bear our cross of self-sacrifice daily in the world.

How can the church bear its cross daily? How can we "mix it" with the world? How can we get in gear?

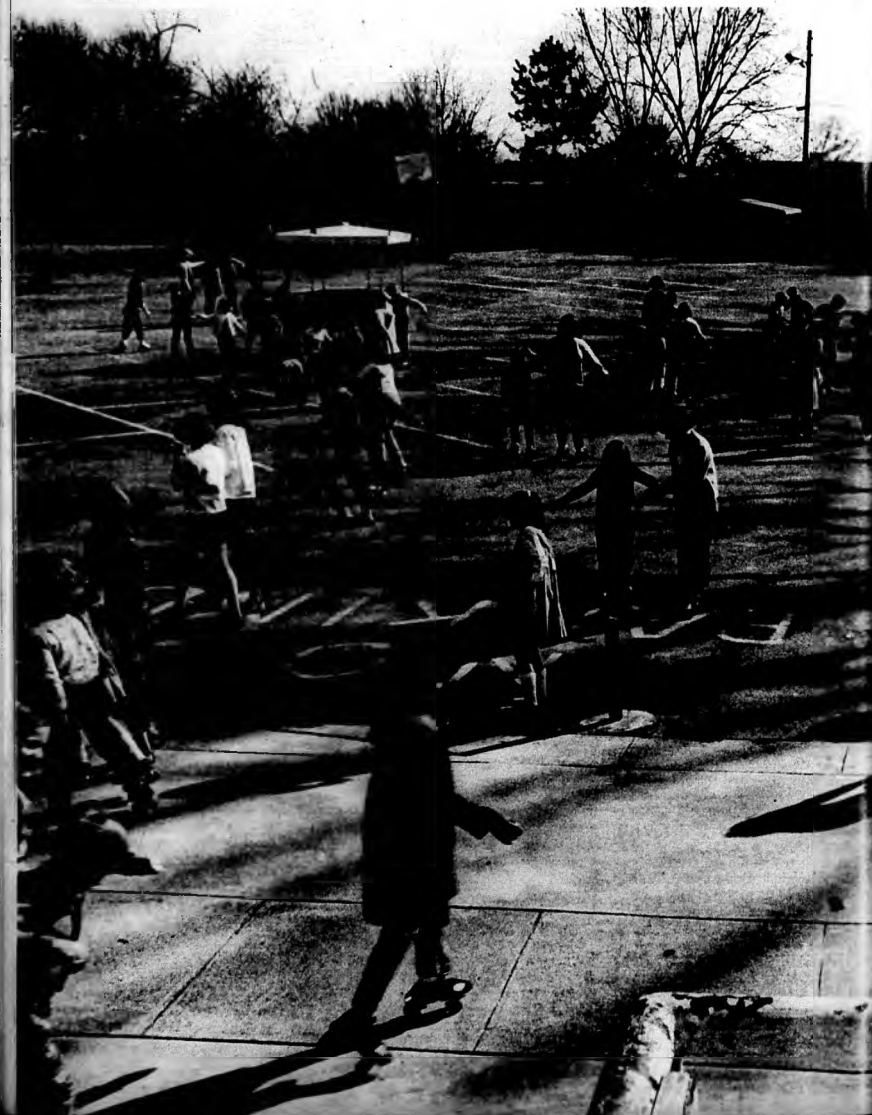
Not by hiring lobbyists. Not by becoming a pressure group, speaking for so many hundred churches or so many million Christians. Not by copying the methods for engaging the gears now being used by the various lobbies.

We must rather get in gear as the early Christians did, by moral integrity, by practical righteousness, by Christian character, by consistent holiness, by personal honor, and by uncompromised commitment to Christ's lordship in every area and relationship of life. And we must do all this, not separately, but together. The finding of ways to bear our witness for Christ together is surely one of the greatest tasks of these times.

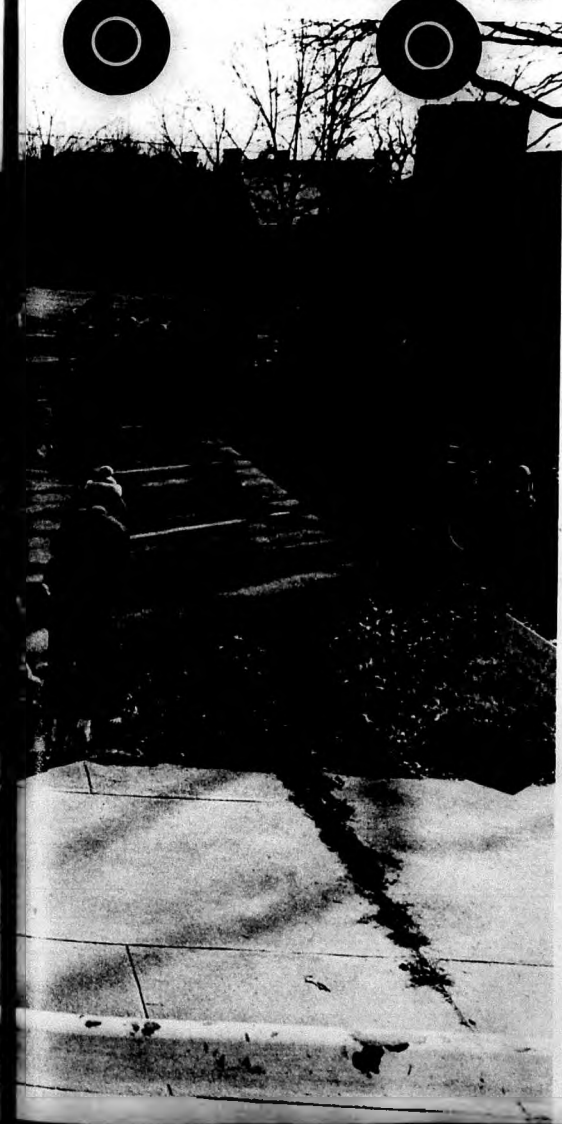
There is not a minute to waste in getting the world out of the church and the church into the world. ■

—This article is reprinted from the author's newly published book, *The Cross in the Marketplace*, Word Books, Waco, Tex. (122 pp., \$3.50).

A Photo Story by Walker L. Knight



SKATING



IS MISSIONS

An every Saturday skating party became the Christmas gift of the young people of Oakhurst Baptist Church in Decatur, Ga. to the children of their community. At the same time, the frolicking two hours became a cornerstone to the church's recently inaugurated week-day missions program, as more than 100 children have responded, less than a third of them previously reached by any church activity. Caught in the traditional pinch of a neighborhood changing racially, economically, and socially, the church is fighting back against a growing estrangement between itself and its community. The young people switched their annual Christmas emphasis from helping other areas to zero in on their own. They threw a party for the 300-member grade school, raised more than \$400 for 72 pairs of skates, and spread the word that there would be a party every Saturday. Things have really rolled since then.

TURN PAGE



The excitement of music, refreshments, and crowds has made the skating party one of the most popular events of the week, and children are lined up waiting to check out skates long before the weekly party starts (above). Men of the church constructed a gay, red and white refreshment stand and skate rack, complete with wheels for mobility. Young people and a few adults rotate their service in preparing and dispensing refreshments, putting on skates, and helping the beginners just to stand up. Each newcomer signs up (missions committee member, Mrs. Bill Roe, at right) and parents are asked to give their permission. Larry Goode, lower right, youth member on the missions committee, provides the lively music that makes the party go by transporting his complicated hi-fi sound system to the church parking lot in his station wagon. Refreshment time (opposite page) is the most popular fifteen minutes of the day. Pastor John Nichol and Youth Leader Billy Densmore see the skating as the church's way of saying to the community, "We are concerned for you as persons, and this is our way of serving you."



A Problem in Christian UNITY

by Joseph R. Estes
Department of Work
Related to Non-Evangelicals, HMB

The mid-twentieth century has seen a remarkable phenomenon. Baptists and Catholics are finding frequent occasions for sharing in religious exercises. They have been coming together for such diverse experiences as worship services and wedding ceremonies, for dialogue in groups and in personal conversations, for preaching and for prayer, for civic and for church meetings.

Catholics are often extremely curious about the faith of their Protestant neighbors. They are attending Protestant worship in ever-increasing numbers. Inter-marriages have become so common that there is alarm on both sides, Protestant and Catholic. Not only are Catholic priests willing to speak in Protestant churches (and of course this includes Baptist churches), but Protestant ministers and Baptist preachers are being asked to speak in Catholic churches. At least one Baptist pastor has actually been asked to speak at the Mass in the Catholic church in his city!

Reactions to these experiences have been as diverse as the occasions themselves. Some Baptists have raised the cry that those of our leaders who allow Catholic priests to lead worship in our churches are hindering "the proclamation of our New Testament witness," if not actually "selling out" to Rome. Others have hailed these experiences as a genuine enhancement of our Baptist effectiveness or at least as beneficial in fostering a mutual understanding between Baptists and Catholics.

Whatever one's reactions to these Baptist-Catholic conclaves, the fact remains that more of our people are entering into them. Like it or not, we are seeing more of our churches, preachers, and laymen engaging in common worship and special services with Ro-

man Catholics. This calls for serious and candid thinking on our part. Neither wholesale condemnation nor naive optimism will be acceptable. We must approach these evidences of a changed mentality among us with an openness to the truth of God and a humility that will make us teachable, wherever and whenever that truth may be found.

The Temper of Our Time: A Striving After Unity

Ours is an "age of ecumenism." The term and its derivatives repel some people. However, it is rooted in New Testament language and teaching. The Greek word, *oikoumene*, means both the "habitable world" (as in Matt. 24:14) and the "inhabitants of the whole earth, the human race" (as in Acts 17:31). Hence, the word "ecumenism" has come to mean, among other things, a concern for fellowship in the gospel, the fellowship of believers, throughout the whole world. Ecumenism points to the priority of worldwide Christian concerns over merely parochial or local ones. It seeks to make paramount in the individual Christian a desire for unity with all other Christians in the world for the sake of the worldwide mission of the church. Whatever organizational or structural forms the "ecumenical movement" may take, they are meant to serve the greater purpose of bringing Christians into a positive, meaningful, and missionary unity in the world.

The ecumenical spirit and movement is meant to be an expression of the yearning for the fulfillment of Jesus' "High Priestly Prayer" in John 17:11: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one." (RSV) The Pauline teaching on the

church as the "one body" of Christ, for example in Eph. 4:4ff. and Col. 1:18, 24, suggests that there is an existent unity of Christians, an already achieved fact in history.

The problem arises when the Christian becomes sensitive to the fact that the Christian communion is divided into a multiplicity of denominations and churches. Whatever historical, doctrinal, sociological, or psychological reasons may be given for the divisions, no serious Christian can be content with them or believe that God wills them. Whatever solutions may be suggested, however many the failures, however painful the road to Christian unity, the majority of Christians today know that the effort to realize our oneness must not be abandoned.

The Baptist who believes that all Christians must become Baptists is just as "ecumenical," in his way, as the Roman Catholic who believes that all Christians must "return" to the Roman Church! In any case, it is a kind of religious indifference which can be content with the present state of division among professed believers in Christ. Such indifference is more to be deplored than the mistaken missionary zeal which demands that all others assume one's denominational label or acquiescence in one's creedal formulation.

Hans Küng, perhaps the leading contemporary Catholic theologian, has quoted Karl Barth, undoubtedly the leading contemporary Protestant theologian, as follows: "Anyone who is prepared to come to terms with schism in the church, anyone capable of being at ease with it . . . may be a good, local believer in some sense that belongs to his particular denomination—a good Roman or Calvinist or Orthodox or

Baptist—but he must not think that he can possibly be a good Christian."

The thoughtful Christian will recognize that the One Lord Christ whom we confess, the One Holy Spirit who inspires us, and the One God and Father of us all "who is over all and through all and in all" will be denied by a fractured and factional body of believers. Missionaries in other countries encountered confusion in the minds of converts and would-be-converts as a result of the diversity of denominations professing the same Christ. This gave birth to the modern ecumenical concern.

Roman Catholics were at first aloof from all attempts at involving them in the ecumenical meetings and organizations which began to spring up. But Pope John XXIII, with his calling of the Vatican Council II and the decisions it made, soon placed Roman Catholics in the vanguard of ecumenical endeavor. The intense eagerness with which Roman Catholic clergy and laity engage in ecumenical relations now makes it virtually impossible for any denomination to remain in isolation.

It is possible, of course, to see in this ecumenism nothing good. It is really a false ecumenical spirit which is characterized by a wholesale disregard for basic doctrinal and ecclesiastical differences. Despite the renewal of biblical and theological studies in most Christian communions, the Roman Church included, the "rank and file" are often indifferent to the doctrinal considerations which formerly motivated church members. There is evidence that the dogmas that preachers and theologians expound are frequently considered irrelevant to the practical affairs of life with which laymen are concerned. In addition, the theologians themselves

have generally rejected the creedalism of former ages, with the concomitant appeal to the "infallibles," in favour of some kind of doctrinal reductionism. The base assumption that denominational distinctions are unimportant because "we believe the same thing anyway" is hardly adequate to account for the many divisions among Christians, or the differences between Baptists and Roman Catholicism. The cause of Christian unity can hardly be served by such doctrinal indifference.

On the other hand, Baptists might take this as a genuine opportunity for giving "a reason for the faith that is in us." What all our vaunted missionary and evangelistic zeal could not move us to do toward our Catholic neighbors, the ecumenical climate of our time may force us to do—bear a convincing witness to our understanding and experience of Christ, individually and in corporate worship. If the faith of our Baptist people is so fragile that it cannot stand exposure to the reasoned presentations of those of other persuasions, we may well wonder if they would or ought to "remain with us" in any case.

The Meaning of Roman Catholic "Renewal"

Any consideration of Roman Catholicism, however brief, must take into account the veritable explosion of changes in attitude and actions that is occurring within that communion. It is obvious to everyone that strong and even irresistible movements within the Roman Church are effecting rapid and significant changes. Many of these movements have existed in the church for decades, even centuries, but were largely hidden from the gaze of the non-Catholic by an effectual curtain of hierarchical au-

**The growing
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dialogue calls for
serious and
candid thinking:
neither wholesale
condemnation
nor naive
optimism is
acceptable.**

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thority. The latter nineteenth century and early twentieth century trends in Roman Catholic scholarship began to assert their influence and finally received official recognition in the Vatican Council II. Perhaps the most startling "revelation" which this council granted to the "outsider" was the presence within Roman Catholicism of a rich diversity of thought. What had been generally considered a Protestant monopoly was now seen to be a reality in the Roman Church as well.

The window to the world which afforded this sight was effectually and permanently opened by Pope John XXIII in his inaugural encyclical, *Ad Petri Cathedram* of June 29, 1959. Therein he announced his intention to call the Ecumenical Council under the "compelling motive" of the "irresistible assurance" of Christ's declaration that "there will be one fold and one shepherd." (John 10:15) Whereas the desire for unity was the ultimate goal of the Council, however, the primary task was to be the "setting in order" of Rome's own household. "But the most pressing topics will be those which concern the spread of the Catholic faith, the revival of Christian standards of morality, and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our times."² Obviously, the growing alienation of society from the Christian faith and from Roman Catholicism in particular, was the effecting cause of the Pope's call for the Roman Church to be "updated."

In a prophetic book (because written before the Council had convened), Hans Küng made explicit the purpose for which Pope John called them together. He stated, "the task of the Ecumenical Council: a positive renewal (renovatio) and adaptation (accommodatio) of the church to present needs and conditions, or, to use the Italian word which expresses it so accurately, an *aggiornamento*, a bringing-up-to-the-present-day."³ This, Küng further declares, lies midway between the two extremes of "revolution," that is the "violent overthrow either of values or of authority . . . without piety toward the past," and "restoration," the lethargical "maintenance of a system."⁴

Küng rejected the easy distinction between the divine essence of the church which "needs no reform" and the human institution of the church which is in constant need of reform.⁵ The divine essence is so embedded in the human that: "Every part of the building, even the innermost room in it, or the most important or the most valuable, is basically liable to need renewing and can therefore be reformed and renewed."⁶

To make this figure more exact: "Every institution, even the very holiest (the celebration of the Eucharist, or the preaching of the gospel), every aspect of the organization (even the primacy of Rome, or the episcopal government of the church) can, through the historical process of formation and deformation, come to need renewal, and must then be reformed and renewed; only the basic irreformable pattern given by God through Christ must not be set aside. Indeed, the holier the institution, the worse the damage, and the more urgent the renewal: think of the disastrous confusion of tradition with 'traditional' (but perhaps extremely recent) customs; of orthodoxy with conformism, of the discipline of the church with legalism, of veneration for Mary with Marianism, of ecclesiastical institutions with institutionalism, of sacraments with sacramentarianism, of the Papacy with papalism, and so forth."⁷

Parenthetically, one could wish for Southern Baptists to be so determined in seeking the "basic irreformable pattern given by God through Christ" that our most cherished and revered institutions might be subjected to critical reform in the light thereof. The shattering iconoclastic attacks by those in our midst—and without—which are completely lacking in sympathy and love would be unnecessary—or at least ineffective—if we were less defensive and protective and exercised the tough-minded self-reappraisal that is one evidence of the movement of God's Spirit in our life. The critical reappraisal of ourselves in the light of God's revelation is surely not going to reduce our effectiveness in missionary and evangelistic outreach. Rather, it is bound to strengthen our effectiveness, and that in the true service of God's kingdom. If we agree heartily with Küng that the Roman Church needs this deep reform, let us be at least as enthusiastic about our own refusal to commit denominational idolatry.

Whether the Vatican Council II actually accomplished its purpose as stated is a matter of debate both within and without Roman Catholicism. Scholars and churchmen have been and will be committed continually to evaluating the actions of the council. A veritable flood of literature is coming forth on the subject. The sessions of the council were characterized by frank debate and awareness of the Protestant "observer" as well as the mentality of the seclusionist. Regarding specific doctrines, some express dissatisfaction and others wholehearted rejection of the council decisions. However, there is no doubt that a whole

The Question of Infallibility

The question of infallibility of doctrine is to be understood in the light of the distinction drawn by Pope John in his opening address to Vatican Council II, the distinction between the *depositum fidei*, and the *modus enuntiandi*, the day in which the doctrine is presented. The *depositum fidei* is itself infallible. It is the doctrine of the church which is definitive and "no doctrinal development, or further penetration of revelation, will ever negate it."⁸ It is this "core" of dogma which the Vatican Council II did not and could not change. What it

did seek to "re-form" was the *modus enuntiandi*, the method of expressing this dogma in doctrinal propositions. The *modus* even the decrees of Vatican II, is authoritative for Catholics but not considered infallible. To these decrees the Catholic is to give "religious assent" or "obedience of the mind."⁹ Still their "fragmentary character"¹⁰ indicates the possibility of revision by a succeeding council of the bishops. Of this Baum says, "If the Catholic, obedient to the magisterium and open to dialogue, finds it impossible not only to assimilate a particular teaching but even to reconcile it with the total gospel as preached by the church, he may responsibly reveal his convictions and work toward a revision of the official position."¹²

These considerations are important not only so that we may understand what has and has not been changed by Vatican II but so that we may understand the real dimensions of any ensuing ecumenical involvements. Unqualified optimism as to the possibilities of agree-

ment in doctrine is unwarranted at this stage. The Catholic who acquiesces in doctrines of the church with which Protestants cannot agree, should expect no greater disposition on the Protestant's part to abandon his beliefs than he has himself to disobey the *magisterium*. Where complete disregard for doctrinal matters is the climate of ecumenical relations, it is to be questioned whether it is a *Christian* unity that is sought or merely a social and human fellowship. Archbishop John A. Murphy of Cardiff put it this way to Catholics: "There will always be in every movement the false prophets who want to clean up the problem by sweeping it out of sight; who seek the slick solution, the quick anodyne, the ready aspirin. Remove the pain and forget the cause. Solve the mixed marriage problem, admit the validity of Anglican Orders, allow joint churches, pulpits, divorce, and the pill, and all will be well. All won't be well," he added. "We have removed the very troubles which drive men to seek unity."¹³

disposition concerning Catholic doctrine and practice has been made possible as a result of the council. The continuing criticism and debate may bring further revision and change.

One fact seems to emerge above all in the matters of doctrine: the Catholic struggle with dogma revolves around the idea of "infallibility." The Vatican Council I had declared the doctrine of Papal infallibility, i.e., that the Pope is infallible in matters of faith and morals when he is exercising his teaching office. This is preserved in Vatican II, but the Magisterium (teaching authority) of the church is extended to the episcopal college. "The infallibility promised to the church resides also in the body of bishops when the body exercises supreme teaching authority with the successor of Peter."¹⁴ This step forward in "democratizing" the teaching office must not be underestimated. More freedom in defining the dogma may yet be realized (see accompanying statement).

The really hopeful sign which Vatican II raised was a changed attitude toward other Christians. Although the hypersensitive may flinch at being called "separated brethren," the fact remains that the blatant demand that the road to unity is the "road to Rome" has been abandoned. One recent ecumenical encounter elicited this statement by a

Catholic scholar-priest: "Through Vatican II, Roman Catholics, you might say, have completely melted in their cold attitude toward separated brethren."

We are trying to restore a lost Christian unity, not to form a more powerful . . . or efficient church."¹⁵ In response, a Baptist pastor is reported to have said: "We can emphasize that which binds us together and minimize that which keeps us apart. Jesus did not spend his time guarding the customs and traditions of his day, but as it turned out he was sent to his death by those who did."¹⁶ Whether we can agree completely, a positive openness and hopeful yearning is to be welcomed.

Ground Rules Needed for Relations Between Baptists and Catholics

In an address to furloughing Southern Baptist missionaries, one of our seminary professors expressed the need for "the eliciting, the framing, and the articulating of a contemporary Baptist strategy toward the Roman Catholic fold." This responsibility, he said, should be shared by all of our Baptist leaders and "conceivably could combine missionary apologetic and evangelistic methods to be used by Evangelicals, theological and ethical interchange between Evangelicals and Roman Catholics, and areas of active cooperation

between Evangelicals and Roman Catholics."¹⁷ As a very modest contribution to this need, the Department of Work Related to Non-Evangelicals, Home Mission Board, has published a pamphlet for our Baptist people, entitled, "Talking Religion With Catholics."

The best single source book on Protestant-Catholic conversation is *an American Dialogue*, Robert McAfee Brown & Gustave Weigel.¹⁸ This volume merits thorough study by Baptists interested in entering into the experience of ecumenical dialogue with Catholics. Although no rules will be adequate for covering every situation, nor can one person give guides for so vast a Baptist and Catholic population as we have, the following principles might suggest some possibilities.

- The purpose of each meeting in which Baptists and Catholics share should be clearly stated in advance so that participants may not be misled.
- Equal respect of the feelings and faith of the other parties must be shown.
- Each leader of a Baptist-Catholic dialogue situation should be one who is informed on his faith.
- Each participant must desire to have a fuller and clearer understanding of the faith of the other.

This means that each must rid himself of caricatures of the other's faith, seek to enter sympathetically into the rationale of the other's faith, and thereby be open to constant revision of his understanding of the other's faith.

- Each participant must be prepared to deal frankly with his own faith, its weaknesses as well as its strengths, and to avoid being overly defensive or polemical.
- Each participant must be prepared to agree and to disagree in all candor. The possibility of disagreement must not destroy the relationship but it should be a natural expression of the desire for unity.
- Each participant must seek honestly to face the issues which divide Christians even if they are an indictment of his own group.
- Each participant must avoid judg-

ing the other's spiritual condition or acceptability to God. Only God judges who is or is not "saved."

- Each participant must believe that the other is sincere in his faith and genuine in his desire for unity in Christ.
- Each participant must be motivated by love for the other.

In the final analysis, the whole experience of sharing with persons of other faiths must be submitted to God with the prayer that his truth may emerge and his glory be revealed. The pursuit of God's truth without thought of personal gain will open possibilities for communication and sharing quite apart from denominational, programmatic, or ecclesiastical ambitions. ■

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Published as an Anchor Book, Doubleday and Company, Incorporated, Garden City, New York, 1961.

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"FIND WAYS TO COOPERATE WITH OTHERS," SPEAKERS ASK

by Jim Newton
Baptist Press

Southern Baptists should find ways to cooperate with other Christians in the ecumenical movement: "the task is too large for any one religious body to handle it alone."

Such sentiments came from four major speakers at the Southern Baptist Press Association's annual meeting in Mobile, Ala.

"We are under God required, in every way we can without compromising our beliefs and principles, to develop closer relationships with other Christians," declared Wayne E. Ward, professor at Southern Baptist Theological Seminary in Louisville.

"And I do not draw the line at Roman Catholics," Ward quickly added. He was one of the four speakers. None, however, said he approved of Southern Baptist membership in the World or National Council of Churches.

Ward said he rejected SBC affiliation with the councils of churches because Southern Baptists would have to join as an authoritarian church structure, which he said is directly opposed to what most Baptists believe concerning the meaning of "the church."

The seminary professor said an invitation many years ago to join the World Council of Churches was addressed to "The Southern Baptist Church" rather than to the "Southern Baptist Convention" and it was rejected because Baptists believe that "the church" is a local congregation or fellowship, not a national denomination.

Ward strongly advocated, however, Southern Baptist participation in the ecumenical movement as "observers" or "external Christian participants," so that Baptists can have fellowship and theological debate with other Christians.

In a later address, the executive secretary of the Home Mission Board, Ar-

thur B. Rutledge of Atlanta, presented statistics showing the magnitude of the task Southern Baptists face in seeking to reach a changing America, and concluded by saying that the task is too large for any one religious body to handle it alone.

Rutledge said that the Board in December adopted 14 long-range guidelines including two which said that the Board would welcome and initiate communication and cooperation with other denominations, when there is "no sacrifice of principles or weakening of basic beliefs and practices."

Rutledge said that several of his staff members had attended, and will attend, as unofficial observers a number of National Council of Churches sponsored meetings.

"If 10 million Southern Baptists were the only Christians in the nation, we would be in a terrible state," Rutledge said.

In another address, W. Barry Garrett of the Baptist Joint Committee on Public Affairs, told the editors that Baptists cannot afford to be ignorant, misinformed, or prejudiced against the ecumenical movement and developments in the Christian world.

"Whether Baptists participate or refuse to participate in the ecumenical movement, they cannot remain unaffected by it," Garrett said.

"We rejoice," Garrett observed, "that Southern Baptists are now emerging into a time when we can discuss openly among ourselves the ecumenical movement and what our responsibilities and opportunities might be in this area."

"We have a long way to go before we arrive at solutions to the many issues that arise out of these problems, but one thing is certain: we cannot find answers when we refuse to talk about them intelligently in the spirit of Christ, and with deep respect for the religious convictions of others."

Garrett also reviewed the elements in a revolutionary age, the Protestant ecumenical movement, and the emergence of participation of Roman Catholics in the ecumenical movement.

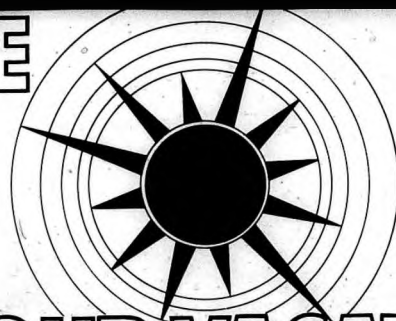
He said that a new attitude, a new spirit, and a new freedom was generated in the Roman Catholic Church as a result of Vatican Council II, which he covered as an accredited news reporter for Baptist Press.

Earlier, during a joint banquet for the Baptist editors and the executive secretaries of state Baptist conventions, Southern Seminary President Duke K. McCall said that the younger generation of Baptists believe Christian unity is more important than the differences between denominations.

McCall predicted that by 1970 more than half of the American population will be under 25 years of age, and that a great tidal wave of these young people are coming into our churches, believing that Christian unity is more important than denominational differences.

"We can't assume that the way we've been thinking in the past is the way we are going to keep on thinking," McCall said. ■

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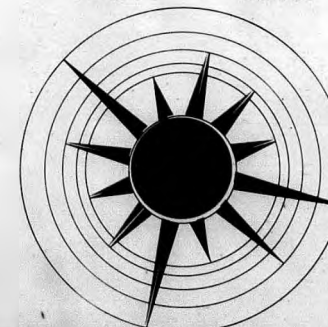
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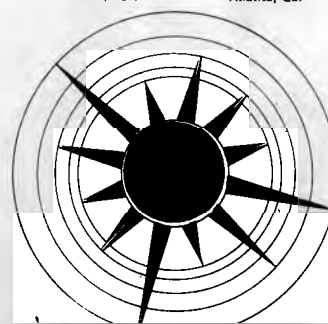
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Juvenile Delinquency:

Macon, Ga., like all cities, is faced with the problem of juvenile delinquency. Helpful but inadequate steps have been taken to cope with the problem, but Macon differs from most other cities in that here Southern Baptists have become active allies of the city in the fight against juvenile delinquency. Have they helped?

Yes. In 1965, 13 professions of faith were made; 13 case referrals from churches, 4 from schools, 34 from individuals and other agencies, and 33 from juvenile court were made to the director of rehabilitation, Macon Baptist Association; 65 families were helped; and 33 adult case referrals came from the city and superior courts.

J. D. Fullington Jr., a minister and former chairman of the associational committee on juvenile rehabilitation, cites this example:

Two girls were reported missing from home and school for two days. When found in a wooded area two blocks from their home, their arms and legs were scratched and their eyes red from crying. They were cold and hungry yet they did not want to return home.

Home, to one, was a place which the father had deserted. To the other home was a mother, who by vicious accusation and suspicion, hounded her daughter into delinquency. Home, to them, was a place *without* love.

Fortunately, one of the mothers called for help from Fullington, and he, in turn, called on N. L. Bellury, director of rehabilitation for the Macon Baptist Association. The two men began a case study, talking with the girls, their parents, and the principal and guidance counselors at school. One of the girls was placed temporarily in a foster home; the other was taken into the home of the director.

Bellury says: "I had kept Martha (not her real name) for a few weeks, talking with her mother in the meantime. One day her mother drove up in my driveway. Without leaving her car she said she had come to take her daughter home. I tried to explain that this would not be good for her daughter at that time. The mother argued that we were only trying to help 'because we were preachers.' I told her it was more than this; it was because as Christians we loved her. With that she

threw the car into gear and backed out the driveway.

"I was certain that I had said the wrong thing. But a few days later I learned that she had voluntarily enrolled for a six-week therapy program at the state mental hospital. Sometime later the girls were able to return to their homes with a Christian atmosphere. Now one of the girls is in college and the other soon will be. One of the mothers also has returned to school (part-time college work) and is a substitute public school teacher."

These two girls and their families were helped because the Macon Baptist Association had a juvenile rehabilitation ministry. This ministry in Macon is organized according to the plan developed by the Home Mission Board. The committee oversees the entire program; the director coordinates the work of the court, the home, and the church and the sponsors bring warmth, understanding and friendship, and create an atmosphere of care and concern where emotional growth can occur.

The importance of the sponsors can not be overestimated. In fact, Bellury says: "Sponsors are the heart of the program. Without their dedication and devotion nothing could be accomplished."

Each sponsor, when assigned a case, is usually the only close Christian in the life of the delinquent and his family.

To Macon Baptists It's A Challenge

If Christ is to be brought into these people's lives, it probably will be because of the sponsor. Because of this tremendous responsibility, sponsors are chosen with great care by the pastors in Macon association, and assigned with equal care by the director. These Christian laymen must be effective witnesses for Christ.

The active role played by the sponsors leaves the director with little more than a supervisory role. He must spend a great deal of time conferring with the court, local pastors, school officials, psychiatrists, and others whose work the program is designed to supplement.

Bellury says he has received excellent cooperation from community agencies. He does a great deal of counseling with individual families and delinquents. He and the sponsors try to work with the family as a whole.

"Juvenile delinquency may be a misnomer," says Bellury. "I find that in many of our cases it is the parents who are the actual cause of the delinquency. To help the child, we must help the parents too. Occasionally this isn't possible, and we find it best to remove the child from the environment."

He cites a case which involved a boy who was doing such poor school work that he had no chance of graduating. His delinquent activity was beginning to involve him in court action. Realizing that the main problem lay in the home and that this problem could not be corrected in time to prevent the boy from becoming more delinquent, Bellury tried a new tack.

"I interested him in enlisting in the service. He joined the Marines shortly after his seventeenth birthday. He was cited at Parris Island for being the outstanding Marine in his class and now he is completing work on his high school diploma."

The juvenile rehabilitation ministry extends further than counseling and individual help. This past summer a camp for boys was held at Farrar, Ga. Twelve of the 18 attending made professions of faith or rededications.

A very successful Vacation Bible School was held in the Bibb County juvenile detention home, and another is planned for next summer.

Southern Baptists in Macon are making a great contribution to the fight against delinquency. Former Juvenile Court Judge Durwood Mercer noted that the Bibb County rate of juvenile delinquency was less than the national average, using figures for the years of 1961 and 1965. He commended the Baptist churches of Macon for their associational juvenile rehabilitation program. ■



B.M. CRAIN, 21 years a staff member of the Home Mission Board, resigned recently to enter the automotive business in Cumming, Ga. A native of Dodson, La., he was director of education in Shreveport before coming to the mission agency as business manager, a post he held until last year when he became secretary of purchasing services. In announcing his resignation, the Board praised his dedication and willingness to serve.

Baptists May Be Too Late To Reach Negro Youth

A young Negro sociologist told Southern Baptists workers with National Baptists that it may be too late for Baptists to have an effective witness and communication to the young Negro leaders of America.

Speaking of the fast rise of an emerging Negro youth, most of them followers of Stokely Carmichael and Malcolm X, Harding, a professor at Spelman College in Atlanta, called these Negro youth "pace setters" who will more and more set the tone for Negro life in the future.

He added that the situation might be different if 25 years ago, every Christian had gone into restaurants and hotels and said, "Pardon me, sir, but do you serve my black brother, too?"

Harding urged Baptists instead to work with whites and urge them to question things that really matter. He called for a "consistent, constant, conscience-driven questioning of what America is doing in the world today." (BP)

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THE CHURCH IN THE CITY

Demand for Experimentation, Adaptation

Because the problems of today's cities are a vital concern of the churches, religious leaders should be prepared to allow for experimentation and adaptation to meet the needs of the changing times even if this means a revamping of present parish and congregational structures.

This was the consensus voiced by speakers participating in the Urban Convocation "Man in the New City," sponsored by the Roman Catholic Diocese of Wilmington, Del., and the Council of Churches of Wilmington and New Castle County.

George Webber, a United Church of Christ clergyman and professor for practical theology at Union Theological Seminary in New York City, expressed the need for changing parish structures.

"The traditional patterns of church life," Webber said, "do not fit the life of the inner city. We have tried to impose the forms of church life that developed in 18th century England or rural America upon a totally different historical situation."

Webber, who also is director of Metropolitan Urban Training Service, a Methodist-founded, interdenominational project which provides seminars with inner-city work in New York, criticized certain notions of evangelism.

In the past, he said, evangelism meant how to go out and get people into the churches. The role of the church should be, he said, to become "involved in all the significant elements that make up human life in metropolis."

Urging that congregations undergo a "crucifixion," Webber said: "The focus is not on the moral life or the building of an institution, but on living as 'agents of recognition.' This includes sharing in Christ's ministry of healing, reconciliation, judgment, and forgiveness."

He said Christians should share in Christ's work by joining secular and

political organizations which are working to better human life.

Catholic Bishop Victor J. Rees of Oklahoma City-Tulsa said that church authorities should allow experimentation and adaptation to meet the needs of a changing world.

"Authorities should be permissive while maintaining proper order," said Bishop Rees in asking for a "new middle way" in which the churches can meet the challenge of modern society. The middle way "should be fashioned to meet the needs of today's world, and the spiritual needs of today's people," he said.

Bishop Rees asked for ecumenical efforts in building the "new city" according to God's plan. "All of us are required to help. The problems of society should be met by ecumenical efforts," he said.

David W. Barry, Presbyterian clergyman who is director of the interdenominational New York City Mission Society, said the church "above all other institutions has a responsibility to discover and state the purpose of metropolis."

But it has failed, he said, chiefly because it is guilty of four "heresies": —"There is the heresy that the purpose of the church is to save souls. As I understand our faith, it is Jesus Christ, not the church, who is our Saviour."

—The second heresy says that "man is divided into two parts, the spiritual part and the secular part, and the business of the church is to deal with the spiritual part."

—There is a peculiarly American heresy that says there are two kinds of people, the in-group—people like ourselves—whom out-group—the others, usually poor—for whom our Christian duty is to provide social services."

—The final, and most pervasive, heresy says "the primary task of the church is to build the church as an institution." He said that even when "we encounter the agencies of the world we convert them into what we call study themes as we are now doing with poverty, and we produce reams of literature to be read by ourselves and employ new staffs to be our private poverty experts."

Calling the lack of direction the overriding problem in today's cities, Barry said that "without purpose and direction, we lose the will to move. This can be defined as one of poverty of will so far as urban needs are concerned." (RNS)

HOME MISSIONS

DIRECTION '77

Ten-Year Projection Sees 3,540 Missiaries

A decade from now, the Home Mission Board expects to be operating on a budget of \$19.3 million that supports the work of 3,540 missionaries, most of them in the cities.

The projection came from the final report of a 10-member long range objectives and goals committee at the Spring meeting of the Board.

In other business the Board named J. Don Aderhold of Decatur, Ga., to succeed Edgar M. Arendall of Birmingham as president and took care of the on-going affairs through it numerous committees.

However, the goals committee's report dominated the short Spring Session. The report, entitled "Direction '77" includes 14 guidelines that were approved last fall and cited urban centers as the primary target of the home missions thrust, evangelism as the heart of that thrust, and clearly set out that the Board's interest crosses racial and cultural boundaries.

"Our present population of 200 million will become 250 million by 1977," the document stated. "This people will be both urbanized and youthful, with 90 million under 20 years of age."

The report also included the goals of each of the Board's 12 programs, for 1970 and 1977.

By 1970 Baptist support of the Board is expected to total \$14.4 million and 2,560 missionaries will be on the field. This year's budget totals \$12.1 million with about 2,165 missionaries.

An example of the program goals: By 1977 the Christian Social Ministries Department hopes to have assisted 3,750 churches through counseling in establishing weekday ministries; the evangelism division hopes to commit and train 800,000 church members in personal witnessing.

A staff will utilize these goals," said Arthur B. Rutledge, executive secretary. "Beginning this year, the staff members will report quarterly on their progress measured against these specific goals in their area."

Leis E. Rhodes, of Knoxville, Tenn., chairman of the goals committee, pointed out that the goals and guidelines will be changed and adapted constantly.

April 1967

BAPTISTS IN A SWINGING PARADISE In the May HOME MISSIONS

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."
Jesus quoting Isaiah (Luke 4:18-19)



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MISSIONARY APPOINTEES*

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



James T. Holcombe was appointed by the Christian Social Ministries Department and is serving in the Baptist Center at Belle Glade, Fla. He is a native of Union, S.C., and a graduate of Wofford College in Spartanburg, S.C., and Southern Baptist Seminary in Louisville, Ky. When appointed he was pastor of the St. Stephen Church in St. Stephen, S.C. He also was a pastor in Una, S.C., and he and Mrs. Holcombe were houseparents for the Kentucky Children's Home in Lyndon. Birthday Aug. 8.



Mrs. James T. Holcombe, the former Diane Griffin, is a native of Dayton, Ohio. She assists her husband in the Baptist Center at Belle Glade. She is a graduate of Carson Newman College in Jefferson City, Tenn., and Southern Baptist Seminary in Louisville. She was a Home Bound student summer missionary in 1959, and also a public school teacher in Dalton, Ga. and Crestwood, Ky. Birthday Aug. 1.



Howard Tisdale was appointed as industrial chaplain to direct a pilot project in industrial chaplaincy in Louisville, Ky., encouraging industrial executives to start chaplain pastor ministries. He previously served as pastor of the Eighteen Mile Church in La Grange, Ky. He is a native of Ellisville, Miss., and a graduate of Auburn University in Auburn, Ala., Southern Baptist Seminary in Louisville; and he received his clinical pastoral education in Kentucky, at Louisville General Hospital and Central State Hospital in Lexington. Birthday Oct. 25.



Alfred E. Philley was assigned by the Christian Social Ministries Department and now serves in the weekday program at Hopkins Memorial Baptist Center in Gadsden, Ala. He previously was pastor of the Mount Olive Church in King, N.C., the West End Mission of Green Street Church in High Point, N.C., and the Gorum Church in Gorum, La. He also was assistant chaplain at Louisiana Central Hospital in Pineville. The Louisiana native is a graduate of Louisiana Baptist College in Pineville and Southeastern Baptist Seminary in Wake Forest, N.C. Birthday March 1.



Mrs. Alfred E. Philley, the former Emma Joan Parks, assists her husband in the weekday program at Hopkins Memorial Center. She is a native of Columbus, Ohio, and attended Louisiana Baptist College. Birthday June 14.



Charles L. McCullin, former pastor of Brookston Church in Baton Rouge, La., was appointed by the Christian Social Ministries Department to direct the seven Baptist Center ministries in New Orleans, La. He will also take a course at New Orleans Baptist Seminary and direct students who choose the centers for practical experience. The Louisiana native is a graduate of Louisiana College in Pineville and New Orleans Baptist Seminary. Other Louisiana pastorates include First Church of Oak Ridge, Freeborn Church in Fryeberg, and Jamestown Church in Jamestown. Birthday Nov. 6.