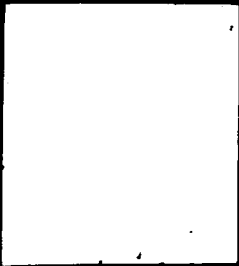


HOME

MISSIONS

JUNE 1967



**SHRIVER INTERVIEW:
THE CHURCH
AND THE
POVERTY WAR
HOSTILITY ON CANVAS**



EDITORIALS
by Walker L. Knight



At a Church Renewal Conference at Southern Seminary in Louisville, a number of pastors and laymen were describing the major problem their inner-city churches faced. They characterized their problems in such terms as "a changing neighborhood," "the people have defected," "people need to witness to all," "how can we survive and not move," "members don't realize the problem," and "how do we face the problem?"

"What I hear you saying," a resource guest said, "is that your churches stand alone, without support and strength, or even encouragement and understanding, from your denomination."

Do the churches in transitional areas stand alone? Are they encouraged to stay with the changing community and minister? Evidently most of these pastors and churches feel they stand alone, whether they do or not.

The plight of these churches, their needs and their opportunities, may seem isolated to most of the churches that do not now face what they face; but there are direct implications for every church.

Most important, any decision to move because a neighborhood has changed or is changing (when there are more people not less) must be seen, in part, as a failure to be the church.

These congregations stand at the point of difficulty because they misunderstand the mission of the church: to bear witness to the Lordship of Jesus Christ in the community and in the world. They too often speak of "their" church, of "outsiders" moving into the community, of the need for protection from people who are different.

As some become aware of the extent of their problem, they begin to strive after renewal—again the wrong approach. Renewal is a by-product (like happiness) that comes from understanding and participating in mission. The healthy church, organized and functioning as God's mission station, would not find itself with "problems," only with different opportunities.

How can those of us not in such critical areas help those who are now or soon will be there?

The greatest help the denomination

can give any church is an insistent, continuing, and clear concept of what it means to be a church organized for a functioning on mission. Such a church does not move "when the mission field moves next door."

The denomination can help by raising the "horizons of our success." When only criteria of success is numbers, but we authorize the appointment of a special committee to study the total Southern Baptist program. The purpose was stated: "It shall be the purpose of this committee to study the functions of the agencies and boards of the Southern Baptist Convention, and their relationship with the churches, Associations and state conventions, and with other agencies and boards of the Convention, with a view of finding the most effective way of promoting the Kingdom through the Southern Baptist Convention."

This committee made some rather far-reaching recommendations which were approved by the Convention. As they clarified their objectives, developing program structures and identifying relationships, the boards and agencies came to have a much clearer understanding of the interrelatedness of our work and the necessity of our developing effective procedures for coordinating our efforts.

There has been persistent work in the Coordinating Committee of the Interagency Council in dealing with problem areas, eliminating duplicating efforts, developing understandings, and finding solutions to problems.

The Home Mission Board works cooperatively with Woman's Missionary Union and the Brotherhood Commission in developing church action plans. Using the mission methods and techniques designed by the Board, these organizations are involving church members in mission action groups to meet specific needs that exist in the church community or in neighboring communities. Such ministries as language missions, work with internationals, work with Baptist centers, juvenile rehabilitation,

THE EXECUTIVE'S WORD

by Fred B. Moseley
Assistant Executive Secretary-Treasurer, HMB

A NEW SPIRIT OF OPENNESS AND UNDERSTANDING

tion, literacy missions, work with migrants, work with National Baptists and ministry to military personnel offer challenging opportunities for those who study about missions to become personally involved in meeting mission needs.

All Convention agencies assisted the Board in making plans for the 1968-69 year of emphasis on "A Church Fulfilling Its Mission Through Evangelism and World Missions." Enthusiasm and expectancy are developing in the planning and praying that the Crusade of the Americas may well serve to turn the tide in evangelism among Southern Baptists. One thing is certain at this point, the Crusade of the Americas will undoubtedly be the most united and well-planned evangelistic effort ever undertaken by Baptists.

The same united support is being given a special project for the establishment of 500 strategically located new churches in the newer areas of the Convention. Home Mission Board program leaders are working closely with program leaders in state conventions and in other agencies as they develop their plans in support of this project.

Recent actions in the Church Development Ministries also exemplify a united front. For some years the Home Mission Board has been providing materials and promoting this ministry in cooperation with state conventions in an effort to strengthen weaker churches, particularly in rural areas. Within the

past few years it has become evident that there exists an interrelatedness between this ministry and church programming being promoted by the Church Administration Department of the Sunday School Board.

After some conferences on the most efficient and effective way of providing the needed materials and assistance to churches in this ministry, it was decided that the materials and responsibility of this ministry be designated to Church Administration in consultation with the Home Mission Board and state convention program leaders.

On July 1 the first materials produced under this new arrangement will be released, and on October 1 responsibility for field service on this ministry will be given to Church Administration. Program leaders of the Board will continue to promote the use of this ministry, as well as church programming and long-range planning, as tools in strengthening churches and helping them achieve their mission.

We firmly believe that this new spirit of openness and understanding will enable us to act responsibly and creatively toward the challenging opportunities that face us in the decade ahead. ■

Executive Secretary Arthur B. Rutledge is on a world tour, visiting Southern Baptist chaplains in Asia, the Near East, and Europe. This month and next month this page will be written by Fred B. Moseley.

SHRIVER INTERVIEW: THE CHURCH AND THE POVERTY WAR



How goes the nation's war on poverty? Are the churches involved? What of the principle of separation of church and state? Is Congress rebelling? Sargent R. Shriver, director of the Federal Office of Economic Opportunity, answers these and other questions in a special interview with HOME MISSIONS Editor Walker Knight

6

HOME MISSIONS June 1967

People have gotten the wrong idea, that the program is strictly for Negroes.

SHRIVER: From the beginning of this effort, nearly all religious groups have been overwhelmingly in favor of what we are attempting. And of course, the assistance of Southern Baptists, in particular the Home Mission Board, is extremely important in getting a successful "war on poverty" not only launched but concluded. The original legislation passed by Congress specifically stated we were to mobilize all of the resources of the American people. Some think that means governmental resources—the federal government, state government, municipal government—but I never interpreted it that way. I read it literally. And to me that meant, as in any other total war, you use volunteers; you use religious groups; you use old ladies who can wrap bandages and maybe nothing else; you use invalids who can write letters and maybe nothing else. And as a consequence, we have attempted, not always successfully, to mobilize or energize every institution and every group in our nation who is willing to participate, and none, in my judgment, is more important than the religious groups.

KNIGHT: How is the term "war on poverty" used? Has the phrase changed its meaning any?

SHRIVER: No, I don't think it has. Some newspapers write that people don't speak so much any longer about a war against poverty. We haven't had the funds, the finances, for a truly total war against poverty with costs of many billions, just like a total military war costs many billions. The newspapers claim that instead of a war, this is more like a skirmish. We're continually pressing toward a total war. We have a total war plan and we hope to have a day in our country when we can as a nation mobilize the money as well as the people.

KNIGHT: How would you break down the figure of 34 million poor into racial, ethnic or other groupings?

SHRIVER: Well, I'm not sure that I have all those figures at the tip of my tongue. For example, it's about 45 percent rural as compared to urban. It's about 75 percent white, as compared to all other minorities like the Negro minority, or Mexican-American or Spanish-speaking, Puerto Rican minority. The 34 million was a figure, incidentally, from a few years ago. We now have 32 million—about 15 million of them are either teen-agers or children, which is an appalling fact. Certainly no one can claim that they have failed to utilize the advantages, that they are all drunks, for example, or that they're all lazy, or that they're all taking dope, or that they're all beyond redemption. And that is one of the reasons that much of our effort is directed toward young people with the obvious hope that if we can help them now they can help themselves for the rest of their lives.

KNIGHT: Isn't there a large segment of older people as well?

SHRIVER: Yes, but it's not nearly as large as the children. Another large group consists of women who are the heads of families. They may be widows; they may be divorced; they may be deserted. But of all the groups, that group is among the poorest. In addition, there are obviously the Indians who live on reservations, of whom we now have about 550,000 in this nation. There are the migratory labor and when one adds the men, women and children together there are several million.

KNIGHT: How does the racial factor complicate your entire poverty war?

SHRIVER: Tremendously. Explicitly, some people have gotten the wrong idea—that the program is strictly for Negroes, or strictly for Mexican-Americans. Many more white people participate in this program than minority groups. But the minority group people are easy to photograph and when something goes wrong, it's easy to blame minority group people. I'm sorry to say that in the United States, the racial problem continues to make difficult whatever is attempted—if it looks as if it's helping Negroes. Now, I don't want to stigmatize the southern states. That is also true in the North, in my hometown of Chicago. When a program becomes identified in the popular mind, rightly or wrongly, as something for Negroes, you lose the support of the white people. Now, our program is not strictly for Negroes, but some people have attempted to portray it that way. Consequently, one of our biggest jobs from a communications or information point of view, is to get across to white people that the war against poverty is for their benefit as much as for the minority group. In fact, we believe that by benefiting the poorest people, white or black, we're helping everybody, rich, white or black. The poor in our nation now don't buy Ford automobiles or General Electric refrigerators. They don't contribute much to churches. They don't vote. In most communities they, therefore, are not participating. They're not helping. I sometimes say it's like a horse race. The horses go to the posts, handicapped, you know. Well, we're like a nation on whose back is being carried 30 million poor people. THAT IS A DEAD WEIGHT AGAINST PROGRESS—economic, social, religious, etc. What we're trying to do is reduce the dead weight.

KNIGHT: We've had two years of experience, what fundamental lessons have these two years taught us?

SHRIVER: A number of fundamental lessons. First, that you can't lick poverty unless everybody is fighting together to combat it. You can't fight poverty by lining up the poor people against the rich people or by lining up private groups against public groups. You can't lick poverty by just one thing. There's no patent medicine cure for poverty. A poor person sometimes is like a patient in the hospital who is alleged to have multiple defects or problems. Almost any poor person has a health problem, a housing problem, an education problem, a job problem, a family problem, et cetera. Therefore, we have to have multiplicity and a number of different weapons in this war. Another thing we've learned is that it's going to cost more than most people thought. This is not to say that it costs more than we can afford. It's going to cost more than some people anticipated because rehabilitation is always more expensive than getting the thing straight from the beginning. So, we know that it would be better for the country if we expended millions more on a program like, for example, Head Start, or other programs.

KNIGHT: Some believe that aid to the poor should be adequate only to care for animal needs—food, shelter and clothing—Does OEO have any defined position here?

7

People think we take their money and hand it to some bum, some punk, and tell him, "Don't do anything. Just relax and we'll keep handing you the money." That is just the opposite of what we do.

SHRIVER: Yes we do. For example, we've found out that the poor, I think to quote the Bible, "they thirst after justice" just as much as they want for food. I was extremely impressed by that fact when the poor were asked what programs from our agency they wanted the most, many asked for legal services before they wanted a house. And then suddenly, I remembered that biblical quotation. It proved the veracity, the profundity of the Bible in its understanding of human nature. The people want justice as much as they want a job—so the legal services program is very helpful. Now, we've also found out that despite the fact that our nation has the greatest medical program in the history of the world, literally millions of people don't ever see any doctor. There are literally millions and millions who from their birth have never seen a pediatrician or a dentist—whose mothers have never had the service of an obstetrician or a gynecologist, who don't know what an internist is. So we have a problem of what we call delivery of the services. In business (I came here from business) it's been proven that the system of distribution of cars or food (a loaf of bread) costs as much as the system of production. Well, it isn't strange then that as a nation we're going to have to invest as much in delivering medical services as we spend in creating it. It's no good if a doctor is produced and then only sees one patient every 20 minutes or every hour. His knowledge and service is not available. It isn't delivered. So we've got new ways of delivering medical services, of delivering legal services, new ways of delivering education.

KNIGHT: What evidence is there that you've had significant participation by the poor in these decisions?

SHRIVER: The best evidence is numerical and then several other bits of evidence. First of all, literally millions of poor people have participated. For example, there have been over a million youngsters in the Neighborhood Youth Corps and over a million people in the project Head Start. The vast majority of them are all poor. The Louis Harris poll showed that among the poor people, the war on poverty was very popular (6 out of 10 Americans want it expanded).

KNIGHT: Do you see that the successful Head Start program is going to contribute permanently to the preschool education on the American scene?

SHRIVER: I think it will. Yes, I'd like to make one thing clear. I'm not in favor of compulsory education down to four, three, two, one. I'm not in favor of what they tried in Russia, which meant almost nationalizing the upbringing of children. One of the specific ingredients of Head Start was what we call "parent participation." The idea was that through the child we would be able to help the parents be better parents. I'm one of those who believes that the parents have the first responsibility for teaching the child. Therefore, Head Start has an ingredient (you might almost call it Home Start) which is to upgrade the parents' so they are able to be better parents, better educators of their kids,

better providers of health for their kids, better providers of a sense of justice for their youngsters, better providers, for example, about good work habits for their youngsters, etc. So Head Start is a community action program that helps children and their families through the use of volunteerism and the provision of medical, dental, social and educational services. In fact, if we didn't have any education at all in Head Start—no pencils, no crayons or anything—it would still be worth it.

KNIGHT: It is reported that one-sixth of the federal budget is engaged in some part of the anti-poverty fight. Your agency has a budget of about \$2 billion. Is there a correlation between all these federal programs?

SHRIVER: The total amount of money, according to the Bureau of the Budget, which is spent for programs dealing primarily, not exclusively, with the poor is about \$22 billion. Of the \$22 billion, most of that is social security which, by definition, people have earned. This is no giveaway. Second, a large part of it is for unemployment insurance which is helpful to the poor but also to people who are well-to-do, not just the poor. I want to make it really clear that those programs do not exclusively benefit poor people, nor are they aimed exclusively at poor people. Medicare, for example, for the elderly helps many old, poor people but it is not just to be added into a great big fat figure, you know, and act as if it's all for the poor. The things that have been started new in the last two or three years like Head Start, the Neighborhood Youth Corps, the Job Corps, job training—these things are directed toward the poor. They, in the aggregate, are closer to \$3 or \$4 billion than they are to \$20-30 billion.

KNIGHT: Do you see a terminal date now for this intensive anti-poverty war?

SHRIVER: I said in 1966 that if the government and the people, let's say, were willing to put much larger sums of money to work, we could get rid of poverty in the U.S. by 1976—the 200th anniversary of the Declaration of Independence. I thought it would be a fantastic tribute to the people who created this country that 200 years after they wrote the Declaration of Independence, this nation would have eliminated poverty. It would be the first big, huge nation in the history of the world to do it. Frankly, I think that the revolutionaries who created this country in heaven looking down would themselves think that this is the greatest accomplishment we have made. It could be done, ever now. But it can't be done without the expenditure of a great deal more money per annum—I would say at least three times as much per annum as is now being spent. When I've said that in the past, people sort of throw up their hands in despair. But you know, without raising taxes we've spent that amount of money fighting the war in Vietnam. Yet you and I have managed to give up our cars or our steaks or our baked potatoes. We don't have price control. We don't have wage control. We

can't lick poverty by lining up the poor people against the rich.

not a regimented society. Our belts really have not been tightened. What I'm trying to say is that if we can find that money to fight a war in Vietnam, it's not unreasonable once the war is over, let's say, to find the same amount of money to fight the war against poverty.

KNIGHT: But isn't the reaction in Congress now really stronger against OEO than it has been in the past?

SHRIVER: It's an odd reaction. It's a funny reaction in this respect. Nobody attacks the programs run by OEO. Everybody's in favor of Head Start. Everybody's in favor of legal services for the poor, health services for the poor. Everybody's in favor of the VISTA program. Everybody's in favor of rural loans, et cetera. (You know when I say everybody, that isn't literally true. There are obviously opponents.) But if we just had a series of votes on each one of those issues, they'd go through overwhelmingly. But what is the fight? The fight is who's going to get the credit for the program. So the Republicans introduced a bill to split up the administration of these programs and to take the programs and parcel them out to other agencies of government. One Congressman said in a speech, that's like taking the Defense Department and putting the Marine Corps in one place and putting the army engineers over into the Department of Interior, taking the Air Force and putting it off by itself, and so on. It doesn't make much sense truthfully because if you're going to fight a coordinated, unified war or if you're going to plan and operate a unified effort to combat poverty, you have to have one place where that unity is accomplished. I'm not trying to say that we do it perfectly. I'm not saying that I do it perfectly. In fact, I'm sure there are others who could do it better. But that's not the issue.

KNIGHT: The administration's new bill seems to take into consideration criticism the program has received—like bringing in more local public officials.

SHRIVER: That's right, and there's two things about the bill. One, it attempts to put into law the practical experience we've gained. Second, the bill attempts to get greater coordination in Washington, strengthening the Economic Opportunity Council. That's like the Joint Chief of Staff—we have the Secretary of Labor, Secretary of HEW, Secretary of Commerce, myself and so on—

KNIGHT: This is the correlation of the whole federal area.

SHRIVER: That's right. We're attempting to strengthen that so we have better unified command.

KNIGHT: Is your bringing in local officials getting the politician's hand more in the "pork barrel"?

SHRIVER: No, it's not going to do that at all. In fact, we've got our program has operated most successfully local



We have had no suits challenging any of our grants brought by anybody any where for any reason—it's a miracle.

officials have been in it. That's why we have put it into the law.

KNIGHT: The anti-poverty war has psychological aspects—I notice car stickers which say, "I fight poverty. I work." Does this reflect the idea that if people would work the war would be over?

SHRIVER: It does reflect that. It also exhibits a tremendous amount of ignorance. The guy driving that car who is so sanctimonious or self-righteous as to put that on his car ought to be saying instead, "Thank God I have a job. Thank God I've got the health and education to hold the job." Most people who are poor want to work. I've never yet met a man or woman who wanted to be poor. But—they don't have the education—the health—the background. To say that "I fight poverty. I work" is a very unchristian thing. You'll find no such thought or statement anywhere in the Bible. It's a sanctimonious, self-service, and self-righteous thing.

KNIGHT: How does OEO seek to build a sense of personal responsibility in an individual for his welfare?

SHRIVER: Every program attempts to do that. A Job Corps slogan is "Work, earn, and learn." We had the same slogan for the Neighborhood Youth Corps. These are volunteer programs, so a youngster has to have the personal initiative, the personal motivation, the personal sense of responsibility to volunteer. In the case of the Job Corps he leaves home, associates with different kinds of kids, and goes through a 60-hour workweek to make 50 bucks a month. This is not a handout program. The same is true with Head Start. A parent has to feel that he'd like his child to get this experience, and the child has to have at least enough energy and gumption to go through the experience. VISTA—the Volunteers In Service to America—is a program that requires people to volunteer. In our programs we're doing all the psychological things we know how to do to motivate them better.

KNIGHT: Does the nation's concern in this area say to these people, "We'll take care of you; you are not really responsible?"

SHRIVER: Not at all. If that's what we were doing, I'd think we ought to close up shop. What we're saying is, "You've got a chance. This may be your last chance to get ahead and make something of yourself." The slogan of the Job Corps is this: "Be Somebody." The VISTA slogan is "Help somebody be somebody." Nowhere do we leave the impression that you can just sit under a tree and bananas will fall off and be put in your hand. The great mass of American middle-class people—with incomes between \$4,500 and \$15,000—think we are taking their money and handing it to some ne'er-do-well, some bum, some punk and telling him, "Don't do anything. Just relax and we'll keep handing you the money." That is exactly the opposite of what we're doing. We have done the worst job of communication in

this area that is possible to imagine. Conversely, a good hatchet job has been done on us.

KNIGHT: What do you see is the role of the church in this poverty war?

SHRIVER: I just see it all over the place. First, the spreading of accurate information is important. The program is. Second, is exhortation. Any religiously motivated person—of any denomination, Christian or Jew—should be participating. Why? Because if there is anything that comes through in the Bible 100 percent, it is that you help your fellowman, especially the guy who's the poorest and is ungrateful after you've helped him. Our Lord healed 10 lepers and only one came back to thank him. He asked, "Where are the other nine?" I bet if you had the sequel to that story the others were out saying he should have not only healed us but given us five dollars in addition. There's no such thing as looking for gratitude in this business.

KNIGHT: Do you see any organized participation by the denominations?

SHRIVER: Yes I do. We have something called the Interfaith Committee in support of the war against poverty—composed of Protestants, Catholics, and Jews. We have an organization called WICS—Women In Community Service—composed of the United Church Women, the National Council of Catholic Women, the United Jewish Women, and the National Conference of Negro Women. We have many church groups that get direct help from us through community action. For example, we have the National Council of Churches running migrant labor programs for us through community action. We have churches running programs for the mentally retarded who are poor; churches participating directly in community action; ministers and priests on community action boards. The director of the war against poverty in Houston is a Protestant minister who has taken time out from direct work in a church setting to do this. A number of ministers work right here in the OEO headquarters in Washington. The director of VISTA, incidentally—a Presidential appointee—is a Southern Baptist minister, Bill Crook.

Let me go back. There is the job of information and exhortation. Young people's organizations connected with all the churches can do work here—helping the Head Start program, helping the Neighborhood Youth program, becoming VISTA volunteers. They can be hospitable to VISTA volunteers when they come to their town. They can run summer day camps. All are possible for church organizations to do while they remain church organizations. And we finance all that. There is a chart, "Where did the war against poverty go—moneywise last fiscal year?" Forty-five percent went directly to private nonprofit organizations—YM-CAY church groups, a child care center, the National Child Welfare Association, and so on. Of the total, three percent went for administration by OEO. Most all the rest went either to educational institutions, business organizations, or to private nonprofit groups. So, it's a people's war, American war, not the federal government's war.

We're like a handicapped nation on whose back is being carried 30 million poor people.

KNIGHT: OEO has drawn up special conditions or guidelines concerning the granting of funds to religious groups. My denomination is very concerned in this area. What plan does OEO follow to insure that the conditions you impose on these transactions with church-related institutions will be adhered to?

SHRIVER: First, the special conditions were drawn up with the help of leading Baptists, as well as representatives from other religious groups. Therefore, they do coincide with the accepted beliefs of all the denominations. Second, we have an inspection department which is watching all the time for potential or actual breaches of those conditions. Third, the conditions are very well known and we have the benefit that everybody watches everybody else. I don't think the Catholics are going to get away with something in Detroit because the Protestants will be watching them. The Protestants aren't going to get away with something because the Catholics, or the Jews, or the atheists will be watching. When we make a mistake we hear about it very, very rapidly.

KNIGHT: These in addition to your own inspection team?

SHRIVER: That's right. In other words, there is no credibility gap here—no management of the news, no hiding anything. It's going on right under everybody's feet.

KNIGHT: What percentage of your grants have been challenged in relation to this church-state issue?

SHRIVER: I have explicit knowledge on that. We've had one suit brought in the summer of 1965 in Kansas challenging Head Start, and it was withdrawn. So in fact we have had no suits challenging any of our grants brought by anybody anywhere for any reason. It's a miracle because when we started everyone said we'd have hundreds of injunction actions challenging what they claimed would be our violation of church-state separation. Frankly, we're as eager not to violate that as anybody else. And because of all these "watchers," you might say, who observe what we do, we've been very fortunate that we haven't had any trouble.

KNIGHT: For the strict separationist you have outlined some areas—information, exhortation, personal participation?

SHRIVER: That's correct, but let me add to that. This is not the United States government's war. This war must be fought by individual human beings. All the government can do is make money available to help finance the efforts of local people. If it were a government war, it would fail because the government doesn't have enough money. The government represents all of us, and as the unified center where all of us can participate together, it gives us all a greater strength because we are together. All we try to do here in this war is to establish some programs, some new structures, if you will (I call them ministructures; I want them as flexible as possible.) within which people can be free to do what they like.

KNIGHT: Do you have experienced resource people who would aid churches with their own programs—where finances might not be involved?

SHRIVER: Definitely, to the extent that we have people available free to help anybody organize their own programs. We're delighted when organizations do things on their own—the International Chamber of Commerce, the National Association of Manufacturers, or the Baptist Convention. It's not competitive with us or critical. If everyone took off and did nothing but fight poverty for a year, there would still be work.

KNIGHT: Do you anticipate you will stay with the war against poverty?

SHRIVER: That's up to President Johnson. I work for him.

KNIGHT: You are available?

SHRIVER: It isn't so much that I'm a guy who feels that if you have an opportunity to serve in a program like this one or the Peace Corps, that these are almost unique, unrivaled opportunities. How many people do you know who ever get a chance to start something like the Peace Corps, or Head Start, or the Job Corps, or VISTA? I ought to really get down on my knees and thank God that I have the chance.

KNIGHT: I see you getting some of the same satisfaction out of your work as we get out of our work.

SHRIVER: I think it's the same work. The thing you're doing is through the Baptist Convention, through a church, which is the traditional way. I used to do that as a Catholic. I don't think the government should be excluded from helping or participating.

KNIGHT: We don't want the religious groups to feel, either, that now that the government is in these areas they should get out.

SHRIVER: It's interesting you mentioned that. When we started this program, the National Organization of Community Chests and Councils came to me and said, "This is going to be the end of the Community Chests and Councils. People will say, 'We don't have to give to Community Chests because the government is going to do it all.'" What actually has happened is the contributions have increased more than ever in history. Why? Because we have focused more attention on the problem of poverty.

KNIGHT: There is always a danger in an age of affluence that we will overlook the poor altogether.

SHRIVER: That's exactly what we were doing.

THE BABYLONIAN CAPTIVITY OF THE GREAT COMMISSION

by Charles Chaney
Palatine, Illinois

Christians in America stand at the threshold of a new era in home missions. This is largely true because of the revolutionary changes in American society that have become so marked since the end of World War II. The American social scene can now only be described as plural. Though pluralism has always been a characteristic of American culture, there was a time when it was legitimate to speak of a Protestant America. The century between 1815 and 1914, in particular, was one in which society and culture, ethics and morality, and even individual dreams and goals were shaped in an evangelical Protestant mold. That day has passed! America is no longer, in any sense, a distinctively Protestant or Christian nation.

Second, American society is no longer rural, but now must be characterized as urban. There are still pockets of isolation where a rural ethos predominates. But those areas will soon become as rare as the whooping crane and eventually must go the way of the dodo bird and the great auk. With instant communication and modern transportation, the areas that remain geographically rural will be shaped by the great cities that have already and will continue to develop across the nation.

The new day for missions in America is a particular challenge to Southern Baptists. With roots deep in rural America, will the nation's largest Protestant denomination dare to risk the frustrations and failures that seem to go hand-in-hand with efforts to proclaim Christ in metropolises? Will we dare to leave the warm cultural womb of evangelical piety that has marked the Bible belt and knock heads with those men in

a plural society who do not share our evangelical presuppositions? Can we cut the umbilical cord to our cultural past and proclaim Christ in a society where the cards are not stacked in our favor? One of the things most necessary, if we are to give an affirmative answer to these questions, is to reinterpret and make new application to ourselves the words of Jesus in Matthew 28:18-20.

The Foundation of Confidence

Jesus' words, "All authority is given to me in heaven and in earth," must become the foundation of our confidence for home missions' new day. Our Convention is troubled deeply about the drop in baptisms that has been our record during the last few years. Hardly a month passes without some SBC publication heralding a new analysis of the problem and a suggested cure. *It may be, simply, that the revolution in our society is catching up with us.*

Many critics, both in and out of our Convention, have noted that the average age of our baptismal candidates has steadily decreased through the last half century. We are accused, in spite of our protests, of having but a belated form of infant baptism. We have boasted that the vast majority of our converts come through our Sunday School. The reason, we discover, is that we are only baptizing our children, not reaching into our community.

This is the mark of a church that depends upon Christian nurture and the force of a Christian culture to bring in its converts. Have you noticed how seldom we witness aggressively to the agnostic science teacher who has newly moved into our community or to the Jew who operates the local drygoods

store? We too often only witness to our kind of people, that is, those who have the same (Baptist or evangelical Protestant) cultural background as ourselves. "After all," we say, "we can reasonably expect them to be converted, but those others . . . we don't want to ask too much of the Lord!"

A plural society is rapidly becoming a reality around us. In a plural society there is no compulsion to become a Christian in the fabric of the culture. There are other options besides "Christian" or "outcast." In such a society a man must be arrested in his sins, convicted of his need, and converted to Christ by nothing less than the power of God. Where Protestant culture and Christian nurture fade, Christ's claim of "all authority" takes new meaning.

The early Christians did not go into a monolithic society that accepted, as a matter of course, all the assertions of the Christian faith. The people to whom Paul preached did not believe even the word of the New Testament. It was not even written! Their "metaphysical presuppositions" did not include Christ's virgin birth or bodily resurrection. Many did not even believe there was a god, and many more believed in a multitude of gods. But in the power of Christ the gospel was proclaimed and some were saved and believed. Read I Cor. 1:18-31 again in this light.

The point I make is that we need not fear the variant belief of a plural and urban society. Jesus' claim to have all authority should kindle courage to enter the new day with confidence. We should affirm the opportunities of the present, and use the power of Jesus Christ step resolutely into the new day.

Matthew 16:18 offers an old but adequate

illustration. Most of the Southern Baptist exposition that I have heard and read on this text speaks in loud, solemn terms of how God has never let his true churches disappear from the earth. These churches have been in existence somewhere from the days of John the Baptist until now. For the "gates of Hell" shall not prevail against the church. However, Jesus' words really speak to an opposite situation. Instead of the power of God standing in defense of the church against the onslaughts of evil, the church is to storm those very gates and rob the ramparts of death of the intended victims. The "gates of hell" will not be able to stand against the church for all authority and power has been given to its Head.

The Focal Point of Commission

For the last seven decades the home mission task has suffered from what I style the *Babylonian captivity of the Great Commission*. Almost exclusively since 1890, a year though chosen arbitrarily, that marks both the end of the frontier in America and the firm launching of the Student Volunteer Movement for Foreign Missions, Matthew 28:19-20 has been the sole property of foreign missions. Now, in the mid-1960's, when the average American Christian hears the Great Commission mentioned, there is a little neon sign in the upper regions of his brain cavity that immediately begins to flash, "foreign missions! foreign missions! foreign missions!"

This contention is no effort to disparage or to de-emphasize the responsibility that we have to proclaim Christ to the whole world. Rather, it is an attempt to call for a serious recovery of the personal aspects of Christ's commission. This fencing of the Great Commission, confining it to only one aspect of the church's mission, has not only tended to take the romance out of missionary responsibility in America, it has, more critically, caused our churches to have an oblique and distorted view of the whole mission of the church. Further, it has hindered both churches and individuals from the best commitment to our role as eye witnesses of Christ's power to transform individuals and change societies.

It is common knowledge that Matthew 28:19 is, in the King James version, woefully mistranslated. In the Greek New Testament the verse has four key verb forms. Only one form is imperative. That is the word translated "make disciples," not the word translated "go!" A literal translation of the verse is: "Going, therefore, disciple (if this word could be used as a verb)

the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything which I have commanded you." The word *poieutes*, usually translated "go," is a participle. Its meaning is "as you go" or better "while going." The implication is that the disciples *will be going*. When they go, as they go, and wherever they go, they are commanded to make disciples.

The above translation and interpretation is not novel. Many times this has been pointed out in sermons and in the expositions of seminary professors. However, foreign missions' total incarceration of this text is of such scope that, of the 15 modern translations that I have checked, ranging from the American Standard Version of 1901 to the American Bible Society's New Testament in Today's English of 1966, not one has dared to translate *poieutes* in any way except the imperative "Go."

Just what this means to us today can be illustrated from Acts 8. Americans today are mobile. They are constantly on the move. In Chicago, at least every month, I talk to a Southern Baptist family who says, "I didn't want to move up here. My company transferred me. It is not God's will that I be here. I can't get very interested in relating myself to a church. I don't intend to stay." In Acts 8 the disciples in Jerusalem, except the apostles, had to move from Jerusalem because of a cruel persecution. They did not choose to leave. They did not want to leave. They had to leave! But Acts 8:4 says: "And they which were scattered abroad went everywhere preaching the word." These Christians had not lost the personal aspect of Christ's commission. While they were going, they made disciples.

The point is that we must get away from the fictitious distinction between "home" and "foreign" missions. This differentiation did not develop until around 1820, a full generation after the beginning of the modern missionary movement. Further, it fosters the idea that the missionary task is primarily the responsibility of boards or societies, and those to whom God issues a special call. Professional clergy, whether called pastors or missionaries, can never make an impact for Christ in the urban and plural society of today. This will only take place when the entire church membership awakes to the fact that Christ's Great Commission is binding on them. Wherever they go, they are commanded to make disciples. No amount of monetary giving, so that someone can go for you, can in any way be construed as obedience to the command of Christ to every individual Christian and church

to make disciples wherever and whenever they go.

The Form of Courage and Comfort

We turn briefly now to the precious promise of missionary effort: " . . . Lo, I am with you alway, even unto the end of the world."

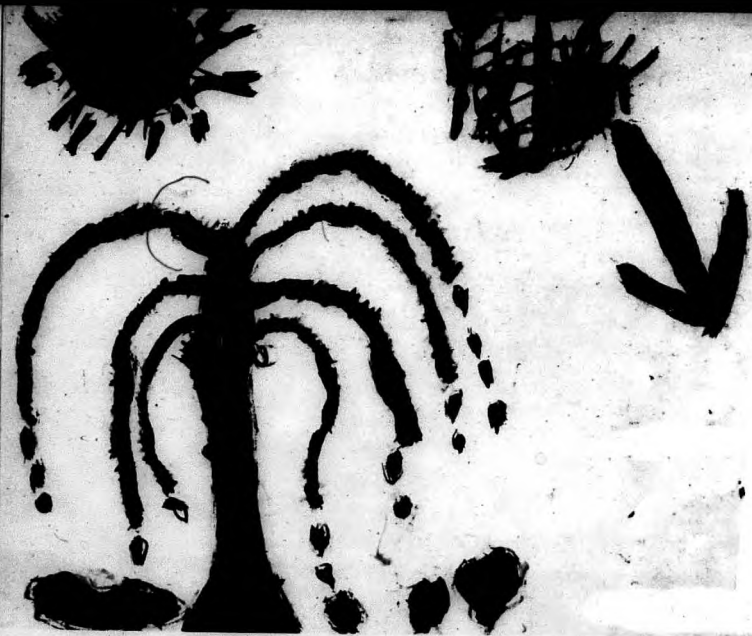
In the early 1790's the Great Commission was fenced just as it is in the 1960's. The misunderstanding was not precisely the same, but Christ's commission to his church was held captive to certain patterns of thought. It was William Carey in his little book, *An Enquiry into the obligation of Christians to Use Means for the Conversion of the Heathen*, who broke the chains of bondage. He challenged the assumption of that day that the commission was binding only on the apostles and had no direct application to modern Christians. He insisted that Christians of his own time could not claim the promise of Christ's continued presence if they did not accept the obligations of his commission.

The situation is exactly the same today. The only difference is that the Baptists of Carey's time said that the commission was binding only on the apostles and today we think and act as if it were binding only on those who would do "foreign" missions and, perhaps, on the pastors of our churches.

Now we must ask ourselves Carey's question, "If the Christian does not obey the commission, can he claim the promise?" "If he will not make disciples, can he expect the Presence?"

The answer, as disconcerting as it may be, is a thundering "No." This may well be one of the roots of trouble in our churches today. This could well explain, in part at least, the astounding shallowness of commitment in our churches that we so often bewail. This may well explain the lack of purpose and direction of life that active and faithful Christians so often express. This may be the foundation of the frustrating fear of life that seems to hound so many modern Christians. For the vital presence of Jesus Christ in a man's life becomes the form of both comfort and courage to that Christian. His presence restores dynamics to Christian witnessing, it stimulates unquenchable courage, and it lends a joy that makes all things bearable.

Christ's presence is directly related to our obedience. If "all authority" includes an urban and pluralistic society, "even unto the end of the age" encompasses the new complex society. Let us claim his promise as we heed his commission and act in his authority. ■



HOSTILITY ON CANVAS

At its most effective, missions is a ministry of love in action to children—the sweet little blondes, the innocent freckled-faced redheads, and the emaciated, dirty, syphilis-infected towheads.

The art exhibited in these few pages expresses the creative voices of just such children, with one additional label—"delinquent." These particular delinquent artists, ages 13 to 16, are, or have been at one time, held in detention at the DeKalb County Juvenile Home in Georgia.

In a recent survey of cases in this particular home, the results indicated that more than 90 percent of the 100 cases under survey involved Baptist children, some who had not missed many Sunday School meetings in their lifetimes.

According to Mrs. L. William Crews, a teacher in the home and also a Baptist, there is another explanation besides the fact that this is a strong Baptist area. "We (Baptists) do a good job baptizing, but a miserable job on the whole person."

The avenues for this artistic expression were provided by Mrs. Crews in an effort to gain further insight into each problem. The teacher provides a medium, sets a mood of Elvis Presley's blues or Julie Andrews' favorite things and leaves the child to dab or scribble or blob in art or clay his picture of this distraught world.

Some of these pictures might leave in one's mind the idea that the Christian ministry to children is not functioning at its most effective. "Words are not the answer," Mrs. Crews says. "These children have had words but they never have experienced caring or a feeling of sharing." Sue Brooks

"I am the weeping tree, solid but sad," Carol says, explaining her view of the world (at left). She knows that she has Negro blood, that her mother with whom she lived on the border of a Negro neighborhood was accused of being a prostitute to Negro men. But, Carol cannot tolerate her Negro blood. She has bolted—run away, violated beer and wine ordinances. "This week the sun came out," Carol continues. (The court provided for her to begin nursing training.) "Here I am before, a blob with black blood." The swastikas symbolize hate, perhaps Carol's hate for the three or four stepfathers who had exploited her. "This is what I will become," she points to the white cross, symbolic of nursing and perhaps of God.

THE DELINQUENT

You say I'm bad. You're right. I am.
I've learned to hate and hurt.
I've learned it from your world, from you.
Now I am a delinquent.

For as I stand before the judge,
I hear him saying, "Son you broke the law."

And it seems best for you and for society
That you should spend a little time where
we can help you."

The judge is not unkind in face or tone,
He only speaks for you.

But each "kind" word is like a spade of
earth

Heaped upon my nearly buried soul.
There's no tomorrow.

My future is my past.

I am a statistic—a mark upon your chart.

And I can hear you saying now of me,

"I cannot understand this boy.

Why did he do it?"

I'll tell you why—

You with the pleasant home—a family of
your own,

You who have good food warmed on the
fires of love,

You who laugh and play while others cry.
I never was quite sure from whence I came.

I hardly care.

I only remember crawling into your world
From out my broken crib, wet with the

yesterdays of neglect.

I learned to dress myself in tattered clothes
That lay where they had dropped

When late last night I put myself to bed.
I learned to fight.

I had to fight to live. I learned to hate.

I hate the rich, the smart, the good—

All those who have the things I cannot
have.

And now you say you'll help me.

You can try.

You'll feed me, clothe me, tell me to keep
clean.

I'll take your tests.

I'll listen to your words—your sermonettes.

I'll go and come because you say I must.

For yours.

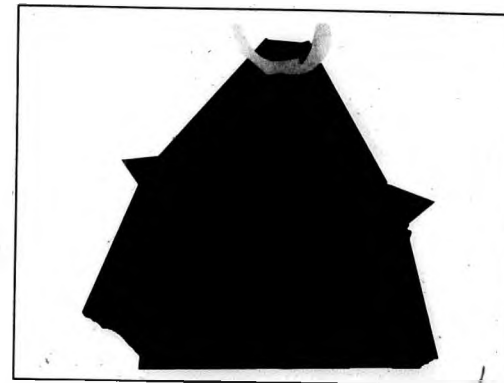
But you can never change my heart—my
hate

Unless—

Unless somewhere I find one person—

One person like no other I have seen

June, 1967



One extremely creative child sees the judge as the only figure in his present world. According to the picture (above), he sees the judge as a mountainous devil complete with horns, a long black robe, and a high hard bench.

Who knows that deep inside my profane
life

There burns a spark of goodness

Waiting for a breath of love

To fan it into flame.

I know not where I'll find this man

Or if I ever will

For all my life I've sought him.

Yet in my deepest loneliness he's there,

Somewhere,

Waiting to love me—really love,

Not merely as his job, but just because
he cares.

He's somewhere in this world of wealth
and slums

Looking for me.

And when I find him—the man that I
can trust,

My life will change. I know it.

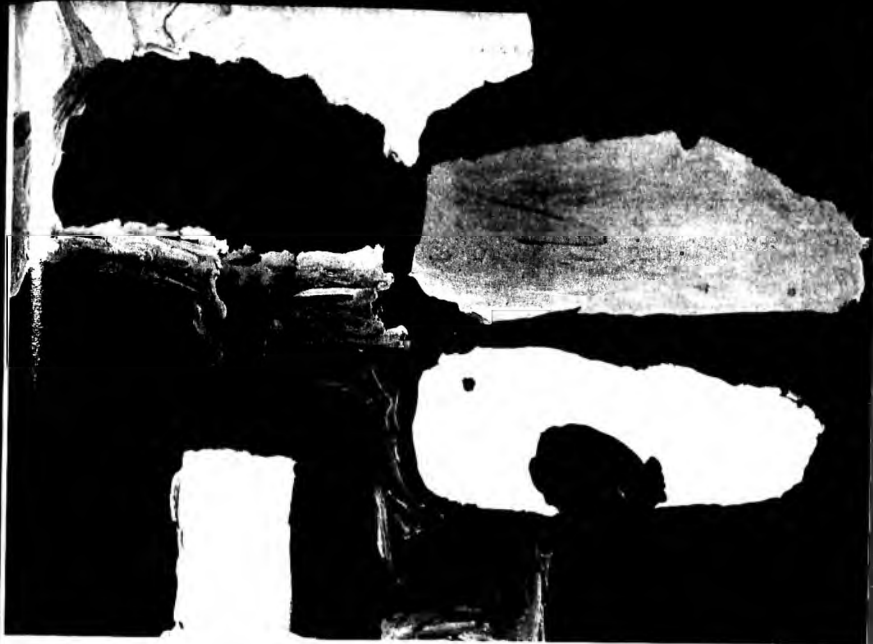
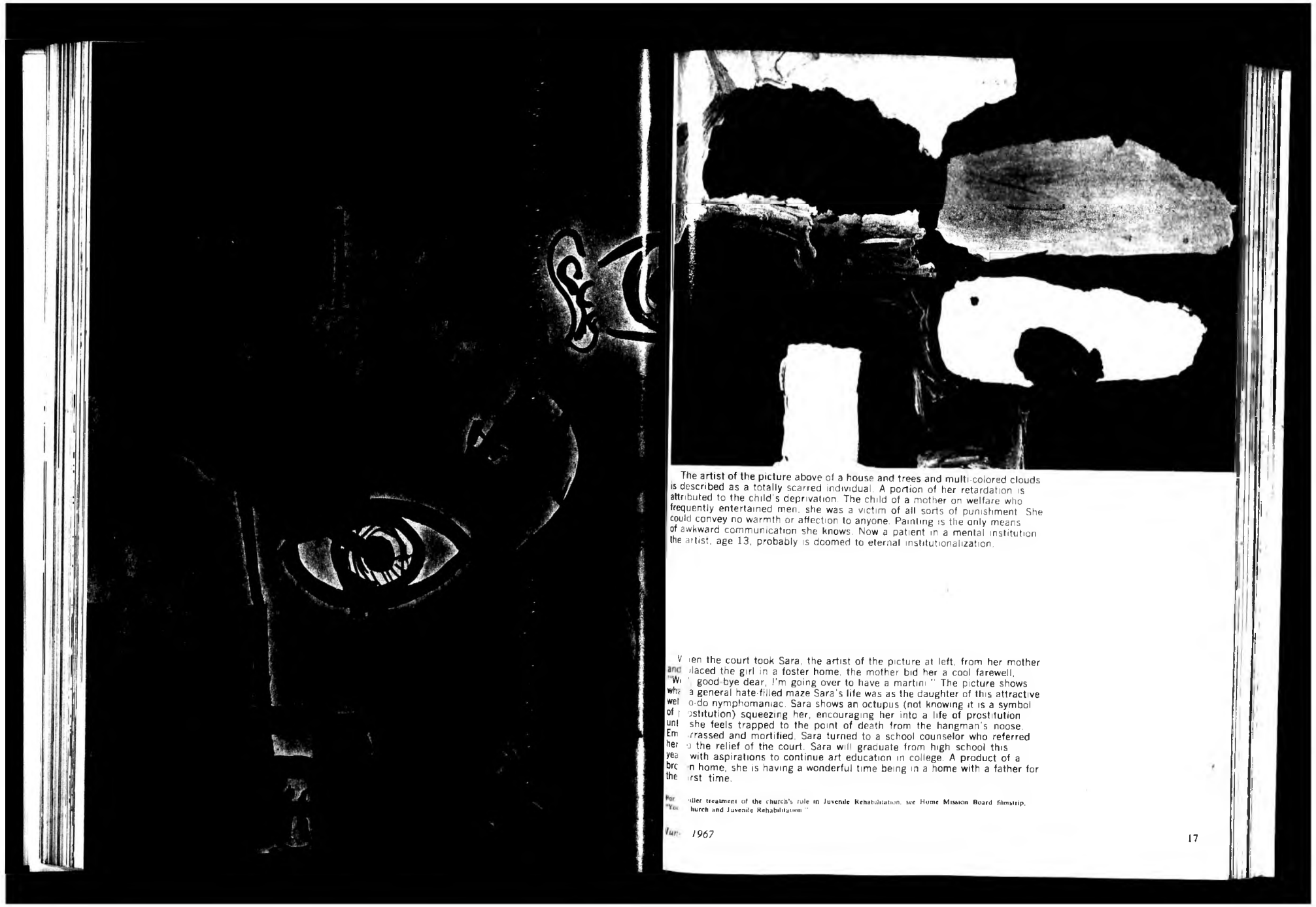
I'll put one hand in his

And to my God the other hand I'll give,

Then lift my head and walk uprightly in—
to life

Knowing, at last, that I have found
My Friend.

Copyright 1961 by Col. Robert E. Nolte, Vol-
unteers of America, Minneapolis, Minn.



The artist of the picture above of a house and trees and multi-colored clouds is described as a totally scarred individual. A portion of her retardation is attributed to the child's deprivation. The child of a mother on welfare who frequently entertained men, she was a victim of all sorts of punishment. She could convey no warmth or affection to anyone. Painting is the only means of awkward communication she knows. Now a patient in a mental institution the artist, age 13, probably is doomed to eternal institutionalization.

When the court took Sara, the artist of the picture at left, from her mother and placed the girl in a foster home, the mother bid her a cool farewell, "Well, good-bye dear, I'm going over to have a martini." The picture shows a general hate-filled maze Sara's life was as the daughter of this attractive nymphomaniac. Sara shows an octopus (not knowing it is a symbol of prostitution) squeezing her, encouraging her into a life of prostitution. She feels trapped to the point of death from the hangman's noose. Embarrassed and mortified, Sara turned to a school counselor who referred her to the relief of the court. Sara will graduate from high school this year with aspirations to continue art education in college. A product of a broken home, she is having a wonderful time being in a home with a father for the first time.

For further treatment of the church's role in Juvenile Rehabilitation, see Home Mission Board filmstrip, "Youth, Church and Juvenile Rehabilitation."

June 1967

TWO YEARS TO LEARN

by Johnni Johnson
Richmond, Virginia

Photos by Johnni Johnson and
Fon H. Scofield Jr.



PASTOR'S INFLUENCE: At Mount Zion Baptist Church, boss over US-2er Letha Trammell is the pastor, Edward V. Hill, once a member of Los Angeles Mayor Sam Yorty's committee for economic opportunity and now president of the United Benevolent Society. Above, Letha is shown with friends visiting a Hollywood sound stage during production of the Foreign Mission Board's film, "Some to be Missionaries."



To work in Watts was—is—the dream of a young Oklahoman in the Home Mission Board's US-2 Ministry. But after eight months on the job (as of April 1), Letha Trammell, from Tulsa, Okla., and a graduate of Oklahoma Baptist University, lives fifty blocks north of her dream. She had expected that her work would include a weekday program in a church in Watts. So far, however, her assignment has consisted of just about everything there is to do around the office of Mount Zion Missionary Baptist Church in the Avalon community of south-central Los Angeles.

Mount Zion church stands in a modest neighborhood, at the end of the number 2 bus line from Seventh and Main in downtown Los Angeles—in one of many neighborhoods wedged between the Harbor and Long Beach freeways. The nearest main thoroughfare east and west is Slauson Avenue and from here, south for sixty blocks or more, the neighborhoods deteriorate from low middle class. The church, on East 50th Street, just off Central, is not far from the corner where a pharmacy and a grocery store were burned out in 1965. Paralleling Central is Broadway and here, six blocks from Mount Zion, is Mosque number 27 where the followers of the Honorable Elijah Muhammed meet Wednesdays and Fridays at eight and Sundays at two to hear his teachings. Watts proper is on to the south, in the neighborhood of 103rd Street.

Working in Mount Zion is a learning experience for Letha Trammell, and for the church. She is learning to live in the Negro community and—the con-

THE TEACHING ROLE: Letha is assistant teacher in a Young People's class at Mount Zion, sharing responsibilities with Mrs. Catherine Webb, right.



A WORD FROM THE BOSS: At right, Letha stops for a word from the pastor. "Rev. Hill told me he wanted my white face in the church," she said. "He wants to show this community that, contrary to the Black Muslims' contention, we can and do serve the same God who is God over all." Above, she is shown helping out in the church office.

gregation is learning to accept her for who she is, a fellow Christian.

Weekdays Letha is supervised by Mount Zion's pastor, Edward V. Hill, a transplanted Texan who has been at the church six years. Letha is typist, telephone receptionist, curriculum researcher, mimeograph operator and statistical clerk in the church office. Week nights and weekends, she's usually involved in church meetings—so many that a double 40-hour week is routine.

"This is what I came out here to do," she says. "I'm glad to stay busy, and mainly I'm learning the people."

The Department of Work with National Baptists chose Mount Zion as a training ground for their first US-2er because of its happy experience in a summer mission program involving young people from both the Southern Baptist Convention and the National Baptist Convention. Then, too, the situation in Watts being what it is, all concerned thought it well for Letha to be where someone could help her learn. Edward V. Hill is an inspiring and sympathetic mentor. The church he leads is outstanding among Negro congrega-



SUNDAY MORNING AT MOUNT ZION

From opening strains of "All Hail the Power of Jesus' Name," to the pin-drop silent seconds following the chimes and the singing of "Blest Be the Tie," the Sunday morning worship service of Mount Zion Missionary Baptist Church is a study in congregational involvement. It's long too, beginning just before eleven and ending well toward two o'clock.

The responsive reading is an antiphon of praise. First humming, then singing softly, the choirs call saints and sinners alike to prayer.

"Come, ye disconsolate . . ." they plead, in soul rhythms unfamiliar to fellow Christians from other backgrounds.

"Earth hath no sorrow that heaven cannot heal," they insist. And all the people say Amen.

Into their three hours together, pastor and people pour so much of themselves that each seems to draw strength from the other. The sermon itself is both declaration and response.

"I have been led to preach to you today . . ." the pastor begins, confident that he has received his message from the Lord.

"This sermon is not an attempt to answer those who seek no answers; it is directed to those who seek help."

The expository paragraphs of the sermon state his message clearly. The illustrations bring it close home to Mount Zion—so close that pulpit words are frequently interrupted by pew response: "Yes, sir!" "Amen!" "C'mon now!" "Ah, Lord . . ." "All right, all right." "Glory to God," one man said, and hummed a few notes.

"But God is more than justice," the preacher declares. "God is love and mercy."

tions in California, and both pastor and people accept their involvement in the US-2 ministry.

By comparison to an average Southern Baptist church, Letha is in a situation different from anything she has ever known. Mount Zion has plans for an expanded church program to include Bible study, membership training and visitation, but at present Sunday morning worship is the event of the week. This is preceded by Sunday School which is attracting a growing number of people in all age groups. Mount Zion is far above average for Negro churches in that it has space for a departmentalized Sunday School. Its choir program involves many of the members, so does the work of ushering.

"You are an active member of the church and are not in one of the choirs," observed, "then you are an usher." ushers' work is easily seen at the Sunday morning service. Some are to give assistance to the aged firm members of the congregation some help with receiving the col-

lection. Along with the deacons who assist the pastor during the invitation, they are alert to visitors in the services and to the needs of their own members.

"One of the first things Rev. Hill told me," Letha recalls, "was how long the morning services are on Sunday." (See inset material, "Sunday Morning at Mount Zion.")

Three hours is not unusual, complete with praying, singing, listening, and shouting.

"But," continued Letha, "I am fascinated to watch Rev. Hill talk to the congregation. The services don't seem long really. Sitting in the church, it is only when I stop to think about it that I notice any differences in myself and everyone else present. The people do not treat me differently; and I do not feel differently from them."

Reflecting upon her experiences in Mount Zion, Letha is conscious only of the fact that she is the one who is learning.

"I always thought Negro people would want to be white," she said.

"Yes." The response comes almost as one voice from all the people.

"Even though we have sickness and sorrow, go home knowing . . ." the pastor insists. Many respond, "Amen." Some clap. The murmur of voices adds length to the service. So concerned is the pastor that he leans across the pulpit Bible to speak almost in a whisper and yet to use all the reinforcement the loudspeaker can give.

"Do you hear me?"

The response leaves no doubt about the hearing, nor about the sense of being caught up in the inspiration of the moment.

"Now there are some things I may not know," the pastor sings—as if it were the next sentence in the spoken message.

So empathetic are pastor and organist that neither misses a beat in the change from speech to song; the service moves from sermon into invitation almost imperceptibly.

A visitor—one of only two white faces in the congregation of 500 or more—I feel that the people are seeking answers, that the message speaks to those seeking help, that I am worshipping in a company of the committed. ■

"But, as a matter of fact, they couldn't care less; they don't want to be like me."

One day in the office, Rev. Hill asked Letha if she would like to see someone who hated her, and pointed out an avowed black nationalist who had come to the church to speak to the pastor.

"That day," says Letha, "I learned something about what prejudice really is, for here was a man who hated me not for anything I had done or because of who I was, but for the reason of my color."

Letha Trammell is very happy in her work at Mount Zion. The members speak of her with appreciation. She has been accepted, and only time will tell whether it will be possible for Letha to realize her dream of working in the Watts community itself. Not knowing exactly what will develop is one of the uncertainties of her US-2 experience, but she feels the Lord is teaching her a lesson in patience.

From where she is now in the US-2 work, Letha says, "I'm waiting to see what the Lord has for me." ■

FITE'S FATHER GETS HEARING IN CUBA; CAUDILL READING

More than two years ago, a Georgia father began a relentless effort to gain access to Cuba, where his missionary son had been arrested and convicted of currency violations. Late in April of this year, he returned to the U.S. after 51 days in Cuba, encouraged by the health of his son and the cordial attention he received from Cuban officials.

Clifton E. Fite, pastor of the Rosemont Baptist Church in Waynesboro, Ga., and his wife, left the United States in February to make a personal appeal for the release of their 34-year old son David Fite, who was arrested along with 63-year old missionary Herbert Caudill in April 1965 for illegal currency exchange.

"We believe that the Cuban government will deal kindly with the matter of his release," Fite said.

The Fites also visited Caudill, David's father-in-law, who underwent surgery by two American eye surgeons on March 15 for a detached retina. Fite said Caudill was regaining his sight rapidly and doing some reading and writing (see April issue, *Home Missions*).

He said they were not made to feel unwelcome or ill at ease at any moment, and "were greatly encouraged, first by the officials' invitation to come to their offices, and second by the time they granted us to make our appeal."

Fite emphasized in an interview with the Baptist Press that he had made the trip and the subsequent appeals "as a father, and only as a father."

"We never got into any legalistic phase or sounded any note of antagonism," he said. "We were there simply to make an appeal for mercy on behalf of our son."

Fite said that on their arrival in Havana, Cuban officials flew David Fite from the off-shore Isle of Pines Prison to the La Cabana Fortress in Havana and established special "every Wednesday" visiting privileges.

Fite said his son was working in a

marble pit and "had a good bronze tan—healthy but thin."

He said David had developed a hernia earlier but that the pit work had strengthened him and improved his condition. He also said David had recovered from jaundice and an ear infection in the past year. "His health is better now than at any time since he has been in prison, as far as we know," Fite said.

For the special visiting privileges, Fite said David was taken to another prison nearby, which had living room-type quarters for visiting purposes. He said David's wife Margaret, and their three sons also were allowed to make the visits. For the first time since his imprisonment, David held his two-year-old son in his arms.

Normally, Fite said, families are permitted to visit with prisoners only through a wire fence.

Fite said David and Margaret had agreed for their oldest son, David Jr., 10, to return to the U.S. with his grandparents, but this plan did not materialize before they left.

"His health was good and his attitude seemed paramount," Fite said of David.

"His mother asked: 'Now tell us, really, how are you?' and he answered: 'Physically I'm well, spiritually I'm strong, and my hope is continuous.'"

According to one prison official, David probably was sent to a work farm after his parents' departure, the elder Fite said, "which is fortunate, because he wants to work outdoors."

Fite said he thought the Cuban officials were favorably impressed with the manner in which he and Mrs. Fite made their request.

"We spoke on an appeal of mercy," he said, "requesting that David be allowed to come home to his children and if he desired, allowed to come to the U.S."

Fite said he hoped that his appeal as

a "father" would reach Cuban leaders. Fidel Castro, who has exhibited his compassion for children in public, and who once left a strategic speech to the side of his critically-ill son, illustrating his warm concern as a father.

When asked if he were pleased with the level of government officials who received him, and if his visit were long enough, Fite replied: "If we weren't satisfied, we would have stayed another month, because they were willing to allow it."

Cuban officials "listened with reverence and responded with courtesy," he said.

Fite said Caudill still was at home apparently recovering well. He said Caudill was doing some reading, writing letters, and welcoming students and former students as visitors.

The only restriction on Caudill's visitors, Fite said, was the number. He cannot hold meetings or attend public gatherings, he said.

Fite said the donation of equipment and drugs and the visit by the two U.S. eye surgeons who performed the surgery on Caudill and their obvious humanitarian concerns, had far-reaching effect. Cuban doctors apparently are beginning to use the instruments, he said, and are speaking "most kindly" of the U.S. surgeons.

Mr. and Mrs. Fite first began their effort nearly two years ago and were denied a visa by the Czechoslovakian Embassy in Washington, D.C., the Cuban government's representative in the U.S.

The Fites then went to Canada in the summer of 1966 to apply for a visa at the Cuban embassy in Ottawa, but they never received a reply. In January 1967 they traveled to Mexico City, where the Mexican foreign secretary and the Cuban ambassador to Mexico arranged for the trip.

Church Loans Names Field Representatives

The Southern Baptist Home Mission Board's Church Loans Division has completed its roster of territorial loan officers with the appointment of two new field representatives.

Billy T. Hargrove, pastor of the Westside Baptist Church in Waynesville, N.C., and at one time secretary of the Board's Survey and Special Studies Department, was named to service church loans of the West Coast.

W. C. Dudley, currently director of Training Union and student work for the State Convention of Baptists in

MEETING NEEDS THROUGH TRAINING

by Norman E. Hodges
Nashville, Tennessee

The church operated an effective mission center, staffed with scores of volunteers who met at the church each Sunday night for training and instruction. This was their Training Union.

Another church, caught in the rapid, traumatic changes of a transitional neighborhood, had turned most of its church organizations and its membership outward in ministry to the needs of the community. Training Union became the time when volunteers for missions were trained.

Such uses of the Training Union are part of the new "thrusts" of this church organization, which Philip B. Harris (author of *The Training Program of a Church*) sets forth in three divisions: new church member orientation, church member training, and church leader training.

New church member orientation serves as a sort of "boot training" for the new member (new recruit). Here he receives basic training which enables him to understand fully the decision he has made. He is counseled concerning his experience with Christ, and his new role as a member of the church. Instruction sessions follow, and in these sessions the new member is enabled to understand his relation to the church. He continues for a period long enough for counselors and teachers to cover curriculum materials including 13 appropriate subjects.

The program of new church member

orientation can be a continuing program for the church. It is, however, a terminal into it at a point, completes the counseling and instruction sessions, and goes then into or back into, another type of training unit.

Church leaders who desire to stretch their training program are encouraged to study "The New Church Member Orientation Manual" by Earl Waldrup.

Church member training is not new, for it relates appropriately to the kind of training that is offered with regularity on Sunday night in many churches. But even this kind of training can meet the needs of church members and their families.

Church member training can be expanded in two ways:

1. By involving more people in training that is done in unions and departments on Sunday evening. Enriching the learning experiences of participants through effective planning and programming will cause the training to expand, thus meeting additional training needs.

2. By providing short-term training projects to meet basic needs of church members. Church members not already enrolled in Training Union become the target group for enlistment and are given opportunity to select from a number of subjects the one that best meets their needs. Specific projects run for varying periods of time. Training materials include: units in regular quarterlies

(but not in competition with ongoing unions), resource units on witnessing or on family relationships, and study course books which offer guidance and help for church members.

Church leaders who desire to expand their programs of church member training are encouraged to study chapter three of *The Training Program of a Church* by Harris, available at Baptist Book Stores.

Church leader training is subdivided to include two types: potential leader training and specialized leader training.

1. Potential leader training aims at the training of Adults and Young People who show aptitude and interest in becoming leaders for the various phases of the church's work.

Training Union leaders are responsible for discovering potential leaders, for enlisting them in training sessions, and then for conducting the training. A recommended curriculum *Leadership Training Materials*, for a 26 session approach to potential leader training is available at Baptist Book Stores.

2. Specialized leader training aims at the training of persons who are already serving in places of responsibility in the church, or who desire to get ready for a specific responsibility. It is the responsibility of each church organization to provide specialized training for its own leaders. Training Union assumes responsibility for coordinating the church's training efforts and assists other church organizations, as needed, in training their leaders.

The other section of the package, *Leadership Training Materials* is called, "Training Workers for the Sunday School," and is recommended as a 26 session approach to training Sunday School workers. Training Union gives specialized training to its leaders through the study of respective age-group leadership manuals found in Category 18 of the Church Study Course. Other church organizations have their own structured approaches for training their own leaders.

Ohio will serve as field representative in the Midwest and a portion of the Great Lakes Area.

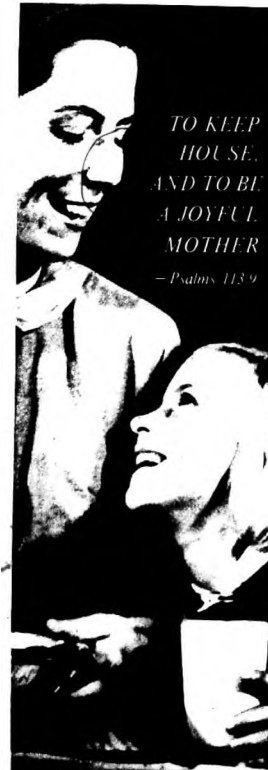
In December of 1966, Pat McDaniel, assistant to the executive secretary of the Baptist State Convention of Michigan, was named the first of three field representatives to initiate applications and help administer church loans in the field.

All three of the new staff members will work out of the Atlanta office.

Hargrove directed community survey work for the Board from 1957 to 1962, when he resigned to accept the pastorate of Southern Baptist Temple in Phoenix.

He is a native of Norborne, Mo., and a graduate of William Jewell College in Liberty, Mo., and Southwestern

Seminary. Dudley, a native of Birmingham, is a graduate of Samford University in Birmingham and New Orleans Seminary. He has been an associate in Kentucky Baptists' Training Union Department, assistant to the pastor at First Baptist Church of Selma, Ala., and minister of education at First Baptist Church of De Land, Fla.



TO KEEP
HOUSE,
AND TO BE
A JOYFUL
MOTHER

—Psalms 113:9

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couldn't be everywhere, so
He made mothers. The world changes,
and man reaches into space,
but nothing changes the warm love
of the one who keeps the house.
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constant in a changing world.
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14 MISSION GUIDELINES

(Approved by the Southern
Baptist Home Mission Board)

- I. Evangelism, which aims at making men disciples of Jesus Christ, shall continue to be the heart of our home mission program. Evangelism includes commitment and involvement, and therefore attention shall be given to conversion, baptism, church membership and spiritual growth. Evangelism shall tie all our many faceted programs into a unified whole.
- II. The Cooperative Program shall continue to be emphasized as the basic means of support of the Home Mission Board. The Board shall continue to assist in the promotion of the Annie Armstrong Offering and gladly receive other special gifts, but not to the detriment of the Cooperative Program.
- III. The directives, purpose, and responsibilities assigned by the Southern Baptist Convention to the Home Mission Board shall provide the framework in which the Board will strive to work under the direction of its elected Board of Directors.
- IV. Close cooperation and consultation with state conventions, associations, and churches shall continue to be emphasized by the Home Mission Board in the development, projection, and implementation of a convention-wide uniform missions program. We shall encourage state conventions, associations, and churches to do all that is possible to evangelize their areas, freeing the Home Mission Board to do what associations and state conventions cannot do alone. This Board will also work in close cooperation and consultation with other Southern Baptist agencies.
- V. The urban centers of the United States shall receive the major thrust of the Home Mission Board. With 70 percent of the population now in urban centers and with the prediction that 90 percent of the population will be in urban centers by 2000 A.D., it seems necessary that urban missions be given priority. Urban areas are the centers of political, economic, educational, and moral influence. Giving priority to urban areas will not mean we shall neglect human needs in other areas.
- VI. Resources in personnel and finances shall be utilized primarily outside the states where Southern Baptists are well established and where associations and state conventions are strong enough to carry on effective mission programs. The major areas of need are now in the West, North, and Northeast. This shall not be construed to mean that the Home Mission Board will neglect human needs in other areas.

II. The interest of the Home Mission Board shall be in each person because of his intrinsic worth apart from incidental identification as to race, language, economics, nationality, or religion. Institutions shall have validity only as they minister to the needs of persons. The Board shall review periodically its work with the purpose of keeping existing institutions related to the spiritual ends for which they exist. While it may be wise for the Board to establish new institutions in view of specific needs, the Board's continuing emphasis will be placed on investment of personnel involved in ministry rather than on capital expenditures. It shall also encourage churches, associations, and state conventions to become increasingly active in ministering to human need.

VIII. Trends and conditions that may directly or indirectly affect our witness and communication of the gospel shall be carefully noted, such as social, political, economic, moral, racial, educational, international, denominational, and population trends. The gospel is sufficient and relevant, but interpretation and better communication of the gospel are always needed.

IX. Flexibility shall be exercised within the framework of approved guidelines, and these guidelines shall be constantly reviewed as to their relevancy and their day-by-day application. For example, in the establishment of new churches and church-type missions support of pastors may be needed over longer periods, or concentration on strategic church establishment opportunities may be better kingdom economy than numerous missions in some places.

X. Methods that are effective shall continue to be used; ineffective methods shall be discarded, and new methods to communicate the gospel to our generation shall be initiated by the Home Mission Board. This will likely call for experiment, trial and error, and imagination. This Board shall use multi-methods of witnessing.

XI. Missionaries and staff, as is true of buildings and institutions, shall be viewed as means toward accomplishing the spiritual objectives of the Board rather than as ends in themselves. Missionary personnel, staff, and office workers shall be provided in strength adequate to carry out the objectives of the Board in keeping with available resources and policies.

XII. Communication and cooperation with other denominations shall be welcomed and initiated by the Home Mission Board where there is no sacrifice of principles or weakening of basic beliefs and practices.

XIII. New areas of our nation, insofar as Southern Baptist work is concerned, shall be entered by the Home Mission Board to reach the unsaved and the unchurched thus contributing to the existing Christian community. The Board shall exercise leadership to establish and to maintain a cooperative relationship with other Christian groups.

XIV. Concerns for welfare, health, rehabilitation, education, and race relations shall be related by the Home Mission Board with public and private agencies working in these areas, and duplication of effort shall be avoided. Where our concerns touch government supported programs, we shall try to cooperate without sacrifice or violation of the principle of religious liberty. We shall be concerned for man welfare even when it may not be feasible to cooperate with government agencies in meeting some of these needs.

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he hath sent me to heal the
broken-hearted, to preach deliv-
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ery of sight to the blind, to set
at liberty them that are bound,
to preach the acceptable
year of the Lord."

Jesus quoting Isaiah (Lk. 4:18-19)



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26

ALLIES FOR THE STRUGGLING CHURCH

by DeLayne Ryals
Joppa, Maryland

Hunter Street Baptist Church in Birmingham, Ala., has voted to give \$ 0,00, in 1967 to the Chambersburg (Pa.) Baptist Chapel to assist that young congregation in purchasing a building. This gift, together with a loan from the Home Mission Board, will enable this Chapel to purchase a building for a Baptist mission in the 20,000-population city of Chambersburg.

Operation 30-10 has been launched by First Baptist Church of Yazoo City, Miss., which has as its goal to organize 30 churches and missions in the next 10 years in new areas of the populous North and East. Ten thousand dollars is in the church's 1967 budget, and they expect to invest \$100,000 in the program in the next ten years.

Sheridan Road Baptist Church in Youngstown, Ohio, is the first congregation to benefit from Operation 30-10. Sheridan Road Church, which began this past winter with six members, is the only Southern Baptist congregation in this industrial center of 185,000 people. They expect to organize their first mission in another part of Youngstown this summer.

Mount Baker Baptist Association in Bellingham, Wash., reported the greatest revival in its history with 203 decisions for Christ. Seven Oklahoma pastors came to assist Washington churches.

Baptist college students from Texas assisted in building two church buildings in Wisconsin-Minnesota. The summer projects were conducted by members of BSU organizations in Texas.

Rudolph Bonner, a Baptist layman from Meridian, Miss., took a two-month leave of absence and went to Montana to supervise five Mississippi students in constructing three small church buildings.

It comes as a shock to Southern Baptists that in one generation we have moved from a regional ministry in the South and Southwest to a national ministry to four times the population we once served in America.

What is happening in the North and West and East? Is there a pattern to this expansion? What are Southern Baptists doing to meet the needs of the new churches which are forming in these new areas?

The main channel of support for the new work is the Cooperative Program, which is supplemented by the Annie Armstrong Offering for home missions. Convention assistance through the Home Mission Board takes several forms: pastoral salary aid, church site acquisition, church building loans, and related services.

But other vital assistance is provided for these new churches by stronger, more established churches in older states and conventions.

Ben E. Hope, pastor of the Columbia Road Baptist Church in suburban Cleveland, Ohio, says his church carries support from churches in Arkansas, Kentucky, and Georgia, in addition to Home Mission Board assistance. On the side support has enabled the congregation to purchase a building site on a principal street in North Olmsted.

Owen Cooper, missions committee chairman of First Baptist Church in Yazoo City, Miss., suggests that many new churches need financial advice and in refinancing, and financial assistance.

P.G. Woodruff, pastor of the East Side Baptist Church in Springfield, Ore., says: "It seems to me that the be-

neficial part of the assistance that established churches can help is to provide sites." Real estate prices in desirable locations in the North are often prohibitively high. Sites, where available, in some communities may cost \$50,000 an acre or more.

Churches with small memberships and no established credit rating need help in obtaining church building loans, even when the congregation is fully able to pay the indebtedness. Farmingdale Baptist Church on Long Island, N. Y., has listed eight churches in four states to underwrite \$100,000 of the loan on its new building, with financing arranged by the Fleming Foundation and the Baptist Foundation of Texas.

Some churches that have built buildings need help in making building payments. Other groups need help in paying rent (often \$40 for three hours' use of a school building).

Help may take surprising shapes. The music director of Sagamore Hills Baptist Church in Fort Worth supplies music for the choirs of an Oregon church; another Texas church sends printed bulletins and stationery to a Washington church; an Ohio pastor says, "Typewriters and mimeograph machines would be of real value to a new mission."

R.E. Ferrel, pastor of the Heights Baptist Church in Cleveland Heights, Ohio, suggests some needs of a typical mission chapel: outdated offering envelopes, hymnals (in addition to the 25 free ones provided by the Baptist Sunday School Board to each new church), Lord's Supper Service set (linen table cloths, filmstrip-slide projectors, file cabinets (3x5, 5x8, and 4-drawer), portable 3 or 4 speed record players, folding chairs, puzzles for Beginners, and any other teaching aids other than literature.

"There has been no help in Nebraska," according to Calvin Miller, pastor in Omaha, beyond assistance from the Home Mission Board. Some churches receive assistance, some do not.

There is one of the inequities of direct assistance. Some areas present a more realistic mission challenge than others. Some denominational leaders are opposed to direct support of pioneer missions on the theory that all mission support should be given through the Cooperative Program.

In most of the instances cited in this article, the donor church was already contributing a sizable portion of its income through the Cooperative Program. Taylor Pendley, secretary of the Church Building Department of the Baptist General Convention of Texas, says churches that directly support some particular project seem to receive a

blessing to such degree that the amount given by them to the Cooperative Program increases." The debate continues.

Several states have direct relationships with new work in designated states. For example, Texas assists the Wisconsin-Minnesota work and Mississippi aids Montana. Some associations have adopted "sister associations" in new areas, Nashville, Tenn. and Metropolitan New York have this arrangement. Such official moves help the established church to team up with young mission congregations to meet the need for ministry in underchurched communities.

The Home Mission Board's Department of Pioneer Missions helps channel assistance given by churches in the older areas of the Southern Baptist Convention. M. Wendell Belew, pioneer missions secretary, said the department will not solicit such support but will furnish, upon request, lists of needy situations.

"We can be of much help to churches in determining where their assistance can be used to greatest advantage," Belew said.

No one really knows for sure how much financial assistance is now being given to the new work. Many of the gifts are sent through the Home Mission Board, but many other churches send money directly to the new church or mission chapel.

Help comes in ways other than financial.

"Prayer is the greatest service rendered," according to Mission Pastor A.L. Bingham of Strongsville, Ohio. "We need to keep others informed of our needs that they may know how to pray for us," he says. Many mission pastors send reports of their work to their benefactors. Help may come in the form of prayer partnerships and/or prayers may be answered with tangible aid.

Types of assistance vary greatly. A youth choir on tour presents concerts for mission chapels in a community where Baptist work is unknown. A church sends a husband of young people to conduct a Vacation Bible School and census. A church sends its pastor, and occasionally its minister of music, to lead in revival services for a struggling congregation in a distant community which has no other Baptist witness. Laymen participate in evangelistic crusades, often traveling at their own expense. (One of the largest of these is the Dayton, Ohio crusade, scheduled by Texas and Ohio Baptists for this summer.)

Jack L. James of Cushing, Okla., is typical of a growing number of pastors; he has preached in revival services in Nebraska, Washington, and northern

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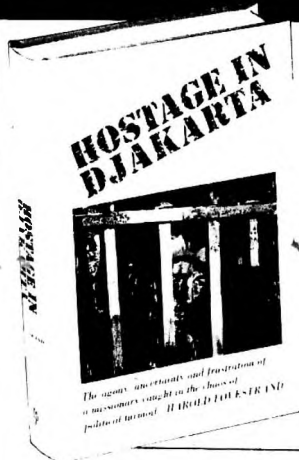


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Illinois. To would-be pastor-evangelists, he cautions: "You cannot plan to range because pastors change too frequently... especially in pioneer churches."

Help can come from some of the least likely sources. Young churches in the new areas often assist their churches. Pastoral Missionary Chase, of the Providence (R. I.) Church, says, "Greenmeadow (the sponsoring church) has been very helpful in lending the necessary work in supplying the organizational literature. The help these new churches give to one another is necessarily limited. Usually the local 'sponsoring' church merely receives the members of the mission into its fellowship, a nominal sponsorship."

Perhaps the greatest contribution which established churches can make to young churches is to counsel capable, dedicated, well-trained young people toward careers in the North, East, and West. Some of our best qualified young pastors are accepting the challenge of these underchurched communities.

Churches also assist by informing young people of opportunities for service in summer missions—mature college students spend 10 weeks in mission involvement; and the US-2 program—college graduates assist in home mission work for two-year terms.

One of our untapped resources is the help for young churches is the growing group of retired persons whose years of experience could lend wise counsel to young missions.

Charles S. Hodge has retired from active service as minister of education for some of our leading churches. Now he finds a fruitful ministry in working with young churches, especially in Alaska. He finds the travel invigorating and the opportunities limitless to counsel struggling churches about improving their Sunday School and Training organizations.

The Christian Service Corps of the Home Mission Board helps Christian laymen and women find ways to participate in mission work. The churches need help from qualified persons who can give two weeks or more of service. Mature Christians go to new areas at their own expense, usually finding secular employment in the community.

Last year two public school teachers moved to new areas where they could direct church music ministries in Oregon and Long Island, N.Y. They support themselves with teaching positions in the local school system. An Oklahoma pharmacist moved to W. com-

ing he works as assistant manager of a drugstore and serves as Sunday superintendent of a young congregation.

Varren Woolf, secretary of the Mission Board's Department of Mission Ministries, comments: "It is for them to encourage their people in the congregation to apply for a type of mission service, and, in the case of the long-term workers, to give them up to other areas of the country. We are beginning a unified effort to get many more people to move to these areas of need."

Southern Baptists are confronting the challenge of the young churches in the new areas. H. Franklin Paschall, of Nashville, Tenn. SBC president, says: "There are many problems and great needs in these new areas, but the spirit of the pastors and people is very inspiring. Their enthusiasm abounds and their dedication is deep. It is my hope and prayer that Southern Baptists may find ways and means to help these people realize their visions and dreams."

In the Pacific Northwest, Area Missionary Austin Lovin of Springfield, Ore., comments: "I know that many churches in the deep South need the missionary stimulus that helping a church in a pioneer area could give them."

From the Great Lakes area, Area Missionary Kenneth W. Neibel of Cr-

stal Lake, Ill., writes: "Nearly every one of our chapels and some of our newly constituted churches are receiving help from outside the area. Without this help our work would go much slower because we would not be able to secure full-time pastors or build buildings as quickly."

Paul S. James, superintendent of missions in New York, says: "The image of pioneer missions will become clear and distinct when Convention interests and resources are brought to focus on the exciting new opportunities in this area which God is giving us. This is the intent of the resolution adopted in May, 1966, by messengers at the Detroit SBC meeting urging a maximum effort in the populous Northeast. Here is a top priority area calling for the best we have to offer." ■

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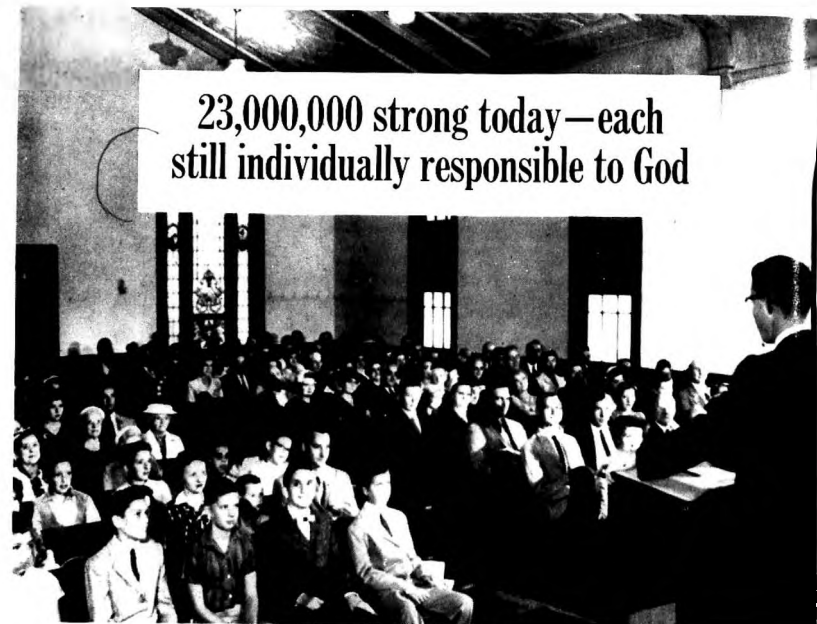
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MISSIONARY APPOINTEES

1. **Jose P. Mendolla**, appointed by Language Missions, serves as pastor of a Spanish-speaking congregation in Santa Paula, Calif. He is a native of Taylor, Tex., and a graduate of Hardin-Simmons University in Abilene, Tex., and Golden Gate Seminary. He has been pastor of Spanish missions in Hayward, Calif., and Gruver and Colorado City, Tex. Birthday May 21.

2. **Mrs. Jose P. Mendolla**, the former Librada Flores, serves with her husband in Santa Paula. She is a native of Coleman, Tex. Birthday June 20.

3. **Edith Lawrence**, a native of Hartford, Conn., was appointed by Pioneer Missions as an assistant for the New England Baptist Association in Framingham Centre, Mass. She will help develop and promote home fellowship missions, WM mission action groups, and assist in organizational promotion. She is retired from the U.S. Navy and a graduate of Southern Seminary. Birthday Sept. 10.

4. **Alice Dominick**, appointed by Christian Social Ministries, the Perrine Baptist Center, serves Spanish migrants in Panama, Fla. Previously she was a social worker at the Maxwell Children's Home in Greenwood, S.C. Two years she served as a Home Mission Board student missioner in Ohio and Florida. She is a native of Berwick (near Hattiesburg), Miss., and a graduate of William Carey College in Hattiesburg, Miss., and New Orleans Seminary. Birthday Aug. 7.

5. **Henry Lee Chennault** was appointed state director of Work with National Baptists and associate in the department of missions of the Baptist General Convention of Oklahoma, with headquarters in Oklahoma City. Chennault was pastor of First Church, Davis, Okla., when appointed. Other Oklahoma pastorates include the Erin Springs and

Payne churches in Lindsay. He is a native of Dalhart, Tex., and a graduate of Oklahoma Baptist University, Shawnee, and the University of Oklahoma at Norman. Birthday March 4.

6. **John D. Ratliff** was appointed associate missions director for the Baptist Convention of New Mexico, with headquarters in Albuquerque. He previously served as a missionary in Lima, Peru, under the Foreign Mission Board. He is a graduate of Eastern New Mexico University in Portales and Southern Seminary. Birthday April 26.

7. **Mary Suthell Walker** was appointed by Christian Social Ministries as director of the Lexington Baptist Center in Lexington, Ky. A native of Spindale, N.C., she is a graduate of Carson-Newman College in Jefferson City, Tenn., and New Orleans Seminary. She formerly served as director of the Caddo Center in Shreveport, and education director for Spencer Church in Spindale. Birthday June 9.

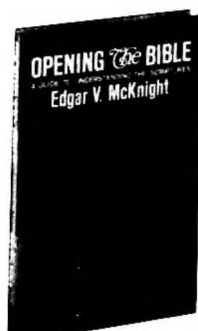
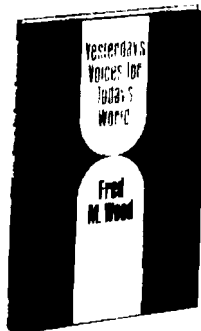
8. **Jay Dannelley** was appointed by Metropolitan Missions as superintendent of missions in the Bay Area of Michigan. He was pastor of Sixth Street Church in Royal Oak, Mich., when appointed. He also has been superintendent of missions for the South Central Area in Michigan and pastor of Bethel Church in Niles, Mich. A native of Dale, Tex., he graduated from Howard Payne College in Brownwood, Tex., and Southwestern Seminary. He also has done graduate work at Hardin-Simmons University in Abilene, Tex., North Texas State University in Denton, and Eastern Michigan University in Ypsilanti. Birthday Dec. 12.

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

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The beginning Bible student, Sunday School teachers, and others seeking to improve their study and understanding of the Bible will profit by reading Edgar V. McKnight's book, *Opening the Bible*. Dr. McKnight, assistant professor of religion at Furman University, has authored a guide to the understanding of the Scriptures which throws new light on many areas: people and culture of Bible lands, history of God's people, language study, formation of the canon, development of the English Bible, and archaeology and the Bible. Principles of Bible study are suggested for the average layman, and the material is conservative and sound.

The Journeyman program of the Foreign Mission Board is new to most Baptists. In the program single young college graduates

are recruited for two years of service alongside Baptist missionaries. *Journeyman Missionary*, by Jesse C. Fletcher, secretary of the Board and author of *Bill Wall China* and *The Wumpy Harper Story*, is a fictionalized treat of the workings of this program. Tom Mabberley, fictional student, joins the class of 46 actual missionary Journeyman Virginia in June, 1965. At the conclusion of his training assigned to the Baptist secondary school at Sanyati, Rho. The book is an account of Mabberley's first year at his assignment. The plot includes a mild love story.

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