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LETTERS

From Our Readers

Apologetic and Naive

As the teacher of a men's class I was surprised by the letter "Should I Leave?" in December. The surprise was not caused by the letter which expressed an outlook all too common among us. The principle surprise was caused by the apologetic and naive answer of the editor.

Do you suppose that young people didn't have sex problems when Jesus walked here among men? Do you suppose people didn't have social and economic problems? They did and they still do, and I believe Jesus still has the answers. If you and I are not in fellowship with God no pastor can answer our problems. If we are in fellowship with God we will already have the answers.

Can the church or its pastor tell young people that sexual promiscuity is all right, that the world owes everybody a living, that interracial marriage is desirable?

Maybe I'm old-fashioned but I believe that when the church tries to be all things to all people, it will end up being nothing to nobody. Have we forgotten what Jesus said, "... and I, if I be lifted up ..."

Name withheld on request

EDITOR'S NOTE: I do not want the church to attempt to be all things to all people. I only want my church to be concerned about all the needs people have, and to be concerned about all the people and to apply to these needs the insights we have from God's Word.

• May I say a few words in reply to the writer who asked the question "Should I Leave?" Many of us have grown a little weary of this constant attack upon Southern Baptist churches for their irrelevancy, provincialism, organizationalism, etc.

First of all, you talk about the Baptist church, i.e., "the battle to update the Baptist church" in a sense that is not scriptural. Baptist churches are local, independent entities and the only one which you or the editor have any authority to battle toward updating is the one where you hold membership.

Second, you speak of relevancy. The churches, you say, are not doing anything that is relevant. Yet, you confess that it is in the church that you learned to love, learned about Jesus Christ, and found meaning. Are these not relevant? Are not these the very things which have awakened you to the social needs about you?

You say that the race issue is one which is crucial with you. Let me tell you that you are not alone. It is a crucial issue with many of us. There are many churches in our Convention, including my own, which are integrated. Yet, if one listened to you it would appear that nothing is being done, except through one of our commissions.

You say that there is intolerance, ignorance and irrelevance at the grass roots level of our denomination. I'll go you one better. These are not limited to grass roots. The only person who ever lived in whom these things were not present is Jesus Christ. In the face of the struggles through which the churches of our denomination are now going, you are pretty

intolerant yourself. Also, in your blanket condemnation of Baptist churches, when you are not acquainted with all of them, you reveal some ignorance. You see, we didn't become perfect when we were saved, did we?

I will be the first to say that my church is not perfect. I would heartily agree that she needs to do more in the practical application of what she proclaims. But to say that she is "an irrelevant social club" is both ignorant and intolerant.

You ask, "Should I Leave?" I would hope not. I would hope that you would try to see what your own church is doing that is good, and build on that. I would hope that you would take what your own church is doing which is not good and try in Christian love to rectify that.

However, if the attitude toward your own church is such that you have only contempt, condemnation and disparagement, the answer to your question might best be answered "Yes!"

GRAYSON GLASS
Galveston, Tex.

Leisure Revolution

I have just had the opportunity to see the November issue with its excellent comment on "The Leisure Revolution."

Our relationship with the LBL area ministry remains one of the most heart-warming aspects of this job. Mrs. Howes and I participated last summer in some of its activities. Through them we feel we gained an insight into the true needs of people using the Land Between the Lakes.

We appreciate your coverage of this important aspect of the LBL program and congratulate you on excellence of format and photography.

ROBERT M. HOWES
Golden Pond, Ky.

A Mother's Wish

My mother Mrs. Edgar Shannon, 86, died Jan. 27, 1967. It was her dearest wish that all the women of our church, Aberdeen (Wash.) Avenue Baptist, have a year's subscription to your splendid magazine. Before her death, she made me promise her that this would be done. The church is including it in our budget for the coming year.

Mother believed *HOME MISSIONS* was the finest magazine printed anywhere, giving such a candid and superb picture of the work Southern Baptists are accomplishing in our homeland. Nowhere could anyone find so much information in such a short time as by reading *HOME MISSIONS*. Informed people are a helping people in money, talents and time, she believed. Don't change the magazine one iota—please!

MRS. FLOYD SCHOONMAKER
Aberdeen, Wash.

Tract About Non-Evangelicals

For years, as a loyal Southern Baptist, I dutifully subscribed to *HOME MIS-*

SIONS. Each month I'd spend three or four minutes looking through it and then discard it.

But, for the last year or so, the magazine has changed so much that I eagerly await each issue. I now read most every article.

Thanks especially for the article on British-Israelism. We have people in this area who listen to "The World Tomorrow" and receive *The Plain Truth* magazine. Is it possible to obtain Mr. Starks' article in tract form?

CARLTON L. MYERS
Annapolis, Md.

EDITOR'S NOTE: Starks' article is now in tract form, available on request from the Department of Non-Evangelicals.

• Congratulations on *HOME MISSIONS*. With recent issues it has become the best publication of Southern Baptists. I am confident that you will keep writing on the vital issues of the day.

I would like to secure a copy of the December issue on "Planned Cities" for each member of my Urban Sociology class. Mrs. JUANITA SANFORD
Arkadelphia, Ark.

Beautiful Melody or Sour Note?

The magazine has a note of contemporaneity that hits a sour tune with many but plays a beautiful melody to many, many more. Keep up the good work.

Your magazine is being read with delight by all the chaplains with whom I serve. Fact some of them can't believe it is Southern Baptist material. The chaplain who is advisor to the Protestant Youth of the Chapel would like copies of the articles which deal with the sexual revolution to lead the senior high group in a discussion.

JAMES W. MILLSAPS, Chaplain
Captain, USAF

• Of the many publications I receive, I feel that this is the most vital at the present time. Especially I appreciate your dealing with such current issues as the sex revolution in such a forthright manner. Thank you for being on the frontiers of thought in our present world.

JACK P. LOWMEDES
Arlington, Va.

• Your six months are up. We receive the *HOME MISSIONS* regularly here in Chile, sometimes two to three copies in a group, but some months back when I noticed the abrupt and very interesting change in your magazine I promised myself that if you could keep up the pace over a six month period I would write.

You have more than kept up the pace and each month becomes increasingly more appealing. Congratulations for a job well done and for a newly charted course of mission reporting and informing.

MELVIN TORSTRICK
Santiago, Chile

• ... the magazine is such a healthy journal of information concerning our mission work. I am so happy to see that we as Southern Baptists are moving out of

our small world of inwardness and seeking to minister to a total world of outwardness.

JAMES S. PRESSLEY
Lakeland, Fla.

• I can hardly believe my eyes with regard to the last several issues of *HOME MISSIONS*. What has in times past been a very biased denominational paper has become a dynamic, almost avant-garde. You are to be highly congratulated in making *HOME MISSIONS* relevant to the real needs of our time. I am sure that I do not speak for everyone in the Convention, but I do speak, I believe, for a rather sizeable minority of ministers who have become somewhat frustrated with the archaisms of many of our programs and the excessive emphasis on promotionalism.

BILL G. FOWLER
Boulder, Colo.

• I have been alarmed recently at the very liberal slanted articles that have cluttered up your magazine in the last few months. I must say I for one must add my voice to those who are disgusted at the articles that have been appearing.

I know it is hard to have a magazine and just present the same voice all the time, and I have written this letter three times, possibly toning it down some each time because it is so often we express our anger and not get over it and I am not very good at writing.

If you are going to be a news snoop why do you always present the liberal slant all the time? Why not some good conservative writers, or are you afraid of these? This is not supposed to be a *Time* magazine or a *Look*, either. Why not do what you are supposed to do and present to our Southern Baptists what home missions is really doing.

I believe this liberal slant and social gospel is what is pulling Southern Baptists down the drain and your magazine stinks to high heaven on this line. I see Boyd got in his communistic views on race, police brutality, poor Negroes, etc., in his article. Answer me one question. Why is less than ten percent of the population stirring up so much trouble (mobs, burning of stores, stoning of lawmen and disregard of police authority)? Because of oppression? What about the Indians of this country? Can't you see that it is because of communists that such leaders as King (Rev. Martin Luther King), Boyd (Father Malcolm Boyd), etc., have been indoctrinated? I wish to be constructive and not destructive, but I see that the Independent Baptist movement is growing by leaps and bounds and we are at a standstill. I believe we are actually going backwards.

It seems you want all the churches, schools, etc., integrated. I believe in some instances that some whites have mistreated the Negro and vice-versa. But in our community where whites have their own churches, schools, etc., and the Negroes, theirs, we never have any trouble. In fact, if those racial agitators would stay at home and work for this county and not try to get all Negroes into the "Commy"

movement, we wouldn't have any trouble with the Negro.

I believe one thing you seem to believe in is that we have not preached the gospel to the Negro and that is mostly their trouble. Where we live we do not have any Negro neighbors; now would you suggest we go into Negro town and try to integrate them into our white churches? It is hard enough to try to get white people. We do try to witness to the Negro, and I have taught in one Negro Bible School, so you can't say I don't try to be missionary.

I hope this letter will be used to try to better *HOME MISSIONS*. I'm sure you won't better it by using some writers who have a long record of communist sympathies. If you are one, you should resign and join some other LBJ magazine.

CHARLIE STAFFORD
Fairfax, Va.

• I do appreciate the look at our country that our Home Mission Board is forcing us to take. We've been good at talking, now we're being forced to live what we say we believe.

It would seem like God is shaping stones for his new building in Heaven.

CLARA M. MATTHIAS
Falls Church, Va.

• The magazine is simply the finest journal which crosses my desk. Please accept our encouragement to continue in creative, dynamic paths of communication.

RICHARD S. BRANNON
Columbia, S. C.

• My thanks to you for real Christian journalism. To be here in Vietnam with our troops is a real challenge. The magazine is like a breath of fresh air in a very stale world.

RAYMOND J. WADE
U.S. Army Chaplain

A Disturbing Article

The only thing that is disturbing about the article in the December issue of *HOME MISSIONS* "The Disturbing Galilean" by Malcolm Tolbert is the mind of the writer. One can see that the writer means the church when he speaks of those gathering behind steel, brick, concrete and stained glass. Those other faces the writer speaks about have not been shut out because of one-sided standards of no church that I have pastored. They have always been welcomed. The story of the birth, death and resurrection of our Lord belongs to all people; or it does not belong to any.

The people on the inside are telling the story of *HOME MISSIONS* and *THE COMMISSION* magazines need to close up shop; for in each of these two great magazines are the names of those who have been on the inside of those buildings the writer speaks about. They are the ones we call our missionaries.

H. A. BYERS
Oakboro, N. C.

HOME MISSIONS

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EDITORIALS

by Walker L. Knight

Gathered and Scattered

Scholars remind us that the New Testament church carried on three primary functions: service or ministry (diakonia), fellowship (koinonia) and proclamation (kerygma). The relationship of each of these to the other is so vital that when one is broken, marred or inadequate in any way the other two also must suffer. And George Webber reminds us, "What we do within the life of a church are not pious exercises, but rather preparation directed toward our mission in the world."

We especially need to rediscover the word "fellowship," because we have so dissipated this concept that it bears little resemblance to its biblical meaning. Gathered in our "fellowship halls," we have thought of fellowship as a time of friendly chatter around the church supper, some social gathering or a period of recreation. Instead true Christian fellowship is best seen when men who are naturally alienated (by

race, language or social class) find themselves united by the common lordship of Jesus Christ and thus made into one family.

When worship takes on vitality, when common concerns are constantly a part of the prayer life of the membership, when there is openness in freedom to be oneself, when there is desire and expectancy that men can change and move toward the Christian idea, when there is creativity and renewal—there is Christian fellowship.

When the world looks and exclaims, "Look at those Christians; see how they love one another!" That is Christian fellowship, and it becomes the seedbed for ministry and proclamation, for spiritual vitality.

Such spiritual vitality is strangely a by-product—it cannot be created nor even found by seeking it. Like physical vitality that comes as a by-product of diet, exercise and training, so spiritual vitality is cre-

ated within us by God when we submit ourselves to his disciplines.

To carry the analogy of the athlete somewhat further, the well trained athlete finds himself frustrated when he trains and trains but never participates in the game. So with Christians, we lose the sharp edge of true vitality when we study and train but are frustrated at the point of actually participating in God's work. We come to think that the Christian life is all sitting and talking, since the doing is too often absent.

It is the interior life of a spiritually vibrant congregation, its fellowship, that challenges to mission, and it is in the conflict of mission that a church will find itself constantly being thrust back upon the resources which are found only in the context of its gathered life—the healthier the "gathered" life of the congregation, the more effective will be its "scattered" life, and the reverse is true. ■

Must We Talk of Dollars

The conversation among home mission workers these days quite often includes the term "the million dollar story," and some call it a \$25 million story.

Such discussions concern Project 500, a denominational effort to start 500 strategically located churches in the newer areas of the Southern Baptist Convention during the next two years.

The million dollars comes from how much assistance in pastoral aid is expected from this year's Annie Armstrong Offering. The \$25 mil-

lion is an estimation of how much will be spent by the mission agency, the state conventions and the churches during these two years on this project.

The effort promises much for the future, both in the influence these churches will exert and the lessons which will be taught about what is strategic and a rethinking of what constitutes the church. As Dallas Lee points out in his extensive treatment of the subject in this issue, maybe the most important aspect of the project is that the

mission agency is taking the lead in determining where the emphasis will be, where the church will be located, instead of following a few migrating Southerners who are asking for help.

However, Project 500 will never get off the ground without the assistance asked through the Annie Armstrong Offering, so while we aim for spiritual ends we must talk now in dollar terms. Let's hope a lot of people will do a lot of talking, both verbally and with their pocketbooks. ■

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

The Brink of Trauma

During recent weeks I have come across news articles which present sobering descriptions and predictions relating to our nation. They speak of the growing population and economy on the one hand and of the depressed mood and spirit on the other.

The national population, now at 200 million, is expected to reach 242 million by 1980. By that year we will be adding four million people a year, compared to two and a half million at present. All states will share in this growth, including those that have been lagging behind the national growth average. Migration from central city to suburbs will not change. The 18-44 age group will continue to be the fastest growing. Preschool children will increase at about 800,000 per year by 1980, compared with practically no annual gain at present.

Along with more people, higher incomes are expected. At present over 12 million families have incomes exceeding \$10,000 per year. Ten years ago this figure was under five million but ten years in the future 25 million families will be in the \$10,000-plus bracket. Working wives will contribute heavily to this rise, with nearly two of five wives expected to be gainfully employed outside the home by the mid-70's.

These are just some of the predictions, and they must be weighed carefully by Christian workers in planning for the years ahead.

Most of the forecasts emphasize that there will be more of everything—more people, more jobs, more money, more education, more leisure time. But on the other hand, there is a serious morale problem in the U.S.A. at this very time. A nonpartisan organization that seeks to improve the quality of national government recently issued a carefully developed 3,600-word statement that contains food for thought. The committee held that there are new,

intangible political forces at work that "involve people's morale more than their political comfort."

The paper said, as reported in the *Atlanta Constitution* of December 27, 1967: "At all levels of American life, people share similar fears, insecurities and gnawing doubts to such an intense degree that the country may in fact be suffering from a kind of national nervous breakdown."

The report continued: "America has experienced two great internal crises in her history: the Civil War and the economic depression of the 1930's. The country may now be on the brink of a third trauma, a depression of the national spirit."

Even the casual observer of the news must be aware of widespread unhappiness—over Vietnam, over rioting, and over the rising cost of living, for example. These contrasting appraisals point out that affluence alone cannot bring satisfaction. There is an unfulfilled longing for order, for stability, for peace, which fast automobiles and color television and more free time cannot satisfy.

This is surely an opportune time to call our fellow Americans to faith. This breakdown of the human spirit calls for something more ultimate than human possessions or accomplishments. In the face of incredible technological advances there is a longing of the human heart for something beyond itself. We have not, as a nation, committed ourselves deeply enough to spiritual values, though on our coins we stamp "In God We Trust."

We need to be reminded anew that "God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation" (II Cor. 5:19). Surely this is the time to find the spiritual wave lengths of those around us and share with them something of the cleansing and renewing power of Jesus Christ.

Southern Baptists are in the midst of the year of emphasis on ministry; that is, the seeking out, serving, and bearing of a loving Christian witness to those who are disadvantaged or who may be in circumstances that create a barrier between them and the churches. We are encouraged by the growing concern which many churches are showing for the underprivileged and neglected, whether or not this ministry increases the attendance or enlarges the church's strength in any way. I think that many churches are catching new glimpses of what it means to follow him who "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Then, preparation for the 1968-69 year of emphasis on "A Church Fulfilling Its Mission Through Evangelism and World Missions" is well under way.

The months ahead will be marked by intensive attention to the 1969 Crusade of the Americas. Preparation is well advanced in "Project 500." Elsewhere in this issue you may read about this unparalleled effort to begin 500 new churches or church-type missions in strategic places in the newer areas served by the Convention. The objective of establishing these new congregations is to confront those in unchurched or under-churched areas with the loving call to faith in Christ.

It is fortunate that at such time as this the energies of our denomination are being marshalled for an unusual effort to reemphasize spiritual values, to call men away from self and circumstances to God as revealed in Jesus Christ.

This is an inspiring time to be alive and a crucial time to be a Christian. May God help us, and all his followers, to be committed disciples and faithful witnesses of Jesus Christ in the face of these challenging opportunities and responsibilities. ■

February, 1968

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ENCOUNTER

by Kenneth Day

The Mission Field Comes to Us

The United States recently entered its third year of airlifting refugee families from Cuba. Two daily flights—Monday through Friday—cross the sea from Varadero, Cuba, to Miami International Airport. More than 90,000 have made the trip during the past two years, and approximately 3,800 persons each month continue to be relocated.

The relocation program has been in operation since early 1960, shortly after the Castro government took over Cuba. Including the 90,000, more than 340,000 have been resettled. During the years Baptist churches were encouraged to sponsor families desiring to settle in the United States, and they have given aid in finding homes and employment for more than 3,000 Cubans. However, the bigger part of their response came prior to the airlift, and the past two years have not found Southern Baptist churches as responsive to this need as before. In fact, there is not one church on file with the Baptist office in Miami, indicating its willingness to help relocate a Cuban family.

The airlift and resettlement program works like this. On Monday morning the first flight arrives around 9 a.m. The refugees are taken by bus to "Freedom Gate," a large building located near the airport, for processing by the Immigration Department. Among other things, this two-to-three hour processing includes a complete physical examination, then an assignment of the refugee to a resettlement agency.

Four agencies are involved in the resettlement ministry. One is sponsored by the Catholic Church, another by Jewish groups, a third is called the International Rescue Service (not related to any religious group) and the fourth—through which Southern Baptists work—is Church World Service. The refugee, himself, requests the resettlement agency which he prefers.

When the initial processing is completed the refugees are bussed to an-

other nearby complex called "Freedom House" where they await their final transfer. Those to remain in Miami are released as soon as they reach "Freedom House." Others remain from one day to a week, or in some cases longer—until all arrangements relative to housing, employment and so forth have been made and the government is satisfied that no problems exist.

Current plans call for a continuation of the airlift indefinitely. Cubans already relocated in the United States have requested the release from Cuba of more than 1,200,000 of their relatives. The Cuban government has approved 200,000 who await their turns to take the short 90-mile trip. At the present rate, this program could continue for well over 20 years.

Hubert Hurt, Southern Baptists' representative in Miami, recently reported, "The greatest single need at this time is for Baptist churches to file 'commitment forms' with our office (Miami) indicating their willingness to resettle families. At present, not one Southern Baptist church is on file." Hurt expressed disappointment that some of our own mission products—Baptist families from Cuba—arrived in Miami and had to be resettled by other denominations because our own Southern Baptist churches were not available.

The manner in which a church makes itself available for this ministry is very simple. Commitment forms may be secured by writing Hurt's office, 1452 N.W. 36th St., Miami, Florida 33142. Return the completed forms to the same address and stand by, patiently, until you are contacted further. Before any family is assigned to your church, you will receive full information and at that time you may decide whether or not you will sponsor them.

More complete details will be provided in response to your initial inquiry, but the primary responsibilities of a sponsoring church include: the

first month's rent for the family; employment for the man of the family (in keeping with his training); a pantry shower; and often some pieces of furniture. The Cuban family surrenders everything they have when they leave their homes in Cuba. They arrive in the United States penniless. The United States government provides the cost of their transportation from Miami to the point of their relocation.

I belong to a church which during the past five or six years has helped to relocate seven or eight families. Just a few weeks ago I witnessed five Cubans (three of whom spoke only through an interpreter) profess their faith in Christ and unite with our church. A couple of weeks later I visited in the Spanish-speaking department during the Sunday School hour. More than 40 are enrolled and attendance often exceeds the enrollment. The language barrier very nearly shut me out since I do not speak Spanish. However, a spirit which transcends language communicated to me a warmth of fellowship seldom found in any church. I do not recall ever having been with a people so grateful for their freedom to worship or possessed by a greater concern for sharing their faith.

The Sunday School lesson was taught by one who spoke to me in heavily-accented English and told me how "close God had come to be to his family during their time or relocation." My church has been involved in many ministries, but I doubt that any has been received more gratefully or has been more fruitful than this.

Somewhere there must be 1,000 churches which could communicate with Hurt in Miami and say, "We are available"—then patiently wait until you are needed. Though Southern Baptist work in Cuba has been discontinued for several years, it is still possible for us to minister to Cuban people. In this resettlement program, the mission field is just moving closer to us—making it easier for us to do our work while at the same time giving us the privilege of knowing personally those to whom we minister. Until now we knew these only as we read about them in mission magazines. Today they have been placed in your midst, and instead of sending missionaries you might well become a missionary to them. ■

HOME MISSIONS

Ghetto Study by Civil Rights Commission:

"Time to Listen, Time to Act"

By Beth Hayworth
Baptist Joint Committee on Public Affairs
Washington, D. C.

What is it like to live in the slums of a large American city and to feel that because of your color or your income you cannot escape?

A report that provides insight into the thoughts and feelings of slum residents regarding the conditions in which they live has been released by the U.S. Commission on Civil Rights.

Citizens across the country in hearings before state advisory committees of the commission said that ghetto living is "like a trap . . . a treadmill . . . a quagmire, a big quicksand . . . like being in a cage . . . it's one big nothing. . . ."

Such expressions of isolation and despair are recurrent themes in the 133-page book, "A Time To Listen . . . A Time To Act," published by the U.S. Government Printing Office.

Based on a year and a half investigation of slums in 20 cities, the report is a summary of testimony gathered by the commission. The story of the ghetto is told by residents themselves and persons who work with them.

William L. Taylor, staff director, said the commission was prompted to use this unusual approach in giving this report to the nation because "Most Americans just don't understand the situation in the ghetto."

He explained that most Americans are aware of the tangible facts of ghetto life—the deteriorated housing, the rats, the unemployment, the vice and crime. What apparently is not understood generally, he continued, is the feeling of many Negro residents that the ghetto is a trap from which there is no escape.

The story of the ghetto, as told by the residents, is one of frustration, despair and hopelessness. Permeating the transcript of ghetto voices is a sense of powerlessness and a feeling of inability to do anything that will change the situation.

"Outside time marches on," a mother in Gary, Ind. said. "They build better and they have better but you come down here and you see the same thing year after year after year. People strug-

gling, people wanting, people needing, and nobody to give anyone help."

"All we can see is darkness ahead," a Negro youth in San Francisco said. "One minute we are looking ahead and we think we see something and we turn around and again all we can see is darkness ahead. And sometimes at a time like this all we can do is strike out into the night. We don't know what we are reaching for out there."

Many of the witnesses at committee hearings referred to the "invisible wall" that they feel exists between the slum and the rest of the city. Another recurring theme was that "no one listens to them, no one consults them, no one considers their need."

The image of the white community from inside the ghetto is that of impersonal, hostile and exploitative persons.

The symbols of the white business community are the merchants who sell shoddy merchandise at high prices and the absentee landlord who reduces services and allows property to deteriorate when Negroes move in.

White authority is embodied in the policeman who, slum dwellers feel, isn't there to protect the neighborhood residents but "to keep Negroes in line." The commission heard many complaints that "the police do not treat Negroes with dignity and respect."

Police tend to accept vice and crime as normal in slum areas, many witnesses said. One who made such a charge said morally-decayed persons from all over the city are attracted to the slums "to do their dirt."

The view of local government is exemplified by the inadequacy or the lack of public services which most people take for granted. Health, recreation and transportation facilities in some cities were described as inadequate or unavailable. Many witnesses charged that street and sanitation services are curtailed when a neighborhood changes from white to Negro.

The commission recorded statements about increasing militancy among racial groups. Leaders in Mexican and Chinese communities in California who testified

at hearings contended that our society is crisis-oriented and will deal with racial problems only when they erupt in violent conflict.

One Negro spokesman warned that white people should not ask why when disorders occurred in the cities because "all the time we're telling you why."

In a summary chapter, the commission said the problems of the ghetto will not be resolved by a "search for culprits or conspirators" in the recent riots, or by searching for solutions which do not cost money or effort.

The commission further warned against deferring remedial action in the ghettos on the ground that to do otherwise would be to reward violence.

"It is in the context of great frustrations, of laws and programs which promise but do not deliver, of continued deprivation, discrimination and prejudice in a society increasingly prosperous, that the increasing alienation and the disorders of recent months must be viewed," it stated.

Also, the commission labeled "misleading and dangerous" the idea that the Negroes' situation is like that of earlier immigrants from eastern Europe who lived in ghettos but were able to move out.

Escape from the ghetto is much more difficult in a technological age than it was a few generations ago, it explained. Poor education, inadequate training in skills, the movement of private industry to the suburbs and a lack of open housing for minority groups were cited as blocks to escaping the ghetto.

The government document, "A Time To Listen . . . A Time To Act," contains no specific recommendations for legislation, but calls on the nation to make the problems of race and poverty its first priority.

"We must make the commitment which will redeem our promises and ideals by opening the doors of the ghetto so that Negroes and other minority groups can become full participants in American society, with a truly equal opportunity for all," the report concluded. (BP) ■

January, 1968

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PROJECT 500:

Bold Experiment With Strategy

by Dallas M. Lee

Some of the denomination's toughest problems including a reevaluation of the church—will be encountered in this effort. If Southern Baptists take it seriously, Project 500 will be much more than a slogan.

The Southern Baptist Convention's much-discussed future thrust now seems manifest, in another generation the denomination will be ministering with some degree of strength in all parts of the nation.

Although reaching from shore to shore, border to border, may seem like a natural, assumed objective, and although it has been a stated contention of denominational leaders, it has not been an evident intention of the Southern Baptist constituency.

Now, however, there is a growing nationwide concern in the denomination, generated not only by the presence of Baptist people (and churches) in every state but by the sobering reality that millions are unchurched across the nation.

"More than 75 million persons in the U.S. are not members of any Christian church," said Arthur B. Rutledge, executive secretary of the Home Mission Board. "Millions of individuals in this affluent and secular-oriented society seem to be living aimless, frustrated, godless lives."

Along with this relatively new widespread concern and motivation, the convention also has caught up, so to speak, in its process of rushing to meet the immediate needs of the self-made fledgling congregations. Where, as expansion once occurred whenever migrating Southern Baptists got together in a home, or a Grange hall or a pretzel factory and declared themselves a church, now the convention has the added capability of pinpointing new church locations on the basis of their strategic value alone.

With the increased resources, concern and missions know-how, church establishment efforts now can carry the full creative impact of the best thinkers, the best-trained missionaries and the priority dollars.

Project 500, the two-year effort that got underway in November 1967 and will be majored on until October 1969, is the first bold experiment under this new-felt power and responsibility.

The objective is long-range: to establish 500 new churches or church-type missions in carefully-defined strategic locations throughout areas of the

"Often, the people least motivated to start new churches are our pastors."

U.S. entered formally by the convention since 1940. "Strategic" is the key to what hopefully will make Project 500 different. Normal church development, in communities in need of a church and where Baptist people are present to start one, is expected to continue. Project 500, which is to be over and above expected growth, is an effort to place churches in locations where they will serve several communities and effect an influence on a still larger area.

What about other denominations? Loyd Corder of the Home Mission Board said: "In the main most Protestant denominations are willing for Southern Baptists or anyone else to work with unchurched people. All they resent is the proselyting of their people."

About 500 such locations already have been granted some degree of approval for Project 500 priority. Final okay will be suspended in some instances to keep the list "living" and flexible as new opportunities arise or as overlooked locations come under review.

Ideally, this thrust, which will involve virtually all the denomination's agencies with the Home Mission

Board's program of establishing new churches and church-type missions, will plant missionary personnel and ministries in the mainstream of the nation's centers of influence—capital cities, ports, educational centers, transportation, communication and business hubs—and will cross cultural, racial and language lines.

However, such a huge undertaking is not without its complications. For example:

• **Manpower**—The Home Mission Board's department of personnel will have to more than double the number of pastoral appointees during 1968 and 1969 to meet the demands of Project 500. Quality as well as quantity will be a problem if the best-trained, best-experienced men are to be assigned to these strategic locations. Lay volunteers are being recruited by the Home Mission Board's Christian Service Corps to supplement manpower needs in revival preparation, surveys, Bible Schools, etc. (Sponsoring churches also are being selected to serve as agents of strategy coordination and guidance.)

"Eventually, the older, more established churches will begin to have trouble getting pastors because of the freedom offered in newer areas."

• **Finances**—Eventually more than \$25 million will be spent by the Home Mission Board, the state conventions and the new congregations themselves. The Annie Armstrong Offering goal of \$5.5 million for 1968 stipulates that all receipts after \$4.5 million will be designated for pastoral aid in Project 500. Put simply, success in financing pastoral aid will mean good men can

be secured for small but strategically located mission congregations. Success, however, is contingent on Baptists reaching the high offering goal.

• **Motivation**—Many pastors as well as a lot of Southern Baptist people who will find themselves in a Project 500 situation may face the need for a different sort of personal motivation than they've felt necessary before. Project 500 churches are expected to be prolific in starting new missions, not to concentrate their energies, and thus their growth, inward. They will be reaching those indigenous to the area, and not creating what one pioneer pastor called "retreat centers for transplanted Southerners."

• **Tradition**—People accustomed to the convenient luxuries of large, expensive buildings are going to have an adjustment to make in Project 500 locations. The bare churches that hopefully will spring from Project 500 will be reaching out into broad areas through home fellowships, satellite worship meetings and even through using pastors as turnpike circuit riders—majoring on people, not buildings.

To Loyd Corder, director of the Home Mission Board's program of establishing new churches and church-type missions, these problems are not really new—just magnified in Project 500—and when the project ends, his program still will face these same problems and this same awesome challenge. He is perhaps the only denominational leader who insists on referring to this \$25 million campaign as a "pilot project."

"The best evaluation of our success or failure in Project 500 will be whether or not we learn how to do it the next time," Corder said. "This has got to be a learning experience in order to contribute to a continuing program of starting new churches."



Loyd Corder



"Maybe Project 500 will help us find out how to motivate our people. There have to be some spiritual concepts upon which the motives for starting new churches are built. They exist. They are in the Bible and in the hearts of our people, but we've got to find out what they are.

"And to be quite candid, often the people least motivated to start new churches are our pastors. They are not aware of it, really, but many of them are in the church-building business and they view any new church as a threat. We must change this attitude and get our pastors in the kingdom-building business so that a church becomes a means to an end and not an end in itself."

Hopefully, Project 500 also will shed some light on how to start churches and church-type missions in a variety of circumstances, Corder said.

"How do you start a church in the inner city, for example? We don't really know. In fact, for a period we were taking them out instead of putting them in. Or how do you start a church that really will appeal to the academic community? What I'm saying is that a program of starting churches needs to know how to start one wherever one is needed and not just in the places where we know how to start them. Up to now we have looked at places where we know our way of starting new churches would not work, and then just said it's not a good place."

The problem of personnel is another crisis that Corder and his program partners (metropolitan missions, rural-urban missions, pioneer missions) have had to keep a wary eye on.

"We face the problem of doing something like a nation must do when it finds itself at war: mobilization," Corder said. "We already have a serious crisis, amply illustrated by one state reporting nearly one-fourth of their pulpits pastorless, and now we're talking about starting all these new churches in addition to normal additions.

"We'll need something like 100,000

Southern Baptist churches by the year 2000 to do efficiently what we think will be our share in winning this land for Christ. That means we're talking about finding 75-100,000 pastors in this generation. Our current effort is aimed at getting young men to acknowledge the call, then go through college and seminary. This is fine, but it has produced less than 30,000 graduates in the entire history of our seminaries."

At least a partial solution, Corder believes, would be to find some way to encourage mature men to acknowledge a call to missions and then to find a way to involve them and train them on the field.

"Up until now we've about made it impossible for this type of men—those who may have established themselves in some other field—to serve," Corder said. "We've said to them that unless they are willing to give up their jobs, uproot their families and go spend three years in the seminary then they are not qualified to be accepted pastors."

"What we need to do is create a situation in which our seminaries would be like a West Point or an Annapolis or an Air Force Academy—a place to train the men who will train the men. The association could be the unit for decentralizing training in the techniques of pastoral ministering."

"An association could do three things: 1) it could have classes, 2) it could provide home study programs and 3) it could provide seminars about four times a year to deal with special problems that are timely."

Since quality is a major concern in any effort to recruit pastors and missionaries, any idea for broadening the base of educating ministers would have to be questioned in this light. Corder's proposal, however, is aimed at men who already are trained—the teacher, the lawyer, the doctor, the businessman—who might find it easier to respond to a call to the ministry if some feasible plan for pastoral training were available.

Some state mission leaders have no objection now to using lay preachers to fill growing pastoral needs, even in the most strategic locations. Ralph Longshore, state missions director in California, believes school teacher-preachers can be put to good use.

"A teacher establishes good rapport with the community almost immediately," he said, "and many of them eventually become full-time, effective pastors."

"In some situations we may have to forget about Sunday and provide worship and education on a weekday."

For mission pastors—pastors of mission churches who for a time receive salary supplements from the mission board—no strict requirements are made before their appointment as associate missionaries. There are preferred credentials, however, which include college and seminary training as well as pastoral experience. Out of 179 pastoral missionary appointees in 1967, 85 did not meet the preferred requirements.

One new incentive for mission pastors is the recently improved pastoral aid program. The Home Mission Board has changed the name from mission pastoral aid to church pastoral aid, tripled the ceiling of assistance and extended the time limit from one year to five.

Glendon McCullough, director of the personnel department, said new pastoral aid incentives as well as the experimental nature of some mission locations should increase the interest and response.

"The younger generation of preachers, especially those dissatisfied with the church, are more challenged by new areas because of the opportunity to set new patterns," McCullough said. "I believe eventually the older, more established churches will begin to have trouble getting pastors because of the freedom offered in newer areas."

Planning and designing Project 500 seems to have crystallized growing new concepts of what the church is, and what it should be about. Church buildings, with few exceptions, are not being stressed, even though some \$12 million in church loan funds may eventually be used to assist the new strategic congregations. For one thing, current financial resources of Southern Baptists will never cover the nation with churches and missions.

"We must find a way that churches can be established by other churches without the direct financial participation of the state conventions or the Home Mission Board," Corder said. "Even if we multiplied our gifts by 10, we still would not be able to do all that needs to be done if every new congregation has to be subsidized by the denomination."

"Project 500 is a plan for subsidy, and at first I was not particularly happy about that. But when you think about 500 churches in the most strategic, influential pioneer areas of our work, then you can justify the subsidy because these are not just run-of-the-mill churches we are going to start."

Buildings, needless to say, normally demand much of a congregation's resources. Methods will be explored and developed for providing worship and ministry to people without burdening small groups with large financial obligation. The concept of satellite meetings and home fellowships is being promoted actively by Wendell Belew and Jack Redford of pioneer missions as a possible answer—sort of a return to the scattered church.

"What Project 500 will do in the Northeast is expand our bases of ministry," Redford said. "We're not looking for neighborhood churches, we're looking for base situations that are in position to minister to several neighborhoods."

On paper at least, this satellite concept has a way of compounding itself. For example, if one Project 500 base church can be started each quar-

ter during the two-year emphasis, then the work in Connecticut will be doubled. With satellite fellowships and worship meetings being carried on around each of the 16 locations, then the possibility of more satellite ministries evolving from those probably is quadrupled.

In Lewiston, Me. Gordon Thomas is seeking to rent shopping center space that can be used as a chapel and for a reading and prayer room. The chapel, which also will be the location for a weekday counseling ministry, will serve as the base for starting home fellowships in various parts of the city. As the home fellowships develop, then the most obvious locations for new missions will begin to come into focus, Thomas said.

"These satellite fellowships will help us feel our way in discovering the hottest spots for priority on Project 500 funds and personnel later," Redford said.

The problems of an institutional approach are not confined to the big cities, either. Wilson Brumley, secretary of rural-urban missions, said areas of the west, such as Wyoming, almost demand a circuit-rider approach because people already are so scattered physically.

"In some situations we may just have to forget about Sunday and provide worship and education on a weekday—this is the kind of thinking that needs to be going on," Brumley said. "Needless to say, the idea has been shocking to some."

As far as finances are concerned, what Project 500 will mean to these newer areas of Baptist work is priority on best-qualified personnel and money to finance surveys and ministries. Much depends on Annie Armstrong Offering gifts. The realistically-set offering goals have been reached only once in the last six years, even though record offerings have been received every year.

For example, the last \$300,000 of the 1967 Annie Armstrong Offering were to have been used for Project

500 pastoral aid. But the offering fell some \$350,000 short of the goal and none of the money was available. The 1968 goal is \$5.5 million, \$1 million above the 1967 goal, and all receipts above \$4.5 million will go for Project 500 pastoral aid.

Another \$3 million in Cooperative Program budget funds for 1968 and 1969 will be used for the project, and other funds will be available from the present corpus of the Church Sites Loan Fund and the church extension loan fund as present loans are repaid.

The project cannot be taken lightly. There probably are 50,000 identifiable, inadequately-churched communities in the U.S. by Southern Baptist standards. Selecting 500 of the most strategic and most influential areas already has demanded long hours of research on the part of area missionaries and state mission directors, and intense evaluation of recommendations by the Home Mission Board's church extension team.

A five-page questionnaire completed by area missionaries as they make recommendations for Project 500 priority requires knowledge of population breakdowns by sex, age, income, housing, religious preferences, ethnic and language factors; the primary sources of job (manufacturing, education, research, agriculture, etc.); the extent of work by other religious groups; the most influential community organizations; the political influence of the area; the type and influence of communication media; and a host of other details that help determine the possibilities for a church to have the greatest area of influence.

As one state missions director put it: "This is the most thorough intelligence effort ever put forth by the Southern Baptist Convention."

Hopefully, Project 500 will provide both the learning experiences and the strong foundations so desperately needed if Southern Baptists are to make the most out of their opportunity to meet the nation head-on in the hour of perhaps its greatest need.



OPPORTUNITY NEXT DOOR: Pastor-director Bob Tremaine can gaze from his office window at the crowded inner-city life of Worcester, Mass.

Outward from the Inner City

In pinpointing the most strategic locations for new missions, Project 500 will cover a broad spectrum, from the easy-living rural area to the crowded inner-city situation characterized by language groups, poverty, children hungry for attention, and inevitably, churches dying from lack of ministries.

Worcester, Mass. was the first location picked out of the early recommendations for Project 500 priority last fall, and it has all the identities common to the inner city most anywhere. But it also is a particularly strategic city in terms of a Baptist thrust in the area.

It is a city of about 185,000, and is the hub of a county of 78 separate communities and some 600,000 people. The city also has three institutions of higher education that keep it teeming with hitchhiking college students looking for something to do.

From a central downtown location, the congregation of Worcester Baptist Chapel is in position to draw membership from the entire city and

possibly from the outlying suburban communities. As this type of growth occurs, then it also will be able to establish satellite Bible studies and perhaps even weekday worship services in the homes of members.

At this base location, then, Baptists will be able to establish a church that will influence a broader area than it will serve directly, as opposed to community churches that often are bound psychologically as well as physically to the communities in which they are located.

As ministries are established to reach the college communities, then the Worcester Baptist Chapel will come into contact and hopefully will influence still a larger community, since the college students come from all over New England and the Northeast.

This type of location, in which a church can minister to its field and at the same time have a larger area of influence, is where Project 500 will be seeking to plant base churches in newer areas of Baptist work during

the next two years. Churches in this type of situation should be able to foster the church development of the next generation.

Because of the strategic value of these locations, Project 500 provides priority in finances and personnel, often meaning that the best-trained men can be recruited for fledgling situations. For example, Robert L. Tremaine, pastor of the Northside Baptist Church in Hobbs, N.M. for the past five years, was appointed by the Home Mission Board to serve as pastor-director of the Worcester Baptist Chapel.

Pastor-director simply means that he will pastor the Worcester Chapel congregation and in addition direct Southern Baptists' initial efforts at reaching out with ministries in all of Worcester County.

Tremaine is a graduate of Hardin-Simmons University in Abilene, Tex. and Southwestern Baptist Theological Seminary in Fort Worth. He also has done post-graduate work at Eastern New Mexico University in Portales.





OVERCHURCHED? The Worcester Council of Churches has determined that the old city has as many as 40 too many Protestant churches. This may be true, as exhibited by the unusual number of beautiful old church buildings that decorate the city. But in terms of the number of people being reached, Worcester could use more Protestant activity. One of the most lovely buildings in the city is a Roman Catholic cathedral, which sits atop Baptist Hill.

RESPONSIVE CHILDREN: The four-story walk-ups adjacent to the huge old church building of the Worcester Baptist Chapel are designated for families with six children or more by the local housing authority. Six-foot-six Tremaine, who played basketball for Hardin Simmons and rejected offers to play professionally, attracts the youngsters' attention just by walking out the door. Tremaine is planning to use the church parking lot for basketball.



THE NEW ENGLAND PERSPECTIVE: Edith Lawrence, at right, serves as an assistant to New England area missionary Elmer Sizemore, whose offices are in the church building at Worcester. Miss Lawrence did most of the research for Project 500 recommendations out of New England, since many of the most strategic areas are without Baptist personnel and the Project 500 forms demand such a familiarity with an area.



THE STARTING POINT: The Worcester Baptist Chapel, which plans to key its area-wide thrust on the concept of home fellowships and satellite ministries, got its start as a home fellowship of the Northboro Baptist Church in nearby Northboro. C. Richard Risas offered his home for the weeknight meeting. When Tremaine arrived on the field last fall, 25 to 30 people were attending the home fellowship, which then became the Worcester Baptist Chapel.

CHAPEL? With its 78-year-old building that seats 1300 people, the Worcester Baptist congregation may have the largest "chapel" in the country. The Home Mission Board was able to purchase the building for only \$60,000. The small congregation uses another room for worship, so Tremaine got his first opportunity to preach from the divided chancel when the newly-formed Massachusetts Baptist Association held its first formal meeting in Worcester last fall.





Strategy in the Rural Area

FORMER FARMS: Increasingly between the two cities of Anderson and Muncie, Ind., farms are being sold and developed for homes, as city dwellers move out where taxes are low and the pace is slow. In the photo, right, the old farm house and barn can be seen back-

ing up to the lawns of a block of newly-built brick homes. One barn on the outskirts of Yorktown, Ind., carries the outdated prophecy: "Town's End." Since that sign was last printed, apparently, hundreds of homes have been built beyond that barn.



PEOPLE ARE SCATTERED: Where farming will continue to prevail over the idea of home building, the new Project 500 congregation will have to devise ways to reach into the homes of agri-

cultural people. Services may have to be offered at unusual hours to attract farmers who also work night shifts in industrial complexes in Anderson or Muncie.



THE INSTITUTIONAL CHAPLAINCY

nity, which might tend to localize congregation.

A survey that preceded a mission school in the summer of 1967, which was sponsored by a Baptist church in Muncie, turned up several families who expressed an interest in an evangelical church group. This probably will serve as the starting point.

Anderson and Muncie, both with about 90,000 population, only have a few churches and a mission each. The church is toying with the idea of getting an association to sponsor the Project 500 location in order to get Anderson and Muncie Baptists interested in the idea of home fellowships and diverse ministries. ■





Strategy in

FORMER FARMS: In between the two cities of Anderson and Muncie, Ind. farms were sold and developed for housing. In the photo, right, the house and barn can be seen.



PEOPLE ARE SCATTERED: Where farming will continue to prevail over the idea of home building, the new Project 500 congregation will have to devise ways to reach into the homes of agri-

The challenge of the institutional chaplaincy is an ever increasing one for the Southern Baptist minister. More and more seminary students as well as older ministers are looking to God to learn if he is calling them into this area of the ministry. As servants of God, each wants to be "where the action is," but a challenge does not necessarily indicate a call of God.

• THE INSTITUTIONAL CHAPLAINCY

THE CALL OF GOD REVIEWED

A HISTORICAL MINISTRY

WHAT IS A CHAPLAIN?

Qualifications and Standards
Opportunities for Service
Salary and Benefits

THE CHAPLAIN'S PROGRAM

Facilities and Equipment
Religious Services
Religious Education
Pastoral Care
Administrative Activities
Community Activities
Coordination is Necessary

THE DENOMINATION SERVES THE CHAPLAIN

Mission of the Chaplains Commission
Retirement Program

VOLUNTEER CHAPLAINCY PROGRAMS

16-B

THE CALL OF GOD REVIEWED

When an individual has had a personal encounter with Jesus Christ, accepted him as the Lord and Master of his life, there ought to come forth from this inward and solitary experience a sense of mission. This sense of mission should motivate the individual to live out his experience and declare it to his fellowmen. It would appear that there is often a relationship between these two things so that the intensity of the experience determines the enthusiasm with which the person becomes involved in his new faith. It may be said that the person not only finds the experiences with God meaningful to his own soul, but feels something of a compulsion to nurture it in contemplation, Christian vocation, or in some other manner.

A call of God signifies not only an appeal made to a person, but his acceptance of that call. It means a call to do a work and a positive acceptance of the commission of Christ. A problem immediately arises: the individual wants to know who is calling him, what the call is for, when and where he is to perform his service. This dilemma will be stated in a variety of ways when it is applied to a call to the full-time ministry or from one type of ministry to another.

Some would express the idea that a Christian should not go into the ministry unless he feels a special compulsion from God to do so. Others would take an opposite view and say that the individual should go into the ministry unless he feels a special compulsion from God not to do so. It seems that there are at least three factors to be considered: (1) the call is from God; (2) it is to meet definite human needs; (3) it results from the feeling of compulsion or conviction on the part of the person responding to the call.

16-C

nity, which might tend to localize congregation.

A survey that preceded a mission school in the summer of 1967, which was sponsored by a Baptist church in Muncie, turned up several families who expressed an interest in an evangelical church group. This probably will serve as the starting point.

Anderson and Muncie, both with about 90,000 population, only have a few churches and a mission each. There is a possibility of getting an association to sponsor the Project 500 location in order to get Anderson and Muncie Baptists interested in the area of home fellowships and diverse ministries. ■





Strategy in

FORMER FARMS: In between the two cities of Anderson and Muncie, Ind., farms sold and developed for city dwellers move out where the pace is slow and the pace is slow. In the photo, right, the house and barn can be seen.



PEOPLE ARE SCATTERED: Where farming will continue to prevail over the idea of home building, the new Project 500 congregation will have to devise ways to reach into the homes of agri-

A HISTORICAL MINISTRY

The work of a chaplain is both new and old. Its roots are firmly fixed. Men of all ages have most often been able to express their tender feelings toward one another. It is Jesus, however, who lifted the concepts of love to the highest order possible, for in his teachings love assumed a new dimension. Jewish leaders had said that normally love's object should be a relative, neighbor, or fellow Hebrew. But Jesus clearly stated that this was far short of godly love which includes everyone, even enemies.

The stress of this godly kind of love was not only given the new dimension to include all people, but also was given a new basis. Man's love is to be shown in **kind** and **degree** to the love which God expresses for man. "A new commandment I give to you, that you love one another; even as I have loved you . . ." (John 13:34). This new kind of love is unique, unqualified, and selfless. It is a revolutionary kind of love that is to be put into acts of service to persons. An illustration of this is found in Matthew 25: 31-46. Jesus was under the shadow of the cross, but his concern was for others. He explained that all nations would be gathered together at the Last Judgment and individuals would be selected for eternal life or for eternal punishment. The basis for determination will be whether they have been on mission for Christ to the hungry, thirsty, naked, sick, imprisoned, the stranger. The passage does not warrant the conclusion that one may obtain salvation by a doctrine of works, but rather says that kindness to the poor and needy should be a manifestation of devotion to God. This emphasis is summarized by the two great commandments: "You shall love the Lord your God with all your heart . . . soul . . . mind . . . You shall love your neighbor as yourself" (Matthew 22: 37-39).

This in essence is what the Southern Baptist minister attempts to do as he enters the institutional chaplaincy as an arm of local Baptist churches. As a representative of God and his denomination, the institutional chaplain seeks to lead the persons under his spiritual care toward Christian ideals, but more especially to a vital relationship with God through Jesus Christ.

16-D

WHAT IS A CHAPLAIN?



It has already been implied that a chaplain is a minister who is called by God to bring the total resources of the Christian faith to bear on the lives of those in the institution where he is employed. He may be hired as the religious leader of a children's home, a school for the mentally retarded, an adult correctional institution, a home for the aging, a local or county jail, a state training school, a center for dependent and neglected children, a job corps training center, a military academy, or other institutions.

A formal definition of an institutional chaplain might state that he is a called and fully trained minister who is engaged in a specialized function wherein he invests himself to guide and stimulate persons of his institution in growth-producing activities to reach Christian ideals and objectives which they come to find desirable. He is a pastor, teacher, counselor, preacher, missionary, healer, administrator, community leader, and much more.

This calls for many personal qualifications toward which the institutional chaplain should strive:

16-E

nity, which might tend to localize congregation.

A survey that preceded a mission school in the summer of 1967, which was sponsored by a Baptist church in Muncie, turned up several families who expressed an interest in an evangelical church group. This probably will serve as the starting point.

Anderson and Muncie, both with about 90,000 population, only have 3 churches and a mission each. Anderson is toying with the idea of getting an association to sponsor the Project 500 location in order to get Anderson and Muncie Baptists interested in the idea of home fellowships and diverse ministries.





Strategy in

FORMER FARMS: In between the two cities of Anderson and Muncie, Ind., farms sold and developed for city dwellers move out where the pace is slow and the pace is slow. In the photo, right, the house and barn can be seen.



PEOPLE ARE SCATTERED: Where farming will continue to prevail over the idea of home building, the new Project 500 congregation will have to devise ways to reach into the homes of agri-

1. Consecration to the point that Christ has preeminence in his life.
2. The desire to serve Christ to the degree that the will of God comes first, the needs of others second, and his own desires last.
3. Loyalty to the Word of God.
4. Ideals and objectives that uplift and bless the followers.
5. A spirit of humility that is properly coupled with the vision of leading others with loving concern for Christ's sake.
6. Faith in God, His Word, His plans and purposes, to the degree that he meets all situations with courageous assurance and optimism.
7. Christian zeal and inspiration that will be communicated to persons in the institution.
8. Love, concern, and compassion for people.

In striving for the above ideals it should be noted that there are ready-made hazards for the institutional chaplain:

1. He may become so proficient in his skills and abilities that he fails to rely on prayer and guidance of the Holy Spirit for his success.
2. He may be tempted to take over the lives of other people.
3. He may become so involved in his own work that he will lose sight of the total program of the institution.
4. He may fail to maintain close ties with his local church and wider denominational connections.
5. He may not be able to properly handle the power and prestige that goes with his position.
6. He may not have an understanding or appreciation for the work of other staff members.
7. Problems may arise because of the wide gap between the professional training of the chaplain, other staff members, and persons of the institution.
8. There is always the possibility of a one-sided approach and emphasis, rather than a well rounded religious ministry. The religious program may only be built around the pet interests and strong points of the chaplain, rather than designed to meet the needs of persons in the institution.
9. There may be a failure to understand his function and accept his limitations within the institution.

16-F

10. The professional and/or religious orientation of the institutional executive may create difficulties.

Qualifications and Standards

In the earlier days of institutions there were no standards regarding the training or qualifications of a chaplain. The volunteer ministers who were used as chaplains were normally expected only to be ordained, with or without formal training. In the majority of institutions today this situation has been remedied. Standards have been set by state and national organizations to include personal qualifications, education, experience, and denominational endorsement. The most generally accepted requirements today are:

1. Graduation from college.
2. Graduation from seminary.
3. At least two years pastoral experience (often more).
4. Ordination by and in good standing with his denomination as evidenced by denominational endorsement from a national convention office of his denomination.
5. Personal fitness for the institutional ministry and awareness of group interactions.
6. One year clinical pastoral education.

Perhaps an additional statement should be made about the clinical pastoral education requirement since this is one of the major requirements to develop in recent years. This training may often be taken as a part of the regular theological education or may come afterward. It has developed to its present high status because of the growing need for those in the ministry to recognize and understand troubled people. It is particularly required that the institutional chaplain know something of the emotional and spiritual strength and weakness of persons in his care. He likewise must be able to communicate the message of Jesus Christ in a wholesome and meaningful way so persons will respond to religious faith in a positive, healthy manner. This calls for self-understanding on the part of the chaplain, constant development of his methods, the ability to recognize and deal with his limitations, and best use of his resources. These qualities begin to unfold and are amplified by the process of clinical pastoral education.

Opportunities for Service

There are only a limited number of chaplaincy positions available in Southern Baptist institutions. However, there is an ever

growing ministry, which might tend to localize the chaplain's congregation.

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Strategy in

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growing number of positions in federal, state, local, and private institutions. The chaplain is employed and paid by the institution.

The process of employment is not always the same for the different institutions. In one situation the prospective chaplain may apply directly to the institutional executive who has the power to employ. Another may have turned over the screening to a chaplaincy committee made up of local ministers or chaplains. Some state governments have agreements with councils of churches and they screen applicants, make nominations, and will in some situations supervise the chaplain. At other times the denominational chaplain commission representatives form a committee to screen, nominate and give limited supervision.

Many chaplaincy positions have been created because a local minister led an administrator or board to become interested in the establishment of one. Far more chaplaincy positions could come into being if local ministers would work for them.

Before making any definite move toward the chaplaincy, several things should be done by the interested minister: (1) talk with several chaplains; (2) visit institutions having a chaplaincy program; (3) talk with administrators about the chaplaincy; (4) discuss this with a couple of minister friends; (5) write the Assistant Director, Institutional Chaplaincy, Chaplains Commission, Home Mission Board, 161 Spring Street, Atlanta, Georgia 30303.

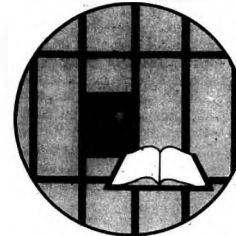
Salary and Benefits

It is very difficult to give an idea of the salary a minister might expect in an institutional chaplaincy position, for there are so many variations to consider. Generally the chaplain will have a salary equal to that of other ministers in the same area. His salary and future increments will usually be in keeping with the scale for other professionals, with comparable academic training and responsibility. Chaplains enjoy all employee rights in regard to promotion, vacation, insurance, sick leave, and retirement. In some institutions performance or efficiency reports are prepared on an annual basis and are used as a factor in determining advancement. In many cases the budget will allow funds for attending denominational and professional meetings. Some institutions will furnish the chaplain a house, car, and some food items in addition to the base salary.

For more detailed information about salary and benefits the prospective chaplain must refer to a specific institutional position. Other benefits offered by the Chaplains Commission, Southern Baptist Convention will be described below.

16-H

THE CHAPLAIN'S PROGRAM



The successful institutional chaplain should have a fundamental personal strength which is derived from God. This is an integral part of his role. It is most important that he realize the external variables of his position as well.

The sociological term **total institution** may be applied to many institutional settings. The chaplain must possess enough empathy to "feel along with" the persons of the institution. Often they are treated as though they are different, special cases, abnormal, and they know it. One of the basic social arrangements is that most people sleep, play, eat, and work in different places, with different people, and without the same central authority or overall institutional plan. A main feature of total institutions is that these normal barriers are broken down.

If the chaplain fails to tailor his program and activities to this real situation he limits his ministry from the beginning. His opportunities are not the same as those of a local church. In some ways the opportunities are greater or less, but in all areas the work is generally more intense.

Facilities and Equipment

There are few institutions which have chapels that were constructed for the purpose of worship alone. In most cases a room, warehouse, unused building, or other such space will be developed into a chapel. Often it is only a makeshift arrangement and does not suit the purpose at all. It is here that the chaplain's ability to develop plans and lead others to see their worth will be evident. A

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typical institution is a small city, with all the abilities to construct and repair usually found in a community. The chaplain can lead toward the development of a beautiful chapel, for he will often have experts in his congregation, as well as shops and maintenance personnel of the institution to help.

Some institutional chaplains have beautiful offices and chapels, for facilities need not be drab and lifeless looking. The chaplain can lead in repairs and alterations that make for bright and attractive facilities. To bring about worthy improvements in the physical plant usually means skilled leadership of the staff and personnel of the institution by the chaplain.

Religious Services

There are many opportunities to provide services of worship within the total institutional program. In addition to the usual Sunday services the resourceful chaplain often will schedule short daily services of a devotional type and mid-week services. The goal is not to merely multiply the number of people attending worship, but to allow for subjective and objective experiences with God. The subjective aspect is needed for people to realize their guilt and need for cleansing; the objectiveness is necessary for a sense of forgiving and healing.

If worship is to reach the desired heights the chaplain must make adequate preparation just as in a local church setting. In anticipation of his sermons he will do well to visualize anew the members of his flock; he should attempt to predict the potential response to each message; and he needs to study the best manner to deliver each message. Usually straight from the shoulder, simple messages, dealing with matters relevant to the people, are well received. Talking down to institutionalized persons is resented.

Persons in institutions always seem to enjoy singing. This is no doubt one of the main attractions of the typical chapel service. They may not know a large number of hymns but they gain inspiration from communal singing. The chaplain always does well, however, to lead the worshipers to learn new hymns occasionally.

Other activities of the institution will not normally interfere with the religious program if the chaplain will plan ahead and coordinate his efforts. He has the opportunity to lead administrative personnel in the establishment of policies that will provide ample time for religious services.

The chaplain will attempt to involve some of his charges by placing them in positions of leadership in worship services. The wise chaplain will carefully consider his plans and the possible

16-J

results before assigning positions to institutionalized persons, however.

There are numerous ways whereby persons of the institution may be involved in the religious services. Examples may include the following:

1. Providing special music for a worship service. This may be a solo or a singing group. This may present a problem in that some persons do not have solo voices but nonetheless insist on singing often.
2. Various persons may at times be used to read the Scripture or lead in a responsive reading.
3. Some persons may have had religious experiences that are worth telling in an informal service or class.
4. A sharing of ideas related to the personal and daily life of a religious person in an institution may be profitable.
5. A layman's day service is helpful if the participants are carefully chosen and the situation well structured.
6. Persons may be stationed at the chapel door to distribute folders, hymnals, or other materials to be used in the worship service.

In the involvement of institutionalized persons in chapel activities the chaplain has the same twofold problem of any minister: (1) he must activate those in his congregation; (2) he must get them to do needed religious work and not just "busy work."

One of the most important involvements in the chapel program is the opportunity for a few minutes of personal fellowship and visiting before and after the chapel activities. This is often an attraction to some people who are not especially interested in religion but see the chapel activities as a means of visiting with their friends. Yet the chaplain has an opportunity to reach those with the message of God and His concern.

Religious Education

The religious education ministry can be one of the most effective parts of the whole institutional program. The realistic opportunities in this area of the chaplain's work are vast and largely untouched. The resourceful and ingenious chaplain may promote an endless number of religious education activities. Some of the typical activities are:

1. Individual and group courses on the Bible
2. Instruction leading to church membership
3. Courses dealing with doctrines (These may be led by local ministers of various faiths.)

16-K

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4. Discussion groups on religious topics with freedom to delve into personal problems
5. Religious films
6. Bible contests, quizzes, crossword puzzles, etc.
7. Religious slogan and essay contests
8. Leader training programs for potential teachers or with other emphases
9. Musical programs, for choirs, smaller singing groups, soloists, including musicians from the outside of the institution
10. Special interest studies, as requested

In development of the religious education ministry the chaplain takes particular care that the activities are designed to meet the individual religious needs and promote growth. A main objective of religious education will be to lead each person to face himself and God honestly. The opportunities for an individual-centered ministry are enormous. The well developed religious education program will meet needs as nothing else in the institutional program.

Pastoral Care

The pastoral ministry of the chaplain is the outreach of the chapel program. In the area of worship and religious education, persons come to the chapel and chaplain for the most part. This is somewhat true of the pastoral ministry also, but it is through this means that the chaplain goes out to reach people for God.

Interviews—Depending on the institutional policy, the chaplain may have an interview with each new person shortly after his arrival. This is particularly true in correctional institutions. If this is held the admission interview, or whatever the first interview might be titled, is for the purpose of obtaining information concerning the person's religious background and present influences of religion on his life. But at the same time the chaplain will evaluate the religious needs of the person in relation to the total institutional program. He does not regard this merely as a means of obtaining statistical information, however. While this is necessary, an even more important purpose is to lay the foundation for pastoral relationships in the future.

Following this interview the chaplain finds that many people will come to him for a large variety of reasons. Often they do not intend to enter into a long-term counseling relationship, but want information, an opinion, or to ask a favor. In all these contacts the chaplain should lead the individual to be realistic in facing his situation and shortcomings. In this the chaplain should be realistic

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himself. He is the representative of God and his main purpose is to bring people into a relationship to God. This is done by variety of ways and does not mean that all his words are couched in high and stilted phraseology.

Counseling—The widespread and growing requirement of clinical pastoral education is a recognition of the increasingly large aspect of the institutional chaplain's role. The method of counseling will depend upon the chaplain's basic orientation, but as a part of his counseling the chaplain will incorporate such principles as acceptance, self-determination, sacredness of the individual personality, support, empathy, reality and the like.

Since counseling is thought of as a longer duration and deeper involvement into the personality than interviews, the clinical team approach is best. Working in this manner the chaplain cooperates with the social worker, psychologist, psychiatrist, and other staff members who may be working with the individual. Staff meetings to share information and decide on primary and secondary roles are vital to the clinical approach.

Visitation—The chaplain will realize that one of the first qualities of his leadership is the respect, consideration, and concern he exhibits toward institutionalized persons. For this reason he frequently visits throughout the institution wherever people are at work or play. He pays particular attention to those who are low in morale, discouraged, and are having a difficult time adjusting to the institution. The value of visitation for building better relationships cannot be overestimated. The chaplain comes to people who feel most helpless, who face tragedy, are bereaved, have suffered disappointment, or are in other situations of crisis. He comes to each representing the unchanging, eternal God to bring hope and understanding, the message of salvation and healing of soul, the message of concern for the total individual.

Administrative Activities

The institutional chaplain must engage in a certain amount of administrative activity. In some respects he perhaps finds this new and different from his former ministry in the local church. For example, many relatives write him. He may be required to submit admission interview summaries, render progress reports on persons with whom he works, make recommendations, in addition to other regular administrative duties.

Regardless of the amount of time devoted to this activity the successful chaplain learns that it must be meticulously and

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promptly discharged. Whether it is preparing required reports, writing a letter, or in making a study with other staff members, the matter at hand should receive thoroughness, care, and efficiency. Staff personnel of institutions are often severe in their criticism of the chaplain in administration. Yet it is an important part of his institutional ministry.

Community Activities

The institutional chaplain has an opportunity to play an effective role in the civilian community because of his work and experiences. It is always desirable for him to contact local religious and other leaders. Especially is it helpful and of advantage for him to make early contact with Baptist associational and state convention personnel, for they are interested in working with and knowing Baptist chaplains who are near them.

There is much interest in institutional work on the part of local churches and civic organizations and the chaplain can be a valuable resource person and speaker to these groups. Many chaplains involve persons from their institutions in community activities also. This is a great aid in keeping the persons from becoming institutionalized.

Coordination Is Necessary

The chaplain soon learns that he is not the religious program, but the staff person who develops, guides, coordinates, and acts as the primary resource person of the religious program. He, as the representative of God, has the best opportunity to lead people to God and religious ideals. The chaplain should guide other members of the staff to see that the religious program should be of interest to all staff personnel. Even the best equipped chaplain can be completely thwarted if the staff personnel do not recognize their important role in the religious program. Other staff members, by their attitudes, feelings, language, and actions, can largely negate the religious program or else make a wholesome contribution. It should become an obvious fact that all persons who come into contact with the institutionalized person will have some effect of religious significance. In his relationship with staff personnel a chaplain has a vital leadership role to guide all to participate in the total program of the institution. If this is to happen, the religious aspects of the program cannot be left to the chaplain alone. He needs the interest and support of the staff and administration, and likewise must give interest and support to other activities of the institution as well.

16-N



THE DENOMINATION SERVES THE CHAPLAIN

Southern Baptists have manifested an interest in the work of the chaplaincy for many years. They first provided means whereby chaplains could maintain denominational liaison and recognition. Then, in May, 1941, the Southern Baptist Convention instructed the Home Mission Board to reassume responsibility for this ministry, and the Home Mission Board developed what is now the Chaplains Commission of the Southern Baptist Convention.

On January 1, 1959, the Home Mission Board established the Division of Chaplaincy, extending this ministry to meet growing demands. Since that time the Chaplains Commission has sought to be of help to any Baptist minister in any phase of the chaplaincy, and to any agency or institution desiring its services.

Mission of the Chaplains Commission

To bring the qualified chaplain candidate into contact with current opportunities of service.

To grant denominational endorsement or approval to the individual chaplain as requested by him or as required by the institutional authority.

To inform Baptist ministers regarding current needs for chaplains and the requirements for appointment.

To assist the chaplain in meeting his needs and in securing special materials.

16-O

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To function as a liaison for the chaplain, the Southern Baptist Convention, and the institutional employer.

To advance the interest of the chaplaincy through promotion and publications.

To conduct conferences and workshops at convention and state levels in cooperation with convention agencies and state mission boards. Annual chaplains conferences are held at each of the seminaries during the winter normally. Conferences are held at Home Mission Weeks of the Ridgecrest and Glorieta Assemblies. For attendance at these assemblies the Chaplains Commission is able to pay a small part of the expenses of each chaplain attending.

To visit chaplains for purposes of fellowship, counsel, encouragement, and support.

To assist chaplains in every way possible to carry out the objectives of Southern Baptists as they render a spiritual ministry to institutionalized persons.

To represent chaplains at various national conferences and conventions.

Retirement Program

A retirement plan especially for Southern Baptist chaplains is provided by the Chaplains Commission, Home Mission Board, Southern Baptist Convention. It is a separate plan in itself and not a part of any other retirement plan. Therefore, no transfer of credits or benefits from other plans is permitted. The chaplain may participate in this plan and other retirement plans at the same time. Participation in this retirement plan is on a voluntary basis and each chaplain decides for himself concerning this.

The retirement program was set up for chaplains for the purpose of retirement, and each chaplain is urged to continue in the plan to retirement age. If a chaplain enters another type of ministry than the chaplaincy, he has the privilege of withdrawing the accumulated funds in his retirement plan or of freezing them to earn compound interest until the retirement age of 65.

The following will describe the conditions for participation and benefits of this special chaplains retirement program.

Age Security Plan — The Age Security Plan is a retirement plan in which all money deposited in your behalf, less a small administrative charge, plus interest compounded, goes toward your retirement annuity.

Who is Eligible? — All full-time chaplains who have received denominational endorsement or approval by the Chaplains Commission of the Home Mission Board of the Southern Baptist Con-

16-P

cultural people. Services may have to be offered at unusual hours to attract farmers who also work night shifts in industrial complexes in Anderson or Muncie.

vention, and who are serving full-time, are eligible to participate in the Age Security Plan. The chaplain is able to remain in this retirement plan as long as he is engaged in the full-time chaplaincy.

How Much Are Dues? — The chaplain's maximum contributions are \$200 per year. The Home Mission Board will contribute a like amount. The chart below shows you the amount of single life retirement income each \$400 calendar year contribution will purchase.

How Are Dues Paid? — The chaplain's contributions may be remitted in one of three ways: (1) Quarterly (2) Semi-annually (3) Annually. All contributions must be paid in advance to Secretary, Insurance Services, Home Mission Board, Southern Baptist Convention, 161 Spring Street, N. W., Atlanta, Georgia 30303. The Home Mission Board will remit total dues to the Annuity Board of the Southern Baptist Convention. Do not send your dues directly to the Annuity Board.

A Partially Tax-Sheltered Plan — You will not be required to report as income contributions made by the Home Mission Board, nor interest earned, until you reach retirement age and begin receiving an annuity income.

Administrative Charges — A deduction not to exceed 2½ percent is made on each payment for administrative charges. The balance of the payment is credited toward your retirement annuity to earn interest that has never been less than 3 percent per annum. The present interest rate is 4.7 percent.

Retirement Age — Age 65 is the normal retirement age, although you may retire after age 60 and receive a retirement income.

Benefits at Retirement — When you retire, you will choose the type of income you want to receive from one of the following options:

1. **SINGLE LIFE ANNUITY** — provides a larger monthly income for you with all payments ceasing at your death.
2. **SINGLE LIFE WITH 10-YEAR GUARANTEE** — provides for a smaller annuity than a single life for the remainder of your lifetime. At your death, if annuity payments have been made for less than the 10-year guarantee period, annuity payments will continue for the remainder of the period to the beneficiary you designate. If no beneficiary has been designated or is living, payments will be made to your estate.
3. **JOINT-LIFE AND SURVIVOR** — provides a reduced annuity for the remainder of your lifetime. At your death a survivor annuity benefit will be paid to a beneficiary designated by you before the annuity began.

16-Q

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4. JOINT-LIFE AND SURVIVOR WITH 10-YEAR GUARANTEE—provides for a reduced annuity for your lifetime. At your death, a survivor annuity will be paid to your beneficiary. If your beneficiary dies before payments have been made to both of you for the 10-year guarantee period, all remaining payments will be made to a second beneficiary designated by you. If the beneficiary is no longer living, payments will be made to your estate.

Disability Annuity—The Age Security Plan provides for disability that is total and presumably permanent. The disability annuity shall be based on the total accumulations held at the time of such disability.

Termination of Chaplaincy Service—If you should leave the chaplaincy, you will have the privilege of determining what will be done with all dues accumulations. Two options will be given.

1. You may elect to withdraw your contributions. In such case, you would be entitled to receive the full amount which you have paid into the plan (with interest compounded less administrative charge). You shall also receive one-tenth of the Home Mission Board's contributions for each year that you pay into this plan. After 10 years' participation, you would be entitled to 100 percent of total accumulations.

2. You may leave funds with the Annuity Board until your retirement. These accumulations will continue to earn interest during this time, and at retirement, because of age or disability, you will begin receiving an annuity.

Failure To Make Payments—If you fail to make payments as heretofore provided, the Home Mission Board will make no payments to the Annuity Board on your behalf. If the chaplain fails to remit required contributions for a period of one year, during which he is eligible to do so, the individual's plan shall be deemed to be terminated.

Time To Act—Take advantage now of this unique opportunity to build a retirement annuity or to supplement your present plan through the Retirement Plan for Southern Baptist Chaplains.

Where To Make Inquiry?—You should address all communications to the office of Insurance Services, Home Mission Board, Southern Baptist Convention, 161 Spring Street, N. W., Atlanta, Georgia 30303.

Age Security "I" Chart (S/L no guarantee)—Age annuity benefit based on \$33.33 monthly contribution. Based on 1966 assumptions 4.7% interest 1955 AA (—I) table Annuity payments on Single-life—no guarantee.

16-R

Age at Entry	MEN	
	Monthly payment retiring at age 65	
25	\$314.52	
26	297.74	
27	281.68	
28	266.37	
29	251.75	
30	237.76	
31	224.41	
32	211.65	
33	199.50	
34	187.88	
35	176.76	
36	166.13	
37	156.01	
38	146.32	
39	137.10	
40	128.27	
41	119.85	
42	111.79	
43	104.10	
44	96.74	
45	89.71	
46	83.02	
47	76.62	
48	70.50	
49	64.67	
50	59.07	
51	53.75	
52	48.68	
53	43.82	
54	39.16	
55	34.73	
56	30.50	
57	26.47	
58	22.61	
59	18.91	
60	15.38	
61	12.02	
62	8.79	
63	5.73	
64	2.80	

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VOLUNTEER CHAPLAINCY PROGRAMS



Many local and associational ministers conferences have recognized the values of organizing their efforts in ministering to the populations of institutions in their communities which do not employ a chaplain.

The following is a suggested guide for setting up a Volunteer Chaplaincy Program in institutions.

1—The ministers conference should elect a planning committee to initiate the Volunteer Chaplaincy Program. This committee should meet with the local administrators, wardens, jailers and sheriffs, and other institutional executives. These top level persons may be invited to an open meeting of the ministers conference to discuss how the pastor may make his institutional ministry more effective. Institutional leadership can be very helpful for they are aware of peculiar circumstances that might be connected with their own situations.

16-T

2—If these groups are interested in the project, the planning committee should then arrange a dinner meeting in which the ministerial association and a representative leadership group who work or practice in the institution can be together. It would be well if each minister had the name of a key person whom he could personally invite as a guest. In this way, a better attendance is assured and the minister and the leadership of the institution become better acquainted. A speaker should be engaged to speak on a subject of mutual interest, such as "The Common Meeting Ground Between the Warden and the Minister."

3—The planning committee should then arrange a workshop or clinic for the pastors who will participate in the Volunteer Chaplaincy program. This workshop should cover such subjects as institutional etiquette, security requirements, handling crisis situations, the use of religious resources, and how to make referrals. Experience strongly suggests that only ministers who participate in the workshops should be used in the Volunteer Chaplaincy Program. It would be advantageous to have this workshop annually as a refresher for those cooperating in the program and for new ministers who move into the area.

4—A schedule should then be worked out for the pastor as to when he will serve as chaplain. It has been found most beneficial for a pastor who volunteers to serve at least one week at a time. The plan of serving for only one day at a time does not work. Therefore, the pastor who starts out on Monday morning as chaplain and continues throughout the week finds that he is able to sustain many relationships with persons that are very beneficial.

5—The chairman of the planning committee should be the coordinator of the program. He should post with the telephone operators and information desks of the institutions in which he is serving a list of the ministers who will be chaplains each week of the month. The home phones of on duty volunteer chaplains and the coordinator should be known to the telephone operator. The coordinator would be called if on duty chaplain could not be reached. The telephone operator should be kept informed as to the whereabouts of the on duty chaplain when he is away from the institution.

6—A pastor as volunteer chaplain should have a clear understanding with his church about what he is doing. This should allow him to be relatively free from his own church responsibilities during his duty week. Should an emergency make it impossible to serve that week, definite arrangements should be made with another volunteer chaplain to exchange weeks and notify the operator of

16-U

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the change. Most churches have gone along with this project 100 percent.

7—The volunteer chaplain should keep an accurate record of his visitation. One ministerial association keeps a record in duplicate. The coordinator uses the carbon copy to compile an annual report to the institutions being served. A suggested record might include: number of new contacts, number of referrals and to whom, number of total contacts ministered to, number of families ministered to, number of referrals from institutional supervisory personnel, doctors, nurses, etc., number of religious commitments.

Some of the benefits that will accrue from a Voluntary Chaplaincy Program sponsored by the local ministers conference are as follows:

1. A vital missionary opportunity is found in institutions. The crossroads of humanity are to be found spending much of their lives in an institution.
2. An organized effort in this ministry in specialized settings should promote a good close working relationship with the institutional leadership and ministers. The local pastor will be better able to understand and meet the needs of his own people.
3. The organized effort on the part of the pastors who are seeking to improve their ministry will break down many barriers that have existed in the past between various institutions and ministers. This will solve many problems for the other professional people in various organizational settings since they will have less haphazard and sporadic religious programs and visitations.
4. Besides getting names of the institutionalized and needy to local ministers, the organized effort will aid in integrating the newcomer or problem person into the institutional community.
5. The pastor will find that the extra demand on his time will be justified by the deeper interprofessional fellowship which he gains in working with other professions dedicated to serve those in need.

The Chaplains Commission would like to encourage ministers conferences to set up Volunteer Chaplaincy Programs in their associations and cities. The staff of the Chaplains Commission will be glad to assist insofar as their schedules permit.

16-V

cultural people. Services may have to be offered at unusual hours to attract farmers who also work night shifts in industrial complexes in Anderson or Muncie.

unity, which might tend to localize the congregation.

A survey that preceded a missionable School in the summer of 1967, which was sponsored by a Baptist church in Muncie, turned up several families who expressed an interest in an evangelical church group. This probably will serve as the starting point.

Anderson and Muncie, both with out 90,000 population, only have 10 churches and a mission each. The project is toying with the idea of getting an association to sponsor the Project 500 location in order to get Anderson and Muncie Baptists interested in the idea of home fellowships and diverse ministries.





Strategic in

FORMER FARMS: In between the two cities of Anderson and Muncie, Ind., farms sold and developed for city dwellers move out where the pace is low and the pace is the photo, right, the house and barn can be seen.



PEOPLE ARE SCATTERED: Where farming will continue to prevail over the idea of home building, the new Project 500 congregation will have to devise ways to reach into the homes of agri-

cultural people. Services may have to be offered at unusual hours to attract farmers who also work night shifts in industrial complexes in Anderson or Muncie.

Yorktown, Ind. is a village of about 4,000 lying between the metropolitan areas of Anderson and Muncie, Ind. —a sleepy combination of farm land and modern homes.

As employees of General Motors, Chrysler, United Delco and other huge industrial complexes in the area continue to move out of the two larger cities, however, Yorktown is apt to become the center of a growing residential area.

Already the 18-mile strip between Anderson and Muncie is sprinkled with housing subdivisions where farms have been sold for residential development. Apartments and trailer courts are springing up, and the number of

young people seems to multiply every day. A local businessman established the "Hullabaloo" teenage night club in an abandoned factory, and on week-ends as many as 1,000 youngsters crowd in to dance.

"It's like a little community just beginning to awaken to the new world," Area Missionary Thomas Sykes said.

There is no Baptist work in the area. Hopefully, Sykes said, a work will be started with Project 500 funds by using a resourceful missionary and a trailer chapel until the best spot for a church meeting place can be pinpointed. One of the problems, he speculated, will be to avoid too close an identification with one little com-

munity, which might tend to localize the congregation.

A survey that preceded a mission Bible School in the summer of 1967, which was sponsored by a Baptist church in Muncie, turned up several families who expressed an interest in an evangelical church group. This probably will serve as the starting point.

Anderson and Muncie, both with about 90,000 population, only have two churches and a mission each. Sykes is toying with the idea of getting the association to sponsor the Project 500 location in order to get Anderson and Muncie Baptists interested in the idea of home fellowships and diverse ministries. ■



Reaching the Academic Community

Colleges and universities are vital ingredients in Project 500's interpretation of "strategic." If a church effectively ministers to university students, then it is touching the lives of potentially influential people from all over the country.

In Project 500 parlance, such a possibility constitutes the broader "area of influence" of a strategically-placed church, as opposed to the "field," which is the local area from which the church will draw its permanent membership.

Developing a program that appeals to the academic community is no simple task, however, in the newer areas of Baptist work where Project 500's two-year thrust is aimed. There are no large Baptist churches with di-

verse programs and hundreds of young people to serve as a natural magnet for the interests of college students. And students' interests and style are not apt to parallel those of the more permanent residents of the community, which the church also would be appealing to.

New Haven, Conn., the home of Yale University, is a good example. The only Southern Baptist work in the city of 275,000 for a couple of years has rocked along as a fellowship of Southerners. People involved in a year or two of cram study were left with little time for building a church with real outreach. Until recently, laymen provided the pastoral leadership.

When New Haven was selected as a Project 500 location, Robert Clarke,

former Bible professor and Baptist Student Union director at Eastern New Mexico University, was asked to help get the work rolling while he worked on his Ph.D. in philosophy and religion at Boston University, a three-hour train ride away.

Clarke moved to New Haven last fall. He now pastors the group of seven or eight families, which meets at the downtown YWCA, and is contacting university students to discover how the church could minister to them in a way that would attract their interests.

"We want to be centrally located and then establish satellite ministries to reach the suburban communities," Clarke said. "In this context we may

be able to do something separate and different with the students."

Many, if not most, of the Project 500 locations across the northeast and west have colleges or universities. Boston, where the four-year-old Metropolitan Baptist Church has a membership that includes more than 100 students, and New Haven are sort of experimental grounds for thrashing out ideas for reaching both the academic and the permanent communities.

This is part of the object of Project 500: to learn how to start new churches and missions in diverse circumstances. As program director Loyd Corder of the Home Mission Board says: "The success or failure of Project 500 depends on whether or not we learn how to do it the next time."



Astride a Neglected Mission Field

by Russell Bennett
Department of Metropolitan Missions

A study of 114 churches located in inner-city areas finds members moving to the suburbs and a failure to meet the needs of the local residents.

A recent study of 114 Southern Baptist churches located in our inner-city areas indicates that their members generally have moved to locations more in keeping with their rising prosperity. Consequently, few members live in the immediate area of the impoverished inner city. The program of those churches is geared for the membership which does not live near the buildings, and it does not meet the needs of the local residents. What does this mean for Southern Baptists in general and the downtown church in particular?

The study was designed to answer 16 basic research questions. The questions and answers were as follows:

Is the structure of the community of the downtown area radically changing?

Yes, technological advances, socio-economic organization, population explosion, and ethnic group influx have changed especially the inner city. Urban renewal, federal housing and automotive expressways have accelerated the change. Consequently, the downtown area tends to become a sink of poverty and illiteracy.

Is the downtown church effectively ministering to the needs of its immediate environment?

No, for the evidence shows that the churches are failing to communicate with ethnic groups, young adults, child-

less couples, retired persons, apartment dwellers and lower socio-economic groups who constitute the predominant population of the central business district. The churches seldom attempt to provide specialized ministries for the inner-city residents and generally attempt to minister to an extensive urban area. Seventy-five percent of the churches studied attempt to serve a radius of about seven miles.

Are the present church programs and program services of the downtown churches adequate in reaching and ministering to the people in the present inner-city area?

The downtown church has been largely ineffective in reaching persons living in high-rise apartments in the inner city.

The programs currently used by downtown churches are not proving adequate, nor is there evidence of any immediate adjustment being made.

Will many downtown churches choose to relocate?

The responses indicated that there was little intention of moving. However, this may indicate more sensitivity to popular condemnations on churches deserting the downtown area than to the needs of the inner-city residents. As en-

rollment and financial support continue to decline, the church may move in response to the need for self-preservation rather than risking failure responding to the community needs about the building, even though such sentiments cannot be safely verbalized publicly.

Is the income of the downtown community residents decreasing?

Yes, the average income of the inner-city resident has declined, but this generally has not created financial difficulties for the downtown church which seems to depend on the financial support of those who live out of the inner-city area. However, as the tide of membership continues to flow to suburbia, the downtown church will face eventual financial difficulties.

Is the downtown church meeting the challenge of the following local community problems: poverty, mobility of members, loss of neighborhood pride, crime and delinquency, health conditions, personality maladjustment?

Apparently not, since these problems continue to increase in intensity and scope, except where urban renewal completely removes the community.

Has the magnitude of the task facing the downtown church increased because of the influx of racial and language groups?

The evidence does not speak too clearly to this issue, but it does indicate that the problem of class structure is of paramount concern. The inner city is more of a poverty sink than it is a racial ghetto.

Is survival a major concern of the downtown church?

Yes, for the pastors indicated a particular sense of need for help. Forty-one and nine tenths percent of the pastors felt need for curriculum materials and for field service assistance. Forty-seven and three tenths per cent of them indicated a need for training for specialized services. The evidence further indicates that the problem of survival rests too heavily on the pastor and his limited staff. The study also states:

We may conclude that a problem which causes survival to be a major concern is the lack of high motivation. Church members need to be motivated to assume the responsibilities which must be theirs if the church is to have an effective and continuing ministry.

Is the downtown church heavily dependent on community agencies for services in the areas of welfare, educa-

tion, social clubs and other community activities?

If such are needed, the answer is yes, since they are not being provided by the churches.

Has the downtown church been largely ineffective in reaching persons living in high-rise apartments in the inner city?

Yes, the data shows that the church has difficulty contacting this element of the area, has meager program materials or services for their needs and involves a small percentage of that population in its membership.

Does the ministry of the downtown church show indications of selective evangelism?

Yes, for the church programs are meeting the needs of other than community residents. Eighty-three percent of the pastors either did not respond or responded negatively to the question of whether they conducted any kind of Negro ministry, and yet twenty-seven percent of the churches indicated that the growth of the Negro community is a realistic problem. Forty and nine tenths percent of the churches do not have a senior adult program, although sixty-five percent of the areas studied have a median age ten years older than the median for their respective metropolitan areas. Forty-five percent of the pastors indicated that less than twenty percent of their membership additions came from a one-mile radius of the church building; and sixty-two percent, less than thirty percent from that radius. The downtown community seems neglected for other areas and peoples.

The average downtown church needs to reconsider the nature and objective of its being, that is, the purpose for its existence in the downtown area.

Does the downtown church have ministry opportunities through cooperative efforts with other churches, institutions and agencies?

The opportunities are available and the need for such help is felt, but few of the churches seem to be availing themselves of cooperative efforts and referral.

Do many downtown churches feel a decline in their effectiveness in ministering to their people?

An affirmative answer is indicated by the number who have discussed reloca-

tion (thirty-seven percent) and the many pastors (forty-five percent) who feel that their church is "standing still." The baptism ratio of 30-1 is high compared to the 1950's.

Is the primary problem facing the downtown church large numbers moving from the community?

This was the problem ranked most often by the largest percentage of the pastors. Among problems of downtown churches, deteriorating residential district received a yes response from fifty-five and nine tenths percent of the survey, and members moving away received yes in fifty-two and six tenths percent.

Are the two most prominent factors that might prompt a downtown church to relocate: church members moving away from the community and changing economic status of the community?

The first is the major factor but changing economic status is not a significant factor.

Have downtown churches engaged in serious long-range planning?

If long-range may be defined as three to ten years, the downtown churches have done so only sparingly.

In summary the Downtown Church Study says that the average member of such churches has improved his financial standing and, therefore, changed his residence. The locus of his church house is now a mission place, but its program is still church-family oriented. How Baptists can best witness to the residents of the inner city and what role the downtown church can or should play in that witness is still a debated issue.

The conclusions of the study team from the Home Mission Board and the Sunday School Board were based on certain assumptions. The validity of the implications of the study for actual practice, therefore, is dependent on the acceptance of those assumptions. First, it is assumed that the local church has a responsibility for the population of the geographic area immediately about its building as well as for the other communities represented in the congregation. The lost persons near the church house are as precious to God as the more well-to-do in distant homes. Second, the responsibility of the church extends to the physical welfare of that community as well as to its religious indoctrination. It is incongruous to proclaim a concern for the salvation of their souls while demonstrating an indifference to the well-being of their persons. Third, it is assumed that such responsibility is the domain of the

written from many years
of personal experience

SUFFERING: A PERSONAL PERSPECTIVE

by T. B. Maston

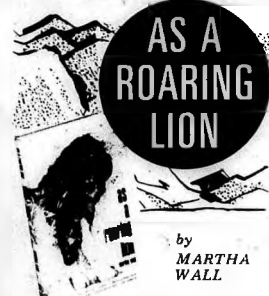
Dr. Maston writes, not as a theologian or philosopher, but as a layman who has experienced the universal pangs of personal suffering. He deals primarily with the physical and mental suffering that comes to all of us and presents a perspective that is challenging and worthy of consideration.

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church as a corporate body as well as of the individual members of the congregation. The church organizations need to relate to the needs of the community of that geographic area as well as to the needs of the membership of the congregation. It is not enough for the church to admonish the individual members to practice social concern in their daily lives without taking action as a church to benefit the community near its house.

If the above assumptions are accepted as valid, the results of the study contain serious implications for our Southern Baptist ministry in the inner city. First, there is concern for objective. The average downtown church needs to reconsider the nature and objective of its being, that is, the purpose for its existence in the downtown area. If the church is obligated to minister to the geographic area of its meeting place, then that obligation should be clearly stated in its objective.

A second implication concerns training. The members of the church need to be trained in the meaning and significance of the objective of their church. They should know why their church exists and what this means for their actions in the place of their meeting. Specific training would include skill in ministering to high-rise apartment dwellers, language and ethnic groups, illiterate persons, senior adults, married youth, single adults. The members need special training in programs providing community problem services and in effective methods of communicating with other social classes.

Third, downtown churches need to make a more deliberate effort to provide facilities for activities and services which meet the needs of the downtown community. The buildings should be designed not only in terms of the demands of congregational organizations but also in terms of community needs. The facilities should be available for use by other responsible service agencies. (Giving is not necessarily limited to denominational channels.)

A fourth area where action needs improving involves referral. The downtown church needs a program of communication and referral with agencies and institutions which provide welfare, education, rehabilitation, recreation and community activities. Other specific areas of referral and communication should include a competent psychiatrist, welfare representative, psychologist, family counseling officer, physician, lawyer and personnel trained in the rehabilitation of alcoholics, addicts, juvenile delinquents and law violators. The church is not called upon to provide

competition for public service agencies, but she should be able to show the needy where they can find help. (After the Samaritan bound up the wounds, he knew the location of a good inn where the victim could be cared for.)

Another implication concerns denominational agencies. The responsible agencies need to provide curriculum, materials and field services to assist the needs of its particular area, in defining its objective and mission, in training its membership for service and in planning to meet the needs of its community. Denominational agencies need to provide guidance for the downtown church in organizing the membership to meet community needs and in motivating the membership to share in the total ministry.

Downtown churches need to make a more deliberate effort to provide facilities for activities and services which meet the needs of the downtown community.

Sixth, the evidence from the Downtown Church Study implies a change in the financial pattern of the downtown church. The church needs to cooperate in providing funds to meet downtown community problems. Specific examples of needed ministries include halfway houses, professional visitors, unwed mothers' homes, day care programs, etc.

Finally, there needs to be further study of Baptist churches in other sociological areas. Our churches no longer are located in the uniform South. The needs of the church in the established community surely differ from those of the new mission in growing suburbia. Someday the thriving suburban church will face the crucial issues now debilitating many of our downtown churches. Should they make changes in their program today so that they might be prepared better to meet the crises of tomorrow? Is there need for the church in the established community to undergird the ministry of the downtown church with funds and personnel?

It is possible, perhaps likely, that the downtown church that attempts to minister to its immediate community may die. At least, the downtown church as it now is will die (not be the same church as it is now) if it undertakes such a changed ministry. And perhaps it should, for "he that seeketh to save his life shall lose it; but he that loseth his life for my sake and the gospel's shall find it."

HOME MISSIONS

Churches' Shift to Suburbs Stirs Concern in Little Rock

Four churches have left downtown Little Rock for the city's western suburban section and three more churches and a synagogue are planning to move—a development which alarms some religious leaders.

Churches making the switch from the inner city give essentially the same reasons one would site for moving a business: a shift of the population, lack of parking facilities, lack of reasonably priced land and buildings.

Methodist Bishop Paul Galloway of the Arkansas area has said it is up to the churches to stay downtown as long as people are there. While the downtown churches have been suburban in membership and program, he said, "a church can maintain its programs downtown if it has a strong pastor, a strong program and much parking space."

M. L. Moser Jr., pastor of the Central Baptist Church (which has made the move to the west), said that "if you think of it, there are no people there (downtown)."

"We advertise ourselves as being in the 'new heart' of Little Rock," Moser continued. "We are once again in the geographic center of Pulaski County. I consider that we are still in the downtown area because downtown is moving here."

Dale Cowling, whose 2,000-member Second Baptist Church has decided to remain downtown, said the church "has a moral obligation to help the heart of the city instead of turning it over to sin and vice."

"The sentiment of this church," he continued, noting that half the membership lives in western Little Rock, "is that God destined this church to be downtown."

"When churches have retreated in the North, the cities have become jungles. A downtown church must have something more or people aren't going to drive past six churches to come downtown."

An inner-city church, Cowling concluded, must have a bigger and better program.

Second Presbyterian Church, which will move to a fashionable subdivision in west Little Rock, cited a membership decline as its reason for moving. "The future of the church if it stayed," commented Bill Nash, chairman of the congregation's relocation study committee,

"was predictable. It would have to change its programs and move more into the area of intensive social services instead of remaining a membership church."

The pastor of still another church, First Baptist, which is planning a \$1.7 million plant in west Little Rock, said that the congregation would not move "under any condition if we were the only one downtown."

Other churches which have made the switch are the First Christian, Capitol Hill Baptist and First Nazarene. First Lutheran Church has located a chapel in west Little Rock with plans for a future move, and the Orthodox Jewish congregation of Synagogue Agudath Achim has bought property in the west where it will move when its downtown property is sold. (RNS)

Kentuckian Joins Pioneer Missions



Lockwood

A former missionary to the Midwest has been appointed to the Department of Pioneer Missions of the Southern Baptist Home Mission Board as administrator of pioneer mission areas in the western United States.

Quentin Lockwood, former area superintendent of missions in Omaha, Neb., was elected in the January meeting of Home Mission Board directors.

Lockwood will promote techniques of church extension and will represent pioneer missions in assisting associations and state conventions in their development.

He also will produce a continuing comprehensive study of the western pioneer missions territories (territories in which Southern Baptist work has been started since 1940)—including Minnesota, Wisconsin, North and South Dakota, Montana, Wyoming, Iowa, Nebraska, Utah, Idaho and Nevada.

A native of Louisville, Ky., he is a graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary in Louisville.

He has held several pastorates, in Kentucky and Georgia.

February, 1968

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Lessons from the Believers' Church Conference:

The Church Under

By George W. Knight
Louisville, Ky.

Perhaps no other branch of Protestantism is faced so squarely with the several pairs of agonizing alternatives as that under which the believers' church must labor.

First, how reconcile an appreciation for its heritage with its concern for relevance in the modern world?

Second, how can the church remain pure and spotless while being involved in the needs of the world?

Third, how resolve the antagonism which is thought to exist between individual conversion and social concern? These were the unreported emphases of the recent Conference on the Concept of the Believers' Church held at Southern Baptist Theological Seminary in Louisville.

Words like "historic" and "momentous" were heard from all quarters during the final session of the conference. Many participants pointed out that this was the first time that representatives of this branch of Protestantism had

gathered to discuss the points of history, doctrine and practice which they hold in common.

Although not a church unity conference, the gathering was ecumenical in every sense of the word. The 150 churchmen who participated represented 12 denominations of the believers' church tradition, including Baptist, Mennonite, Brethren, Assembly of God, Disciples of Christ, Church of God, Quaker and Church of Christ.

It was more than coincidence, perhaps, that a Southern Baptist seminary was chosen as the meeting place. Baptists always have championed most of the theological beliefs held in common by this Protestant tradition. These include (1) the "gathering" of the church through the baptism of mature, committed Christians, as opposed to the more common practice of infant baptism, (2) the authority of the Scriptures in all matters of church life, (3) a need for a continuous restitution and renewal of the church and (4) separation from the world.

Almost all the 13 major speakers who addressed the conference mentioned these principles either directly or indirectly. So evident were they in the discussion and debate that they qualify as major emphases of the sessions.

Much less conspicuous, however, was another theme which ran like a thread through the five-day meeting. Whatever else the believers' church may be, the discussion implied, it is most certainly a church under tension. As stated earlier, perhaps no other branch of Protestantism is faced so squarely with the several pairs of agonizing alternatives under which the believers' church must labor. Unless this tradition can balance these tensions, its spiritual vitality may be endangered. This applies especially to Southern Baptists, since the SBC is the largest denominational group of the believers' church tradition.

The believers' church, first of all, is torn constantly between the past and

the present—between its appreciation for its heritage and its concern for relevance in the modern world.

Protestantism, in general, always has been proud of its origin and history. Martin Luther, John Calvin and Huldrych Zwingli are singled out as men of courage who dared to flout the authority of the Roman Church and witness unashamedly to the freedom of the human spirit and the centrality of the Scriptures.

However, this appreciation of mainline Protestantism for its heritage pales into insignificance when compared with the historical pride of the believers' church tradition. While Luther, Calvin and Zwingli were holding tenaciously to infant baptism and the union of church and state, early "radical reformers" of the believers' church line were paying the supreme sacrifice for rejecting these two theological principles.

With justifiable pride, the denominations of the believers' church tradition point to the *Unitas Fratrum* (Unity of the Brethren), formed in 1467 in Bohemia, as the first visible manifestation of the "committed church" ideal. This group of Christians, which advocated strict church discipline, separation of church and state, and believers' baptism as the prerequisite of church membership, preceded by half a century the posting of Martin Luther's 95 Theses at Wittenberg.

To take pride in one's history is a commendable thing. Any vital spiritual movement must have the foundation of a strong beginning. At this point, however, the believers' church faces real tension and danger. Adherents of this tradition may forget that they live in the twentieth century because they are too busy telling others of their glorious heritage. To study the history of the believers' church is not enough; this must be matched by an awareness of the modern world and a compulsion to communicate the gospel to the secular-oriented persons of the present day.

Tension

The tension between the past and the present is a very live issue for Southern Baptists. Preoccupation with the past will lead to theological stagnation and total irrelevance, while concern only for the needs, problems and tensions of the modern world will make our distinctive of secondary importance.

Southern Baptists, along with other denominations of the believers' church heritage, must learn to walk the thin line between these two extremes if it would have an authoritative word for the twentieth century.

A second tension faced by the believers' church is isolationism—or concern for church purity—vs. involvement. In its concern for a pure and spotless church, this Protestant tradition may run the risk of withdrawing completely from the world.

Adherents of the believers' church tradition may forget that they live in the twentieth century because they are too busy telling others of their glorious heritage.

Inherent in the early believers' church groups was a conception of the fall of the church. Many of the radical reformers taught that there was a point in time when the church ceased to be the church because of the progressive mixture of the secular world with spiritual affairs. The adoption of Christianity as the official religion of the Roman Empire by Constantine in 313 was cited as the most notable example.

Some of these reformers taught that the church was reconstituted when sacred and secular were separated again, when church and state were returned to their proper individual spheres, or when baptism became an ordinance for committed, believing individuals rather than a sacrament for undiscerning infants. This hallmark of the believers' church—that the Church of Jesus Christ is a unique, sacred institution made up of

committed persons who truly belong to the Lord—is perhaps the greatest legacy which this group has left to Christendom.

Yet, even this positive and constructive theological ideal is not without its dangers. Some denominations of the "committed church" tradition have been so protective of their purity and perfection that they have isolated themselves from the rest of the world. So preoccupied have they been with a regenerate and spotless church that they have forgotten Christ's command to go into all the world and make disciples of all nations.

Franklin H. Littell, noted American theologian of the "free church" tradition, alluded to this problem in his keynote address to the believers' church conference. The principle of separation from the world is basic to the believers' church ideal, he said. However, the principle of a regenerate church membership was never meant to blind the eyes of the believers' church to the needs of the world, he added. Separation and purity should be balanced by an equally strong emphasis on evangelism, ministry and missions.

Littell said the "great century" of Christian missions (the nineteenth), popularized by church historian Kenneth Scott Latourette, was actually a period of unparalleled influence for the believers' church. "It is no accident that today three-fourths of the Protestant missionaries of the world come from the free church line," he noted. Littell might have added that the modern missions movement was started by an English cobbler in whom we Baptists take great pride—William Carey.

Southern Baptists should remember that the church functions as God's true instrument when it strikes the proper balance between separation from the world in holy and righteous living and ministry to the world through compassion and love for all persons. Separation without ministry leads to self-righteous isolationism; ministry with-



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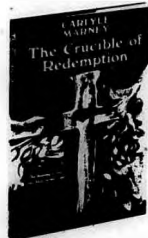
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out a distinctive quality of life to give it authority is hypocrisy and sham. The believers' church must have both elements if it is to witness effectively to gospel truth in the present day.

A third tension which plagues the believers' church today is the antagonism which is thought to exist between individual conversion and social concern. Shall this wing of Protestantism continue to preach the conversion of individuals or shall it seek the general betterment of society by working for justice and righteousness within the social order? We Southern Baptists don't have to be reminded that we have agonized over this problem in recent years as never before.

That the church of Jesus Christ is a unique, sacred institution made up of committed persons who truly belong to the Lord is perhaps the greatest legacy which this group has left to Christendom.

No other branch of Protestantism consistently has been so committed to the concept of personal evangelism or individual conversion as the believers' church. This is only logical and natural for a tradition which rejects infant baptism and insists that a person is not within God's saving grace until he consciously commits himself to Christ. Indeed, the only hope for the perpetuation of the believers' church in each generation is in the conversion of individuals from their state of sin to new life in Christ; this in itself has been a strong motivation for evangelism within the believers' church tradition.

The committed church must be commended for its zealous evangelistic efforts. However, the tragedy of many denominations within this Protestant wing is that they have failed to recognize the social dimension of the gospel. Concerned only for man's soul, they have failed to teach that what he does in relation to his fellows and to the world is also a matter of grave concern to God.

Richard M. Pope, professor of church history at the Lexington (Ky.) Theological Seminary, reminded the participants in the conference that of all the nations and regions of the world, the southern section of the United States is the area of greatest influence and numerical strength for the believers' church today. Yet, Pope pointed out, the churches there too often have been nothing but "mirrors of the culture," sanctioning racial prejudice and sectional pride.

The answer to the so-called "enmity" between individual conversion and the social gospel is obvious. Let the believers' church continue to emphasize individual salvation, but let it also recognize that the whole of the Christian gospel is not summed up in this one neat little package. The Christian faith stands in judgment of racial prejudice and any other malice or ill will a Christian might hold for his fellows. The gospel also condemns demonic social forces which would take away man's dignity and freedom and his capacity to respond to God.

The tension between individual conversion and the social gospel is a false dichotomy. If the believers' church hopes to communicate with modern man and call him to the commitment which it demands, the chasm which seems to exist between these two poles must be bridged. J. Lawrence Burkholder, divinity professor at Harvard University, expressed it well when he said, "Evangelical pietism and the social gospel must be brought together if the church is to survive."

This seems especially to be one of the great challenges facing the Southern Baptist Convention today. The answer to our dilemma is not to quit preaching individual conversion and to start proclaiming the change of social structures; it is, rather, to add to our witness and work the social dimension which the gospel always has had.

Separation without ministry leads to self-righteous isolationism; ministry without a distinctive quality of life to give it authority is hypocrisy and sham.

A unifying definition of the believers' church may never be reached, even if sessions such as the first national conference on the Concept of the Believers' Church go on for generations. One can say safely, however, that this tradition of Protestantism is a church under tension. The Southern Baptist Convention labors under that tension perhaps more than any other denomination.

To strike a healthy balance between its past and the present, its aloofness and an involvement in the world, and individual conversion and the social gospel is a challenge of the greatest magnitude. Only a church completely open to the guidance of God's Spirit can hope to rise to the task. To this challenge, however, we Southern Baptists must rise if we are to continue to be an instrument of God's redemption in the modern world. ■

Crusade of the Americas

The Holy Spirit and Evangelism

By C. E. Autrey
Home Mission Board, Atlanta

Evangelism and missions constitute the cutting edge of the Christian advance. Evangelism is impotent apart from spiritual power. There is no spiritual power without the Holy Spirit. It becomes evident then why we relate the Holy Spirit to evangelism and the Crusade of the Americas. In evangelism, as in the Crusade of the Americas, we are concerned with penetration.

We must have organization to penetrate; but organization, however thorough, is not sufficient. Organization must be accompanied by spiritual dynamism. It is essential that spiritual preparation be as thorough as organizational preparation for an evangelistic effort of any kind. Every leader knows that the Holy Spirit is vital to spiritual preparation as well as involvement in the act of witnessing.

The greatest danger which we shall face in the Crusade of the Americas is that we may substitute the energy of the flesh for the power of the Holy Spirit. One may be overwhelmed with a mighty zeal and a burning enthusiasm and stop short of Holy Spirit power. This would be a tragedy but it can be averted by following the instructions given by Jesus in the New Testament.

Jesus said, "But ye shall receive power, after that the Holy Spirit is come upon you; and he shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Here Jesus tells us that we must be permeated and directed by the Holy Spirit and that we are obligated to witness everywhere.

Two things the early Christians did not try to escape and modern Christians must face up to: (1) They were endued with Holy Spirit power, and (2) con-

sciousness of the obligation to witness and witness in the power of God and not the energy of the flesh was ever present with them. To witness, one must tell. He must tell what Christ has done for him and the breath of God must be upon him as he tells it. To live as a Christian ought to live is preparation to witness but he must tell or he never really has witnessed.

The nature of the evangelism of the early church was witnessing (Acts 1:8). It was not political. It was not to be done by coercion. It was to be done by telling who Jesus was and what he had done for the witness and what he could do for others. The disciples of Jesus turned their world upside down (Acts 17:6) by following the simple directions of Jesus.

They received power after the Holy Spirit came upon them (Acts 2:4). Their power was divine energy. This power was effective only when they preached or taught about Jesus as Lord and Saviour. Jesus had said before Pentecost, "Howbeit, when he, the spirit of truth, is come he will guide you into all truth: for he shall not speak of himself—he shall glorify me" (John 16:13-14). When the witness, whether he be layman or preacher, tells the story of Jesus, he will be empowered to do so by the Holy Spirit.

Great results accompanied the witness of Simon Peter and the other disciples at Pentecost and after because they spoke in the power of the Holy Spirit (Acts 2:4-41:42). Later Peter and John were arrested and tried by the Sanhedrin. In the trial they were asked, "By what power, and by what name have you done this? Then Peter filled with the Holy Ghost said unto them 'Ye rulers of the people, and elders of Is-

rael, if we this day be examined for the good deed done to the impotent man—be it known unto you all—that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole'" (Acts 4:7-10).

They had asked Peter a leading question. The Sanhedrin was trying to maneuver the disciples into a position of being in conflict with the ancient law of Moses recorded in Deuteronomy 13:1-5. This law said that if a prophet or a dreamer should work a miracle and then try to lead the captivated people away from God to follow other gods he was to be put to death. The Holy Spirit helped Peter to realize the predicament that he was facing and gave him the answer which put the rulers of the Jews on the defensive (Acts 4:11). The Holy Spirit not only enables one to tell of the crucified and resurrected Christ but guides him and reserves him for another chance to witness. Without Holy Spirit guidance the evangelism of Peter and John might well have ended in the fourth chapter of Acts.

Holy Spirit fire is the secret of the success of the witness. One man is all fire and another is ice. The difference between one musician and another is spiritual fire. One with dead tongue and dead eyes will sing purposelessly of a vague symbol while another, seeing his Lord crucified and raised from the dead, will sing with great urgency and glee in his voice. The difference between preachers of the gospel lies here also. John the Baptist was a voice of fire in the wilderness. Chrysostom was a silver mouth, burning like a furnace of molten gold. George Whitfield was a vivid imagination set to music. Anthony of Padua was a prairie fire gone spiritually berserk. John Knox burned like the acacia bush in the wilderness of religious prejudice. These men affected their generations until our generation, hundreds of years later, is inspired still by their examples. They were possessed by a touch of Pentecost.

The churches need what the first century churches had. They need to be filled with the Holy Spirit. To try to win souls without Holy Spirit power is like trying to pry the Empire State Building over with a toothpick. We work and organize and perspire but the sleeping old world does not even wiggle an ear. Our efforts are lifeless and unimpressive unless our gospel is illuminated with the presence of the Holy Spirit. The Holy Spirit and evangelism go together like bread and water. They are inseparable. Evangelism is nothing but an empty performance without the Holy Spirit. ■

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REVIEWS

By Our Staff

Searching for Church Renewal

The Incendiary Fellowship, by Elton Trueblood, Harper & Row, N.Y., 1967, 121 pages, \$2.50.

The books of Elton Trueblood are among the most readable to be found. This volume is no exception. The author's epigrammatic language is found throughout. Yet readers of his *The Company of the Committed* will not find a wealth of new thought here. It is merely the second edition of the same story.

One of the encouraging signs of our time, a time in which there are few enough encouragements, is the development of the "small group renewal" movement within the "established" churches. Hardly anyone would deny that the church is experiencing a diminishing influence in today's world. In terms of decision-making and life's issues, both members and nonmembers tend to be totally indifferent to the church and its message. Expanding church rolls have not contributed a more profound Christian dimension to human society, and even our inflated statistics indicate a minority status of the "churched" as compared to the population in general. Trueblood's first contention is that this minority role is not unusual. True Christians always have constituted a minority facing apparently insuperable odds in the world. It remains for the churches to develop true Christians, that is the "company of the committed" who progress from commitment to discipline to apostleship in the world.

It is Trueblood's contention that the local church is the best agency for accomplishing this by means of small pietistic groups led by pastors and other leaders who function as "equippers" of the laity. Baptists may be pleased to

hear this Quaker extolling the virtues of the local church despite its obvious shortcomings. Yet his concept of the small group spiritual fellowship is consistent with the traditional worship of the Friends. Surely we have much to learn from this and hardly a church in our land would fail to profit from the development of such a genuine renewal fellowship within its life.

Trueblood's emphasis certainly is needed and right, but his program of Christian discipline is a bit disappointing. Deploring the respectable substitutes for Christian discipleship which constitute a form of godliness for the majority, Trueblood says: "Though the New Testament describes a hot fire, we prefer the damp wick." The tendency most prevalent is "to try to make the gospel conform to what the world already respects." (p. 26) Or again, "When the pastor is an entrepreneur and the church is a business, the Christian community develops a majority consciousness and thereby ceases to be the saving salt." (pp. 28f.) Moreover, though the church has known that there are differences between the Christian and others, Trueblood contends that the church often has failed because it had a fixation on trivial differences. He would call us to "big differences."

It is precisely here that I find Trueblood disappointing. To illustrate going "beyond commitment to discipline" he says: "In addition to the familiar disciplines of regular prayer, Bible reading and proportionate giving, some now are experimenting with the practice of fasting." This latter is commended because of "how important fasting was in biblical times." (p. 74) And he commends a trial month approach to tithing and subsequent regular practice of this by

HOME MISSIONS

some who "were glad to be part of a movement in which discipleship really meant something" (p. 75) one wonders if Trueblood isn't guilty of his very own charge against the church in the past, i.e. of concentrating on trivialities! When the world is desperately in need of evidence of Christian service as sacrifice, the cross as *death* to self and subsequent self-giving, these little disciplines seem woefully insane and vapid! Besides the world often has come to respect the "religious performer," even gives some of its most coveted awards to those "religious devotees." But the true lot of the disciple is the same as that of his Lord, crucifixion. The cross is what an outraged world does to the disciple whose quality of life it cannot tolerate, much less admire.

Trueblood is striving for this, but it seems to me that his practical prescriptions (in this book, at least) fall far short of the high cause to which he would call us. His "incendiary purpose" tends to become a "smoking flax" if not a "damp wick." His chapter on "the base (church) and the field (world)," which is a call to apostolic ministry, remedies this somewhat. But even here the impression given is that the Christian is to be a worldly success in order to prove that Christianity is relevant to today's life and needs. The Faustian myth remains—with adequate worldly competence, the Christian can claim the world for Christ! Where is the cross? Jesus had to die for the world—and he calls us to die, likewise! Trueblood surely has been misled when he claims that renewal can come only when the obscure Luke 16:16 is grasped (p. 101). Rather what needs to be grasped by Christian disciples is Mark 8:34ff!

These criticisms, however, only serve to point up the general value of the book. Trueblood has pointed up the radical nature of Christian discipleship, given a refreshing approach to inner renewal of the church, and stimulated thinking on the need for a more meaningful and redemptive service to the world. This book was ignited in what is a spreading conflagration, even if it will not add much real fuel to the fire. It will sell well among the "already" committed.

—JOSEPH R. ESTES

Reshaping the Christian Life, by Robert A. Raines, Harper & Row, N.Y., 1964, 174 pages, \$3.00.

The author, writing out of a background of practical church experience as a Methodist minister, speaks to the needed changes that must be made if

the church of today is to be effective in its mission. The church must be reshaped, because its life together has become hollow and its mission irrelevant. It is refreshing to note that the author believes that the reshaping can be carried out within the conventional structure. He views the process from three perspectives: a theological, in that the Holy Spirit is active today in the church bringing about the change; a sociological, in that there must be an institutional structure if the church is to communicate to society; and biblical, in that God has used his church regardless of its failure for there are those within he can use.

The author divides his book into two sections: reshaping the church and reshaping the Christian life. With skillful biblical application Raines notes that the church must be reshaped by those in the congregations understanding their responsibility to each other as members of the family of Christ. In a growth through training, there should develop a growing concern for the world which will cause the church to be willing to go as a "servant people." The author believes that the church must first be the church in its own inner life.

The reshaping of the Christian life will come as the Christian realizes what God has done for him, he also will do for others. Raines emphasizes the need of a real Christian experience before one truly can serve as part of the church in its mission.

Raines, with his practical knowledge in missions, is armed with many illustrations to fortify his thesis. This book not only contains creative thoughts relating to missions but also eternal truths relating to the world's needs.

—LEONARD G. IRWIN

STATEMENT OF CHURCH MANAGEMENT AND DISCIPLINE	
1. Name of Church	
2. Date of Report	
3. Name of Minister	
4. Name of Session	
5. Name of Committee	
6. Name of Secretary	
7. Name of Treasurer	
8. Name of Steward	
9. Name of Moderator	
10. Name of Clerk	
11. Name of Reader	
12. Name of Singers	
13. Name of Choir	
14. Name of Band	
15. Name of Orchestra	
16. Name of Dramatic Society	
17. Name of Glee Club	
18. Name of Bible Society	
19. Name of Sunday School	
20. Name of Christian Endeavor	
21. Name of Young People's Society	
22. Name of Women's Society	
23. Name of Men's Society	
24. Name of Children's Society	
25. Name of Senior Citizens	
26. Name of Other Organizations	
27. Name of Other Organizations	
28. Name of Other Organizations	
29. Name of Other Organizations	
30. Name of Other Organizations	

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MISSIONARY APPOINTEES



1. **B. John Trantham**, former pastor of Hartford (Ala.) Baptist Church, will serve at the Baptist Center in Indianapolis, Ind. A graduate of Southwest Missouri State College in Springfield, and Southern Baptist Theological Seminary in Louisville, he also has been pastor of three other Alabama churches—Forest Lake in Tuscaloosa, Girard in Phenix City and Inglenook in Birmingham. He is a native of Missouri. His birthday is Apr. 10.

2. **Mrs. B. John Trantham**, the former Ethel J. Morgan of Swan, Mo., will assist her husband at the center. A graduate of Southwest Missouri State, she was a public school teacher for two years. Her birthday is Nov. 8.

3. **Jerry M. Chance**, a former Louisiana pastor, is serving under the auspices of the Department of Work with National Baptists as a teacher-missionary at Florida A&M University in Tallahassee. The Memphis, Tenn. native is a graduate of Union University in Jackson, Tenn. and New Orleans (La.) Baptist Theological Seminary. He has served as pastor of Fordoche (La.) Baptist Church and Main Street Baptist Church in Bogalusa, La. and as assistant executive director of the Committee on Alcoholism for Greater New Orleans. He was an instructor last summer at Dillard University in New Orleans. His birthday is Feb. 23.

4. **James E. Norman**, former pastor of Glenfield Baptist Church in Glen Ellyn, Ill., was appointed by Metropolitan Missions as superintendent of missions for the Southern Zone of Chicago (Ill.) Southern Baptist Association. A native of Illinois, he graduated from the University of Illinois in Champaign and Southwestern Baptist Theological Seminary in Fort Worth, Tex. His birthday is July 9.

5. **William C. Jackson Jr.** is serving as community minister of the Oakhurst Baptist Church in Decatur, Ga., under the Department of Christian Social Ministries. He recently completed a year of clinical pastoral education at Richmond (Va.) Memorial Hospital. He also holds degrees from Union University and Southern Seminary. He previously served as pastor of the Bethel Baptist Church in Hebbardsville, Ky. and Markland (Ind.) Baptist. His birthday is Mar. 18.

6. **Edd L. Brown**, former pastor of Michigan Heights Baptist Church in Stockton, Calif., was appointed by Metropolitan Missions to be superintendent

of missions for the North Bay and Redwood Empire Association in California. He is a graduate of Hardin-Simmons University in Abilene, Tex. and Southwestern Seminary. His birthday is Dec. 19.

7. **Donald W. Rhymes** will work in the weekday ministry of Highland Avenue Baptist Church in New York City. A graduate of Hardin-Simmons University and Southwestern Seminary, he is the former pastor of Sadler (Tex.) Baptist Church, First Southern Baptist in El Dorado, Kans., Immanuel Baptist in Monahans, Tex. and Martin Mill Baptist in Ben Wheeler, Tex. His birthday is Dec. 9.

8. **Mrs. Donald W. Rhymes**, the former Goldie Jewell of Abilene, Tex., also will serve in the New York weekday ministries. She attended Tyler (Tex.) Junior College. Her birthday is Mar. 4.

9. **William I. Barkley, Jr.** has been named superintendent of missions of the Potomac (Md.) Baptist Association. He is a graduate of Mercer University (Baptist) in Macon, Ga. and Southwestern Seminary. He has served as pastor at Catonsville Baptist Church in Baltimore, East Baltimore Baptist Church, First Baptist Church in Gene Autry, Okla., and in several churches in Georgia and Virginia. His birthday is Oct. 21.

10. **Mrs. Eugene M. Mockerman**, the former Maxine C. Stevens of San Diego, Calif., will serve in Alaska with her husband. She attended Los Angeles Junior College. Her birthday is April 18.

11. **Eugene M. Mockerman** will serve in Anderson, Alaska as a pastoral missionary to the newly constituted North Star Baptist Church. He has been pastor of the First Southern Baptist Church in both Ouray and Delta, Colo. and Sunrise Southern Baptist in Las Vegas. He attended Grand Canyon College (Baptist) in Phoenix, Ariz. and Golden Gate Baptist Theological Seminary in Mill Valley, Calif. His birthday is May 5.

12. **L. T. White Locke**, former pastor of St. John's Baptist Church in Woburn, Mass., is serving as teacher-missionary at (Richmond) Virginia Union University. A native of New Mills in Westmoreland, Jamaica, he graduated from Florida Memorial College in St. Augustine and Berkeley (Calif.) Baptist Divinity School. He also has done graduate study at Boston University. His birthday is Nov. 12.

February Chaplains' Prayer Calendar

FEB. 1: James M. Crutcher, Ky., Army; Raymond J. Wade, Calif., Army. **FEB. 2:** Ivan L. Paulk, Tex., Air Force. **FEB. 3:** Richard L. Dayringer, Mo., Southern Baptist hospital; William R. Howard, Ky., Navy; Peter J. Kraak, Mich., Army. **FEB. 4:** Henry A. Buchanan, Ky., Southern Baptist hospital; Bobby J. Haxel, Tex., institutional; Vasteb E. Zumwalt, Ark., Air Force. **FEB. 5:** Vernon W. Barton, Ill., institutional; Claude J. Benner Jr., N. C., Army; Allen B. Craven, Mo., Navy; Grady Criswell, N. M., institutional; William L. Jones Jr., Okla., Navy.

FEB. 6: James H. Rutherford, Ala., Navy. **FEB. 7:** Darrell E. Hall, Tenn., Air Force; Jasper N. Keith Jr., Ga., hospital; Ezra J. Richardson, Mich., Army. **FEB. 8:** John D. Galloway, Mo., Southern Baptist hospital. **FEB. 9:** George T. Bryon, Miss., Army. **FEB. 10:** Duane Redding, Tex., Army; James N. Rentz, S. C., Army; Robert W. Riley, Ga., Army.

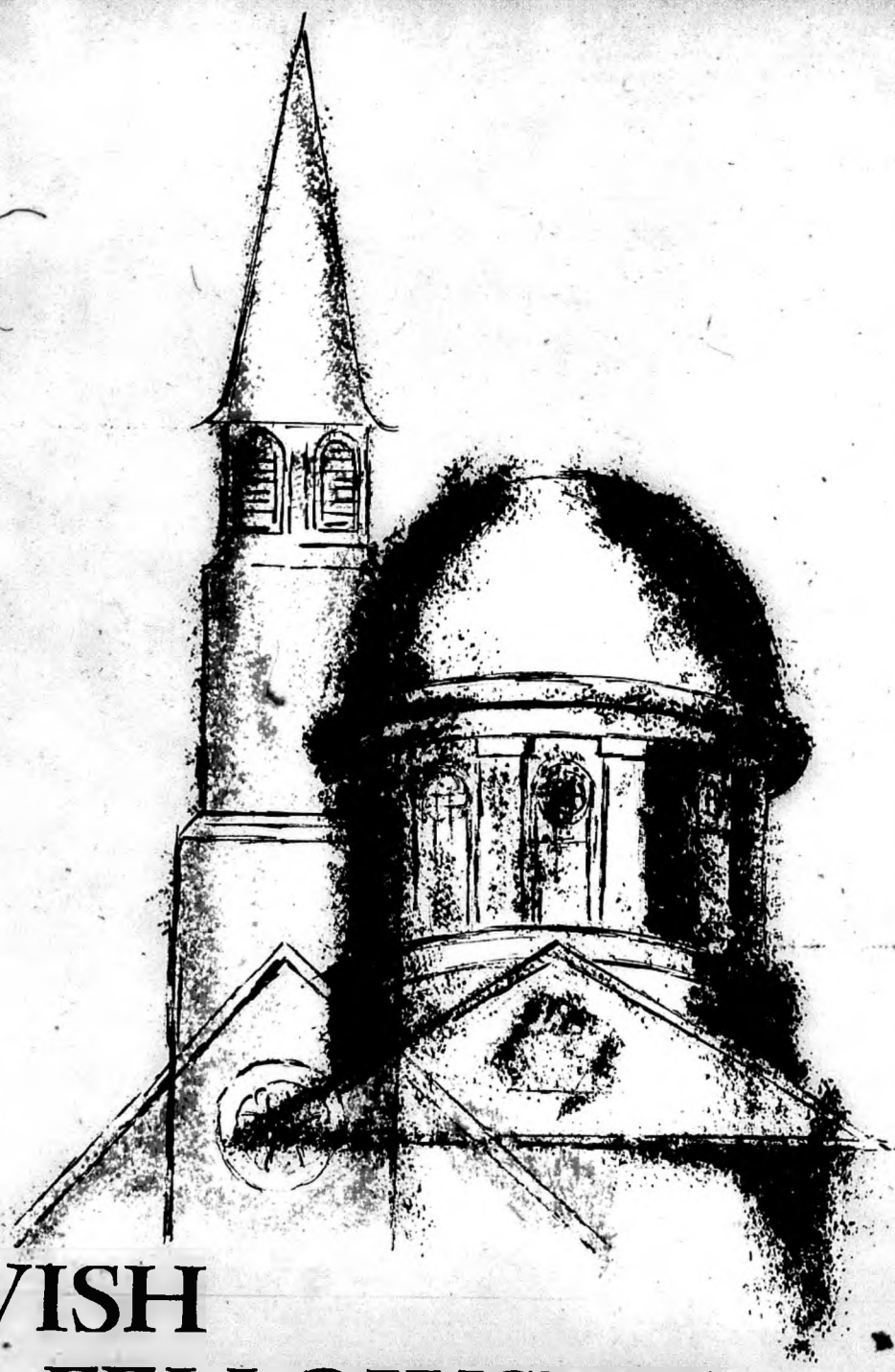
FEB. 11: Jonathan C. Brown Jr., S. C., Navy; Leslie G. Christian, Mo., V.A. hospital; Harley C. Dixon, Ky., Southern Baptist hospital; Ralph E. Harrell, Fla., Army; Barry F. Lovett, Va., hospital; Leroy R. Priest, Ala., institutional; James W. Roberts Sr., S. C., Army; Hylon Vickers, Tex., institutional. **FEB. 12:** Donald O. Burnett, Tex., Army. **FEB. 13:** James T. Colson, Fla., Air Force. **FEB. 14:** William B. Kirby Jr., N. C., Army; Melvin H. Pickering, Okla., Air Force; David H. Sperring, Fla., Army; Edward E. Evans, Tex., Navy. **FEB. 15:** Elias R. Callahan, Ala.,

V.A. hospital; Stanley A. Llewellyn, Pa., Air Force; Malcom E. Smith, Fla., Air Force.

FEB. 16: Houston E. Inman, Ky., institutional; Homer L. Schnick, Okla., Navy; Thomas N. Shaddox Jr., Ark., Air Force. **FEB. 17:** Charles F. Harding, Mo., Army; Jasper C. Massee, Tex., Army. **FEB. 18:** Vaughn H. Tollett, Ark., Air Force; Neil F. Wolfe, Ind., Air Force. **FEB. 19:** Myron C. Madden, La., Southern Baptist hospital; Salvatore Rubino, Calif., Navy.

FEB. 20: William D. Aders, Ala., Navy; Charles D. Barber, Tex., Army. **FEB. 21:** Thomas A. Fleming Jr., N. Y., hospital. **FEB. 22:** Robert B. Burnette, Tenn., Air Force; John R. Johnston, Ariz., Air Force; Farrell W. Kempton, S. C., Navy; Nathaniel B. Saucier, Miss., V.A. hospital. **FEB. 23:** William H. Warren, Ala., Air Force. **FEB. 24:** Joe Boone Abbott, Ala., Southern Baptist hospital; Berdon M. Bell Jr., N. C., Army; Calvin C. Cooper, Tenn., Air Force; Glenn G. Booth, Tex., Southern Baptist hospital.

FEB. 26: Max E. Burgin, N. C., Army; Julian P. Griffin, Va., institutional; Charles W. Meyer, Ind., Army; Leslie A. Thompson, Mo., Army; Fred White, Tenn., hospital. **FEB. 27:** W. B. Johnson, Fla., institutional; Carl E. Tolbert, Okla., Army; Walter C. Tucker, Ark., Army; Warren B. Wall, Fla., institutional. **FEB. 28:** Clarence Y. Barton, Ky., hospital; John E. Bell, Ky., Navy; Billy N. Wolfe, Tenn., Navy.



**JEWISH
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APRIL 15-21

HOME MISSIONS

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