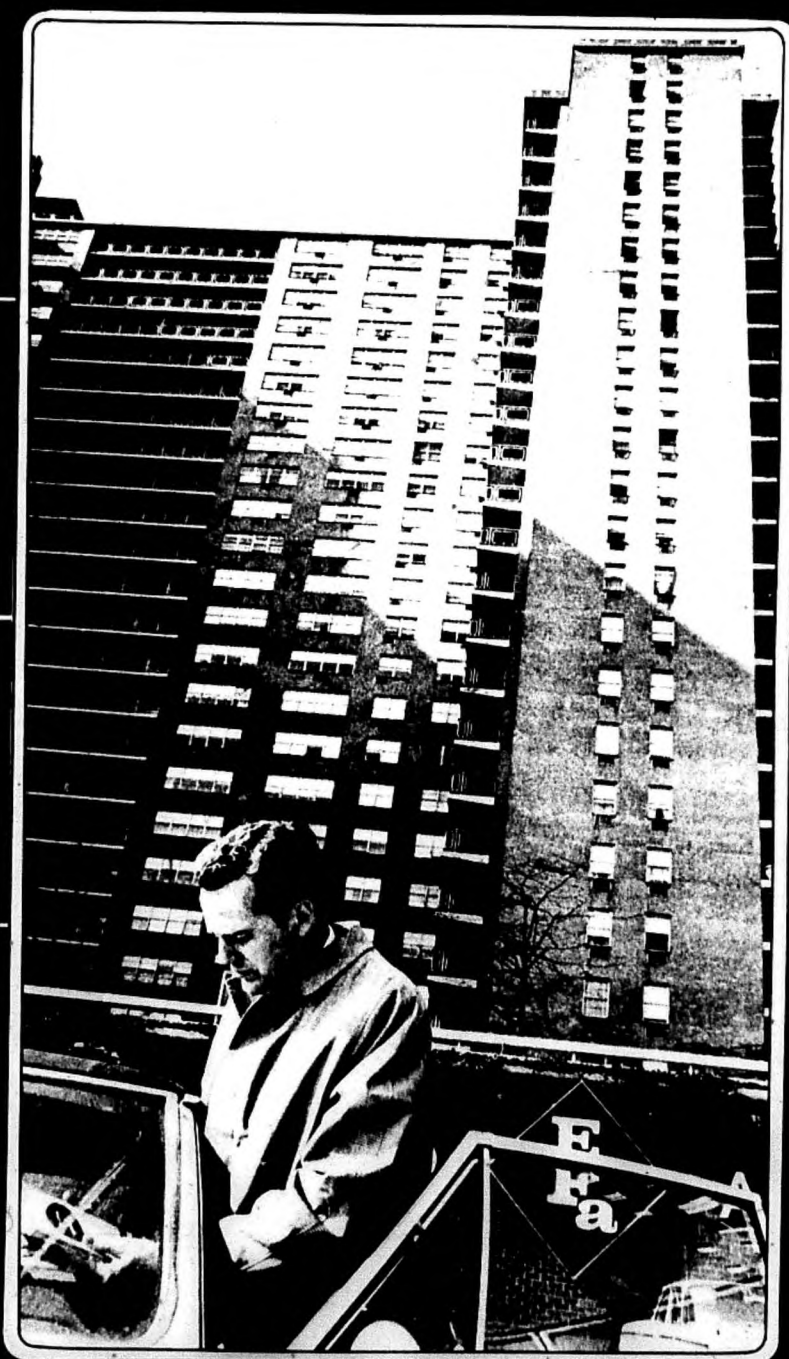


HOME MISSIONS



LETTERS

From Our Readers

Students on Race

The day has come for us as concerned Southern Baptist students at the University of Oklahoma to overtly express our opinion regarding the racial situation in the United States as it relates to the church. We are convinced that Southern Baptists have not done enough and are not doing enough as local autonomous churches to change the racial complexion of America. In the South as well as in other areas where Southern Baptists could have expressed the love of Christ by opening their doors to people of all cultures and all races, many of the churches have not integrated and may not be planning to integrate. This is a tragedy and as far as we are concerned, a great sin. The most segregated hour of the week in the United States is 11 o'clock on Sunday morning, and the last school to be integrated will be the Sunday School unless local churches decide to obey God and not their own prejudiced opinions. We can send missionaries to Africa, but when the people whom they lead to Christ come to the United States, they cannot join many Southern Baptist churches.

When a Negro invites Christ into his life, he becomes a child of God and a brother of all Christians, whether they like it or not. God looks at every child of his as his own child regardless of the color of his skin. I Peter 1:22 says, "Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart." Earnest love flows from hearts purified by obedience to God. It is time for all of us as children of God to become obedient to the truth by seeing all Christians, including Negro Christians, as children of God and by loving them as brothers. It is time for us as the local church to become obedient to the truth by enlisting and welcoming all men of like faith and doctrine into the fellowship of our church as well as our Convention. If Christ is to be Lord of our life, racial prejudice and segregation must end—in our hearts, in our churches and in our Convention. We are thankful that most of the Southern Baptist churches of Norman, Okla., welcome any person of like faith and doctrine, regardless of race, into the church. It is our prayer that all Southern Baptists will soon take this biblical stand.

Signed by Brett D. Yohn
and 100 other Baptist students

An Ugly Remark

The March issue has some worthwhile reading, but, as usual, there is an ugly remark about those who do not believe in total integration. The avid integrationists call them "racists." Kyle Haselden (p. 23) said, "they gave the Negro the Bible in the hope it would make him docile." What an insult to Christians who have led thousands of Negroes to accept Christ.

For a long time HOME MISSIONS has given more space to articles on complete integration of the races than any other subject and the writers seem to think they are the authority on this issue. I think they are the real haters. They sit in judgment on those who do not agree with them. They

call them names—racists, haters—say they don't want all people saved. Some even say they are not Christians! Yet, the Bible says one is saved by believing in Jesus as Saviour and Lord. It says nothing about believing in Jesus *plus* integration or anything else. No one has a right to tell another who has accepted Christ as Saviour that he is not saved. Each should study the Bible and learn how a Christian should live. Grandma Tucker proved the Holy Spirit does lead when we read with a desire to know.

Jesus did not say go and preach integration, but the gospel of salvation. The Samaritan neither stayed with the wounded man nor took him home with him. He helped in the same way most of us would. Philip led the eunuch to a saving knowledge of Christ and baptized him, after which they went their separate ways. There was no discussion of integration when Jesus talked with a woman at the well. And one does not need integration today in order to be saved, yet some people claim our missionary work is being destroyed because we are not a completely integrated society.

Mrs. Hoyt S. Haynes
Madison, Fla.

A Need for Insights

I can say that I consider HOME MISSIONS the best periodical that I receive. Over the past months I have happily seen it emerge from just another denominational publication to one of dynamic force and real value. I've intended to write to you for some time, to let you know that I consider that you are doing a tremendous job. (in spite of what some of your critics say!) Keep up the good work.

Prior to my coming to Vietnam, I conducted a marriage counseling workshop in which I presented a series of classes on preparation for, problems of and conditions for a successful marriage. We had numerous discussions on sex and premarital relations. The questions you presented and answered in your series on "Sex and Marriage" are the same ones the soldiers were interested in having discussed and answered. Your magazine is a useful tool in my work. I appreciate it.

We need new insights not only here (California) but in the entire United States, especially in our churches. I'm thankful for men like you who are willing to see and accept new solutions for new problems.

Chaplain Thomas M. Richardson
San Francisco, Calif.

Two Corrections

Thanks to Dallas Lee for his excellent presentation of the challenge of the Boston area and of the work which we are attempting to do here. However, two points seem worthy of comment.

Regarding Miss Bair's day camp program (p. 14, column 1), the number of families who declined to participate seems insufficient to justify referring to them either as "many," or as a "boycott."

Secondly, referring to the caption on page 17, I am sure that Miss Pat Pollock,

BSU president of M.I.T., would not wish to be identified with the position which I continue to discharge with such masterful ineptness.

Donald H. Stevens
Cambridge, Mass.

Failing to Communicate

"Astride a Neglected Mission Field," by Russell Bennett, is an article (February issue) that provides an overview of urban ministries in spiritually needy locations in capsule form. Of course, the brevity of the article in speaking to the topic is a problem that ought to be recognized. The listing of the "conclusions of the study team" were both comprehensive and adequate.

There needs to be a working definition of "inner city," "ghetto" and "slum." These terms are loosely used to mean many things and are beginning to carry emotional overtones with people needing a redemptive ministry in areas so designated.

The matter of communication with "lower socioeconomic" groups is still subject to research since many other professional groups are meeting the same failure on their own part. This is true in medicine, psychiatry, education, social services, public welfare, as well as in the area of redemptive ministry. I cannot find too much fault with a church that is failing in communication. But it is another thing for a church that has not tried to communicate. Further, the redemptive penetration of the lower-income society has itself undergone some extensive overhauling during the past several decades. Perhaps we ought to be a little less judgmental, even by implication, of church "failure." To me the real failure would be in not trying.

On the matter of relocation, it may be that a solution would be that a church would be ambivalent—maintain both a suburban and urban ministry. It is a most difficult decision for a church to make—allow its resources to dissipate or forsake a redemptive ministry to a needy area and conserve its resources. Suburbanites also might even need a redemptive ministry! It is possible that there are other alternatives to: "leave and live vs. stay and die."

I think that it is important that Southern Baptists need to come to terms with "failure." We need to reevaluate what "failure" means in relation to our redemptive mission. To me, suspected lack of high motivation needs to be examined a little more closely. I have spoken with many pastors whose motivation could not be questioned and who were also agonizing over their lack of "success."

"Selective evangelism" may also indicate a result rather than a process. It might just be possible that National Baptists would take a dim view of evangelistic work among Negroes. However, cooperative efforts would not be precluded. Again, centuries of segregation have resulted in two parallel but diverse cultures among Negroes and whites. Again, it has been recognized that there are "low-income life styles." Acculturation (in the anthropological sense) is a long and sometimes difficult process, but it must be recognized that acculturation must be achieved to some degree if groups

are to work together in harmony. This is not said as an excuse for "selective evangelism" but to point up a particular problem in communication.

R. Ronald Robinson
Jefferson City, Mo.

For Everyone

For awhile I thought I would not renew my subscription, but after the March issue with several very good articles, I decided to continue. The article about Jehovah's Witnesses was very interesting. I think we should have more information like this, on the different cults and how we may witness to them. So many Baptists that I know say they just will not talk to these people or we are wasting our time when we do. Isn't it our responsibility to tell the good news of Christ to everyone?

Mrs. Gideon Royce
Tohatchi, N. M.

I wish I could share with you all the emotions that crowded in on me when I read "Rethinking the Theology of the Church" in the March issue. How I praise God for this work in Boston. I worked for 14 years in greater Boston and know practically every corner in the city. I not only came out of this area I came out of Roman Catholicism as well. When I read that your main interest is in people and not in buildings I just sat there and cried. I know the deep spiritual need of these people.

When I read A. R. Posey's plea for Baptist polity in the April issue I cried: "Oh no, Lord, don't let anyone spoil this." When I was converted I was moved to pray to the Holy Spirit for guidance. I thought I had never heard of such a wonderful doctrine. Now, after 18 years of trying to cooperate with Southern Baptists I am wondering if I exchanged Catholic dogma for Baptist methods and procedures. Being blindly led by someone who is led by the Spirit of God is not the same thing at all as being led personally by the Holy Spirit. There are echoes here from Roman Catholicism.

What I am reading in HOME MISSIONS magazine these days is restoring my faith in Southern Baptists. The leaders are still there, but they are not getting in the way. Be assured of one earnest intercessor in this work.

Name withheld on request

A Sign of Hope

HOME MISSIONS is an unbelievable sign of hope in our understanding of what it means to share the gospel in the United States. For so many years the publication was an innocuous house organ.

Your new approach in the magazine excites me and makes me want to be relevant in my ministry and serves as a beacon of light leading, guiding and directing my thoughts. I find it such a good magazine that I want to send it to the leaders of our church.

Robert H. Craft
Leawood, Kan.

... one of the best magazines Southern Baptists have ever produced. Keep up the good work.

Bill Little
St. Louis, Mo.

The revitalization of HOME MISSIONS under your direction is one of the most significant achievements of Baptists during recent years. Now I actually read the journal—and I read it with pride and appreciation. Thank you for your capable and courageous leadership.

G. Earl Guinn
Pineville, La.

I am thankful for the fine work that HOME MISSIONS is doing. It is by far the most interesting periodical that our Convention is publishing. I have appreciated every issue that I have received for some months now. The magazine is helping point Baptists to the places we should be involved in ministering.

Abe G. Watson
Brewton, Ala.

Thank you for the most stimulating "Letters to the Editor" column of any Southern Baptist periodical. The rest of the magazine is rather interesting too.

William S. Garmon
New Orleans, La.

For so long I have wanted to write telling you what a wonderful magazine we now have. What a great thing God has done to this department. My prayer is people will be aroused and awakened. Last year I sent 14 subscriptions to members of my church and friends. Some are renewing; some did not read the magazine. I've always felt if we care we are going to inform ourselves. The articles are the best. We could have many good WMU programs just using our HOME MISSIONS. I am sorry to read the letters of criticism.

Mrs. Leonard Moore
Waynoka, Okla.

I think you should be nominated for the "editor of the year." I have never read a magazine before that has become so "atune with time."

Mrs. John C. Zachary
Laurel, Miss.

I want to express my appreciation for the new vitality I find in the magazine, as it comes to grips with so many of the problems that are facing our country today. You and the Home Mission Board are rendering a long overdue service in calling the attention of our churches to our responsibility in these areas and in giving us some indication of the direction we should go in meeting these needs.

Rexford R. Campbell
West Jefferson, N. C.

Your magazine, HOME MISSIONS, continues month after month to call us to a consciousness of our times and the challenges to the Christian faith. Your reporting on actual programs and projects that are working is stimulating and appreciated.

James T. Cravens
Martinsville, Va.

HOME MISSIONS

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NO FRAGMENTED GOSPEL

A major portion of this issue is devoted to coverage of the Crusade of the Americas. Some may feel that our treatment contains an imbalance, with the greater stress going to the necessity "to establish true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare."

We admit that the treatment does contain this imbalance, and the purpose of this editorial is to explain why.

The crusade has three objectives: (1) to deepen the spiritual life within churches, homes and individual Christians; (2) to evangelize the American continents and (3) as quoted in the first paragraph above.

What of our commitment to the first two objectives? We feel as strongly concerning the first two objectives as we do the third. In fact, the April issue of this publication was devoted to some creative ways in which we see churches and individuals moving to achieve the first objective of deepening their spiritual lives. We have become very concerned with the lukewarmness and lack of spiritual commitment which are increasingly evident within our churches, but we have been pleased with trends also evident to the contrary.

Now, to the objective of evangelizing the American continent, or more specifically, to the introduction of individuals to a personal faith in Jesus Christ as their Saviour. Our commitment to this objective is as great, if not greater, than to the other two. Without a personal

faith in Christ, the individual has not the proper spiritual life which can be deepened (the first objective) or nothing on which a foundation can be established for aiding mankind (the third objective). Man's relationship to Christ is what Christianity is all about. Without that relationship we might as well close shop, because we will not be able to achieve the other two objectives.

Why then our emphasis upon the third objective?

When the staff of this publication, and most specifically Dallas Lee, began our investigation into the Crusade of the Americas by interviewing leaders throughout the nation and by reading most of what has been published about the crusade, we discovered either an amazing ignorance about the third objective or an avoidance of the objective.

Because other publications of the SRC have avoided a strong emphasis upon this phase of the crusade, we felt that a proper balance should be struck, and we have put in our ticks.

Our findings encourage us that actually the crusade is encompassing enough that it should demand the participation of all Southern Baptists. We agree with John Havlik of the evangelism staff that these objectives cannot be placed in sequences: the order is not temporal, and we must approach all men with all the demands of the gospel.

This publication over the years has stressed the social implications of the gospel more than it has stressed the need to evangelize, not because we did not have convictions on the latter need but because we have seen Southern Baptists neglecting seriously the full implications of Christ's teachings.

Many have read into this stressing of the social implications an assumption that we did not believe in the necessity of rebirth through faith in Jesus Christ as a personal saviour. They had to read it into the material, because it has never appeared or been inferred.

This issue contains an article by Chevis F. Horne that this editor wishes he had written, it so well states his views. (See "All the Good News" on page 38.) The article presents the view that "the good news of the gospel is that man who has been alienated from God can have peace with God, and man who has been alienated from man can have peace with his brother." As Horne also writes, "If I could preach only one of these truths I would choose to preach the gospel of (man's reconciliation with God) but I don't have to make that choice. . . . When I attempt to separate these two great truths, I get a fragmented gospel which cannot speak to the deep needs of man."

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Lessons from a \$2½ Million Debt

Few experiences are as instructive as hours of crisis or traumatic periods in life. The Home Mission Board's executive committee noted May 9 a significant anniversary. Twenty-five years ago (May 12, 1943) the agency paid the final \$55,000 on a demoralizing debt that had exceeded \$2.5 million 15 years earlier.

This was a tremendous, almost unbelievable accomplishment. Though discounts had been offered, the board steadfastly refused them. Every cent of the debt, plus interest, was paid in full; but the indebtedness had brought the agency's activities to a standstill for most of the 15 years. The missionary force which had risen to a total of 1,656 in 1921 declined to 106 in 1929.

How did the debt become so large? How was it paid? What steps have been taken to prevent a recurrence? What can we learn from this traumatic chapter?

The board had begun to incur debt as early as 1917, and in 1921 owed over half a million dollars. Southern Baptists were increasing their support of home missions during these years. Receipts had totaled \$100,000 per year in only four years prior to 1900, but by 1917 had risen steadily to \$416,000.

In 1919 the Convention launched the momentous Seventy-Five Million Campaign, a five-year effort to raise \$75 million for a great advance in missions, education and benevolent causes. During World War I the United States had taken its place as a world power, learning how to mobilize for a gigantic task. The economy appeared strong. Large

visions and high optimism prevailed. In such a climate the denomination, long needing a plan for enlisting and challenging its members to systematic support of its work, seized the opportunity. Pledges exceeded \$92 million. Within six months over \$12 million had been paid on these pledges. But unfortunately the nation experienced a severe financial depression and final receipts fell \$17 million below the goal. Nevertheless the \$58 million contributed was several times what the same people were giving prior to the campaign.

The Home Mission Board's allocation was \$12 million of the \$75 million goal. The board actually received \$6,622,725. Though this fell substantially below the goal, these gifts during a five-year period equalled three-fourths as much as the total received by the board in its previous 74 years of service.

Caught up in the enthusiasm of the Seventy-Five Million Campaign, the board made commitments on the basis of campaign pledges. The cash response during the first six months indicated this could be done with reasonable safety. When receipts began to fall short of the goal, the board was unable to cut back its missionary force rapidly enough to avoid debt. In addition, the agency became involved in institutional projects, some by direction of the convention, and debt mounted. Other Southern Baptist Convention causes followed the same course of expansion based on pledged, and by the close of 1926 SBC causes were in debt approximately \$6.5 million.

With a crushing debt of \$1,617,902 in 1928, the board discovered that its trusted treasurer had defaulted in the amount of \$909,461. The board's total debt thereby stood at \$2,527,453. After a recovery of \$275,000 from the bonding company and the personal assets of the treasurer, the net indebtedness stood at \$2,252,453.

The Convention stood by the Home Board. It promptly scheduled and promoted Baptist Honor Day on Nov. 11, 1928, and provided a special offering of \$397,444. It launched the Hundred Thousand Club which provided \$636,900 for the Home Board from 1933 through 1943, and over \$2.6 million for all Convention agencies. This was significant. But beyond these special efforts, the board had to restrict its mission activities to the minimum and apply all funds possible to debt retirement.

In 1929 J. B. Lawrence became executive secretary-treasurer of the board. His avowed purpose, supported by the directors, was twofold: to pay the debt and to maintain a mission program. In the main, Cooperative Program funds were applied to the debt, and Annie Armstrong Offering and other designated funds supported the mission work that could be done. This experienced administrator and gifted minister of the gospel, presently 96 years of age and living in Atlanta, led with a firm hand and guided the agency to the glorious debt-free day of May 12, 1943. We pay tribute to him and to all those who worked with him as we recall the arduous struggle and demanding discipline of those days.

What steps have been taken to prevent the recurrence of such a catastrophe? In 1938 the Convention adopted a Business and Financial Plan which prevents any Convention agency from incurring extended indebtedness without specific approval of the Convention. This plan is in operation today in substantially its original form. Also, the Convention now requires its agencies to maintain some funds in reserve for emergencies. Each agency makes an annual, audited report to the Convention covering all its financial operations. Each agency's annual request for Co-

(Cont'd on page 45)

June, 1968

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IS IT BIG ENOUGH ?

by Dallas M. Lee

Look for a new "in" word to pop authoritatively into Baptist bull sessions this year—**polarization**; the act of creating positive and negative states, of dividing; or more practically in politics and religion, the elimination of that now not-so-nebulous middle of the road.

Really, the word is sort of the 1968 substitute for the use of that good preacher expression "dichotomy." It is used to depict the quietly raging debate in the Southern Baptist Convention between those of the "evangelism camp" and those of the "social action camp." As absurd as it might seem, polarization around these two "camps" is not to be sneezed at, especially with the 1969 Crusade of the Americas only six months from implementation and the idea of a worldwide Christian crusade for 1973 being discussed.

As one leading Baptist evangelist said: "This polarization is our greatest danger. We are driving ourselves to opposite positions; men are driving themselves apart."

It is probably true that such a divisive process is taking place. The fiery emotion erupting in the nation over severe and immediate problems such as race, poverty and war is bound to stiffen personal opinion and compel the undecided to decision. But there is not as much disagreement as one might guess. For example, no evangelist would say that the continuing experience of salvation should not make an impact on a man's

social attitudes. And few of the Christian thinkers who have been pigeonholed under "social action" would deny the necessity for personal redemption and rebirth.

This perhaps is the fact that gives the Crusade of the Americas, with its threefold objective of preaching and demonstrating the total gospel message, its greatest potential.

According to the stated objectives, the crusade—in addition to trying to evangelize the continents—is seeking to make church membership more meaningful and calling existing Baptists to deeper commitment, the kind of commitment that will manifest itself in "true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare." (See separate story, page 11.)

Since the crusade objectives represent a well-rounded interpretation of the Christian message and include both preaching and social concern, it would seem that the crusade offers the opportunity for concerned Baptists to torpedo the polarization routine before it does permanent damage in the denomination. The debate, however, has spilled over into the early stages of preparation for the year-long, hemispheric-wide Baptist crusade.

Several pastors and evangelists, for example, have made it clear that they feel the third objective—the one involving economic, social and physical wel-

fare—cannot be programmed like evangelism crusades can be, but that such fruits of spiritual commitment are hoped for as a result of the year of evangelism.

J. A. Pennington, director of evangelism for the Oklahoma Baptist Convention, for example, said:

"The third objective will be an outgrowth of the crusade and not something that can be programmed. If the Spirit awakens Southern Baptists, they will open their eyes to the needs of men and lead them to find responsible ways to meet these needs."

Wayne Dehoney, North American coordinator for the crusade, put it this way: "This is the fruitage of evangelism. It is that which must follow, that which will be the application of genuine revival and genuine evangelism, valid evangelism in the churches. So we are doing the job in the order in which it must be done. There must be some plowing and sowing, and cultivating to bring the fruit in."

Others, however, are haunted by the ever-present fact that more than 20 million Baptists of various Baptist denominations will be participating in the Crusade of the Americas. What of their role, since they already have been evangelized?

Some are openly hawkish on social action issues and do not mind stating strongly that the third objective must be implemented in order for a year of evangelism to succeed, that active com-

passion for the poor and the racially oppressed can become the "sowing and plowing" that will result in professions of faith. (See one spokesman's view on page 14.)

John Havlik of the Home Mission Board evangelism staff puts what hopefully will be a realistic clincher on such a debate. He said:

"The order of these objectives is not temporal. The first one—the deepening of the spiritual lives of church members—may be a prelude to the other two, but you can't really put these objectives in sequence. In the third objective, we're trying to say it's necessary to cross barriers—racial, economic or whatever—to reach men for Christ. We're saying that all of a community need the gospel."

The greatest barrier to evangelism in this generation has been our failure to go to all men with the gospel. Havlik said—"not just the Negro but to the man in the slum too."

"If we do business as usual and just take what 'good prospects' come to hand, this will not be a real evangelistic thrust," Havlik said. "But if we try to meet man's deepest need by meeting his apparent needs, then we will be crossing these barriers and this crusade can be different and be blessed of God."

C. E. Autrey, director of the HMB Division of Evangelism, who is directing the SBC's role in the crusade, pointed out that SBC baptisms in 1967 increased by 17,978 from the 1966 total, and esti-

mated another increase for 1968, saying:

"This shows we are having an effect in the area of evangelism, which makes it reasonable to suppose that we are having an effect in other areas of mission action."

Kenneth L. Chafin, professor of the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary, made a statement large enough to sweep all points of view into one optimistic package:

"The Crusade of the Americas has a potential larger than any one group or

"Will the Crusade of the Americas say the crusade is for everyone but church membership is for some?"

emphasis, if the people involved are willing to say that the crusade is big enough for them to work together and undergird each other."

Chafin tempered his optimism with a realistic assessment: "It is of tremendous importance to understand that both of these two 'camps' are fragmented—two halves of a whole. The people who do evangelism but who have no obvious concern for the poor, no obvious concern for the racially alienated are really in the same boat as people who have all these concerns but who don't obviously believe the gospel has something

IS IT **BIG** ENOUGH ?

unique to say. I think we ought to keep pressure on both these 'camps.'"

If the crusade is big enough to utilize different points of view—and most observers believe that it is—then it may indeed have a unifying effect in the denomination and weld together the truths in both areas of thought. For Southern Baptists, at least, this kind of accomplishment alone would make the crusade worthwhile. But the primary potential of the crusade is that such unity of concern would strengthen its impact at a time when this nation and others in the hemisphere seem to be crying out for some prophetic word.

With more than 100,000 Baptist churches in 28 different countries pledged to participate, however, the biggest single challenge seems to be getting more than 20 million Baptists "on fire" for the super crusade. In the U.S., for example, Baptists have been voting and

pledging and resolving and debating and plumping for support of the crusade for three years or more. Some of the enthusiasm that marked the 1966 Southern Baptist Convention in Detroit seems to have dissipated. Wayne Dehoney, though far from pessimistic about the crusade, said the local level still needs to "catch fire," and quoted a former SBC president who said it took seven years for an idea to travel from the denominational level to the last local church.

Leonard Sanderson, evangelism director for the Louisiana Baptist Convention, also expressed some frustration in communication:

"At the local level it seems many think they know everything in advance, that because it involves revivals they already know all about it. I tell them the story of the Brazilian campaign (See separate story, p. 11.) in 1963

and how the doors opened to Rubens Lopes (president of the Brazilian Baptist Convention) to recruit other countries in a crusade, then they begin to see that this thing didn't begin at a conference table or at a denominational worker's desk—it had a spontaneity. They are getting interested."

Owen Cooper, Yazoo City, Miss. layman who heads a crusade committee on lay involvement, expressed a little disappointment in the response of laymen in the U.S., as compared to the enthusiasm engendered in many of the Latin American countries. Referring to the Baptist Laymen's Evangelistic Congress to be held in Rio de Janeiro in July, he said:

"Frankly, I'm a little disappointed about the way it is catching on in this country. A trip like that doesn't have too much glamour because a great many Baptist men were in the New Life Cru-

sade in Japan, the California Crusade and so on."

Cooper said, however, that response was coming along. "We just need to put more emphasis on getting our laymen involved," he said.

Baptists in the U.S., of course, grew up in the heyday of revival evangelism. Many Baptist people who are "for" the crusade just don't see what's so different except for the fact that it's such a big undertaking. Many even seem to forget that Southern Baptists did not originate the crusade and that they represent only one of some 38 different Baptist conventions that will be participating. So there is a large degree of indifferent acceptance, it seems, on the local level, and much vociferous enthusiasm on the denominational level.

American Baptists, in a strange contrast, are experiencing just the opposite reaction. The American Baptist Con-

vention officially has rejected participation in the Crusade of the Americas, and yet some 35 percent of the local churches in the American convention have enthusiastically endorsed the crusade and intend to participate.)

"It's so easy to say I'll give my testimony in the heart of the inner city, then never even speak to the affluent doctor next door about Christ."

National Baptists, who for the most part lack the promotional machinery to try to excite everybody, have nodded general acceptance to offers to participate in the crusade, although many Negro local pastors never have heard of it. In some local areas, such as Chicago and parts of California, the

Negro Baptist response may be heavy and their participation solid.

However, the racial crisis in the U.S. is at an urgent stage. It is, without a doubt, the number one problem in the nation at the moment. And the Negro in the ghetto, as one Atlanta Negro civil rights leader said, is experiencing a growing disenchantment with the church.

It will be in the midst of this growing Negro impatience with the nonviolent Christian way that Baptists in the Crusade of the Americas will ask for attention in order to preach "Christ, the only hope."

Lewis Rhodes, pastor of the Broadway Baptist Church in Knoxville, said at a Christian Life Commission seminar in Washington, D.C.:

"Will the Crusade of the Americas say the crusade is for everyone but of it. In some local areas, such as Chicago and parts of California, the

Layman Cooper:
"Frankly, I'm a little disappointed . . ."



8

SBC Leader Autrey:
"We are having an effect in the area of evangelism."



HOME MISSIONS

Professor Chafin:
"We ought to keep pressure on both 'camps.'"



June, 1968

Coordinator Dehoney:
"We are confronted with despair and hopelessness."



9

IS IT BIG ENOUGH?

where bright angel feet have trod, but we'll not gather in First Baptist, Dixie USA where dark feet of our brothers tread? New hope and a new day would dawn if we could move in the Crusade of the Americas to say to the churches: We want your cooperation without discrimination and segregation but not your cooperation with them because it violates the spirit of Jesus of Nazareth who commands us to evangelize."

Wayne Dehoney, who as North American coordinator is responsible for the details of cooperation among different Baptist groups, including Negro, said:

"There is a danger that we will limit our evangelism (to whites only). However, we must recognize the fact that our evangelism must be directly related to the world in which we live and that world starts at our doorstep. It is inevitable that we will start dealing with the people that we are first associated with. It is so easy for me to say that I'll go down to a store front mission and give my testimony in the heart of the inner city, then pack up after the service and go home into the suburbs and never even speak to the affluent doctor next door about Christ."

Dehoney said the crusade will come at a strategic time in history, and indicated that the crises facing the nation could be viewed as opportunity for Christian witness. He said:

"We are confronted with despair and hopelessness on every hand. Life really has turned to ashes in our mouths and suddenly there is this great spiritual vacuum and this great hunger for meaningful relationships in an empty world. So if Christ is the son of God, and if he does reflect the love and the compassion and the concern and care that God has for a lost world, and he did come to seek and to save that which is lost, then just think how relevant and meaningful the proclamation that Christ is the only hope can be."

Hope, of course, is what nonviolent civil rights leaders such as Bayard Rustin and Ralph Abernathy say is needed to curb vicious outbreaks in the nation's ghettos. "We need something dramatic now to restore hope," Rustin said.

"Then congress and the nation can begin work on a thorough, long-range effort." The crusade, with all three of its objectives taken into consideration, just could aid both a short and long-term cause of hope.

Victor Glass, director of the Department of Work With National Baptists at the Home Mission Board, encouraged pastors, as part of the crusade emphasis, to speak out strongly to their laymen about the urgency of the employment, education and housing problems of the American Negro.

"We need to change the individuals who make the decisions in this nation," Glass said. "That is the only way we will make an impact on the structures of society. As pastors, we need to go to the offices of our laymen and say, brother, a Christian concern about those of other races is as important as tithing, as important as attending Training Union, as important as not getting drunk."

"Begin together, stay together, finish together and reap together."

Eugene Grubbs, evangelism director for California Southern Baptists, suggested that preachers "take advantage of every opportunity in regular preaching to speak to national crises and local level problems in the light of Christianity." He also suggested new member orientation as a proper time to explain that the Christian faith should find application in social concerns, since this marks the beginning of the Christian experience for many.

S. M. Lockridge, a National Baptist pastor in San Francisco, was to speak at the California Southern Baptist pastors' retreat in May, and was scheduled to spend one morning in a freewheeling question-and-answer session in which he was to speak frankly about things Southern Baptists do that hurt their relationships with Negroes.

W. R. Grigg, associate in the Department of Work With National Baptists at the Home Mission Board, offers these suggestions for cooperation with Negro Baptists in the crusade:

1. Since National Baptist churches do not observe strict geographical lines in associational organizations, it probably will be wise to use the Southern Baptist association as a geographical basis for cooperation.

2. Southern Baptist associational chairmen of evangelism should take the initiative to secure agreement of the Southern Baptist pastors to work cooperatively with the National Baptist pastors.

3. Then National Baptists' willingness to cooperate should be sought. As early as possible a joint crusade committee, composed of two or three pastors from each group, should be set up. One from each group should serve as cochairman.

4. Much care should be exercised to guarantee that all share equally in the planning of joint ventures. "Begin together, stay together, finish together and reap together," Grigg said.

5. All advertising should be done cooperatively and all financial expenses should be shared equally.

"Special responsibility rests upon the churches of the majority groups to give Christlike cooperation to churches of the minority groups in their effort to be a party to this great soul winning endeavor," Grigg said. "It is still Christlike for the 'strong to help the weak.'"

Other minority groups, of course, are to be involved in the Crusade of the Americas—such as the Mexican American and the Indian—and the same concern surely should be expressed for them. It is significant, however, that Baptists in most of the other minority groups are either affiliated with Southern Baptists or are direct targets of Southern Baptist mission work. Only the Negro remains clearly separated in so many areas of religious life for the reason of race.

The Crusade of the Americas also will come at a time when some are questioning the validity of mass evangelism in modern America. Evangelists, however, are quick to point out that revivalism still has its place, especially in the context of diverse ministries, and *not* in lieu of diversified concerns. Leonard Sanderson probably sums it up best:

"Revivals can help generate what other methods might be used to communicate the gospel message. For one thing, it helps revive interest at the local level in the total church and strengthens the church programs."

"In the Crusade of the Americas, the big question is: do we really believe Christ is the only hope? We must believe it first. I think God's future use of Baptists depends on whether or not we believe it."

CRUSADE OF THE AMERICAS

The Crusade of the Americas was born out of the elation that followed a stunning 1963 nationwide evangelistic crusade in Brazil. With a base of only about 250,000 church members, Brazilian Baptists reported 100,000 professions of faith, established 300 new churches and more than 3,500 mission points.

Rubens Lopes, president of the Brazilian Baptist Convention, went before 150,000 in a Rio de Janeiro stadium in 1965 and, at a point of inspiration, asked: "Now that we have completed our national campaign for Brazil, shall we launch a Crusade of the Americas?"

The crowd chanted back: "Sim, Sim, Sim," (yes in Portuguese) and the largest, most complex evangelistic effort in Christian history became as inevitable as Baptists themselves.

As part of a promotional trip to 25 countries, Lopes captivated the 10,000 messengers at the 1965 Southern Baptist Convention in Dallas with the crusade idea. At Detroit in 1966, Southern Baptists dramatically accepted the challenge. Shortly after that, the idea had unified more than 20 million Baptists in more than 100,000 churches in 28 countries and 38 conventions across the two continents of the Western Hemisphere.

will
the
Latin fire
spread?

Will the Latin fire spread?

mankind's economic, social and physical welfare.

New Testament evangelism, said by some to be the only thing all Baptist groups could agree on, was defined in the declaration this way:

"Confronting individuals with the good news of the redemptive will and work of God in Christ through the power of the Holy Spirit. Its aim is the salvation of the total being of man in this age and in the age to come."

Even evangelism, however, is open for some interpretation. (See separate story, page 6.) In fact, many observers believe that the American Baptist Convention's official rejection of the invitation to participate was rooted in a strong difference in interpretation of evangelism as might be represented by Southern Baptists.

The need for a great revival is not hard to define. C. E. Autrey of the Home Mission Board evangelism division, which is directing Southern Baptist participation in the crusade, pointed out that rising population alone makes evangelistic and welfare concerns critical, saying: "Unless we do this, literally millions of people may starve to death as a result—not only spiritually but physically."

And, as Wayne Dehoney, North American coordinator for the crusade, said:

"It is charged that churches are more interested in preserving themselves than in helping people. There is spiritual lethargy, indifference, self-centeredness. The Gallup Poll claims that the church is rapidly losing its influence in today's world. In many churches, attendance is stagnant or declining. We all need to rediscover a vital personal relationship to Christ and seek afresh the mission of the church in the world today."

To avoid the tedious reputation that church "canvassing" brings to mind, the Home Mission Board's Department of Survey and Special Studies has modified the traditional techniques with a crusade slant.

"The objective will be prospects," Bill Powell, associate in the department, said. "I've found that most of our churches have a keen interest in locating unchurched people and see relatively little need for data."

The telephone will be used rather than the door-to-door approach, Powell said. Data cards will be filled out on unchurched prospects only, and only limited information—geared to help determine where on the religious spectrum the prospect fits—will be used. Normally, door-to-door volunteers are used and extensive information is recorded on all homes in a neighborhood canvass, Powell said. Speed will be the benefit in the modified approach.

"Some surveys, of course, are for study and analysis purposes," Powell said. "But this approach is aimed at the greatest need of many of our churches—a new list of real, live prospects."

The major thrust of the Crusade of the Americas apparently is going to be simultaneous revivals in the spring of 1969. If churches and associations stick with the crusade calendar, church revivals in March, April and May and area-wide follow-up revivals in the summer will cover the nation.

A Baptist Laymen's meeting in Brazil next month, a crusade Continental Congress on Evangelism in Washington next October, and late summer plans for city-wide surveys, 1000 evangelistic rallies and personal evangelism clinics all are on the calendar of activities this year to precede the revivals of early 1969.

The Panamerican laymen's conference, of course, is hopefully what will propel Baptist laymen to front and center in the crusade, mapping plans and inspiration for teams of witnessing laymen that will undergird the crusade. The Continental Congress in Washington later this year is limited to 2,500 laymen and pastors, a proportionate allocation to each of the participating Baptist bodies in North America.

For Southern Baptists' role, the Home Mission Board's Division of Evangelism has been charged with outlining plans on a national scale. A detailed calendar of events and the 1968-69 *Evangelism Plan Book* provide specific helps to churches and associations in preparing for the crusade.

The Home Mission Board also is including Project 500, the two-year effort to start 500 new churches in particularly strategic pioneer locations, as a way for churches to get involved in missions as part of the crusade.

HOME MISSIONS

The Woman's Missionary Union is sponsoring and promoting PACT, the plan by which Southern Baptist individuals can be matched as prayer partners with individuals in other countries. Prayer retreats for women also are being promoted.

The SBC Brotherhood Commission also is urging prayer support and seeking to enlist volunteers to assist new Project 500 congregations. The Brotherhood is promoting attendance of laymen at the hemisphere-wide layman's convocation in Rio de Janeiro in July 1968.

Sunday School Board materials during the last three months of 1968 will emphasize the crusade with home Bible study guides and daily devotion guides, and units on personal witnessing. The Radio and TV Commission also is working out the details for the broadcasting on nationwide television of three evangelistic meetings during 1969. The Home Mission Board has earmarked finances for these broadcasts.

Lay involvement is getting perhaps more promotion in the crusade of the Americas than in any previous major evangelistic effort, except in lay revival movements. Owen Cooper, a Mississippi layman who heads an inter-American committee on lay involvement, said:

"I find a great deal of excitement about using the crusade as kind of a launching pad to get laymen involved. We don't need to minimize mass evangelism—we need to do all that we can in that area. But we need to put more emphasis on getting our laymen involved. There is growing recognition of that."

In Illinois, the state Baptist convention has rented a train car to take 100 laymen from 100 different churches in southern Illinois (where Baptists are fairly strong) into the Chicago area to show them the opportunities and the challenges facing the Baptist missions and churches in that city.

Cooper has suggested that if laymen find state convention meetings dull because of unfamiliarity, then evangelism directors and state executive secretaries should encourage lay participation in state evangelism meetings instead. "The state convention, for a person who is not familiar with all of the operations, is really a dull affair; but the evangelism

meetings are thrilling from the very beginning," he said.

Part of the Brotherhood supporting role in the crusade is to promote and help enlist laymen for revivals in pioneer SBC areas.

"There never has been a time when we have sought to involve laymen as we are in the crusade," Autrey said. "We are giving laymen places on our programs and listening to them and taking their advice seriously. And we are calling on them to take definite responsibility, not only in personal witnessing but in speaking."

Baptists in different countries probably can learn much from each other in this huge cooperative venture. As Wayne Dehoney said: "Small, struggling minority groups in Latin America have received inspiration and encouragement from their 'big brothers' in North America. And the affluent, self-satisfied 'big brothers' have caught the fiery zeal of their dedicated Latin brothers."

The "fiery zeal" of Latin Baptists manifested itself in Brazil's campaign in a bold project called "Operation Paintbrush," in which students and young people attempted to "join the Atlantic and the Pacific" by painting "Christ, the Only Hope" on the main cross-country highway. Leaflets also were dropped from planes in Brazilian cities, another idea that probably won't "catch fire" in the U.S. The Latins are paraders, however, and some of that enthusiasm has caught on with some, although the march proposed by Wayne Dehoney in Washington during the week of the Continental Congress raised emotional opposition before being squelched by a denial of a permit to march.

Diverse ideas are in the mill in Southern Baptist state conventions. In Illinois, evangelism director James Ponder is working out details now for flooding northern Illinois with teams of personal witnesses immediately prior to the crusade revivals.

On June 29, 1969, Illinois Baptists will top off an emphasis on witnessing through music when the Baptist Youth Choir sings during the seventh inning stretch of the televised Game of the Week at Wrigley Field. A youth choir production of "Good News" also will be produced during the 1969 Illinois state fair.

Ponder said churches in Illinois will follow a five week format for the 1969 spring revivals. The first week will be a personal witnessing emphasis, the second a directed prayer emphasis, the third a week of distributing portions of Scripture door-to-door and the final two weeks a time for revival preaching. Smaller congregations which may have a hard time setting up two weeks of revival preaching will spend two weeks majoring on visiting and one on preaching. Ponder said plans were being considered now to send volunteers into Illinois state parks during the summer of 1969 to hold services and sing-ins.

In California, preparation for Southern Baptists' Encounter California Crusade in May 1968 sort of preempted promotion of the Crusade of the Americas. But it also laid the groundwork for what evangelism director Eugene Grubbs believes will be even a better year for evangelism in 1969. He cited three lessons from Encounter California that he believes will strengthen the state's efforts in Crusade of the Americas:

- 1) Strong emphasis on personal evangelism, conducting associational-wide clinics that offer practical help in personal testimonies and witnessing;
- 2) Associational conferences or clinics on evangelism as preparation for revivals, giving church members something specific to do in preparation; (Clinics tied to specific revivals have drawn large crowds in California.)
- 3) Scripture distribution, "which tends to encourage people to participate who never would volunteer to pass out tracts or handbills, but who are willing to do this and give a testimony while they do it," Grubbs said.

These few cited plans for 1969 are only hints of what might be done, of course. If, indeed, the idea of the Crusade of the Americas does "catch fire" in the hearts of the millions of Baptist laymen and women in the U.S., anything might happen. It is inevitable that many pastors and other church leaders are hoping for large statistics to provide immediate indication of success during 1969. Hopefully, too, the next generation will be able to say in retrospect that the Crusade of the Americas struck to the very moral fiber of a nation and helped change the hearts of its people.

June, 1968

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THE THIRD DIMENSION

THE EXECUTIVE SECRETARY OF THE CHRISTIAN LIFE COMMISSION GIVES SPECIFIC SUGGESTIONS ON HOW THE THIRD OBJECTIVE OF THE CRUSADE CAN BE IMPLEMENTED.

by Foy Valentine
Nashville, Tenn.

In the remarkably comprehensive Cali Declaration of purpose, evangelism is positioned properly in the middle and at the heart of the Crusade of the Americas. Preceding the second stated purpose of evangelizing the continents, however, is the first: a resolve "to deepen the spiritual life"; and all who ever have concerned themselves seriously and responsively with evangelism recognize the priority of this call to deeper spirituality.

Following the second stated purpose, however, is the third purpose, one of tremendous magnitude which we cannot afford now to overlook, ignore, bypass, wink at or shunt aside. Without the third dimension, the crusade would be a picture without depth, a line drawing without perspective. It reads: "the establishing of true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare."

To bring into focus, now, the third stated purpose of the crusade is imperative if Southern Baptists are to avoid in 1969 the proclamation of a fragmented gospel and a fractured witness.

The Western Hemisphere today is a hemisphere in revolution. Problems of poverty, landlessness, joblessness, militarism, communism, injustice, racism, crime, political corruption, overpopulation, disease and ignorance represent human misery and agony of overwhelming proportions, all at our doorstep. The needy millions of the Americas need to hear the people of God echoing in this 1969 crusade the very message of Jesus Christ who came to preach the gospel to the poor, heal the brokenhearted, preach deliverance to captives, recover sight to the blind and to set at

liberty them that are bruised (Luke 4:18). They need, moreover, to see Southern Baptists so caught up themselves in reconciling good news that there will be no doubt in their minds that it makes a difference to have been with Jesus.

To go to these desperately needy people at home and abroad with slick slogans, four-color advertisements, neat clichés and pat formulas for "saving their souls" would be to give them a stone when they are crying for bread, a serpent when they are hungry for fish, a batch of hocus pocus when they are dying for want of God's great gospel. To attempt to preach God's good news to them without identifying with them so as to feel their heartbeat, know their tongue and be touched with the feeling of their infirmities would be the ultimate impertinence.

God never has blessed an irrelevant message haughtily handed down by the rich to the poor, but he never has failed to bless his people when they humble themselves, pray, seek his face, turn from their wicked ways and proclaim the whole gospel to the whole man.

For the implementation of the crusade's third dimension the following things are worth considering:

- (1) Maintain a sense of spiritual values that recognizes God's grace in Jesus Christ as the starting place for this crusade.
- (2) Work on this third dimension with the understanding that it does not stand alone, but is properly brought into focus only in the company of the other two stated purposes. Christian efforts to achieve justice and relieve suffering must be built carefully

on the foundation which God has established in Jesus Christ.

- (3) Give attention to such practical programs as the inoculation, in the name of Jesus Christ, of the people of Honduras with vaccines to wipe out the debilitating scourges of malaria and smallpox.
- (4) Prepare to make, for Christ's sake, whatever sacrifice is called for to teach some of the illiterate to read. How devastatingly tragic it is that there are still multiplied millions of adults in the Americas who can neither read nor write.
- (5) Discipline yourself to learn something substantial about Black Power, Communism and militarism and then work with other Christians to find ways to confront these systems with God's superior system.
- (6) Put yourself in the place of the poor, the unemployed, the underemployed and the miserable masses until you can feel their hurt enough to help them, through Christ, to find a better life. Are there not some ways Christians in this crusade can do unto others as we would have them do unto us? Can this cause simply be derided as "social gospel"?
- (7) Remember that the Communists, Pentecostals, the Peace Corpsmen and our own faithful missionaries have won many converts in the Americas for their greatly diverse doctrines because they have gone where the people

are, learned their language, identified sacrificially with them and have made a better life appear to be a live option. In this crusade, let Christians present the claims of Christ in the light of our own firm commitment to the Christ of the "more excellent way."

- (8) Find individuals or families to whom you and your church can relate redemptively over a long period of time. Some of the devils we need to exorcise in this crusade will not come out save by prayer and fasting over a long period of months and even years. The kingdom, let us remember, cometh not with observation and not necessarily all in 1969.
- (9) Remember that political corruption, economic exploitation, racial injustice and family breakdown are tremendously complex social problems which are capable of satisfactory solutions only as the people of God work responsibly to be the salt of the earth and the light of the world.
- (10) Recognize that evangelism and ethics are a part and parcel of the same redemptive message of God's good news for modern men.

Too long we have neglected the things that make for peace and the weightier matters of the law. This Crusade of the Americas offers a ringing challenge to Southern Baptists in all three of the stated purposes. I pray God that we will keep clearly in focus this vital third dimension. ■

"Christian efforts to achieve justice and relieve suffering must be carefully built on the foundation which God has established in Jesus Christ."



Crossing Barriers

Photos by Don Rutledge

Something remarkable is happening in New York City. In this tough, pulsating super-city of 10 million, Southern Baptists—though tiny in number—are making a surprising impact, primarily because they are fresh and innovative where many other religious groups have grown stale. One of the best examples is the Highland Avenue Baptist Church in the Jamaica area of the borough of Queens. This small pioneer Baptist church has experienced more than 150 additions in the last year and a half, witnesses the presence of as many as six different language groups on Sunday mornings (See photo of interpreters above.), can claim to be the first to crack the high-rise apartment barrier and has proved as myth the rumor that "you just can't visit door-to-door in the big city." Jim Wright, the pastor, shown at right, started at the top of the Ebbets Field Apartments shown in the background and worked his way down. Today, more than 40 residents meet regularly on Sunday mornings for worship-discussion with the pastor of the nearby Park Slope Baptist Church, until recently a mission of the Highland Avenue church. The language-culture members of the Highland Avenue church were reached through personal visitation also. As individuals of the Spanish, Portuguese, Korean, Chinese, Japanese or deaf languages joined the church, the pastor stressed visitation with that particular language group. Racial, language and cultural barriers have been crossed through simple Christian faith and ingenuity. Christian social ministries and personal evangelism have combined to speak the whole truth. Christian imagination has been freed. And something remarkable is happening.

HOME MISSIONS





DIVERSIFY OR DIE? Jim Wright, an electrician before he was called to preach, has kept what he calls a "corporation approach" from the days that he worked for a large firm. "We have tried to build on the corporation approach, which says diversify as much as you can because your possibilities for outreach will

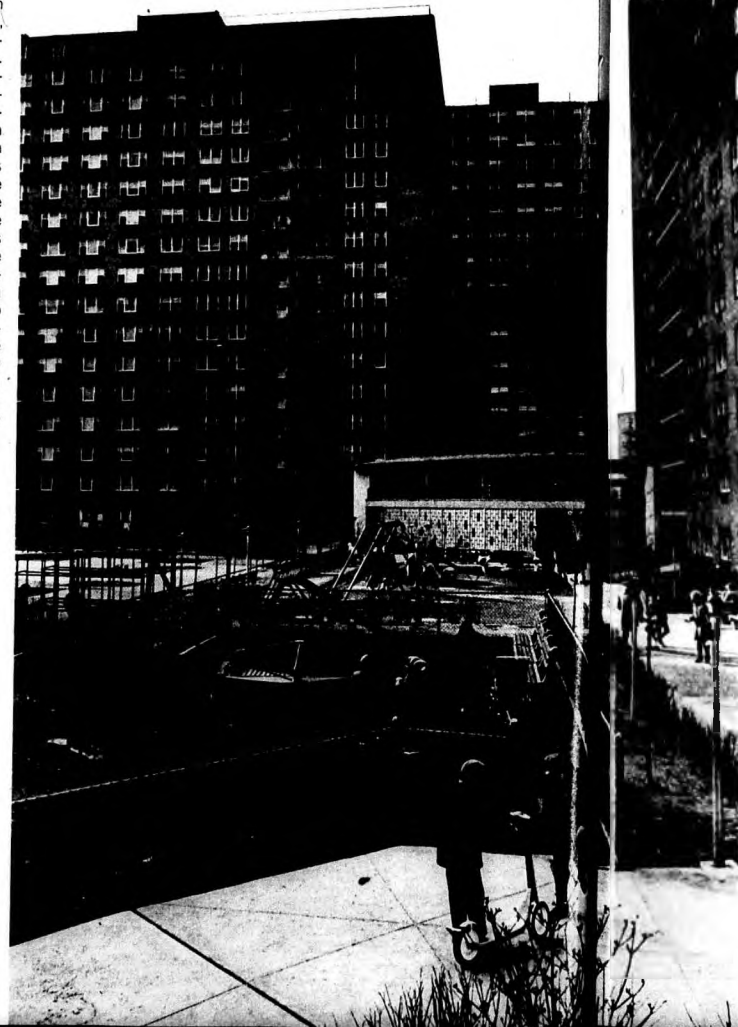
be greater," he said. Here he is shown visiting with two Spanish-speaking children in an area of Queens highly populated by Colombians. The nearby Spanish Bethel Mission of the Highland Avenue Church is seeking to reach these Spanish-speaking people.



RELIGION AND RECREATION: With a weekday program for youngsters going strong—including the Saturday cartoons shown above center, Wright decided to offer the mothers something. He passed the word inviting the mothers to come to the church for a Bible discussion group (above right) during the children's time at the church. Two came at first, then three and the group has grown ever since.

RACIAL WALL DOWN: This group of Negroes from Panama feel a strong responsibility to try to start a mission in their predominately Negro neighborhood, where many Panamanians reside, Wright said. They meet in a storefront mission on Sunday mornings and then join with the Highland Avenue congregation on Sunday evenings.

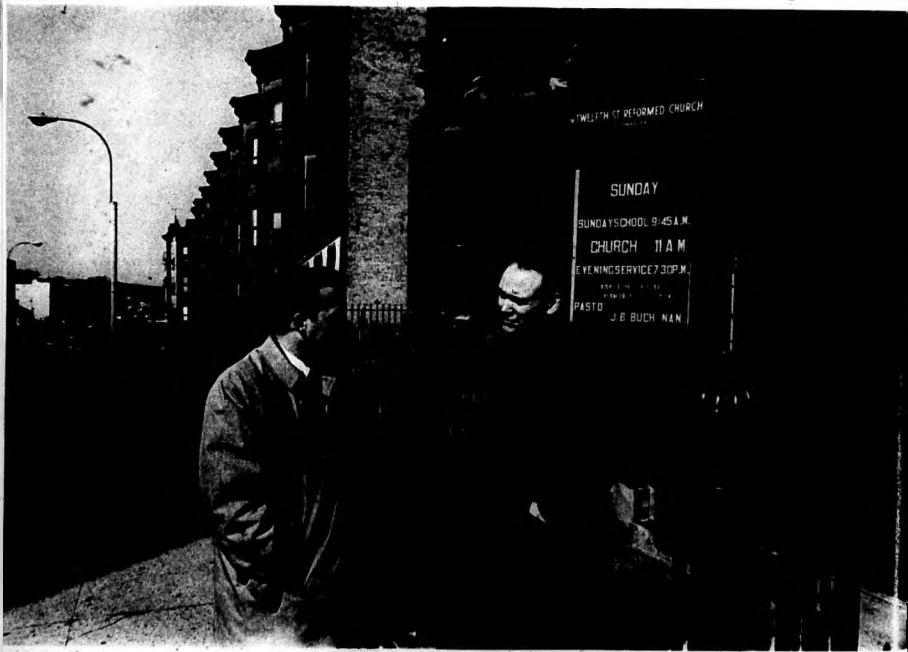
APARTMENT CITY: This concrete city of high rise apartments called Lefrak City houses more than 20,000 people in the heart of Queens in New York City. Don Rhymes and his wife, shown opposite page center right in their apartment chatting with Wright, were appointed by the Home Mission Board as Wright's associates. They moved into a Lefrak City apartment and immediately posted a notice saying a day school for pre-school youngsters would be held in their apartment two mornings a week. Callers were told that it was free and that the Bible would be taught. About 30 children in the building participate now, and the interest of adults and older youths has prompted Wright to release the Rhymes to spend full time at Lefrak City. In June, they will begin holding Sunday School and worship services in an apartment. The children shown with Rhymes by the movie camera are part of some 150 who show up for films and games on Saturdays in the apartment building's recreation room granted free by the management.



HOME BIBLE STUDY: Sam and Edith Elkins, previously of the Jewish faith, have offered their apartment in the Rockaway Beach area for a home Bible study approach to witnessing to Jewish residents of the area. About 10 years ago, the Elkins received a tract on Christianity. They put it in a drawer and forgot it until seven years later when they were moving into a new apartment. They discovered the tract, read it and became disturbed enough to call a Christian minister for help. Later they became Christians and sought out an evangelical church.



BROOKLYN BEACHHEAD: A congregation of about 75 is meeting now in this building, formerly a Dutch Reform Church. Wright, lower left, is shown visiting with the pastor, Jerreal Buchanan. Until late spring 1968, the congregation was the 12th Street mission of the Highland Avenue church. It was constituted as the Park Slope Baptist Church. The old church building, which includes the gymnasium shown right, was purchased by the Home Mission Board for \$45,000. It will seat 1,000 and has educational space for about 450 people. Buchanan said that included in plans for weekday and language missions programs in the neighborhood was the idea of retreats of youngsters right in the church building, using the gym as a camping ground.



ENCOUNTER

by Kenneth Day

Detroit Rebuilds Following Riot

The ashes have been swept away now. Rubble piles are hardly to be found anywhere. The process of rebuilding Detroit's Twelfth Street area is back in full swing since the first break of spring. Burned out hulls continue to stand as sober reminders of the tragic and devastating riot of less than a year ago. But, presently bulldozers are clearing the area while architects and planners are rolling out blueprints for a modern new community.

The city, state and federal governments are pouring millions of dollars into the rebuilding of this part of Detroit's west side.

New buildings are emerging as hopeful harbingers of a new day. Numerous agencies and organizations are locking arms in an effort to guarantee increasing opportunities for employment, better housing and higher living standards for all persons in that city. Private industry has made phenomenal strides in providing opportunities for additional thousands. Many civic organizations have entered the growing number of concerned who are attempting to provide solutions to the problems which gave rise to the infamous summer of 1967. And probably one of the healthiest signs emerging from the ruins of the area is the large number of civic-minded organizations springing up from the community itself. These organizations consist of natives of the area and are addressing themselves to their own problems with deep commitment to finding their solutions.

Reconstruction is taking many forms in the city of Detroit—buildings, morale and civic pride, etc. And in the midst of this renaissance, the Christian community is facing one of the greatest challenges of its history.

In a number of ways Southern Baptists in Detroit are attempting to contribute to the new west side. Churches in and near the area are gearing their

ministries to community needs. Several are projecting a full weekday program of activities in an effort to expand from a limited Sunday to a seven-day contact with persons.

The Detroit Association has employed personnel whose time is primarily given to ministering to the population of this section. Jesse Mitchell, while serving as pastor of the Pelham Baptist Mission (located on Twelfth Street) is engaged in a special inner-city project under the auspices of the Baptist State Convention of Michigan and the Home Mission Board. Jesse is trying to convey Christian concern to the multitudes who for years have lived in ghetto-type conditions. A door-to-door, person-to-person ministry is being waged. Recently while calling on one home in the community, Jesse turned from speaking to the person who had answered the doorbell, just in time to see his automobile being driven off down the street. At last contact with the Michigan folk his car had not been recovered. Just another evidence that his ministry in this area is needed.

One of the greatest investments of interest and resources of Southern Baptists in rebuilding this area is that of the nearly-completed Baptist center, located just six blocks from the riot-torn section. The modern structure of more than 23,500 square feet will be the center of activity for dozens of ministries, many of which will reach out into the community for person-to-person contact with the people. When completed and equipped the center is going to cost Baptists approximately \$425,000. By some standards this sounds like a lot of money. But measured by the projected ministries of this center, few investments hold greater promise.

First, the center will house a chapel, (seating 120 and fully equipped with baptistry) which will furnish a meeting place for the Cass Park Baptist Church.

It was this church which provided the site for the present building. In fact, for several years a full weekday ministry has been carried on in the old church building which stood on the property.

A calendar of activities will stretch from early morning until late in the evening, seven days each week. Some of the more exciting ministries planned for the center are as follows:

Day-care and kindergarten program. Modern facilities are being provided to handle 125 preschool children in these two programs. The need for this kind of ministry is extensive in this part of the city, since a large number of mothers have to work outside the home to provide income for the family.

Weekday Activities. In this category are grouped a variety of age-level clubs and activities. Some of these groups will be developed around activities such as cooking, sewing, charm classes for young girls, crafts and other interests. Other groupings will grow out of a common interest, such as might be found among retirees—a "Golden Years" club for example. Activities would vary according to group interest, but the common denominator is to be found in that all are basically inactive and in retirement years.

A Well-Baby Clinic. Working closely with the local health department and local physicians, the center will provide outpatient attention for a number of babies and small children in the area.

A Counseling Center. Again, drawing on the local agencies as well as private professional individuals the center will provide an extensive counseling service for the area. Included in the scope of this ministry will be help for couples experiencing marriage difficulties and bordering on divorce; support and direction for unwed mothers; help for the alcoholic and drug addict and other areas of special need.

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THE AMERICAN NEGRO'S PLIGHT:



Why Southern Baptists Can and Should Act Now

by Lloyd Burrus,
New York City

The Negro who lives in Harlem or Chicago's rat-infested tenements will not be happier by being told by Southern Baptist preachers and missionaries that the bread of heaven will sustain him when he knows that Jesus did not send those away hungry who listened to him gladly by the wayside. The desire for and contention to acquire bread is commensurate with New Testament teachings. Southern Baptists must sooner or later face up to these facts. We can no longer turn a deaf ear to the audible voices of our sociologists who declare that the plight of the Negro now stranded in northern ghettos stems from 300 years of serfdom on southern farms. Lately he has been chased by farm automation. And who was the predominantly religious communion of the South?—Southern Baptists.

Should and when Southern Baptists decide to meet this challenge they have at least three assets. First, the Negro and white Southerner share a common culture, Anglo-Saxon. Thus, it facilitates communication between the two. When both are on the right track, rapport between the races may well appear in Mississippi before it does in New York or Chicago.

Secondly, Southern Baptists have Negro members who have proved their genuine concern for civil rights by activity in their own communities. They have gained the respect and confidence of the Negro. Yet, they have not jumped on the bandwagon of the extremists. To the white man they are not extremists and equally to the Negro they are not Uncle Toms. They can beckon to both, if allowed to, "come and let us reason together."

When a recent crime wave hit our area, our church was burglarized four times, women raped and local businesses held up repeatedly. Upon a thorough check, I discovered that all fingers pointed to Negroes as the culprits. I took to the local press and told 4 million Long Islanders that "God does not

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approve of black sin in New York any more than he does white sin in Mississippi."

Thirdly, some of us have had both the training and experience in working with big city ghettos. I am prepared to say that the federal government's anti-poverty program was doomed to failure before it got off the ground. The government cannot reach the whole man. Its program at best is geared to appease the ghetto in order to avoid violence. In other words, as long as Uncle Sam sees that the streets are kept cool, he feels that his investment has paid off.

"The well organized machinery of Southern Baptists could be utilized to foster the first real approach to our nation's festering sore."

The local church may help design and administer to the needs of the total man. This is where the well organized machinery of Southern Baptists, coupled with the above assets, could be utilized to foster the first real approach to our nation's festering sore. This is where the action must be.

The United Church of Christ works through Ad-hoc. The Methodists work through what they call, "MUST," Metropolitan Urban Service Training, perhaps the best of all programs designed by Protestants thus far. "MUST" is more or less an ecumenical approach. It seeks to be a clearing house for churches to work directly with the general populace on community matters, such as schools, etc. Yet, "MUST" does not get down to the "nitty gritty" of today's ghetto problem.

Imagine yourself as an artist and draw a picture of the ghetto. Try and compare it with the earth's several layers of atmosphere. These layers are low wages, asphalt jungle, poor schools, dis-

cave, crime, slum lords, intraracial jealousy and suspicions, etc. Any program of Southern Baptists should seek not only to alleviate the immediate problems, but function both as healing and preventive measures. This calls for much prayer and study. However, the need is so pressing that time is of the essence.

Southern Baptists are gifted with talented personnel. Paul S. James, Leobardo Estrada and David Morgan in New York and others have lived on the perimeter of this problem for a decade. They have well staked claims and could be called in to contribute toward such planning. Victor Glass and W. R. Grigg of the Home Mission Board have given their lives to National Baptist work. They know key Negro pastors across the nation on first name bases.

Take the above personnel, plus their Negro counterparts, sociologists from our colleges and universities and you have a team who could overnight put together a pilot program whose results may prove the format for the Convention's major efforts once its machinery has been tooled and geared toward this new venture in home missions.

It was not my intention to negate either the federal government or our denomination's roles in anti-poverty work. Those hot summers we have experienced in recent years make it quite obvious that there is no cure-all from allocating dollars on the basis of appeasement or containment.

It is not my idea to prod Southern Baptists into such venture as a face-saving mechanism. If we see the light, then let us roll up our sleeves and go to work knowing that our Lord has revealed that this is where the action must be.

I was one of 150 Negro ministers from across America who assembled with the late Dr. Martin Luther King Jr., in Miami, last February 19-24. The purpose was to conduct a workshop on "Crisis in our Cities," for which the Ford Foun-

dation gave the Southern Christian Leadership Conference a sizable grant. Apart from Dr. King's, the most sober and audible voice was that of Bayard Rustin, organizer of the 1963 march on Washington, renown world lecturer and currently director of the A. Phillip Randolph Institute in Harlem.

Rustin contends that the Negro also takes up residence in a fool's paradise when he resorts to black extremism, especially if he thinks he can make it alone by employing violence against whites. He further contends that the civil rights movement should renew its contact with white liberals. He especially

"The Negro is not interested in any programs which will merely study him. He is aware that he has been studied for 300 years."

recommends that there be cooperation with trade unions and white churches. Although cognizant of the discrimination of trade unions and procrastination on the part of white religious communions, he points to the mutual interests of Negroes and these organizations. The Negro and trade unions are both for a national minimum wage. The Negro has something going for himself with white churches for these churches can ill afford not to stand up and be counted when it's a matter of the Christian ethic and conscience.

The motif of the workshop embraced the ghetto as something to be claimed rather than abandoned. The genius of any future onslaught must be in the acquisition of ghetto land and joint construction of public housing by non-profit groups and the federal government. Endeavors toward this end already have been launched in Washington, D.C. Claiming and redeeming the ghetto could prove the most powerful base

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On the Beach



A group of six young persons tagged the MIL Singers were among about 50 Arkansas college students who tried to convey Meaning In Life to thousands of other youths observing Easter on Daytona beaches, in the first Southern Baptist mission effort of this type.

"They spent all day on the beaches making friends of a lot of students and inviting everyone to our program," said Tom Logue, director of the student department of the Arkansas Baptist State Convention.

The program, staged in a

bandshell on the beach, revolved around the MIL Singers (above), a folk group who present sermons in adaptations of popular songs such as "Alphie" and "Downtown."

John Bayley, second from left, a native of Guyana, also was a hit with his folk singing.

"It was worthwhile," Logue said. "I believe these young people experienced many spiritual victories and established friendships which in some cases probably will continue." (The friendships were cemented in informal situations like the one shown at left.)

continued



SHARING TIME—Each morning began with the group going off alone to New Smyrna Beach to share their reactions, victories and problems. The group included 45 Arkansas youths, three from Kentucky, one from Louisiana and two from Mississippi, in addition to some Florida students who assisted during the weekend and joined in the periods of sharing.



WIPE OUT—Even though there were light moments such as the usual beach horseplay (above), Logue said: "None of our students were there just for the fun of it. They were selected very carefully." Each of the students agreed that this could be a meaningful regular ministry.



BAUBLES AND BEADS—Linda Dance, of Northwestern State College, and Leroy Beard, of Arkansas State College, talk with an unidentified student. The problems are as different and unique as the types of dress of these students.

The Alternative — Christian Action

by Victor T. Glass
Department of Work with
National Baptists, HMB

You sit in the home of a pastor in a great metropolitan center and you hear the wail of a fire siren. Even though it is 12 o'clock at night, he grabs his coat with the words, "I do not know where it is or what it means, but I may be needed." You get in a cab and give a certain address, deep in a Negro community and the driver on his way there checks with his dispatcher twice to see if all is clear in that community.

Black and white men and women say: "I don't take a walk in the park anymore even during the day." "I don't go to the corner store anymore at night." You go to a friend's house at night without first calling and his wife meets you at the door with a loaded pistol. Some of these events happened to me; the others were told to me all in a four-day period. The mass media continually bombard you with the written and spoken word telling of lives lost and property destruction running into the millions. This is telling it like it is and mildly at that.

It hardly seems necessary to write that there is a race problem in the United States. What always was boiling under the surface has now become a tidal wave which has the potential to engulf us with even worse destruction.

The escalation of words has steadily become more ominous. Words like "protests" and "demonstrations" have become "revolution" and "insurrection." *ESQUIRE* in March had a long article entitled "The Second Civil War" with the subtitle "This time it's simpler, black vs. white." Pamphlets flow in from other countries calling on Negroes to initiate revolutionary violence in retaliation for the assassination of Dr. Martin Luther King Jr.

A blue ribbon commission of distinguished Americans reporting on civil disorders stated: "Our nation is moving toward two societies, one black, one white—separate and unequal." Most Americans knew that there were two

unequal and separate societies all along, but refused to admit it.

In 1944 the two-volume work, *An American Dilemma*, was directed by a distinguished Swedish scholar, Gunnar Myrdal, ably assisted by Negro and white scholars—native Americans. In the introduction, this statement appears: "The American Negro problem is a problem in the heart of the American."

In 1945 the late Walter White wrote *A Rising Wind*. At that time White, executive secretary of the NAACP, was visiting Negro soldiers overseas. His last paragraph contained prophetic words: "A wind is rising—a wind of determination by the 'have-nots' of the world to share the benefits of freedom and prosperity which the 'haves' of the earth have tried to keep for themselves. That wind blows all over the world. Whether that wind develops into a hurricane is a decision which we must face now and in the days when we form the peace."

Our own Baptist leaders have tried consistently to call this problem to our attention. Missionaries at home and overseas have written and spoken, and many of us have not and still will not listen. This is not a bad dream anymore. It is as one person said of Dr. King's assassination, "It's real, it's real." How real is it?

Louison Wainwright, in *Life* of April 26, states this in bold language in an article, "Some Unconfrontable Questions." He writes, "For there is a revolution in progress; its outcome—the realization of Negro aspirations for the power of full citizenship—is inevitable . . . I think many people, outraged at assassination, ashamed of exploitation and inequality of rights and opportunity, aghast at ghetto conditions, frightened deeply by rioting and arson, still cling to the wishful and ludicrous notion that the whole thing can be solved without much cost, in money and involvement to them."

An American Dilemma (Harper and Brothers) vol. 1, p. xliii.

Somehow, they hope, the passage of civil rights bills, the expressions of sympathy and increasing appropriations of money will accomplish the changes and leave society ruffled but intact, equal then but with the white side of the equation largely unchanged.

Surely this sort of dreamy detachment is almost as harmful to interracial communication as Stokely Carmichael's garish incitements and Chicago Mayor Richard Daley's angry catalogue of the varieties of shooting to "kill" or to "maim or cripple," that police should practice on various kinds of "rioting criminals." Is there an alternative? I believe there is; it is Christian action. Words, resolutions and affirmations will not be heard—the time now is for action—and fast.

With the knowledge that this issue will reach approximately 10,000 National Baptist pastors and many more thousands of Southern Baptist pastors, leaders and church people, I would like to share some experiences and suggest some actions that can be implemented immediately.

My associate, W. R. Grigg, and I have a combined total of 46 years of day-to-day experiences with Negro people, most of them Baptists like ourselves. We have had the privilege of representing Southern and National Baptists in sharing Christ together all over the United States and in a limited way abroad. We have eaten at each others tables and broken common bread at the Lord's table. We have slept in each others bed. We have taught and preached in thousands of churches. We have visited the sick, married the living and helped bury the dead. We have participated in World Missions Conferences and simultaneous revivals. We have traveled with these people by day and night, and we know what it is to be threatened and turned away from rest and food.

We have seen in hundreds of cities, National and Southern Baptist pastors

sit down at a meal, pray and talk themselves together in a plan to witness in a cooperative venture of Christian work for all people. We have witnessed a joint mass meeting of more than 20,000 black and white Baptists with a 6,000-voice choir of black and white Baptist youth singing for the glory of God. A white Baptist prayed; a black Baptist preached, and black and white people came to the altar and accepted Christ. Others came to rededicate their lives and to confess their sins. A National Baptist leader said of this meeting, "The only policemen needed tonight were to direct traffic." Another said, "Anyone would be foolish to picket this meeting; he would be picketing God."

I was in Birmingham for a speaking engagement on the Sunday after Dr. King was assassinated. (This invitation from a Negro Baptist pastor had been extended to me several weeks prior to this tragic event.) The pastor did not call me at my hotel and say, "Brother Glass, the climate is not right; tempers are too high at this point; someone in my church might object to your coming. I do not want to disturb our fellowship. We are in a building program." Why did he want me to come? I had been his personal friend for more than 20 years, and his pulpit is a free pulpit. This is a lesson that these pastors and people can teach us—that any man of God is free to speak.

When I walked into that church that day there was doubt, fear and maybe hate on some faces. The pastor introduced me as his friend, and as I spoke they could see I loved them and sorrowed with them. They could see that I was white but I was more—I was a brother beloved. At the close of the service the pastor had an altar call for prayer. Practically all of the congregation came and knelt at the altar. They prayed for the governor of their state, for the leaders of their country, for justice and freedom and that God would keep them from violence and hate. I have observed this scene in hundreds of National Baptist churches across this country. I firmly believe that the pastors of Negro churches, in a large measure, are responsible for the little peace and sanity we have in race relations in this country.

As recently as last month I spent a week in North Carolina in a series of human relations conferences, sponsored by the Department of Interracial Cooperation of the Baptist State Convention of North Carolina (Southern Baptist) and the General Baptist State Convention of North Carolina (National Baptist). We met each night in a South-

ern Baptist church, and there were talks by black and white leaders. We talked about Jesus and his way of life for all people. This was the first time for most of these black people to come to a white church, and they came by the hundreds. Older men and women, children and teen-agers came. After the service there were refreshments and discussions. Some nights, as late as 11 o'clock, we talked on how we could help each other and what Jesus did for people. There was no name calling, cursing or rock-throwing; no one had to call the police. No fires were set—for this was a Christian demonstration of love and respect for each other. We talked about jobs, education, recreation and housing, and we left with a desire to continue to help each other.

What would happen this summer if National and Southern Baptists all over our land entered into this kind of dialogue and shared with each other ways to put into practice our love one for the other? Why could we not let the spirit of the Crusade of the Americas start right now as a crusade of love and respect for each other as children of God who are of the household of faith? It is with the hope and prayer that all who read this will respond to this appeal; therefore, we are repeating "An Open Letter." (See page 33.) that appeared in the January issue. We also are listing some other "Suggestions for Service and Cooperation." (See page 32.) which we hope you will find helpful.

At this time, most Southern Baptists are white and live in the South. Most National Baptists are Negro and most of them still live in the South. This pattern is changing and will continue to change in the decades ahead. National and Southern Baptists will become more multiracial in their leadership. Southern Baptists will continue to move in even greater numbers all over the United States. This is already true of National Baptists. We will meet each other in New York as well as in Mississippi and Georgia, and our leaders and members will come together over this country. Will we as Baptists set a pattern of goodwill and Christian leadership for our country that will be a model for the nation, or will we be a part to the conclusion of the National Advisory Commission on Civil Disorders—"Our nation is moving toward two societies, one black, one white—separate and unequal."

The commission stated: "The alternative is not blind repression or capitulation to lawlessness. It is the realization

of common opportunities for all within a single society. This alternative will require a commitment to national action—compassionate, massive and sustained, backed by the resources of the most powerful and the richest nation on this earth. From every American it will require new attitudes, new understanding and, above all, new will." This is the voice of a committee.

There is still another voice that speaks to us as Christians and as Baptists. One who is more powerful than all nations combined and richer by far in things not made of hands, and he says to us:

That they all may be one; as thou, Father, art in me, and I, in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:21-23)

Let our alternative be one of action—an action of massive love, goodwill and deeds. Who will provide the action of love and goodwill? Men of love and goodwill. I believe that National and Southern Baptist pastors and leaders are men of love and goodwill. Our people will follow if we lead.

There should be no protocol on doing good. Neither one should wait on the other to start. It could be that many Southern Baptist pastors and leaders have been guilty of running all over the world to bear witness to black people and have not seen opportunities at their own doorsteps. It appears inconsistent to take a two-week trip to preach in Jamaica, or some foreign point, to black people and not to raise a question about the souls and conditions of black people several blocks from our homes and churches. It could be that some laymen have gone to the West Coast and other places for service and left some areas on the East Coast just as needy—some of it right in their communities and cities.

It could be that when we speak at home our voices are comparable to the radio broadcast, "Voice of America." The sending station at the "Voice of America" is so strong (10 times stronger than any other radio or TV station in America) that the people in the town where it is located cannot pick up the message going overseas. We must speak so we can be heard by everybody, and we must explain our preaching so that there will be no misunderstanding of what we mean when we say God loves all people.

National Baptist pastors and leaders have an obligation to bear witness to all people too. Possibly they need to be more aggressive to come to us with a message. Maybe they need to tell us more of what our needs are as we have been willing to tell them of their needs. Certainly these pastors can tell us how to suffer and forgive, for they are masters of these virtues. Hear one of them now—E.V. Hill, pastor of the Mt. Zion Baptist Church in the Watts area of Los Angeles. His church spearheaded a summer missions program in 1966 and '67, in cooperation with the Department of Work with National Baptists of the Southern Baptist General Convention of California.

In 1965 Watts was aflame with the passion of hate. There was a work of destruction of life and property. In 1967 there were 15 black and white young Baptist men and women whose hearts were aflame with the love of God in action, and 521 boys and girls found Jesus as their Saviour. This was a work of redemption.

Hill, in commenting on the days in which we live, wrote: "White Christians must stand with us. White must get like a brother to us. You, my friend, must identify your concern by turning it into positive action. Lead your people to pray. Make personal contact with a Negro leader or pastor and establish good understanding. Until you know someone personally you cannot do anything."

This man is our friend. If we don't listen to a friend, we may have to listen to an enemy.

Suggestions for Service And Cooperation

(The following suggestions are offered as possible areas of service and cooperation to further implement our work with National Baptists.)

For Pastors

1. Seek to understand the biblical definition of man.
2. Examine your calling to see if it is to minister to persons or to a race.
3. Develop some personal friends among Negroes.
4. Subscribe to a Negro newspaper or magazine.
5. Read some Negro journals.
6. Subscribe to some periodicals majoring in research on race relations.
7. Attend some Negro public functions.
8. Study the nature and function of national Negro organizations (NAACP, Urban League).

9. Read books written by Negroes.
10. Encourage discussion on race among lay people.
11. Study your denomination's concern in race relations.

For Local Baptist Churches

1. Survey your community to discover how many National Baptist churches are located near your church.
2. Hold a get-acquainted meeting with the leaders of your church and those of a National Baptist church.
3. Study the background and history of some National Baptist church and invite some National Baptist church to do the same of your church.
4. Examine the program of some National Baptist church to see how it compares with the program of your church in evangelism, education and missions.
5. Exchange auxiliary programs from time to time.
6. Invite National Baptists to your church as speakers for special occasions, such as revivals and World Missions Conferences.
7. Conduct a joint institute on leadership and Bible study.
8. Encourage your pastor to start an extension class for in-service ministers.
9. Plan something together on Race Relations Sunday, the second Sunday in February.
10. Encourage Vacation Bible schools and summer camps.
11. Study the problem of race and citizenship in your city in the light of Christian responsibility.
12. Share and exchange special materials and literature produced by your denomination.
13. Visit National Baptist institutions located in your city such as colleges, publishing houses and denominational offices.
14. Plan and take a survey or a census together.
15. Encourage your pastor to exchange pulpits with some National Baptist pastor.
16. Encourage your church to maintain an open door policy for all people.

For Baptist District Associations

1. Get acquainted with the leadership (moderator, missionary, etc.) of the National Baptist district association(s) in your area.
2. Hold a get-acquainted meeting with your associational leaders and their counterparts among National Baptists.

3. Survey the National Baptist churches, programs, and physical facilities. (Make this a joint survey if possible.)
4. Organize a small group on Baptist affairs within your city or association and plan occasional joint meetings.
5. Encourage joint simultaneous revivals, World Missions Conferences and surveys.
6. Start an extension unit for in-service ministers in your association.
7. Invite National Baptist leaders and pastors to special features and programs, and to hear special speakers.
8. Survey needs for institutional services and new missions.
9. Plan joint clinics on various phases of church work.
10. Promote Vacation Bible schools, summer camps and kindergartens.
11. Promote use of National Baptist student workers during the summer months.
12. Encourage exchange of pulpits among pastors.
13. Study the population trends of Negroes in your association(s).
14. Emphasize Baptist unity and fellowship on Race Relations Sunday, the second Sunday in February.
15. Make an effort to know and understand special problems affecting race relations in your association.
16. Encourage your association to develop a cooperative work with National Baptists.

For Baptist State Conventions

1. Have a get-acquainted meeting with National Baptist state leadership with respect to personnel and program, such as evangelism, education, missions, stewardship and promotion.
2. Conduct joint state surveys.
3. Develop a cooperative work on a state basis with National Baptists.
4. Invite pastors and other leaders to clinics, conferences and conventions as guests and/or observers.
5. Organize a small committee to discuss items of mutual interest to all Baptists, such as health, education and citizenship.
6. Emphasize Baptist unity and fellowship on Race Relations Sunday, the second Sunday in February.
7. Plan a workshop for Baptist college leadership.
8. Plan ahead for a joint session with the National Baptist Convention of your state.

HOME MISSIONS

An Open Letter

Feeling strongly that Southern Baptists have an opportunity and a responsibility to set forth and maintain a Christian witness among all peoples, we call upon our denomination to look with special concern at the potential of our common Baptist witness with National Baptists, our allies, our friends and fellow members of the household of faith.

As Southern Baptists who serve 13 state conventions as directors of work with National Baptists and as two staff members of the Department of Work with National Baptists of the Home Mission Board, we speak out of a strong sense of conviction that the gospel thrusts us toward an inclusive ministry.

There is no place to hide anymore in the relationship we have with Negroes. We will meet and live with these people in every aspect of life. The problem of race, erroneously called the "Negro problem," is deeply rooted in American life. We will face it more and more in our homes, schools, government and churches. This problem is an unbroken thread beginning at our doorsteps and going all the way to the high courts and church councils of our land. The Negro is moving in every direction toward being woven into the fabric of our total culture, toward becoming a first-class citizen in every respect.

WE ASK ALL PERSONS

- Open heart and mind, home and church to all people.
- In employment, in education, and in housing wish and work for the Negro to provide the same opportunities for him that you want for yourself and your children.
- Stand up for every right for the Negro as a citizen, as you would stand for your own rights as a citizen.
- Study and find out what your denomination is doing in race relations and in work with National Baptists through our educational institutions, state conventions and convention agencies.

WE ASK ALL PASTORS

- Seek out and become personal friends and fellow allies in the ministry with National Baptist pastors.
- Work for the common good of all people in your communities.

WE ASK ALL CHURCHES

- Be open to any person as a means of witnessing to him.
- Close your doors to no man that your ministry be not a negative one, but a positive one of going into the highways and hedges inviting all people to come and worship.
- Work in cooperation with National Baptist churches in education, missions, stewardship and evangelism.
- Learn from National Baptists as well as teach National Baptists.
- Observe Race Relations Sunday in cooperation with some National Baptist church in your community the second Sunday in February.
- Know that National Baptist churches have the same faith and follow the same general program of church life as do Southern Baptist churches.

WE ASK DISTRICT ASSOCIATIONS

- Organize in cooperation with National Baptist moderators and associational missionaries a joint committee on Baptist work in your vicinity. Everything you do together, start together, plan together, pray together, work together and rejoice together. Some special items of participation might be extension classes, simultaneous revivals, World Missions Conferences and other meetings planned in the associational framework. These committees are encouraged to have continuity and to operate from year to year as other committees sponsored by the district association. This type of organization is especially encouraged to prepare for the Crusade of America together. We would like to encourage this joint committee to suggest that in all annual associational meetings that National and Southern Baptists would exchange fraternal messengers, and use speakers from the sister associations to speak or render other services during the associational year.

WE ASK STATE CONVENTIONS

- Have a joint committee on cooperative work to promote and to correlate all cooperative work done in that state by National and Southern Baptists, planning and promoting both with the full knowledge of the other, and that each convention participate in the support of the program financially and in the selection of the workers and the direction of the work.
- Invite National Baptists to state assemblies sponsored by Southern Baptists, and invite Southern Baptists to state assemblies sponsored by National Baptists.
- Consider having joint session of the respective state conventions, and share in a conference session in a discussion of various topics relating to Baptist life.
- Invite fraternal messengers to be present at the annual convention session.
- Have a joint rally on missions and evangelism.
- Work together in planning joint emphases on the Crusade of the Americas.
- Ask guest writers to write for the various state papers sponsored by the respective state conventions.
- Send to the pastors of National and Southern Baptist churches the state papers published by the respective state conventions.

WE ASK CONVENTION AGENCIES

- Encourage all education institutions to open their doors to Negroes to study.
- Consider the employment of Negroes at every level.

Southern Baptist Workers with National Baptists

Juvenile Delinquency:

The Cycle of Failure

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

It is predicted that by 1970 more than one-half the population in the United States will be under 25 years of age. This forecast, coupled with the startling increase in juvenile delinquency, poses a major problem for our country. Religious denominations and local churches in particular have a responsibility to understand the dimensions of juvenile delinquency and to help determine creative directions for change for vast numbers of young persons in our society.

Many Americans have felt comforted with the view that delinquency is the vice of only a handful of young persons. According to recent government statistics this view is inaccurate.

- One in every nine youths—one in every six male youths—will be referred to juvenile court in connection with a delinquent act (excluding traffic offenses) before his eighteenth birthday.

- In the last 20 years, the average age of those who commit crime has gone steadily downward so that now arrest rates are highest for persons aged 15-17.

- Fifteen-year-olds have the highest

arrest record and the highest incidence of participation in crimes of all levels.

- An older age group, 18-24, has the highest arrest rate for crimes of violence.

The backsliding rate among juveniles continues to increase. While there are no figures on how many delinquents graduate to become grownup criminals, the records indicate that many do.

Who are these young people? Where do they live? What kind of homes are they from? How serious is their involvement with crime? What can be done to prevent this year's juvenile delinquent becoming tomorrow's hardened adult criminal?

Some answers to these questions are in a comprehensive report on crime issued by the President's Commission on Law Enforcement and Administration of Justice. One section of the 340-page publication, *The Challenge of Crime in a Free Society*, is devoted to a study of juvenile delinquency.

A profile of the typical juvenile delinquent emerges from the report and looks something like this:

Disproportionately, the delinquent is a child of the slums in a large city. He is 15 or 16 years old and is one of several children living, most likely, in a broken home. He tends to do badly in school where he has dropped one or two grades behind his classmates or has dropped out of school entirely. He is from a home where the family's income and social status are lower than average for the nation.

Boys outnumber girls by a ratio of 4 to 1 in delinquency cases, not counting traffic violations. Girls get into court most frequently by being ungovernable, running away from home, stealing and sexual promiscuity. The most frequent offenses of boys are stealing and malicious mischief like window breaking and other damage to property. Out of 500,000 automobiles stolen in 1966 in the United States, 64 percent of these were stolen by youngsters 18 years old or less.

Negroes, who live in disproportionate numbers in big city slums, account for a large percentage of the arrests. The commission pointed out that delinquency rates traditionally have been highest

in the slums, regardless of the racial group living there. What matters, the commission concluded, is where in the city one is growing up—not religion, or nationality or race.

Such a picture of the typical delinquent could be misleading, the commission pointed out, because there is "unreported delinquency" in middle-class areas. In many rural and suburban areas there is a slower resort to official police and court action. Also, little is known about delinquency among well-to-do families, other than that it appears to be increasing.

A FEMALE-CENTERED FAMILY

"The typical juvenile delinquent may never have known a grownup man well enough to identify with him."

The home of the typical juvenile delinquent is what sociologists call "female-centered." It may be broken. It may never have had a resident father. It may have a nominal male head who is often drunk or in jail or in and out of the house.

Unemployment, of course, weakens a father's authority with his family, especially over adolescent children for whom he is unable to provide support. Also, the family's standing in the community is a significant factor. The commission said there is a direct relationship between the prestige of the family in the community and the bond that develops between father and son.

When father-son and mother-son relationships are compared, the father-son relationships appear more determinative in whether or not delinquent behavior develops, according to the panel's research.

An inconsistent mixture of permissiveness and sternness is found in the background of many delinquents. Erratic discipline is inevitable, the commission said, in homes where the man of the house is frequently absent or intoxicated and where parents are so busy making a living that they have little time and energy left for their children.

More crucial even than the mode of discipline is the degree of parental affection or rejection of the child, the commission explained. It said that perhaps the most important factor in the lives of many boys who become delinquent is their failure to win the affection of their fathers.

Studies also indicate that a large number of aggressive delinquents have been denied the opportunity to express their feelings of dependence on their parents.

THE DOWNWARD SPIRAL OF FAILURE

"When the school system is not adequately equipped to meet the learning problems a child brings to school with him, a cycle of deterioration and failure may be set in motion."

The report indicates that juvenile delinquency goes hand in hand with the educational handicaps that are characteristic of many children of the slums. The educational system in ghetto areas came in for a lot of criticism in the report. Schools in the big city slums were described as "less well equipped" to deal with the special problems of youngsters growing up in the ghetto.

The commission said of slum schools: "They have the most outdated books and dilapidated buildings, the fewest texts and library books, the least experienced full-time teachers, the least qualified substitute teachers, the most overcrowded classrooms and the least developed counseling and guidance services in the nation."

The deficiencies of the slum school, it continued, are further aggravated by a widespread belief that the intellectual ability of slum children is too limited to allow much education.

Generally, the child of the slums comes from a home in which books are rare. His parents, even though they care about education, are themselves too poorly schooled to give him the help and encouragement he needs. Usually, the parents are so busy making some kind of living that they do not have time to teach basic learning skills to their children.

It is sometimes assumed that parents and children in slum neighborhoods do not value education. The report said there are indications that Negro and lower-income students actually place a higher value on education than do white and higher-income students.

Whether an education is valued or not, the commission said, "the tide of life soon begins to run against success in school for the child from the ghetto."

The Rebellious Society

In America in the 1960's, to perhaps a greater extent than in any other place or time, adolescents live in a distinct society of their own. It is not an easy society to understand, to describe, or, for that matter, to live in.

In some ways it is an intensely materialistic society; its members, perhaps in unconscious imitation of their elders, are preoccupied with physical objects like clothes and cars, and indeed have been encouraged in this preoccupation by manufacturers and merchants who have discovered how profitable the adolescent market is.

In some ways it is an intensely sensual society; its members are preoccupied with the sensations they can obtain from surfing or drag racing or music or drugs. In some ways it is an intensely moralistic society; its members are preoccupied with independence and honesty and equality and courage.

On the whole it is a rebellious, oppositional society, dedicated to

the proposition that the grownup world is a sham. At the same time it is a conforming society; being inexperienced, unsure of themselves and, in fact, relatively powerless as individuals. Adolescents, to a far greater extent than their elders, conform to common standards of dress and hair style and speech and act jointly in groups—or gangs....

Adolescents everywhere, from every walk of life, are often dangerous to themselves and to others. It may be a short step from distrusting authority to taking the law into one's own hands, from self-absorption to contempt for the rights of others, from group loyalty to gang warfare, from getting "kicks" to rampaging through the streets, from coveting material goods to stealing them, from feelings of rebellion to acts of destruction.

p. 58, *The Challenge of Crime in a Free Society*, the report of the President's Commission on Law Enforcement and Administration of Justice

"Sordid surroundings, harsh or missing discipline, having to fight for what he wants and taking over (far too soon) control of his own comings and goings—all adversely affect the odds against him."

To some extent these problems also are encountered in middle-class schools. But they are usually less extreme, and there is a better chance of getting some kind of individual help in schools outside the racial ghetto.

When the school system is not equipped to deal with the slum child's learning problems, the cycle of failure begins. A potential delinquent was described as a child who has developed "a tough, indifferent facade . . . and gives the impression that he does not care about school." School may be very important to him, but if he cannot succeed, he must act like it isn't important, the report said.

The way in which a school responds to early signs of misbehavior may be a determining factor in the potential delinquent's life. If the young person is labeled "a troublemaker" and excluded from legitimate activities and sources of achievement, he may be reinforced in his tendency to rebel and resist the school's authority. When his home situation is also inadequate and offers little or no support and encouragement, and "the neighborhood tempts him with 'illicit jobs,' his chances for unemployment and delinquency are greatly increased.

YOUTH IN THE COMMUNITY

"The immediate need is to tide the youth over the most dangerous age—the age at which adolescent frustration may combine with inner-city alienation so that he strikes out at society."

Most of the youngsters who rebel at home and at school seek recognition and security among their peers on the street. Together they form tightly-knit groups where attitudes, ambitions and actions are determined by their peer group.

Most of these groups—or gangs—engage in whatever seems like fun to them. Only some of what they do is violent or destructive. Frequently, however, the commission admitted, adults see even minor misdeeds as malicious and defiant, and the youngsters are labeled "troublemakers."

"The affixing of that label can be a momentous occurrence in a youngster's life," the crime commission warned. Thereafter he may be watched; he may be suspect; his every misstep may be seen as further evidence of a delinquent

nature. After that, the young person may be excluded more and more from legitimate activities and opportunities. Soon he may be designated as a delinquent and he will find it very difficult to change the image and move onto a law-abiding path, the panel said.

The commissioners were highly critical of many aspects of the present juvenile court system, charging that programs for rehabilitating juvenile delinquents are inadequate. Extensive reforms were called for in the recommendations for the police, the courts and the correctional systems to change the ways of dealing with children and young persons charged with delinquency.

The basic need for the adolescent, according to the crime commission, is "to give him a reason to care about what happens to his world—a stake in a healthy society."

Many suggestions were made for programs that would absorb the immediate attention of adolescents and also improve their chances to find satisfying work later on.

These suggestions were made for youth activity:

- Help operate community and youth centers.
- Plan neighborhood organization and improvement efforts.
- Develop programs that will attract other youth.
- Participate in civil rights and political activities.
- Serve as paid aids to police and probation officers.
- Work in medical clinics.

The commission recommended that agencies be established to provide information and guidance services for young people that will refer them to remedial education or job training, recreation, counseling and assistance in finding a job.

The report specifically mentioned religious institutions as channels for a wide variety of services ranging from individual counseling to group activities and community improvement efforts.

DIRECTIONS FOR CHANGE

"No child is born a criminal . . . young Americans are our nation's most valuable and valued resource. No loss is greater than when a youth—with the world before him—is cast into adulthood as a marked criminal."

—President Lyndon B. Johnson

What can the church do to meet the needs of young persons with special problems? What resources for understanding and guidance can or should the church offer to parents, youth leaders, teachers and normal adolescents themselves? What role should the churches have in relation to or participation in public programs designed to cope with young persons who get into trouble?

The factors and relationships found in the typical juvenile delinquent—big families, absence of father, inconsistency of discipline, family status in the community and others—are not things that public programs can change directly. Better housing, better recreation facilities, increased employment opportunities, assistance in family planning and more opportunities for the family to function as a unit were pointed out in the report as necessities if the family is to be a source of strength and security for the young person.

What is the church's role in strengthening the family as a unit? What programs and services can the local church offer in the realm of counseling for parents and children? Can the local church find new ways to encourage families to participate as a unit in worship, community activities and leisure life?

What is the role of the church in determining directions for change in the education of the slum child who is a prime prospect for a life of delinquency and crime? Can the inner-city church provide a stance for members to put pressure on the local power structure to provide better resources for slum schools?

What is the possibility of local churches sponsoring weekday programs of counseling and tutoring with a host of educated church members giving guidance, assistance and friendship to disadvantaged teenagers? Could the local church building be used as an after-school study hall for children from crowded homes?

What will be the church's ministry to teenagers in the community (and perhaps in the church) who already have been labeled "troublemakers"?

(Reprints of the official summary of the *Report of the National Advisory Commission on Civil Disorders* [reported in the April issue of HOME MISSIONS] are available at a nominal cost from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tenn. 37219.)



Baptist Day at Hemisfair

June 1 was Baptist Day at HemisFair '68, the international exposition in San Antonio which has been called the "new" world's fair.

The honoring of Baptists was scheduled near the time of the annual convention of Southern Baptists (June 3-7 in Houston) who have stepped into an international spotlight with the Baptist Pavilion, "Man's Search For God"—the only pavilion of its kind in HemisFair.

Located on a 92-acre site (above) adjacent to San Antonio's central business district, HEMISFAIR is expected to attract at least seven million visitors during its six months of operation, April 6-Oct. 6.

The Baptist Pavilion is divided into three major types of presentations: a 10-minute film set a half-million years in the future; a World Room composed of life-size photographs of Baptists at work in all countries; and a third room featuring "Great Moments of Baptist History," a series of paintings by Erwin M. Hearne Jr. of Dallas. Special features are held each day in the pavilion. For example, about 200 U.S. churches will send choirs to present concerts during the six-month period.

A seven-foot sculpture of the figure of a man searching for God is a controversial exhibit in the pavilion. The object was created by Al Kidwell of Dallas from stained glass, pew columns, part of a church chandelier and other unusual relics. (In the picture at right the statue towers over Linda Francis of the Radio-TV Commission, SBC.)

The pavilion is located in a 101-year-old house originally built as a wedding present for Sarah Eagar, reportedly the first Anglo girl born in San Antonio. The home will remain as a permanent historical site at the close of the HemisFair.

Cosponsors of the pavilion are the Baptist General Convention of Texas, the Home and Foreign Mission Boards of the Southern Baptist Convention and the San Antonio Baptist Association.

Fairgrounds are open from 9 a.m. until midnight, and pavilions are open from 10 a.m. until 10 p.m. Admission prices are adults, \$2 and children (2-11), \$1.



ALL THE GOOD NEWS

"The rent veil and broken down wall have a crucial meaning for evangelism, which must interpret salvation as being both personal and social."

by Chevis F. Horne
Martinsville, Va.

The gospel is good news. It is good news because a veil has been rent from top to bottom and a wall has been broken down. The veil separated man from God and the wall separated man from man. The good news of the gospel is that man who has been alienated from God can have peace with God, and man who has been alienated from man can have peace with his brother. Man's brokenness has been healed godward and it has been healed manward. The two are inseparable. You cannot have one without the other, but you can have both. What wonderful news!

The rent veil and broken down wall have a crucial meaning for evangelism, which must interpret salvation as being both personal and social. It is vertical in that a new relationship with God is made possible. It is horizontal in that a new relationship is established with man. Christian salvation is spiritual, but it also has an ethical and social dimension. Not only is the soul saved, the whole life is redeemed. An evangelism which interprets salvation too narrowly in terms of saving souls is more a Greek heresy than fidelity to the Christian gospel. And men are not saved out of the world; they are saved in the world.

Matthew tells us that on the day Jesus was crucified "the veil of the Temple was rent in twain from the top to the bottom" (Matt. 27:51). It is usually assumed that reference is made to the magnificent veil between the Holy Place and the Holy of Holies.

The Jews believed that God was uniquely present in the Holy of Holies. But the ordinary man was barred from this place of his presence. Indeed, it was inaccessible to all men except the high priest, and it was accessible to him only once a year. On the Day of Atonement the high priest went behind that veil into the presence of the Holy God to make atonement for his own sins and the sins of the people.

But on the day Jesus was crucified something happened to that veil which held God in and kept man out. It was rent and the rent was more than a tear. That magnificent veil, so artistically conceived and beautifully woven, was rent from top to bottom. It lost all of its obstructing power. The rending of this veil has at least three momentous meanings for the Christian faith.

First, God is no longer hidden and remote. He is available to all men.

Many religions have placed God beyond the reach of common and ordinary men. If accessible at all, it is to some priest, initiates of secret rite or esoteric group that share some mystery. You have to have unusual powers, enjoy some special privilege or know some secret meaning in order to go into the presence of God; but the rending of that veil changed all of that.

In Jesus Christ, God has come forth from his hiddenness into the light of our common day. He has stepped from his vast mystery into our common ways. That mystery has not been exhausted,

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but it has been understood as being essentially love in one who had a human face and spoke our human language. God has told us who he is in Jesus Christ, and he has come so close to us in Jesus Christ that he didn't have to shout it at us. He has told us who he is in our weak and subdued speech.

Paul talked about the nearness and availability of God in Jesus Christ. It wasn't necessary to ascend into heaven to bring Christ down, he said. Nor was it necessary to descend into the deep to bring Christ up. "The word is nigh thee, even in thy mouth, and in thy heart" (Rom. 10:8). Whittier, reminiscent of this, wrote in one of his great hymns:

We may not climb the heavenly steep to bring the Lord Christ down; In vain we search the lowest deeps for him no depths can drown. The healing of his crossless dress is by our heads of pain: We touch him in life's throne and press, and we are whole again.

Second, God has made himself available in grace.

That veil was not rent by human hands. It was no feat of man's strength. It was done by a power other than human effort. That veil was torn asunder by God. God has made himself available on his own initiative because of his great love for us men. He has come to us in pure grace. We are not responsible in any sense for God's availability. We lay no claim upon his gracious action. We can merit his favor in no sense at all. There is no place for pride and boasting. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:8).

Third, every man can be a priest.

Only the high priest could enter the Holy of Holies and that once a year. No one else dared enter that sacred place. With the rending of that veil the professional priest lost his special privilege and a way was blazed into the very presence of God for the common man of faith. Every Christian man can be his own priest. God is no longer restricted to the Holy of Holies. His presence is available beyond high altars. He is present wherever men offer him broken spirits and contrite hearts. He is even present where rebellious men bear crushing guilt and unrelieved pain. The experience of those lonely disciples on the road to Emmaus on the first Easter can now be ours. The living Christ appeared to them along the dusty road and was known in the simple act of breaking bread. Men who have never been clothed with priestly vestments can walk straight into that presence.

We now are granted the privilege of being priests for our fellows. Through great concern, identification through love and intercessory prayer we bring with us into the presence of God those who are bound to us by our common humanity.

Paul in the second chapter of Ephesians says, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." When Paul speaks of the middle wall of partition he is making reference to the wall which divided the inner court of the Temple, which was opened only to Jews, from the outer court to which Gentile visitors were admitted. The following words were written on this wall: "No man of another race is to proceed within the partition and enclosing wall about the sanctuary; and anyone arrested there will have himself to blame for the penalty of death which will be imposed as a consequence." No wall could have been more formidable and forbidding. Yet, Paul says that it has been broken down so that Jew and Gentile, hostile and separated, could be brought together into a new humanity. And that new humanity was to be found in the church which is the body of Christ.

The rent veil and the broken down wall must both be a part of the gospel we preach and live. If I could preach only one of these truths, I would choose to preach the gospel of the rent veil. But I don't have to make that choice. I can no more separate the two than I can the back and palm of my hand. If I should attempt the latter I would only get a mutilated hand. When I attempt to separate these two great truths, I get a fragmented gospel which cannot speak to the deep needs of man. We are commanded to love God with all the powers of life and to love our neighbors as ourselves. "If a man says, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, that he who loveth God love his brother also" (1 John 4:20,21).

Let us see the meaning of the broken down wall for evangelism in our time. I believe it has at least two crucial meanings. Since we Southern Baptists have placed greater stress on evangelism than most major denominations (and this is commendable), we should be especially sensitive to what this great truth is saying.

First, evangelism must have an ethical and social dimension.

continued

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ALL THE GOOD NEWS

An evangelism which interprets salvation too narrowly in terms of saving souls is more a Greek heresy than fidelity to the Christian gospel.

We have been faithful to tell men that the veil has been rent, that God offers himself in grace and that the only thing a man need do is to trust. That has been the glory of our evangelism, and to forget this would be nothing short of tragedy. All authentic evangelism begins by telling men that God offers his salvation to them freely through Jesus Christ. Without that great truth, we can have no evangelism in a truly Christian sense. But while being enthusiastically evangelistic in terms of getting men saved individually, we often have been guilty of not telling that the middle wall of partition has been broken down between men in Jesus Christ so that a new humanity could be formed within his church. And we have been guilty of an even greater sin: often we have fought to keep intact that wall which Jesus Christ has broken down. How often we have seen our churches exercise greater concern and vigor in keeping strong and unbreakable that wall than they have in fulfilling their evangelistic and missionary mission. How unspeakably tragic!

I am thinking of a Baptist church located near the campus of a great university. The university has opened its doors to Negro students. Then one Sunday morning several Negro students attended the worship of that church. Several of the members got up and strode out of the church in proud and self righteous indignation. Among the members was the president of the Woman's Missionary Union. She had presided over weeks of prayer for foreign missions. She had been ambitious that the women of her church realize and go beyond its quotas of gifts for missions. She had talked piously about sending the gospel to all men, even Africans, and she had offered fervent prayers to God on behalf of the missionary effort of the church. She was ambitious to send to Africa the good news that God freely accepts all men in Jesus Christ, but she was fighting to keep intact the wall Jesus Christ has broken down. (We

should not forget that when Paul speaks of breaking down the middle wall of partition between the Jew and Gentile that the African or Negro was a Gentile unless he had been converted to Judaism.)

As offensive as are our racial barriers to the truth we are discussing, the social barriers within our churches may prove to be more intransigent and resistant than our racial barriers. We are approaching the time when a Negro surgeon may be more acceptable in many of our churches than a poor unskilled white man. When that time has been reached, the Negro will be accepted or rejected more in terms of his social class than the color of his skin.

Richard Niebuhr more than a generation ago wrote a disturbing book entitled *The Social Sources of Denominationalism*. Niebuhr began looking for theological differences which would explain the origins of denominations. But he concluded that our denominations had been formed not so much along theological lines as along social lines: that the different denominations reflected the social stratification of our culture. These social barriers within the church have been broken down in Jesus Christ, but they persist with a strong stubbornness. What is so ironical is that the church has taken these structures and barriers into its own life and often has blessed them in the name of Jesus Christ.

The church in its one-sided evangelistic emphasis often has been a part of man's basic problem rather than being the answer to it. It has been sick and broken like its culture. It often has been like one anemic giving a blood transfusion to another anemic.

Beyond its own life, the church must champion justice, redress the wrongs and heal the wounds injustice has inflicted and safeguard the rights and dignity of men in all their relationships. It must help create new social structures which have in them greater justice. But

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the church's effectiveness in the world will be hampered severely unless it is willing to set its own house in order.

Second, this truth is prophetic for modern evangelism in that it points in the direction of a current mentality with which the church must certainly reckon. The truth speaks of a new humanity. Christ "hath made both one" and has "made in himself of twain one new man." This new humanity involves the whole life of man in its total setting. A new humanity which is so inclusive by its very nature could not do otherwise. *This new mentality demands that the church be concerned about the whole life of man in its total setting.* The time is here when increasingly thoughtful and sensitive men will not listen to what the church is saying unless the church is deeply concerned about their total lives. Anything that vitally affects human life should not be foreign to the concern of the church.

While working with a graves registration team in Sicily during the summer of 1943, I found a German soldier who had been wounded in the lower abdomen two days prior. His comrades had abandoned him to the mercy of American soldiers or to his own powers of survival. The loss of blood and dragging himself beneath a hot Sicilian sun had created almost unbearable thirst. I shall never forget his cry for water when he saw our canteens. "Vater! Vater!" he cried. It would have been useless for me to have talked with him about the water of life. What he wanted was physical water to quench his physical thirst. But after I, his enemy, had given him water from my own canteen, all kinds of opportunities might have opened up for me to witness to him about the water of life which Christ gives. This German soldier in a dramatic and extreme way points to this emerging mentality which demands that the church be interested in the whole life.

Our evangelism has been geared too exclusively to saving souls while Christian salvation envisions the redemption of the whole life. Even these poor bodies of ours are to be redeemed ultimately. This body "is sown in corruption: it is raised in incorruption. . . . For this corruptible must put on incorruption and this mortal must put on immortality" (1 Cor. 15:42,53).

Christian salvation gives us sound minds, strong and ethical wills and hearts freed from prejudice and hatred. Men are to be saved, not merely their souls. As has already been said, evangelism which stresses too exclusively the saving of souls is more a Greek heresy than fidelity to the Christian gospel. Salva-

tion was seen by the Greek as redemption of the soul from the prison of the body. Christian faith sees man in the totality of his life being saved. Jesus Christ called his disciples to a mission of saving men rather than merely the redeeming of some nebulously spiritual quality called souls. "Follow me," he said, "and I will make you fishers of men." The new mentality calls evangelism to the saving of men.

Not only must evangelism be concerned about the saving of the whole life, but it must be concerned about the total setting of man's life. The great fact of our time is sociological in nature. The question is not: can man conquer space? Rather it is: can we men on earth learn to live together?

A few years ago I heard an Indian Christian speak. He was a scholarly man and one of the most brilliant lecturers I ever have heard. He was speaking of the factors that produced the social revolution in modern India. After pointing to several causes he said, "The Christian gospel is one of the major factors in the revolution. We have told men that every life has worth and dignity, and we have told them so often that at last they believe it. They are now demanding the recognition of their dignity and worth in every area of life." This is not limited to India. This mentality is everywhere.

Never before have men been so conscious of human dignity, freedom, security and justice as now. In other periods of history these aspirations may have been just as intense within much more restricted geographical settings as during the French and American revolutions. But never before have such aspirations been so widespread and universal. Since World War II some 50 nations have gained their freedom and independence. History has never known anything like this. This is the climate of our time, and the evangelism which is not sympathetic with these aspirations will not get a wide hearing.

The church of our time cannot preach convincingly about the bread of life while not being concerned about the gnawing hunger in men's stomachs. The church cannot witness effectively to the freedom which Christ gives while not lifting its hands to strike the bonds that hold men in social servitude. The church cannot preach eternal security to the poor unless it is concerned about their poverty. The church cannot convince men that God accepts them in Jesus Christ if it turns them from its doors because of their accent, color of skin or the smell of poverty in their clothes. The church cannot preach the love of God in our time unless it is willing to

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try to love people the way Jesus Christ loved them.

I take hope in this hour. I am glad for the new mentality that shakes the church to its foundation, forcing it to ask serious questions about its life and the gospel it has been called to preach. A church may yet be reborn which will be more like the people of God than anything we have known in our time. The church has resources for the hour which demands that it be concerned about all of life, even the earthy, mundane and social aspects. Its greatest resource lies right at the heart of its faith in the incarnation. "The word was made flesh and dwelt among us" (John 1:14a). How could anything be more earthy, mundane and social than that? And the church has its finest example in its Lord. Jesus gave his great "I Am the Bread of Life" discourse after he had fed 5,000 hungry men. To John the Baptist's doubts about himself as the Messiah he replied: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached to them" (Matt. 11:5). This is the way he identified himself.

Will the church of our time have the courage to preach and live its gospel of the rent veil and broken down wall? This is the crucial question.

The American Negro's Plight

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for the Negro rather than black power as is advocated by black extremists. Rustin does not recommend that a black power base must have all black personnel such as black teachers, for he knows that not all black teachers are necessarily good teachers.

The workshop convinced me that the Negro is not willing to wait for a cessation of the Vietnam war in order to receive his butter. He knows that this nation can afford both butter and guns. He remembers that the President has stated as much. Secondly, the workshop revealed that the Negro is not interested in any plans, projects or programs which will merely study him. He is aware that he has been studied for 300 years.

I found an air of frustration running throughout the workshop. There was that forever-rhetorical interrogation: will the white man ever relate to us? Will he recognize that we are a fact? Will he resort to genocide? Is he willing to burn down the barn to destroy what he terms mice instead of people? Does he feel that his technology and automation have rendered the Negro a useless economic

entity or a liability to society? The last interrogation seemed to have eaten at the heart of the workshop's frustration.

Three weeks later, I was summoned to Cleveland, Ohio by Gardner C. Taylor to represent the Progressive National Baptist Convention at the National Council of Churches' Division of Christian Unity. Taylor is pastor of Brooklyn's Concord Baptist Church, one of the world's largest Protestant congregations, and president of the Progressive National Baptist Convention.

The Southern Baptist Convention was mentioned favorably in Cleveland with almost every breath. The report of Church Women United pointed out that in a recent Southern regional meeting in Atlanta, Southern Baptists had attended as observers and made a fine contribution to the dialogue. The president of the division's United Church Men breakfasted with me and related a recent and pleasant experience when his organization met in Nashville where the Southern Baptist Executive Committee, and some agencies are located. He declared that the very atmosphere lent itself to progressive thinking. Steve Rose of Chicago, formerly with the World Council in Geneva, addressed the meeting and pointed out that the National Council had failed because at its very inception it did not relate to the local church or employ the evangelical approach. Throughout the speech, he implied that such had been the genius of Southern Baptists.

After Miami and Cleveland, I am fully convinced that Southern Baptists can succeed in helping to reclaim the ghetto where the federal government and certain religious communions have failed.

First of all, both of the other would-be benefactors had given at best "conscience money" or money of appeasement. A former Presbyterian moderator informed me that his church is donating funds to several independent groups without demanding an accounting of expenditures from them. Southern Baptists have long demonstrated their accountability of God's dollar. Giving money without a directive which will render its main benefit to the victims themselves is as bad as totally ignoring the problem. Any proposal on our part must void itself of huge sums to be spent in ecclesiastical bureaucracy.

While I have suggested that Southern Baptists cannot venture into this problem with their Bible and hymnbook without bringing their pocketbook, the Word of God is needed and I do not feel that Southern Baptists should be apologetic in the use of same. When Jesus gave echo to an Old Testament proclamation that man shall not live by

bread alone, the echo did not suggest that man could live only with bread. In so doing, he becomes a beast or at least on the same level. Man still needs every word which proceeds out of God's mouth.

Any communion, such as ours as Southern Baptists, which has in 10 years completed inhabiting all 50 states and succeeded where other Protestantism failed; any communion which has soared in membership in a land which for years had spiraled toward secularism; any communion which factually has had the albatross of racism around its neck, yet has emerged as the world's most potent evangelical voice in the arena of faith, must have done something right.

Any proposal for the ghetto that involves "conscience money" or a welfare state is already off on the wrong foot. Rather, the proposal needs to suggest day care centers which will relieve mothers for employment or to study toward becoming employable. It should point to open housing as being at the root of the problem. Jobs and more jobs should be the daily cry. The aforementioned are but a few of the immediate needs toward alleviating the problem. However, may I reiterate that unless the proposal provides for a catharsis as a healing and preventive measure then the previous steps will in the end prove to be in vain.

As a catharsis the proposal must become didactic in nature. Ghetto dwellers need training to improve their daily living in an urban climate and to protect themselves from the worst villain of all, consumer fraud. Thus, prep schools must be in the offering in the fields of budgeting, consumer fraud, hygiene, urbanization and simple technology. But most of all, let us not forget that they need to hear the Word of God on a higher dimension.

By now, eyebrows are raised and questions are heard in Houston, Charlotte, Atlanta and New Orleans—where is the money coming from? Well, I believe that if we will just recall that we are primarily a communion of faith and believe that if our Convention's leadership will exhibit the moral stamina needed in this crisis, the Convention will become an oasis in any desert of doubt. Businessmen from Houston, Charlotte, Atlanta and New Orleans will deluge the Convention till, and the gifts will not be terminal. Widows will surrender their mites. Churches will become even more mission conscious.

Will Southern Baptists help meet the nation's greatest challenge or do we choose to take up residence in a fool's paradise? Now that is really the question.

June, 1968

Detroit Rebuilds Following Riot

Continued from page 23

A Juvenile Rehabilitation Ministry. An extensive ministry will be continued among this group of Detroit's youth. For several years this type program has been in operation through the center, but in the new facilities it will be accelerated.

Library and Reading Room. A very adequate library is being provided with comfortable and inviting appointments. As well as giving meaning to leisure hours for many unemployed and retired, it is expected this room shall have an extensive evangelistic ministry also.

Michigan Baptist Institute. Quarters will be provided for the continuing ministry of the Michigan Baptist Institute. Since 1955 Michigan Baptists have provided college and seminary extension courses to church leadership groups interested in self improvement. During the past 13 years centers have been located in Lansing and Flint but more recently in Detroit. Presently there are 55 enrolled in 13 classes being offered during the spring semester of 1968.

Adult Education and Training Center. Probably one of the most influential and far-reaching ministries of the Baptist center will be that of its training program. While serving the area in which it is located, it also will serve as a training base for persons from churches in all of Michigan and surrounding areas. More and more churches are seeing their larger opportunities associated with the ministry which spreads over the entire week. For years this type program was relegated to the "goodwill" and "mission" center, but more recently these centers have been seen as substitute ministries for the church. These ministries being conducted by one center in one community should be done by every church in every community. And, this healthy concept is spreading. Consequently, the center in Detroit will become a resource for training leadership from many churches, to return to their local church fields and initiate a program of ministries designed to meet the particular needs of their areas.

Many other ministries doubtless will emerge as needs arise in this complex area of Detroit. Michigan Baptists are not shackled to traditional programs, but are committed to assume whatever form may be necessary to be a servant people and meet a people's need.

In July
Home Missions:

POLITICS AND RELIGION



NEIGHBORS YET STRANGERS: THE JEWS AND CHRISTIAN WITNESS

A. Jase Jones

Can neighbors be strangers? Experience tells us that it is possible. This book increases a Christian's understanding and appreciation of Jewish friends and neighbors and helps him show them what it means to accept Jesus Christ as Saviour. (26b)

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Several thousand people, many with blood vessels partially or completely blocked by arteriosclerosis, have had cold feet as a symptom of their disease because the circulation to their legs was severely impaired. With the "foot

warmer" implanted in their bodies, they regained the use of the limb and, likely, a longer life.

This is one of the best known examples of medical research at the largest Baptist professional school in the world, but lesser known facts about the College are also important. Baylor has an enrollment of some 900 students working on their M.D., M.S., Ph.D., or completing advanced specialty training in 15 clinical fields. They are taught by 450 faculty members, many world renowned, all acting to

further man's knowledge of health by caring annually for more than 100,000 outpatients and 25,000 inpatients. And Baylor has 3,000 graduates treating ill throughout the world.

We welcome the messengers and friends of the Southern Baptist Convention, and wish you a productive meeting under the leadership of the Great Physician.

**Baylor University
College of Medicine**
Houston, Texas

Chaplains Prayer Calendar

JUNE 1: Harry D. Morgan, Okla., Army; Frederick A. Taylor, Mo., Army. **JUNE 2:** Daniel P. Jenkins, La., Army; Robert H. Rogers, Miss., Army; Jack A. Hanberry, Ga., institutional. **JUNE 3:** James W. Jones, Ark., Navy; A. N. Hollis Jr., Ga., hospital. **JUNE 4:** Ernest G. Harrell Jr., Ala., Army; Johnnie B. Dellinger, Ala., hospital; Oliver C. Wilson Jr., Ga., hospital. **JUNE 5:** Roy J. Fullilove, Miss., Army; Ray W. Fullilove, Miss., Navy. **JUNE 6:** Nathan L. Mulloy, N. M., Army; Floyd E. Sims, Tex., Navy.

JUNE 7: William H. Barker, Miss., Air Force. **JUNE 8:** James R. Perkins, Mo., Army; LeRoy W. Raley, Okla., hospital. **JUNE 10:** Elwyn G. Edwards, Fla., Army; Claude B. Marshall, N. C., Navy; Charles A. Shaw, Ga., Navy. **JUNE 11:** Justus P. Selph, Tenn., Army; Sudderth A. Harms, Tex., Air Force; Louis B. Parks, Tex., hospital. **JUNE 12:** Earl B. Keele, Mo., Navy. **JUNE 13:** Harry McCartney, Fla., hospital.

JUNE 14: Iran N. Marks, Ark., Army; Leonard T. Melton, Fla., Army; William O. Graham, Fla., hospital; Arthur P. Graham, Va., institutional. **JUNE 15:** Jack E. Brown Jr., D.C., Army; Cecil R. Threadgill, Ala., Navy; William L. S. Keen, W. Va., Air Force; T. D. Whitehorn, Ark., hospital. **JUNE 16:** Edward L. Spence, La., Army. **JUNE 17:** Blake J. Greer, W. Va., Army; Francis M. Marks, Okla.,

Army; Eli H. Campbell Jr., Ga., Navy; Donald N. Paulson, Calif., Navy; Lawrence B. Cobb, Ariz., hospital; Jared A. Walker, Ala., hospital; W. Bryant Spivey, S. C., institutional.

JUNE 19: Roland B. Armstrong, Mo., Army; Robert E. Saunders, Tenn., Army; George P. Bowers, N. Y., Air Force; C. D. Salce, Tenn., hospital. **JUNE 20:** William F. Dodson, Ala., Navy; James N. Brister, Miss., hospital. **JUNE 21:** Malcolm Sadler, Ga., Army; Harry R. Thorpe, Tex., hospital. **JUNE 22:** John D. Gould, Pa., Navy; Fred W. Reid Jr., N. C., hospital. **JUNE 23:** James R. Barnett Jr., Tex., Army; Asa W. Jones, Va., Navy.

JUNE 24: Donald C. Beeson, Mo., Army; Jasper J. Dean, Ala., Army; Donald B. Doggett, Tenn., Army. **JUNE 25:** Jack S. Parham, Ga., Army. **JUNE 26:** James E. Leath, Tex., Air Force; Robert L. Merrill, Mo., Air Force. **JUNE 27:** Sherman R. Richards, Ky., Navy; Robert E. Ballard, Ga., hospital; John M. Smith, S. C., hospital. **JUNE 28:** James M. Bragan, Ala., Army; Donald W. Grover, Tex., Army; Donald H. Dillard, Ind., Navy.

JUNE 29: Paul P. Everett, Kan., Army; Henry G. Wade, Calif., Army; Roy E. Prager, Ala., hospital; Harold W. Stubblefield, Tenn., institutional. **JUNE 30:** Orvis R. Hall, Okla., Army; Joel R. Smith, Ga., Air Force.

THE EXECUTIVE'S WORD

Continued from page 5

operative Program funds is supported by a plan for the use of requested funds and an accounting for monies previously received. Internally, since 1929 the chief executive officer of the Home Mission Board has served as executive secretary-treasurer, joining the two offices which had been separate prior to that time.

By careful administration during the years since the debt paying, the board has accumulated emergency and operating reserve funds equal to the board's operating expenses for approximately three months. Directors and staff give careful attention to the budgeting of funds and to the control of expenditures. Regular reports are given to the directors and to the Convention. Since 1943 the board has operated "in the black," and is committed to do so in the future. The Convention has given the board permission to borrow funds for its church loans program within specified, safe limits.

What can we learn from the traumatic experiences of the years of burdensome debt? One imperative lesson is that an agency, and a denomination, must operate within available resources, even though this may mean that some

open doors of missionary opportunity cannot be entered. Overextension to meet the demands of the present may limit the board's ability to meet equally if not more pressing needs in the future, and prove detrimental to the long-range effectiveness of our witness.

It is well for us to remember that when the Board was spending beyond its actual income during 1917-28, it was seeking to answer challenging calls for help in planting the gospel. It would have been wiser, we now see, had the board done what it could within its resources, but we must admire the desire to carry the gospel into every dark corner of human need.

In our complex and confusing society, the need for missionary advance is urgent. The Home Mission Board will do what it can with the funds which Southern Baptists provide. The crying need for new churches in strategic mission locations and for ministries of compassion in the ghettos of our land, as well as in other areas of need, call for increasing funds to help support Southern Baptists' home missions effort to claim "our land for Christ."



TO KEEP
HOUSE
AND TO BE
A JOYFUL
MOTHER
—Psalm 113:9

Someone once said that God
couldn't be everywhere, and so
He made mothers. The world, then,
and man reaches into space,
but neither knows the warm love
of the one who keeps the home.
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constant in a changing world.
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Bottom picture—DAMASCUS GATE, JERUSALEM

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Missionary Appointees



1. **Jerrold Boyd Buchanan** of Person County, N.C. will be serving under the Department of Pioneer Missions as pastor-missionary in Brooklyn, an area that is being emphasized through the HMB's Project 500.

Buchanan, a former pastor of the Heights Baptist Church in Albuquerque, N.M., is a graduate of Wake Forest (N.C.) College and Southeastern Baptist Seminary in Wake Forest.

He has also served as pastor of Wade Baptist Church of Wadesboro, N.C., First Baptist Church of Clarendon Hills, Ill., and University Baptist Church, Carbondale, Ill. His birthday is June 2.

2. **Robert Clayton Jones** of Corbin, Ky. is serving as director of mountain missions for the Kentucky Baptist Convention. He is a former superintendent of missions of the Pike Association in Shelbyville, Ky. He is a graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary in Louisville. He is a former public schoolteacher and has been pastor of several Kentucky churches. His birthday is Nov. 23.

3. **Audley Galbraith Hamrick**, a native of Boiling Springs, N.C., is serving as missionary to the Indians in Cubero,

N.M. A former pastor of Camp's Creek Baptist Church in Gaffney, S.C., he is a graduate of Carson-Newman College in Jefferson City, Tenn. and New Orleans (La.) Baptist Theological Seminary. He has served previously with the HMB as a language missionary and as a student worker. His birthday is Dec. 16.

4. **Mrs. Audley G. Hamrick**, the former Della Joe Galyon of Knoxville, Tenn., also is working with the Indians in Cubero, N.M. She is a graduate of Carson-Newman College and New Orleans Seminary. Her birthday is Sept. 16.

5. **Gilbert O. Skaar** is residing in Shelton, Wash. and serves as superintendent of missions for the Olympic, Southwest Washington and Mount Baker associations. He had been pastor of First Southern Baptist Church in Medford, Ore. He is a graduate of Hardin-Simmons University in Abilene and Southwestern Baptist Theological Seminary in Fort Worth. His birthday is Aug. 26.

6. **George Ernest Ray Sr.** of Norton, Tex. is serving as superintendent of missions to the western slope area of the Colorado Baptist General Conven-

tion. A former pastor of Circle Drive Baptist Church in Colorado Springs, he attended Hardin Simmons University in Abilene, Baylor University in Waco and Southwestern Seminary. He has held other pastorates in Colorado and in Texas. His birthday is Apr. 15.

7. **Leon D. Simpson**, a native of Snyder, Okla., has been appointed by Rural-Urban Missions as In-service Guidance Director at Cumberland College in Williamsburg, Ky. He is the former pastor of Friendly Center Church in Van, Tex. He graduated from Texas Tech in Lubbock and Southwestern Seminary. His birthday is July 28.

8. **James Theodore Burdine Jr.** of Florida is serving as superintendent of missions to the newly-established Northern Plains Convention. A former pastor of University Baptist Church in Fairbanks, Alaska, he is a graduate of Stetson University in DeLand, Fla. and Southern Seminary. He also has been pastor of several Kentucky churches. His birthday is Sept. 23.

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



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HOME MISSIONS

POLITICS AND RELIGION:

The Christian and a Disordered World
Confronting a Disordered Society

