

HOME MISSIONS

May, 1969

THE PUERTO RICAN IN HARLEM



WHY I AM A CONSCIENTIOUS OBJECTOR

A FRESH VISION OF THE IDEAL CHURCH

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LETTERS

From Our Readers

All Purpose Meeting House

Thank you for the visionary aspects of the magazine. We here in Minnesota deeply appreciate the work you are doing as editor. I noticed your comments on church buildings in (February). I concur we are about to lose the meaning of the word "church" in Southern Baptist circles. Because of your comments about the "people of God" and a "meeting house," I want to share this information with you.

We who are in the newer areas of our Convention know that the first unit buildings we erect are usually small and limited because of financial reasons. We also know that many congregations will meet in these first unit buildings for 5 to 10 years or longer, depending on growth and financial strength. Usually in these first unit buildings the worship area is small, classrooms are limited, and there is practically no space for your activities or fellowship dinner gatherings.

Because of these limitations the concept of an all purpose (multiple purpose) first unit building was born. The building is designed to be a meeting house for a congregation with space in which to worship, to play, to have fellowship gatherings, to have Sunday School classes, to have recreational activities, or anything else that can involve hundreds of people. In other words, the floor space is to be working constantly, not just two to three hours a week, to involve people. Many of the activities will be involving non-Christians, so that means the building with its many purposes will serve as a vehicle to help people find Christ.

This concept of a first unit all purpose building was explained to Tom Erwin Jr. of the Church Architecture Department of the Sunday School Board. He has done an excellent job of incorporating this concept into a first unit building of 4,980 sq. feet. It will accommodate 162 in Sunday School and a total of 265 (using classroom space) for a worship service. If a group had two morning services, you can see the potential of the building.

The auditorium area (half size gymnasium) is the most versatile part of the building. All kinds of varied activities can take place here. All the furniture in the auditorium area is movable. The pulpit is on rollers. It has folding choir risers and the backdrop for the choir is movable. Folding chairs are used for seating. "L"-shaped partitions on rollers (which also are made to serve as tables) can be put in various places in the auditorium area for class teaching.

The very concept of the building is designed to make people think of reaching people for Christ through day care centers, nursery day schools, kindergarten, youth recreational activities, fellowship gatherings, etc. It will literally be a meeting place for activities where large numbers of people can be involved for Christ and a place to go out from to meet the needs of people wherever they are found. The building's simplicity, versatility and modest construction are such to keep people from a holy building image in their minds so their conscience will not bother them to

see children playing or even spilling food on the floor.

Warren Littleford
Minneapolis, Minn.

I am, and every pastor I have spoken to, grateful that the Home Mission Board has borrowed money in excess of \$50,000 to assist our convention in meeting the problem in our Church Loan Association. The Home Mission Board extended a helping arm and we accepted and agreed as a state convention, to pay this loan back at a rate of \$50,000 per year.

I would be the first to accept good constructive criticism. However, having been in Kansas all my life and pastored churches only in this state, I feel that your statement is completely without fact and generalized "sermonizing." You may have taught that the way to get people to congregate is to build an attractive building, but don't blame your error on others! This convention is not in the perplexing situation it finds itself today because of any "quick route to instant success." After reading your editorial I wanted to ask if you had ever been to any churches in Kansas.

Is the phrase "well-meaning Christians" supposed to mean "ignorant"? As a pastor in this state I hope not. . . as though we are a group of childish illiterates doing nothing more than spending our time getting into trouble for you to get us out! As anyone in pioneer work will tell you, things are different here than in the deep South.

Certainly there are some things that in new work must learn, and many times must be learned the hard way. Perhaps a few have encouraged a "building that brings success." But this is the exception and not the rule.

As if we did not have enough problems you have unjustly spread an erroneous conception of our state and work, both of which we Kansas Baptists are very proud. I cannot understand why the Home Mission Board (through its loan association) would go to such pains to feed us while through its journalism would stab us in the back while we are eating! I regret that such an uninformed statement as appeared in your editorial was printed and published. Perhaps if you were to visit some sites in our state you would be impressed otherwise. Pray for our work.

Frank M. Huddleston
Goodland, Kan.

I agree with everything you said in your article. However, after living for eight and a half years in Kansas I have some observations.

How do you attract Southern Baptists who have been transferred north? You may have a very attractive "going program"—but they will never know it. They refuse to come to a converted "church house" on the corner or an old abandoned store building up the street. They aren't interested in the spiritual fellowship they might find there. Not only is the appearance distasteful to them—but you do get them to come they refuse to support the programs—to contribute to it.

HOME MISSIONS

Financially as God has asked and of course they won't visit. They would be too embarrassed to ask their friends to come to such an ugly place to worship. Then, of course, you always have those who are first Baptists. This is always quite a bit to these people in our town when they discover the "First Baptist Church" colored!

When people are transferred frequently, I can understand how hard it would be to become spiritually and emotionally involved with a church for a short length of time but brother when they hit Kansas, watch out! Many just shrink clear out of sight. The churches are struggling—the going is rough, and it takes a strong spiritual and emotionally stable person to "back it." Many of these people spend all their time wishing they were back home in their comfortable church pew where every other person is a Baptist. Southern at that, and where it's the "fashionable" church to go to in town. It's so sad because many miss the opportunities and blessings of really becoming involved in pioneer work.

You say the building is a matter of emphasis. This is true, but in our situation half of the American Baptist Church is "Southern Baptist"—because they have the large, beautiful church building on the corner. Where should our emphasis in Kansas be in a situation like this? These things are what have caused Kansas Southern Baptists to emphasize buildings, this is what people look for—they don't care about their spiritual growth! To me an attractive strong program is not "all" the answer. I feel as Southern Baptists we have failed to teach our people loyalty to their denomination when they move north. They've had it too comfortable at home, they don't have the spiritual stamina to meet the challenges of a pioneer area. This, thank God, is not true of all—but most.

Mrs. Reiff Brown
Great Bend, Kan.

Pros of Religious Journalism

Your photo story on the first moments of freedom for the Caudills and the Fites about as fine a news feature as any religious periodical is likely to publish. Don Rutledge and Dallas Lee you have two of the real pros of religious journalism.

I am sharing your copy of your March 9 issues with several of the staff of *Christian Advocate* and *Together*. Congratulations on another job well done. In the case of your magazine, it is as good as saying "more of the same."

John A. Lovelace
Park Ridge, Ill.

Robbing Men's Motives

During my year of duty in Vietnam I received HOME MISSIONS. I have read the magazine for years, but never been more helpful and appreciated than this year.

It has been a tendency for many Southern Baptists to attempt to live out their Christian lives in a shell, minimizing the great opportunities which are ours. Your magazine has put some tension on this tendency, and I believe it has awakened all of us to some extent to ministering to the total man. We Southern Baptists may also be prone to lose sight of the individual. Your magazine keeps bringing us back to our need of a greater love and concern for the individual.

Some may be offended by strong and forceful articles. However, as I read my New Testament I believe Christ challenged men's motives rather than a measurable performance too. People still don't like that very well, even His followers at times. Christ also insisted on real human values, especially a great love which is not turned inward but extended to all men. Thank you for articles that are inspiring and which demand more thorough commitment to our Lord and Saviour.

The February issue had many fine articles. I wish all our denomination could read "The Luxury of Fearing the Stranger" by Clyde E. Fant Jr. and "Demythologizing the Negro" by Ann Parker Garrison. I pass on HOME MISSIONS to servicemen of our denomination and others. They also find it rewarding to devour.

Chaplain Jerry H. Holland
San Francisco, Calif.

Students Confront Renewal

The theological thinking behind the establishment of new churches was most well expressed in your March issue ("Starting New Churches—Imperialism or Servanthood"). Indeed, many existing churches in need of a renewal in ministry should be reminded by Dr. Relew that a church should not be an organization of structures, but an organism of service in the community.

Students sharing such views have planned a student conference—Baptist Students Confront Church Renewal!—to meet June 8-10, at St. Charles Avenue Baptist Church in New Orleans, La. Speakers and seminars have been arranged, and Baptist students plan to confront the Southern Baptist Convention and its churches with new approaches to a total Christian ministry. For further information, write to: Baptist Students Concerned, 423 Stadium Ave., Wake Forest, N.C., 27587.

Robert T. Harris
Durham, N.C.

Demythologizing

I wish to register my objection to "Demythologizing the Negro" (February), which I consider to be one of the most biased and unfounded pieces of writing I have ever seen. Many other Baptist laymen here feel the same way.

Your present editorial policy is very disappointing, and appears to be a determined effort to push the Southern Baptist Convention toward working only with the Negro race and the hippie movement. While

there can be no question about both of these groups needing to be reached with the gospel, I feel sure that the large majority of the members of the churches in the Convention do not agree with the policy of making this our major emphasis, or largely restricting our home mission work to these groups.

Richard A. Sullivan
Memphis, Tenn.

Outdated Covenants?

Hudson has made a valid and commendable effort to do something about a matter which most of us have seriously neglected. With reference to the disparity between the statement of the covenant and the practices of Baptists concerning alcoholic beverages, are we to leave everything out of the covenant which Baptists fail to do? If not, then I believe that Hudson's "commitment" would simply provide new opportunities for hypocrisy. That "new recruit" Hudson mentioned would have about as much difficulty understanding the new "commitment" as he would the old "covenant." Notice such words and phrases as "paranoid," "pseudo-autonomy," "camouflage," "milieu of flowing circumstances," and "power structures in our country in our own political set-up." I can hear myself reading that to the high school dropout who has just received Christ and become a member of our church! Hudson's new "commitment" is as obscure in its own way as the old "covenant" is. Perhaps the problem is that no one covenant can be worded so as to fit any and every church. Not only do times and language change, but churches vary, and the people within a given church vary in their understanding. Hudson's commitment is splendid for a church made up of educated, knowledgeable, mature Christians. But for the majority of churches, it would be shunted aside just as the old covenant has been.

Raymond A. Parker
Woodville, Tex.

While I highly agree with much he says I cannot concur in a general statement that Jesus could not have been a member of a Southern Baptist church as he approved of drinking. The use of alcohol in Christ's time was a very intricate part of the Jewish tradition in religious ceremony and did not pose the problem of alcoholism that we now have in America.

Knowing the actions and teachings of Jesus I am convinced that he would "blow to pieces" the advance promotions and sales and use of alcohol if he were alive in the United States today. The same as he took the whip and drove the money changers from the Temple he would certainly take a courageous stand against any element in our country as overall destructive as alcohol.

Hudson's sample covenant is a worthy one but I seriously doubt the wisdom of any Baptist writing a commitment for another, due to the fact that every Baptist is his own priest, reads his own Bible, does

continued

LETTERS Continued

his own thinking, makes his own decisions and determines his own destiny.
Henry V. Langford
Richmond, Va.

• . . . Perhaps the language of the church covenant is a bit outdated but his attack upon total abstinence from intoxicating drinks was not justified. There is nothing amazing to me in the 48 percent of our Baptist people who are supposed to drink and the distressing thing is not the statement in the church covenant, but . . . that 48 percent of members of Baptist churches are polled as drinking. . . . That is quite high for the Baptist people of Albuquerque. Maybe we should seek to lead that 48 percent into a deeper experience with Christ—a new experience for some church members—and change that 48 percent instead of the meaning of the church covenant.

To use the same logic . . . let's suggest that we change the Ten Commandments to the Ten Suggestions, and then modify them extensively to meet the living of our "Astronomical Age," because I am sure that about 100 percent of our Baptists have violated the original Ten.
I respect Hudson as an outstanding psychologist, but I can't respect this rather liberal theology.

Marvin L. Capehart
Albuquerque, N.M.

• Some of those who would have us set aside the old ways undoubtedly have a zeal, but one marked by so little discernment that they rush into print the most discordant and untenable notions. Recent articles by Mrs. Ann Parker Garrison and R. Lofton Hudson are cases in point.

Mrs. Garrison attempts to answer the argument against interracial marriage based on the fact that different types of birds do not mate. She answers that the argument does not apply to different groups within the human race, since these groups are so much alike: "no one would claim that brown dogs and white dogs don't mate." Can't she see that what she says here, far from discounting the natural feeling for some measure of separateness between "biologically divergent" groups of the human species, would only illustrate the absurdity of maintaining that, say, one who has red hair ought not to marry a blond or brunette?

The authoress does not deny that the Bible pronounces a curse on certain of Ham's descendants. She brushes this part of the Bible aside by quoting some priest as saying, "no modern biblical scholar" would accept such a teaching. But, while the scholar has special competence in helping us determine what the Bible says, whether the scholar himself believes what the Bible says is beside the point. Liberals quote the Bible where it can be made to appear to support them; but where not, the Bible must yield. All must yield before this particular social theory, the One Great Absolute in a world of relativity.

And such inconsistency! She combats the idea that the Negro is inferior. And against those who claim the Negro is inferior because of his bad background, Mrs. Garrison counters by saying that we Anglo-Saxons must own up to a bad back-

ground. But then she goes on to write that "the Negro is seemingly inferior." How does she account for his relatively poor showing? Why, because of his bad background!

If HOME MISSIONS would allow a full-length article . . . then I should like to go down the line of Hudson's contentions against our traditional "church covenant." Here I can only refer to his disparagement of the "rules of our Saviour." Again we have the "modern theologians" brought in—here to plead that "Jesus' principles of love and fairness transcended all rules, save to 'love one another.'" Jesus obviously did not restrict himself to such generalities, but told his disciples to make disciples of others by "teaching them to observe all things whatsoever I have commanded you."

Of course, if we are to set aside the Bible whenever it conflicts with certain modern whims, then it cannot be appealed to as our authority. And one wonders if this is not what Hudson is up to when, in his suggested "covenant," he has it stated that God "makes himself known through the Bible" and in other ways, as "through beauty and great music and art, and through the mind of man." Through what music that is supposed to be great? Through the minds of what men? Are we to say, with the death-of-God theologians, that the ravings of the madman Nietzsche are superior to the exhortations of the Apostle Paul?

James M. Bulman
Oak Ridge, N.C.

• The reference to Christ as a partaker of alcohol is wrong. Since so many who take the first drink cannot control the others would make me know that he would never lead anyone to do such. The Bible also has much to support the total abstinence of alcohol. If you would hit where needed it would be better. We cannot deny the Bible and still be blessed as a denomination.

W. W. Long
Conway, S.C.

• It did not come as a shock. . . . He said some things that should challenge all of us, but I disagree with a couple statements. Christ could not belong to a Southern Baptist church. I believe he could belong to ours and others. Some of our people would be glad to hear him speak with authority in times like these. Others may leave after the first message or two, as some have done so when any pastor has interpreted the word of God.

In a recent survey on a cold day in February we had 82 people in Sunday School from the Intermediates-Adults. . . . 78 believed in the inspired word, four undecided—78 believed in the return of Christ, four undecided—34 indicated they were ready for his return, 14 undecided and 14 not ready—63 attended regular worship, 17 part time, two not at all—66 liked an evangelistic message, six did not, 10 undecided.

I cannot guarantee all the answers to the survey to be truthful, but it does indicate an open mind, and a willingness to search for the truth. So Christ could be

not only a member of this church but he could speak here.

The other statement I disagree with is the primary concern of God's people. It is a redemptive message. It is Christ's own authority is to be accepted by the church. He himself said, go and preach the gospel. I have lived in too many areas where the social gospel alone never changed anything except hair is of some and then only for awhile. The things that Hudson mentions as social issues are a part of our responsibilities as Christians. As far as a new commitment, I agree there should be a statement of faith or commitment that we cannot only believe in, but practice the truths therein.

H. A. Byers
Oakboro, N.C.

• . . . Under ordinary conditions and circumstances one might be disposed to consider and agree to some reasonable word changes in a confession of faith, or a church covenant, but when the charge is blatantly and sarcastically made that it is a "fact that Jesus Christ could not belong to a Southern Baptist church," the criticism leaps far beyond the bounds of legitimacy and becomes an ugly accusation deserving an answer in strong and certain terms.

The church of which I am now pastor claims Christ as the head, and it acknowledges the lordship of Jesus Christ in all its actions and beliefs. The covenant, to which Hudson is so allergic, is a part of the articles of faith and incorporation. Hudson cannot, with one sweep of his mighty and erudite hand, erase the fact that our church leans on Christ and seeks to serve him and the needs of humanity in the spirit of love and compassion.

In the light of the charges made by Hudson, one is further disposed to ask: will the churches, established through project 500, be of the "covenant" type or the "commitment" type?

I can only conclude that, in spite of his scholarly abilities, Hudson has grossly erred in stating that the covenant is old and outdated. It is my sincere belief that the church covenant is relevant to the needs and calls of our modern world that is so terribly sick with sin, suffering, shame and degradation, and it calls for vital concern and action on the part of every member of every church.

Ellis M. Ham
Georgetown, Ky.

• How grateful I was for Hudson's article on the ever-increasing need for a new, updated church covenant; that is, until I read his suggested replacement!

First of all, it reveals an evident lack of understanding for the place and function of covenants in our "covenantal" heritage. Most objectionable, however, is the abominable theology in it: "We have felt his presence" (how did it "feel"? "the Higher Power to which we respond" (Protestant orthodoxy knows no such personal abstraction of the person: God to whom we respond); and calling the Holy Spirit "Mother" was too much!

Likewise, the dated words which reflect our times, as well as the political problems

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HOME MISSIONS

EDITORIALS

by Walker L. Knight

A recent Paul Harvey column recounts the fable of the Little Red Hen who was unsuccessful in soliciting help to plant her grains of wheat from which she eventually made bread. Only this account of the fable carries modern overtones of problems in our society. Those she asks to help her refuse for reasons of equal rights, discrimination, loss of Aid to Dependent Children and loss of unemployment compensation or welfare benefits.

When the Little Red Hen refuses to share the bread she finally makes alone, those who refused to help accuse her of excess profits, being a capitalistic leech, a company fink, and she is subjected to a protest march where the marchers sing, "We shall overcome."

The farmer hears the commotion and forces her to share, with this comment: "Anybody in the barnyard can earn as much as he wants." You should be happy to have this freedom. In other barnyards, you would have to give all five loaves to the farmer. Here you give four loaves to your suffering neighbors.

The Little Red Hen was grateful. She never baked any more bread.

In the barnyard story the Red Hen indeed was victimized. But here are serious major fallacies in applying such a simplistic assessment to the human situation in the United States today.

First, there is the implied assumption that the poor are lazy

and shiftless, wanting only a share of what others have earned by their industry and creative forethought. The executive director of the federal commission on poverty, C.E. Bishop (who incidentally is a Baptist deacon and is vice president of the University of North Carolina) recently said that the basic finding of the commission was that the poor do not simply want food, clothing and housing. Instead, Bishop said, they want (1) to be treated like people (respect), (2) to do what others do and go where others go (social justice), (3) to earn their own way (responsible work) and (4) to have something to say about their own destiny (a political voice).

The second fallacy was in the farmer's statement, "Anybody in the barnyard can earn as much as he wants." This just has not been so. Try telling this to some of your black friends who could not get an equal education and could not apply for jobs in many areas. (For a Puerto Rican viewpoint, see this issue.)

Lastly, there is the threat that others will quit working if they are forced to share most of what they make with those who do not work. We must come to the realization that because a person is a person he has a right to respect, justice, a political voice and dignified work. I also doubt that anyone or any large number will quit work for the reason that they must share with others. We get too many satisfactions from our work other than

money—such as fulfillment, power, accomplishment and a sense of self worth and of identity. More than anything, what we do helps us to understand who we are.

It is just these values we deny others when we allow society to trap them in poverty or on government welfare; and when we stop short of providing these values, we stop short of any lasting solution to our problems.

Many who accept the easy answers that are found in such columns also find it difficult to understand why many of the poor no longer want to work as yard "boys" or have their wives work as maids. For too long these have not been responsible positions, or they have been the only positions in which some races were allowed to work. To rebel against such injustice is a healthy sign of responsibility, and we should be grateful that our present affluence makes it possible.

Too often the poor were forced to raise the children of the affluent to the neglect of their own children. In effect, the system has favored the affluent and further deprived the poor. We would find it difficult to accept some of the responsibility for these conditions, but many maids have worked for less than they might have secured on welfare in order to be responsible. Only a few years back the going rate in some areas of the South for maids who ironed all day was but \$2 or \$3. They might have contributed more to their families had they remained at home. ■

ENCOUNTER

by Kenneth Day

From the Heart of an Agricultural Giant

One hundred sixty-one going—339 to go! Project 500 has to date reported 32 percent of its proposed 500 "strategically located" churches and missions begun. Others are being started weekly. As an officially promoted effort, Project 500 ends Sept. 31, 1969. However, the locations previously classified as "strategic" will continue to receive priority. Incidentally, Project 500 hardly represents all new missions and churches being started by Southern Baptists. According to Loyd Corder, of the Division of Missions, there are more "new works" being started across the nation apart from those in the emphasis.

Assessing the current status of Project 500, Corder feels the only factor impeding the effort's fulfillment by Sept. 31, is finances. Many of the 161 missions and churches were started with little or no financial support and with mission personnel already in the area. "If the \$1,500,000 proposed for Project 500 in the 1969 Annie Armstrong Easter Offering were available today, we could have all 500 churches and missions operating by the end of the summer," Corder said.

In reporting on churches begun, attention has been focused on throbbing metropolitan areas. Many exciting stories have not been told, simply because no communication medium could carry them all. Characteristic of several which might be overlooked because they did not rise out of the heart of an urban giant, is that of Greeley, Colo., a city of 35,000. Irvin Dawson, of the Department of Language Mis-

sions, gives this account (and historical background) of the Project 500 church in Greeley.

"In the 1830's Fort Vasquez, about 15 miles south of Greeley, was the commercial center of the entire region. Trappers and traders and Indians bargained with one another. Fur companies competed for business. But with the decline and fall of fur trapping and trading, the fort was abandoned, to be used only for a brief time later as shelter for the Eastern emigrants heading for the California gold rush. And then it was abandoned again. Today the reconstructed fort stands alone as a reminder of the past.

"But all of the riches of the area were not in furs. To the north of Fort Vasquez came German immigrants who found the land rich for farming. They settled down, worked the fields, built their houses in Greeley. In later years, Latin Americans also moved into the area to work on the farms, some as migrant laborers, but others to remain as permanent residents. Sugar beets, wheat, barley, sorghum grain and rye became important agricultural products. Vegetables such as spinach, green peas, onions, beans, cucumbers, potatoes, lettuce, cauliflower and cantaloupes also were grown. Today, Weld County, in which Greeley is located, is consistently among the top 10 agricultural counties in the United States, even though only seven percent of Colorado's population are classified as 'farm population.'

"It was because of the 9,000 Latin Americans in the area, without a single Spanish language Baptist church, that

Greeley was selected as a Project 500 location when locations were submitted in 1967. Greeley could serve as the nucleus from which the ministry to Spanish-speaking persons could be extended into the smaller farm communities of the area.

"Spanish work began at Greeley in the summer of 1968, when a couple from the Mexican Baptist Bible Institute in San Antonio spent ten weeks in visitation, preaching, Vacation Bible Schools and training. Then in September, Mr. and Mrs. Frank Mendez were transferred from Pueblo to Greeley to lead in the development of the Spanish work and as regional missionaries to the Spanish-speaking in the area. In addition to regular Sunday services, the mission has a sewing class and a literacy class. Fellowship Bible classes are held in Loveland and other nearby towns.

"The sponsoring church, Hillside Baptist of Greeley, under the leadership of the pastor, Charles Ivey, has shown a continuing interest in the mission. So has the association, which until his recent retirement, was served by Superintendent of Missions Paul Jolly. Both the Baptist General Convention of Colorado and the Home Mission Board are participating in the support of the Greeley work.

"Today the gospel is being preached in their own language to the Spanish-speaking of the rich farmlands of northeastern Colorado. Unlike Fort Vasquez, to the south of Greeley, this Project 500 ministry looks to the future and not to the past."

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

The Cosmopolitan Challenge

Paso Baptist Association, the Baptist General Convention of Texas and the Home Mission Board.)

An experience such as this underscores the fact that if we are serious about trying to claim "our land for Christ," we must take account of these so-called racial minorities in our midst. They total more than 25 percent of our national population. They are dispersed throughout the nation. There is scarcely a church that does not have opportunity to demonstrate Christian faith and love toward persons of a minority racial group.

While I mention the El Paso church specifically, there are hundreds of churches which are taking seriously the Great Commission of our Lord as it relates to minority peoples in their midst. Some follow the path that Grandview is finding so rewarding, sometimes with a special class or department in the appropriate non-English language. Some sustain weekday ministries within their church buildings, such as study facilities, tutoring, recreation, crafts, Bible study and Vacation Bible School. Some provide free medical and dental services, and some, barber services. Others find it more feasible to maintain a mission or chapel at a separate location, or to undergird an existing mission or church through volunteer service and sometimes with financial help.

It is heartening to me that an increasing number of churches are becoming involved in mission actions. I salute Woman's Missionary Union and Brotherhood for this renewed emphasis. The Home Mission Board is pleased to collaborate with these agencies in developing techniques and in undergirding the work of these organizations within the churches.

In addition to local actions, the churches are ministering throughout the nation to persons of varied racial or cultural backgrounds through their Home Mission Board. Over a century

The January day began with an unusually uplifting experience with the Grandview Baptist Church in El Paso, Tex., where Gerald L. Stow is the pastor. I preached to a responsive Sunday morning congregation, and offered the invitation to Christian discipleship and church membership. Nine persons responded to the invitation. While the number was encouraging, the most unusual aspect was the nature of those who responded. Two came for vocational Christian service, two on profession of faith, one by letter, two in rededication and two accompanied loved ones. Four were Mexican-Americans, four were Anglo-Americans and one was Chinese-American. Earlier in the service a stewardship testimony was given by a Japanese-American.

This group called to mind the truth of the children's chorus: "Red and yellow, black and white; all are precious in God's sight." It underlined what I think is basic to all of our Christian service: the importance of people. Everyone of us in this cosmopolitan nation may be described with some kind of prefix—Anglo-American, Negro-American, Mexican-American, et cetera.

It is estimated that there are thirty million people in this country who continue to be attached by language or culture to a non-Anglo background, twenty million Negro Americans.

Just that January afternoon I participated in the dedication service of a new mission center building located in a community of about 20,000 persons of Mexican descent. An indication of the concern of local Baptists for a minority in their midst, the significant ministry is led by Rev. and Mrs. Raymond Singleton. Cooperating in the sponsorship of the center are the El

ago this Board was concerned about Indians and Negroes, the two large racial minorities in their midst. That interest has expanded to the point that today approximately one thousand home missionaries serve among 18 distinct minority groups. The largest number serve among the eight million persons of Spanish language background, principally Mexican, Cuban, and Puerto Rican. The newest work includes missions among French-speaking Haitians in New York and Portuguese-speaking people in Massachusetts.

Beyond this, approximately 300 missionaries serve in metropolitan centers, and some in smaller cities, throughout our nation, working in ghettos of stark human need. Some of the most capable and most consecrated people among us serve as missionaries among the disadvantaged of many races, including white, and among practically all of the racial minorities in our land.

On my desk in Atlanta is a little paperweight carrying the two words, "PEOPLE Count!" A gift from a California missionary, it reminds me that the objective of every Home Mission Board activity must be to serve people in the name of our Lord. When we recall our Lord's compassion for people, related to both spiritual and material needs, we have a reminder that every denominational program and every local church program ought in some way to serve people of every classification. This will give new depth to our Christian service, whether in a local church or in a denominational agency. It will help us to make meaningful contributions toward solving the critical spiritual, moral and social problems of our time. It will provide a valid foundation for our primary efforts toward leading people to Christ as their Lord and Saviour. ■

THE PUERTO RICAN IN HARLEM

by Dallas M. Lee

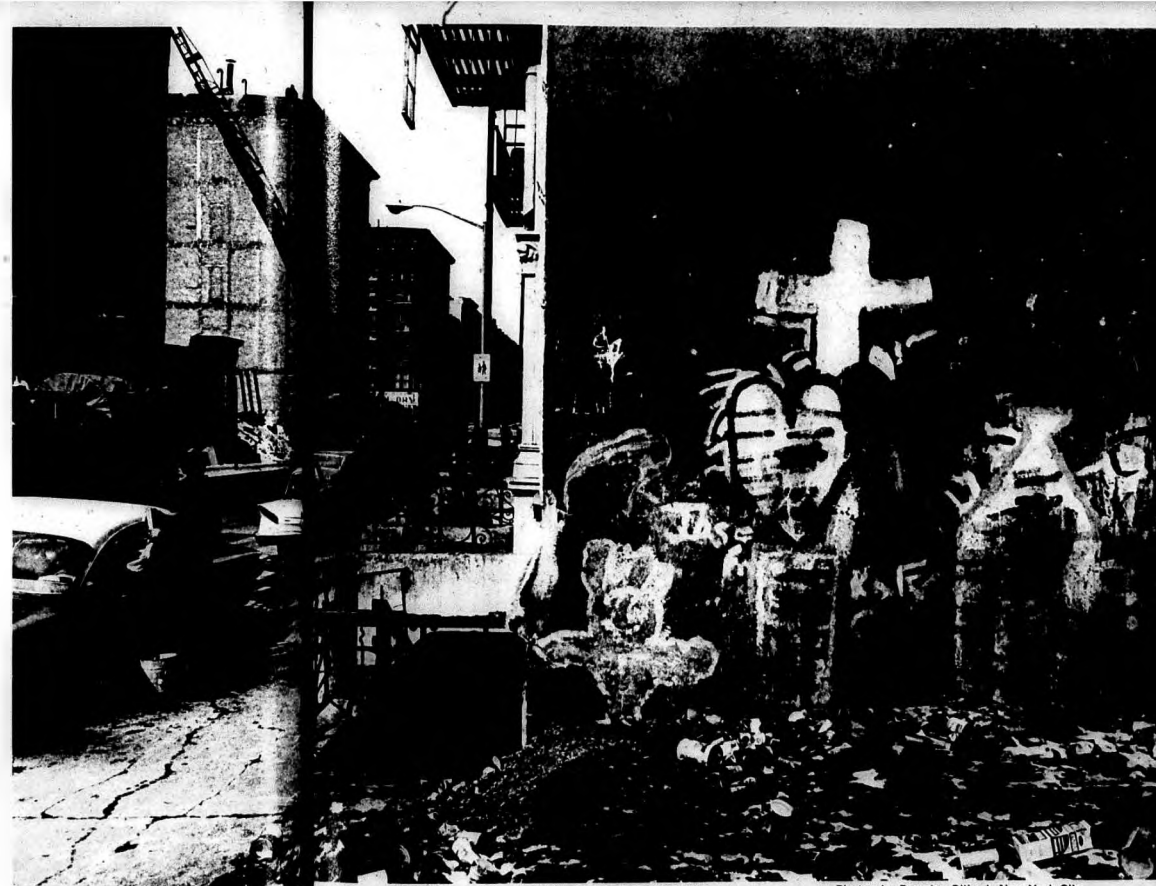
The chemistry of discontent seems to be brewing now in that colorful anachronism of song and poetry, Spanish Harlem. Once prevalent, the relaxed philosophy of "pasito a pasito se hace todo"—loosely, step by step all things will come your way—is being shunted aside. Surfacing in its place is an angry frustration that helps explain the militancy currently stalking poverty ghettos across the country. Unrest among Puerto Ricans in Manhattan's East Harlem sector stands in stark contrast to the calm that characterizes the island commonwealth of Puerto Rico, where a surging economy has taken the edge off the travails of poverty (see the April issue of HOME MISSIONS). Ghetto life stateside, however, where Puerto Ricans drifted when times were worse on the island, harbors influences not easily denied. There is frustration and tension in the promised land.

Part of the reason is an increasing consciousness of racial discrimination. As one East Harlem resident said: "It begins to soak in on you after applying for jobs and being constantly referred to as 'those colored guys over there.'"

The root of the discontent, however, lies deeper than discrimination in jobs and training and education, as urgent as these needs are. The issue is power. Poor Puerto Ricans—like the poor everywhere—simply are beginning to want control of the institutions in their community and an influential voice in the governments that shape their lives.

Denied this measure of power for so long, militant Puerto Ricans, like their militant black neighbors, often resort to an angry rhetoric that is easily misconstrued. What they seem to be saying, however, is that they have waked up to the fact that aggressive confrontation—pressure—is what makes America run. They are demanding equality in power to fill a vacuum they confess has been due in part to self-inflicted political atrophy. The services of the Office of Economic Opportunity and the myriad of other community development projects in East Harlem, then, are needed but they are peripheral to the vital

Continued



Photos by Douglas Gilbert, New York City

FRUSTRATION IN THE PROMISED LAND



OEO Director De Leon

"Puerto Ricans have taken democracy for granted."

THE PUERTO RICAN IN HARLEM

(Continued from page 9)

"If we fund remedial reading programs, we're not changing the lousy education system—we are supporting it."

concern for the dignity of power. (Puerto Ricans are the most poverty-stricken people in New York, according to statistics. For further insight, see page 12 for an interview with East Harlem lawyer Julio Flores.)

Robert De Leon, a New York-born Puerto Rican who now directs the programs of the OEO in East Harlem, articulated the frustration of the poor at this point, using OEO's war on poverty as a prime example.

"The whole effort is controlled by social workers who think only in terms of providing additional services to the poor. But the OEO legislation speaks in terms of giving the poor people involvement in and control over their own communities. For example, if we keep funding remedial reading programs in East Harlem, what are we doing? We're

not changing the lousy education system, we are supporting it.

"It is because the school system has failed that we need the remedial reading classes. What we want to do is confront the system and change it."

De Leon and others have succeeded in allocating \$125,000 of OEO funds for a city-wide program aimed at strengthening weak Parent-Teacher Associations, and then working through those improved P-TA's to pinpoint the particular problems of particular schools. The next step is then to confront the school system through the P-TA's and demand solutions.

It is too soon to judge the success of this effort, but it offers one clear case of how war-on-poverty money is being used to support a policy of confrontation. And it reveals the true nature of the poor man's desire: the right to exercise his share of the power as a citizen in this democracy.

"This approach is upsetting to the service-minded people," De Leon admitted. "But the whole idea is to get people involved in their own affairs.

"Puerto Ricans in particular have

taken democracy for granted. They have felt all along that if the government or the city did it, then it must be right. They have figured the city has experts and so have felt inadequate to question anything. Their attitudes have fostered apathy and they have refused to participate where they could. We are seeking now to counter that."

Thus the peculiarity of the Puerto Rican community falls into place. To use a dangerous but useful generalization, the Puerto Ricans of East Harlem—numbering some 75-80,000—fall into two broad categories: the island-oriented resident who has buffered himself against discrimination, and the New York City-oriented resident who is rejecting what he sees as hat-in-hand toleration of discrimination.

De Leon and a group of East Harlem Puerto Rican Jaycees discussed these two general categories as they loafed in the Lexington Avenue storefront office of their club. Their characterizations generally ran in this vein:

The island-oriented Puerto Rican—no matter how long he has lived in New York, even for as long as 40 years—still identifies closely with Puerto Rico. His persisting dream is to return there, and at retirement he often does. He is not interested in being assimilated into the culture of the U.S.; he is here for a job only. He still speaks little English. Even more importantly, he too often shrugs off his opportunity to vote or to be involved in the community. He does not tend even to acknowledge discrimination problems.

The New York-oriented Puerto Rican, more than likely, was born in Harlem. He speaks English fluently but with a slight accent. He would like to have assimilated into the life of the city without consistently being pegged as "that Puerto Rican." Now, however, he is hacking off and seeking identity and authority as a Puerto Rican, not wanting to be swallowed up by either the black or the white community. He is sensitive enough to be offended when the city builds a housing project or a school in his neighborhood and then names it for someone as obscure to him as Dewitt Clinton or Herbert Leyman. He is political, and because of society's unending desire to label him a Puerto Rican, he is beginning to forge a political bloc.

One example of this strange culture-within-a-culture gap is the contrast of the East Harlem Jaycee chapter and the numerous "hometown" clubs.

De Leon and a number of other young Puerto Rican men reestablished what had been a teenage club after they returned from the service a decade ago. Looking for a way to legitimize their new group, which was interested in community involvement, the men landed on the idea of establishing a local Jaycee chapter, taking seriously—much to the obvious chagrin of many other New York Jaycees—the Jaycee philosophy of building strong men through strong community.

(It is probably the most militant Jaycee chapter in the United States, and it is a good example of people who

Continued

East Harlem Jaycees

"Once there was a concern to assimilate without being pegged 'that Puerto Rican.'"



THE PUERTO RICAN IN HARLEM

(continued from page 11)

"Vote for the Democrat, they say, because he likes Puerto Rico and he can say '¿Como esta?'"

feel disfranchised by the "system" taking a major symbol of the "system" and putting it to work for themselves.")

Right across the street is the Sunshine Club, one of a number of members-only clubs in East Harlem that build their membership around a particular locale in Puerto Rico, such as Ponce, Arecibo or Mayaguez.

The East Harlem Jaycees do not share the optimism demonstrated by groups such as the Sunshine Club and what De Leon and others call their relaxed philosophy of "pasito a pasito se hace todo." Said De Leon:

"We talk about building political power. But we can't do it if the majority of the population identifies so closely with the island. And the majority still do. In fact, every election year a group of politicians come from the island and wave the flag for the Democrats. Vote for the Democrat, they say, because he likes Puerto Rico and he can say '¿como esta?'"

Evidence of the contrast between the two general categories of "PRs" also is seen in the viewpoint of Isidoro Martinez, an immigrant of some 30 years standing, who works as a lay volunteer out of the predominately Puerto Rican Good Neighbor Evangelical Church (Presbyterian). He is actively concerned with community problems—especially housing, which is so critical all over Manhattan—but his talk is shot through with ethnic pride, justifiably perhaps, and he does not dwell on the subject of discrimination.

"Puerto Ricans come over here and they have some difficulties," he said. "But they make a good contribution to the economy of the city, especially in the needlework industry and in hotels and restaurants. They have to change their method of living a little, but New York City is about the same as metropolitan San Juan."

Despite the truth in Martinez' statement, many Puerto Ricans—especially, it seems, those of darker complexion—feel that they have not been permitted to make a contribution. They have felt

the burn of discrimination in the job market and they have been frustrated at the school system's longstanding perplexity with the language problem.

If they are physically discernible as Spanish or if they are black Puerto Ricans, they are referred to as "colored" and treated accordingly. The result is that Puerto Ricans, who historically have been virtually color blind in human affairs, are being forced to acknowledge that although as people of Spanish culture they are legally considered "white," they are colored as far as white society is concerned.

According to militant Puerto Rican Rene Rodriguez, the Puerto Rican youngsters suffer the abuse of foul language and rough treatment at the hands of the police just as their Negro neighbors do—simply by virtue of their color.

"As a kid, a policeman could talk filthy to me and hit me with a stick because he didn't think I was dressed properly," Rodriguez said.

Now, Rodriguez is a member of the Black Panthers—a militant black organization—and the Third World Liberation Front, another militant group that he describes as "emanating from the same source as the Viet Cong liberation front in Vietnam."

Although he admittedly has little following among other Puerto Ricans, Rodriguez provides an additional militant presence in an area where frustration and anger are real and often justified.

"The poor people are beginning to unite, whatever their color," he said. "It may be a shooting war in a few years."

Although De Leon would agree that few Puerto Ricans are wanting to resort to violence, he expressed the deep frustration common in East Harlem when he recounted a near-riot of two years ago.

"There was an outbreak among young Puerto Ricans around here two years ago when a policeman shot a Puerto Rican suspect. We were concerned and so we went out and did what we could to quell it. And then afterwards we sat down here and asked ourselves: what have we done? If we had really understood two years ago just what direction we were headed, we

RGS Director Giordani

A concern with the community's voice in design.



continued

HARLEM

(continued from page 12)

"A Puerto Rican's degree of militancy is directly related to his degree of color."

probably would have let the lid blow off. In fact, we probably would have joined it."

Despite the condemnations that come easily from the white communities when they hear such talk, men as alert and aware as De Leon and Rodriguez, and others such as Edwin Montuelli and Freddie Torres have to be given consideration when they resort to violent rhetoric.

Instead of condemnation, the question needs to be raised: what could cause such desperate frustration?

"We had to ask ourselves what we had done after we cooled the outbreak. The garbage isn't collected, the streets aren't cleaned, the police treat the kids rough, the school is frustrating, the landlords are lousy—and there we are, out there saying cool it."

In an outburst of disgust, De Leon stated: "Maybe we just should have let it go, then perhaps we would have clean streets today."

Asked if he really felt a riot would have resulted in better service, De Leon just shrugged. (The sad fact is, however, that riots have resulted in better services in some instances across the nation. The resulting cliché usually is: why reward rioters. But the deeper question is: why wait for frustration to explode before trying to meet a community's needs.)

A wintertime view of East Harlem does not seem to portend violence, although most incidents occur in the oppressive summer heat when the crowded streets and stench of garbage feed the tension. It is true that housing is an aggravating factor. Rent control laws designed originally to protect tenants from unreasonable hikes in the rent have resulted in cheap rent in many instances, but have helped make housing in Harlem a poor investment for the legitimate landlords who would keep up with maintenance and repair.

Too often, the four and five story walk-ups are in shocking disrepair. Complaints often are futile, occasionally resulting in the expulsion of tenants who complain, according to one source. Also, the rents in many instances are extremely high for a low-income district.

It still seems valid to say the Puerto Rican does not tend to resort to violence easily. In many cases he is better off than he was in Puerto Rico. And according to one Negro social worker, the Puerto Rican has yet to show as much concern about the state of community affairs as does his Negro neighbor, and so he is not as emotionally volatile.

The Puerto Rican community, then, still appears to be a few steps removed from the depths of frustration that might tend to move a black ghetto to explosive violence.

A growing frustration, however—especially among the involved younger, darker Puerto Ricans—also seems to be a fact that will have to be dealt with. As one East Harlem resident said: "A Puerto Rican's degree of militancy is directly related to his degree of color."

The concern for involvement and for a voice in the powers that shape the life of the community does not seem unreasonable. And there is evidence that capability exists among the poor to exercise well the powers they demand.

An organization known as The Real Great Society offers an example. Although its physical disarray above a luncheonette and its haphazard organization make it almost indescribably unreal, this group of 20 or 30 young East Harlem residents are adept enough at writing project proposals to secure funds from a number of large foundations.

Started a year ago and still directed by Pace College student Angelo Giordani—a Puerto Rican—the RGS has as part of its purpose giving the residents of Harlem a voice in the physical design of the community. A group of Columbia University architectural and urban planning students consult with residents and then formulate alternatives that hopefully will influence the city's urban renewal designers. There is objection, for example, to the high-rise housing projects in Harlem because they offer a further barrier to a sense of community.

Currently, Giordani said, RGS is working on a vest-pocket park project financed in part by the city and in part by the Ford Foundation.

"We surveyed the area," Giordani said, "and found out how many vacant lots were owned by the city. And then we wrote a proposed project for training young people around here in carpentry and cement work so they could do the work."

New York City, then, is financing the land and labor and a Ford Foundation grant is paying for the job training.

"We want to make sure that any kind of planning has community participation," said RGS staffer Victor Feliciano. "We want the community to be able to

decide on its own environment and we want to begin training local community youth in urban planning and architecture. We want to expose these fields to ghetto youth."

(A group of Columbia University students are using the RGS as a sort of laboratory, and receiving university credit for the work.)

Feliciano reinforces De Leon's observation that Puerto Ricans have tended to take government for granted. "We seem to have come with a different concept of democracy, one that says the responsibility of housing, health and education lies with the government," he said.

"For example, the responsibility here in education lies with the pupil and his parents, whereas in Puerto Rico I think we tended to think the prime responsibility lay with the teachers and the schools. Also, we are beginning to realize that poverty and civil rights are our problems too, not just the Negro's."

This growing awareness is bringing to the fore a concept prevalent in Puerto Rico among those concerned with preserving a native culture—and that is the phenomena known as Puerto Ricanism.

"In New York my experience has been that the second and third generation white Puerto Ricans do not much identify with the Puerto Rican culture," De Leon said. "But the darker you are, the more you identify with it—society forces you to. You can't just be Juan the architect; you are identified as Juan the Puerto Rican architect."

"People talk about Puerto Ricans voting in a bloc. I don't vote in any bloc; I just go to the polls like everybody else. But if we are going to be identified as Puerto Ricans and if the way to get things done in the U.S. is through blocs, then we need to work on this thing called Puerto Ricanism."

This means, of course, a return to being concerned with their identity as Puerto Ricans, and a search for the common concerns that will help them forge a political bloc oriented to New York City needs and not to the whims of politicians 1500 miles away on the island. Puerto Ricanism as it seems to be developing in East Harlem manifests at least one major break with the Puerto Ricanism that concerns culturally conscious citizens of the Caribbean Commonwealth.

It is best articulated by one of the East Harlem Jaycees: "As a cultural group we are taught to respect authority—right or wrong. But it doesn't work that way here. This is an aggressive country and so you have to be aggressive, you have to make your demands. That is our big fight."

"The Puerto Rican in a Black and White World"

Editor's note: In excerpts from an interview, East Harlem lawyer Julio Flores offers insight gained from 31 years of observing New York City's Puerto Rican community. He is a native of Mayaguez, Puerto Rico, a graduate of Brooklyn Law School and an involved citizen currently serving as democratic leader in Manhattan's 168th election district.

The Puerto Rican in a black and white world can demonstrate the viability of all sorts of people from all sorts of cultures living together. That is the unique contribution he brings to the realm of human relations. The 750,000 or so Puerto Ricans in New York City came here with a background in human understanding that perhaps no group but the Hawaiians could boast of.

The Negro revolution, however, has changed the concepts of Puerto Ricans in terms of color. It has made the younger element especially more color conscious. They are recognizing color in themselves. They face a greater awareness of the color problem than their elders ever thought they would face.

We are very Puerto Rican and yet very conscious of our American heritage. If there is perhaps one common trait among Puerto Ricans in the U.S., it is the fact that they are very conscious of their loyalty to America but also very sensitive to their Puerto Ricanism.

This is healthy because no one who came to America made a contribution unless he had a clear idea of his identity before he became an American.

Every immigrant group has had a contribution to make to the maintenance of the economy. Many of the Europeans came to help build subways and roads. Every migration wave has been used to supply a demand that people already here were not meeting. The Puerto Rican is the mainstay of the hotel services industry and garment industry—needlework—mostly low-paying jobs. If Puerto Ricans left New York City today, who would run the hotels, the restaurants, the garment factories?

While in Puerto Rico you normally find the authority of parents in the home as a part of life. In New York, the American or New York view seems to prevail. If a kid goes out until three a.m. and is not challenged by normal society, why should he respond to his parents' protests? The difference in the cultural patterns or traditions sometimes brings about disruption in the social order. There is an inclination to divorce and other family disruptions here more than in the traditional Puerto Rico situation.

Puerto Ricans are the most poverty-stricken people in New York City according to the statistics. They are at the bottom in all pathological statistics except infant death rates—crime, unemployment, education, income, health.

Language is a big consideration in this problem. Unemployables not fluently English-speaking were many of those who migrated. The fact they were unemployable is why they came anyway. Puerto Ricans were already citizens and so faced no barriers, no immigration quotas. That's why the biggest Puerto Rican city today is New York.

There is a high dropout rate due to frustration over language. The educators and the students are frustrated. For the Puerto Rican child, how can the city deal with this peculiar problem of being raised in a Spanish culture?

The Puerto Rican is not as fanatic in politics here. I

think he has not been able to see the relationship between politics and the economy and his own situation. Language is a problem at this point too, and the literacy test is still in effect for voter registration. Normally, all areas where Negroes or Puerto Ricans live is where political registration is the lowest.

A major factor is that so many Puerto Ricans who come to the city are so eager to go back to Puerto Rico that they aren't challenged to be committed to all the institutional life of the city of New York. This is definitely a deterrent to full integration into the life of the city. A man might be here 50 years and still, in the back of his head, nourish the dream to go back, to set up shop again in Puerto Rico.

This is a migration community, highly transitional, and there has not been a tendency to form a ghetto. This has happened only in the case of the Negro because he has been denied access everywhere. But the Italian, for example—and this area used to be known as "Little Italy"—moved on, and the Puerto Rican is doing this too to a large extent.

In fact, some say our lack of real political power is due to the fact we are not concentrated in one ghetto where we would have sufficient strength to push, say, one Congressman.

Many Puerto Ricans have moved to the Bronx (across the Harlem River from Harlem, which is the northern end of Manhattan island). In fact, that is the only borough in New York City where there are more Puerto Ricans than Negroes. There are a larger number of Puerto Ricans, however, in East Harlem (75-80,000). This is the symbolic place, the place where we got our hold, the place once often referred to as Spanish Harlem even though it has never been totally Puerto Rican.

In the Bronx, however, is the first and only Puerto Rican borough president. Herman Badillo. He has even talked about running for mayor.

I was a rabid "independista" at one time, concerning politics in Puerto Rico. In the old days I used to think that the only course for the island was to become an independent republic. For one thing, I thought the U.S. was not interested in accepting an island into the union. But of course, Hawaii settled that. And then I thought the language problem was an insurmountable barrier.

Now, however, I do believe there is no choice for Puerto Rico but statehood. (Currently, a pro-statehood party is in office in Puerto Rico. See the April issue of Home Missions.)

In the last 25 years, two things have happened to change my mind. One has been the wide acceptance of the Popular Democratic Party in Puerto Rico, a party (though out of office now) that is based on a close association with the U.S. And secondly, Puerto Rican migration has brought to the continental U.S.A. a population that reaches over one million.

So there are one million Puerto Ricans here and nearly three million on the island. Every Puerto Rican on this side (in the U.S.) during the year will see that money is sent home, and this money arrives as clear net profit in Puerto Rico. The amount of dollars on this side sent to the island is probably the most profitable enterprise Puerto Rico has today.



THE CHURCH IN HARLEM

A PROMOTER OF HOPE

For the church, Harlem extends and consolidates in one small area the challenges that exist in one form or another all over the country. Racism, poverty, family despair, crime, sex abuse, drugs, apathy, spiritual atrophy, exploitation—all these forces swirl with devastating impact in the ghetto.

Where hopelessness prevails and where drugs and alcohol are the opiates for such an environment, the church, it would seem, should find a way to compete, a way to acknowledge Christ tangibly in the context of sordid reality.

The potential for creative Christian witness, and the contribution of ghettos, cannot be overestimated. In black Central Harlem, Southern Baptists have agreed to participate with both money and personnel in a diverse proposal made by an indigenous group known as CHANCE—Central Harlem Association of Neighborhood Churches Enterprises.

An effort of a number of Harlem congregations—including storefront churches—the CHANCE proposal includes educational services covering tutorial ministries, citizenship classes, consumer education, job-training and basic education courses.

A cultural arts program that includes seminars in African-American heritage, music classes and field trips.

Community services that include problem-solving forums, a counseling and referral center, assistance with legal problems and housing, and a child development and babysitting center.

And a recreation program that includes organized athletics, a game room and evening social activities.

"The church is the most securely rooted institution in Harlem," the CHANCE proposal states. "It embraces the total community because its founders, organizers and workers have been

the so-called grass roots inhabitants of Harlem.

"As the church continues to evolve as the promoter of hope in the face of hopelessness it must assume its obligation to transform the tentativeness of aspirations into assurances of actuality."

Southern Baptists concur. Roderick Loney, a Negro missionary recently assigned to Central Harlem by the Home Mission Board, is couching his ministry in an educational approach and will be cooperating with the CHANCE effort as it unfolds.

(David Jemmott is another Southern Baptist minister working in Harlem, predominately with Caribbean Negroes in an English-speaking congregation.) East Harlem, where the Spanish-speaking community is predominate, does not have quite the resource in indigenous storefront congregations that characterizes black Harlem.

Built in the 1890s at the same time as the rest of Harlem to house immigrating groups, East Harlem has been traditionally Jewish and Roman Catholic.

Until recent years, according to Methodist minister Lynn Hageman, what Protestants were at work in the area were there in a missionary role. The East Harlem Protestant Parish, an interdenominational effort that majors on witness through participation in the life of the community, is perhaps the primary Protestant thrust in East Harlem.

The Church of the Good Neighbor, a Presbyterian congregation, has been involved in East Harlem for years and has been known as the Puerto Rican institution in the area.

According to Hageman, Roman Catholics also are more active than they have been traditionally.

"There was a time when it seemed that all they did was visit the sick and perform the sacraments. But this has changed. The church is accessible to the people."

Southern Baptists soon will be trying to become a part of the East Harlem community, under the direction of Leobardo Estrada, language missions director for the Metropolitan Baptist Association.

The role of the church is challenged without quarter in East Harlem's gut-level society, where problems are so intense and the temporary solutions so easy to come by.

Drugs, for example, offer an immediate and at least temporarily satisfying answer to a ghetto teenager's violent impulses and sexual anxieties. In fact, a number of observers agree that the West Side Story-style gang warfare ended abruptly in Harlem with the easy availability of drugs—primarily heroin.

"Drugs often come after a guy botches his first experience with a girl," said Hageman, who directs Exodus House, an East Harlem ministry to drug addicts.

"The guy gets a couple of reefers or a short of cocaine and then he can talk confidently to the girls at a party and function like a real man. The drugs simply quell anxiety."

The same goes for violent impulses among the youth. Quipped Hageman: "They might still commit acts of violence, but they feel better about it."

"The church is loaded with opportunity to offer paradigmatic actions that will shape the people it comes into contact with," Hageman said. "At Exodus House, for example, we try to recapitulate child development activity, to offer through group and work therapy

the opportunity for a drug addict to develop into new life. If we offered him conversion only, we would be stunting his growth, casting seeds on thin soil."

Hageman does not ignore the contribution of overt Christian witness, however. An hour-and-a-half of Bible study is compulsory at Exodus House every Sunday morning.

"I don't push for conversion. I push for honesty in reaction to the written Word and for response to it with the deepest feeling individual men are capable of. If the atheist is there, he doesn't have to accept what I say but he better be committed to his point faithfully."

Pentecostal storefront churches scattered throughout East Harlem compete to an extent with their emotional appeal, and do serve somewhat as a stabilizing function in the lives of many people, Hageman said.

"But they are weak in giving conceptual relevance. They say nothing about coping with the social instruments of the community, the hunger, the changes in welfare. They offer no voice and do not encourage political activity."

"They become more other-worldly in the face of hopelessness. That seems to be the big temptation."

Hageman offered further insight into what he thought the church had to offer:

"The church can demand commitment, it can tell a man that he does have control over the direction of his life and then let him share in a community of commitment."

"The Pentecostals and others rely on ecstatic conversion experiences. They call commitment giving yourself to Jesus Christ, and they offer a commu-

nity of faithfulness. But any way you define it, there needs to be a community of concern in which the committed work and live that somehow embodies the answer to the world's estrangement from God.

"The community of concern is the pattern for what the world can be—in fact, a witness."

Hageman's definition, then, of Christian involvement is to demand commitment, sustain that commitment in community and recognize that the world is estranged in sin. And, as he puts it, witness to the fact "that there is both immediate hope and ultimate hope."

In actuality, Exodus House demands that the addicts—as many as 50—once again take responsibility of their lives and then sustains them in community with one another for as long as two years. There is an emphasis on work as a therapeutic medium, and vocational training to help develop productive attitudes.

"To compensate for the euphoric satisfaction they get from drugs, we hope work and therapy involvement offer satisfaction in being again alert to reality, a reality they have forgotten," Hageman said. "Little things—to take a deep breath, to run a mile and be exhausted, to enjoy a good meal, to go to a party without chemical buffering."

In the words of a statement by the East Harlem Protestant Parish:

"The task of Christians in East Harlem is to be like swimmers struggling to rescue drowning men. We must feel the same swift currents, the same threats to existence, but yet be able to point the way to shore where we might together find new life and share in the joy of Christ."

—Dallas M. Lee

"The church can demand commitment, it can tell a man that he does have control over the direction of his life."

A Fresh Vision of the Ideal Church

If we are to serve this present age, we must work at bridging the gap between the ideal church and the real church.

The ideal church is evangelical, or apostolic, in her doctrine. The real church, however, frequently preaches and practices what Paul in Galatians called "another gospel," a gospel which Paul condemned as one of circumcision, of Jewish culture and religion. This other gospel which in effect said to the Gentiles: "You have to become a Jew in order to become a Christian and a church member."

Today's church usually adds to the gospel of grace and faith religious forms, ceremonies and cultural requirements which are completely foreign to the gospel. We say in effect to the blacks, the underclass and the twentieth century untouchables: "You have to become a respectable, white, Anglo-Saxon Protestant (WASP) in order to become a Christian and a member of our church." We have perverted the gospel of Christ so that instead of calling it apostolic, perhaps it would be more accurate to label it WASP, or at least Anglo-Saxon.

The ideal church is equalitarian—transcending barriers of continent, country, color, class, culture, caste and sex. The new man in Christ belongs to the race of the new birth where there is neither Jew nor Greek, bond nor free,

male nor female, circumcised nor uncircumcised, but all are one in Christ Jesus (cf. Gal. 3:28 and Col. 3:11). The real church, however, is often more color conscious than it is Christ conscious, more bound by culture than by Christ and more anti-female than is admitted.

The ideal church is ethical. Characterized by holiness, without which no man and no church will see the Lord, the ideal church is in the world but not of the world. The real church, however, has almost obliterated the line between church and world. The real church is so unholy that there is scarcely a dime's worth of difference between the average church member and the average non-church member.

The ideal church is ecumenical, involving one people of God who inhabit the whole earth. Jesus prayed for the unity of his disciples, "that the world may believe that (the Father) hast sent me"

The church adds to the gospel of grace and faith religious forms and cultural requirements that are foreign to the gospel.

(John 17:21). Whether Jesus had in mind anything like the organizations now headquartered at Rome, Geneva, New York or Nashville, I do not know. What I do know is that the real church is far from having the unity which exists in the Godhead. The model for the unity of the church on earth is the perfect unity which exists in the Trinity.

We cannot adequately serve this present age unless we strive mightily to bridge the gap which now exists between the ideal church and the real church. The real church needs a fresh vision of the ideal church. Without that vision the gap between the ideal and the real will grow wider and deeper. The world needs a new incarnation of the ideal church. Without that continuing incarnation, men will not believe that God sent his son as the Saviour of the world.

The one word which best describes our world is alienation—ideological, economic, technological, racial, cultural, generational, urban, political, social, denominational, even spiritual. If we are to serve this present age we must major on what Paul called "the ministry of reconciliation" (II Cor. 5:18).

The Latin word for priest is *pontifex*, which literally means a bridge builder. We Christians are to be God's bridge builders—to build bridges of reconciliation

between God and man, man and man, and man and his environment.

We must witness to the pressing problems of our day, capsuled in words like power, peace, prejudice, poverty, population and pollution.

Is there any word from the Lord about power—technological power, military power, economic power, black power, white power, Satanic power, gospel power? If there is, now is the time to speak it.

Is there any word from the Lord about peace—in Vietnam, in Southeast Asia, in the Middle East, in Nigeria and Biafra, in a world on the brink of nuclear annihilation, in America's troubled cities, in the hearts of men? If there is, now is the time to speak it.

Is there any word from the Lord about prejudice—racial prejudice, regional prejudice, national prejudice, class prejudice, religious prejudice, prejudice against women and youth? If there is, now is the time to speak it.

Is there any word from the Lord about poverty—in a world where two-thirds of humanity is hungry; where about one million died of starvation in Biafra alone during last January; where hunger, poverty, and illiteracy constitute an unholy trinity; in an affluent nation where a slum resident eats dog food? If there is, now is the time to speak it.

Is there any word from the Lord about property—in a universe

where earthlings just now have begun to explore space beyond their own planet; in a nation where one percent of the people own 28 percent of all property; where a man's worth is judged by the amount of material wealth he possesses; where respected church members profit from ownership of slums; where thieves thrive, money talks and rioters loot and burn? If there is, now is the time to speak it.

Is there any word from the Lord about population—in a world of 3.5 billion which is increasing at two percent per year so that it will be more than six billion by 2,000 A.D. If population growth continues at the present rate, within 500 to 600 years there will be only one square foot of earth for each person. Is there any word from the Lord about population in a world where Vatican roulette is commended and the pill condemned; in a world of situation ethics and sexual explosion? If

If we are to serve this present age, there is a pressing need for credibility, integrity and relevance in our churches.

there is, now is the time to speak it.

Is there any word from the Lord about pollution—the poisoning of the atmosphere and the transition of our lakes, rivers and oceans into giant sewers; in a nation which tolerates and even accelerates the tyranny of the automobile; which gobbles up one million acres of photosynthesizing vegetation each year; which exalts the profit motive above the preservation of human life and wildlife, and which desecrates nature to the point of upsetting the ecology of this planet?

Moreover, if there is any word from God about power, peace, prejudice, poverty, property, population or pollution, now is not only the time to speak it. Now is the time to enact that word and to incarnate it.

If we are to serve this present age, we must break out of the syndromes which now imprison the church: the Sunday syndrome, the space syndrome, the soul syndrome and the structure syndrome.

The holy day hang-up. Religious activities center around Sunday. The churches, for the most part, hold public worship services on Sunday morning. The more pietistic churches conduct an evening worship service as well. Faithful Southern Baptists put in a minimum of five hours at the church building every Sunday. The super-faithful

continued

Southern Baptist may put it in even longer hours on Sunday. Urbanization and secularization demand the demise of the Sunday syndrome. The only other alternative by 2000 A.D. will be the death of the church. Affluence, mobility, increased leisure time, swing shifts, a better educated populace and the fantastic feats of scientific technology require the church to adapt or atrophy.

We compromise the gospel when we confine it to Sunday or any other day. There are no profane or secular days to the Christian. Every day is potentially a holy day. The church will either learn that truth and incarnate it, or become an irrelevant relic of a bygone age. Jesus told the Pharisees: "The sabbath was made for man, and not man for the sabbath" (Mark 2:27).

The space syndrome, a second hang-up, sometime is called the edifice complex. Religious activities center in a religious building called the church. Church is a place one goes to, generally located in the suburbs on several acres of property. It is a building with stained glass windows, a steeple, pews, pulpit furnishings, communion table, baptistry, organ, piano, crosses, cushions, candles, robes, and all those rooms which for the most part are used only one day a week for about two or three hours.

So sorely afflicted is the church with the space syndrome that a concept deemphasizing church-owned buildings, equipments and property is unthinkable to us. We have assumed that church buildings are essential to church. Moreover, we seem to operate on the principle that church visibility is dependent primarily upon church property.

Our church architecture is often enslaved to colonial America. Frequently it follows the cathedral model of medieval Europe which

was more appropriate to serfdom and feudalism than it is to freedom and democracy. The symbolism of our buildings, tall steeples, stained glass windows is inappropriate to both the gospel and human needs. Our massive buildings with huge columns and high ceilings actually scare away the poor, the children, the illiterate and the timid. Our large auditoriums are designed for spectators and anonymity. One suspects that the formidable corps of ushers who man the doors on Sundays is there as much to keep the undesirables out as to welcome the desirables in. Nothing on the outside can be seen through all that stained glass. The world is shut out and the light filtered in. The towering steeple supposedly points man upward to God. But is God up there, or down here in the midst of history and human misery?

So hopelessly are we caught up in this space syndrome that many churches have exchanged their freedom for a mortgage and heavy indebtedness. They have so entangled themselves economically that they must speak what the people want to hear. Furthermore, the non-church populace is becoming impatient with religious groups who buy up tax-free land.

Urbanization and secularization demand the demise of the Sunday syndrome. We compromise the gospel when we confine it to Sunday or any other day.

The soul syndrome. We talk about "soul-winning," "the salvation of souls," "passion for souls," "soul competency." We pit soul saving against social action. Even when we conjoin the two, if pressed, we give priority to soul saving. Little wonder, then, that the soul should be a ghost with ears, no body, no mind and no corporate relationships!

Several streams and many lesser tributaries converge to form this "Mighty Mo" of the theological conservatives. Greek philosophy, gnosticism, pietism and rugged individualism are the major streams. Lesser tributaries are millennialism, masonry, Christian Science, theosophy and ESP. Each of these streams or tributaries is a bearer of heterodoxy. That does not mean that each of them is equally bad and without merit. Quite the contrary! The very fact that there is so much good in them makes their heterodoxy harder to detect and to combat.

The Judeo-Christian concept of man is one of unity. Man cannot be chopped up into three parts and neatly labeled body, mind, soul. Man has many parts, but no part is the whole man. The body is not evil *per se*. It was created by God. It is the temple of God. The resurrection of the body is taught in the New Testament. The immortality of the soul must not be substituted for the resurrection body.

The God of the prophets, of the apostles and of Jesus Christ is concerned with the whole man in his total environment. The church which expresses only an invisible concern for the welfare of an invisible soul in an invisible world is certainly not a New Testament church.

A church afflicted with the soul syndrome will usually be anti-intellectual; anti-body; anti-social action; and anti-corporate in her understanding of sin, self and society. Such a church will usually reduce orthodoxy to a set formula. She will usually judge the success of any church or Christian by the number of souls saved.

The necessity of personal reconciliation to God and the acceptance of individual responsibility before God need not be discarded along with the theological heresy of the soul syndrome.

The structure syndrome is a fourth hang-up for the space age church. Structure is the form which the church takes in the world, encompassing organizations, institutions, polity, curricula, et al.

The primary form which the church has taken through the centuries has been that of the parish. Each parish has geographical limits, a meeting house, organizations, officers, programs, a budget and a clergyman. Usually the clergyman is a resident of the parish. Married clergy live in a house called a manse, rectory, parsonage or parsonage.

This parish model has been followed by all of the denominations and by some of the sects. Hence, there may exist in one small com-

So sorely afflicted is the church with the space syndrome that a concept deemphasizing church-owned buildings, equipment and property is unthinkable to us.

munity as many as eight or ten churches, each ministering to a different people in the same place. The denominations did not abandon the parish model. Most of them only modified it by excluding from their concern those parishioners who used a different brand. Industrialization, urbanization and secularization further modified the parish model. Geographical lines became blurred. Churches began to flee the inner city, the slums and the areas undergoing rapid social change. Whole new cities sprang up. An institutional ministry through goodwill centers, hospitals, children's homes, homes for the aged, boarding houses and schools was started. Chaplains were placed in both religious and secular institutions, and even assigned to the armed forces and paid by the federal government. Still, the denominations only slightly varied the parish model according to their system of government.

Southern Baptists further refined the parish model to include five church program organizations. They assumed that every Southern Baptist church—whatever its size, location or history—should have these five organizations in order to be properly organized and functioning. Further, these five organizations should use literature prepared for them by the denomination's boards, commissions and agencies. Record forms were standardized. Methods were homogenized and synthesized. The denominational norm came to be everybody doing the same thing the same way at the same time.

What's wrong with the structure syndrome? Inflexibility in a flexible world is one thing. The world in which the parish model evolved has changed radically. Yet, the denominational parish model has become a fixed and permanent form. The

new models which have developed are considered by many as inferior and of secondary importance to the parish model. Examples are the various models which come under what we call missions, chaplaincy and benevolence. The least we can do is acknowledge the validity and possible equality of non-parish church models.

Moreover, the structure syndrome means an immobile church in a mobile society. Everything seems to be moving except the church. We have so apotheosized the vehicles which carry the gospel that we think of a change in form as a change of gods. The medium does indeed become the message with us! How foolish and utterly impractical it is for 35,000 churches to be cut from the same cookie mold! What kind of deficiency is necessary for Christians to abdicate their leadership responsibility to a board or agency?

Come-and-sit-still-while-we-instill structures are woefully inadequate. One reason we lose so many people is that our structures are not designed to hold them. If we are to serve this present age, there is a pressing need for credibility, integrity and relevance in our churches. ■

The church which expresses only an invisible concern for the welfare of an invisible soul in an invisible world is certainly not a New Testament church.

by Fred Miller
Austin, Tex.

All adults are narrow. All Baptist preachers are egotistical and removed from the mainstream of life. All young homemakers are unfulfilled and wish they were working at more creative tasks. All Conscientious Objectors are scared of the draft, lazy and against the present political scheme. All these statements are subject to question.

Recently, (January 8, 1969) I filed as a conscientious objector to war. While in seminary I had given deep thought to the IV-D classification which is granted without question to ministerial students. It did not seem right that such a classification is granted to those of us who are professional ministers and students. There was not enough question however to cause me to return my IV-D classification.

After leaving seminary I went to New York City to be a part of the Metropolitan Urban Study Program in the field of mass media, still exempt from the draft. The First Baptist Church of Austin, Tex. then employed me as minister to youth and director of Radio-TV. I was reclassified as I-A when I began full-time work since I had not been ordained. Faced with three legal possibilities these questions arose:

go to the service, become ordained, or file as a C.O.

Before making any decision I wrote my draft board asking for information concerning C.O.'s. In return I received a form which had to be completed in 30 days or would henceforth be void. It is highly frustrating to ask for information and receive an ultimatum. If I were going to file it must be within the month. But did I know enough to file? Could I honestly and with good conscience make application as a C.O.? All I knew was that I had deep reservations about the war in Vietnam, and about war in general as it relates to my Christian pilgrimage. Dilemma causes action for me, so I began to read and try to establish what I believed and why. Where did my beliefs originate? All of these thoughts were highlighted by the classification form which I read many times. Following are the questions from SSS FORM NO. 150, Special Form for Conscientious Objector, and the answers which came to me out of study, thought and prayer.

1. Describe the nature of your belief which is the basis of your claim and state why you consider it to be based on religious training and belief.

My belief as a conscientious objector is not based on a literal interpretation of the sixth commandment of God as found in Exodus 20:13. My belief as a conscientious objector is also not based on the literal words of Jesus the Christ as found in the Sermon on the Mount recorded by Matthew in the New Testament. My objections to killing or to participating in a military system which teaches meeting violence with a more violent reaction are based on the total life of Jesus Christ. His life style was one of love toward neighbors, both friend and foe, and I hasten to add that Christ's life style cannot be understood apart from his death or resurrection. My belief also is based in the Father God who loves all men impartially and sets infinite value on every human being. It would be an exercise in futility for me to try to defend pacifism with proof text from the New Testament. In the same light I think it is an exercise in futility to try to defend our nation's foreign policy and military approach with a program such as "rebel under Caesar." I say, my belief is based on the totality of the Christ life style.

2. Explain how, when and from

whom or from what source you received the religious training and acquired the religious belief which is the basis of your claim. (Include here, where applicable, such information as religion of parents and other members of family; childhood religious training; religious and general education; experiences at school and college; organizational memberships and affiliations; books and other readings which influenced you; association with clergymen, teachers, advisers or other individuals which affected you; and any other materials which will help give the local board the fullest possible picture of how your beliefs developed.)

My training is derived from a father who is a Christian minister; from attending a "Christian university"; from studying theology at a seminary; and from further work in the field of theology in the urban world in New York City. My teachings as a child were centered in the theory and practice that violence is the worst way to settle a dispute. My teachings from home also enter in first, allegiance to a Father God; second, allegiance to my family; and third, allegiance to my country. (It must be noted here that I am very

proud of my country and believe in the democratic system.) I became a church member at the age of 10 and a Christ follower around the age of 19.

Some books which weigh heaviest in my philosophy of life are: *The Gospels of the New Testament*; *The Meaning of Persons* by Paul Tournier; *The New Testament Basis of Pacifism* by McGregor; and *Trumpet of Conscience* by Martin Luther King.

Some men who have shared with me their lives and call me into constant question in dealing with the Christian stance in today's world are: Browning Ware, Christian minister in Beaumont, Tex.; Riley Eubank, Christian minister in Waco, Tex.; Wayne Oates, psychology professor at Southern Baptist Theological Seminary in Louisville, Ky.; and Blake Smith, Christian minister in Austin, Tex.

3. To what extent does your religious training and belief restrict you from ministering to the sick and injured, either civilian or military, or from serving in the Armed Forces as a non-combatant without weapons?

My training and belief are now such that I just don't think in our technological and advanced society we need

to meet violence with a more violent reaction. I'm certainly sure that I do not have the answers, but I do feel we are beyond this stage of inhumanity. If I may use an illustration I offer the following. "There once was a day when incest was widely practiced, but society saw that it was wrong and moved beyond it. There once was a day when infanticide was practiced, but mothers began to realize that a mark on a baby did not deny its worth as a human being. Then there was a time when slavery was widely practiced, but a growing sense of human dignity and worth pervaded until we had the most costly war our own nation has ever known. But during this time of war, children knew that Negroes would no longer be treated as slaves and that their sons and daughters would have an opportunity to live together. Could it be that the next step which we need to take is to find ways to settle disputes through technological and sociological techniques and that our children and grandchildren will look back and say, 'War is as inhumane as slavery or incest or infanticide?'"

Rather than tell of the problems
continued

WHY I AM A CONSCIENTIOUS OBJECTOR

continued

caused by my position, I simply offer these excerpts from letters to attempt to convey some of the conflict.

The first is a letter from my mother who is genuinely concerned. . . . We have the best country in the world and I am proud of it and all the freedom and opportunities it offers. . . . Once you said you were a pacifist. Could it be that you still are? I hope not. That has grieved me greatly. . . . Surely you must be proud to be an American and be willing to defend our flag and our way of life. To do less is ingratitude for everything good that has come your way. . . . We love you both, Mother."

The second is a paragraph written to a friend. " . . . I move with worry that I'm really not this moral. How can a guy who is like the total Fred Miller really deny his country at the point of foreign policy and military in light of the Christ and Christian teachings? I really know so little about Christ and about life. Yet there is this compulsion that this is what I should do. This is the time that the question should be thrust into the arena. After today, life may be very different. Kathy stands with me, but she too is very anxious. . . ."

A friend who earlier had turned in

his draft card wrote: " . . . You . . . brought . . . some familiar feelings. On the one hand there is the sense of contentment and peace because you know you've done what you felt you must do, but also there is the pain you feel because you know that some of those closest to you will never understand. Even though applying for a C.O. is more socially accepted than turning in or burning a draft card, it still is looked on as weakness, if not cowardice, especially when 'the national security is at stake.' . . ."

" . . . This war is such a disgrace, so gloriously ignoble, that I find myself justifying legal as well as illegal tactics for avoiding service. At this point I think that all of the moral indignation that this country has the capacity of raising has been raised. Enough martyrs have been made. The great need is for people of sensitivity and depth of understanding to help mend the wounds. . . . I hope you won't feel compelled to give up a classification that would allow you to act as this kind of physician. . . ."

And finally a relative suggested: " . . . I think you are taking too much responsibility on your own shoulders. You are creatures of your environment

and are in no way responsible for the conditions you were born into. . . . I do not think war pleases God but when evil powers seek to destroy Christianity God expects his people to resist. And in the resistance it is not the individual who is doing the killing but 'the powers that are ordained of God.' . . ."

" . . . I feel that joining the conscientious objectors would permanently cut off most, if not all, opportunities to witness. And I am afraid your children would never understand . . . a man may have to live for 50 years with the decision a boy makes. . . ."

It's interesting that until the time of Constantine few, if any, Christ followers engaged in military participation of any kind.

(Recently, Miller received his conscientious objector classification. "I do feel that this was the right course of action for me and the pressure has lessened considerably," he says.)

Footnotes

¹None of the men mentioned ever gave direct counsel for the action which I have taken; however it is their influence as persons who teach and practice idealism, hope and integrity which did influence my decision.

²From conversation with Dr. Blake Smith in September, 1968.

HOME MISSIONS

A member of Trinity Baptist Church found three intoxicated women huddled in a nearly collapsed building—no water, heat, electricity, plumbing or food. The church member notified Pastor Buckner Fanning.

"I called a lawyer friend of mine, Bobby Myers," Fanning said, "and arranged for the church to help these women for one month, until they could recover and make other plans for themselves." The "one month" had stretched into three years.

The Alpha Home operates with its own independent board of directors and budget attempting to help alcoholic women make the difficult transition from the state hospital or physicians care back into normal society.

Religious denominations have, in the past, been notoriously slow in dealing with problems of alcoholism—preaching against it, to be sure, but not coming to grips with the problems of rehabilitation and spiritual sustenance of alcoholics ready to resume or assume their place in the straight society.

Alcoholics Anonymous (AA) has met varying degrees of resistance and cooperation from religious groups over the years. Even though AA assists all alcoholics without regard to race, creed, color or religious persuasion, several members admit that it can lead a person to a religious decision, and AA does encourage members to summon spiritual guidance from a higher power.

"This is where Christians should step in," Fanning said. And the 4,000-member congregation doesn't have to step far. Located just across the street from the church building the house literally is a ministry on the doorstep.

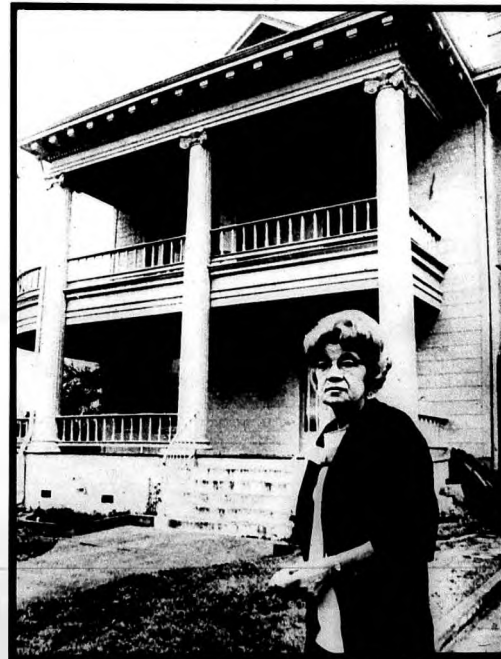
President of the Alpha Home Board is Bob Burdick, San Antonio insurance man and member of Trinity for the past five years. Burdick spoke bluntly about his beliefs concerning church responsibility for social action. "If Trinity Baptist Church wasn't committed to programs such as Alpha Home and mostly involved in people-oriented projects, I wouldn't be a member.

"Being a Christian is not being able to fill in those little blocks on your envelope every Sunday, it's being involved. Too many church members condemn the things that Christ accepted his day," Burdick continued. "Our young people are trying to tell us something . . . about this conflict between what we preach and what we actually do."

continued

Coming to Grips With Rehabilitation

by John D. Carter
Dallas, Tex.



Resident director Helen Fain

Photo by Bill Goodspeed, San Antonio

May, 1969

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Photo by John Carter

Lay administrator Bob Burdick

Coming to Grips With Rehabilitation

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Fanning and Burdick both agreed that churches should stop standing on the sidelines assessing guilt and acting as self-appointed judges, but should attempt to help the victims of alcohol. "It's a vicious circle. Drinking causes guilt, guilt drives you back to drink, then you are racked with guilt because you give in to the compulsion again," said the pastor.

Every alcoholic in our nation, and there are approximately five million of them, is permanently an alcoholic. They cannot afford to take even one drink, or a relapse almost certainly will come. Out of this group, approximately one million are women.

"I know I run the risk of being misunderstood when I say this," Fanning stated, "but Jesus never specifically talked to anyone about being 'saved,' in the context that we know it, but he talked about being 'forgiven.' Our religion has sometimes produced unnatural, unbiblical guilt."

Alpha Home has approximately 100 alumni, and 96 of those still keep in touch with either Fanning or the resident director, Helen Fain. A very few of these still attend church at Trinity.

One woman in this latter group was recently reunited with her husband. They had been separated as a result of her drinking problem. She had several relapses after "drying out" in hospitals and had twice tried to commit suicide.

"God has worked a miracle in my life," she exclaimed. "He has brought me and my husband back together. I'm proud to say that now I'm a sober alcoholic. The Alpha Home has such a homey, respectable atmosphere. I still like to visit there once in a while. It is a second home to me and it's the first place I'd go if I felt that I needed help."

A unique feature of the Alpha Home program is that attendance at AA meetings is mandatory, while church attendance is voluntary. Since the home is located across the street from the church sanctuary, many of the Alpha Home residents avail themselves of the opportunity for worship, but others go to other churches or synagogues in the city and a few do not go anywhere at all.

The home has a firm policy of not administering any medical or psychiatric treatment, and will accept new boarders only on referral from a hospital.

HOME MISSIONS

doctor or state vocational-rehabilitation counselor. The important job of bridging the gap between the world of the female alcoholic and straight society has fallen to Helen Fain, who lives in the home and serves as director.

Helen became an alcoholic when she was very young, but has not succumbed to the almost ever-present temptation for 22 years. She was brought up as a Baptist, but later followed her husband into the Presbyterian denomination. After ignoring religion for many years, the spiritual aspects of the Alcoholics Anonymous program gradually brought her back into a reacceptance of God as "a power to draw courage and forgiveness from."

Due to her long period of sobriety, Helen has been an interested and informed observer of the changes in public attitudes toward alcoholism over the past 20 years. "I find much more compassion and understanding everywhere today. Church sponsorship of Alpha Home is evidence of the changed spirit."

"It isn't always the fault of the churches that they aren't reaching us—it was, and is, our own sense of guilt that keeps the church from helping us. We go into church and look around and feel that we don't belong there," she added.

As in all facilities of its type, Alpha Home has its scattered evidence of inside jokes. Magazine and TV ads concerning liquor and beer evoke wisecracks. On the mantle is a novelty store ashtray in the shape of a flattened bottle inscribed, "I got smashed in San Antonio."

"Fatigue is the big enemy of alcoholics," Helen declares. "You just unconsciously reach for a drink." This is the reason why the home always tries to reach the exact comfortable ratio of work, recreation and relaxation. One fact that stands out is that most of the women residing in Alpha Home (and those who were graduated) are heavy chain smokers. Cigarettes serve as an escape hatch for nervous energy and a lure for "that one drink."

Helen says that she would be happy to correspond with anyone wanting to set up a similar home. Pastor Fanning repeatedly encourages other churches to begin projects in this vein. "It doesn't take a tremendous cash outlay, Trinity's contribution to Alpha Home through our budget is \$6,000 per year.

There are many churches who could afford that amount."

Another barrier to overcome is selfishness or provincialism. Trinity member Bob Marx, a Texas Education Agency Vocational Rehabilitation executive serving on the Alpha Home board, put it this way, "In the past, churches

were never called upon to help because they always demanded a return on their investment."

Fanning's version of the same point was "We must learn to serve the Lord without worrying about who gets the credit—and without trying to manipulate the results." ■

Smoking—a substitute habit



Photo by Bryan Pflum

May, 1969

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LET'S QUIT BLAMING OUR POLITY

by George W. Knight
Hermitage, Tenn.

Few Southern Baptist personalities from out of the past were as colorful as J. B. Gambrell, who served as pastor, editor, denominational executive and educator during his ministry of more than 60 years. His witticisms, anecdotes and homespun illustrations were disarming and delightful.

Gambrell was in classic form while presiding over the annual session of the Southern Baptist Convention at Atlanta in 1919. After listening to a representative of the Inter-Church World movement address the group, inviting Southern Baptists to join this church union organization, Gambrell took the floor.

"I will give you a bit of information about Baptists," the denominational statesman intoned toward the visiting speaker. "Baptists do not have popes. They never put anybody where they can't put him down. And another thing: Baptists never ride a horse without a bridle."

Gambrell's statement is a classic illustration of the historic Baptist emphasis on freedom and independence. Throughout their history Baptists have insisted that their individual churches are free and democratic bodies with the power to rule themselves under the lordship of Christ. The idea of an ecclesiastical hierarchy making decisions that are binding on individual congregations has always rubbed against the grain of most Baptists. For good or ill, we are known as the denomination which sends "messengers" rather than "delegates" to the annual convention and which rebels against the use of the term, "The Southern Baptist Church."

The autonomy of the local church is a precious part of our Baptist heritage that ranks alongside religious liberty and the priesthood of all believers in importance. Furthermore, local church autonomy is actually rooted on a sound

philosophical-theological base. Baptists trust the democratic process; they believe that members of a congregation have the ability and integrity to interpret the will of God and decide for themselves on a correct course of action. What is this but an affirmation of the dignity and worth of every individual?

In the midst of a secular society with its relentless pressures for conformity, Baptists must continue to witness to the ideals of freedom and individuality, which are magnified through the autonomy of the local church. However, Baptist polity must not be used as an escape hatch to deliver us from our responsibility in the modern world. In recent years Baptists have tended to cheapen this historic Baptist distinctive by using it as a convenient excuse for our lack of involvement in the critical issues of the hour.

Urbanization and the inner-city. One of these critical issues is urbanization and its corollary, the inner city. The decade of 1960 will probably go down in Southern Baptist annals as the years when the denomination first became aware of urban sprawl, ghettoization, inner-city decay and the decline of churches and church programs in changing urban neighborhoods. Urbanization is what's happening in America, and the problems that go along with this sociological process likely will be compounded in future years.

During the 1960's dozens of Southern Baptist churches—and other Protestant churches as well—sold their property in the inner cities and moved with the majority of their members to the outlying suburbs. This out-migration of mainline Protestant groups has been so extensive in some decaying neighborhoods that only the Catholics and a few struggling evangelical groups remain. Some Southern Baptist churches have tried to rationalize their exodus by reverting to Baptist polity. The argument goes

something like this:

"Baptist churches are free and independent bodies. Each church must draw its support from its own members. What can we do but relocate when our members move away our finances begin to drop? We can't possibly compete with the Catholics, who pool their resources through their dioceses to keep their inner-city churches alive."

The subtle implication of this statement is that Baptist polity is not equal to the challenge of the twentieth century. If our Baptist polity prevents our ministering to human need, then it's time we reject the autonomy of the local church and replace it with a governing board or a presbytery. Our form of church government is not more important to God than the spiritual needs of persons in the ghetto.

The truth is that Baptist polity is not to blame for our ponderous, snaillike response to the challenge of the urban crisis. We have tended to blame our form of church government for our own apathy and sense of frustration about the city. Autonomous Baptist churches, through a meeting of minds, can decide to work together to support foreign missionaries on the other side of the ocean. Ironically, it seems to be taboo for 30 or 40 of these same churches in a metropolitan area to extend a helping hand to one of their struggling sister churches in a decaying neighborhood right downtown. For some strange reason, this is considered a "violation" of Baptist polity.

If Southern Baptists want to be on the cutting edge of what's happening today and tomorrow, they must develop an adequate strategy for reaching the city. This almost certainly will involve more cooperation among local Baptist churches and perhaps even bold new ventures in inter-church ministries among urban dwellers. Such an approach presents no threat to Baptist polity; it is simply an example

of independent Baptist congregations deciding to work together in a common objective.

Participation in the ecumenical movement. Another characteristic of life in the 1960's has been ecumenical dialogue among various church groups throughout the world. On a national level Southern Baptists have participated for the past few years in the North American Baptist Fellowship, an informal fellowship-discussion organization composed of representatives of most of the Baptist denominations in North America. Its purpose is simply to improve relationships and communications among these Baptist bodies. However, this small venture into "ecumenical" waters has done little to change Southern Baptists' image as the most anti-ecumenical major Protestant denomination in the United States. Southern Baptists have refused

"Baptist polity must not be used as an escape hatch to deliver us from our responsibility in the modern world."

steadfastly to join the National and World Councils of Churches or any other interdenominational ecumenical group, in spite of the worthy work these groups are doing. Our excuse generally has been that the Southern Baptist Convention has neither the right nor the authority to commit our thousands of self-governing churches to membership in any organization.

This classic Southern Baptist position on joining ecumenical councils was spelled out by messengers attending the 1940 session of the Convention. In reply to an invi-

continued



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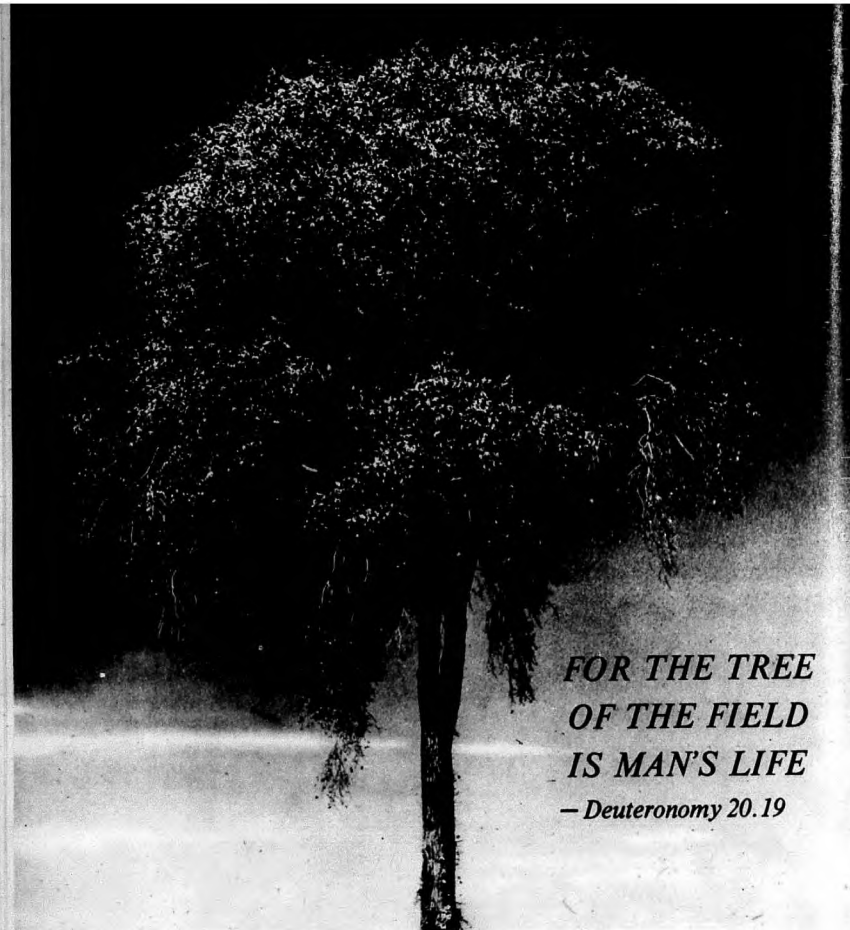
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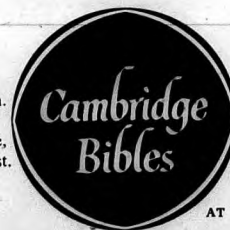
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LET'S QUIT BLAMING OUR POLITY

continued from page 29

tation to join the World Council of Churches, the messengers approved the following statement:

The Southern Baptist Convention is a voluntary association of Baptists for the purpose of eliciting, combining and directing the energies of our denomination in missionary activity at home and abroad, and in educational and benevolent work throughout the world. Our Convention has no ecclesiastical authority. It is in no sense the Southern Baptist Church. The thousands of churches to which our Convention looks for support...

In the light of these considerations, we feel impelled to decline the invitation to membership in the World Council of Churches.

This reasoning is sound. The Southern Baptist Convention is a voluntary association of individual Baptists rather than an organization of churches. For some strange reason, however, the question of polity has never prevented the Southern Baptist Convention from affiliating and cooperating with the Baptist World Alliance. Membership in this international Baptist fellowship is for "any general union, convention, conference or association of Baptist churches."³

The Southern Baptist Convention

"One suspects that our polity plays the role of the chameleon; it changes color to suit our desires."

is affiliated with the Baptist World Alliance as a "general convention of Baptist churches." Yet, we have steadfastly maintained that our

Convention is not an organization of churches but an association of individual Baptists, completely lacking in authority to commit our churches to membership in any organization. One suspects that in the area of ecumenical relations our Baptist polity plays the role of the chameleon: it changes color to suit our desires. We want nothing to do with "entangling" interdenominational ecumenical councils, so we use Baptist polity as a convenient excuse for our refusal to join. With the Baptist World Alliance, however, it becomes expedient to waive our polity for the sake of cooperation with "our kind of people."

Let's quit blaming our polity for our failure to be ecumenical-minded and cooperate with other Christians. If we remain cool toward the ecumenical movement, let's lay the blame where it really belongs—on our own pride and exclusivism and our fear of subjecting our beliefs to the careful scrutiny of the worldwide community of Christians. Baptist beliefs—including our form of church government—are sound enough to weather the most exhaustive examination. Why not broaden the circle of our witness by entering into dialogue and cooperation with other church groups?

The racial crisis. The dominant moral and social crisis of the 1960's has been the question of equal rights and opportunities for the American Negro. This explosive topic is likely to continue grabbing headlines during the 1970's. The issue will not die—nor should it—until every vestige of discrimination against the Negro and other minority groups has been rooted out of American life.

It is a documented fact that Southern Baptists have been reluctant to speak to this controversial issue and to put their weight behind any movement to improve race re-

continued

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CONFRONTING THE ISSUES
SOIL STEWARDSHIP WEEK MAY 11-18, 1969


LET'S QUIT BLAMING OUR POLITY

continued from page 31

lations. For a long time we seemed to believe that our Convention could do nothing constructive about the problem. After all, there was the problem of Baptist polity. The Southern Baptist Convention is not an ecclesiastical hierarchy with authority over autonomous, local churches. For the messengers to go on record with a strong pronouncement against prejudice would be a violation of Baptist polity. Furthermore, such action would likely cause local churches to stop their support of the Southern Baptist Convention mission causes.

A great deal of the objection to the "Statement on the Crisis in Our Nation" that finally was passed by the Southern Baptist Convention at Houston in 1968 revolved around these points. Speaking against the statement, one pastor said, "I think it was a mistake for this statement to be issued only by men who are on the payroll of the Southern Baptist Convention . . . When issues and statements like this are brought

tive Program, this still will not nullify the correctness of the statement which the Convention took.

Let's quit using our polity as a convenient excuse for dragging our feet on the issues of racial equality and human rights. Our Baptist polity never really has been a barrier to our speaking out on the race question. The real hindrances have been lack of courage and prophetic insight, fear of a drop in the Cooperative Program receipts, and—sad but true—the prejudice and fear in our own hearts.

At Houston, however, Southern Baptists crossed the bridge. The historic 1968 Convention should prove once and for all that it is altogether fitting and proper for the Southern Baptist Convention to take a stand against racial prejudice and discrimination—or any other pressing moral issues of the day. True, the Southern Baptist Convention has no authority to speak for individual Baptist churches, but the stand of the annual Convention is bound to influence the thinking of some people at the grassroots level.

Our form of church polity is a precious part of our Baptist heritage, and most of us would fight to preserve it. However, the autonomy of the local church was not intended to absolve Southern Baptists from facing the critical challenges of the twentieth century. Let's quit blaming our polity for our shortcomings and use it creatively to proclaim God's redemption and judgment to an exploding world. With courageous leadership and prophetic vision, we can improve our record during the coming decade.

"Let's quit blaming our polity and use it creatively to proclaim God's redemption to an exploding world."

before us, let them come from the grassroots." Another Baptist pastor stated, "I'm opposed to this document because I'm convinced its passage will mean a serious split in our Convention. Many of our people and churches will be turned aside."

Several months have passed since the passage of this statement, and these fears have not been realized. Even if some churches do leave the fold or quit giving to the Coopera-

¹E. C. Routh, *The Life of Dr. J. B. Gambrell* (Oklahoma City, Oklahoma: published privately, 1929), p. 128.
²"Reply to World Council of Churches," *Annals of the Southern Baptist Convention*, 1940, p. 99.
³Article III, Constitution of the Baptist World Alliance, cited in *The Truth and Making Men Free: Official Report of the Eleventh Congress, Baptist World Alliance, Miami, Florida, 1962* (Nashville: Broad Press, 1966), p. 546.

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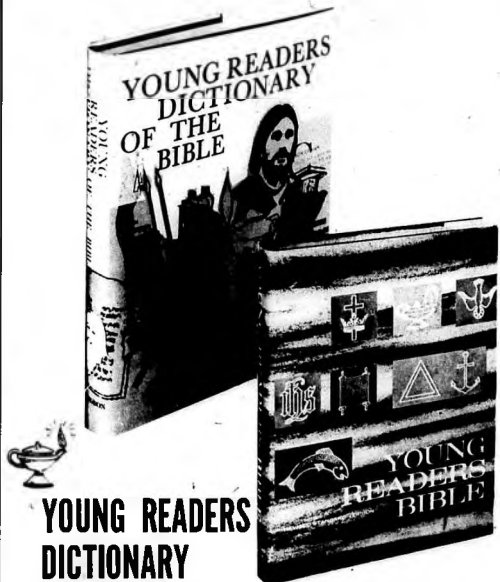


Missionary Appointees

1. **Hershel Henry Henkel** of Afton, Tex. is serving as superintendent of missions for the Cochise and Mount Graham Associations in Willcox, Ariz. A former pastor of Love Baptist Church in Phoenix, Ariz., he graduated from (Lubbock) Texas Tech and attended Wayland Baptist College in Plainview, Tex. He also has served as pastor to First Baptist churches in Tonkawa, Boise City and Hominy, Okla. His birthday is Oct. 5.
2. **Raymond Ryuzaburo Ozasa** of Kyoto, Japan is serving as missionary to the Japanese in Mill Valley, Calif. A graduate of Kwansai Gakuin University in Japan, and Golden Gate Baptist Theological Seminary in Mill Valley, he is pastor of a Japanese language mission in Tiburon, Calif. He also has been pastor of Berkeley (Calif.) United Methodist Church and of several churches in Japan. His birthday is May 4.
3. **Mrs. Kuniko Ozasa** of Nishinomiya City, Japan is serving with her husband as missionary to the Japanese in Mill Valley, Calif. Also a graduate of Kwansai Gakuin University and Golden Gate Seminary, she was a high school teacher in Japan. Her birthday is June 25.
4. **William Hugh Foster** of Ponca City, Okla. is serving as director of weekday ministries of Madison Avenue Baptist Church and Northern Kentucky Baptist Association in Covington, Ky. Former minister of education to Olympia Baptist Church in Miami, Fla., he is a graduate of Union University in Jackson, Tenn. and New Orleans (La.) Baptist Theological Seminary. He also has served as minister of education and music in churches in Mississippi and Florida. His birthday is Aug. 15.
5. **Mrs. Katherine Stanford Foster** of Milford, Tex. is serving with her husband in directing weekday ministries of Madison Avenue Baptist Church and Northern Kentucky Baptist Association in Covington, Ky. She attended Northern Oklahoma Junior College and Moody Bible Institute in Chicago. Her birthday is July 25.
6. **Charles Wayman Brashear** of Brownwood, Tex. is serving as superintendent of missions for the Capital City Baptist Association in Columbus, Ohio. Former pastor of Central Baptist Church in Niles, Ohio, he also has served as pastor of seven Texas churches. He is a graduate of Midwestern University in Wichita Falls, Tex. and Southwestern Baptist Theological Seminary in Fort Worth. His birthday is Oct. 5.
7. **Mrs. Dorothy Jean Brashear**, a native of Coleman, Tex., is assisting her husband with his duties as superintendent of missions for the Capital City Association. She also teaches art and is a portrait artist. Her birthday is Oct. 25.
8. **Sidney Smith Jr.**, a native of Corpus Christi, Tex., is serving as director of cooperative Christian ministries in Los Angeles. He was appointed by the Department of Metropolitan Missions in cooperation with the Southern Baptist General Convention of California. A former correctional officer for San Quentin Prison in Marin County, Calif., he is a graduate of the University of Corpus Christi and Golden Gate Baptist Theological Seminary in Mill Valley, Calif. His birthday is Oct. 21.

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

HOME MISSIONS



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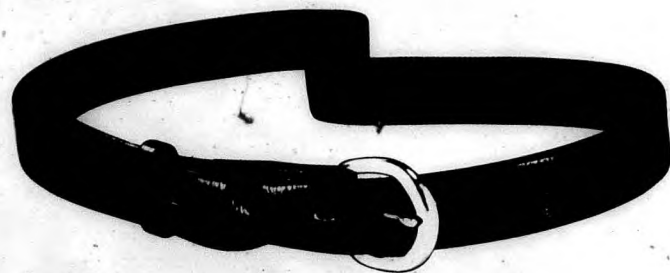
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This then becomes a drastic pay reduction for some ministers and an increasingly severe drop even for those who have been on the Social Security program—coming at a time when living costs are climbing.

If you feel that your minister should be earning more, not less, than he formerly did, it would be perfectly correct to express your concern to a Pastoral Relations Committee Member or to one of the Church Trustees.

LETTERS

continued from page 4

mentioned, will be out-of-date before the ink dries on Hudson's commitment. At least the old covenant words have lasted a hundred years or so. I refer here to such expressions as "aliveness," "set-up" and "peel off," and while he chides the old covenant for split infinitives, he ends a sentence with "and find time and energy for" instead "for which we find time and energy."

Let's have a new covenant, by all means, and let's express profound appreciation to Hudson for calling it to our attention so vividly, but let's forego his contribution! Would that someone might write us something with a timeless quality about it, one that commits us to His tasks for us, and yet one that does so with sound theology and good grammar. Indeed, would a motion be in order at New Orleans?

David P. Haney
Annapolis, Md.

• . . . This is long overdue and your courage in making this presentation which will be met with opposition from some directions is refreshing. While I cannot go along with all of the wording in "A Church Commitment" which accompanies the article and was prepared by the writer, I am encouraged to work with our people on the adoption of a new covenant of some kind which will speak to today's church of today's committed Christians. If other of your readers submit to you sample "covenants" or "commitments" I shall appreciate you sharing them with us in the future.

H. Floyd Folsom
Miami, Fla.

EDITOR'S NOTE: Many churches have shared sample "covenants/commitments" with us, and copies will be mailed to all who request them. If others wish to contribute to the file, they will be appreciated.

• . . . Jesus, who knew more about the Holy Spirit than Hudson will ever know, always referred to Holy Spirit as "he" and not as a mother of anything or anyone (see Matt. 12:32).

The men who wrote our present church covenant may have been a hundred years back but any church member could understand the words they used. Not so in the church commitment by Hudson. . . . Maybe Festus' statement to Paul will apply to Hudson: "Much learning doth make thee mad" (Acts 26:24).

John B. Stephens
Gravette, Ark.

• . . . No, no, our church covenant is not outdated—it was in every part taken from God's Holy Word and God's Word is not outdated. We must not remove the landmarks and thus permit liberalism and sin to have permission, legally to be practiced in our lives and churches. No, the covenant is not outdated.

Curtis Ellison
San Marcos, Tex.

May, 1969

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JUNE 10: Elwyn G. Edwards, Fla., Army; Claude B. Marshall, N.C., Navy; Charles A. Shaw, Ga., Navy; Lee Butler, Tex., hospital. JUNE 11: Justus P. Scipio, Tenn., Army; Sudderth A. Harms, Tex., Air Force; Louis B. Parks, Tex., hospital. JUNE 12: Earl B. Keele, Mo., Navy. JUNE 13: Ishmael L. Corona, Calif., hospital; Harry McCartney, Fla., hospital. JUNE 14: Iran N. Marks, Ark., Army; Leonard T. Melton, Fla., Army; William O. Graham, Fla., hospital; Arthur F. Haham, Va., institutional. JUNE 15: Jack E. Brown Jr., Wash., D.C., Army; Cecil R. Threadgill, Ala., Navy; William L.S. Keen, W. Va., Air Force; T.D. Whitehorn, Ark., hospital.

JUNE 17: Garce Michael Harrison, Neb., Navy; Blake J. Greer, W. Va., Army; Francis M. Marks, Okla., Army; Eli R. Campbell Jr., Ga., Navy; Donald N. Paulson, Calif., Navy; Lawrence B. Cobb, Ariz., hospital; Jared A. Walker, Ala., hospital; W. Bryant Spivey, S.C., hospital. JUNE 19: Roland B. Armstrong, Mo., Army; Robert E. Saunders, Tenn., Army; George P. Bowers, N.Y., Air Force; C.D. Salee, Tenn., hospital. JUNE 20: William E. Dodson, Ala., Navy; James N. Brister, Miss., hospital.

JUNE 21: Malcom 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, Mo., Army; Jasper J. Dean, Ala., Army; Donald B. Doggett, Tenn., Army; J. F. McDonald III, Tex., hospital. JUNE 24: Jack S. Perham, Ga., Army. JUNE 25: James E. Leath, Tex., Air Force; Robert L. Morrill, Mo., Air Force; James A. Nations, Miss., Navy. JUNE 27: Sherin B. Richards, Ky., Navy; Robert E. J. Jara, Ga., hospital; John M. Smith, S.C., hospital. JUNE 28: James M. Bragan, Ala., Army; Donald W. Gover, Tex., Army; Donald H. Dillard, Ind., Navy; L. D. Slaughter, Mont., institutional.

JUNE 29: Paul P. Everett, Kan., Army; Henry G. Wade, Calif., Army; J. E. Prager, Ala., hospital; Harold W. Sibley, Tenn., hospital. JUNE 30: O. S. R. Hall, Okla., Army; Joel R. Smith, Ga., Air Force.

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Powerfully presents the message of the infallible Word of God. An inescapable conclusion that proclaims an unfaithful God who fulfills his judgments upon sin. Moody Films. Color. 45 min. Rental, \$12.50.

THE PRIOR CLAIM

Demonstrates how scientific discoveries of today are but discoveries of laws and possibilities bound in God's original plan of creation. Even the trap, the very symbol of man's inventive genius, is found in many forms among carnivorous plants. It is God who has the prior claim—not only on ideas but on the human heart as well. Moody Films. Color. 28 min. Rental, \$15.00.

Other titles in the *Sermons from Science Series* are: *City of the Bees*, *Hidden Treasures*, *Mystery of Three Clocks*, *The Professor and the Prophets*, *Facts of Faith*, *Windows of the Soul*, *Voice of the Deep*, *Dust or Destiny*, *Experience with an Eel*. Use the convenient form to order films from your Baptist Film Center.

Films	Alternate	
	Date(s)	Date(s) Rental
TIME AND ETERNITY		\$15.00
THE STONES CRY OUT		\$12.50
THE PRIOR CLAIM		\$15.00

Send to: _____ Address _____
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SHOULD WE BE WORRIED*

About HOME MISSIONS Circulation?

We are alternately hot and cold about it.

While circulation has decreased over the years, we never have taken the time or the money to promote the magazine. We've spent all our resources on trying to produce a professional quality magazine (some of our readers are alternately hot and cold about that).

At most recent count, circulation stood at 94,645, about what it has been for the last three years (at one time, though, circulation was up to 130,000). The figure of the last three years is not as static as it might appear. For example, in 1968 we lost slightly more than 2,600 total in three states and picked up almost the exact same number of new readers in three other states.

We realize success is not necessarily reflected in circulation figures, and we want to resist the temptation to redefine success simply because circulation isn't what it was ten years ago. We are not adverse to increased circulation; but we are committed to presenting a Christian interpretation of society and missions to a readership we believe is mature enough to agree and disagree in creative exchange.

We don't want to sail under deceptive colors. We will send a few back copies to anyone who thinks HOME MISSIONS is worth sharing with friends. Write us at 1350 Spring St., N.W., Atlanta, Ga. 30309. It's only \$1 a year; \$2 for three years; 75¢ each for clubs of 10 or more; and 60¢ each for church budget subscriptions.

THE EDITORS



We were worried enough to devote this page to it.