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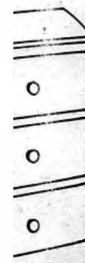


HOME MISSIONS

TRENDS • A LOOK TO THE FUTURE



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LETTERS

From Our Readers

In Search of a Past:

I just received January HOME MISSIONS and it is simply beautiful. You deserve a big hand of appreciation for your patience to build a great publication.

Frank Halbeck
Canoga Park, Calif.

• Thanks for your splendid January edition. It is excellent in every way.
R. C. Commander
Houston, Texas

• . . . From our just-adjourned meeting of the church council comes a request for one hundred copies of your January issue. This anniversary issue will be added to our church membership class material. It's the synthesis we've wanted.

Dewey Hobbs
Marion, N.C.

• As editor and guide you can certainly take pride in the January edition. You have gotten across the message in language anyone can understand. You have appealed to our personal pride in being Baptists and have illustrated the articles in a beautiful, exciting manner.

Mrs. N. E. Crowder
Virginia Beach, Va.

• RE: Your issue of HOME MISSIONS (which is a real excellent issue) on pages 20 and 21 your item 1928 about the embezzlement of the large amount of mission monies.

I believe you left out a fact that the Brotherhood asked for permission to make up extra money to repay the Home Mission Board about \$1,125,000, and received this permission. The Home Mission Board was to handle the money without extra expense.

The "100 Thousand" was organized in the early thirties. Each member of the Brotherhood was asked to pledge and pay \$1.00 per month for a period of one year or more. So over one hundred thousand men paid this amount of the debt.

I believe this should have been mentioned in the history of our struggle of those times.

C. B. Myers
Melrose, N.Y.

• I wish to commend you for the good presentation in January, "In Search of a Past." This issue really presents information concerning our Baptist work in the homeland.

I hope that the future issues will give us information concerning the work of our home missionaries and other phases of work that are carried on by the Home Mission Board.

R. L. O'Brien, Sr.
Macon, Ga.

• I have just read your 125th anniversary issue. I would like to commend you and your staff on another job well done. This

issue has served to deepen my appreciation of our Baptist heritage.

May God continue to bless you and your staff on what I believe to be the most relevant and thought provoking publication of the Southern Baptist Convention.

Jack Moseley
Moore, Okla.

Church Renewal:

The magazine is one of the few Southern Baptist periodicals I look forward to receiving. The emphasis on church renewal in the recent issues is most significant. My hope is that these articles will be used by the Holy Spirit to point many of our pastors in some new directions. Thank you for having the daring courage to step beyond tradition and call Southern Baptists back to some New Testament patterns which we have lost.

George L. O'Neal
Fort Smith, Ark.

A Pastor Speaks Out:

I should like to commend the article "A Pastor Speaks Out" by Bob W. Brown. I have been a pastor's wife almost 40 years . . . I believe Brown has spoken the sentiments of the majority of pastors in his penetrating analysis. He has answered the rising swell of criticism directed toward the church from the outside.

I have always read carefully the home mission publications, even when I disagreed with the opinion set forth in some of the editorials and articles. I feel that much of your purpose and intention is to print something which will act as a catalyst, and that your editorials are slanted in that direction. It is interesting to compare back issues of the magazine and current ones since you became editor and to note the degree of abrasiveness when the magazine criticizes the church's "irrelevancy"—such a trite word—is stressed. I believe it would be "relevant" to remember that the various approaches used by the Board to communicate the gospel to our homeland is financed by these same institutionalized churches which are so "irrelevant." This is not to say rededication to her task is not needed by each church, but it is unfair to place major blame on her for the widespread preoccupation of America with space and sports instead of human welfare.

Inez G. Lawrence
Clarendon, Tex.

• An article by Bob W. Brown regarding "preacher dropouts" is an interesting hodgepodge of arrogant judgment, cynicism, oversimplification, contradictions, outrageous conceit, questionable propositions, and some accuracies and understanding.

It could well be that the dropouts have some of the answers as to why the church is becoming less and less a factor in America. Picking their brains might not be a bad idea

at all. Do not pity the dropout. Do not presume to judge him—that's the Lord's business. But do regret losing him—at least in most cases.

J. C. Clark
Danville, Ky.

• . . . Brown speaks of the church as though it comprised every denomination under the sun. And he speaks of pastors as though every Roman Catholic priest, Jewish rabbi and Protestant minister were a pastor. I do not believe that those who preach water salvation or church membership salvation or a works salvation have ever been called of God to preach and are therefore not pastors in a valid sense of the word.

Edward D. Baker, Jr.
Dayton, Ohio

Reactions to Home Missions:

For sometime I have been so disappointed in such a down beat magazine as you are now publishing, that we cannot enjoy reading it. There is no inspiration nor helpfulness in reading it. It is certainly a discredit to the wonderful home missionaries who work so hard. I happen to know some personally by kinship and friendship. Why can't we have a wonderful magazine with a spirit of uplift and challenge like Billy Graham's "Decision Magazine."

Mrs. J. S. Tanner
Dallas, Tex.

• Your magazine is a source of encouragement for many of us Baptists who desire to see our denomination take a lead in meeting the needs of mankind in the name of our Lord.

C. Fred Werhan
Nashville, Tenn.

• . . . With gratitude for your courageous initiation of new policy, may you every be strengthened to continue enlarging the home missions ministry in the content of truth from the provincial to the universal, and in its extent of circulation, from denomination boundaries to include not only the other Christian communities of faith, but all possible educational and secular outlets as well.

Coleman D. Clarke
Riverdale, N.Y.

• I would like to ask that you no longer mail me the magazine because it isn't being read, and I do not care for my family to read much of the material that has crept into this publication.

I believe in and practice home missions, but some of the "junk" that is being published in this magazine isn't fit for good people to read.

I am not an embittered person, but I am a concerned person and it is very unfortunate that we are leading off to a

fatal, pseudo, playlike religious practice. Our prayers will continue to be that men will be placed in charge of this magazine of all our Baptist work who are interested in the spread of the gospel which then will use people to do the social work and all the things necessary to make people's lives full and complete, but I am concerned about giving away welfare that causes people not to work.

R. H. Linam
Waco, Tex.

• I wish to express my appreciation for the content of HOME MISSIONS, I have found it very stimulating and meaningful in helping me determine ways I can serve Christ in my community. I feel that if Christians are to truly follow in the footsteps of Christ, they are compelled to seek out meaningful ways of ministering to the physical and emotional, as well as the spiritual, needs of their communities.

Lynda F. Voigt
Atlanta, Ga.

• I thank you and your staff for the best denominational magazine I have read. I should cross out denominational, because your articles cross lines and get to the "now" of Christianity. I belong and attend the Presbyterian Church. United they say. Bob Stinson
Independence, Mo.

Jewish-Baptist Dialogue

I must congratulate you on the article "Transcending Stereotypes and Mythologies for Truth" by Joseph R. Estes. As Southern Baptist, I have tried to encourage the adoption of a program of mutual respect between the Christian and Jewish communities and the end of attempts to convert our Jewish brothers as though they were no more than heathens. For a very long time I have hoped that Baptists would discard the last vestiges of anti-Semitism and accept the great bonds which tie us to the Jews, both historic and cultural. I can only hope that this dialogue will continue and spread to include other denominations.

Tim Stevens
Clifton, Tex.

Starkes on Sanctification:

M. Thomas Starkes, who wrote: "Sanctification is for Sainly Sinners," needs to learn that God, who is the Creator, always accomplished His purposes through creation, never evolution. It is not consistent to reject geological evolution and then preach theological evolution. David prayed that he would create a new heart in him. If other Starkes lived to be one million years old he would be no closer to sanctification than he was when he wrote the article.

Fred Vaughan
Springer, Okla.

I Protest

It is encouraging to see the Spirit of God moving in these days—renewing, reviving and reforming the people called Christ's folk. It is a blessing to be a member of a local expression of the Body of Christ whose main concern is not building an institution, but being a vital part of Christ's Body.

Serving as pastor of such a group of people has brought revival and renewal to my ministry. I must confess that in years past there were times when I thought about getting out of the pastorate. Plagued by numerical neurosis, spiritual schizophrenia, instant evangelism and the frustration of being more of a promoter of a program than pastor of a people, I came to the brink of despair. But no more!

With the help of God and His people at Main Street, I have broken out of a mold of what others thought a minister ought to be into the glorious light of what a minister should be. I have found myself as I really am . . .

Experiencing this released life, I now protest those who would again squeeze me into a mold of their own making and their idea of what I should be.

I protest the "fatherly advice" of those who are still miserable in the rut I was in.

With the exciting and challenging spiritual possibilities of this decade, I protest the idea that to be "co-operative" one has to be a stereotyped, rubber stamped image exactly like everyone else. Christ's teachings indicate that we are to seek to conform to His image.

I protest those who believe God's will for them must also be God's will for me. I read in Holy Writ that we all have varying gifts and talents. God is calling us to do our thing—His particular will for our particular now.

In these times I protest the silent pressure which implies that my leadership of the portion of the Body that I serve must conform to the image set forth by leaders supposing to be our servants. I will involve myself in that which my people and I feel will assist us in our particular ministries, for in these changing times that which was pertinent a year ago may or may not be that which will help me and my people to proclaim the ageless Word.

This decisive decade will see a division between the "do's" and the "do-not's"; between those who have caught a vision of the living Christ at work among His people and those still bound in pride, prejudice and promotion. Thus, I protest as I do, hoping that in the process of raising my voice others will gain heart to do the same.

James H. Ballard
Hendersonville, N. C.

HOME MISSIONS

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EDITORIALS

by Walker L. Knight

Speaking of Trends

The deflation of the descending balloon of organized ecumenical strivings in recent months has been pronounced. Historian Martin Marty says such efforts are met with massive boredom, and Eugene Carson Blake's recent comment on the Consultation on Church Union was, "Not only am I fearful it won't happen, but I've about lost all interest in it."

However, a new, grassroots form of cooperation now receives the excitement and energy of churchmen, and holds the promise of accomplishing what Blake wanted when he proposed COCU—uniting to have an effective impact on the problems facing mankind. The new cooperation though is usually limited to community, metropolitan, or state areas, and it finds churches rallying around tasks and issues in order to create a more humane existence for all within their area of concern. Now instead of spending energy on ecumenical structures churchmen are rallying around projects of common concern, ranging all the way from evangelism to community planning.

Where Southern Baptists would not get close to the former ecumenical strivings, they often appear to be leading in some of the new cooperative forms. Southern Baptist churches in such scattered states as Oklahoma, Kentucky, and Georgia have joined with other Christians to create new organizations that have some similarities but are uniquely designed to meet needs in their situations.

In Oklahoma City, Herschel Hobbs and First Baptist Church provided Baptist leadership in the formation of the Agency for Christian Cooperative Ministry. The agency stresses meeting spiritual, human and social needs. The effort was launched at a special rally when 15,000 came to hear Billy Graham. Four Baptist churches are participating, along with Roman Catholics and representatives from a cross section of denominations.

In Louisville, Wayne Dehoney and the Walnut Street Baptist Church joined with other strong Protestant

churches in a section known as Old Louisville to form the Neighborhood Development Corporation. The Corporation has employed a staff, studied in depth the needs of the area, projected long range goals, and set about creating the type of community needed for a truly human existence in the future.

In Decatur, Ga. (a city of 25,000 in greater Atlanta) the First Baptist Church and Oakhurst Baptist Church joined nine other Protestant churches to form the Decatur Cooperative Ministries. The organization seeks to call forth the resources of the churches to do community ministry. A healthy budget has been raised and an executive director employed.

These new structures point toward the future, because they quietly ignore the previous hang-ups over church union, for historic boundaries remain untouched. Instead of focusing upon themselves, the point of concern is upon society and the contributions which Christians can make.

It is possible that only Christians in our society have the man power, the will, the concern, the organizing ability, and the adult education process needed to rebuild our communities in such a way that they can renew society.

The new forms of cooperation are not all directed at changing society, there are others which have formed to change man. The most prominent have been the evangelistic crusades in local communities and the national Congress on Evangelism. Here the power of God to renew the individual receives dominance. It was interesting that in Oklahoma City the Billy Graham rally that launched that ministry sought a link-up between the two.

At work in all of these new cooperative forms is the underlying concern to change both man and society that each might become what God wants.

It is possible that what is at work is the biblical principle of divergence of gifts: "he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers." Maybe we need to see this principle applied to organizations.

HOME MISSIONS

LATE NEWS

THE SOUTHERN BAPTIST HOME MISSION BOARD at its spring Board of Directors Meeting authorized a million dollar loan fund for Negro and other ethnic groups. The agency took the action as a response to crises needs in the nation.

The action followed approval of the loan fund one month earlier by the Southern Baptist Convention Executive Committee in Nashville. Funding and staffing of the new loans will take a number of months, according to the Board's Church Loans Division Director, Bob Kilgore.

Money for the fund will come from earnings of present loans. Maximum ceiling on the loans will be \$30,000 and minimum loans will be \$5,000.

OLIN COX OF TUCKER, GA. was recently elected to the Board's Division of Church Loans as finance officer and field representative. The Cordele, Ga. native will be responsible for developing lines of credit with various insurance companies, banks, foundations, and trust sources from which the Board may borrow money.

The Division of Church Loans makes property and building loans to churches. Cox will also appraise property and counsel churches applying for loans.

For the past five years he has been president and director of the First National Bank of Tucker. Previously he was executive vice-president of the Bank of Ocilla, Ocilla, Ga.

THE HOME MISSION BOARD RETURNED TO AUGUSTA, GA., THE CITY OF ITS BIRTH, March 9-11, to celebrate its 125th anniversary. The agency moved its spring Board meeting to Augusta and the First Baptist Church where the Southern Baptist Convention and the two mission boards were organized in 1845.

During the three day celebration, the Department of Missionary Personnel conducted orientation of 45 new missionaries. Then more than 3,000 Baptists from the area joined directors, staff and new missionaries for a climactic mission rally that filled Augusta's Bell Auditorium.

DOLAN E. HENRY, superintendent of missions for the Keystone Baptist Association of Pennsylvania, died at Camp Hill on Feb. 28. He was 46.

Henry had been pastor of churches in Texas, Tennessee and Ohio before going to this position in 1965. A native of Cookeville, Tenn., he graduated from Carson-Newman College and Southwestern Baptist Theological Seminary.

He is survived by his wife, Margaret Ruth, and three children.

Significant gains--and losses--have characterized Southern Baptist involvement between 1910 and 1970, ALBERT MCCLELLAN, PROGRAM PLANNING SECRETARY FOR THE SOUTHERN BAPTIST CONVENTION EXECUTIVE COMMITTEE, said recently.

McClellan addressed a Founders' Day audience at Southwestern Baptist Theological Seminary at the observance of its 62nd anniversary. McClellan says the Convention has gained "stability, consistency, size and awareness of others," but has been unwilling to openly debate significant issues.

"We have had no hesitation to debate labels and people, but considerable hesitation to debate ideas. We have seemed afraid to throw our wares to the marketplace, lest flaws be found," McClellan said.

This characteristic is changing, however, McClellan added, and Baptists are beginning to scrap some negative attitudes.

He concluded with the assertion that Baptists have a future because of people, leadership, integrity and "a few basic Christian ideas, unique in the Christian world and still untried by the secular world."

God's spirit is moving among Baptists, he said, and the hope of the denomination is an openness and freedom that must be borne out by dedicated young people.

April, 1970

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THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Before we get too involved in the seventies let's take another look at the sixties. We learned some things about home missions in the sixties that should make our witness stronger in the seventies.

First, we learned that when we sincerely care about people as persons they can be won to Christ. I am thinking of a Spanish language mission in a western state which was only moderately effective until it instituted weekday ministries which met people's needs, in addition to the traditional Sunday activities. Several of our young congregations in the northeast are enjoying exciting responses from otherwise alienated young people, elderly people, and families. This is due to the churches' efforts to meet the pressing daily needs of people, through tutoring, child care, shopping assistance, health services, literacy instruction, recreation, Bible teaching, and discussion groups. Such ministries are an expression of Christian love and open a door for sharing one's faith in Christ.

Second, we learned that we can enter new fields by way of inner-city ministries as well as by an initial effort in the suburbs. It was during the sixties that the Home Mission Board experimented with ministries to disadvantaged people as the opening wedge. The response was highly successful. Such ministries related to people regardless of race, and sought to speak to people who lived most of their lives in drab, discouraging environments. Sometimes this took the shape of a new mission to a minority group. In other cases it involved weekday activities. Often, as in Omaha, Nebraska, this type effort caused community leaders to ask why Baptists were doing this. This gave just the opportunity needed to bear testimony to the grace of God in its outreach to people in need. In some cases, ministries of this kind have attracted workers who wanted to be involved in such an effort, who might not have been enlisted by traditional approaches alone.

I do not minimize the importance of our efforts to start new churches in

The '60s Taught Us

growing, fresh communities. There is evidence that we may be able better to serve the suburbs if we project an adequate ministry in the inner-city.

Another lesson we have learned is that we can develop vital Christian congregations without a nucleus of Southern Baptists. Actually, during most of the 1940's and 1950's the Home Mission Board was taxed to provide needed financial assistance to groups that came into being because of the initiative of concerned, consecrated Southern Baptists who had moved to California, Ohio, or New England and found few or no Baptist churches in their midst, and sometimes no evangelical work at all. As the sixties advanced, there were fewer situations of this kind, and many new churches by then were busily reaching out to neighboring communities which needed a Baptist witness to the gospel.

Sometimes these beginnings were made in communities where there were many people but practically no Baptists. We have learned that a work can be started through a Bible study in a home of an interested family; or through a Vacation Bible School, though normally it may be called something else. At other times a work may be launched through an evangelistic crusade, such as an effort in seven different languages in the state of Massachusetts. A considerable number of the Project 500 fields were designated simply because of need, not because of the existence of a Baptist nucleus. Pastors have been sent to such areas, with full support provided by the denomination, with the mission of finding ways of establishing rapport with the people and establishing ministries.

Yet another lesson we have learned is that we are most effective when we are willing to try new approaches. Our primary concern in home missions is

to reach those who will not normally be reached except by a special effort. Out of this purpose have come such new or strengthened efforts as report missions, the industrial chaplaincy, coffee house ministries, and efforts to reach residents of high-rise apartments. We must bear in mind that hundreds of thousands of American people are not oriented to the normal life of a Christian church, and need to be approached where they are.

We have learned also that we can develop strong churches without buildings. I do not minimize the importance of a building to the adequate growth of a congregation, but the old idea that we must have two acres of land and a good building in order to develop a mission or church simply is not true. Some of our young churches have gone six or eight years without buildings. It is true that these congregations might have developed more rapidly if they had been able to secure a building earlier. It is true also that they have managed to carry on an adequate work in rented quarters, and often under makeshift conditions. Such an experience has magnified the fact that the church is made up of people not buildings, and with this clear concept the churches have magnified a basic quality which doubtless has added to their vitality. During the sixties the Home Mission Board's church loan resources were greatly expanded, indicating the Board's interest in helping young churches secure a building as soon as they are able to do so. Many young Southern Baptist churches have found, however, that their years without a building of their own tested the purpose of the people involved and actually increased their strength and their commitment.

These are some of the lessons which the Home Mission Board has learned through various experimental efforts, undertaken usually in cooperation with one of the state conventions. I believe that such approaches, which have been fruitful in so-called mission fields, can be fruitful also in areas where Southern Baptist work is already well established.

HOME MISSIONS

TRENDS

POPULATION, SOCIAL, ECONOMIC

- 
- The first census in 1790 found 4 million Americans—there are now 204 million. Varying projections show from 310 to 438 million in 2010.
 - Population growth will be affected by a variety of factors: the number of women of child-bearing age, the influence of new birth control devices, the age at which young people marry for the first time, the percentage of women who marry, the size of the average family, death rates.
 - The Negro population will more than double between 1950 and 1985 with the greatest increases being in the age group under 35 and in several Northern and Western states.
 - The Negro population is growing faster than the white population, is younger than the white population, and is shifting geographically.
 - The U. S. population is slightly less than 6 per cent of the global population. "Have-not" nations account for 74 percent.
 - "Optimum population" will become a familiar phrase; this refers to the population size most conducive to best living conditions for all.
 - In the 1970's the common man is beginning to look like a very important person. Experts are saying that being Middle American is a state of mind more than anything else.

CONTINUED

TRENDS

Baptist Program asked 12 men to dare predict what will happen to Southern Baptists in the next 10 years.

- Involvement in meeting pressing human needs will more and more be the name of the game for the church. The cup of cold water in Jesus' name will be the badge of authenticity without which no tracts need be handed out, no buildings erected, no organs installed, no lessons taught, no sermons preached.
- If social action is not kept distinctively Christian, lashed firmly to the Bible, and carried out compassionately in the name of Jesus Christ, it

- The rebellion growing in America today is one of passion, its commitment to the family-centered, work-oriented ethic that built America.
- Almost all income gains of the '60s have been wiped out by the inflation of 26 percent.
- Homes will be worth \$26,000, have nearly every gadget on the market, a color TV; 40 percent will have a second car with the third not unusual, by the end of the '70s.
- Seventy percent of children will likely enter college; the cost will increase significantly.
- The fast-breeder nuclear reactor should be perfected to bring about more use of nuclear power.
- "The typical American prefers work and its rewards to leisure and its rewards."—Lyle Schaller
- The biracial neighborhood will be far more common in 1985 than in 1965, suggested by open housing legislation, the growth of the Negro middle class, and the change in attitudes of many white persons.
- Some scholars are now saying there may be less racism among middle class Americans than meets the eye—if the word means inherent superiority.
- "We will need to build a city the size of Atlanta every 80 days to keep up with the population,"—John Chancellor.
- There will be a tremendous increase in the number of new households formed as World War II's baby boom comes of age.
- The drive to eliminate slums will produce a far greater involvement in the housing market by the federal government.
- Forty percent of all housing in the U. S. is now in apartments and may soon reach 50 percent.
- "The 1970s absolutely must be the years when America pays its debt to the past by reclaiming the purity of its air, its waters and our living environment. It is literally now or never."—Richard Nixon

could precipitate . . . reaction . . . a withdrawal into glossolalia, pietism, mysticism, and socially irrelevant meeting-house activism. Foy Valentine on Christian Social Action.

- The need for Baptist participation in the drive for a greater spirit of unity will become apparent. We are too important in the total Christian community. . . . It need not be formalized, but in unofficial and hopefully, more effective ways, we will acknowledge that the most vital elements in our New Testament faith are held in common with other church bodies. Brooks Hays on Christian Unity.
- The local situation faced by most churches

- Scientific technology is being multiplied geometrically and the implications for this decade, to say nothing of the next three, are staggering.
- The next generation may very well experience the perfection of the control of man's mind. Experience will be available on order, to any depth and intensity using chemical, psychological, and physical stimulants.
- The seventies may introduce a new game (beyond drugs) together—Electronic Stimulation of the Brain.
- Science has presented to this decade the capacity to control man's body, mind and environment.
- We will see a growing population of people who prefer urban employment and urban environment—even in the South.
- Knowledge is emerging as the most important source of power.
- Alienation of the individual from the structures of society will continue to become more pronounced, more visible, and more widespread in this decade.
- Anthropologist Margaret Mead says the family will change radically by the year 2000 when a new style . . . will free people in the U. S. to function primarily as individuals rather than as family members. Lyle Schaller says that the American people are displaying a preference for married life and for a family with two or more children.
- The "women's revolution" could lead to a genuine human revolution in which we will no longer be willing to settle for less than our potential, allow ourselves to be exploited and deceived, permit our environment to be polluted and our children endangered, endure the inanity and superficiality of human relationships, nor tolerate war and violence as the ultimate solution to human conflict.

These predictions were researched and compiled by Tommy Coy, Donald Mabry and William Powell, associates in the Department of Survey and Special Studies.



is going to force them to change. My guess is that they will be more institutional than ever . . . but not in quite the same way. . . . shapes change but not (their) substance.

- Emphases will be more than ever on the work done by the mission boards, but the shift will be from missions to mission. Albert McClellan on SBC Programs.
- As we face the '70s with all the new it will bring, we must be sure our faith, our God is great enough to encompass all this vast universe.
- I would predict that several doctrinal areas will become pivotal in the next decade: eschatology, sin, ecclesiology, ordinances, man, Holy

Spirit, relation of doctrine and its context. William H. Hendricks on Theology.

- As Baptists become more cosmopolitan and move from place to place, they will realize that some insights which were formerly called "Baptist beliefs" were customs and practices drawn from rural southern sociology. This awareness will promote the greatest amount of change, theological and practical, among Baptists in the '70s. Hendricks.
- The gap between the richest and poorest sections of the country will narrow significantly. John Williams on Business.
- The government and the churches will reach

some accord to allow governmental support of church-related education in order to help preserve the voice of the church's position. Howard Bramlette on Higher Education.

- More emphasis will be placed upon interdisciplinary programs and team learning. Bramlette.
- A loosening of rigid curriculum requirements will allow students more freedom to construct their own curricula. Bramlette.
- Baptist schools will not lure students with a kind of false come-on (come to us and we will give you a roommate just like you). Ten years from now our world will not put up with that kind of basic dishonesty, and Baptist colleges will recognize the importance of integrity in this

TRENDS

Speculation about changing mores is irresistible. So *The National Observer* invited more than a score of cultural analysts—sociologists, social psychologists, political scientists, philosophers, historians, demographers, a poll-taker, a sexologist—to indulge this temptation.

Here is their composite sketch of the Average American of 1980: He will be more intelligent, slightly more tolerant, and much more flexible in attitudes and behaviour than he now is. He may be slightly less religious in an orthodox sense, though perhaps more apt to seek religious experience in other ways. He will probably be more suspicious of big government, less respectful of all authoritarian figures. He will be less inclined to remain part of a family out of filial loyalty; more likely to seek fellowship and emotional ties outside of the family—among peer groups in apartment buildings or communities designed for singles, young married, and retired folks; or simply in more socially integrated neighborhoods. He will have more leisure time because he will work fewer hours and have longer vacations. He will likely espouse most of the same patriotic and moral virtues that he now does, though maybe a bit less fervently.

- Despite soaring divorce rates, seemingly increasing extramarital sex, and the sexual-freedom movement, monogamy is obviously as popular as ever.
- The American family seems to be getting

matter. Bramlette.

- The agreements and the disagreements between churches and governments of the '70s regarding goals in organized society will depend upon the clientele that each selects . . . C. Emanuel Carlson on Church-State Relationships.
- Unless new forces and developments arise we may see the churches of the '70s blessing the police state and the imperialistic foreign policy . . . Carlson.
- In the trials of our times many people may rediscover Christ and God's message in Him. If this should happen . . . the body of Christ (could) be transformed into a prophetic witness. Carlson.

smaller and staying together for shorter periods.

- Martin E. Marty, professor of church history at the University of Chicago and associate editor of *Christian Century*, is one of those who foresees a "backswing of the pendulum" in reaction to excesses of the late '60s.
- Marty is sure that the galloping hedonism in the arts, entertainment media, and radical youth culture will be gradually restrained—not by any Draconian Federal repression, but by society itself . . . yearning for a return to calm. Yet, the historian predicts, the best elements of the new morality will survive.
- Dr. Amitai Etzioni, chairman of Columbia University's Department of Sociology, is not bothered by libertarian trends that challenge shallow or superficial values, but he is bothered by those that endanger the social order.

"So while I see in the '70s a youth with much more idealism and a society responding to it, I also see a danger to the civil order, the very fabric of society.

- George Gallup feels that "if the Vietnam War ends, the '70s may be a period of cooling off, a time during which we will re-examine our philosophies—perhaps a calmer decade.
- There are some pretty fundamental human impulses previously taken care of in religion that are now being taken care of in other ways," says M. Brewster Smith, social psychologist at the University of Chicago, "Out of all this may come some sort of religious revival." ■

ISSUES in the '70s

by CLYDE E. FANT, JR.

Why all the interest in the '70s? For one thing, decades change more now than centuries once did. We are witnessing our next "century" of change. The most striking differences in Southern Baptist life in the '70s will come as a result of the increasing pluralism of Southern culture. The once-uniform culture of Baptists will be no more. Many philosophies, subcultures, and ways of life will be felt among us. Higher educational levels of clergy and laity, greater exposure to mass media, increased travel opportunities, and expanding industrial life will each play a significant part in the variation of cultural patterns.

The result? We will lose our "state church." It has already begun. Whenever any form of Christianity so dominates a region as Southern Protestantism has dominated the South, a state church—whether official or unofficial—develops. It has been true in Catholic Italy and South America, in Anglican England, and it is true, in Southern Baptist, Methodist, and Presbyterian, U.S.A.

Not that all Southerners were Protestants, or even Christians, but such religion as there was, was largely uniform. In fact, Southern Baptists have emerged from the most uniform religious culture since the Catholic church in medieval Spain. But that uniformity is gone.

Like all "state churches," many people have joined our ranks because of sociological pressures. It does not matter whether they were sprinkled as infants, or "expected" into the church as juniors or younger. State churches always produce the *sociological Christian*: he joins as long as his culture insists; he remains as long as his culture demands. But let him change locales, or let his environment become more permissive, and he is gone.

In short: the attrition we have seen thus far will be only a drop in the bucket compared to the attrition of the '70s. Many will leave us because they held only a vague sociological relationship to the institution; others will not join us because culture no longer forces everyone to attend church.

During this trying period of shifting there will be inevitable guilt and frustration, with corresponding soul-searching, discouragement, and breast-beating. We will be sorely tested. The key issue will be whether we will break down under the collapse of culture or trust in the power of God and respond with fresh insight and renewed approaches to mission and ministry.

Those who minister in areas where the culture has experienced no such shift—and there will be such pockets in the South during the '70s and beyond—will insist that

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by WILLIAM M. PINSON, JR.

What will be the key issues facing Southern Baptists in the 1970s? No one knows. It would be presumptuous to claim that we do. As the New Testament puts it, "You do not even know what your life tomorrow will be like!" (James 4:14, Good News for Modern Man) Only God knows the future. Still, by anticipating what the issues may be Southern Baptists can do a better job getting ready to deal with them.

A number of key issues will face us simply because we are human and alive. They are not unique to Southern Baptists. Neither are they new. Some are significant enough to be labeled survival issues: the population explosion, the pollution of our environment, and war. Others will affect the quality of life of all Americans: alcoholism, narcotic addiction, racism, poverty, housing, education, crime, medical care, and inflation. How we handle these will determine in large measure what kind of country we will live in when 1980 arrives . . . if it does.

Some issues are inevitable in a change-oriented society: increased technology with additional automation, leisure, and affluence. An expanding population of "senior citizens." A changing role for family life with big questions concerning the place of women and the status of children and youth. A new openness in regard to sex. Concerning these the question is not "How do we rid ourselves of them?" but "How do we relate to the change so that it is helpful, not harmful?"

Another issue is: "What social changes are needed and how are they to be brought about?" The idea that man can change the social order by his own efforts is relatively new. There is little agreement on how change best can be brought about. Nevertheless, men in the '70s will be trying—through revolution, political action, economic reform, and other techniques—to change the world. Under the circumstances it is likely that a key issue will be, "What is the proper role and mission of a church in a changing world?" Already much has been said among Southern Baptists about the relation of soul saving and society saving. This question of mission will be faced again and again. Related issues will probably be: How deeply should we become involved in so-called social issues (especially if involvement results in controversy and diminished offerings)? What kind of social action should churches take part in? How closely should our churches and denominational agencies work with governments in bringing about social change? With private secular groups? With other churches and denominations? How should evangelism,

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Fant is associate professor of preaching at Southwestern Baptist Theological Seminary

April, 1970

Pinson is associate professor of Christian Ethics at Southwestern Baptist Theological Seminary

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Religious Trends in the '70s

Where American Adults
Stood at the End of the '60s



by LEONARD IRWIN

Gallup Poll has been in the process of fact-finding regarding basic religious beliefs and church attendance of the nation's adult population. These findings listed below indicate something of the religious trends in our nation as we moved out of the '60s.

Of 100 Protestants:
21 were Baptist
14 were Methodist
7 were Lutheran
6 were Presbyterian
3 were Episcopalians
49 were of other Protestant groups

Attended church during average week:			
Religious Groups	1958 %	1969 %	Change
Protestant	43	37	-6
Catholic	74	63	-11
Jew	30	22	-8
National	49	42	-7
Age Groups	1958 %	1969 %	Change
21-29	48	33	-15
30-49	51	45	-6
50+	48	44	-4

Of every 100 Protestant and Catholic churchgoers asked the following question:

Do you believe that life today is getting better or worse in terms of:				
	Better	Worse	No Change	Don't Know
Religion	26	50	16	8
Morals	8	78	12	2
Honesty	13	61	19	2
Happiness	26	49	18	7

Irwin is secretary, Department of Survey and Special Studies, Home Mission Board.

April, 1970

Of 100 adults answering in 1957 and 1969, the question, "At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

	1957	1969
Increasing	69	18
Losing	14	67

Church Growth

The data on which to base conclusions for organized religion in the United States are very soft and make any comparison almost impossible. The two organizations on which least data is available in our society are organized crime and organized religion.

Most of the mainline Protestant groups are beginning to trim budget and organization for the lack of funds.

Most of these groups also had a decline in the number of churches reported. Mainline Protestantism was in trouble as it entered the '70s. Predictions are that unless programs can be designed to meet the '70 challenge more effectively than in the last years of the '60s, this group will show decline.

Another group in Protestant life is often referred to as the "third force" which separates it from the mainline Protestant and Roman Catholic. These denominations have shown very significant growth in the '60s.

Making hard projections on the "third force" element would be difficult. Some will become more churchly in their organization and forms of worship, such as the Assemblies of God. Pentecostalism seems to be permeating all groups, mainline Protestants, Roman Catholic as well as third force, so it may be that Pentecostalism will find its best soil for growth in these small groups as they continue to multiply.

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During the '60s, the Roman Catholic church showed a significant increase in membership. If they had entered the '70s with the same calm momentum as they entered the '60s, they would be projected for a phenomenal growth, but this church has a handful of very knotty problems. One is the priesthood potential. While Protestant seminaries were showing a slight increase in enrolment at the close of the decade, Catholic seminary enrolment was dropping drastically. But even more disturbing is the approximately 4,000 U.S. (according to U. S. News and World Report) priests who are leaving the formal priesthood annually; many who are leaving are some of the most able and promising men in the priesthood.

There is worldwide unrest among the constituents of the Roman Catholic church.

Other Religions

While the American culture is still predominantly a Christian culture, in evaluating the '60s, one magazine stated: "Never before in history has a single society taken up such a wide range of religious or near-religious systems at once."

It is true that other religions in their organized forms would probably make up less than one percent of the total population of our nation, but the impact they are having on our culture is far more significant.

One Buddhist sect (Sokagakkai), has attracted 200,000 members in the U.S. since 1960, almost 40,000 of those last year.

The Rand Corporation projects, if any, a slight growth of Protestants on the West Coast in the decade of the '70s, with Eastern religions projected to grow at a faster rate.

Mainline Islam is finding little soil for growth in our nation but two off-shoots from it, the Black Muslims and Bahai, will continue to grow at a significant rate in the '70s.

Young people have found Eastern religious philosophies most suited for their music and rebellious style of life. But many of those past 30 are bringing in the age of Aquarius



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HOME MISSIONS

more than the youth. Astrology columns now run in 1,200 of our 1,750 dailies in the U.S. and are read by about 11,000,000 people.

The two factors that make this ancient religion attractive to our technological age are, (1) it can be computerized, and (2) it is a religion with a science.

Black Power and the Church

The Race Relations Information Center sees a severe racial crisis coming to the forefront in the United Methodist Church and other denominations with significant numbers of black members.

The major concern in both groups of National Baptists is the lack of real organization and programming. As the more progressive churches within these two groups look for programs and organizations which provide varied ministries, more will become dually aligned with the Southern Baptist Convention or the American Baptist Convention. There is a possibility that in the '70s the American Baptists and Progressive Baptists will merge. The major problem facing black Baptists will be finding enough trained ministers to fill pulpits.

Tom Skinner states, "Black power will be a reality, many of the large cities will be controlled by a very highly trained, articulate, aggressive black constituency. If the message of Jesus Christ does not penetrate the black communities of America now, our cities will be lost then."

As the black seeks to find his identity and evaluates his contribution to the American culture, the place of the church in the new black community is still uncertain.

Church and State

The wall between church and state, so forcefully raised by Baptists in the formative years of our nation, has begun to show signs of deterioration. Many are seeking to knock holes in the slowly crumbling wall. Already church wealth is moving into the foreground of public controversy in our nation. Congress and state legislatures are under pressure to modify tax exemptions historically given churches.

Today, 7.5 percent of all U. S. real estate is owned by churches and synagogues and is tax exempt.

President Johnson made another hole in the crumbling wall when he urged the nation "to move to develop a creative federalism" which brought such legislation in the last decade as Job Corp, Head Start, O.E.O., and other programs which make anti-poverty funds available to private agencies including the church.

Denominations have found ways to by-pass conflicts with their own policy of separation of church and state while others are in the process of changing policies so that funds can be accepted.

New Forms

The keyword for religious structure and programs for the '70s will be new forms. Most of the new forms are still in the experimental and exploratory phase. A recent study made by the National Council of Churches found that 80 percent of the new forms studied had begun since 1964, which indicates the momentum of this movement. "Urbanization" is the dominant factor in the church's search to express itself in new forms of ministry.

Some predict the growth of communal Christian practice, a proliferation of small group meetings, and continued strong emphasis on social action.



April, 1970

What's Ahead for Southern Baptists?

by ORRIN MORRIS



TRENDS

Four major social factors had a dominant influence on Southern Baptists during the '60s.

The outmigration of the '50s became immigration in the '60s. Industrial decentralization fed southern cities and countryside with industry.

Racial upheaval was on the lips of young and old; however, a gap formed between the generations because of changing attitudes and value orientation.

Southern youth became vocal as telecommunications brought the world to every living room.

Southern urban society became pluralistic; cities increasingly became black, non-Baptist, non-"rebel" non-rural, and non-manual labor.

Meanwhile, in Southern Baptist churches—what was happening???

1) The Baptist church declined as the focal point of activity and interest in most communities. Amid racial tension...

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Morris is associate secretary of the Department of Survey and Special Studies.

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sions the public realized that ministers were powerless, and turned to legislators and leaders of pressure groups.

A plural society introduced different life styles and value systems which "undermined" the homogeneous culture of the South.

2) Take a statistical look at Southern Baptist churches and members. From 1959 to 1969 the total membership of the Convention rose nearly two million. By the end of 1968, Southern Baptists reported over 34,300 churches with 300 of these in the northeast and 1,800 in the plains and western states. Those few churches in the west and northeast accounted for such large increases. In other words, without the national expansion there would have been little growth.

The economic health of Southern Baptist churches is reflected in per capita receipts and various types of general mission designations. These figures differ some between areas. The west reflects the extreme pressure placed upon the churches to sustain themselves locally. The highest per capita comes from the smallest area, the northeast. The portion of total Cooperative Program funds that go on to SBC causes was above average in traditionally southern areas.

Figures indicate that churches have been very successful in stewardship emphases. They also indicate that much of the money has been invested in church property.

PROJECTIONS

Present trends in membership increase would cause an anticipation of only one-fourth as many additional members in the '70s. The middle of three projections, indicates Southern Baptists may show annual gains only through 1978 and thereafter report membership decreases.

It is not very likely that the southern areas will be able to sustain membership increases beyond the mid-point of the new decade. The northeast can be expected to double their increases, with the north central states and the western area matching their previous gains.

A projection of the same trends (the lower projection) indicates that during the church year 1979-80, Southern Baptists will be experiencing an annual net loss of 32,700.

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PREDICTION OR REALITY?

A Church without a Building

by MARY-VIOLET BURNS

While some churches have become societies for cynical saints and others have isolated themselves, ignoring need, Houston's West Memorial Baptist Church has chosen to become a guinea pig. An experiment in new methods of reaching people for Christ, West Memorial, whose membership includes only 58 families, has no building and no plans for one.

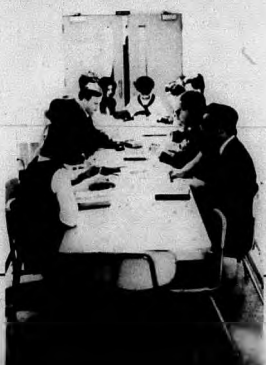
Ralph Neighbour, formerly an associate in the Division of Evangelism, Baptist General Convention of Texas, left this denominational post to become pastor of the unusual congregation.

"We're not interested in the revolutionary aspects," Neighbour said. "I believed that we needed a local church for some research. We have offered ourselves and are being accepted as a guinea pig."

The West Memorial Church uses a school building for Sunday worship and homes for weekly Bible study. Its program includes activities with children, a ministry to divorcees and single adults, and a ministry to

Pastor Ralph Neighbour teaches one of the "concentrated Bible study periods at West Memorial.

Photos by Bill Stephens



the "night people" in bars, restaurants and firehouses.

Members do not visit Baptist families who move into the neighborhood. They aim instead at the non-church, non-evangelical person virtually ignored by some churches.

Members minister, not in the name of West Memorial, but in the name of TOUCH, "Transforming Others Under Christ's Hand."

"If we ministered in the name of our church, we would defeat what we're trying to do," Neighbour explained. The church seeks to evangelize through relationships—relating to persons at their point of need, then developing a friendship through which Christ may be verbally shared.

One TOUCH ministry is to heroin addicts through a house called "The Great Step." Neighbour said that as yet the house has not had numerical success; only five of the 50 addicts have stuck with the program through withdrawal.

Another TOUCH effort is a teenage ministry in homes on Wednesday evenings when kids come over to do homework and just mill around.

"We have the effectiveness of the coffeehouse without the expense."

The church threw out the traditional Southern Baptist covenant and began writing one of its own. "We also plan to begin the practice of joining the church for one year and renewing one's membership each year," Neighbour said. Traditional methods for joining even have been dispensed with. "Any person coming with any kind of profession is first given counseling," Neighbour added.

The unique ministry of West Memorial Church has resulted in a cosmopolitan multi-racial congregation; internationals are as prevalent as Americans.

Neighbour insists that his church is not rebelling against traditional

methods of evangelism, just trying to do it differently.

What we are trying to do is use a personal ministry as the touch point of evangelism," he said. "Non-church oriented people are not going to be reached through the old revival meetings."

In addition to . . . methods such as revivals and crusades we are attempting to find the personal contact which will reach those who will not respond to the traditional approach."

Neighbour feels that the institutional church has in some ways neglected the non-church person:

"We have developed evangelism in a church-oriented culture, in a community where a high percentage of people believe in the Bible and Jesus Christ. When you have that sort of person you can ask him to come to church, and you can preach the Roman Road and it works great. But, I do not believe that this technique is going to reach the 60 to 70 million non-church Americans."

Neighbour said it is the witness of the life that impresses these people: "It is the testimony of 'Christ in me' that I have found to be extremely effective with the person who will not accept the Bible. When the unsaved person sees Christ working in another life, he is impressed."

West Memorial has a solid hour of concentrated Bible training rather than a traditional Sunday School. Teachers rotate at the end of three months, and each faculty member goes on sabbatical after three months for more study and preparation.

The church now has a two-and-a-half year assignment in cooperation with the Sunday School Board to establish an elementary curriculum for grades one through five, using team teaching, open rooms and work-books—a totally individualized program for children which will include psychological testing semi-annually. The first pilot curriculum will be completed by next year.

Neighbour, who has been closely identified with evangelism, left denominational work when he realized that there was no means by which the church could experiment on itself for itself. "And I found this wonderful group of people," he adds.

"I was with college students so much who kept saying that the church was being dragged into the 20th century kicking and screaming. Our church didn't want to be cynical and withdraw from the institution, but with deep love for the traditional church say, 'we're with you and we want to be the guinea pig.'"

"We don't expect to start a mass wave of churches like ourselves," Neighbour said. "We're here to try, continually, new ideas. When we get something going, if we know that it will work, we'll pass it on and maybe drop it and start over again from scratch."

The congregation is now preparing for the adjustments that will be necessary as 12,000 apartment dwellers move into the area within the next five years. They hope to add a full-time counselor "evangelical in his thinking."



"We've been here since the first of August. We've made no publicity, put no ads in the paper, built no building and visited no Baptist families. Yet our phone rings day and night by people who need us," said Neighbour.

The church does not solicit members. "If a person feels committed, he joins," he added.

He expressed the hope that the church will remain small in membership:

"We don't want to be the biggest church in Houston," he said. "Our church will not grow beyond 750 people. When we do we will split into two cells and continue."

Deacons at West Memorial have been stripped of all activity except a pastoral, shepherding role—six families per deacon. In their meetings they discuss ways of counseling and relating to these families.

Instead of a missionary organization, the church has asked its members to become missionaries for one to two weeks each year. Working with the Foreign and Home Mission Boards, the church hopes to send a third of its members to mission

A visual aid is but one of the unusual methods of presentation used in the training of younger members of the congregation.

fields each year. This year some will go to Okinawa. Future plans include trips to Puerto Rico and Africa as well as parts of the United States.

Though West Memorial is radically different from the average church, it has not received flak, Neighbour said, because it is not anti-institution:

"We have received encouragement, because we're not critical of the organized church. We love it dearly."

What will this mean to Southern Baptists? First, there will be the impact on our ego, which at the present time is not badly affected by our organizational declines. Some are seeking to place the blame on certain denominational leadership. Such "blame-placing" may very likely accelerate during the '70s and begin to affect more intensely. This depends purely on the maturity with which we handle our frustration. On the local church level, pressures now felt by pastors in declining areas, may be far more widespread.

In the past, we have looked beyond ourselves at other denominations saying, "If you would do what we do in evangelism, education and missionary outreach, you could grow too." However, this egocentrism should be sufficiently buried by the end of the '70s.

Membership losses will have an impact on our ego . . .

Frantic pursuit for new "tricks" with which someone else wrought a great wonder will be common but will play out; and each state, each association and each church eventually will carefully evaluate its own needs, study the needs, determine the resources, and assign priorities to serve general and unique local situations. The biggest danger inherent in the adjustments in the '70s will be a preoccupation with survival goals rather than focusing on the basic New Testament principles of making disciples and providing opportunities for the disciple to mature totally.

Projections of numbers of churches, population shifts and socio-economic differences, some of which are quite spectacular, are left out of this report because its purpose is to focus on where present membership trends are leading us and how we will respond to them.

Some fairly adequate research has been done to see who it is we are reaching as a denomination. In the South we are primarily relating to the massive middle class with a few congregations reaching other groups. Outside the traditional areas, the majority of those whom we reach are first and second generation southern transplants. The non-southerner varies from one-third to one-half at best; many of these non-southerners married South-

ern Baptists, are middle class Anglo-Saxons, socially and politically conservative, or formerly belonged to some independent evangelistic group. Some of our new-area congregations are totally southern. Such cultural enclaves serve as valuable emotional relief for the pressures which many migrants face when living in an unfamiliar setting, and both good and bad can be said about them.

Many writers are saying that many basic Christian concepts have become integrated with southern culture until the two are frequently confused. Revival successes of the late '50s and organized visitation programs have been thought of by many as essentials when in fact they are cultural adaptations of the basic concept of making disciples.

Revivals, Sunday School, Training Union, and the Cooperative Program are our way of performing basic biblical precepts—they are valid forms in many places but they do not work everywhere, because there are other cultural patterns.

Trends which will emerge early this decade will call for a total reevaluation of the concept of church extension, leading toward a new thrust in churches without buildings, widely dispersed congregations, and several congregations using the same facility. The biggest danger will probably be the temporary neglect of quality instruction for children. These trends may be thrust upon U. S. churches by the reclassification of tax exemption policies of federal, state and local governments, and more certainly the continuing boom in multi-family dwellings.

. . . leading toward a new thrust in churches without buildings . . .

This report does not project what can be expected in church program organizations, nor does it attempt financial projections except to emphasize the strong trend toward more money staying within the church with less going to the states and much less to SBC causes. The tightening of funds and continued inflation will confront every agency and state convention with greater financial strain.

Churches can expect greater assistance from the Radio and Television Commission in several new ventures. One area of advance will be the pro-

duction of a new series of four- to half-minute films directed to young people, much like "Jot" is directed toward children.

HMB will continue to encourage creative and experimental ministries

During the '70s the Home Mission Board will continue to encourage creative and experimental ministries to persons related to their leisure, to their ethnic, racial or religious background, their social and economic deprivation. Annual reassessments of priorities and a reevaluation of programs will be essential. Evangelism, association administration and the starting of new churches will probably be most affected by the '70s.

According to Jesse Fletcher, the Foreign Mission Board is already using complex financial procedures for money exchange through New York banks to offset the spiralling inflation which is hitting many overseas missions. The future of the Foreign Board will be most affected by world famine and over-population.

The second factor which will greatly affect all SBC agencies, especially the Foreign Board, is the new isolationism. This neoisolationism is a part of what Marshall McLuhan has recently termed "the re-tribalism" of the American public—an effort to rebuild distinctive barriers which give identity and distinction to those who have suddenly found themselves lost in the big gray mass of faceless people.

The 1970s hold new opportunity for Southern Baptists to move into cooperative ventures with other denominations. The monolith of church union is breaking down and therefore will offer opportunities for Southern Baptists to cooperate without fear of organic union.

INSIGHTS

Southern Baptists must understand changing cultural patterns. The U. S. is filled with many sub-cultures and Southern Baptists primarily react only one.

Southern Baptists must recognize the different life styles of people related to their value systems which have developed out of cultural, physical and psychological experiences. These value systems are related to an individual's



educational attainment, vocational pursuit and economic station. No matter how Christian a high school English teacher may be, it is doubtful that she would remain under the ministry of a preacher who publicly undoes all she strives to teach during the week. A college professor may humbly seek young adult men for his class, but the man who dropped out of high school will probably be unreachable for him. The single career girl finds it hard to enjoy a class of young mothers talking about diaper rash.

The difference in life style is more than an age-sex difference in a pluralistic society. When a society is homogeneous, close age-grading of adults works, because every adult is in the same family cycle. In a pluralistic setting, it seems to violate the natural criteria for group formation and social dynamics.

Southern Baptists must recognize the principle of community. In the past we

have placed a church in a geographical area and called it a local church serving that community. In studies of congregations in both Old South and pioneer areas, members are observed who find identity in a congregation many miles from where they reside. Some southerners move north and join another denomination. Why? Primarily, they seek out their kind of people—they seek identity, fellowship and community.

Southern Baptists must understand changing cultural patterns . . . and recognize different life styles of people . . .

Several social scientists have recently introduced the idea of the "non-spatial" community which emerges in pluralistic settings. Southern Baptists have been sympathetic with Italians

and Chinese who travel great distances to attend services and have publicized southerners who travelled 50 miles to start missions in northern and western states. This is natural as social dynamics are understood. It is bad if an enclave becomes introverted, self-centered and closed. This trend should be researched adequately and decisions on how we continue to relate to it should be re-evaluated carefully.

Laymen and church and denominational leaders must mature totally. They must discern the truly Biblical from the cultural. They must admit limitations and develop a world view which sees themselves as a vital part, but only a part, of the great work of God in the world. They must be person-oriented amid the depersonalization of mass society.

This coming decade may well be the "decade of turmoil." Whether it is peaceful or troubled, sweet or bitter, tranquil or feverish—it is our age. ■

PREDICTION OR REALITY?

Dealing Massively with Human Hurt

by NILS RICHARDSON

How do you get involved in meeting the needs—physical, emotional, and spiritual—of ghetto inhabitants. Cal Guy left heart-warming Baptist fellowship, cookies and punch and went “where it’s at” to listen at a community action meeting in central Harlem.

Guy, like Ken Lyle and others who work in the nation’s largest metropolitan area, was radically confronted with needs bordering on the impossible. At a community meeting, the director of *We-the-People-for-a-Better-Environment* told Guy of constructive possibilities for addressing the dire circumstances.

“This is an opportunity for dealing massively with human hurt,” said Guy who during a sabbatical as professor of missions at Southwestern Baptist Theological Seminary is serving as missions consultant to the Metropolitan New York Baptist Association. “Spiritual revitalization” is a key phrase in his conversation.

“Social concern and truly Christian attitudes are far more essential than most of us have admitted,” said Guy. “The problems here are so massive that they cannot be met unless individuals of good will band together in congregations and in influencing the structure of economics, politics, education...”

For more than a year, Southern Baptists in New York city have participated through CHANCE (Central Harlem Association of Neighborhood Church Endeavors) in planning efforts to meet needs.

Housing renovation and training people in job skills are the concerns of groups like *We-the-People*... CHANCE and other community organizations which Guy says will be formed when needed to meet specific needs and take advantage of available public and private grants. The spiritual as well as physical

needs of the people are the concern of church leaders participating in these organizations.

They are doing “what is desperately needed BECAUSE IT IS RIGHT,” says Guy, “because it is necessary in the agony of the hour. In so doing (the people) will be able to hear us. We will have the right to speak to these people as friends of the community.”

What are some of the prevalent conditions in ghettos such as Harlem, East Bronx and Bedford-Stuyvesant? The housing now available to Black and Puerto Rican residents of these areas is deplorable. New York’s real estate surveys showed a great shortage of housing in 1968; that shortage has now doubled. Typically, absentee landlords declare bankruptcy; maintenance ends; plumbing goes. Heat is soon inadequate or non-existent; roofs leak; wiring frays. Halls reek with human excrement, and muggings are common. People in ghettos like this have been so stripped of self image, identity, and respect that they have difficulty caring about themselves or anyone else.

Mrs. Helen Barrera, Spanish-Greek dynamo and director of *We-the-People*... has developed contacts and expertise for tapping available resources during 20 years as an industrial designer and financial consultant. Many prominent New York officials and businessmen are involved in that group which has the potential to provide counsel, knowledgeable influence, and political resources for other ghetto community organizations.

The Metropolitan New York Baptist

Richardson is a US-2 appointee serving in New York City

Association, stimulated by the possibilities, has indicated its favor toward seeking ways of concrete action and is cooperating with CHANCE. CHANCE is composed of 40 small, indigenous store-front congregations of four denominations, with Robert L. Bullock Sr. as president and Earl B. Moore as executive director.

“This is our attempt to help prepare blacks and Puerto Ricans for life, to provide spiritual revitalization; We hope to work alongside these men. We must not patronize our black brothers. We hope we can become the chaplain in these areas,” said Guy.

Four major areas were projected by CHANCE after a year’s study of operations and needs: 1) continuing theological education for ghetto ministers provided through lectures, video-tape, and discussion; 2) paraprofessional training for religious education workers; 3) music education for children and the total development of children and 4) church school on Saturdays, providing Christian education, basic and remedial material, recreation, field trips, and eventually weekday ministries.

We-the-People... provides a launching pad to get grass roots organizations off the ground. In the initial stages, cooperative meetings among representatives of various groups were held to plan a trajectory. Two projects were planned: The first was to construct “vest-pocket” parks, replacing garbage strewn lots while training men in the skills needed to rebuild housing. During this enabling project, the church could provide tutorial and remedial education, social ministries and worship—all permeated with a witness to Christ. The second was the renovation of a block of 92 gutted apartments on Fox Street in the East Bronx.

Total Operational Ecological Survival is one outlet for the resources of *We-the-People*... to the ghetto through CHANCE and Southern Baptists. TOES couples ministry and job training.

One Puerto Rican banker, Joe Salton, has planned the first renovation project and it will be ready for operation shortly. He also holds options on other similar apartments. Buildings such as these are usually abandoned; the city commandeers them. They can be purchased for as little as one dollar per building. Legislation and contacts are available to fund renovation and by-pass complicated and expensive union and building inspection rulings and other red-tape.

Fox Street is one of the city’s worst. As men rebuild their own housing and learn a trade to support themselves, Christian ministries can continue with physical facilities and a minister-in-residence for ministry provided within the renovated buildings.

Joe Correa, who grew up on Fox

Street, knows what it is to live in this jungle, but he also knows the difference that Christ and concerned Christians can make. Since his conversion and training experiences, Joe has pastored a church in the Metropolitan association. He is ready to go back to Fox Street when the project is finished to live and work among the Puerto Ricans in spiritual revitalization.

“This process [of renovating apartments; can go all over New York city,” said Guy, as he enumerated a few of the many goals of concerned groups working in the ghettos: training men as contractors, the largest possible creation of better jobs, moving in new industry, training families in nutrition and sewing for better use of money. “We plan to witness to Christ at every step,” said Guy. “This will open doors to win hundreds of thousands of Puerto Ricans and blacks.”

“It is far past time for Southern Baptists to make a massive thrust here and in other urban centers...” said the professor who is spending a year

practicing what he teaches. “Spiritual concern must watch, undergird and push along the social involvement.”

“Probably we never can pitch tents, haul in sawdust, get a Bible as big as a Sears Roebuck catalog and approach the job by shouting ‘Brother, are you lost?’” said Guy. “But you cannot have churches with any life in them—or probably churches at all—without an honest evangelism... Churches never should have tried to survive on an inherited membership. Far beyond the call for survival of the churches is the deep need of every person for meat and bread and for something far beyond that too.”

Metropolitan Baptist leaders attend an organization meeting of CHANCE: (l. to r.) Cal Guy; Ken Lyle, superintendent of missions in Metro Association; Robert Bullock, Sr., President of CHANCE; Mrs. Helen Barrera, director of *We-the-People*...; and Willis Carman, local attorney.



Toward Creative Urban Strategy

Eighth in a Series

Person-Centered Ministry

by C. W. BRISTER

Before his execution by the Nazis at the age of 39, Dietrich Bonhoeffer, the German theologian and martyr, foresaw a new day of intense Christian mission. He prophesied that fresh forms of ministry, "springtime," would follow an era of silence and compliance during the war.¹ What has happened to that prediction of progress?

Interestingly, while most German churches were driven underground, if not to outright denial of the faith, during Hitler's regime, religion in America experienced a post-war boom. Faith here continued to flourish until criticism of the religious establishment and "death of God" talk chilled enthusiasm in the 1960s. Today, six of ten Americans acknowledge affiliation with a religious group. Church membership remains relatively static in the major groups, though sect-type churches (Pentecostal, Adventist, and Holiness) are still effective in new member recruitment.

Rather than Bonhoeffer's *springtime* many Christian groups find themselves in the fall as they face a long winter of evaluating old values, weighing traditional programs, and fashioning fresh philosophies of ministry which will precede Christian renewal in many congregations. The split personality of today's church is due, largely, to the conflicts between representatives of its pietistic and secular factions.² Current tensions point up a need for clarifying the church's nature, coping with conflict, and calling people to care.

The purpose of this essay is to en-

courage God's people to reflect upon and involve themselves in relevant ministries of reconciliation.

Our procedure here is to:

- (1) state a brief theology of ministry,
- (2) consider the changed context for caring,
- (3) view churches in transition,
- (4) describe varied models of ministry,
- (5) suggest objects of concern, and
- (6) forecast a strategy for ministering to urban man.**

THEOLOGICAL GROUND FOR MINISTRY

By precept and example Christ called his disciples to care. Obedience requires sensitive response to humanity's hurt, without distinction between spiritual and other type needs.

CONTEXT FOR CARING

Knowledge of social change and trends affecting the church of tomorrow is imperative for religious leaders now. Methods of Christian ministries will be as varied as persons giving and receiving help. Concern for individuals must take into account their unique settings, stresses, and struggles for successful living. Americans are not all citified, yet farm and city dwellers alike are urbanized in outlook.

1. Social trends of our time affect the church's strategy for ministry. Church planners, ministers, chaplains, missionaries, and directors of student ministry on university campuses must gather the strands of the previous lec-

ture as they take the first steps toward defining future ministry.

Religion has not collapsed but must face serious psychological hurdles in order to make sense and find acceptance in contemporary society.

2. We are both challenged and repulsed by the city.

3. The city increases one's options and opportunities but it also inflicts more risks and greater damage upon its citizens. America is destined to become 90 percent urban, though 49 percent of American people declare they would prefer to live in a small village if they had complete freedom of choice.⁴ City planner Constantinos Doxiadis has written of our coming universal city. We no longer speak of the megalopolis around Great Lakes, Los Angeles north, and Boston south, but of the ecumenopolis—the future universal city on planet earth.⁵

4. The urbanite's philosophy of life forces a modification of basic values and methods of ministry upon the church. Does it exist for itself or for them?

5. Coupled with secularism is an erosion of concern.

6. Limited resources—time, money, buildings, personnel—plague most churches.

CHURCHES AT A TURNING POINT

It was noted earlier that many churches are experiencing, not spring, but the "fall of the year" as they look to the future. Fall turns us back in gratitude for the harvest and ahead with hope.

Many, if not most, churches are at a turning point—a restless season in his-

tory. Leaders wish to retain past traditions yet relate eternal principles to new problems in their midst. Thoughtful persons are asking:

Can the church make it?—Feelings about the church's future are mixed.

There have been successes and failures, growth and decline. For example, church buildings have been constructed at an unprecedented rate. Budgets for local and overseas operations continue to escalate, while personnel shortages cause serious gaps in missions. Committed laymen have risked themselves in outreach, yet enlistment and baptism of new converts has declined.

Words like renewal, concern, and ministry have found their way into our everyday conversations. On the other hand, young adults are reluctant to adopt unthinkingly their elders' traditional dogmas, to relight battles over meaningless territory, and to push pet denominational programs. Minority groups, like immigrants and black Americans, and unionized blue collar workers have failed to break into the closely knit fellowships of suburban churches. Social issues like national purpose, war, race, economics, and politics, as well as questions of basic values, biblical scholarship, and church polity have divided congregations and weakened religious influence in communities.

What does this ferment mean?—There are varied views on the state of the church's vitality. Naive patrons see the church maintaining business as usual, while pundits offer post-mortem diagnoses and see it going out of business. Concerned experts say that the

world population explosion far exceeds the conversion rate to Christianity. Some interpreters fail to distinguish the uniqueness of Christian faith from other world religions.

Church and world appear indifferent to each other in one setting, and in unholy deadlock elsewhere. Supporters feel that the church still communicates God's message, affirms his grace, and supports worthwhile causes. Critics call it irrelevant and point to the absence of thoughtful, young adults from its worship services and active life. Action-oriented youth—including some young clergymen—prefer the Peace Corps, Vista, and agencies advocating direct aid to the poor, black power advocates, and so on.

Some congregations are succeeding with their intentions, but success can deceive and lull members into indifference. Other churches fail to meet their goals, yet failure need not be final. It may mean that traditional criteria for success—particularly numerical statistics—may need to be restated in less tangible (yet more realistic) terms of growth of the human spirit. This ferment also means that God's people are more than a passive constituency gathered periodically in a building called "the church." This leads us to ask, what—theologically and practically—are churches for?

Crisis of identity.—Peter F. Drucker, management consultant and educator, has noted that "anyone over forty lives in a different world from that in which he came to manhood, lives as if he had emigrated, fully grown, to a new and strange country." An identity crisis of

CONTINUED

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** Sections 1, 2 and 4 (except for one model) are valued in summary only. Brister's full text will appear in the book.

Toward Creative Urban Strategy

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pervasive proportions is spreading through the personal and institutional life of this nation. It permeates the

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George Torney

This 14-part series is an abbreviated version of a book to be published in the Spring of 1970 by Word Books in cooperation with the Metropolitan Missions Department of the Home Mission Board. (Copyright applied for, 1969)

plans of denominational agencies and appears in the activities of local congregations.

The insidious effects of blurred identity may be observed in the tide of secular ministries as church meets world. Churches today sponsor programs ranging from baseball to bingo, fish fries to book reviews, sleep-ins to nude dances, coffee houses to bake sales, sex education clinics to art shows. If an outsider should ask an inept layman of a congregation unsure of its identity, "Who are you?" would he reply, "One of God's own people?" Could he elaborate on reasons for the church's involvement in varied activities at local and institutional levels?

Numerous remedies have been proposed to keep the church on course. There have been calls for a return to mass evangelism, pleas for theological candor, retreats for sensitivity training, appeals for situation ethics, along with proposals for commercial, recreational, educational, and protest ventures. Healers are plentiful. Authentic cures are rare.

The church has arrived at a turning point and feels unsure what course it should take in the world of tomorrow. Perhaps you can identify your own attitude and your church's style of life from the forms of ministry which follow.

MODELS OF MINISTRY

Most Christian congregations identify theological issues, sense human needs, fashion mission goals, and practice caring ministries according to a pattern.

One of the four following patterns best describes a single congregation. These patterns of life and work are processes, not pure types, of ministry.

The territorial church—dedicated to keeping and caring for its own "field". Such a pattern of ministering is immediate and intimate for insiders, but overlooks numerous needs both in and beyond the specific community.

The traditional church—concentrating on getting congregants and prospective members into the church buildings each Sunday. This pattern of ministering to individuals views the pastor as the minister. No one else is competent to deal with the crises of families and issues in the church. Basic to the traditional model is the notion that the church's responsibility is restricted to spiritual affairs.

The transitional church—challenged

by social changes and contemporary needs around them. Change involves looking at things that disturb us (the church) and charting a course of action toward goals that are Christian. The new situation does not eliminate risk. It increases it.

The therapeutic church—The church of the future has limited options. It can adjust to the status quo, offer itself against culture, and construct a citadel for its crowds of Sunday comers. Some churches with high towers and labyrinthine corridors, small chapels and intricate stairways surrounding a huge sanctuary, provide ample space to confuse members. It is a tragic thing to allow people to get lost inside the church. A second option is to become a cosmopolitan, status-type congregation concerned less with caring than with being contemporary. Here the risk is faddism in study and worship—pushing art, sensitivity training, group dialogue, Sunday night at the movies or whatever is momentarily fashionable. Whether a church's cherished objective is bigness or busyness, the peril of emptiness remains.

Because of the incarnation when God became man, because of Christ's unashamed interest in and love for the individual person, and because of his commission that Christian's involve themselves in redemptive relationships with their neighbors, tomorrow's church will be on solid ground as a *servant of humanity*. The Greek word *therapeuein* means, according to Webster, to serve, take care of, to treat medically. The *therapeutes*—servant or attendant—aided directly the sufferer. The therapeutic community concerned itself with remedies for diseases. It diagnosed and supplied curative forces for human woes. The therapist was one skilled in healing arts.

Tomorrow's church cannot be a complete hospital, treating all physical and emotional ills, but it can and should be a *servant community*. People in trouble—any kind of trouble—need help. They need help now, not later. Just as the modern city hospital does not send a black victim of a gunshot wound to another (black) hospital, Christ's caring community releases no sinner overwhelmed in life's way. Human needs cover a wide scar for people are hurt by life in varied ways. When we think of service "in Christ's stead" we must ask, "Who are those we seek to help?" We must determine

needs to be met in each community, assess what is being done by other helpers, and do in that place what the church can do best.

Some persons—whether up-and-out or down-and-out—do not recognize the fact that they are in jeopardy. They are like King David who sent Uriah to the front in battle so that he might have Bathsheba, his wife. In II Samuel 11:23, David's sin was exposed by the king's prophet Nathan with the parable of the ewe lamb. David, who thought he had it made, confessed: "I have sinned against the Lord." The appropriate medication for one's disease may be prophecy pointing toward God's pardon, not a palliative.

OBJECTS OF CONCERN

The servant church concerns itself with what happens to a single person and his family. How we think of humanity is supremely important. In *The Recovery of the Person*, Carlyle Marney asks:

Who sees the whole man? The doctor sees the organ or tissue of his speciality. The dentist sees mostly a mouth. The lawyer sees a litigant. The realtor sees a prospect and may never know the tragedy that makes the seller sell. The mechanic under the car sees the client feet-to-feet at best. The undertaker does not see the whole man. He sees what is left of the whole man. The newsman sees only some extraordinary aspect that makes a man into news. The salesman looks only for the prospects and so does the professional pastor. . . . We almost never see the whole man: how far his past, how high his desires, how deep his hurts, . . . how vain his powers, how short his time, how presumptuous his claims, how real his death, how arrogant his projections. Who sees the whole man?

Society concerns itself with the whole tumult of humanity, but who really tries to see one person as he really is? Sometimes one's minister is the last person who learns of a losing battle. Now, then, are people hurt today?

1. *People are hurt by rebellion against God*. Sin is not mere nastiness, or moral depravity. It is mismanagement of life—failure to order one's existence about the will of God. Look through the lens of popular songs, best-selling books, and films and see that life is out of joint, fellowship is broken, and man's character is perverted. In order to minister to urban

man we must detect the shape of sin in modern life. We must name the enemy as we wrestle with Leviathan. Sin's shapes of indecency, indifference, injustice, inhumanity, insincerity, and the insecurity of despair are sinister and subtle. The gospel's truly good news is that ailing individuals may place their sin-burdens at the foot of the cross and join the fellowship of the forgiven ones.

2. *People are hurt by adverse interpersonal relationships in primary groups*. Here I refer to the daily hurts, small rejections, and nagging anxieties threaded into the tapestry of family and vocational living. For example, can the wife whose husband travels out of town each week as a salesman find someone in her Sunday School class who cares Monday through Friday, too? Who supports parents experiencing day by day agonies as their teenage children reject them in favor of status-seeking and sex games? Why have Americans made growing old an unpardonable sin?

Persons searching for relationships are all about us. Lonely single adults, divorcees, sex deviates, and shaky sophisticates—all hurting inside—are prime candidates for a church that cares. Eric Berne has written of the psychic Games *People Play* and of the human capacity to regain inner composure by acting-out the frustrated transactions of childhood. A son may be told that he is good-for-nothing just so long, then he makes a run for it and spends the rest of his life separating fiction from fact. Shall the church reject loners or help them to become fully human in Christ?

3. *People are hurt by social stigmas, rejection, and class consciousness*. By social stigmas I imply the neat labels or brands that people use for tagging persons who stray from their standards. Consider how prejudice against minority groups wears many faces. In Texas there are more than two million Mexican-Americans. In North Carolina, Arizona, New Mexico, and the Dakotas; in Florida, New York, and Montana there are hundreds of Indians and hundreds of thousands of Puerto Ricans and Cubans. Black rage is the full price charged to American society by desperate persons struggling to achieve manhood and womanhood. Does the church really understand the condition of the black American? Does its message also include culture's undesirable

ables—criminals, sex perverts, the mentally retarded, physically handicapped, and former residents of state mental hospitals?

4. *People are hurt by personal illness and handicaps*. One thinks immediately of physical conditions like blindness, deafness, dwarfism, epilepsy, diabetes, cancer, heart disease, and ailments of the central nervous system. Mental retardation and birth defects affect one percent of all American children. Now, casualties of two World Wars and conflicts in Korea and Vietnam total tens of thousands of crippled and deformed veterans who must make a go of life. Emotional illness touches the lives and families of millions of citizens. The church has expected the state to warehouse and protect such undesirables. Yet, many of these individuals are sensitive, capable people requiring not confinement but an opportunity for work and family living. Do they deserve and desire more than they receive from Christians' hands?

5. *People are hurt by disasters, disruption, and dislocation in communities*. Disasters include acts of nature—like typhoons, earthquakes, floods, and so on—fires, tragic accidents, and persons victimized by criminal assaults. How, for example, can comfort be given to the families of those eight nurses murdered brutally in Chicago by Richard Speck? Many professional persons, as well as students and government employees, immigrate into the United States each year. Residents of underdeveloped areas in the rural South are moving to industrial cities where employment opportunities are superior. Black men are moving by the tens of thousands into cities of the North and West. Family members are often insecure in new neighborhoods, uncertain of local customs, and unfamiliar with the language and new ways of their neighbors. What shall be the church's response to persons like these who require its ministry?

STRATEGY FOR URBAN MINISTRY

I have suggested that God's people will be concerned in the future, not primarily with bricks and budgets, but with basic values—moral, aesthetic, and theological. Problems centering in the cities, in schools, in social relations, and in military affairs will draw attention of the best minds available for possible solutions. In all cases—whether problems of housing, poverty, education—

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tion, water, transportation—the ultimate issue is the quality of life in America. And that is the church's business!

Such problems will all become hot political issues. For the churches to be "out of it"—either through refusal to think or to act—would be not merely unwise but immoral. Now is the time to glimpse shapes of the future. Like the lexicographers who prepared early maps, I prefer to sketch a few mountain peaks then let local leaders fill in the details. Perhaps the wisest way to forecast directions for person-centered ministry is to answer some questions which belong to all of us.

1. *Is our vision of God's commission adequate to build his church in a high-rise world?* Regardless of what we term it—perhaps secular evangelism—the church must risk itself in all the worlds of our living. When Jesus spoke of going "into the world" he surely implied all the worlds of our living. God has put four irrevocable worlds into the hands of man: (1) home, (2) work, (3) citizenship, and (4) the church; and man has added (5) leisure or, at least, free time via technology. It isn't that we have not cared, but that we cared too much for one thing—the church property and program—and too little for all the worlds of our living. These are God's domain, too, for he doesn't slice life into sacred and secular pieces as man does.

Unless and until our evangelism is both personally redemptive and socially responsible the outsiders will remain beyond our grasp. Do not mistake my emphasis. Until we can care for all of a man, or woman, or young person, I doubt whether we really care.

2. *How can one overcome inexperience in secular ministry?* Southern Baptists' lack of expertise in urbanized secular settings disturbs and challenges us. Our eyes have been trained on our heavenly home for so long, while we recruited converts out of the world, that we have not understood the blind man's plight who lives on Jones Avenue. True, generous gifts have provided hospitals for the sick, care for the aging, foster parents for the orphans—but what have we personally attempted?

Our ignorance about how to proceed with pastoral care and Christian social ministries is formidable. Our fear of losing evangelistic zeal is real. To date, a few metropolitan associations of churches have employed men to re-

habilitate delinquents, women to staff Good Will Centers, and counselors to deal with thorny family problems. Sometimes they have been inadequately trained, overworked, and underpaid for their services. Traditionally, Baptists have voted "dry," frowned on heavy drinkers, and hoped they would never encounter an alcoholic. Members of women's missionary groups have studied the history of missions in Singapore and Nigeria. Yet many faithful lay women do not know how to talk with an international student, to tutor an illiterate church janitor, or to assist a girl pregnant out-of-wedlock.

While being true to the light we have, we can educate a new breed of church leader and home missionary for tomorrow. Consideration should be given to placing some of our finest young thinkers in strategic positions for planning, consulting, and pointing the way. It is not merely ignorance but lack of obedience to God's guidance that gets in our way. His Spirit always gives us more light than we are willing to follow.

3. *What kind of churches shall we need?* Baptists need some churches that have everything—downtown and in the suburbs. It will take prestige churches, with neo-Gothic architecture or at least attractive worship centers, to reach certain people in the city's power culture. There should be experimental Christian cultural centers—near apartment clusters and university centers—featuring flexible curriculums of Bible study, language arts, sewing, literacy training, manual arts, and crafts and games. Hours of worship should be scattered conveniently through the weekdays for students with demanding study schedules and workers on split-time shifts. Meal time dialogues should feature attractive guest speakers. There should be summer concerts, a reading center for religious and current events, and counseling service for persons with overburdening concerns.

Strong churches will consider a team or multiple staff ministry, including outpost assignments in coffee houses, dismountable chapels in new neighborhoods (where later a permanent building may be needed), day care centers for children, and multi-lingual ministries with immigrants. Some collaborative efforts at the community level can be worked out with other churches, social, educational, and government agencies.¹⁰

4. *Dare we use varied strategies—including pilot projects—rather than one national program to advance Christ's kingdom?* Restated, can we actually pioneer or must congregations on Long Island, in Maine and Alaska become little "First Churches" of Atlanta, Winston-Salem, and Houston? Pilot projects signify flexibility. Research and reflection provide lessons, from gains and losses, and point to needed corrections.

Points of contact with people must be established in the realm of conflict, crisis, and daily decision making. Unless and until the church helps people to make sense out of life they will turn elsewhere for salvation. Through apt public relations, like billboards, personal mail-outs, and phone calls, community residents will learn that a Christian fellowship is there in their midst. Methods of communicating God's good news will vary according to local personnel and conditions. There will be regular, planned activities—like dramatic presentations on TV, discussion groups with the paperback crowd, industrial missions, reading centers in air terminals, half-ways houses for rehabilitating addicts, and teaching missions in prisons. Laymen will be trained for responding spontaneously to persons in need. Some mission activities will be directed to a specific target situation, like childcare for a family where the mother faces hospitalization. Other opportunities—like military bases, college campuses, and convalescent centers—may require continuous staffing activities. Community needs will affect resources, personnel, costs, and caring methods.

5. *How can one address the new generation in preaching and teaching?* I do not hold, with some critics, that traditional "stand-up" sermons are on the way out. However, true dialogic preaching must take into account

Causes of which persons are conscious;

Decisions which persons are making; Questions persons are asking; Problems persons are solving; Anxieties persons are feeling; Guilt from which persons are suffering;

Fears that enslave them; Structures that bind them; Hopes that keep them alive—all in light of the creative

Options within the Word of God. Opportunities for feedback and ques-

tions should be provided somewhere in the week's schedule for concerned hearers.

I have written elsewhere¹¹ that the preacher addresses individuals and a congregation, each with separate interests and needs, yet with corporate concerns as the body of Christ. His objective is to drive a shaft of healing light into the cancerous tissues of human existence. He becomes a spiritual mentor of men precisely when burdens are lifted, guilt is relieved, high purposes are forged, and hope is rekindled in the human heart. On a larger scale, he may try to turn the tide in the life of a congregation that has lost its way—become listless or inverted or indifferent about life's great issues.

The emerging new layman should become a colleague in caring and communicating the gospel.¹² Churches are for people not pastors alone. What are the layman's resources? He is in contact with the world seven days a week. Secular organizations promise him money, health, political representation, a voice in community affairs. The church speaks to him of power from God. It points him beyond self-interest and family indulgence to eternal values.

6. *Can Christian concern be made real?* In order for God's love to become real it must be incarnate in human personality. Yes, the church must be lead to discover basic needs and to suggest ministries involving people in meeting those needs. People who care must be enlisted in task forces and assigned to specific, target tasks. They should be trained both in theological foundations and practical skills of ministry. Plans are essential, yet patterns of organization should be kept flexible and simple. Some people spend their entire lives preparing to live. They never plunge into the adventure.

Paul Tournier has said: "Faith, far from turning us away from the world, brings us back to it."¹³ When we cooperate in God's work he supports us. It is from him that we draw our courage to live and to care. The goal of ministering in his name makes effort necessary, direction essential, and achievement possible. It takes courage to care that one can be hurt through involvement, perhaps rejection, and attachment to others. Each act of ministry involves risk-taking, for one's life is

on the line. When the day is done, however, there is the relaxation from suspense and joyous recognition of creative living at its best.

To summarize, God's people have been challenged to hear the voices of the inner city—voices of need, anguish, poverty, and tears. We have viewed the new world of urban man—a place of splendor, rich in options, yet high in risks—also the home of the de-skilled, transients, permanently poor, and racial minorities. The local Christian fellowship has been re-called to fulfill its own destiny before God: as worship center, recruiter of converts, voice of conscience, and healing community. Variations in outreach and innovations in ministry have been suggested, with the admission that there will be some snags and failures.

Awareness for ministry by the servant church must be cultivated. Tinkering with organizational machinery is inadequate. Each congregation must redesign its spirit, style, service, and soul until Christ is formed afresh in its midst. ■

FOOTNOTES

1. Dietrich Bonhoeffer, *Letters and Papers from Prison*.
2. Books that highlight contemporary church-society relations include: Robert Lee and Russell Galloway, *The Schizophrenic Church*, Philadelphia: Westminster Press, 1968; Robert Raines, *The Secular Congregation*, New York: Harper & Row, 1968, and Seward Hiltner, *Ferment in the Ministry*, Nashville: Abingdon Press, 1969.
3. Lyle E. Schaller, *The Impact of the Future*, Nashville, Abingdon Press, 1969, for example.
4. Study by Institute of Social Research, University of Michigan.
5. *The New World of Urban Man*, Boston, United Church Press, 1965; Cf. *Isis*, *An Introduction to the Science of Human Settlements*, New York, Oxford University Press, 1968.
6. Peter F. Drucker, *Landmarks of Tomorrow*, New York, Harper and Row (Colophon edition), 1965, p. xi.
7. Such radical experiments in renewal are described in William A. Holmes, *Tomorrow's Church: a Cosmopolitan Community*, Nashville, Abingdon Press, 1968.
8. Carlyle Marney, *The Recovery of the Person*, Nashville, Abingdon Press, 1963, pp. 155-56.
9. The writer is indebted to O. I. Binkley for certain ideas used here.
10. Detailed guidance is provided in related chapters on cooperative and referral ministries.
11. *Pastoral Care in the Church*, New York, Harper & Row, 1964, pp. 115-17.
12. In addition to *People Who Care*, Brister, see Glen Hinson, *The Church: Design for Survival*, Nashville, Broadman Press, 1967.
13. *The Adventure of Living*, trans. by Edwin Hudson, New York, Harper & Row, 1965, p. 236.

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Your Church and Language-Culture Persons

by GERALD B. PALMER
Secretary, Language Missions Department, HMB

Language Missions is the expression of concern of Southern Baptists for persons of ethnic and racial backgrounds whose language background is other than English. We are all aware of the increased consciousness of racial identity of the Black Americans. Recent events have told us that the American Indian will not sit stoically by while his rights are ignored and his property exploited. In separate, but equally significant, movements the Mexican-American has asserted his rights to determine his own destiny. The "cause" finds its expression in many different organizations. One is the relatively moderate movement of Caesar Chavez, another is the radical movement of Reies Rjirana who is laying claim to vast areas of Northern New Mexico in the name of the descendants of the Spanish Americans who settled this area before the Pilgrim fathers landed on the east coast. Puerto Rican leadership in some areas has joined with the American Negro in asserting demands though their efforts must be recognized as a separate voice representing the one million Puerto Ricans in the United States.

Chinese-Americans in cities like San Francisco are asserting themselves publicly as a group although historically the Oriental groups have maintained a strong community wherever there are any significant numbers.

A recent conference on "Ethnicity" in Chicago had primary representation from Americans with eastern and southern European backgrounds. Participants agreed that the increased ethnic consciousness among some

groups was a response to the racial consciousness and militancy of Black Americans. The news report concluded: "Those who met in Chicago came away further convinced that ethnic consciousness would be increasingly important in the years ahead." As one man phrased it, "the melting pot model is now dead. The question is—how do we capitalize on our diversity?"

Another news report tells of the insistence by an Italian-American ethnic organization that the members of Congress quit using terms such as "Cosa Nostra" or "Mafia" since it is offensive to the 26 million persons of Italian ancestry in the United States.

Lesson to Learn

As we review these matters we as Southern Baptists should keep several things in mind about Language Missions:

..... Increased pride in ethnic origin does not mean a lessening of pride in being Americans. Some of the most fiercely patriotic people are those who came or whose ancestors came to the United States seeking freedom or economic opportunity. The hyphen between the words Polish-American or Italian-American is not considered a "minus" but a plus factor in their lives.

..... We must meet the non-Christian world where it is. No man should have to cross language or cultural barriers to hear the gospel or become a Christian. The challenge of missions today is for the Christian to cross language, cultural, and social barriers in the name of Christ to confront the lost with the claims of Jesus Christ. Our witness

should be unrestricted both in our openness and in our outreach.

..... The need has increased for missionaries and pastors to serve communities and congregations that are clearly identified with a language group. Approximately 1,200 congregations affiliated with the Southern Baptist Convention could be so identified. New opportunities of service have opened up in older areas of the convention as ethnic individuals and groups have become part of the urban areas of the old South. Bold thrusts into pioneer areas have placed our mission work in proximity to ethnic concentrations including groups with which Southern Baptists have had little experience in mission work.

..... Of equal importance is the need of persons in various ethnic backgrounds who are found in close proximity to our English-speaking churches. Many language-culture persons are continuously moving out of the orbit of their ethnic community. As they move geographically and socially they may be receptive to the gospel as at no other time in their life.

..... The persons of whom we have spoken are predominantly of non-evangelical or non-Christian background. They remain the greatest challenge for evangelistic effort in America today. Our efforts to send missionaries to foreign countries must be matched by our efforts to evangelize the same persons here in the United States.

..... When the approach to these persons is in their language or in a manner of respect for cultural and ethnic identity they will be as responsive

as any other persons. They respond to concerns for their social and economic needs. This is why the program of weekday ministries in the language congregations and as a means of outreach by English-speaking churches is so effective. They respond to the personal approach since most of them place a premium on "face-to-face" relationships.

..... The language-culture persons are in the vortex of social change. They are discriminate and are discriminated against. Any solution to the crisis in America must take into account the divisions among language-culture persons.

A Search For Persons

The concerned church should ask its missions committee to make a study to determine the nature of its community, including the need of language-culture persons. Woman's Missionary Union and Brotherhood should study the community in making plans for mission action. What are the indicators that will help in discovering the nature of the ethnic communities?

Newspapers and magazines distributed in the community in languages other than English are an indication of a strong culture and language factor. Movie theaters and radio programs in the community using another language—if commercial interests think the use of their language is justified, it is likely that the persons can best be reached in that language.

Restaurants or stores specializing in foods for ethnic groups—we must distinguish between these restaurants and those which use exotic food to cater to the general public.

Ethnic, social and fraternal organizations in the community—such organizations as the Sons of Italy, Polish America Club, etc. often indicate that these people are seeking social contacts with people of their own ethnic culture.

School records can be helpful if available. Often an observation of the children at school indicates a significant number of persons of various ethnic backgrounds if the ethnic origin is a very visible factor.

The telephone book can be helpful in seeking surnames of various ethnic groups. A special listing by streets may reveal concentrations of ethnic groups in particular areas.

The records of various government officers may be helpful. Public officials usually will supply information readily to church organizations.

More intense information can be secured through the census record, though the 1960 record is generally

inadequate today. Ethnic groups are distinguished as foreign born and foreign stock (the children of foreign born). Census figures have limitations, of course. They do not indicate the persons beyond those who are of foreign stock except for such special census efforts as it relates to Spanish-speaking surnames in selected areas of the United States. Racial groups such as Chinese, Japanese, Indian, etc., are clearly indicated in the census records. Some cities have extensive records available indicating the location of certain ethnic groups or communities within the city.

In some cases the presence of Catholic parishes identified by a connection with an ethnic group signifies a concentration of that group.

We must recognize that many communities are in a state of change and a community once identified with a group may have changed in its composition over a period of years. On the other hand, groups may have moved into a community without any fanfare.

Nothing is better than old-fashioned footwork in determining the nature of a community. If a religious survey is taken on a house-to-house basis the surveyor should be made aware of these additional elements and seek to secure the following information:

1. Does anyone in your home use language other than English?
2. Do you have a Bible in language other than English in your home?
3. Do you listen to radio broadcasts in languages other than English?
4. Do you read a newspaper in a language other than English?

Friendly conversation will reveal additional information that may be helpful in determining the importance of the language and culture in the life of the individual in the home.

Organizations serving internationals in the area can supply information to the church groups that are seeking to render a ministry.

Planning According To Need

When a church has discovered the presence of language-culture persons they should identify the nature of a community and plan for an approach that will meet the need of the people within their context.

There are language-culture geographic communities in which ethnic groups represent a majority and the culture and language is the dominant characteristic of the community. It may be known as "Little Italy" or "China Town". It is probable that here a language-culture congregation will be needed which can clearly identify with the language and culture of the people.

In every case a bilingual program is needed.

There are changing language-culture communities which may have once been identified as distinct ethnic communities in which the drive for change is very apparent. If there is no Baptist church in the area naturally a mission should be started. The congregation does not need as clearcut an identification with the culture and, if it does, it should be prepared for changes that are taking place in the community. A nearby Baptist church can open a "department" approach using an associate pastor or lay leader who can specialize in work with people of various cultures and give guidance to the special needs of the ethnic group involved.

There are cultural communities which are not geographical in nature. The people may be scattered over a large geographical area but the cultural ties are so strong that the people are drawn together into community relationships that supersede geography. Here it is very probable that a language culture congregation should be established although a "department" approach can be effective if the congregation is given a good deal of self-determination. The strength of this cultural community would determine the best approach.

There are small cultural communities or "pockets" of ethnic groups scattered over a wide area. Although none of these would justify a full time missionary or pastor, the need, remains. An outreach for a church with home Bible fellowships, Sunday Schools, and even small missions meeting in the homes can be most effective.

In some cases persons with a strong language-culture identity are scattered throughout the general population. These may be persons of international backgrounds, refugees, or other newcomers. They may be people of ethnic backgrounds who, because of a change in their community have been scattered throughout the city. Many of these may be second and third generation Americans who are in the process of identifying with the general population but who still have many dominant cultural characteristics. Here the challenge to the church is at its greatest. Concern for the individual must be of such magnitude that the individual Christian is willing to cross these barriers in his personal relationships in bringing men to faith in Jesus Christ.

These are but some of the ways in which churches can identify the need and launch an approach to bringing language-culture persons to faith in Jesus Christ. ■

Case studies

Associational Boundaries and Effective Work

by E. C. WATSON

What makes an association an effective and efficient working unit? The number of churches? The total membership? The participating churches? The financial strength of the affiliated churches?

These are factors. So are many others. Some associations are becoming convinced there is one factor of great significance, both in itself and because it is a determinant in a number of other factors. This is the location of the geographic boundaries of the association.

Many associations set their boundaries at a time when the life styles were quite different from those of today. Transportation and communication especially have changed. The development of good roads and comfortable automobiles makes quite a difference in the distance that people can travel to attend associational functions. Good daily newspapers, radio and television stations have helped change the centers of influence. These and other factors have caused some associations to take a good, hard look at their boundaries. They are asking if the present lines are appropriate, or if a "redistricting" of associations might make for more efficiency of operation in this important aspect of kingdom enterprise.

Northwest Louisiana

A three-way merger of associations has been effected in the Shreveport, Louisiana, area, where John Gilbert has been serving as missionary for District Six. According to Gilbert, the reason for the merger and the manner in which it was brought to pass are as described below.

District Six Louisiana Baptist Convention was made up of three associations in Northwest Louisiana. In this area, people watch the same television stations, read the same newspapers, listen to the same radio stations, and basically do their shopping in the same metropolitan area.

For some time, it was felt that there

was duplication in organization and in promotion and correlation of the work of Southern Baptists. For instance, those working in promotion and correlation, must work with four different organizations. This means four sets of officers, four nominating committees, four budget committees, for example. From time to time, the four organizations have cooperated in projects such as Crusade of the Americas, city-wide census, and world missions conferences. These were successful and perhaps it was from these efforts that the idea of forming one strong association arose.

The idea was presented early in 1966, and a committee was appointed to study what kind of organization was needed and how to achieve it. Consultation was requested from the Home Mission Board staff members in the area of associational administration and metropolitan missions. Superintendents of missions in five major metropolitan areas were consulted. Each felt the same need for consolidation of efforts.

After study, basic fundamentals were adopted, such as a proposed organizational chart and proposed chronological guidelines. The committee then requested that it be enlarged and divided into four subcommittees, with designated responsibility in areas of: (1) constitution; (2) bylaws; (3) program; (4) job descriptions. These four subcommittees met several times, coming back together to discuss their findings. Their basic proposals with chronological guidelines were presented in 1968 to the district convention and the annual meeting of each association and adopted. After several revisions, the proposal was presented to the District Six executive board June 2, 1969, at which time the 19-page manual was adopted and recommended to each associational executive board.

This was done. Each, in turn, also adopted it. An attorney, who has been engaged by the association, gave legal counsel.

The district convention was charged with the responsibility of electing officers for the association, to take place on October 1, 1969. The three associations had their meetings in October, 1969. Upon adjournment, these three associations were reorganized into the NORTHWEST LOUISIANA BAPTIST ASSOCIATION.

Western North Carolina

For a number of years the Western North Carolina and West Liberty associations have been served by one superintendent of missions. Fred Lunsford, present missionary, accepted the position with the understanding that a merger would be effected in due time, and that he could begin working immediately with the church program organizations of the associations as though they were one set of organizations instead of two. Lunsford states that the reason for taking this position was that the West Liberty association was quite small and had limited resources for an associational program. No church in the association had a full-time pastor living on the field giving his full time to the pastoral ministry. The Western North Carolina association expressed some apprehension because they would be expected to carry the heavier part of the load. Lunsford encouraged them by emphasizing the missionary opportunity which was theirs in this venture.

In the beginning, the two associations each selected slates of officers for the church program organizations but held their meetings and activities jointly. From this point a merger was effected in several stages, the first stage of which was this merging of activities of the associational church program organizations.

The second stage was the election of a study committee to bring recommendations on a plan for merger. This plan was adopted by the two associations.

The third stage was the election of one slate of officers for the church

program organizations with representatives carefully drawn from both associations.

The fourth stage merged the meetings of the executive committees. While the two groups maintained separate activities, they held their meetings jointly. During this time the merger was much discussed, and associational leaders were careful to keep the merger effort moving.

The fifth stage was a joint meeting of the two associations for the 1969 annual session. In this meeting one slate of general officers was elected, carefully selecting from both associations.

A sixth and final stage will come in the annual meeting in August, 1970. There will be one meeting with people from both of the former associations. Reports will be made to the Truett Baptist Association, the name chosen for the new organization. While the official vote to merge was taken last fall, a constitution requirement of one association determines that the merger cannot be final until one year from its approval; for all practical purposes, the associations have already merged.

Lunsford says a chief factor in bringing about the merger was prayer. Each Monday a pastors' prayer meeting is held. In these meetings, pastors prayed specifically for the leadership of the Holy Spirit in the merger. Lunsford credits prayer as the most important factor in bringing this effort toward a successful conclusion.

Richmond, Virginia

Associations in the area of Richmond, Virginia, are currently studying the same problem. Several factors have indicated the need for such a study. First, a new circumferential highway is planned to encircle the entire metropolitan area. Some felt that it might be wise for all churches in or near this circumferential highway to belong to one association, which would have a new name.

Second, much inner-city mission work is needed. For this work to be

successful, it needs the support of the suburban churches.

Third, some inner-city churches are starting new churches in suburban areas. With which association should these new churches align themselves?

Fourth, other ministries are needed that are not now provided. It is felt that one association cannot well support all of them alone.

A special study committee proposed a merger plan. The Middle District association voted to receive the report, which indicated that the executive board was favorable to the proposed merger. The Dover association rejected the proposal, but urged closest cooperation through a metropolitan council as an alternative. Fears expressed in the Dover association included: (1) the fear that support would be drawn away from distant rural churches; (2) that a merger of the three associations plus possible Negro congregations could result in an organization that would be too large and unwieldy; (3) that there might be a loss in history and tradition for these historic old associations.

Paul Crandall, superintendent of missions for the Richmond association, indicated that his association was in favor of the proposal of a new association to which the churches might choose to relate. He stated that this would probably leave Dover and Middle District associations intact, but would completely include Richmond association and add some churches presently affiliated with the other two. There would continue to be three associations, but a realignment of the churches in relation to them.

Indications are that the matter is not yet settled for the Richmond area, and that there will be continuing study.

Watson is consultant, Associational Administration Service, Home Mission Board.

April, 1970

HOME MISSIONS

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BOOK REVIEWS

Search for the Whole Man

The New Man for Our Time, Elton Trueblood, 1970. 126pp. Harper & Row. New York. \$2.95.

Trueblood impresses the reader with his consistent prolific writing, all of which is worthy of reading, and some of which have become classics. While this latest may not rank with *Company of the Committed*, it is one addressed to the topic presently engaging a large section of Christendom.

The author summarizes his book in the first chapter: "The three necessary elements in any genuine Christianity are, first, the experience of inner vitality that comes by the life of prayer; second, the experience of outer action in which the Christian carries on a healing ministry, both to individuals and to social institutions, and third, the experience of careful thinking by which the credibility of the entire operation may be supported. Religions tend to die when any one of the three is omitted for an extended period of time."

The small, five-chapter book takes these three elements and elaborates upon them, joining such other recent books as *Journey Inward*, *Journey Outward*, and *The Secular Congregation*. Trueblood seeks for the whole life of

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action and reflection, of roots and fruits, of doing and believing, of reflection and service. But the author adds his unique contribution in the third emphasis on careful thinking, closing his book with a discussion of "intellectual integrity."

In the book, he spends a good deal of time on the life of John Woolman, an influential Quaker who exhibited the wholeness Trueblood would use as a model. Of Woolman he writes: "Because he combined 'holy boldness' with a sensitive tenderness, because he hated oppression and yet loved the oppressor, he belongs to all men who are seeking to be faithful in their own particular generations."

He has a section in the fourth chapter where he advises those struggling for social justice how to recover lost respect. His four points are 1) a conscious and deliberate effort to encourage expressions of doubt (admitting they do not know all the answers), 2) clear insistence that engagement in social struggles does not absolve a man of the requirements of personal morality, 3) reaffirming a fundamentally religious approach to social issues (we must change society and change men also), and 4) the deliberate use of laughter, particularly at ourselves.

Walker L. Knight



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happenings

Mrs. Patricia Hester is director of a new week-day ministries program at Parkview Church in Athens, Ga. **Judith Bair**, who formerly served in week-day ministries in Greater Boston, is now director of week-day ministries in Jamaica, N.Y., at Highland Avenue Church, where **Mrs. Carolyn Wright** was temporary director.

Nelson Russell is state director of Christian social ministries in Ohio; he was formerly Christian social ministries consultant.

Larry Carter is pastor of Main Street Church, Brunswick, Me., having formerly served in New Albany, Ind. **Mary Jean Ingold** is now the student worker on the New Albany Project.

William W. Pierce resigned as pastor of First Church, Phelps Ky. **George Bryant** resigned as pastor of chapels in McArthur and Pomeroy, Ohio to become pastor of Grafton Church in York County, Va.

The seventh seaport of the nation in traffic, Baton Rouge La., has a Baptist association that is sensitive to mission needs and opportunities. Concerned for the multitudes of foreign seamen without a Christian witness, they rented a building and started a Seamen's Center. The center is staffed by the men of the association; George Raborn is chairman of the committee that directs the work.

Fernando and Mrs. Garcia are serving the Latin-American Mission in Imokalee, Florida, having been transferred from Karnes City, Tex., Calvario Mission.

Jerry Monroe has resigned his work in Garden City, Kans., to become assistant chaplain at Parkview Baptist Hospital in Yuma, Ariz.

Frank Ruiz is serving Calvary Spanish Church in Adrian, Mich.

Alfredo Lugo resigned Primera Iglesia Bautista, Roswell, N. Mex.

Mr. and Mrs. Pedro Hernandez were transferred from Primera Iglesia, in Tolleson, Ariz. to Primera Iglesia in Las Cruces, N. Mex.

William Harley Wilson resigned First Church, Crownpoint, N. Mex., Indian.

Mr. and Mrs. L.A. Watson have been appointed missionary associates in the Chi-Ka-Sha and Choctaw-Chickasaw Associations on McAlester, Okla.

Israel DeSouza is serving the Spanish mission in Banquete, Tex.

Mr. and Mrs. W. C. Carrasco have transferred from Mission Bautista, Rotan, to Ebenezer Mission in Baird, Tex.

Mr. and Mrs. John F. Hopkins have been approved for career missionary service. They are serving as directors of Kansas City Association's Christian Social Ministries.

Mrs. Vada Patterson, formerly director of Caddo Baptist Center in Shreveport, La., has been appointed by the HMB to direct Carver Center, New Orleans, La. She will replace Miss Johnnie L. Hobbs, who resigned recently and is now on inactive status.

Margaret J. Wiedemer, nurse at Sellers Home in New Orleans has resigned to be married soon.

Mrs. Mildred Kelly, director of Baptist Centers in Columbus, Ga., reports that Officer Candidates from Fort Benning gave parties for the children at Buena Vista Mission recently.

Dan Routledge, mountain missionary at El Portal, Calif.—gateway to Yosemite National Park—was married on February 14.

Elliott Smith of Eagle Mountain, Calif. is recovering from a heart attack. Smith anticipates doctor's release and HMB appointment as superintendent of missions for the Trinity association in California by April 1.

Dave Chamblin, for 25 years a pastor-missionary in Calif., died January 26. Mrs. Chamblin asked that in lieu of flowers, contributions be made to the Dave Chamblin State Missions Pastor Aid Fund. Chamblin was starting a new church at Bishop at the time of his death.

Ernest, Linda and Elizabeth Briones of Santiago, Chile, are making their home with the Eldon W. Hales of Ishpeming, Mich. Hales is superintendent of missions for the Upper Peninsula of Michigan. Sandi, Hales' daughter, served as missionary journeyman in Santiago and became acquainted with the Briones family. The Briones children are here on a F-1 Visa for students.

E. J. Coble is recovering from a stroke suffered in September. He retired February 28 after serving 10 years as superintendent of missions in the Ore-

gon-Washington convention.

Lewis McClendon, after nearly a decade in the West, resigned the Ouray and Silverton, Colo. churches to accept the pastorate of First Baptist Church, Appleton, Ark.

H. R. Luster serves as mountain missionary at First Baptist Church, had 170 inches of snow as of February, and the low temperature was -26 degrees. The church has licensed William McMahon to preach.

Catholic-Baptist Fellowship

The first Catholic-Baptist Fellowship for the Miami area was held in January at University Baptist Church in Coral Gables, with 211 persons attending, including 65 Catholics from several Catholic churches and schools according to Lloyd Whyte, missionary-director of southeastern area work related to non-evangelicals.

Two Catholics and two Baptists spoke on the contributions of the other's faith to American religious life, followed by a discussion and fellowship hour. Many Catholics said it was the first time they had been in a Baptist church; Baptists present thought their message was presented in a whole-some way and that better understanding of the "new Catholicism" was realized.

Resource Materials:

"Shaping Our Church Buildings for the '70s," booklet published by Church Architecture Department, Sunday School Board. A technical brochure which gives the new grading plan, specifications for equipment, shape and size of each department in the new grading plan.

"Resources and Renewal," booklet, suggested for use during Soil Stewardship Week, May 3-10, by Rural-Urban Department. The booklet, which informs of the dangers of environmental pollution, is produced by the Soil Stewardship Committee of the National Association of Soil and Water Conservation to assist church and civic groups in encouraging good conservation practices.

April, 1970



'Leisure Revolution' Seen Spurring 'Generation Gap'

The "leisure revolution" has already subverted American institutions to the point that profound changes in society are inescapable, a church-sponsored conference on leisure was told here.

Sebastian de Grazia, a professor of political science at Rutgers University, said leisure is an important hidden factor in producing unrest among today's youth.

The conference was sponsored by the Minnesota Council of Churches, in conjunction with the U. S. Extension Service and the University of Minnesota, St. Paul.

While advertisers gloat over statistics that seem to show everyone has more time and money, de Grazia said, the American belief in the importance of working has been undermined among the present generation of youth who are the real "leisure industry" consumers, he said.

"It's asking for trouble to keep a large number of post-puberty youth in a dependent status," de Grazia said.

"The mark of independence and taking your place in our society has always been the job. After puberty, youth becomes restless to take their place. When you spread out the interval of uncertainty about what their place will be, you find profound discontent arises.

"We see the results of this in the demands for coeducational living, the need to assert their independence against the police if necessary in the college unrest of today.

Those who cannot cope with greater and greater amounts of free time that are predicted for our society in the next 25 years will continue to feel restless, de Grazia said, until society

adjusts its attitudes to the new conditions.

A first-step in adjusting, he suggested, is the four-day work week. "At least then the free time we have is then available in a more usable form," he said.

"I feel grateful for this revolution," he concluded. "It's a shot in the arm for us. If it goes right, we should find that when society adjusts we will have a greater respect for work."

"We will realize the proper place work has—not as the overriding pre-occupation it has been—and we will be more conscious of meaningful ways to use our free time. And we will be able to afford leisure for those who can handle it, and allow them the full use of their capabilities, which isn't possible under the work ethic we have had till now."

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CHRIST IN A GEOLOGY CLASSROOM?



The following letter was written by a student at Hardin-Simmons University. It is addressed to a member of the H-SU faculty, Earl Harrison, professor of geology and head of that department. The letter is authentic, and it uniquely expresses an experience received in a geology classroom.

Dear Mr. Harrison:

I came to Hardin-Simmons seeking more than an education. Now after a year, I believe I have found what I was so long in looking for.

I, like many other students, am in a position of wanting very much to believe in Jesus Christ. And, after having been brought up in the environment and atmosphere which prevails, I found I could not turn to Christ—due to the alleged overwhelming evidence contrary to His teachings.

Your lecture this morning proved to be more than stimulating. It was a key that unlocked a long desired faith. For I now find that, thanks to you, I can now and do believe in Christ.

Please accept my thanks for what I consider to be my finest hour at H-SU. Without this morning I feel that I might never have come to fully know Christ. Your guidance through this subject is greatly appreciated. But your interest in your belief and the students cannot be fully appreciated enough.

I now fully know what is meant by the University's objectives of academic excellence and Christian integrity.

Thank you and God bless you.

A Student

Hardin-Simmons University has as its purpose to offer the means by which qualified young people can receive thorough education that is comprehensive, contemporary, cultural, and Christian. Teachers like Earl Harrison are dedicated to this purpose.

A native of New Mexico, Mr. Harrison completed his BS and MS degree at the University of New Mexico and is nearing completion on his Ph.D. degree at Texas Tech. A veteran of the U.S. Navy and an experienced field geologist, Mr. Harrison came to H-SU in 1957.

Hardin-Simmons University appreciates her professors who are dedicated to their profession and show a concern in University affairs. Hardin-Simmons University appreciates Earl Harrison.

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For more information contact:

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Edwin L. Skiles,
president

ISSUES in the 70's

by CLYDE E. FAN, JR.

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nothing has changed, and they will ever more loudly berate those who are suffering the pains of cultural transition. Furthermore, some churches in the cities will succeed by doing "business as usual," because they will attract their own cult of people who are determined to withdraw into a Baptist enclave that resembles the culture from which they have come.

Nevertheless, all churches will experience increasing unrest. Some will continue to insist that it is the post-Christian era; but it is no more the post-Christian era than it is the post-19th century era for the church, just as it may be the post-French impressionist era for art. The freedom of the spirit cries out for an authentic medium of expression.

The age of synthesis for Baptists is over. The age of exploration has begun again. It is true for all of American Christianity in varying degrees. God has given this age to us—none other. We will either bring fresh glory to God, or give up in nostalgic despair.

Essential to this trying time: willingness to learn, and willingness to share. Those who rebuked Wycliffe, Luther, Bunyan, Wesley, Carey, and Moody will speak again to rebuke those who believe God opens new doors every morning. Likewise, there will always be those who, guppy-like, swallow anything that comes their way. Everything new is not good, nor is everything old bad. Therefore old must listen to young, youth must learn from age. Innovator must challenge conservator; realist must temper experimenter, or else we will be fragmented worse than we are. We will not likely split officially, but practical divisions can widen unless we hear one another and love one another.

And like it or not, we will have to come to recognize the diversity of gifts within the body of Christ. The eye and the hand must function as one, not jealous of the other, nor denying the use of the other.

But with renewed attention to the headship of Christ, each member will play its diverse, but essential, part in the servanthood of the 70's.

HOME MINISTERS

ISSUES in the '70s

by WILLIAM M. PINSON, JR.

CONTINUED FROM PAGE 11

theology, and application of the gospel to the related in church and denominational programs?

A number of issues which Southern Baptists will face in the '70s are internal. Historically Baptists have held different positions on many issues. Yet we have had a certain core of agreement. Today a wide diversity of beliefs exists among us. How we handle this diversity promises to be one of the major issues of the decade.

Another cluster of internal issues centers in the operation of denominational programs. One issue is: Should denominational employees merely mirror Southern Baptist life or should they also try to mold it? Most employees have more formal education and are more cosmopolitan than the average Southern Baptist. This does not mean that they are necessarily more spiritual or intelligent, but it does mean that their views on many issues will clash with millions of Southern Baptists. Another issue will likely be the overlap which exists among the agencies, much of it caused by recent rapid expansion of programs.

The annual Southern Baptist Convention itself may become an issue. Does the "messenger" approach adequately provide a representative body for policy making? Could the money spent for the annual convention be better applied elsewhere? How much freedom is to be granted agency and school employees? Should preliminary regional meetings be held?

An item of importance will be how to deal with the increasing polarization and widening gaps among us. Tensions are evident between the liberal and conservative, small church pastor and large church pastor, young and old, urban and rural, well educated and less educated.

Conclusion

Current trends warn us that serious, disruptive conflict could break out among us. A calm, dedicated determination to tackle the issues for Christ's sake is what is called for if Southern Baptists are to deal creatively with the issues which face us.

April, 1970

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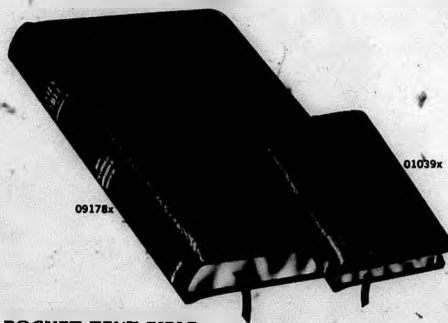
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Chaplains Prayer Calendar

May 1: Charles B. Prewitt, Okla., Air Force; Malcome H. Roberts, Mo., Navy. **May 2:** Oscar L. Gibson, Okla., hospital. **May 3:** William M. McGraw Jr., Ala., Air Force; Harold W. Runnels, Tex., Army. **May 4:** Ralph A. Goff, Okla., Army; George E. Ormsbee, Mo., Army. **May 5:** Joseph H. Coggins, N. C., Air Force; A. J. Thomsen, Ore., hospital; Franklin Leory Dittmar, Okla., institutional. **May 6:** James L. Burck, Ky., institutional; James H. McKinney, Ga., Army. **May 7:** Clarence H. Roland, Ga., Army; Carl J. Pearson, Ark., Navy. **May 8:** John B. Hunter, Ark., hospital; George V. Deadwyler Jr., Ga., Air Force.

May 10: James D. Bruns, Mo., Army; George W. Miller, Fla., hospital. **May 11:** George R. McHorse, Tex., Navy; Stafford G. Rogers, La., hospital. **May 12:** William C. Fuller, N. C., Navy. **May 14:** Henry C. Bailey, Fla., institutional; Donald H. Cabaniss, Ga., hospital; Richard M. Graham, Va., institutional. **May 15:** Dwane R. Campbell Sr., Ga., Army; James E. Lockhart, Mo., hospital. **May 16:** Lawrence E. Saul, Miss., Air Force; Joseph E. Wilson, La., Army; L. Riza Bradford, Tex., Air Force.

May 17: Jack R. Milligan, Tex., Army; Thomas B. Respass Jr., N. C., Navy; J. T. Shipman, Tex., Navy. **May 18:** Jack Wendell Roberts, Fla., Navy. **May 19:** James F. Kirstein, N. C., Navy; Thomas M. Richardson, Ala., Army; William R. Swenson, Minn., Navy. **May 20:** James Alfred Stanford, N. C., Army; James M. Rigler, Mo., Navy. **May 21:** John D. House, Ga., Navy. **May 22:** Walter E. Sanders, N. C., hospital. **May 23:** Bruce D. Anderson, N. Y., Army; Joseph R. Frazier, N. Y., Navy; William A. Massey Jr., La., institutional; Harold D. White, Ark., Army; Felix J. Williams, La., hospital; Howard Parshall, La., hospital. **May 24:** Arthur J. Estes, Fla., Army; Ronald L. Mallow, Okla., Army; Roy V. Thornberry Jr., N. C., Navy; Colon Stonewall Jackson Jr., N. C., Navy. **May 25:** Mark W. Fairless, Tenn., Air Force; Albert V. Clark, Miss., Army; James L. Lohan, Ga., Army; Clarence A. Moore, Calif., hospital. **May 26:** James L. Hays, Ark., Air Force. **May 27:** Bennie H. Clayton, Tex., Air Force; Wilton E. Sloan, Ga., Army; Delbert C. Payne, Tenn., Army. **May 28:** William Robert May, Ala., Navy; Kevin L. Anderson, Tex., Navy; Hubert Garrell, N. C., Army; Joe Luck, Tex., hospital; Howard E. Waters, Tex., Navy; Larry H. Ellis, Tenn., Navy.

May 29: William H. Griffith, Ohio, Air Force. **May 30:** John L. Hall, Va., Navy; Richmond H. Hilton, S. C., Army. **May 31:** Robert A. Long, N. C., Navy; Carl J. Fiedrich Jr., N. C., Army.

Joseph Walker Dynamic Leader

by A. RONALD TONKS



Joseph Walker is the most colorful of the early leaders of the Home Mission Board. Raised in Virginia he served as the pastor of several churches in that state until he moved in 1850 to St. Louis, Mo., where he founded Third Baptist Church. In 1853 he became the corresponding (executive) secretary of the Domestic (home) Mission Board.

Walker, an extremely outspoken person often raised the ire of other Baptist leaders. Almost as soon as he had arrived in Marion he called for clear support for home mission work as well as foreign work.

I believe that a soul in China, Burmah, Greece or Africa is just as precious as a soul in America, but it is not more precious. My position is that the home mission enterprise deserves to be on the same platform with the foreign, and not an inch below it.

He was not convinced that he should be responsible solely for raising money for home missions, but rather that he should concern himself with administration and editorial propaganda in the mission papers. He believed that pastors should raise the money needed and relieve the secretary of arduous collection tours.

Walker was perhaps the most forceful corresponding secretary that the Board had had up to that time. His forcefulness enlisted many supporters to the home mission cause. Even J. R. Graves, who was later considered a critic of the Board system, urged support.

For the efficient prosecution of home evangelization. . . Let us, if possible, make all the wheels of the Home Mission car run, not with hard speed and clattering noise, but smoothly and swiftly.²

Tonks is assistant professor of history at Indiana Central College, Indianapolis

The effectiveness of home missions improved. While appeals for help to spread the gospel regularly appeared Walker, especially aware that the was the steward of the Lord's money, was not reticent about explaining to the home mission churches exactly what was expected of them.

Despite the dedication of Walker to his work and a large increase in missionary personnel, financial problems appeared in 1854 and 1855. Walker encouraged the Board to adhere firmly to the policy of no debt and withhold missionary appointments because of lack of funds. According to his practical bent he reported in June, 1855,

Several applications for the appointment of new missionaries to important stations had to be answered adversely within the past few months. The petitioners are in such cases disappointed, and some of them are useless to appoint without the means of paying for service performed.³

During Walker's years at the Domestic Mission Board two extremely important developments were made: Southern Baptist work was begun in California and the American Indian Mission Association became part of the Board. Walker approached John A. Broadus, later a professor at Southern Baptist Theological Seminary, to serve in Sacramento. Broadus did not accept a call to Sacramento.

Walker then encouraged J. L. Shuck, the first Southern Baptist missionary to China, in his work with the Chinese in California. After Shuck arrived in Sacramento, he discovered that there was a need for Baptist work among the English-speaking population as well, and he began to serve both groups.

By 1859 there were five American and two Chinese missionaries. Unfortunately, because of Civil War, this work was discontinued.

Although Walker and the Domestic Mission Board were not convinced that they should assume additional responsibility for the American Indian Mission Association when the Convention so directed in 1855, Walker wrote that they would fulfill the obligation "to the best of their ability."⁴ After the union had been consummated it was discovered that the American Indian Mission Association was heavily in debt. In his dynamic fashion Walker asserted, "This (debt) must be paid, and that soon."⁵ With Walker's dedicated determination all of the debt had been cleared within one year and Indian missions were strengthened.

The years of the secretaryship of Walker with the Domestic Mission Board should be described as an era of innovation and growth. His travels encouraged the missionaries and fortified the support from the churches. When Walker resigned in 1856, the Board had more missionaries at work than ever before, six mission stations for Negroes, and had laid plans to establish work in Cuba. Walker's dynamic Christian leadership at the Domestic Mission Board paved the way for the later Cooperative Program of the Southern Baptist Convention. Many causes for which he worked became a reality in the twentieth century. ■

FOOTNOTES

¹ *South Western Baptist*, November 18, 1853, p. 1.
² *Home and Foreign Journal*, III (March, 1854), 33.

³ *Ibid.*, IV (June, 1855), 45.
⁴ *Library* Southern Baptist Theological Seminary, Louisville, Ky.

⁵ *Home and Foreign Journal*, V (July, 1855), 1.
⁶ *Ibid.*, V (August, 1855), 5.

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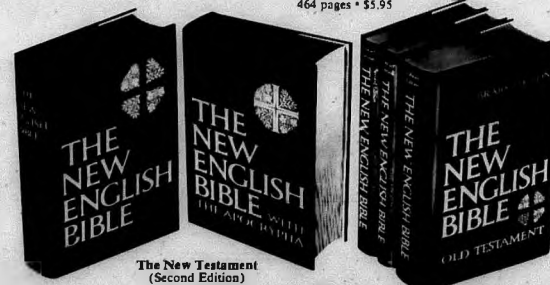
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Missionary Appointees

1. RICHARD B. ACKLER
Birthdate: March 3
Birthplace: New Haven, Conn.

Richard B. Ackler is serving in the Oregon-Washington Baptist Convention as supervisor of Southern Baptist mission efforts in the Coulee and Yakima Valley Baptist associations.

2. (Mrs.) ELVA ACKLER
Birthdate: July 23
Birthplace: Lamar, Mo.

Mrs. Richard B. Ackler is assisting her husband in his new position. The Acklers have five children.

3. JAMES E. FORREST
Birthdate: December 11
Birthplace: Texarkana, Ark.

James E. Forrest is now director of Southern Baptist mission work in Long Beach, Calif. He was appointed jointly with the Long Beach Harbor Baptist Association and the General Convention of Baptist in California. He is a graduate of Baylor University and Northwestern Baptist Theological Seminary.

(Mrs.) NANNIE JOYCE FORREST
Birthdate: August 29
Birthplace: Starrville, Tex.

Mrs. James E. Forrest is assisting her husband. She and Forrest have three children. Mrs. Forrest attended Northwestern Seminary.

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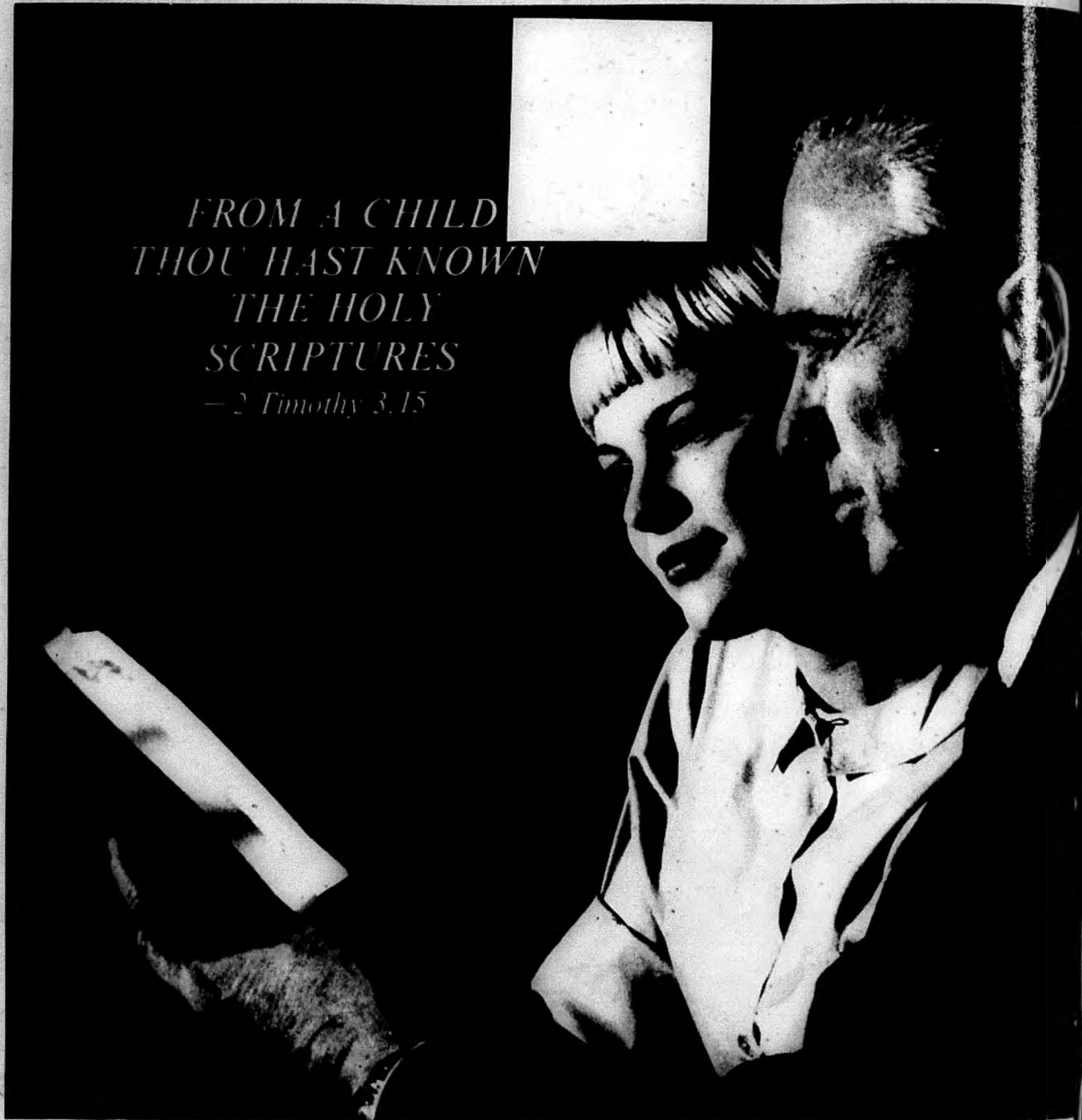
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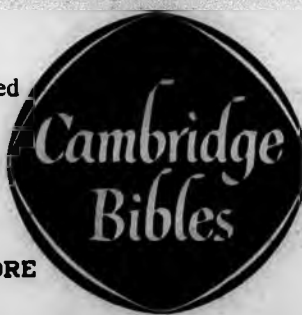
— 2 Timothy 3:15



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