

HOME MISSIONS

JUNE 1970

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EDUCATING OUR YOUTH
FOR THE FUTURE

LETTERS

From Our Readers

Pastoral Dropout

I perceived a curious logic in the article by Robert H. Lauer (March, 1970): that the "pastoral dropout" (his term) really possesses a higher type of devotion to the church than the one who remains as pastor; that he has a clearer insight into the church's problems and how best to correct them; and that responsibility for this loss in leadership is to be fixed on indifferent, insensitive, unenlightened, and illiberal congregations. This defensive and cynical essay at no point even hints that blame could lie elsewhere, and it is absurd to argue that abandoning the church will save the church.

As one who believes profoundly in the importance of the pastorate and is aware of the monumental difficulties the pastor must face, I found Mr. Lauer's article to be unsympathetic and self-justifying.

W. Morgan Patterson
Louisville, Ky.

► The article . . . is very pertinent. I was very thankful to see it and pray that others will recognize the insight with which it was written.

What is happening in the lives and ministries of those who drop out? Southern Baptists should want to know the answers. They need to know the answers. Mr. Lauer has raised a pertinent question. He has also suggested a study. Who among Southern Baptists will take the initiative to follow through?

Frank Hammond
Frisco, Colo.

A Wife Speaks Out

I should like to commend the article "A Pastor Speaks Out" by Bob W. Brown in the December issue of HOME MISSIONS. I have been a pastor's wife almost 40 years—except for World War II and the Korean Conflict when my husband was a military chaplain on leave from his church. I believe Bob W. Brown has spoken the sentiments of the majority of pastors in his penetrating analysis of the pastoral ministry. He has answered the rising swell of criticism directed toward the church from the outside. He is correct when he says, "The changes within the structure will come from within. They will not be produced as a reaction to the defectors." I am with him on another statement: "At least I don't know of one pastor who wants to be irrelevant." I also liked his toleration for the 100,000 pastoral "dropouts."

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 Home Mission Board to communicate the gospel to our Homeland is financed by these same institutionalized churches which are so "irrelevant." This is not to say re-dedication to her task is not needed by each church, but it is unfair to place major blame on her for the widespread pre-occupation of America with space and sports instead of human welfare.

Inez C. Lawrence
Clarendon, Tex.

March Issue

Your March number, treating BSU and campus life is the sort of information we have felt has been censored out of most denominational press. Thank you for giving us this, and more power to you. We know that with all the social awareness you show you are still presenting the gospel of grace as the only remedy.

James A. Adams
Salisbury, Mo.

► Several of the young Christians here at the Special Processing Detachment have shown interest in your March issue.

The articles relating to the search for Christian faith by many college students was very meaningful to us all. We would like to share these articles with others at our chapel.

Marvin D. Kennen, Chaplain
Ft. Riley, Kans.

Bouquets

HOME MISSIONS magazine is indeed a "front line" journal. It has become for me an anticipated, potentially exciting and inspiring venture in avocational reading as I await each issue. The journal is speaking in very pointedly in disturbingly clear ways to many of the issues we need to face in our life as one of the major communions of American Christianity.

Whether I generally agree with the content of the journal's materials is decidedly secondary to my appreciation for what seems to me to be Southern Baptists' most timely and provocative editorial voice.

► Long ago I gave up on the Southern Baptist denomination, feeling that no major cultural denomination could ever effectively minister by truly giving of themselves without pride or regard for their ego-centered organizational status.

Then I began reading the HOME MISSIONS magazine last year and noted an amazing trend in the activities of missions groups. No longer are home mission fields regarded as potential church-building sites only. Church people are finally translating their concern about others into action. The part that I am excited about is being able to communicate with others without feeling tied to traditional approaches. Reading of new ministries and special projects in the magazine has changed my opinion of Southern Baptists. This is one magazine I can read proudly and be stimulated by what I read.

As long as I can read and hear of Baptists facing and handling today's key issues I will involve myself with them.

Mrs. James G. Munro
Fort Worth, Tex.

► Thank you for a good magazine, HOME MISSIONS. I look forward to reading it each month. You give us "something to chew on" and make one search his soul about our way of life.

Do you know our Savior said in Matt. 10:34, 35: "Do not think that I have come to bring peace to the world; no, I did not come to bring peace, but a sword. I came to set sons against their fathers, daughter against their mothers, daughter-in-law against their mothers-in-law; a man's worst enemies will be the members of his own family." That is so true even in the visible church. You at first don't want to see your personal sins and there is division, just as if a sword had cut, but under the guidance of the Holy Spirit you ask God to show you your faults—pride, prejudice, self-righteousness, etc. and your eyes are not blinded anymore. So you will get criticized and people will threaten by taking away their money, but others will compensate for their loss. I know a "tiny bit" about being criticized when you make a stand for your brother in Christ whatever his color.

Mrs. Melvin Smyth
Opelika, Ala.

► You and the editorial staff are to be congratulated on the March issue . . . dealing with "The Christian on Campus." It is a tremendous piece of work and is very useful as well as providing much needed information.

I am a student director on a Baptist campus and I appreciate so much the information which the articles contained. We are not always thrown into contact with other groups such as Campus Crusade and Inter-Varsity and it is extremely helpful to find material and facts on these movements.

After reading the entire magazine I am truthfully glad that you have dealt with the problem fairly and clearly without favoring any one side or the other. My only wish is that more of our publications could deal with the issues in preceding magazines.

HOME MISSIONS

Please continue to deal with them and give us facts.

Richard Carter
Hannibal, Mo.

► Thank you for a magazine that dares to be relevant in an age when so much of Christianity is still emphasizing dead issues and irrelevant ideas. HOME MISSIONS has the courage to stand and say this is how we interpret the whole ministry of Christ, and because of this staff you have given people a hope for the future and a cause for celebration in the Christian faith.

Speaking for many of my college peers I know that your magazine has come to mean the difference between complete despair over the seeming apathy of the church and excitement over the fact that there is some aspect of Christianity that does care enough to become completely involved. Probably more than you will ever know you have come time and time again to encourage one's faith in the awareness of Southern Baptists.

(Even though so many of the letters you receive are discouraging and frustrating you still come across to say you affirm your stand; thank you for this. Also, thank you for being relevant, concerned, and genuinely honest in your presentation of the Good News of Christ Lord. You have given excitement to a college generation.)

Lon Johnson
Waco, Tex.

Just a word to express my feelings of the last (April) issue. . . it was indeed splendid! I plan to file this copy as I feel it is without question a new dimension in Southern Baptist work. . . I rejoice in what is happening.

Joseph A. Quinones
New York, N.Y.

For many months it has been in my thoughts to tell you personally how very much I think HOME MISSIONS is! You are doing a really magnificent job in evaluation of relevancy to this exciting decade in old history and its challenge to Christian concepts.

I considered the January and February 1970 issues so outstanding I lent them to a friend to read.

Mrs. Cecil Perry
Asheville, N.C.

Re Facts on Agape IN

I am writing with regard to the article about the AGAPE IN . . . in the March issue. Being a member of Screven Memorial Baptist Church and having a small part in the activities of the AGAPE IN last summer, I

was eager to read the article. However, I became aware of a number of inaccuracies relating to the readying and operation of the AGAPE IN as well as to the involvement of Screven Memorial church in this.

Firstly, a number of members of the church, including myself, participated in painting the exterior and interior aspects of the house, putting up shutters, fences, cleaning inside, rewiring electrical fixtures and outlets, knocking out two walls and reconstructing the first floor, designing a sign-board, and cleaning and repairing the basement area which was already and had been by the previous owner used as a locker and shower room with about fifty individual lockers). With the exception of the first week after the team's arrival, all was done beforehand.

Secondly, with reference to the relatively small degree of involvement of the church "due to its size", the members worked out among themselves a schedule whereby two usually a husband and wife would work with one student in the kitchen each night during the week from seven to eleven o'clock, after which time for practical purposes the house was closed except Friday and Saturday nights when it did indeed remain open until one o'clock. This was entirely a voluntary thing on the member's parts and not always convenient. We did, however, enjoy doing it. This was from the very beginning to the very end and even for ten days after all but two of the team had left for home. During this time the house was run entirely by members of the church.

Thirdly, each team member had one day off each week, usually in a group of two or three. Also on more than one occasion the team, either en masse, or as smaller groups were guests in the homes of various church members.

I feel that the few paragraphs of the article dealing with these aspects is in error and misleading to the readers of the magazine.

Dr. A. Ward Barr, Jr.
Portsmouth, N.H.

Change the Name:

I very much agree with . . . Arthur B. Rutledge on the idea of giving continued consideration to the value of changing the name of the Southern Baptist Convention.

I say this not because of a dislike for the Southern Baptist Convention—I am proud to be a pastor in the Southern Baptist Convention—but for the same reason advocated by Mr. Rutledge, that more people might be influenced for Christ. I do not have a name to suggest. Mr. Rutledge's suggestion Trans-America Baptist Convention (TABC), might be a good name. I'm giving it some thought. I hope others will.

Norstrup L. Hood
Effingham, S.C.

HOME MISSIONS

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Vol. XII June 1970 No. 6
Published Monthly by the Home Mission Board
Southern Baptist Convention
1350 Spring St. N.W., Atlanta, Georgia 30309
Rates: \$1.00 per year or \$2.00 for three years;
club rate (10 or more), 75 cents; budget
rate to churches, 60 cents; single copy,
10 cents.

*Change of address: Please give your old and the new addresses.

Second class postage paid at Atlanta, Georgia.

ZIP CODE NEEDED
All changes of addresses, renewals and new subscriptions should contain your zip code number.

THE EXECUTIVE'S WORD

Progress in the West

This month Southern Baptists gather in Denver for their annual convention. I pray and trust that we shall conduct ourselves and our business in a manner which will further the cause of Christ in the West and throughout the nation.

This Convention will afford Southern Baptists an opportunity to see firsthand some of the evidence of God's work in the vast and scenic western states.

The Home Mission Board has had a long relationship with Southern Baptists' western expansion. Before the Civil War and again for a brief period in the 1870's it engaged in mission work in California. As far back as the 1850's it conducted Indian missions in Kansas.

It was in the mid-1940's, however, that the Board began its continuing, large involvement in the West. In 1942 the Convention recognized the new California Baptist convention as a co-operating body. Two years later the Convention took the position that it was free of territorial limitations within the United States, as provided almost a century earlier in its original con-

stitution. This freed the Board and other agencies to assist Southern Baptist work in the West, both in new areas and in New Mexico and Arizona, where state conventions had been established in 1912 and 1928 respectively.

The work in California and elsewhere in the West was started by lay people and their families, civilian and military, often meeting in residences or school buildings, lodge halls or store fronts. Churches came into being, associations were formed, and state conventions were born.

By the close of the 1940's the work had advanced to the point that state conventions had been organized in California, Hawaii, Kansas, Alaska, and Oregon-Washington. The Colorado convention was formed in 1955, and in the other conventions were formed: Utah-Idaho, the Northern Plains.

Today there are more than 2,100 Southern Baptist churches in these 17 western states. Their membership exceeds 568,000. In 1968 they reported

27,830 baptisms, total receipts of \$42.5 million, and mission gifts of \$5.1 million.

Since 1944 the Board has undergirded this work with finances and missionary personnel. Today it is assisting in every western state in cooperation with the related state convention. The Board's responsibility ranges from 73 to 95 percent of the comprehensive mission budgets of these several states. It provides the major financial support of 646 missionaries, including 26 U.S.-2 appointees. Last year 318 student summer missionaries worked in the West.

Language missions includes the work of 262 missionaries who minister to more than a dozen different ethnic groups, including Eskimos and Russians, Portuguese and Orientals, internationals and deaf, as well as extensive work among Spanish-speaking and Indian people. Many western churches are multi-racial in membership. For instance, in California 200 churches are "inclusive" and 40 pre-

By Arthur B. Rutledge Executive Secretary-Treasurer, HMB

dominantly Negro churches are members of this Convention.

There are 29 missionaries at work in various Christian social ministries, such as Baptist centers, church weekday ministries, youth and family services, and general direction and consultation. They serve in such cities as Fairbanks and Longview, Washington; San Francisco and Oakland; Salt Lake City and Phoenix; Los Angeles and San Diego; Denver and Albuquerque; Omaha and Wichita; Topeka and Kansas City, Kansas.

In addition, the Board is presently helping 137 young churches and missions in the West with pastoral support (church pastoral aid) for a limited time. Through its Department of Survey and Special Studies it works with the state conventions and local bodies in determining needs, opportunities, and potential. The Department of Missionary Personnel assists in locating and screening missionary workers in cooperation with state conventions.

As congregations grow they need

property and a building. The Board's Division of Church Loans has made over 1900 church and site loans to congregations in the western states during the past 15 years, in excess of \$31.5 million. Presently the Board has on its books loans to 679 churches in these states, with a total balance of more than \$21 million. Such loans are made only in cases where the church is not sufficiently established to secure a loan from a commercial source. In these circumstances a church loan, too, is missions.

All Southern Baptists participate in the development of this exciting and expanding work in the West through support of the Home Mission Board. This year they are giving a total of \$2,131,351 for these varied ministries in the West, aside from church loans. This amount is 25 percent larger than similar allocations five years ago. During the past five years, through the Cooperative Program and the Annie Armstrong Easter Offering the Board has contributed \$8,298,000 to work in these

states. Without such help, devoted workers in the western states would be the first to say, the present strength and encouraging outlook would not have been possible.

Hundreds of unchurched or under-churched areas remain in the western states. The opportunity and effectiveness of inner-city ministries are mounting steadily. Tens of thousands of people follow non-Christian or sub-Christian faiths, and millions are without the transforming knowledge of the gospel of Christ our Lord. Southern Baptist pastors, missionaries, lay people, and executive leaders in the West are a courageous and diligent people. They will continue to need major assistance from the Southern Baptist Convention for many years.

For what has been accomplished we thank God. For the challenge that lies before us, let us be and do our best and look to God for His guidance and power. ■

by Walker L. Knight

EDITORIALS

Training for an Urban Ministry

No Christian group has had an easy time with the industrial city. J. C. Hoekendijk says when the first stone was laid for the modern cities, the church was absent from the ceremony. He quotes Disraeli's quip to a bishop worrying that the church would lose the city, "Don't be mistaken, my Lord, the church has nothing to lose, for she has never had the city."

If Christendom at large has had trouble with urban life, Southern Baptist in particular have been so ruraly oriented because of our location and history we often have been unaware we even had a problem. Now ur-

ban, industrial life is coming to us, and much to our credit, we are going to the huge urban centers. At one time we might have been going with a messianic complex of succeeding where others have failed, but thank goodness that is past and we are now going as true servants to make our unique contribution. We aren't asking for the easy spots. To the contrary we often go in where others have left, using the same buildings and facilities. Sometimes we succeed numerically and sometimes we fail, but we are even learning that this is not the proper evaluation. We are called to be witnesses, not winners,

servants, not masters.

This issue addresses itself in detail to the education and training needed for an urban ministry, and because we have come from a rural background (unashamedly) we are not equipped to train ourselves for this ministry. We might ignore everyone else engaged in urban training and slowly evolve our understanding and institutions, but there was a time when we would have done just that. However, we must study, participate, and learn from what others are doing. This issue attempts to point in that direction, and most of the centers and projects on which we

report have already touched Southern Baptists. In some instances Southern Baptists have provided significant leadership.

In fact, Southern Baptist seminaries have recently made outstanding progress in developing programs of urban ministry. Southeastern Baptist Theological Seminary, the Home Mission Board, and the District of Columbia Baptist Convention pioneered in an urban training seminar in Washington whose findings became the basis for the current series of articles this publication is printing. Golden Gate Baptist Theological Seminary held its third

annual urban church institute this year. Southern Baptist Theological Seminary's leadership has been very significant, and all of the seminaries have courses, seminars, and student/faculty projects in urban areas.

However, nothing we have as yet approaches the understandings and involvements of the programs reported on in this issue, such as the famous Urban Training Center in Chicago, ACTS in Memphis, and MUST in New York. This issue should serve to introduce those interested in gaining an insight into all of the ramifications of training for an urban ministry. As with

much of the material we present, this is not an endorsement of all that each undertakes, but it is to say that what they are doing is significant enough that some contribution can be made to our lives and our ministries.

Since this started with a quotation from Hoekendijk, let it close with another: "Mission work always implies a willingness to begin anew, and in the process to take into account that God has not yet exhausted his new possibilities and most probably still has some surprises in store." ■

Toward Creative Urban Strategy

A thoughtful urban church member writes: "Significant are the problems we face as we look for a new minister. As far as our experience goes we have found with a few exceptions, that our seminaries have produced men with little or no vision or creativity."

The writer of that letter expressed the frustration of many a member who recognized that many of the institutional programs are now inadequate and new answers must be found. The burden cannot rest alone with seminaries engaged in the education of future ministers. If the urban crisis is to be faced, if new mission strategies are to be discovered, if the church is to be revitalized, education at all levels will be required.

A New Kind of Need

It will no longer be adequate to train ministers and laity to serve in church structures that are already outdated or are rapidly becoming too limited in their relevance. Historically, ministers have been educated in Protestant circles to fulfill the basic functions suggested by the images attached to the role of the clergy, namely, preacher-prophet, pastor-priest, with emphasis upon counsellor; and overseer-administrator. George Webber correctly has noted that these images do not accurately describe the minister in the secular city.¹ He prefers to think of the education of the clergy today as preparing the man to be (a) a worldly man, (b) a man in Christ, and (c) a theological specialist. While we might never select his terms, the emphases he makes are valid. Today's clergyman must be a man who is able to live in and share the world, understanding it in its secular context both sociologically and psychologically. He must be a man who knows what life in Christ is and one capable of dealing with the problem of formation

of how men live in Christ in contemporary situations. As a theological specialist, the clergyman must be "drenched in Scripture and in the traditional faith of the Church" and able to translate this meaning into shaping contemporary society. No small task is this!

Continuing theological educational programs have been growing, but at best these reach only a few clergymen, and usually they reach those who are already best prepared. A most pressing need, therefore, concerns itself with how to update the education and training of ministers who are already in responsible leadership positions. Education somehow must be taken to the ministers, and through them to the laity, if immediate help is to be realized.

This education must focus upon an interdisciplinary approach. Biblical, theological and historical studies must not be neglected. Clergymen and laymen alike, however, must become students of man's social environment. By literary research some understandings must be sought. Nothing will take the place of exposure to the life of urban man. Living and service in the social context under guidance will sensitize individuals to needs that sometimes go overlooked. It will force them to fresh interpretation of facts discovered in firsthand social research. Many ministers need to become acquainted with the other helping professionals who labor in the area of urban problems. They need to learn the purpose and see the role of other agencies in a truer perspective, not as enemies or competitors of the church, but frequently as allies who can supplement and strengthen the church.

This enlarged need calls for educational approaches which are more open to the world, and to many cultural and religious groups. Urban society is pluralistic, and the church which is too restrictive and op-

erated on strictly residential pattern will cut itself off from significant opportunities.

New ministries have come into existence because of enlarged and varied needs. From congregations with pastors as only staff members, we have moved to some congregations with multiple staffs. Music and religious education were areas first to demand trained professionals. Some churches have added persons in elementary education, counseling, youth work, social work ministries, and other specialties. Each new area of work points to changing concepts and changing educational goals for clergymen and laity alike. It is reasonable to assume that functional roles will continue to emerge and change as urban life is subjected to still more transition. Educational approaches will need to be repeatedly studied, evaluated, and changed if they are to remain relevant.

Distinction Between Education and Training

In almost all of the specialized institutes and conference centers across the nation the word "education" is very rarely used. They prefer the word "training" although probably they would not see this as a substitute for education, but as a supplement. If so, are both necessary and are they different?

Education is looked upon as a comprehensive process by which one learns, and is usually related to a more formal process involving a structured curriculum and a school situation. Training, on the other hand, is seen as a more limited aspect of the educational process and is associated with specific learning for a particular task or function. If training supplements education, it is generally assumed that training is necessary because previous education was incomplete or inadequate. Sometimes education is looked upon as requiring

more time, while training can produce an impact more quickly. Training usually is designed to equip for mission; for the fulfilling of a particular role using a special skill. The difference between education and training as used here may suggest the difference between learning confined to the classroom in contrast to learning through practice in the field.

A common theme of most of the church training centers across the nation is "learning through involvement." The participants or "trainees" are involved in life situations. They engage in "the plunge," "live-ins," "round-the-clock experience," "on-the-job-training," "in-service training," or in various types of social involvement. Training is seen as being related to practicing a role or skill; to the actual doing. Society becomes the laboratory. This is the testing ground for philosophies, ideas, and programs.

Training, as used here, and education are alike in that both devote attention to the transmission of knowledge.

This training approach includes forms of "sensitivity training," an emphasis that has come into much prominence in recent years. This effort proposes to create awareness, to increase tolerance, to make one alert and alive to persons, needs, and issues. It enables one to become more responsive and transfers his behavior in relationships. Some sensitivity training has been introduced into more formal educational structures and some denominations are making use of it in training executives, counselors, and workers for highly specialized roles.

The training centers accomplish one goal better than do most of the seminaries and

CONTINUED

Bennett is professor of church and community at Southern Baptist Theological Seminary, Louisville, Ky.

EDUCATING CHURCHES FOR URBAN ENVIRONMENT

by G. WILLIS BENNETT



If the urban crisis is to be faced, education at all levels will be required.



other schools—they train more specifically by more intensive and extensive involvement. While field education programs in seminaries move in this direction, the training programs build their major approaches around service and involvement, and on reflection upon the meaning of this. This reflection includes relating Christian faith to action.

That education and training are related seems quite evident. Certainly there is education in training, and education for ministry cannot be truly effective if it stops short of training. Schools where professional religious workers are educated must give greater attention to extending and strengthening the field education programs. Field education should expose students to the urban situation, and give them the kind of supervision where they will learn how to relate idealism to reality, theological truths to social issues, and Christian faith to human needs.

The hope for quick help for persons already past the stage of formal education may rest with the training centers and with short term institutes designed to employ the training methodology.

Urban Church Training Centers

Numerous training centers are now in operation across the country. In 1967 Meryl Ruoss was engaged as a consultant by ACTS (Association for Christian Training and Service see page 16) to make a study of the better known centers.² After visiting these centers and researching their history, purpose, methodology, and processes of control and support, Ruoss gave an extensive summary description of nine programs in operation, three other proposals, and suggestions for ACTS to pursue. Space will not allow for more than mention of some of these. (For information, write:³)

Urban Training Center (page 12), one of the oldest and best known centers, has about 300 students each year. Research and consultation in the Chicago area aids the trainees in problem diagnosis and solution. In long term courses, the trainees go to work in Chicago and help to develop strategy in selected areas.

Seminars focus upon major social issues, such as housing, education, jobs, communication, and politics. The established social systems are examined and a faithful theological mode of interpretation is applied.

Longer term training courses may last from three to 24 months. In these courses the trainee has a field supervisor and is placed in an area of specialization. Small

groups meet with members of the UTC staff to engage in theological interpretation, role-determination and tactical planning. The inter-action of faith with social situation is carefully studied.

UTC had a national focus from the outset and has had considerable influence on other centers. In 1969 a review of the past five years of operation led to an evaluation and to a charting of proposals for the next five years.⁴ Those responsible for decision making agreed to an expansion and continuity of previous programming, but also to a development of new training capabilities. They noted, among other possibilities, the need for new mechanisms for information/communication systems which would connect training networks, action centers, denominational and ecumenical instrumentalities, and documentation centers. Noting that there are now 19 training centers in the nation, they proposed that there be new and regular collaboration between training centers and constituent groups and funding sources. Such collaboration would lead toward agreement on critical issues, clarification of strategies, identification of possibilities, and assure better placement of trainees and continuity of training. The need of pilot projects was set forth and a commitment to training in such projects was made.

These conclusions selected for mention here should be concerns of other training centers and all denominations. Contemporary urban needs are too great for concerned groups to be competitive and to waste efforts with duplication.

The other centers fulfill in one way or another the same function suggested for UTC and are related basically in purpose and approach. At most of them, as at UTC, urban denominational executives recruit or otherwise designate persons to become trainees, and the denominations usually pay the room, board and tuition for their students. Greater use should be made of these training centers in order to provide new insights for both old and new problems. Of course, one need continues to trouble the ministers and executives and that is how to transfer the training to the home situation. Not all cities are alike. To receive training oriented to Chicago, New York, San Francisco or Los Angeles, does not assure one the strategy for Louisville, St. Louis, Atlanta or Miami. Not every city can have or ought to have a training center, but every city needs the benefit of new approaches and may have to have some specialized help.

Other groups now in operation may be able to provide useful service. One of

these is ACTS, a mobile staff of five consultants available throughout the southern region to encourage a variety of efforts in a training process. ACTS places a priority on enabling and training church workers to respond to the needs of the metropolis. It provides an excellent supplement to the training centers. Denominations and churches should make use of both types of approaches to secure training and to develop strategies for mission.

Seminary Programs

One has but to read the issue of "Theological Education," Autumn 1966, to discover what is happening in many seminaries. On a Lilly Endowment grant, and at the encouragement of the Commission on Research and Counsel of the American Association of Theological Schools, Charles R. Fielding engaged in extensive research both literary and through visitation to many seminaries. His primary purpose was to make "A Study of Practical Training for the Ministry, with Special Attention to Supervision."

Fielding concluded that "radical criticism of education for the ordained ministry exists at every level of responsibility for its conduct."⁵ Successful experiments toward improvement are going forward; nevertheless, Fielding notes, "the gap between the working ministry as seen in the seminary and practiced in the parish is alarmingly wide."⁶ All too many students and graduates conclude that the theological education does not prepare for ministry. If this charge is valid, we have cause for alarm, although we can take heart that most theological seminary leadership today recognizes the problem and is attempting to correct it.

A review of course offerings in seminaries compared to 10 years ago will reveal the growing effort of theological education to address itself to the need. Some emphasis is devoted to social studies which treat urbanization and related problems and stress new ministries for the urban church. Urban sociology and sociology of religion are disciplines which are finding their way into the seminary curriculum. In established disciplines, attention is given to applying biblical and theological truths. One of the most hopeful signs in seminaries is the wide dissatisfaction with such current field work practice. Fielding includes: "Field work often masquerades education when it is no more than a means of making a living."⁸ He reports that is being done and indicates what

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**X
EDUCATION
Willis Bennett**

Nothing will take the place of exposure to the life of urban man.

Contemporary urban needs are too great for concerned groups to be competitive and to waste efforts with duplication.

can be done to provide a work experience under supervision. It is in this area of theological education that seminaries come nearest to doing what the training centers accomplish.

There are three types of field work: field employment, field service, and field education. The first may proceed from financial necessity but if guided it can have definite learning benefits. This kind of involvement gives exposure and challenges the student to learn to communicate and to share. Fielding thinks secular or church employment while a student, has minimum educational value and should not be exaggerated or confused.⁹ On the other hand, whatever value exists should be used.

Field service is the voluntary involvement of the student in an effort to meet existing need. It may or may not have educational value. Field service projects such as civil rights work, poverty projects, social work ministries and church weekday ministries are increasing. Fielding no doubt rightly concludes, "The more effective service projects, however, appear to be those in which independent study, field experience, and seminar discussions are combined."¹⁰

One student involved in a service project in a poverty area and in seminar study described the learning experience in these words:

A most valuable aspect of the experience was the realization of how minority groups live in our city. There were several times when I found myself the only white man in a crowded gymnasium, a playground, a community business, or the office of a community agency. There were several situations in which being white was a disadvantage and even a barrier to further work. My minority status lasted only a few hours each day but these provoked a great deal of thought as to how life would be if it were destined to be lived with a minority status.

Another student in the same study program wrote:

The area of transition and the rooming house areas are no longer pages in a book but houses on certain streets or an area with distinct boundaries. The fears and frustrations caused by a minority group steadily pushing into an area were voiced by numbers of people contacted in house to house visitation. On the other hand, the problems that Negroes have in finding adequate housing have also become a harsh reality as I tried to help find housing for a family forced to move.

A third student observed:

Merely reading about the work of the Community Action Commission is not like working with it on the spot, seeing the motivations of the staff, living with their frustrations, and viewing their limitations.

Testimonies like these prove the value of field service coupled with study. Theology, ethics, and pastoral care learned in the classroom need to be seen in the context of human need.

Field education demands some control of placement and expectations. An educational policy should be involved which focuses upon the professional formation of the student as he moves from his capacity as a Christian to a capacity as a minister. The student will need to see his ministry in the context of total community and develop skills in community ministry. The minister, as preacher and counselor, needs to recognize the social and cultural conditioning of his parishioners.

Field education demands supervision. It requires one who is engaged in the practice of his profession and is duly qualified to supervise, to enter into a relationship with the student in a "contract for learning." The supervisor acquaints himself with the work of the student and such guidance and counsel enables the student to move from being a student for the ministry to a minister in the ministry.

In addition to these efforts to prepare for urban mission through the regular curriculum in the seminaries, other programs have been developed for special training. Southeastern Baptist Theological Seminary, in cooperation with the Home Mission Board of the Southern Baptist Convention and the District of Columbia Baptist Convention, has conducted summer seminars during each of the past three years. One such seminar, held in Washington, D. C. and lasting about four weeks, was devoted to three emphases: "(1) the forms, structures, content and context of Christian ministries in the metropolitan area; (2) Christian dialogue within the international and interfaith community; and (3) resources in public and private agencies for Christian ministries to human need."¹¹

Making use of three professors and drawing from specialists as resource persons, the seminar gave the 31 students enrolled an exposure to urban life, and the combined efforts gave an overview of the metropolitan area and the role of organized religion. Topics treated by student projects were grouped under the three areas designed to explore the purposes of the seminar. Church related ministries

were dealt with in reports on inner-city work, downtown work, ministries in suburbs, experimental ministries and cooperative ministries. The reports are descriptive, do not show student participation through service and involvement, but are limited to observation and interview. Eight reports described on-going ministries with various international and ethnic groups, the efforts of other religious groups in the city, and the role of the Council of Churches. A third group of reports explored the relationship of the church to various community resources.

In connection with MUST, the urban training center in New York (see page 22), the New York Theological Seminary has committed itself to developing a center for theological training designed in part to serve other theological schools. An "Urban Semester" is proposed, providing the equivalent of one semester of academic study focused on mission and ministry in the urban setting, under the direction of George W. Webber.

No attempt is made here to report the work in seminaries across the nation, but illustrations above are included to show the kind of education that is being attempted. Other programs of these types need to be started. Such efforts would not only provide a better education for students currently enrolled, but could make a significant contribution to continuing theological education.

At the College Level

In the wake of the urban crisis, many colleges and universities have attempted to get involved in urban training, and some have given particular attention to the education of ministers. Space here allows for mention of only three such programs. They are discussed not because they are necessarily the best, but primarily because they are known to me.¹²

At Wake Forest University in Winston-Salem, North Carolina, three efforts make a contribution to education for urban life and ministry (see separate story, page 24). The Urban Affairs Institute, established and charged by the Board of Trustees with giving attention to urban problems, promotes projects designed to fulfill three functions—education, research, and community service.

A second program at Wake Forest, the Ecumenical Institute, has been brought into existence to promote understanding among various Christian groups. Headed by Brooks Hays, the Institute is an interdisciplinary effort which uses the resources of the existing departments to discover the

bases of mankind's common heritage.

The Church and Industry Institute is a third program in existence at Wake Forest. Its purpose is to improve communications between industry and the professional ministry.

It seems that all denominational schools ought to make some effort to use their resources to enhance community service and extend specialized education to persons needing it. More efforts like those at Wake Forest could provide a major extension of education throughout many regions.

At Western Reserve University, an Internship for Clergymen in Urban Ministry is offered. The University asked "What contribution can the university make to the continuing education of clergymen for their ministry to metropolis?" A pilot program was designed and funding for a program extending from 1966-1970 was secured from the National Institute of Mental Health. The program is available to those who desire to enrich their vocations as ministers in urban life. It proposes to make new knowledge and skill available to leaders of religious institutions. Specific goals are: to train clergy in analyzing urban problems; to expose clergymen to those problems in depth; to show how to find and use resources; to explore professional roles; and to effect desirable social change. The training period is 32 weeks, with half the time in study and interpretation and half in field experience.

The University of Louisville, through its Urban Studies Center, has a similar program which leads to a Master in Community Development degree. The 32 hours of courses are spread over two years and are available at times that enable participants to continue their employment in the city. Some joint credit is possible for students through the Southern Baptist Theological Seminary. Ministers have the opportunity of study alongside practicing professionals in various areas of urban life. Also all students are introduced to the role of the church in community development.

The kind of programs discussed above are available at many universities in the nation. Ministers who desire highly specialized urban training should inquire what is available near them. Denominational agencies could provide a real service by compiling information on programs and making it available to ministers.

Education in Churches

To receive training for ministry to
CONTINUED ON PAGE 46

The time comes when the minister . . . wants to provide training within the context of his congregation for the laity.

THE MODEL: Urban Training Center for Christian Mission



James Morton, an Episcopal minister, is director of the Urban Training Center, Chicago.

The Urban Training Center for Christian Mission has historical Congregational building for its location, an Episcopal priest for its director, 22 denominations, ranging from Church of God to Lutheran, participating on its board of directors, and the city of Chicago for its laboratory.

"UTC has been the prototype, the model, for everything else that is being done in urban training," said George Torney, associate secretary of the Department of Metropolitan Missions of the Home Mission Board.

"It's the best available at the present time," said J. N. Evans, secretary of metropolitan missions department.

A national training center, UTC started as an independent non-profit corporation seven years ago. This month marks its sixth year of actual training sessions.

Since UTC's origin, many regional and local training centers have been created, springing out of the need to use every available resource in confronting increasing urbanity with the Christian message. For example, the Action Training Coalition has 20 training centers across the country; the Association for Christian Training and Service (ACTS, see separate story, page 16) concentrates on the southeastern area.

UTC is devoted to "developing ministries which serve . . . at many new points of decision and movement in metropolis . . ." says one of its publications. "It is in this way that faith will find its appropriate expression in our time."

Torney sat in on a board of directors meeting of UTC and presented a report of his observations to the Home Mission Board. "We have been extremely cordial received (by UTC)," he said. "They want in it and feel that we have a lot to offer."

"UTC views itself as a training center for Christian mission which operates on national level—not as THE urban training center," said Torney. Its leaders realize limitations; "they recognize the need to and encourage regional and local centers."

By its own definition, UTC "seeks to discover the nature of faithful participation in a wide variety of urban situations, and to develop ministries which facilitate such participation." Its curriculum "focuses on

specific points of decision and development in the society," and in its short term training the "primary focus remains on problems brought by trainees from their home situations."

The strength of the experience was that it was able to get exposure to people and issues that I generally am not open to in the setting in which I operate," said Dale Cross, superintendent of missions for Southern Baptists in Detroit, Michigan, who spent four weeks this spring at UTC. Cross compared his experience to the difference between looking through your window shade and thinking you know your neighbor and going across the street to talk with him.

They "walk a thin line between teaching a person how to minister in Chicago and teaching a person to minister where (he) will have to work," said Torney.

The center "tries to delineate principles, methods, and procedures which hold true across artificial lines and at the same time expose students to one city—they try to offer the general and specific."

"I don't expect to have trouble shifting the learning to Detroit; its problems are quite similar to Chicago's," said Cross.

"One thing is already developing where I hope I can share the insights I gained. We are working on an interracial committee that can be a resource of channeling information and developing influence regarding the school situation and housing."

"I have been delighted with the attitudes of the teaching personnel there so far as their desire to give insight and understanding and some training in participation of individuals and churches in community life," said Evans.

The program sensitizes and informs the participants concerning the realities of urban life, the needs, and models which attempt solution of urban problems and enrichment of the urban community."

and E. Luther Copeland, professor of missions at Southeastern Baptist Theological Seminary.

The normal short term training is for a four-week period. The course is a blend of classroom study and practical involvement. It offers the student principles but so enables him to confront the power

structures and major influences in the urban area.

The four-week course is described as having four ingredients.

First is "the plunge"—a student is given three dollars and put on the streets of Chicago to make his own way for three days as a transient. What a classroom! He begins to understand what it is like to live in the city. "Part of the confrontation aspect of the training," Torney said, "involves the student with black militants, political, social and religious leaders so that he is exposed to what is really going on."

The second ingredient is reflection—after "the plunge," the group gathers to reflect on what happened, what was felt, what was learned. Hopefully, this step helps to solidify the experience.

Input is the third ingredient—this is the classroom part and includes Bible study. "This is an important part of UTC," said Torney. "UTC is pretty much down the middle of the road in terms of theological and biblical foundation. They spend a lot of time studying and reading Scripture and discussing theological implications."

Input is conducted by the UTC faculty and guest lecturers who bring certain expertise to the students. The studies represent an effort to present the best in each field—psychology, sociology and theology.

"The men at UTC . . . are just exceptionally well-equipped theologically," said Cross. "They manifest a wide knowledge of Scripture . . . their theology was different from mine on some issues, but they (take it) seriously."

The fourth ingredient of the training is strategy development—what do you do? This is concerned with developing "change agents"—persons who will bring about change in urban situations but will do so from a solid theological, sociological and psychological point of view."

"So far as insights and techniques by which one comes to understand and know and deal with the interplay of forces in community life," said Evans, "UTC does an excellent job."

Evans would like to see the spiritual dimension increased. "There is so much emphasis on the social, racial, political and

by Jacqueline Durham

CONTINUED

A blend of classroom and laboratory

economic," and he feels there should be a stronger balance "in terms of spiritual context. This is the weakness," he said.

Cross mentioned "a lack of emphasis on the individual" as a weakness. "Southern Baptists have centered on individual piety and commitment, and we don't need to lose that. At UTC they are more open to a sense of corporate responsibility—to work to change social and governmental structures and then the individual will change in the context of a changed setting," he said. "I would hope that we could keep a balance of the two . . . recognizing that man needs to be changed himself."

"Inadequate attention to the role of the church as institution in urban ministry and witness and inadequate attention to evangelism as such" were cited as weaknesses by Copeland. "The models of ministry which were presented were primarily of groups outside the church though related to it," he said. "Much that transpired . . . was communicated was evangelism . . . by implication, but we never came to grips with just who the people of the city are and how to communicate the gospel to them."

UTC is funded by participating denominations and by grants from private foundations. Rockefeller Brothers and General Service Foundations have made grants; recently the Ford Foundation made a \$200,000 grant for fellowships.

A denomination which does not participate formally in UTC may purchase study time. This year the Home Mission Board purchased eight student weeks and offered these as two four-week scholarships. Dale Cross received one of the scholarships, and Phil Rodgers, state director of missions in Virginia, received the other.

Jere Allen, a pastor who is related to the Board in an interdenominational pilot project in Richmond, Va., paid his own expenses to study at UTC. Copeland studied for two weeks this spring to gain the feel of the city, understanding of problems, and expertise for teaching and urban training. Copeland has been one of the leaders in urban training among Southern Baptists.

"My two-week participation . . . was an unforgettable and very worthwhile experience," said Copeland. "Of particular value was the opportunity for close-up observation of a program somewhat similar to the Seminar on Urban Studies

which I have helped to conduct for the last three summers."

In cooperation with Southeastern and Golden Gate Baptist Theological Seminary, the Home Mission Board sponsors the urban institutes each summer.

"Southern Baptist Theological Seminary has been on the forefront nationwide," said Torney, primarily through the leadership of C. Willis Bennett (see article by him on page 6). Bennett took an extended sabbatical several years ago to add a master of social work degree to his theological training and conduct a research project on inner city churches for the Home Mission Board.

Upon his return to the seminary he launched an extensive urban studies program at Southern. The program has expanded into each of the schools and into joint study programs with the University of Louisville and seminaries of other denominations in the area.

In January, 1970, the Board held an urban training conference for Southern Baptists in Atlanta. The Board plans to follow through with another such conference in October at which the CLUG technique (See sidebar, page 19) will be used as part of the training.

"Communication between our urban trainers was practically non-existent," said Torney. "One seminary didn't know what the others were doing, and some of the seminaries were not involved in urban training. This was a beginning in opening communication."

Asked if this separate conference constituted a compromise because Southern Baptists do not participate fully in UTC, Torney said: "In one way it was; but these conferences would have been necessary regardless of what had been done about participation in UTC. It is necessary for a denomination to pull its people together at some point. But it would be irresponsible for us to continue as just Southern Baptist trainers, as if we existed apart from all else that is going on."

He called these conferences "an interim step between complete ignorance of what is going on in the city and responsible participation in the broader community of urban trainers."

"We as Baptists, need to know the context in which our witness is being given today—the powers in community life," said Evans.

"We will continue for a period of time, the matter of paying for services rendered at UTC," Evans said.

"I suggest . . . careful screening of Southern Baptist participants," said Copeland. "Confronting the city in the raw, which includes the so-called 'gutter language' of the city, can be traumatic."

Torney's report to the Home Mission Board revealed that most of the denominations participating in UTC look to it to provide them with denominational urban trainers.

"They have proven themselves; they know what they are doing, and they are doing it well. They have led the nation in urban training."

Torney does not feel that Southern Baptists realize the time, money and sacrifice which other groups have invested in urban ministry development. "Other denominations have been on the cutting edge for years," he said. "They have an integrity because of their sacrifices that we do not have."

"We have just begun to take seriously urban training. We have learned from those who have been involved in it for years and we should recognize our indebtedness to them."

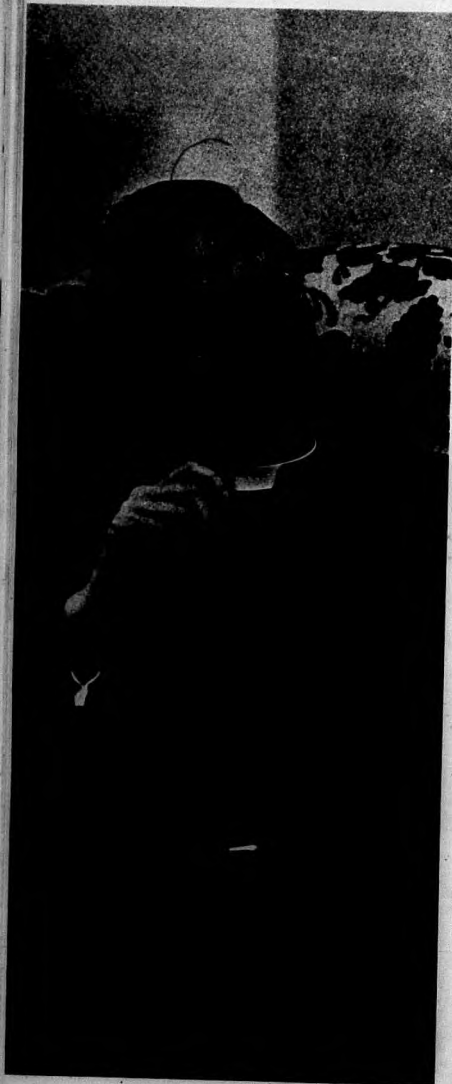
"We need to keep alive and abreast of developments," he continued. "There needs to be a recognition on our part that urban training is perhaps one of the most important things we are going to be doing in the next few years. If the denomination is going to come of age (in an urban society) it will have to take urban training seriously on all levels."

UTC is well aware of the tensions and problems which it faces and is struggling with these, Torneys says. It does not want to use the city of Chicago simply as a training ground; the aim is to get the student involved enough so that Chicago benefits from the ministry, and at the same time, help the student, from a solid foundation of principles and theology, to relate his experiences and learning to work in his own city.

"UTC sees itself as a training center and recognizes the need for regional and local centers in addition to national ones," said Torney.

"The techniques and modes of operation may vary from one urban training center to another," he said "but the philosophy of all the centers is amazingly the same."





ACTS Is Not the Fifth Book in the New Testament

When Bill Jones talks about ACTS, his eyes gleam. But that's understandable. In this case, ACTS stands for Association for Christian Training and Service; and William A. Jones, Jr. (left) is executive director.

The gleam in Bill Jones' eyes, however, reflects more than some vested interest an executive director might have in the organization which pays his salary. For Bill Jones, a former Episcopal rector, is a man with a dream who is sold on an exciting, innovative idea which he believes can help bring the gospel of Jesus Christ to the cities of the South.

To understand his enthusiasm and conviction requires a look at the association he directs.

ACTS is a training process designed by persons from 16 religious bodies (including Southern Baptists) and funded by agencies of 10 denominations.* Its purpose is to develop leadership for mission in the southeastern states, working with various religious bodies and secular agencies. It attempts to fulfill this purpose through a continuing process of researching, communicating, training, and consulting by its five-man staff.

Rather than maintaining a single physical center, ACTS has placed staff members throughout the Southeast to insure mobility. Consultants include: Ted McEachern in Nashville; Neil Leach and Smith Turner in Charlotte; Mance Jackson in Atlanta; and Jones in Memphis.

These men travel throughout the South designing training events with local denominational groups, encouraging new ecumenical coalitions and cooperation, gathering and sharing information on experiments, new forms of ministry and

witness, and training opportunities; surveying resources, agencies, and challenges for mission; developing and evaluating experimental ministries; and conducting specialized regional training events.

The process they use is consultative in nature. ACTS places priority on enabling and training churches to respond to the needs of the city. Rather than implement ideas, ACTS seeks to provide skills, information, and resources to encourage and support persons and groups seeking responsible ways of mission action.

To describe what ACTS has done may be the best way to describe what ACTS is all about. Here are some examples of events in which ACTS was involved:

—In Miami, the Roman Catholic Archbishop called a meeting of 35 religious leaders with ACTS staff members to look at issues facing the city. A two-day meeting brought the leaders together to explore alternatives of corporate action. A steering committee was formed to seek ways to develop a closer network of planning for action by the city's religious groups.

—A region-wide conference was conducted in Atlanta, with a focus on development of "Alternatives in Crisis." Teams of religious leaders from Charlotte, Chattanooga, Augusta, and Jackson attended the conference and were trained in concepts of mission action, mission strategy, and human relations.

—ACTS has been instrumental in planning for the formation and work of community organizations in a number of cities. • Metropolitan Inter-Faith Association in Memphis has been formed to provide for training, research, communication, and action in the Memphis area.

Religions United for Action in the Community in St. Petersburg has been formed to coordinate the resources of the churches in responding to urban issues. (For instance, joint planning of housing sponsorship is under way.)

Greater Birmingham Ministries in Birmingham under the sponsorship of the United Methodist Church, has hired a two-man team to develop mission action efforts with other denominations.

• A credit union in Charlotte has been

established by the Piedmont Carolina Conference to provide a credit source for the poor.

—ACTS helped sponsor a Consultation on the Church and Urban Life in Chattanooga, where 200 church leaders explored (1) the challenge of urban problems, (2) concepts to correct the confusion of "Southern" theology and (3) options for new involvements in urban missions.

—ACTS is consulting with a council of churches in Dallas, to encourage denominations to coordinate community concerns.

The list could go on and on—a testimony to the initiative and drive of the staff of the relatively young organization. Begun officially in 1966, when Jones was hired, ACTS did not have a full staff until 1968. The five-man organization is funded through 1972.

Although ACTS is concerned with the whole southern region, main emphasis is placed on work in the cities of the South. Are the institutions and leaders in southern cities building toward a future that holds promise? What groups in the South can help shape more compassionate cities? How can they be brought to work and plan together toward a more responsible society?

"ACTS exists to seek realistic answers to these questions," says Executive Director Jones. "Jesus Christ calls and enables us to respond to human need through God's reconciling love. ACTS is a response to his call. It is a movement in contemporary terms—an ecumenical approach to using existing social and religious forces to attack the hard realities of life in modern cities."

"Organizing the religious sector to take part in social change is basic to this effort. The great need is for planning, for training, and for motivating groups and individuals—for developing awareness that leads to work for change."

In its efforts to bring a Christian witness to bear on southern cities, ACTS has re-

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by RODDY STINSON
photos by
EVERETT HULLUM

*African Methodist Episcopal—Board of Christian Education
Cumberland Presbyterian—Board of Missions
Division of Christ—Board of Trustees of the United Church
Missionary Society
Episcopal—Diocese of Tennessee—Churchwomen, Diocese
of Tennessee—United Church of Christ—Episcopal Churchwomen
—IV Province—Joint Urban Program
Lutheran, Missouri Synod—Memphis District
Presbyterian, U.S.—Board of National Ministries
Roman Catholic—Diocese of Nashville
United Church of Christ—Board of Homeland Ministries—Co-
ordination—Ky.—Tenn. Association
United Methodist—Board of Missions
United Presbyterian—Board of National Ministries



"We're going to have to raise the taxes a little more."



"It's a package deal—all or nothing. Wait a minute! Wait a minute! Hear us out!"—Jones and Jackson in the spirit of the game.



"We're opening this city to a new day of development."

ceived some consultative help—but no money from Southern Baptists. Why aren't Southern Baptists involved in ACTS?

"I don't know all the reasons or factors," says Jones. "When ACTS started, it was experimental. The persons we talked to (mainly at the Home Mission Board) wanted more definitive programs. I told them, 'Let's find out together what is specifically needed. You help design it, shape it, and then go back to your people and see if you can get funds.' As a result, people like Willis Bennett (of Southern Baptist Seminary) and Fred Moseley (of the Home Mission Board) participated in our initial meetings. In fact, the aid received from Bennett was invaluable, and he is still on our Advisory Committee. But the money never came."

"I think there were men on the Home Mission Board of Directors who thought ACTS was too experimental and that cooperation with other groups would not be good. (I spent one hour in one meeting convincing them that I was not the National Council of Churches!)"

"Some seemed to think that ACTS was too activist. They were fearful of what it might become."

"It would be a source of great strength if Southern Baptists would participate in ACTS. It would help us particularly as we go into various communities to secure help from local congregations. Then, too, I think Southern Baptists have something to say to the rest of us. For instance, in the past, you have done a better job of ministering to the poor than other denominations."

"It's strange to me that people get so uptight about ACTS—as cautious as we are. I received a letter from a man recently who was frightened by the turmoil in our cities—the picketing, boycotts, strikes, riots, etc.—and I became aware of the real fear of American people which prevents them from faithfulness to Christ in the city."

"A Methodist layman in a small Tennessee city asked us to come to his community and help set up an integrated meeting of concerned persons—just to talk about community needs and what could be done about them. But we couldn't find a place to meet. Finally, after six months, the local Episcopal church allowed us to meet in its building. As a result, the rectory wife was fired from her local job, and the Methodist minister had to resign from the steering committee of the group because of pressure."

In spite of such obstacles, ACTS has been able to achieve much in its young life. What

CONTINUED ON PAGE 20

HOME MISSION

CLUG Is Not the Sound of a Rock Hitting the Water

Recently, the ACTS staff gathered in Memphis to participate in a new training technique called CLUG (Community Land Use Game). CLUG is sponsored by Experimental Campus Ministry's Center for Simulation Studies, a St. Louis based organization funded by the United Presbyterian Church's Division of Christian Education and by the Episcopal Church.

Two CLUG experts, Richard Tombaugh and Earl Mulley, explained the game to the five ACTS staffers and seven other local participants. Briefly, it works like this:

Competing teams of four (or more) try to realize profit by buying and developing land in a simulated city. Each team is given \$100,000 in play money to purchase and develop land (much like Monopoly). The teams convene at intervals as a city council to set a tax rate and decide on the location of utilities. Each team's financial position, which is determined by the use of its land, is determined after every round. A game usually lasts 10 rounds.

Land may be developed by building a factory, a partial factory, an office building, a store, or residences.

The purposes of each team are (1) to make money and (2) to build an exemplary city. Often, during the game, the two goals conflict. For instance, the biggest money-making operation is a factory. But a team that builds a factory (at a cost of \$96,000) must convince another team to build residences for the factory's workers and another team to build a store or office building. Without these, the factory cannot operate—which means no income.

Thus, much of the game time is spent

negotiating with other teams to build a "proper city."

Sociological factors are also built into the game. For instance, after every five rounds (which represents five years), each team has to decide whether or not to spend some of its money to upgrade the buildings on its property. If it doesn't, a roll of the dice may tell the team that its factory, office building, etc. has burned down. The longer the buildings go without repair, the greater the odds that the number they roll will mean financial collapse. This teaches team members the value of investing money to keep property in sound condition. It also indicates the foolishness and risk of allowing buildings to deteriorate—a common problem.

Why did the ACTS staff feel this experience was worth several hundred dollars and hours of time?

"We hope to develop in ACTS staff members a capacity to use this game in training events," says Bill Jones. "It is a new—and highly interesting—methodology of teaching the problems and needs of a city."

"By playing this game, you open people up to the city. They can learn so much by playing it—(1) concepts of city planning and growth; (2) what it feels like to build a city and share in its successes and failures; and (3) the value of cooperation between different power elements in a community."

"We hope to take this game and go into various cities in the South and play it with interested persons. At the end of the game, we'll discuss with them what is required to reach a city with the gospel in light of problems surfaced during the game."

—Roddy Stinson

June, 1970

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Author, Roddy Stinson, and Smith Turner huddle over game board, planning where to build a factory.

are its greatest achievements?

"First of all," says Jones, "I believe we have promoted and are promoting a community of trust. Rather than one denomination planning a program or activity and asking others to join, we need to get together and plan out of a foundation of mutual trust."

"Next, I believe ACTS has proven the value of consultation. Many ministers feel they need to know everything—to be an expert. In order to accomplish this, most pastors need help. We serve as consultants to the whole life of a church, helping ministers and laity discover needs, find resources, and set goals to meet the needs."

"Third, through ACTS, we are able to proclaim the God of the Not Yet—the God of hope. We go into a community and show alternatives for a new day. We give them a sense of vision, of hope."

"Fourth, we have seen new energy released for mission action. In Memphis, where previously there had been little cooperation between various churches, the MIFA organization has drawn together Baptist, Methodist, Catholic, Presbyterian, Episcopal, etc. churches to set goals and meet needs."

"By 'mission action' I mean working for social change, just as the church did on the frontier when it fought against gambling, drinking, prostitution, and other forces which prevented development of the community. But to keep fighting those same problems 100 years later—when greater problems threaten our communities, such

as poverty, racial injustice, credit problems etc.—is putting major emphasis on the wrong evils. This is a good tactic the church uses to keep us engaged in the wrong activities."

"The last achievement of ACTS is the emphasis that has been placed on the issue of evaluation and review. Most churches are afraid of review and evaluation. But the church needs consultants to help it evaluate itself and remain relevant in a period of change."

"Now, I realize I haven't mentioned any achievements in terms of the criteria most churches use—bodies, dollars, and happiness; but as long as we use only these standards of measurement, I wonder if we can be effective for Christ in the world."

"Perhaps the greatest achievement of all is to change attitudes. And this is difficult to measure."

The gleam in Bill Jones' eyes expands as he relates the achievements of ACTS, but the eyes become sad when he is asked about the disappointments and problems he has encountered.

"I am very disturbed by several problems which confront our society," he says. "First, there seems to be a low level of cooperation between various Christian groups in most communities, which disguises a deep distrust for each other."

"Then, I am concerned about the chasm between the rich and the poor in our cities and how few of us are proclaiming the gospel to the poor. People are starving in the cities and in the rural areas, and we don't even face the fact that they exist."

"Also, I am disturbed about the alienation of the young adult generation and the growing hate between black and white persons. Until the past few years, I hadn't been aware of the principalities and powers that are working in our society. And most Christians are not facing the difficult problems of our society. We're being human instead of living on grace."

"Finally, I am disappointed by the fact that most clergymen don't know how to live with conflict. Some of us have developed an admiration society instead of trying to apply the healing message of the gospel to the sores of our society."

"But let me add, that in spite of such disappointments and problems, I feel ACTS has an exciting future. I think we will continue to provide a needed mission function for our region and that our efforts will help develop a responsible society which will bring human fulfillment to all persons in the South."

And the gleam comes back into Bill Jones' blue eyes. ■



The game calls for serious contemplation before every action.



MUST Is Not Something You Have to Do

MUST's director, George D. Younger, succeeded George Webber when he became president of New York Theological Seminary.



Metropolitan Urban Service Training Facility (MUST) in New York City was called a "parable of urban strategy" by George Webber in 1967. Both the clergy and the church "are unequipped" to face the urban challenge, Webber said, emphasizing the need to be "prepared to think about strategy for urban mission in far more prophetic and radical ways."

MUST, now directed by George D. Younger, was established by the United Methodist Church in 1965 to train clergy, church members and community groups in metropolitan New York—to sensitize them to urban needs.

Now in its fourth year of training, MUST has attracted some Southern Baptists to its one-year intern training program, local academic program, and short-term training. It concentrates its training in the 32-county region of New York. MUST's academic programs include trainees from metropolitan area theological seminaries and interns from theological schools

throughout the country. Local laymen and clergy may enroll. MUST operates a one-semester joint program with local seminaries which allows students to spend a day each week in exposure and involvement with metro issues.

MUST frequently works through existing institutions. For example, Director Younger is presently working with the YWCA in New York City in its efforts to eliminate racism. It also provides a link between community groups in ghetto and poverty areas, religious groups, and interested people through its Action Training Clearinghouse and a telephone answering service which provides information about meetings and developments. Some of MUST's trainees have set up a black studies library in the office of the Harlem Parent Association. ■

Footnote

1. Webber, George, "Discovering New Windows", *Home Missions*, October, 1967, page 3.

HOME MISSIONS

photos by STEVE WALL



Interplay of thought and feeling is a part of MUST staff meetings: Betsy Pugh and Raphael concentrate.



MUST trainees below set up a black studies library for the Harlem community.

WAKE FOREST Is Not an Ivory Tower



Julius Corpening (left) directs two of the Institutes in Wake Forest—Church and Industry and Urban Affairs.

In his annual report in 1967-68, Wake Forest University President James Ralph Scales commented:

"What ivory towers there are left on college campuses are being severely shaken by the times, and no educational institution can afford to cover its ears. There is increasing evidence that we educate better by using part of our resources in an attempt to help areas that may be directly connected with the university."

This reasoning, Scales went on to explain, was the rationale for the establishment of two institutes that year at the school, one dealing with ecumenism and the other urban affairs. Two years before the university had been party with the Episcopal Diocese of North Carolina to the formation of its first institute on church and industry.

The three institutes, as President Scales said in his report to the trustees, bring the resources of the university to bear in areas which it might not otherwise affect, but in which it is now wielding influence for good.

Though it was begun two years before Scales became president of the university in Winston-Salem, the Church and Industry Institute centers in an area seemingly epitomized by Scales' reference to "areas that may not be directly connected with the university." The workaday world at times seems much farther away from academia than a few street numbers and at least that far away from the church. But Church and Industry Institute is bridging both gaps.

Headed now by Julius Corpening, the CII was begun in 1966, but the germ of the idea began to form two years before when Richard N. Ottaway came to Winston-Salem as the Episcopal chaplain of the Wake Forest Interdenominational Center. Ottaway, L. Hollingsworth, who was then chaplain of the university, and others in the center began to wrestle with the

question of an adequate ministry to the emerging urban areas of the South. Their analysis focused on every segment of the community; they talked with businessmen, artists, teachers, research people and other professional and occupational groups—all typical of an urban society. As Ottaway says, "These are the 'mission fields' of today. The church often fails to notice them because they are usually already on the church rolls. But we quickly found that they are not being well fed."

The common denominator of life in both rural and urban societies, Ottaway soon realized, was work. Its character in a rural setting was easily discernible, but it changed when urbanized, often becoming invisible behind fences and doors. But he also found that the gates to the fences and the doors were open to the clergy, although few, if any, clergymen were taking advantage of it by going through them.

Ottaway attended a management seminar at Wake Forest with the idea of learning more about business and the business world. It was a revelation to him. "All of a sudden the relationship I had with these businessmen was entirely new to me," he said.

Although I had been in the ministry nearly eight years, I had never had the content of conversation presented to me by lay people to be of the personal, in-depth quality that it was at this seminar. I realized that I was meeting these people in a new way. They were not playing 'clergy I have known' games."

In the spring of 1966, the Episcopal Church Foundation made a grant to further Ottaway's work and that fall the Piedmont Church and Industry Institute was begun.

The format has remained much the same. Ottaway's initial experience—clergymen placed in industry in learning experiences in much the same way that industry does its own management and employees. There are three types of learning experiences: placing clergy in education

centers run by industry; placing clergy in education centers run by universities for industry; and placing clergy in the actual work experience itself.

"Our specialty is to enlarge the scope of the ministry to include work," Ottaway says. "Our task is to sensitize the clergy to the work life of the layman. Our method is quite simple: place the clergyman at the focal point of our industrial society (the learning site) with the layman and let them learn together."

The fact that a minister has gone to the trouble to place himself in a new, learning situation has beneficial effects on the men he meets in the situation. In leaving his professional status as "the learned one in the society", as Ottaway describes it, the minister demonstrates to the world that he is willing to learn; "to be a learner; to take the information pertinent to the layman from the same source that the layman does." This condescension has opened many new doors. Henry Crouch, pastor of Providence Baptist Church in Charlotte, N.C., said after attending a Wake Forest Management Seminar in 1967 that "not only did the person in the seminar treat me in a way in which I am unaccustomed to being treated by laymen, but it was much more honest and frank. I noticed that other laymen who knew that I was in the seminar began to discuss with me a larger area of their lives."

Ottaway is now working to establish similar institutes in other areas on the East Coast. Julius Corpening has succeeded him as director. Then pastor of Temple Baptist Church in Durham, N.C., Corpening attended the IBM Education Center in Washington, D.C., in an institute-sponsored program. The experience reminded him, he said, of his father's ministry in small towns in South Carolina where his people's work was readily available to him. "But this was the first time in my ministry I had felt like I was seeing the

"Our method is . . . to place the clergyman at the focal point of our industrial society with the layman and let them learn together."

Druin is associate editor of *Biblican Recorder*, state Baptist paper of North Carolina.

by TOBY DRUIN

CONTINUED

whole of my people's lives," Corpening said.

Corpening also heads the Urban Affairs Institute which grew out of a Scales-appointed committee in 1968. The committee was named to discuss and formulate plans to help solve "the paradox of poverty amidst plenty and perhaps make some small contribution toward preventing the division of our country into two separate Americas, black and white."

To date, the Urban Affairs Institute has served a largely educational function. In 1968 the institute sponsored a training program for personnel of the Winston-Salem Police Department who work in poverty areas. The follow-up of that program includes a human relations seminar for policemen and policewomen. A number of studies have been launched by the institute and it now sponsors the city's new Youth Services Bureau which provides professional help to potential youthful offenders.

In December, 1969, an Academic Urban Affairs Consortium was established by Wake Forest, Winston-Salem State University, the North Carolina School of the Arts, and Salem College. The Urban Affairs Institute is being incorporated in the consortium.

Corpening said the consortium was established "in response to the increasing need for academic institutions to become involved in the resolution of community problems" and that the consortium also will "afford a laboratory for more meaningful study programs among those disciplines touching urban affairs." It hopes to be of help in such areas as education, economic development, housing, health, welfare, cultural affairs, community relations, recreation and physical environment.

The third of the institutes at Wake Forest deals with an entirely different area. The Ecumenical Institute was established March 1, 1968, with Brooks Hays as its first director. Hays, former Arkansas congressman, was president of the Southern Baptist Convention in 1958-59. Since assuming the directorship of the institute he has also been named chairman of the North Carolina Good Neighbor Council, the state's agency for improving race relations.

In announcing establishment of the Ecumenical Institute, President Scales said, "This is an interdisciplinary effort, using

the resources of the existing departments of religion, English, history, psychology, and sociology. It is not a 'movement.' It is not a propaganda agency. It is a co-operative venture of scholars to find answers to the questions that trouble the religious world of our generation."

The Ecumenical Institute to date has centered its attention on Baptist relations with Roman Catholics. Its first major event was a three-day dialogue between 19 Catholics, including two bishops, and 39 Baptists in May, 1969, on the Wake Forest campus. As Hays stated it, the dialogue was designed to "discuss our common heritage and to confront our historic differences." Papers were presented and dialogue followed. A resolution adopted at the close of the session stated:

"It is believed that this is the first meeting on such a broad scale, convened to discuss our common heritage and to confront our historic differences. We came not as official representatives of ecclesiastical groups but as individuals interested in realizing our oneness in Christ.

"Two factors emerged in the discussions which illustrate with particular force our unity. The Baptist participants reacted most favorably to the evidence of renewal of Scripture studies in the Catholic Church. Baptists and Roman Catholics were one in their insistence upon the importance of the interior life for Christians. The principal focus of our interest is the unchallenged and overwhelming fact that we are brothers in Christ. We did not attempt to disguise our theological differences, but were made aware of the possibilities of mutual enrichment under the guidance of the Holy Spirit.

"We are completely united in the belief that a continuing dialogue is desirable, so that together we may better meet our responsibility to the gospel and serve the world in a period of great peril and staggering human problems. Consequently, we propose to continue these discussions and to renew our efforts to acquaint those of our respective constituencies with the urgency of promoting the unity for which Christ prayed."

A similar session was held in February at St. Joseph's Abbey at St. Benedict, La., sponsored by the institute and the Bishop's Committee for Ecumenical and Interreligious Affairs.

The fact that a minister has gone to the trouble to place himself in a new learning situation has beneficial effects on the men he meets in the situation.

A New Challenge Voiced- REHABILITATION

by BILL KISER

Christ healed the sick and the lame and admonished His followers to do likewise. Through the centuries, the Christian church has concerned itself with many forms of ministry to the sick and crippled. The many Baptist hospitals and medical centers resulted from a desire to follow His teachings.

This reader does not want to be over-critical of the church's role, but as a handicapped person in the field of rehabilitation, I must challenge my fellow church members to update some of their attitudes about the handicapped.

"You will have a perfect body when you get to heaven," was for many years the only answer offered to the handicapped person. Faced with the difficult problems that physical impairment can cause an individual and his family, the belief that salvation of the soul is the most important mission of the church stood in the way of the church facing its responsibilities to the handicapped.

Without disagreeing with these precepts, I submit that it is time for the church to develop new and more realistic attitudes toward the handicapped person. Our denomination has accepted medical science in treating many forms of illness; however, individual church members might do well to re-evaluate their ideas on the handicapped.

Placing the terms "sick" and "normal" on opposite ends of a continuum, each handicapped person will be at a different point. Some are in good general health; others need medical attention and constant care. Many people who will never walk again hold down regular jobs and live independently.

Rehabilitation is not simple; often it involves many years and much expense. With year more and different types of centers and techniques are developed and the handicapped in overcoming disabilities.

What is the church's role in this

rehabilitation work? It would be impossible to completely define the areas in which the church might serve, but let's look at a few examples of how the average church and church members might fit into these programs.

When churches are located near rehabilitation centers, in addition to religious services, they can provide assistance in recreational programs. People who want to become involved should realize that all handicapped people do not fit into the "Tiny Tim" concept.

The handicapped are by no means confined to the physically disabled. Increasingly, this term includes mentally retarded, psychiatric patients, alcoholics, drug addicts and those who have broken the law. In a medically-oriented rehabilitation center, disfigurements may shock the unprepared church worker. Be prepared for all types of antisocial behavior when volunteering for vocational rehabilitation service.

In these centers, as elsewhere, Christian laymen cannot fill the role of trained rehabilitation personnel, but they can communicate to a veteran of Vietnam with no legs or arms, or an alcoholic or drug addict seeking another chance.

Churches near such facilities have more opportunities, but no church is exempt from the need to develop a more understanding attitude toward the handicapped. If only one handicapped person lives in your community, the challenge is there. Beyond supporting community rehabilitation programs, special education classes, physical restoration programs, vocational training, and providing employment opportunities, the church can have a distinct role in the rehabilitation of the handicapped. It needs to offer more than the age-old

custom of giving alms to the crippled.

We have a crying need for others to see us as whole persons, in spite of physical limitations and unattractiveness. Aside from our physical and financial needs, we desperately need supportive fellowship — fellowship based on truth.

Too often ministry to the handicapped is done by one small department which visits the handicapped regularly. These efforts have been wonderful, but all age groups should be involved. Teenagers of the church could be very effective in working with the teenage handicapped in the community. Every effort should be directed to individual needs.

The church must recognize and accept our faults and shortcomings, as it accepts those of the nonhandicapped. We are often self-centered and involved with trying to reach our own goals; however, we need a place of service and respect in the church and community.

It may be difficult to see a burn victim with scar tissue all over his face as a whole person who has every right to the understanding and love of others. It is harder probably to accept the alcoholic or drug addict as a child of God, worthy of being helped. Belief in law and proper social conduct may make it difficult for us to reach out to those who have been in prison and are going through rehabilitation training in preparation for a new life.

In today's complex society the role of the church and Christian in respect to handicapped people is not easily defined. Modern rehabilitation presents many religious and ethical questions for Christians.

No one can find a Biblical text commanding support of rehabilitation programs, but it is difficult to study the life of Christ without realizing that he accepted every person as he was where he was, and ministered to his spiritual and physical needs. Can the church do less? ■

Kiser is on the staff of Goodwill Rehabilitation Center, Winston-Salem, N. C.

A New Lingo for Christendom?

by WATSON E. MILLS

In the midst of a charismatic revival which G. J. Sirks appropriately characterizes as "The Cinderella of Theology,"¹ the church today finds herself facing new and pressing problems. Certainly a significant recent development has been the phenomenal rise of glossolalia. "Speaking in tongues" has been described unequivocally as the "fastest growing fad in U. S. protestant churches."² The reaction to the movement has been widely divergent. But one lesson is clear: that Origen was wrong when he said that glossolalia was something that "used to occur but now no longer takes place."³ Indeed, Morton Kelsey claims that during "this century some two or three million, and perhaps a great many more, Americans have had a strange personal experience of religion known as speaking in tongues."⁴

Much of the disagreement concerning glossolalia today would subside if there could be a distinction drawn between the structural (formal) and the symbolic meanings of the phenomenon. Many non-Pentecostal scholars who reject *in toto* speaking in tongues would not hesitate to posit a meaningful role for the Holy Spirit in the lives of contemporary Christians. Similarly, by focusing upon the totality of the phenomena which attest to the Spirit's presence, and by viewing glossolalia as one of these, some Pentecostals who possess the gift of tongue speech might refrain from regarding their gift as superior to all others. A contemporary Christian with a modern, twentieth century world hypothesis might "stumble" at the form of glossolalia as it is presented in the early church; but this same Christian might well hold to the idea that this outmoded structure once represented the power and presence of God to the early Christians. While he would not accept the form, he might well share a similar belief about the availability of God's power and presence in the world today.

It is understandable why the Christians of the first century elected to let glossolalia signify the belief that the Holy Spirit had come upon them. The

early church was born and grew in a hostile environment, and an outward visible sign of the Spirit's presence was necessary to indicate to the unbelievers that the work of the gospel was legitimate. Presently accepted as a valid sign of the Spirit's presence by those early Christians, speaking in tongues gave external objectification to the conviction that God's power was indwelling in the individual.

But today, for the main stream of Protestantism, public instances of glossolalia bring confusion, disunity and disillusionment. From the perspective of many non-Pentecostals glossolalia is a weird, esoteric phenomenon that belongs to immature Christians of a low socio-economic background who possess a fundamentalist understanding of life and the faith. Viewed through the eyes of their Pentecostal brothers, these same "mainstream" Protestants are lacking the "baptism of the Spirit." Their Christian witness is conspicuously marked by the absence of this "second blessing" which issues forth in glossolalia. While the non-Pentecostals point to the whole context of glossolalia as a "highly charged atmosphere," the glossolalians note that the phenomenon "can also occur in quiet surroundings, and the unleashing of emotionalism is simply not a necessary part of speaking in tongues."⁵ While some critics of the tongues movement dismiss it as "praying in gibberish,"⁶ its defenders point to the results of the study done by Morton T. Kelsey, a disciple of Jung:

It seems to be a physical impossibility to duplicate tongue-speech by deliberate imitation; when gibberish is produced by conscious effort, this also produces muscular tension which soon differentiates the sounds from the effortless flow of glossolalia.⁷

These observations point to the mounting difficulties which separate those pro and con. Obviously, both the defenders of glossolalia and the remainder of Christendom must share the burden of compromise if these difficulties are to be overcome.

The apostle Paul wrote:

So, my brethren, earnestly desire to prophesy, and do not forbid speaking in tongues; but all things should be done decently and in order.⁸

Thus, while Paul does advocate certain legislative controls for the exercise of glossolalia, he does not forbid the phenomenon among the Corinthian Christians; can the church today do otherwise? Paul does, however, recommend that the Christians at Corinth seek a more important gift—prophesying.⁹ Here, Paul probably meant the intelligent expression of the reality and power of God and of his redemptive work and purposes among men. Even though Paul ranks glossolalia low in terms of the relative value of spiritual gifts, he nonetheless gives it status as a gift. It would appear, therefore, that the task of the non-Pentecostal Christian with respect to his Pentecostal brother is three-fold: (1) Accept glossolalia as a legitimate, non-normative experience which attests to the presence of God's Spirit. (2) More importantly, accept the brother who speaks in tongues, and who is thus unwilling to search elsewhere for a more meaningful symbol through which to express his conviction that God's Spirit is working in and through him. The person who clings to his traditional symbol is in need of group acceptance as much as any other Christian. (3) Admit that important lessons and insights can be learned from the Pentecostals. The structure of glossolalia is a loud protest to the sometimes cold, impersonal form which institutional worship may acquire. Indeed, some regard the movement as a rebellion against over-intellectualized and over-organized Christianity.¹⁰ Further, the Pentecostals have demonstrated a genuine zeal and commitment to the Christian faith which is matched only by a small minority of denominations. This may be so because they have set definite spiritual goals which are to be achieved, and because they have well-developed methods which are valuable in the realization of these ends. Regardless of how non-participants view the outward

manifestations of glossolalia, only the more narrow-minded Christian would proceed to "write off" the Pentecostal denominations as totally insignificant and irrelevant.

The Pentecostal advocates of glossolalia as an objective phenomenon must also lend a sympathetic ear to those who are skeptical of the worth of random speech sounds as a valid symbol for the presence of God's Spirit. The serious glossolalial who is concerned about meaningful dialogue with his non-Pentecostal brother might consider the following suggestions: (1) Recognize that while glossolalia is a legitimate symbol it is not the sole symbol which is expressive of the presence of God's Spirit, and consequently it is not normative for all Christendom. The Christian whose world view requires him to reject the symbol of speaking in tongues may not be passing a judgment upon his Pentecostal brother at all; rather, he may be honestly searching elsewhere for what to him is a more meaningful symbol through which he can express his belief that God is dwelling in him. The Pentecostal must not view as a threat the estimate of glossolalia which relegates it to the place of

a completely irrational symbol which demands total surrender of one's inhibitions, intellectual capacities, pride or anything else which stands in the way of one's total surrender to God.

One individual who spoke in tongues described the experience as follows:

I heard of a group of people . . . who had had a dynamic experience of the Spirit and manifested the gifts of tongues. I was filled with questions, being a rather conservative person, and of a rather intellectual bent, but I was more filled with an awareness that these people really had something vital in their Christian living that I needed and wanted. So I took the leap and joined their group . . . earnestly seeking the Holy Spirit and whatever gifts he might want to give me.

The willingness to receive the gift of tongues was a real turning point, because, that willingness—to be a tool for Christ—involved a new

degree of surrender, which made it possible for the Spirit to come. Needless to say, he did come in great overwhelming power and joy . . .¹¹

In this case history, as in many others, the symbol is relatively unimportant, while the total surrender is absolutely necessary and all important. Thus, the glossolalial should allow his non-Pentecostal brother a certain degree of freedom in choosing other symbols which will be as meaningful for him as glossolalia is for the Pentecostal. What symbols are there from which the non-Pentecostal can choose? Perhaps this total surrender could be symbolized through specific involvement with minority groups who seek equal housing and job opportunities; through commitment to the cause of Christian unity around the world, or through leadership in the Christian understanding of war, of sex or of leisure time. (2) Avoid the kind of statement which implies or explicitly states that glossolalia is clearly superior to all other gifts.¹² Larry Christenson, pastor of the Trinity Lutheran Church in San Pedro, California, has had extensive experience with tongue speech, and he maintains that the experience of glossolalia is only one gift of the Spirit.¹³ In fact, Christenson continues, the Pentecostal does not pray for the gift of tongues, but rather for the gift of the Holy Spirit. Those who have not received this specific gift, therefore, should not be regarded as inferior by the glossolalians, nor should the former reject the latter because they have found meaning in tongue speech.¹⁴ His central conclusion for the church today is that glossolalia is a valuable experience—one that should not be forbidden. He asks Christian love and understanding from those who have not had this experience as well as from those who have, as each seeks to relate to the other. (3) Realize that a rejection of glossolalia by a non-Pentecostal does not constitute a rejection of the place of the Holy Spirit in the life of the individual. Many non-Pentecostals know that the Holy Spirit is active and powerful; however, they expect the Spirit to manifest itself not in spectacular

demonstrations but rather in the Christian graces mentioned in Galatians:

... the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.¹⁵

Conclusion

Both Pentecostals and non-Pentecostals alike must exercise Christian love as they seek to examine the other's estimate of the external form of glossolalia. Each group has its differing estimates of the significance of this outward manifestation of the Spirit's presence.

Truly, the way to keep the phenomenon in perspective is neither to forbid nor force tongues; rather, to exercise mutual tolerance, understanding and Christian love between those with and without the experience. ■

Footnotes

- G. J. Sirks, "The Cinderella of Theology: The Doctrine of the Holy Spirit," *Harvard Theological Review*, L (1957), 77-89.
- "Taming the Tongues," *Time*, LXXXIV, July 10, 1964, 64-66.
- Origen, *Homily*, XXIX.
- Morton T. Kelsey, *Tongue Speaking: An Experiment in Spiritual Experience* (Garden City, New York: Doubleday and Company, 1964), p. 1.
- Ibid.*, p. 145.
- "Taming the Tongues," *op cit.*, p. 66. Cf. Stuart Bergsma, *Speaking in Tongues* (Grand Rapids: Baker Book House, 1965), p. 24.
- Kelsey, *op cit.*, p. 6.
- 1 Corinthians 14:39-40.
- 1 Corinthians 14:39.
- John P. Newport, "Speaking with Tongues," *Home Missions*, XXXVI (May, 1965), 22.
- Lester D. Cleveland, "Let's Demythologize Glossolalia," *The Baptist Program*, VI (June, 1967), p. 11.
- Quoted in Fred B. Morris, "Now I Want You All to Speak in Tongues . . ." *The Christian Advocate*, VII (July 4, 1963), 9-10.
- Cf. John Sherrill, *Thus Speak with Other Tongues* (Westwood, New Jersey: Fleming H. Revell, 1964), p. 19 and *Methodists and the Baptist of the Holy Spirit* (Los Angeles: Full Gospel Businessmen's Fellowship International, 1963), p. 22.
- Kelsey, *op cit.*, pp. 126ff.
- Ind W. Lwlad, "Aspects of Tongues," *The Living Church*, CXXXVI (June 2, 1963).
- Galatians 5:22-23a.

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One individual who spoke in tongues described the experience as follows:

I heard of a group of people . . . who had had a dynamic experience of the Spirit and manifested the gifts of tongues. I was filled with questions being a rather conservative person, and of a rather intellectual bent, but I was more filled with an awareness that these people really had something vital in their Christian living that I needed and wanted. So I took the leap and joined their group . . . earnestly seeking the Holy Spirit and whatever gifts he might want to give me.

The willingness to receive the gift of tongues was a real turning point, because that willingness—to be a tool for Christ—involved a new

degree of surrender, which made it possible for the Spirit to come. Needless to say, he did come in great overwhelming power and joy. . . .¹²

In this case history, as in many others, the symbol is relatively unimportant, while the total surrender is absolutely necessary and all important. Thus, the glossolalian should allow his non-Pentecostal brother a certain degree of freedom in choosing other symbols which will be as meaningful for him as glossolalia is for the Pentecostal. What symbols are there from which the non-Pentecostal can choose? Perhaps this total surrender could be symbolized through specific involvement with minority groups who seek equal housing and job opportunities; through commitment to the cause of Christian unity around the world; or through leadership in the Christian understanding of war, of sex or of leisure time. (2) Avoid the kind of statement which implies or explicitly states that glossolalia is clearly superior to all other gifts.¹³ Larry Christenson, pastor of the Trinity Lutheran Church in San Pedro, California, has had extensive experience with tongue speech, and he maintains that the experience of glossolalia is only one gift of the Spirit.¹⁴ In fact, Christenson continues, the Pentecostal does not pray for the gift of tongues, but rather for the gift of the Holy Spirit. Those who have not received this specific gift, therefore, should not be regarded as inferior by the glossolalians, nor should the former reject the latter because they have found meaning in tongue speech.¹⁵ His central conclusion for the church today is that glossolalia is a valuable experience—one that should not be forbidden. He asks Christian love and understanding from those who have not had this experience as well as from those who have, as each seeks to relate to the other. (3) Realize that a rejection of glossolalia by a non-Pentecostal does not constitute a rejection of the place of the Holy Spirit in the life of the individual. Many non-Pentecostals know that the Holy Spirit is active and powerful; however, they expect the Spirit to manifest itself not in spectacular

demonstrations but rather in the Christian graces mentioned in Galatians:

... the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.¹⁶

Conclusion

Both Pentecostals and non-Pentecostals alike must exercise Christian love as they seek to examine the other's estimate of the external form of glossolalia. Each group has its differing estimates of the significance of this outward manifestation of the Spirit's presence.

Truly, the way to keep the phenomenon in perspective is neither to forbid nor force tongues; rather, to exercise mutual tolerance, understanding and Christian love between those with and without the experience. ■

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9. 1 Corinthians 14:19.
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13. Cf. John Sherrill, *They Speak with Other Tongues* (Westwood, New Jersey: Fleming H. Revell, 1964), p. 19 and *Methodists and the Baptist at the Holy Spirit* (Los Angeles: Full Gospel Businessmen's Fellowship International, 1963), p. 22.
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The Negro Church: How Important?

by LEON McBETH

What is the place of the Negro Church in America? How has it shaped the black community? How has it influenced whites? This is the first of a four-part series seeking to answer questions about the Negro Church in American society. The author is a white historian. Although he has wide reading and involvement in black churches, he wishes it understood that his interpretations are advanced tentatively, recognizing that full understanding of Negro religion does not come easily for whites. Therefore, the articles draw heavily from writings of black churchmen.

The question of this first article is: How important is the church in the total black experience in America? Questions to be explored in subsequent articles are: Does the Negro church represent authentic Christianity or is it merely folk religion? To what extent was (and is) the Negro church involved in the Black Revolution? What are some major trends or developments in the Negro church today?

"What color is God's skin?"

Most of us who remember that question from a popular folk song probably do not take it too seriously. But some Negro churchmen in America are beginning to look at the question with real interest. Even blacks have traditionally thought of God (and Jesus) as a kindly and tolerant "white gentleman." But can Negroes, in the midst of an identity crisis brought on by the freedom movement, continue to worship a white deity?

A black Jesus showed up on millions of Christmas cards last year. A Detroit

church, the Shrine of the Black Madonna, has attracted national attention with its beautiful black Mary holding a black baby Jesus. The church's pastor, Albert Cleage, has written a book called *The Black Messiah*¹ which seeks to prove that Jesus was a revolutionary black leader. Another example of what one called the blackening of American religion is James Cone, professor at New York's Union Theological Seminary, who recently published *Black Theology and Black Power*.² This angry and militant book seeks to prove that violent revolution is the normative theology of Negro Christianity.

These examples, and others like them, reveal that the Negro church in America is alive and fermenting with many ideas and developments. Although the church is no longer the Negro's only channel of expression, it remains a major arena to formulate and express his ideas and goals. He who would understand the Negro, the civil rights movement, or America itself, must give close attention to the Negro church.

The Black Revolution

That America has experienced a revolution in relation to its black citizens cannot be denied. Various names have been given to it: the "civil rights movement," "the freedom struggle," or simply "the Movement," this revolution has painfully pinpointed the strains of a society which proclaims equality and practices discrimination. One result

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HOME MISSIONS

that the black people are more vocal and more visible than ever before, White America is discovering the Negro.

Nowhere has the Negro's discovery been more dramatic than in academic circles. Colleges and universities have made a mad rush to add special courses, and sometimes entire departments, in what is vaguely called "black studies," often without any clear concept of what such studies really involve. Schools have suddenly sought black faculty members, a wholesome thing within itself, but the "looting" of other schools has often severely depleted the faculties of lesser known Negro colleges.

These new courses spotlight almost every aspect of the black experience in America. Courses on black history, black poetry and drama, black economics, the black family, and black music help to spotlight major Negro institutions. However, many of them do not give equal attention to the Negro church. Because the church is central to some blacks today, especially militants and intellectuals, it is often assumed in educational circles that the Negro church has been rather incidental. This is a serious misjudgment.

The record will show that the church has been the most dynamic and creative institution among American Negroes. It has been at the center of social as well as his religious existence. For generations the only institution that was distinctly his own, the church, did much to give the Negro identity, a sense of community, and philosophy of life. Americans need

not think they can even begin to understand black people apart from some understanding of the church.

Origin of the Black Church

How did the Negro church come into being?

One of the most fateful days in American history was late August, 1619, when a Dutch ship landed at Jamestown, Virginia, with a cargo which included "twenty Negars." These were not slaves, but indentured servants, which meant that after working for a few years to pay for their transportation they could receive their freedom. Such indentured service was common in early America, and involved far more white servants than blacks. In fact, outright slavery of whites was not unknown.

One of the earliest records concerning these blacks in Virginia was the baptism of one of their babies. From that time religion of the American Negro has been of great importance.

Gradually this temporary servitude hardened into chattel slavery for blacks. American slavery eventually developed behind the Cotton Curtain into one of the most oppressive forms of slavery in world history.³

After the Negro's status in colonial America had degenerated into slavery, many owners were hesitant to Christianize them. An old English tradition said once a person was baptized he was no longer a slave, but a brother beloved. However, by 1660 colonial legislatures had ruled that baptism does not affect a slave's status. This allowed

more effort to convert the Negroes, especially since some owners discovered that the Christian religion often made the slave more obedient, more manageable, and thus more valuable.

Sometimes the black believers attended white churches, but very early they wanted their own churches. Long before the Civil War and the bitterness it caused, and long before the emergence of Jim Crow segregation, black believers manifested a deep desire for separate worship. After a preaching tour in Baltimore in 1759 Francis Asbury wrote, "The Africans of this town desire a church, which in temporal affairs, shall be altogether under their direction."⁴ The depth of that desire was amply demonstrated in the mass exodus of blacks from white churches after the war. Even before separate black congregations existed, black believers often met (with or without whites' knowledge) in swamps and canebrakes led by slave "exhorters." These highly emotional meetings left their stamp upon the churches which later emerged.

Black believers in white churches sat in galleries or at the back and rarely had a voice in congregation affairs except occasionally on matters concerning other blacks. But even more important, perhaps, was the slave's feeling, not always clearly articulated, that the white preaching, theology, and worship patterns simply did not meet his spiritual needs. If such sermons as have been preserved are any example, these feelings are justified. Bishop Meade of Virginia proclaimed: "Al-

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mighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is in his will that it should be so."⁵

Probably the first Negro church in America was the Silver Bluff Baptist Church, formed in South Carolina between 1773-1775. Later several Negro Baptist churches sprang up around Savannah, associated especially with the names of George Leile and Andres Bryan, both courageous black preachers. These early churches were formed at great risk and personal suffering of the leaders involved, and there is some heroic story connected with almost every one of them. There were Negro Methodist churches by 1787, and the African Methodist Episcopal Church (A.M.E.) was formed in 1816. This development grew out of an incident in the St. George's Methodist Episcopal Church in Philadelphia when some blacks, including Richard Allen, inadvertently took seats in the wrong section. By this time the church was in prayer, with many Negro members on their knees. To the ushers' commands to move, Allen and others indicated they would do so immediately after prayers were concluded; however, the ushers would not wait and actually pulled them to their feet during prayer. At that, as Allen records the incident, "We all went out of the church in a body, and they were no more plagued with us in the church."⁶

Despite these isolated examples of separate Negro churches, before 1865 most blacks who went to church at all worshipped in the galleries of white churches. But after 1865 there was a mass exodus as blacks left the white man's churches as well as his plantations. "Come down from the white man's gallery, to the ground floor in your own church," became the watchword of Negro Christians.

Bitterness caused by the Civil War contributed to this separation. At first there was a momentary hesitation as if both whites and blacks were contemplating what they should do. Some white churches discouraged the blacks from dividing. Other whites actively promoted the schism. Even so, it is generally agreed that the separation of black members was largely at their own initiative.

The Negro exodus from white Baptist churches in the South was almost

100 percent. The Methodist Church in the South had had perhaps 25,000 black members, but by the 1870s only 341 were left (and probably most of them were janitors). One observer said in 1900, "Rarely ever does one see a Negro in a white church."⁷ Only Northern Methodists and Roman Catholics retained significant numbers of black members and both of them practiced various kinds of discrimination.

At the present time over 90 percent of Negro Christians in America are in separate Negro denominations, with heavy concentration among three major Negro Baptist groups and three major Negro Methodist groups.⁸ Less than 10 percent of Negro Christians are in white congregations, or even in black congregations affiliated with white denominations. Black religion in America is still very much a separated, if not segregated, phenomenon.

Functions of the Black Church

The church has been incredibly crucial to black people in America. At church they could speak their thoughts, run their own affairs, and do their own thing without white interference. At church blacks could rise to such leadership as their talents and ambitions directed. In addition to its distinctly religious functions, the Negro church came to serve many other purposes in society.

Religion helped the slave survive the dehumanizing process of slavery. Slave religion, though it had its militant side, was essentially other worldly and escapist, but it happens that escapism was one of the basic needs of black people just then. Later when Jim Crow segregation shut the door of American society against the black, his church gave him a place of identity and acceptance. When poverty and problems made life near unbearable, the Negro church gave hope for a better life by and by and, thus, gave hope to continue living.

The Negro historian John Hope Franklin says, "Perhaps the most powerful institution in the Negro's world is the church. Barred as he was from many areas of social and political life, the Negro turned more and more to the church for self-expression, recognition, and leadership."⁹ Thus the church was crucial to the entire

black community, to saint and sinner alike.

Since the Negro did not have clubs or public parks, and was barred from white ones, he went to church for social life. Any Negro with leadership ambitions had to work through the church. He had to go to church to hear the news, for white newspapers carried little Negro news except crime. Young people had to go to church to meet and court their sweethearts. Numerous social and literary clubs met in the church. From the first the Negro church has served more personal and community functions than has the white church. This is more important if one takes Frazier seriously that "organized social life among the transplanted Negroes had been destroyed by slavery."⁹ It is not surprising then that organized religious life became the chief means by which a structured social life came into existence among the Negro masses. One reason for the rise of Negro cults later was to meet these same social needs.¹⁰

Benjamin Mays points out that since Negroes were cut off from most other outlets, this tended to "increase calls to the ministry." This tongue in cheek statement is merely a frank recognition that the church was the only avenue to status. The church also gave the Negro his first American experience of economic cooperation and management, in pooling resources for church buildings and other needs. Early educational efforts among Negroes also centered in the church.

One important function was, as a Negro historian puts it, to be "a refuge in a hostile white world."¹¹ The great Negro poet, Langston Hughes, recognized this need when he wrote, "O, sweet relief from faces that are white!"

When Carter Woodson called the Negro church "a clearing house for the community,"¹² and when Frazier called it "a nation within a nation,"¹⁴ they were simply recognizing that the Negro church has been far more than a church. Part of the crisis of the church today, white and black, is that society taking over many functions previously assigned to the church.

Because the Negro church functioned in so many ways other than purely religious, Joseph Washington could say, "The church is not first, and not even primarily, a religious institution." In a similar vein another outstanding black scholar, W.E.B. DuBois,

says the Negro church has been "a social institution first, and religious afterward."¹³ Washington goes on in his controversial book on *Black Religion* to describe Negro churches in somewhat derogatory terms as an inexpensive "amusement center," an arena for petty local politics, and a place to gain self-importance under the guise of worship. That political opportunities should attract some charlatans is not surprising. Horace Greeley recognized this when he accused some Negro preachers of "preying without ceasing."

For a church to serve other than purely religious needs is by no means limited to Negro religion; all churches do to some extent. However, the Negro church has been pressed into social roles to an even greater extent than have others.

Conclusion

Can the church help to heal the disease of racism which afflicts American society? If it can, the first step is for white and black believers to come to know each other better. It is especially necessary for whites to take a new and better informed look at the religious heritage of black Christians. ■

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now and next

refining methods for effective ministry

by WARREN A. RAWLES

Ours is an age of crisis, an age of anxiety. Ours is an age of anger and change—change for good and often change for the sake of change, change born of necessity and change in the face of the growing anxiety that perhaps we are no longer heard.

It is in this era of change that our greatest hope rests in the soundness of the Christian principles given us by our Lord.

Yet, it is strange indeed that with so sound a message, our age is marked by an increasing crime rate, student revolt, drop outs, hang outs, up and outs, down and outs, hippies, yuppies, pushers, junkies, "trips," and so on. People around us are saying, with their actions, that they are searching for something stable in these fluid times. What then of our sound principles?

Perhaps, it is not the message that has failed, but the method. The method by which we have exhibited our interest and care seems, to a hurting person, to lack involvement. Telling may meet the needs of some but there are many who need more. To this mass of people, we must also minister. Our method must change if we are to be heard by traditional people. This is not a traditional age and we are being turned off.

There is an urgency about these days, this generation, that is more important than some philosophical debate about the relevancy of the church. There is no time for moans about our personal crosses when we face a hurting, starving, deprived world of seekers. It seems to many that the fear of involvement and action have become our cross. If that be so, if we are afraid and fear is our burden, then the time has come to put that burden aside. It is time that our burden be the reality of needs, spiritual and physical, of those about us.

Issues must be dealt with honestly and directly. Then relevancy becomes obvious. If we deal with people as Jesus

did, they will express the relevancy of that experience. This is what changes lives.

We must then look at ministry, for ministry appears to be a critical point of balance. More, it appears that change is called for—not abstract argument but concrete action. But there are dangers. To advocate such change and more, to practice such a method of ministry, creates concern.

The message is the same; the desire to serve as Jesus expressed ministry (Matthew 25:34-46) is the same.¹

Strange how polarized we become when a new approach is offered. In the serious matter of reaching mankind for Christ, can there not be room for different methods?

A tragedy exists on the Christian scene today in that while servants of the Lord stand about cutting each other to pieces over some minor biblical interpretation, the ninety and nine within the fold look on in confusion and the one on the hillside must wait to be found. Or worse, seeing the bitterness within the fellowship, he turns away.

We must come to appreciate that as talents of man vary, his use of those talents in ministry will vary. And as talents and skills vary his vocabulary will also vary. We are involved in a game of words when the real issue is people. It makes little difference to men if they be described as lost or hurting, weak or deprived as long as the word holds forth the promise of care and concern.

Words that describe those we serve or their condition are hardly as important as the fact that we serve.

How does this relate to methods, skills, vocabulary, ministry? Perhaps it speaks of a greater need for Christian action and involvement than we have seen before.

How many teenagers must die before we develop a ministry to the drug addict?

How many must return to prison in despair before we develop a ministry to the ex-offender?

How many old people must rock away their last years alone and lonely until we develop a ministry to the aged?

How many young women must suffer in shame and guilt before we develop a ministry to the unwed mother?

How many couples will go to divorce courts before we develop a ministry in counseling?

How many poor must suffer until we learn to minister through expanded day care?

How many must go through life unable to read and write until we develop a ministry to the illiterate?

How many slow learners will become drop outs before we develop a ministry of tutoring?

These are not new questions. What do these concepts of ministry mean? Are they a threat to traditional ways and values?

They do not mean compromise. They do not mean abandonment. They do not mean reduction. Rather, they mean expansion.

They mean involvement and preaching to the issues of the day.

They mean teaching in terms of biblical application to the areas of human hurt and social injustice.

They mean expansion, a change in methods, without changing the message of peace and love and grace.

They mean change by enlargement, change by involvement, and change by modification of location.

The method and location of ministry can vary without shaking the foundation of the institutional church.

Perhaps these points can be more clearly expressed as we address ourselves to two pressing areas of concern: youth and drugs.

Modern youth, coming of age in an era of advanced mechanization, has learned to choose rainbows with the

tenacity of a gold prospector. This is frightening to our "solid citizen" philosophy.

"Sex, liquor, drugs, are only some of the more publicized launching pads from which he has tried to soar to some inner state of bliss."² He has developed a mode of dress, speech and life all his own. He frustrates his parents, fragments the structured community and ignores the church. He dares to say his elders are frauds, his church irrelevant. He stoops so low as to burn his draft card, speak against war, and drops out or in as it pleases him.

Frightening? What will become of our heritage, our Christian foundation?

Young people can teach us something about truth and integrity.

The music of this acting-out age is much like the youth. It is wild and loud, yet calm and meaningful. It has a significant message for the person who will listen.

"There's a new world coming," pop singer Mama Cass says, "and it's just around the bend."

That shouldn't turn us off; after all, this is an essential part of our faith. There are some who even agree to the immediacy of this declaration.

There's a new world coming, this one's coming to an end."

It would be difficult to argue this point on either a theological or logical level, what with air, water, soil pollution and that war.

There's a new voice calling. You can hear it if you try."

Young people are seeking that voice. It is regrettable that we are so content with putting them down that we fail to recognize some of our own needs. What an opportunity for ministry!

And it's growing stronger each day that passes by."

Could it be that the voice of right-

teousness has begun to spring from younger more dedicated throats?

"Yes a new world coming. The one we've had visions of. And it's growing stronger with each day that passes by.

Coming in peace.

Coming in joy.

Coming in love."

How shall we minister to these young people? Can we overcome our preconceived notions? Will it be said that this Christian generation maximized hair lengths, modes of dress and methods of expression and forgot to share the great message of hope, hope that young people were seeking.

Man, I am hurting, please let me down easy! With these words a boy, despite his toughness and anger, begs for help. How shall we minister to him? A thousand conversations can begin and a drug user can kick his habit with this cry for help.

There is little suffering more severe than that suffered by a junkie as he "comes" down. He is inexplicably frightened. The cramps, chills and nausea that accompany withdrawal are the minugia of his agony. Guilt and the fear of being arrested is the psychological price he pays for his habit.

What is our ministry to him?

"Let me down easy, don't you understand?" Words much like these are standing in the boat begging . . . "Save, Lord, we are perishing."⁴ The user cries out, "Someone, somewhere knows what it feels like. Someone, somewhere understands what is happening to me! Man, I'm hurting!"

Who will come forward and calm the raging terror in his mind, the shaking of his body?

Who will step from "so great a crowd of witnesses," and get involved?

What word does he hear, what ministry?

Like our outspoken youth, the user is more likely to hear words of judg-

ment than "peace, be still."

Perhaps the time for change is more necessary than we realize. A time for expanded, involved ministry is urgent. We must use every talent, every skill, every agency, every program, every method of ministry we have at our disposal. For the need is great. The message is worth sharing; it will be heard. Heard because we have learned to speak clearly to people about the issues of life.

If we desire to enable every man to have the dignity and sense of worth we have found we possess the justification for change. If we desire to reach out in Christ's name beyond tradition and habit, our methods must change—change because those who can neither hear, nor see, nor feel, will say, "Man, what's in it for you?" Then will be an opportunity for ministry. ■

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case study organizing new churches

NORTHSHORE BAPTIST CHAPEL (Peabody, Mass.)

Larry Patterson, director of Church Extension for Boston, began a home fellowship group in the northshore area of greater Boston which grew into five fellowship groups.

After three months, these fellowships came together for a Sunday worship service. Within weeks attendance at Sunday School and worship service was up to 80 persons.

The fellowship groups have continued as outreach points of the ministry of the church and as neighborhood probes of the congregation in reaching people in various communities.

YORKTOWN BAPTIST CHURCH (Yorktown, Ind.)

Yorktown church started with home fellowships on Saturday night. A group met for a brief worship service and study period, during which they considered the nature and mission of the first century church as seen in the book of Acts.

Gradually from these fellowship studies evolved the conviction that they must be a servant church, and the expression used on all their materials, "A first century church for a twentieth century world."

The Saturday night fellowship groups developed a covenant for use as a basis for working together, as each person came as a candidate for membership. The regular new church member orientation materials were used for the entire group for the first year, as a part of the fellowship study materials.

As the new congregation evolved, they initiated a Sunday night "agape" meal (or "love feast") trying to recapture the first century spirit, followed by dialogue.

When people came for church membership, they were asked as a part of

their orientation to decide on their "mission" (evangelism group, mission to the elderly, teaching mission group, youth mission group, mission group to the country home, rest home mission group, etc.).

The group is planning a multi-purpose church facility, with the major thrust of the program and ministry continuing to be in small groups in homes.

"THE CHAPEL" (Lewiston, Me.)

Gordon Thomas, pastoral missionary in the Lewiston-Auburn, Me. area became concerned about mission outreach to the people of this area a few years ago.

He set in motion a shopping center ministry for Lewiston's North Park Shopping Center. Along with Elmer Sizemore, superintendent of missions for New England, and Jack Redford, of the Board's Pioneer Missions Department, Thomas met with the owners of the complex to discuss leasing a space on the grounds.

The outcome of that meeting was the decision to lease space for a mobile chapel.

In June, 1968 the chapel was moved to the center. It contains a small office, which doubles as a nursery on Sunday, a library with reading rooms and a prayer chapel which expands into a larger sanctuary on Sunday Morning. An attractive sign with a rustic cross carries the name, "The Chapel"; its weekly activities are listed on smaller signs attached by a chain.

The Church Library Department of the Baptist Sunday School Board provided an experimental library as part of a pilot project in using books in community cultivation.

Attractive brochures were prepared, carrying the theme of "The cross in the marketplace," and announcing the chapel as a community ministry offering counseling, worship services, dis-

cussion groups and a youth fellowship. Mrs. Gordon Thomas is the receptionist, librarian, and hostess during the day. She receives phone calls, makes counseling appointments, issues books from the library, and extends chapel hospitality to those who utilize the reading room.

Neighborhood home Bible study groups were developed in the area. Since 1968 when the fellowship began with only the Thomas family, attendance has reached 75, all of whom are originally from Maine and New England.

Thomas has involved himself in community groups, such as Alcoholics Anonymous and the Mental Health Association and has made many friends, some of whom attend the chapel.

A folk music festival in the city park was the springboard for a coffeehouse ministry. A rainstorm forced the group listening to singers, to seek shelter, so an abandoned restaurant was secured. Suddenly a spontaneous coffeehouse was in operation, jam-packed with youth of the community who had turned off the church.

The festival was led largely by a BSU group from Virginia called "The New Generation," who sang and engaged the youth in dialogue.

One young man in the "New Generation" group said: "I find myself sitting on the grass in the park talking all day with these people. If an angel had told me three months ago that I'd be talking religion with a group like this, I'd have said they were crazy."

A special week of religious services was conducted at The Chapel as Thomas sought to gather a nucleus of believers to build a base for a ministering church. These services were called, "A Search for Faith," and were publicized as dialogue sessions. After some spirited music, speakers gave a ten minute "sermonette" on such topics as "What Is God Like?" "What A Out-

the Church?", and so forth. Then the group was encouraged to enter into discussion and freely ask questions or make statements. No "cranks" came to disrupt; good crowds came really "searching for a faith." One lady, disillusioned with her past faith, came seeking. She asked, "One, two, three—how do you find God?"

With these special efforts and innovative ministries, Thomas continues to baptize converts from time to time, and the small congregation continues to grow in a ministering context. All the while, it has the complete goodwill and blessing of all the other churches in the Lewiston-Auburn area.

ACADEMY GARDENS BAPTIST CHAPEL (Philadelphia, Pa.)

C. Burrill Potter, director of city ministries for Philadelphia, with the assistance of student summer missionaries, conducted neighborhood recreation programs in northeast Philadelphia. Family contacts were made with the parents of the hundreds of children who attended, and from these, four home fellowship groups were begun.

The second step in cultivating this community was the beginning of a weekday program for pre-schoolers through teenagers, in a rented store front building.

The program included several junior and a teen time. There was even a "others' club."

What has since become the congregation of Academy Gardens was cultivated and enlisted through the activity of the church. The church now meets in a nearby community center. Through its other programs the church continues to minister to the community and to grow. ■

Redford is Associate Secretary, Department of Pioneer Missions.

HOME MISSIONS

by JACK REDFORD

BOOK REVIEW

a search "over there" for god

Diane Kennedy Pike, *Search. Garden City: Doubleday and Co., 1970. 198 pp. \$4.95.*

Diane Kennedy Pike is on a search in the past, present and future tense. Her latest book is appropriately titled *Search* and zeroes in on the past as she relates the events of those horrible yet grotesquely beautiful days surrounding the death of her beloved "Jim"—the late Bishop James A. Pike.

The first half of the book deals with the failure of the Pikes in their search to find peaceful solitude in the desert. For them, "The roots of monotheism are found deep in the wilderness tradition." (page 171). For James Pike, the three C's of the one who is the Ground of all Being are to be found in the desert tradition, i.e., Creed, Code and Cult. So, the Pikes went to the desert that blazing hot day last August to be alone with God. Mrs. Pike recalls that even after they were lost and had been walking for two hours, her husband spoke of the beautiful and overwhelming land in the desert near Qumran, saying that nothing could make him regret having come in search of solitude with God. Bishop Pike died the next day.

There is yet another search evident in Diane Pike's pilgrimage. This is the quest after the unknown in the place she calls "over there." In this sense, *Search* is a continuation of her earlier work, *The Other Side* (Doubleday, 1968). When I spoke to her earlier this year on her first visit back to Jerusalem since her husband's death in 1969, it was evident that her search for that other world was intensified if not enlightened by the experience of losing the physical side of "Jim." She told me of a strong dream she had while search parties were still looking for his body.

"Jim came through," Diane glowed as she talked, and said "You're doing very well." I had almost a feeling of release because I know there are things he has to do 'over there.' I don't feel cut off from him." In *Search*, the compelling scene is the recount of a vision Mrs. Pike had just hours before Bishop Pike's body was found. She tells how a figure she calls Death awakened her at 1:30 a.m., hovered nearby and then departed. Two hours later she was re-awakened and saw "Jim's spirit" leave his body and go to join a crowd of people waiting for him, including Jim, Jr., and Paul Tillich. Mrs. Pike concludes the account by observing, "Jim was so happy and so much at peace. What a beautiful, beautiful thing." (p. 130). For Diane, this was real.

There is yet another search going on in the life of Diane Kennedy Pike. It is the search of every man for God in this world and the next. For her it continues. . . . ■

—M. Tommy Starkes

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crusade committee urges fellowship continuation

The Crusade of the Americas Central Coordinating Committee, meeting at Lake Yale Baptist Assembly in Leesburg, Fla. for its final session, evaluated results of the hemispheric four-year evangelistic effort and urged the 50 participating conventions to appoint representatives to conserve and continue the fellowship and spirit created by the crusade.

In his final report to the Central Coordinating Committee, Crusade of the Americas President Rubens Lopes of Sao Paulo, Brazil, called the crusade "the greatest evangelistic campaign in the last 100 years."

Crusade of Americas General Coordinator Henry Earl Peacock of Sao Paulo said that incomplete reports from 25 of the 50 participating national Baptist conventions in the 30 countries in North, Central, South America and the Caribbean indicated a total of 494,018 decisions for Christ during 1969, the climactic year of the crusade.

The 46 members of the coordinating committee present for the meeting adopted a lengthy nine-point "Declaration of Results" of the crusade.

"All the results of the crusade cannot be measured in statistics," said the declaration. "There is, for example, no way to measure the new sense of responsibility that Christians feel in regard to the giving of the Christian testimony and the proclamation of the gospel."

"One of the most remarkable facets of the crusade was the unity established among Baptists of the different countries of the Americas, without distinction of race, color or culture—a unity in the proclamation of the gospel that presents all men as equal in the sight of God," the declaration continued.

"Another extraordinary blessing of the crusade was the rediscovery of the importance of laymen in the proclamation of the gospel," said the declaration.

Other results cited by the declaration, prepared by a three-member subcommittee, included such things as "the conversion of thousands of souls," the "awakening of thousands of Christians to the Lord's work," and the projection of a new image of Baptists in many countries.

Some churches, said the declaration, have doubled the number of their members during the two years of the crusade. "Between 1965 and 1969 the number of Baptists in Latin America grew by more than 40 per cent. The growth rate was greater than the

general population growth rate."

The committee expressed hopes "that the spirit that reigned during the crusade will continue to prevail in the Baptist churches of the Americas" and that "the permanence of that spirit will produce a blessed world explosion of evangelistic zeal... in order to shake the whole world with the proclamation of the Gospel of Jesus Christ, the Only Hope."

In addition to the nine-point declaration, the Central Coordinating Committee adopted four different recommendations aimed at seeking to conserve the fellowship and spirit of the crusade in the future.

One recommendation urged the Baptist World Alliance to sponsor "a great world-wide effort of evangelism and reconciliation in which all Baptist groups of the world may participate," and authorized the president and general coordinator of the crusade to attend the Baptist World Congress in Tokyo to present their concern for a world-wide crusade.

Three other related recommendations urged each of the 50 conventions and national bodies participating in the crusade to appoint a representative to "make up an informal continuing cooperative committee to maintain

interest and retain relationships" realized through the crusade.

Each of the six regional areas involved in the crusade were urged to "continue the fellowship of the co-operating conventions" and to promote "the causes of evangelism in each convention as well as cooperative efforts in the region."

The final recommendation asked that the committee created by the participating conventions to continue the fellowship of the crusade "be recognized as the proper group" to implement organization of one or more Latin American Baptist fellowships to be related to the Baptist World Alliance. Though no mention was made of them in the recommendations, these "fellowships" would perhaps follow the pattern of the North American Baptist Fellowship or the European Baptist Federation, both existing fellowships within the Baptist World Alliance.

A total of about 160 persons, including 46 members of the Coordinating Committee, attended the session. Every member of the committee from outside the United States was present, but "we missed the presence of some of the North American brethren," Peacock said.

About nine Southern Baptists attended the sessions (excluding 16 Southern Baptist missionaries who came as guests of the Pan American Union of Baptist Men).

According to a statistical report released in February, conversions (baptisms) in the Southern Baptist Convention decreased in 1969, the climactic year of the crusade, from 373,025 in 1968 to 368,225 in 1969, a drop of 4,800.

Peacock, a Southern Baptist missionary to Brazil and general coordinator for the crusade, said that the effort as a whole had three main results.

He listed them as (1) the conversion of multiplied thousands of persons, perhaps as many as one million during the three-year period; (2) spiritual awakenings of churches that were stagnant or dying; and (3) the development of a new spirit of cooperation among Southern Baptist bodies of the Americas.

"The crusade has brought a better understanding among races, nations and Baptist bodies," Peacock said. "As they have met together, they have developed a new spirit of mutual understanding."

The year 1970, the final year of the crusade, has been designated "The Year of Conservation of Results."



TO KEEP
HOUSE
AND TO BE
A DOYER
MOTHER

happenings with our missionaries:

- Mr. and Mrs. Salvador Cano have transferred to Grand Junction, Colo. from La Junta, Colo.
- George W. Thomas has resigned as missionary to the deaf for Florida.
- Mr. and Mrs. Jose Sanchez have transferred to the First Baptist Church, West Palm Beach, Fla. from New York City. They are working with Spanish-speaking people.
- Mr. and Mrs. Jorge A. Martinez have been appointed to Central Baptist Church in New Orleans, La. where they will work with Spanish-speaking people.
- Mr. and Mrs. Herbert Chacon are now working with Spanish speaking people in Las Vegas, N.M. Chacon is a student at Highland University.
- Missionaries now working with Spanish-speaking people in Texas are: Mr. and Mrs. Frank Flores, San Antonio
- Mr. and Mrs. Ramiro Rodriguez, Belton
- Mr. and Mrs. Axel Chavez, Plainview
- Mr. and Mrs. Herman Martinez, Moody
- Mr. and Mrs. Leobardo Garcia, San Benito
- Mr. Adias Mora, Rowlett
- Mr. and Mrs. Daniel Castro, Dumas
- Mr. and Mrs. Jose Garcia, Santa Rosa
- Mr. and Mrs. Isaac Siprian, Kennedy
- US-2ers Larry Howard (Evansville, Ind.) and Tom Prevost (Caldwell, Idaho) have been awarded \$1,000 Luther Rice Memorial Scholarships to attend Southern Baptist Theological Seminary.
- George W. Kimball of Westbrook Baptist Mission, Hutchinson, Kan. (Project 500), reports a new teen weekly home fellowship bible study. A local loan has been negotiated and ground broken March 23 for a \$65,000 first-unit building.

Trinidad, Colo., reports that First Southern Baptist Church is beginning Monday night classes for youth in education (English, music, etc.); culture (dancing, cooking, art, etc.); and religion (sex education, ecumenicism, bible study, etc.). The Community Action Program began a nursery in the hotel mission building (Spanish) and is taking people from First Southern Baptist free baby-sitting for members. Population of Trinidad is 39 percent Spanish, 13 percent Italian, with 82 percent of the total population Catholic.

Dick Robinson, pastor of Harvey Baptist Church, Marquette, Mich. reports, "We have a 'drop-in' each Saturday night from 7 p.m. to 1 a.m. at which time young people from nine to 99 can come together to play games and have plain fellowship."

The Glen Turners, US-2ers in Maryland, report that a hospital psychiatrist is interested in opening a walk-in clinic in Ocean City for youth on drugs and working through "our coffeehouse."

Another coffeehouse ministry was opened at Salisbury State College with great success.

Mr. and Mrs. William P. Clyde have been appointed associate missionaries in a special project in Santee Association, South Carolina. Included in the area is Shaw Air Base.

Some of the people who have been helped by the work of the Cambridge Bibles are:

- Mr. and Mrs. Jose Sanchez
- Mr. and Mrs. Jorge A. Martinez
- Mr. and Mrs. Herbert Chacon
- Mr. and Mrs. Salvador Cano
- Mr. and Mrs. Jose Garcia
- Mr. and Mrs. Isaac Siprian
- Mr. and Mrs. Frank Flores
- Mr. and Mrs. Ramiro Rodriguez
- Mr. and Mrs. Axel Chavez
- Mr. and Mrs. Herman Martinez
- Mr. and Mrs. Leobardo Garcia
- Mr. Adias Mora
- Mr. and Mrs. Daniel Castro
- Mr. and Mrs. Jose Garcia
- Mr. and Mrs. Isaac Siprian
- Mr. and Mrs. Frank Flores
- Mr. and Mrs. Ramiro Rodriguez
- Mr. and Mrs. Axel Chavez
- Mr. and Mrs. Herman Martinez
- Mr. and Mrs. Leobardo Garcia
- Mr. Adias Mora
- Mr. and Mrs. Daniel Castro

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RESPONSIBLE ENTERTAINMENT

statement on loans for negro, ethnic churches

June, 1968, the messengers of the Southern Baptist Convention meeting in Houston, Texas, passed a "Statement on the National Crisis." This statement called for Southern Baptists to consider more deeply Baptist involvement to the people of the nation. In 1969, during the session of the Southern Baptist Convention in New Orleans, the Convention reaffirmed its position with the "Statement on the National Crisis."

The Convention, in 1968, assigned to the Home Mission Board the task of implementing the "Statement on the National Crisis" by working through the various program assignments of the Convention. Immediately following the 1968 Convention, the Administration of the Home Mission Board asked that the various program leaders make recommendations as to how the Board programs could relate to the "Statement on the National Crisis."

The Church Loans Division made studies as to the church loan needs of those people most affected by the "Statement on the National Crisis." The division's findings were that the various "Negro and other ethnic Baptist churches" needed two basic areas of assistance. The first and biggest area was in the field of counseling. Few of these churches had access to the type of expertise in building and financial matters to enable the church to plan an appropriate building which could be financed without undue sacrifice of the local church. The division found many of the congregations being abused by wise planning and unwise financial procedures. The division found that, if local church planned its program identically the financing could usually be found at a local level.

The second area of need was for some limited area of financial assistance to a new congregation started. If with proper counseling, the loan could not be made locally, then the Church Loans Division felt some funds ought to be available to help these new churches

needing such assistance.

The Loans Division, therefore, working through the appropriate committees (Church Loans Committee, Special Committee Appointed to Implement the Crisis Statement, and the Administrative Committee) recommended this program be funded using the borrowing authority granted by the 1967 Convention. The division also proposed that a portion of its interest income be allocated to funding such work until over a four-year period, the total amount available for loans could be one million dollars. The Executive Committee of the Southern Baptist Convention "commended the Home Mission Board for its action" and urged the Board to proceed with the implementation of its program. The Board of Directors approved the recommendation on March 11, 1970.

The Church Loans Division will now begin to structure this program for implementation at the earliest possible time. Borrowing of funds, however, will be delayed because of the current economic climate in the nation. In order to combat inflation, our government has increased the interest cost to the highest level in history. Borrowing funds at this time, therefore, is not feasible and such borrowing must be delayed for a more favorable interest climate.

The Church Loans Division must also structure its organization to handle the requests which will come to its attention. This will involve added personnel and sufficient time to train such personnel in the appropriate responsibilities. Other internal controls must be developed such as accounting and literature.

Applications for loans from this fund, therefore, cannot be processed at this time and it will probably be early 1971 before appropriate announcement can be made that applications can be received.

me, 1970

the CROSS and the SWITCHBLADE

A Word from the Producer...

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We think the screen adaptation in which Pat Boone turns in an incredible performance in the David Wilkerson role, speaks with great authority to today's needs. The picture was filmed in its entirety in the very streets and alleys and tenements where the story took place; and the New York cast which supports Pat Boone is frequently acting out its own deeply personal ghetto background.

In short, we've done our best. The rest is up to you. If the picture fulfills our fondest dreams and breaks attendance records in carefully selected theaters across the land, if young people enrolled in the tidal wave of narcotics addiction, race hatred and violence are given a solution to their desperate problems, it will be because YOU have become significantly involved in the ADVANCE TICKET SALES CAMPAIGN to be conducted prior to each opening.

Churches, schools, civic clubs and service organizations will alert you six weeks before the film starts in your city. Already launched in some areas with distribution in full swing by fall and continuing through the winter and spring, this is the year of THE CROSS AND THE SWITCHBLADE. It's a chance for you to "stand up and be counted" to register your vote at the box-office for RESPONSIBLE ENTERTAINMENT, a commodity which has all but disappeared from the American scene.

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Sixth in a Series:

James H. DeVotie: Christ and Statesman and Fund-Raiser

James H. DeVotie, one of the early leaders of the Domestic (Home) Mission Board, helped establish and build a Southern Baptist Convention which became a vital evangelistic enterprise in the nineteenth and twentieth centuries. DeVotie whose life spanned the nineteenth century served Southern Baptists as a pastor, denominational leader and educator.

DeVotie was raised by a devout widowed mother on the frontier in Ohio but as his mother remained in failing health he was compelled at the age of 16 to leave home to support himself. He went first to New York and then to Savannah, Georgia to join an uncle in business. DeVotie had been converted to Christ at the age of 16 but did not come to the conviction of believers baptism until he joined the Baptist church in Savannah at 19.

Convinced that he had been called to preach DeVotie became a student at the new Furman Theological Institution in 1831. Furman was then meeting in the home of Jesse Hartwell, the pastor of High Hills Baptist Church in Sumter County South Carolina. Hartwell later moved to Alabama, and was elected in 1845 at the first Southern Baptist Convention as the Vice President from Alabama on the Domestic Mission Board. Later in the same year when Basil Manley, Sr. resigned as president of the Board, Hartwell, as a leading Alabama pastor and president of the Alabama Baptist State Convention, succeeded him and served until 1849.

While DeVotie was at Furman he travelled 18 miles each weekend on horseback to serve as the pastor of the Baptist church in Camden. After finishing his education he remained in Camden and briefly became a pastor in Montgomery, Alabama. In 1836 he was called by the small Baptist church in Tuscaloosa, then the capital of Alabama, and after his four-year pastorate the church was strengthened spiritually as well as financially.

DeVotie was invited to become the pastor of Siloam Church in Marion,

Alabama in 1840. At that time Siloam Church was the largest Baptist Church west of the Allegheny mountains. The membership of the church increased during the ministry of DeVotie from 285 to 676 and a new brick church building was constructed at the then high cost of \$10,000.

DeVotie, while first a pastor, did not confine his ministry to a single church. He, with others, was responsible for the establishment of Howard College (Samford University) in Marion and also the newspaper, the *Alabama Baptist*. The versatility of DeVotie can best be illustrated in his skill as a Christian fund-raiser. In a three-year period while also serving as pastor in Marion he raised over \$100,000 for the endowment of Howard College. S. C. Tutt writing to DeVotie described his ability as a fund-raiser when he said, "If by a few marks of the pen I could touch the pocket nerve as you do I think I should be able to get some of our customers in that way."

DeVotie always sought to increase the breadth of the Kingdom of God by enlisting the whole-hearted support of God's people to give financially to His work. He believed that there was a joy in giving but he never asked of others more than he demanded of himself.

The powerful personality of DeVotie was readily felt in Marion, and his zeal for Baptist work along with his aggressive personality caused him some difficulty. Several prominent families in Siloam church suggested in 1854 that he consider another pastorate. Not content to move to the side lines on a permanent basis he moved to the Hopewell Baptist Church five miles outside of Marion.

From 1849 until 1856 DeVotie had served as president of the Domestic Mission Board, replacing the Hartwell who had moved to Arkansas. As the president it was DeVotie's responsibility to be sure that there were quality leaders to direct the work. When Russell Holman resigned as corresponding secretary in 1851 the Board

turned to Thomas F. Curtis as a logical choice since Curtis had served as corresponding secretary of the Board for the two previous years. Shortly after Curtis assumed the position of corresponding secretary, considerable dissatisfaction was expressed with his ability to stir the mass of Baptist people to support the needs of home missions. The criticism became so strong in 1853 that the Board decided to relieve Curtis of his responsibilities. It fell to the president, James H. DeVotie, to explain the decision of the Board to Curtis. This decision of the Board presented DeVotie with a serious problem. Some members of Siloam Church considered that Curtis had been unjustly treated and blamed DeVotie. It appears that the Board acted somewhat prematurely, and DeVotie received considerable blame for their hasty action.

The Domestic Board asked DeVotie to be the next corresponding secretary since he was no longer the pastor at Siloam, but due to the conflicts with Curtis he would not accept the position. He did, however, remain as the president of the Board.

DeVotie worked with the new secretaries, Joseph Walker, during his entire tenure and helped guide the Board when it was called upon to assume the responsibilities of the debt-laden Indian Mission Association. Largely through the fund-raising skill of Walker and DeVotie, who had become financial secretary of the Domestic and Indian Mission Board as well as president, the debt was cleared.

In 1857, DeVotie left Alabama to accept a pastorate in Columbus, Georgia. DeVotie further distinguished himself as a skillful leader. He is responsible for uniting the divided church in Columbus, leading in the organization of a public school system and serving as the first president of the board of trustees of the public schools. During the Civil War, DeVotie served as chaplain of the Second Regiment of Georgia Volunteers in the Confederate army and assisted in the distribution of

relief supplies in the Columbus area.

In 1870, after a successful pastorate in Columbus, DeVotie moved to First Baptist Church, Griffin, Georgia, where he remained until 1877. He then became the first secretary and treasurer of the Board of Missions of Georgia. His responsibilities were the raising of funds to support the Home and Foreign Mission Boards of the Convention. DeVotie excelled in this responsibility to such an extent that the contributions of Georgia Baptists to missions increased significantly.

James H. DeVotie can be remembered as a Southern Baptist leader who presented Christ as the hope for salvation, but he reminded believers of their responsibility to spread the gospel to all the world. A contemporary effectively portrays the duality of DeVotie's personality:

As a preacher he is earnest, tender and forcible, addressing the heart and conscience often with thrilling effect. . . . he has faithfully preached Christ crucified as the only ground of hope and salvation for sinners.²

Gifted with a pleasing address, a fluent utterance, and with a heart running over with the tenderest sensibilities, when he rises to address an audience of the subject of missions, or any other benevolent cause, his passionate appeals, seconded by his imaginative powers are sure to arouse enthusiasm and secure large contributions.³

Footnotes

¹ Letter from S. C. Tutt to James H. DeVotie, January 13, 1857. James H. DeVotie Papers, Archives, Samford University Library, Birmingham, Alabama.

² *The Christian Index* (comp.), *History of the Baptist—denomination in Georgia with Biographical Compendium and Portrait Gallery of Baptist Ministers and other Georgia Baptists* (Atlanta: Jay P. Harrison and Company, 1881), p. 190.

³ *Ibid.*

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

by A. RONALD TONKS

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Missionary Appointees



1. JAMES CLYDE ALLISON
BIRTHPLACE: Eastland, Tex.
BIRTHDATE: April 9
(MRS.) MARY A. ALLISON
Garza County, Tex.
September 22
POSITION: Undetermined.

3. JESS L. CANAFAX
BIRTHPLACE: Ardmore, Okla.
BIRTHDATE: April 7
(MRS.) JOYCE A. CANAFAX
Valliant, Okla.
November 22
POSITION: Undetermined.
missions, Central Baptist Association, Phoenix, Ariz.

5. JOHN F. HOPKINS
BIRTHPLACE: Houston, Tex.
BIRTHDATE: November 14
(MRS.) SHIRLEY M. HOPKINS
Richmond, Va.
June 23
POSITION: Director of Baptist Youth and Family Services, Kansas City, Kan.

7. RUSSELL V. KAUFFMAN
BIRTHPLACE: St. Joseph, Mich.
BIRTHDATE: July 10

8. (MRS.) BERNICE G. KAUFFMAN
St. Petersburg, Fla.
March 28
POSITION: Director of migrant missions, Wekiwa Baptist Association, Fla.

9. CONCEPCION PADILLA
BIRTHPLACE: Waco, Tex.
(MRS.) LYDIA P. PADILLA
Del Rio, Tex.
POSITION: Pastor, Primera Iglesia Bautista, San Jose, Calif.

11. R. ALLEN POLLOCK
BIRTHPLACE: Lilbourn, Mo.
BIRTHDATE: May 8

12. (MRS.) MARY LEE POLLOCK
Lilbourn, Mo.
November 1
POSITION: Superintendent of missions, Genesee District Baptist Association, Flint, Mich.

13. TERRELL LEE MOORE
BIRTHPLACE: Lampasas, Tex.
BIRTHDATE: November 15

14. (MRS.) CAROLYN A. MOORE
Port Arthur, Tex.

January 26
POSITION: Pastoral missionary.
Calvary Baptist Chapel, Ohio.

15. GENE V. TUNNELL
BIRTHPLACE: Atlanta, Ga.
BIRTHDATE: August 2

16. (MRS.) PRISCILLA J. TUNNELL
Atlanta, Ga.
August 16
POSITION: Consultant in Christian Social Ministries for Tarrant Baptist Association, Texas; Consultant and adjunct professor at Southwestern Baptist Theological Seminary.

17. JOSEPH VARDELL WATTERSON
BIRTHPLACE: Makatoka, N.C.
BIRTHDATE: May 4
POSITION: Director of Chaplaincy ministries for North Carolina Baptists.

These missionaries are appointed jointly by the Home Mission Board and state Baptist conventions.

Correction:
The birth date of Mrs. Lyndon Colings (Louise), which was incorrectly listed as April 13 in the February issue, is May 13.

HOME MISSIONS

Chaplains Prayer Calendar

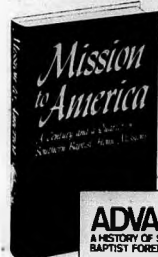
July 2: Huey A. Bridgman, Ga., Army; James W. Greer, Fla., Navy; Ira G. Moss, Jr., Army; Robert W. Tabb, Ky., Air Force; July 3: Gary James Cragun, New York, Navy; Gentry Knott Jr., N.C., Army; Kenneth J. Nix, S. C., Air Force; William P. Brock, Ala., hospital; July 4: Joe D. Franklin, Okla., Air Force; James Conrad, Ark., hospital; Robert H. Honeycutt, N. C., Army; July 5: Oscar Harris, La., hospital; Sloan E. Lister Jr., Ky., hospital; Eugene J. Ryder, N. C., hospital; July 6: Itokazu Kiyo, Hawaii, Army; Bennett A. Smyth, Mich., hospital; Charles P. Van Frank Jr., Okla., Navy; William Everett Jumbilin, Ga., Navy; July 7: Winston P. Fox, Ga., Air Force; Franklin D. Holley, Mo., Army; Charles N. Russell, Tex., Army; John C. Sargent, Ark., Army; John W. New, Okla., Air Force; July 8: Timothy O. Langston Jr., N. C., Navy; July 10: James C. Blanchard, Ky., Army; Joe M. Ellison, Tex., Army; Frank E. Carlier, N. C., Navy; William H. Vinson, Tex., Navy; Terry M. Welborn, Mo., hospital; July 11: Elmer G. Horn, Miss., Army; Robert C. Tate Jr., Tex., Navy; July 12: William E. Donnan Jr., Ky., Navy; July 13: Bruce R. Coliharp, S.D., Air Force; Richard L. Park, Fla., Army; July 14: Charles D. Bass, Tex., Army; Charles H. Wilkens, Tex., Air Force; July 15: George A. Nelson, Tex., hospital; Kenneth Pepper, Tex., hospital; Earl D. Rudenick, La., Air Force; Roy O. Swift, Ala., Navy; J. B. Cheshire, Fla., hospital; July 16: Willie E. Buice, Ga., Air Force; July 17: Charles A. Meek, Ark., Army; B. H. Tucker, Ark., hospital; Buster P. White, Tex., Army; Frederick R. Funches, Ala., Army; July 18: Daniel C. Highsmith, Ill., Air Force; July 20: Elmer H. Ammerman, Mo., Army; Donald L. Crowder, Okla., Army; Alfred DeLoosa, Miss., Army; Earl Clayton Grandstaff, Tex., hospital; Reuben V. Watts, N. C., Navy; July 21: Wayne Durhage, La., hospital; Lowell L. Todd, La., hospital; July 22: Thomas T. Edwards, La., hospital; July 23: Gene B. Jeffers, Ala., Navy; Gerald H. Akins, Tex., Air Force; Edwin A. Gates, Okla., Navy; Paul L. Johnson, Tex., Air Force; Dewitt C. Ark., hospital; William P. Webb, Fla., hospital; July 24: Louis D. Hendricks, Okla., hospital; Unace Sims Jr., Ala., Army; July 25: David B. Morrison, Iowa, Navy; Sam Banta, Tex., Army; James E. Bishop, Ark., Army; Allen J. Harkness, N.Y., Air Force; Marion Ray Dearing, Okla., hospital; July 26: Weldon Langley, Tex., hospital; Daniel A. Lambert, Calif., hospital; July 27: Bennett, Tex., hospital; Merle I. Pedigo, Ark., Air Force; Phillip L. Tillman, Miss., Air Force; July 28: Thomas D. Denson, Tex., hospital; Harry W. Holland Jr., Fla., Navy; Joe Morris, Tex., Air Force; Rodger E. Renfro, La., Army; July 29: S. Denton Bassett, hospital; Warren Bedingfield, Ga., Air Force; Hubert R. Hunting, Ohio, hospital; July 30: Thamad J. Haley, Ark., Air Force; Wiley C. Guthrie, N. C., Air Force; July 31: Walter B. Feagins Jr., Ga., Navy; Kenneth R. Israel, Mo., Air Force; Billy J. Kee, Tex., Navy.

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EDUCATING CHURCHES FOR URBAN ENVIRONMENT

CONTINUED FROM PAGE 11

and through the congregation, a minister usually has to go outside the local church and attach himself to some training program. Of course many times his study may be related to his parish and may make use of the situation there for study and the planning of urban strategy. The time comes, however, when the trained minister will want to provide training within the context of his congregation for the laity.

Church renewal efforts have sprung up in many places. They make use of the small group approach. Extensive study in theology, in biblical interpretation, and in urban analysis can be pursued in the small group. Dialogue, group work and interpersonal sharing are methods sometimes pursued. Study, discussion and prayer are frequently combined to lead group members to become more aware, informed and committed.

Such churches have added specialized staff to aid in training and involvement in urban mission. Eventually, the study stage must move on into the mission action or service stage. Frequently, many lessons are not learned well until service begins. All mission action programs should be subjected to repeated review and open to new interpretation. Members who go out to serve in mission projects should engage in report sessions and the common sharing will have educational value.

Individual congregations need to combine some of their educational efforts with those of other groups. Sharing with persons of other communions and with persons from secular agencies can be very informative. Numerous professional people are available to come into a local church and assist in educational programs. Persons representing government, education, health, welfare, recreation, family services, corrections and other existing areas of concern should be used as resource persons. People will not be concerned about a need until

they become informed. Forums, lectures, workshops and conferences need to be held in local churches, or in communities where several churches share in the effort. Christians need to be informed through study that can be known from sociology, psychology and the whole area of the science of human behavior. However, these studies should not stand alone. Theological and biblical studies should be related if Christians are to develop the kind of insight, compassion and commitment required for urban mission. Wherever possible the regular educational program of the church should be used to point toward mission in the community. Almost always some specific education for mission precedes mission itself, but then further education is experienced in mission.

Education Through Denominational Agencies

Already indicated above are the educational approaches through denominational colleges and seminaries. Implied is the denominational assistance to local churches in educational programs. More suitable guidance and more specific specialized help in publications and educational structures need to be pursued. In addition to these types of help in education for urban mission is the kind that may be provided by the mission boards and by interdenominational agencies.

Many local churches lack the leadership to pursue particular education and training programs. Here is where the denomination can help through numerous conferences, institutes and workshops. This has been done to some degree in national, state or regional conferences. Usually not a great deal of education in depth is accomplished through conferences. More inspiration probably is transmitted than knowledge and strategy. Ideas may be exchanged which will later prove useful, however.

Denominational sponsored institutes

and workshops that are structured so as to deal with problems have the chance of providing valuable education. Such approaches will need to be limited in enrollment and specific in purpose. They will probably need to be regional rather than national in scope. If participants can be drawn from a region where problems are similar in nature and where the same agencies can be found to use as resources the institute or workshop may have the best possibility of being successful. Many times these efforts are too general and treat problems in survey fashion. If the workshop is of short duration it is better to focus on one or two problems and research them extensively. In most cities the big need may be for metropolitan planning and the educational program may be devoted to this. Expert help from the denomination or specialists from various resource groups can give objectivity and guidance to local studies.

There has been a reason for treating all other type of educational approaches first and leaving denominational programs to the last. Most denominations today need to make use of every educational program discussed above if the church is to move toward creative urban strategy and engage in urban mission. Denominational colleges and seminaries need to strengthen and expand their programs with an emphasis toward understanding the urban situation. Training centers need to be sponsored by the denomination or provided through cooperative efforts. Perhaps grants from denominations to students and to selected ministers already serving as pastors could be provided so as to take advantage of existing facilities. Leadership must be recruited for particular training. Consultative help may need to be offered in individual cities to assist with survey, strategy, design and training of local leaders. Finally denominational leadership is required to call pastors and churches to advance

locally. Until direction is indicated little movement is apt to be realized.

Education, therefore, comes at all levels. It is formal and informal, mass and individual, initial and continuing. It is needed for executives, pastors, other staff and religious workers and for laymen. It may be short or long term. It may be general or specific. It may be simple or complex, in depth or rather superficial. In all probability it will need to be all of these combined if the church is to fulfill its mission in the new world of modern man. ■

Footnotes

¹George W. Webber, "Training for Urban Mission," *International Review of Missions*, April, 1967, pp. 173-179.

²A copy of this report may be secured by writing to ACTS, Reverend William A. Jones, Jr., Executive Director, 692 Poplar Avenue, Memphis, Tennessee, 38105.

³UTC—The Urban Training Center for Christian Mission, 400 N. Ashland, Chicago, Ill. 60607; West Coast Urban Training Center, 330 Ellis St., San Francisco, Calif. 94102; MUUST—Metropolitan Urban Service Training Facility, 235 E. 49th St., N.Y., N.Y. 10017; Center for Urban Encounter, 2200 University Avenue, St. Paul, Minn. 55114; COMMIT—Center of Metropolitan Mission In-Service Training, 817 W. 34th St., Los Angeles, Calif. 90007.

⁴The Urban Training Center: Elements in proposal for the Next Five Years," UTC, Chicago, Illinois, March, 1969, pp. 9-11.

⁵Training for Mission in the Southeast," UTC, Memphis, Tennessee.

⁶Charles R. Fielding, "Education for Ministers," *Theological Education*, Vol. III, No. 1, June, 1966, p. 3.

⁷*Ibid.*, p. 29.

⁸*Ibid.*, p. 41.

⁹*Ibid.*, p. 229.

¹⁰*Ibid.*, p. 232.

¹¹Thomas A. Bland and E. Luther Copeland, *Digest of Student Reports, Seminar on Urban Studies*, Washington, D. C., 1967.

¹²Eastern Baptist Theological Seminary, Wake Forest, N. C.

¹³The Urban Semester," New York Theological Seminary, 253 E. 49th Street, New York, N. Y. 10017.

¹⁴Information should be desired concerning either the programs and projects mentioned, it can be secured by writing the respective school. The writer reports from personal knowledge and from materials available through the schools which describe those ventures.

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CONTEMPORARY CHRISTIAN COMMUNICATION

LATE NEWS

HAROLD E. LINDSEY, associate in the Board's Division of Evangelism, has been elected president of North Greenville Junior College by the Baptist school's board of trustees. A native of Greenville, Lindsey has been associate director of the division for five years. Previously, he was secretary of evangelism for the South Carolina Baptist Convention in Columbia for four years. He assumes his new post July 1.....THE 16 STATE DIRECTORS OF WORK WITH NATIONAL BAPTISTS AND THREE BOARD STAFF MEMBERS of the Department of Work with National Baptists, meeting at Callaway Gardens, Pine Mountain, Ga., adopted a statement approving the affirmation by Georgia Baptist Convention's Executive Board, of support for public school education. Their statement read in part: "These actions contribute to building of solid relationships of mutual trust with Negro Baptists of America, and encourage our efforts to exert a Christian witness in all phases of life.".....FORMER STAFF MEMBER J. ED TAYLOR has resumed his career missionary status after serving the Board's Atlanta office for four years. Taylor was assistant secretary of the Department of Christian Social Ministries and worked specifically with migrant missionaries. He is now field missionary working with migrants in the Atlantic Coast states.....SOUTHERN BAPTIST'S INCREASING INTEREST IN CHRISTIAN SOCIAL MINISTRIES is reflected in this year's STUDENT SUMMER MISSIONS PROGRAM. A RECORD 937 students will serve under the supervision of the Home Mission Board in every state and Puerto Rico and Panama. Over fifty percent will be directly or indirectly involved in inner city and resort ministries at some time during the summer.....38 CHRISTIAN SOCIAL MINISTRIES MISSIONARIES attended a drug conference in Atlanta recently. The week-long seminar on drug abuse was presented by the Mercer University Southern School of Pharmacy and its faculty. Conferees heard lectures on the history and sociological aspects of drug abuse as well as discussions on the types of drugs, the legal status of drug abuse and methods of relating to drug users.....NINE RECENT SEMINARY GRADUATES will be involved this summer in a first-of-its-kind training program for missionary appointees. Sponsored by the Department of Christian Social Ministries, the program will treat extensively essential aspects of social ministries.