



**Baptists in
San Antonio:
a diversity
of
concerns**

HOME **MISSIONS**

AUGUST 1970

LETTERS
From Our Readers

Preacher's Role

Baptist preachers have lost contact with the masses of people. I say this because I love Baptist preachers. I have been one for forty-six years. I am seventy-one years of age, and pastor of the Enos Baptist Church 15 miles south of Madill. Membership is mostly made up with retired people on Lake Texoma.

I like some of the reading in our HOME MISSIONS, June, 1970.

May I share with you some of life's mission and contact work that kept me close to the masses of people.

I was an employee of an Oklahoma company for 25 years, pastoring small churches most all the time. This work would give me an open door to all kinds of business. . . . I met all kinds of people of all nationalities. I was able to see . . . social and economic need. The money I collected went to the poor and the old people. I received joy in getting people to render to Caesar on week days, and return to my churches on Sunday and thank them to render to God what belonged to him.

When I started to work 25 years back, I knew most all of the Baptist preachers in Oklahoma. I would stop by for a short visit with many of them. I would find them in a nice study, busy doing good work. After the office hours some would visit some boss in the church to help hold his job. I would say, "boy, spend your time doing the Lord's work and your job would take care of you." Not many were on the street or in the business houses. When they were most of them would be in a business of some member of the church who would give them 10 percent off because they were preachers. They were going in the same path to the same people and leaving the masses of people alone.

People of all walks of life respect and are glad for a preacher to come their way. As long as a preacher works, walks, and talks respectful among them. And this is what I did for 25 years with the masses of people. . . . When I would return on week ends I would see about my cattle on Saturday on my Mocking Bird Ranch, and on Sunday I was fresh and had some new experience to give my people about witnessing for my dear Lord with the masses of people and a new and fresh sermon. In the 25 years I can say I never was criticized by my church people because my work was first Christ, His church and Kingdom, second to minister to the social and economic needs of the orphan children and old people.

Dewey Lee Riley
Madill, Okla.

Ecumenical Statistics?

Certainly we appreciate the intended purpose of the HOME MISSIONS magazine, however, I am writing to ask what happened to the magazine which used to feature the various work of our Home Mission Board across the country?

Instead of human interest stories of dedicated home missionaries, we have dry ecumenical statistics. Instead of interesting articles with pictures which we can show to our R.A.'s and G.A.'s, we now have page after page of editorial-type articles which do little to generate interest among a practical, missionary minded people.

I should like to see the old format of HOME MISSIONS come back; those were the good old days, when your magazine was interesting to read.

Tommy L. Tuxom
Cheraw, S.C.

June Home Missions

I want to give my regards to you and your latest issue of HOME MISSIONS, June, 1970. It was one of outstanding appearance and up-to-date material to read. The articles were one of the "here and now" and not of yesterday.

I appreciated the article by Warren Rawles in the Leadership Section, "Now and Next: Refining Methods for Effective Ministry."

As a Christian worker with young people, it hit the nail on the head. He told the whole truth and nothing but the truth. That's the way it should be.

I hope your magazine continues to present the part of "the Truth" that you are able to through writing and journalism.

I am sending a personal letter to Mr. Rawles, also.

John Abel
Crossett, Ark.

● "A New Tingo for Christendom" by Watson E. Mills in June issue of HOME MISSIONS is like an Edward Everett Hale speech vs. Abe Lincoln's Gettysburg Address.

Humility and absolute faith are the genuine attributes most important and essential to any believer.

"God is no respecter of persons." Christian love is most important. Without it: "Tongues are sounding brass and a tinkling symbol."

"Greater is he who prophesieth than he who speaketh with tongues." 1 Cor. 14:5.

Watson E. Mills failed to state that the Apostle Paul never spoke in tongues nor craved to do so.

Rev. Joseph Napoli is an Italian Southern Baptist preacher who speaks in Italian and

Spanish and in English, for the past 15 years, an humble servant bringing the Gospel to many people in their own tongues. Let's be orderly in our pronunciation of the "Glad Tidings."

Fred Meyer
S. San Gabriel, Cal.

Another Magazine?

It is quite interesting to have followed the trend of our Baptist magazine which some time gave us information concerning our home mission work. It was refreshing to keep up with different phases of our work and also to know how our home missionaries were doing. Gradually, but surely you have brought the magazine to the place where it is a true source of up to the minute theology, psychology, ecumenism, sociology, and covers about every subject one could wish to know about in these changeable days. The information concerning Baptist work in the home mission field has almost entirely disappeared. You are publishing some good articles, arguments, and have presented views of certain learned men who are very brilliant and very "wordy." It takes lots of time to try to read up on many of the articles, and should require much research from many good books and especially publications of all other denominations. Those "wordy" Brethren know how to go on—and on—and on. I shall continue to strive to follow them if I can find the time. Their articles remind me of this letter—"wordy."

However, would it be possible to get back to publishing another magazine like the mission magazine used to be? It might help the people give more liberally if they could just get a few articles on what is actually transpiring on many of our mission fields here at home. The articles you are publishing would go good in a book, where one could sit down and really pursue the thoughts of these great minds. You could continue printing the magazine which has entered the field of controversy, and at the same time give those of us who work and to lead our people to give to home mission causes, because they can read again the happenings, names of places and names of home missionaries. This month's issue of the present magazine relegates the names of a few missionaries to the last two pages. Seriously, we need more news of the work of Baptists on our mission fields. Please.

Everett S. Martin
Humble, Texas

Editor's Note: You are not alone in your request for more of this type of material, and the magazine has been expanded to provide both. See the leadership section of this issue, and other stories.

EDITORIALS

by Walker L. Knight

A Sense of Absurdity

Most of us search constantly for coherence and meaning within today's constantly changing society, looking for important characteristics which give a clue to what's going on. The first question we usually ask is, "What's unique about today's world?"

One of the major historical tendencies taking place today, according to Robert Lytton of Yale, is the flooding of imagery produced by the extraordinary flow of cultural influences over the mass communication networks, even across national boundaries. Each individual is touched by everything, but at the same time he is overwhelmed by superficial messages and undigested cultural elements, by headlines and endless partial alternatives in every sphere of life.

Marshall McLuhan, the communications philosopher, has called ours the electric age, and we immediately recognize that more than any other single, pervasive change, television has the greatest impact. Television and jet travel have created the global village, the spaceship earth. However, we have not determined the impact of television upon our lives, simply because it has not been around long enough. Today's youth are the first to grow up on a steady diet of television.

A number of observers compare the time to the time of the Renaissance, when man discovered a new world view and broke free from the prisonment of intellectual darkness.

What had laid the groundwork for that period was the invention of the printing press, and the change in the way man communicated with himself. The improvement in his ability to change ideas, the speeding up of process, changed man and his world. Television is doing that today in new ways.

Composer John Gage has said, "Today, nowadays, everything happens at once and our souls are conveniently electronic, omniscient." That's a McLuhan-like—omniscient, and it

is the sense of contemporary man as having the capacity to receive and take in everything. Lytton says, in attending, as in being, nothing is off limits. We soon realize that this flooding of imagery, which we are unable to sort and assemble within meaningful ways, has made the medium as important as the message, and the medium becomes the message. Technical achievements, however, should not be the message, only means to diffuse the message. What has taken place is that we are substituting them for the message, and everything appears to be losing its meaning.

Paul Tillich tells us that ancient man knew the anxiety of fate and death; for medieval man it was the anxiety of guilt and condemnation. Modern man experiences the anxiety of meaninglessness.

To this flooding of imagery, which proves to be meaningless, modern man reacts with a profound sense of absurdity and mockery. He puts everything on—even himself. Everything he touches he mocks. His favorite TV show is Laugh-In, and a favorite comedian-singer is Tiny Tim. Pop art and pop culture flourish.

Yet the hunger for a strong ideology haunts him. He is starved for ideas and feelings that give coherence to his world, but here too he leans toward new combinations, explores the drug experience, and investigates the mystery religions. Astrology zooms to a new peak of interest.

Where does that place the Christian? For one thing, we should heed what Tillich was saying. Our message must more and more address itself to the meaninglessness of life here and now. We must speak to the questions asked today in order to give coherence and meaning where none exist, but we must also continue our own search for the relation of Christ to our lives and our time. ■

HOME MISSIONS

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ON THE COVER

The possibility of racial explosion is always present, but San Antonians have opted the conference table for riots. The city has the good fortune of being so cosmopolitan that the title "San Antonian" may refer to a person of any hue. Here is a marriage of the old and the new, each holding to its own setting.

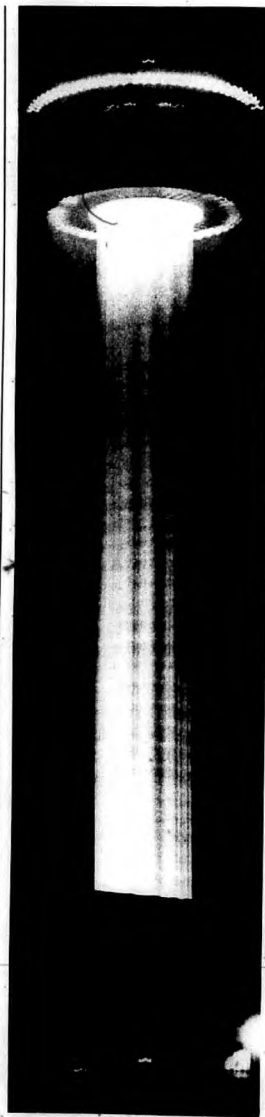
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SAN ANTONIO



Photos by Don Rutledge

The Tower of the Americas stands artistically, piercing the sky, reminiscent of Hemisfair '68, San Antonio's last hour. It is strangely out of place in this warm Southwestern city that kept its old world charm and small town quaintness, belying its size. The cradle of Texas' liberty," it's led. Mayor McAllister points proudly from his office window to the Fernando Cathedral, where a

cannon planted by Mexican General Santa Anna fired the shot that began the Battle of the Alamo. San Antonio's streets wear Spanish names like Soledad and Navarro. Nearly half its population is of Mexican extraction so that the arpeggios of the Spanish language have meshed into that peculiar Texas drawl to form a new language—what Texans affectionately call "Texmex."

San Antonio is one of the oldest

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cities in the Southwestern United States. It has grown into the third largest in Texas and thirteenth in the nation with a population of 750,000. Of that sum, 360,000 are Anglo, 337,600 are Spanish, and 52,500 are Negro.

Truly a cosmopolitan city, its single biggest industry, the military (it has five military bases in and around the city limits) has resulted in a continuing

HOME MISSIONS

The boat came over the horizon at the perfect time, almost as if it had been planned that way. Pollution and oil slicks are forgotten for the moment as one views romantic scenes such as this one.

If the musty, old church called "The Alamo" could talk, it would speak of brave men like Sam Houston and Jim Bowie, "pre-rebellion era" rebels who gave their lives for an ideal.



influx of international visitors. It is becoming the convention center of the Southwest, San Antonians and attracts an increasing number of tourists each year. Citizens speak with as much pride about their city as pride. 130,000 are functional illiterates; a portion of the citizenry earns minimal salaries, and the crime rate is on the incline. ■

1970



Joshua Grijalva: "... the best thing is to major on Christianity."



Samuel James: "The church has not had the aggressive thrust to do something about poverty and illiteracy."



Jimmy Allen: "The pastor must be... an expounder... and implementer."

Baptists in San Antonio: a diversity of concerns

by MARY-VIOLET BURNS

Joint fellowship may be a long time coming for San Antonio's trio of Baptist groups because the concerns of Anglo, Mexican and Negro Baptists seem so different.

The city's Anglo churches are caught in the same web facing urban and suburban churches throughout the nation—to be relevant or become havens for secluded saints.

The militant young Mexican-American, after decades of being the lackey, has declared "no more" and armed for revolution. Some of the Mexican Baptists in San Antonio seem a bit lost in the shuffle, not sure whether they should cling to the past and concern themselves solely with the spiritual, or become involved in the political and economic revolution of their people.

Even in "wide open" San Antonio there is the possibility of racial explosion. The Negro is a minority minority and he fights a second "enemy" in the socio-economic arena. He is determined not to finish last.

Baptists are dramatically out num-

bered in San Antonio, which hampers the effectiveness of denominational work. Figures in 1966 showed that only 25 percent of San Antonio's population was Protestant; 22 percent were unchurched. There are only 83 Southern Baptist congregations in the city.

Black Baptists in San Antonio have almost triple the strength of Mexican congregations (with 60 to 70 churches against the Mexican's 23). However, Negroes are outnumbered six to one by the Mexican-Americans.

The Mexican Baptist churches, at one time, had a separate convention in Texas but now the Mexican Baptist Convention is a department of the Baptist General Convention of Texas. However, "fellowship" meetings are still held even though the business end of the Mexican convention is now combined with the BGCT.

Jimmy Allen, pastor of First Baptist Church, Joshua Grijalva, dean of the Mexican Baptist Bible Institute and Samuel James pastor of Second Baptist are leaders in San Antonio's Baptist

community. Their thoughts and attitudes reflect the varying concerns of Baptists in San Antonio.

Determining the Role of the Downtown Church

When he became president of the Baptist General Convention of Texas, Jimmy Allen probably assumed as much actual responsibility as the president of the Southern Baptist Convention. In addition to his presidential duties—which extend beyond the ceremonial—he is at the helm of the First Baptist Church, an octagonal multi-hacienda in the middle of a downtown low housing district. The church's physical plant parallels in size, its membership of 4,500.

Before coming to First Baptist, Allen was head of the Texas Christian Life Commission. Perhaps the best indicator of his caliber of leadership was a joke to the effect that during Allen's administration every year at the annual state convention meeting, a motion was entered to dissolve the

Christian Life Commission!

For six months before he was called to the church, Allen preached there regularly. "In calling me, the church made a decision that was pretty significant about the direction it would take," Allen senses acutely the perils of a large downtown church and is determined that First Baptist will be relevant. Setting a concept of the role of the downtown church has been a personal struggle for him.

"The downtown church in the Southwest has a pivotal role to play because we are not yet weakened," he explains. "The same process that has the North is moving to all urban churches."

First Baptist has begun to serve its surrounding community; it already has mission spots in the worst pockets of poverty in the city.

Before plunging head first into service projects, however, preparatory sessions were held during the Sunday Training Union period to determine where the corporate church stood.

The result was the hiring of a director of urban ministries, responsible for relating to transients and indigents. The church began an ACTION tutoring program (see page 11) with neighborhood children. And through an international ministry to foreign soldiers stationed at the city's five military bases, the church has baptized a number of members of non-Christian religions.

Since it is impossible for one man to minister adequately in a pastoral capacity to 4,500 people, Allen involves the entire church in pastoral care through small group fellowships.

"I view the role of a pastor as an expounder of truth and an implementer." He believes that an atmosphere must be created where people can worship and be moved to serve.

Efforts are made to keep the training process up to date and the worship fresh. Allen hopes eventually to begin programming nurture groups and is now conducting a Christian survey to determine the resources of the church and connect them with

the needs in the community.

"One of the frustrations about an impossible task is carving out the part that you think will take priority. My hope for First Baptist is that it will fulfill God's plan by being serving and evangelistic."

A Conservative Spoke in a Radical Wheel

Since 1947 the Mexican Bible Institute has been educating men and women for the gospel ministry, specializing in preparing Spanish speaking Christians for service with their particular language group. The dean of MBI is Joshua Grijalva, a native San Antonian with a distinctly Mexican accent. He came to the position in 1962 from a pastorate and a term as an HMB appointee.

The Mexican Bible Institute looks like a picture postcard. The small campus is neat, attractive and quiet; modern buildings more than adequately accommodate the 80 students. The physical plant is a far cry

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from the Goodwill Center that was the institute's original home.

It was then a night school begun by the San Antonio Baptist Association. In 1962 the Baptist General Convention of Texas assumed financial responsibility. The state Woman's Missionary Union provided \$65,000 to purchase the land on which the school is located.

Except for the absence of a language requirement, the institute now has a seminary curriculum. About half its students are from foreign countries. The only prerequisite to enrollment, Grijalva says, is "that they feel they are called of the Lord."

The Mexican American is experiencing a new aggressiveness. Imitating other protest movements, he is fighting for advancement. Grijalva's comments reflect some disagreement with this aggressiveness.

He is saddened rather than encouraged by the brown power movement and believes that moral and spiritual values are more important than the privileges for which militant Mexicans are striving.

"It is more important to bring about change in the hearts of people," he says. He condemns those who have tried to "foment" racial unrest in San Antonio. Although he agrees the Mexican American has often been the victim of economic exploitations and racial discrimination "the means by which our people are doing things is wrong," he said. "We have a government of order and should not try to live with a destructive revolution."

The accusation could be made that the Institute has cloistered its students behind brick buildings and bay windows. Grijalva disagrees. "Only about 50 per cent of our students remain on campus during the week-end. They work in the city so they are aware of what is going on. We may tell them what is morally right but the final decision is up to them."

The students are preoccupied with learning, which leaves little time for social activism. "They came here for spiritual training so we have little time for politics. They are more occupied with constructive Christian conduct than anything else. They have a positive approach to life."

Although controversial subjects may crop up during classroom discus-

sion, priority goes to spiritual subjects. "We feel the best thing is to major on Christianity, but if these things come up in class we discuss it freely. We try to encourage our young people not to preach against something but to speak for Jesus Christ."

Struggling for Last Place

Samuel James has a private concern that has nothing to do with the plight of the Negro in San Antonio. He is concerned with the future of the black church in the wake of the critical shortage of black men preparing for the pastorate.

"Two years ago there were less than 300 black men in the accredited seminaries preparing for fulltime vocational service." He attributes this shortage to small salaries and the persisting black preacher stereotypes—an uncomplimentary figure to both the clergy and the race.

"The black church must begin paying better salaries and make the ministry more attractive to young brilliant black minds."

Samuel James insists there is no leader of San Antonio's black community. Though not of his choosing, the distinguished looking preacher's string of accomplishments have made him a leader.

A pastor for 25 years, he heads the 1,000 member Second Baptist Church. In 1965 he was elected to the San Antonio City Council—the first and only black member. He is vice president of the San Antonio Council of Churches and his educational history includes graduate degrees from Harvard University and Andover-Newton Seminary.

James admits that in the area of race relations, San Antonio is different from the average Southern city. "Traditionally San Antonio is one of the better towns in the South for the Negro. Within the last five years new city laws have been implemented that go further in housing and public accommodations than the national laws. For all practical purposes, this is a wide open town."

The seeds of racial conflict are always present, "but we've been able to solve our problems at the conference table," he says.

With two minority races, the city witnesses a separate struggle be-

tween the Mexican and the Negro to fight off last place economically and socially. According to James, the hostility between the two races is not surprising but intensified because in San Antonio, at this time, the Mexican is at the bottom.

"In recent years the Mexican American has become more education conscious and more job conscious and tends to look upon the Negro as a competitor." He mentioned that competition for jobs at the five military bases is fierce.

Some Spanish citizens claim that the Negro is the "fat cat" of social welfare, receiving larger amounts than the Mexican even though the Mexican is the larger minority. A smile comes on James' ebony face as he ponders this statement.

"The Negro has had to really go to bat for a more representative share. He has gotten what he has because he was willing to go to bat. This is something about which we have to keep eternally vigilant."

James cited one example of a militant Mexican group, "La Rasa" which, having been funded with \$100,000 by the Ford Foundation for use in education, began instead to organize militant neighborhood groups. "They would like to torpedo the Mexican American into government."

Another claim with which James disagrees is that there is unequal representation on the city council. Of the nine members, five are Anglo, three are Spanish and one is Negro. This he considers a relatively fair ratio of councilmen to constituents.

James attributes the advancement of the black community in San Antonio to an exceptionally high education level, which he puts at high school or better. He is concerned that the church take more of a leadership role in reducing poverty. "The church has not had the aggressive thrust to do something about poverty and illiteracy."

As for communication between black and white churches, James is encouraged. Second Baptists' young people have been participating in relationships and "church swaps" with youth groups from First Baptist. "I have great hopes for an increasing relationship with the First Baptist Church," he says. "This is a new thing for First Baptist."

SAN ANTONIO: New avenues of ministry

by Mary-Violet Burns

Superintendent of missions, George Stewart describes his responsibility as "trying to motivate churches to do things, and trying to help them do what they couldn't do by themselves." Baptists in San Antonio have been motivated to "do things." They are alive to ministry, and the frustration of reporting on the city is that there is so much to see and never enough time to see it.

Drug Ministry

Like every other large metropolitan city, San Antonio has a critical drug problem of great concern to Baptists. Home Mission Board appointee Dan Elsom, director of Christian social ministries in San Antonio, was asked about 15 months ago to sit on a panel of experts trying to inform persons of the city's drug abuse problem. Following the discussion, Elsom says, people came to him asking, "What can we do about it?" They were already aware of the problem but needed ideas about a solution.

Elsom reconsidered the questions raised in the meeting and with others devised a drug clinic format for adults which has been presented to over 100 people this year.

Elsom usually works with a policeman, preferably a narcotics officer, and the director of the Bexar County Mental Health program. Their discussion is based on common questions people ask about drugs. These include what parents should do if they discover that their children are using drugs; what to do if drugs are found on a child's possession; what to do if

a child is discovered to be associating with drug abusers or is offered drugs; and how to strengthen a child so that he will not yield to the temptation to abuse drugs.

Elsom discusses the psychological, physical and spiritual needs that lead to drug abuse. "If the basic, fundamental needs of a person are being taken care of, the child is not as inclined to yield to drugs," he says. He emphasizes the spiritual element as well: "Until a person reaches companionship with God there will always be this longing."

"Our aim is to try to help parents meet the child's basic needs in order to build up enough inner strength so that the child will be able to resist temptation," the Baptist worker explains. The clinic helps teenagers learn how to react when they are offered drugs.

Great emphasis is being placed on relating to the young abuser. But little attention is paid to the hard line addict for whom drugs are a way of life.

San Antonio's Castle Hills Baptist Church recognized the need for such a program through the vision of a member, Dr. Ernest Gregory. Gregory caught sight of this need about a year ago; the result is a program of total ministry to drug addicts entailing complete reorientation to life.

A team of doctors have given of their time and often their money for this venture. Psychologists, psychiatrists and physicians work with the group of 25 to 30 men and two to three women, who meet weekly at

Castle Hills Church.

The men have been placed on methadone, a drug substitute that is not harmful to the body like hard drugs. Where they previously had \$50 a day habits, methadone costs from 75 cents to \$1.50 a day. It allows for normal functioning so that they are able to work as they return to normalcy and prepare to discontinue drug usage completely.

The men are given regular religious training through Bible classes. They are all working and have made life commitments to Christianity. All attend worship services regularly.

Dr. Gregory gives two or three evenings a week to the program. He is chiefly responsible for starting it, after having been closely associated with "Teen Challenge" an organization in New York which relates to drug abusers.

On Sunday night the men have Bible study. Other week nights are spent in group therapy and more Bible study. The doctors check them regularly to make sure they are not taking other drugs in addition to methadone. If they are found to be using other drugs they are dismissed from the methadone program.

There is a strong motivation factor, Castle Hills pastor Jack Taylor says, because the men can return to society with self respect. They have usually had to resort to robbery to support their expensive habits. Therefore the drop out ratio is almost nil. Taylor believes that there has been 100 percent attendance and

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Superintendent of Missions, George Stewart: "motivating churches to action."



Christian Social Ministries Director, Dan Elsom: "ministering to people who hurt."

The clergyman admits that although this program is making a dent in the drug abuse problem in San Antonio, "it will never make the dent it could unless we have 20 of these centers." According to latest figures there are at least 3,000 drug addicts in the San Antonio area. The average age of the addicts is between 32 and 35.

Many addicts who need the program are being turned away because of lack of funds and the necessity of keeping the group small for personal attention. Recently four addicts gave conversion testimonies in Taylor's church. "Of the four who spoke, all of them had started on marijuana and worked up to heroin," Taylor said.

Special emphasis is placed on spiritual growth because eventually the men must come off methadone and go through withdrawal. Though withdrawal from methadone is less painful than withdrawal from heroin, it is still traumatic. "The spiritual element is the thing we want to allow when they come off," Taylor says.

Child Care

A critical need in the city has been a home for dependent children. The San Antonio children's shelter will not take responsibility for children over 14-years-old, so that these children, when deserted must be placed in jail if no guardian is found for them.

Christian social ministries director Elsom, planted an idea which a group of Baptist laymen have brought to fruition. They recently bought an old seminary which will provide housing for 70 children a month and serve as a child care and juvenile detention center. The men funded the program themselves. The center has already been approved by local government officials and is now under consideration by the federal government.

Elsom gave one example of an entire family of children with an 85-year-old guardian who were being supported on \$87.50 a month. When the guardian died, the only recourse was for the eldest child, a 17-year-old girl, to become a prostitute. Cases such as this are brought to Elsom's attention constantly by juvenile authorities. This house will help alleviate the problem.

This is taking people out of our church and letting them do the work of the Lord without the leadership of

the church as such but letting them minister to people who are hurting."

"Their's" Becomes "Our's"

One evening, Baptist Temple pastor, Loren White and a deacon were sitting on the church steps watching children walk home from a nearby park. The two wondered aloud why the children would not come to their church. It occurred to them that if they gave the children something they wanted, the children would come. The pastor had heard rumors that neighborhood children, largely Catholic and from poor families, were frightened of the big, beautiful structure. The deacon said he would fund personally any ministry to these children.

So the Baptist Temple began providing free food and entertainment each Sunday for neighborhood children. They were gathered at the church for recreation, shown films and taken to the evening worship service. Members of the college and career department worked with the children.

Following the worship services was more recreation in the Christian development hour.

"At first the food was the big drawing card," White says. "But not anymore. They've learned that we really love them. This is a stately beautiful building. You can see how a child who wears tennis shoes would feel frightened. But as they see the love of our people, they are claiming it as their church. Just simple love."

White's dream for his inner church is that it would minister effectively to the surrounding community. "I see this real keenly," he says. "I don't see us moving away. If the Lord were going to establish a church in San Antonio he would start right here."

The two mile circumference of First Baptist Church is dotted with low income and poverty level homes. Houses that were once colonial manses have been split into single unit apartments. One elementary school serves the entire area.

The elementary director at First Baptist attempted unsuccessfully to engage the community's children in Vacation Bible School last year. However, consultations with the elementary school principal revealed a more critical need for a tutoring program.

Youth director Bob Oldenburg, his high school and college young people, and adult volunteers, took the lead and began a full scaled tutoring program of ACTION: "Afternoon Club for Those in Our Neighborhood."

They anticipated a handful of attendants for the first session; instead, 275 of the school's 400 students showed up. Pandemonium reigned, three hours were spent transporting the children home, and provisions were made for a complete reorganization of the program.

Now on Tuesday, grades one through three attend and on Thursdays, grades four through six are tutored. Church members take small groups of five or less home and already results are being seen. Usually as many as 20 to 25 tutors work each day with the children.

Since the area is largely Mexican-American some of the children have difficulty with English. Classes in phonetics are offered for these. The children come with their books and often teachers send notes to the tutors.

The minister of music has started music courses teaching piano. Oldenburg says the church moved into a service vacuum in its own neighborhood.

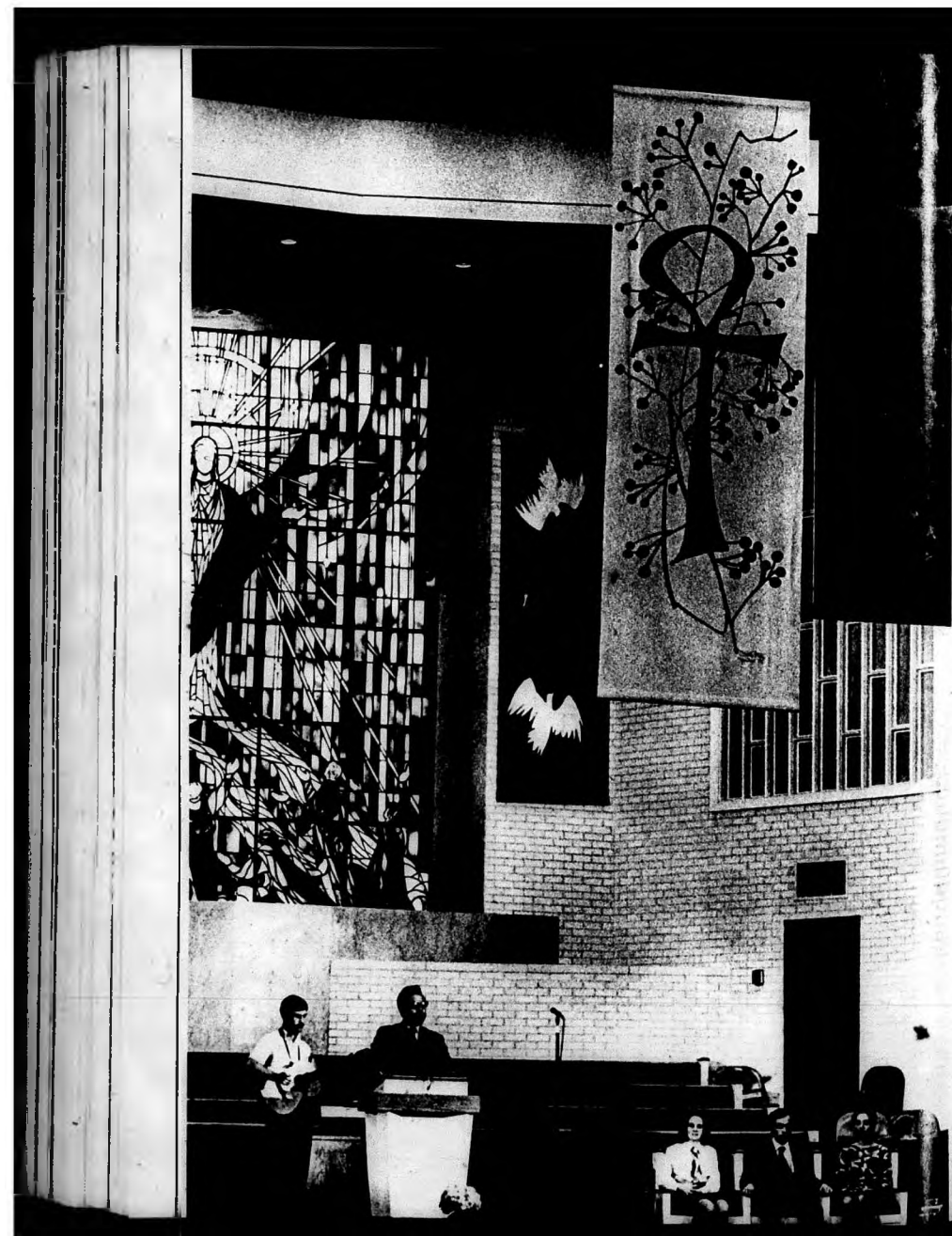
"About 100 of our members live outside this area," Oldenburg explained. There was such a vacuum of things being done in our area. We are not going to try to convert these people, since many are from Catholic backgrounds."

The object has not been to convert as such but to fill a definite need. First Baptist has not had any opposition from the Catholic archdiocese of San Antonio even though most of their students are Catholic.

The only evangelistic endeavor came at Christmas time when slides and music were used to tell the Christmas story during the regular recreation period. Some of the students have begun attending the regular Sunday worship service, although attendance is not pushed.

Oldenburg says that if nothing else, "this program has made the people in this area aware of First Baptist Church."

The program's worth is reflected in the comment of one little girl who refers to her day at the tutoring session as her "happy day!"



TRINITY BAPTIST CHURCH: Calling Celebration

"Praise him with the sound of the trumpet! Praise him with the psaltery and harp," the biblical exhortation goes. The singer of this lovely psalm proclaims limitless ways through which God may be praised in worship.

San Antonio's Trinity Baptist Church

is one of many congregations attempting to be innovative in worship. Pastor Buckner Fanning has definite ideas about how worship services have grown lifeless.

"The Puritans helped us forget how to celebrate," he says. "We have also forgotten how to recreate."

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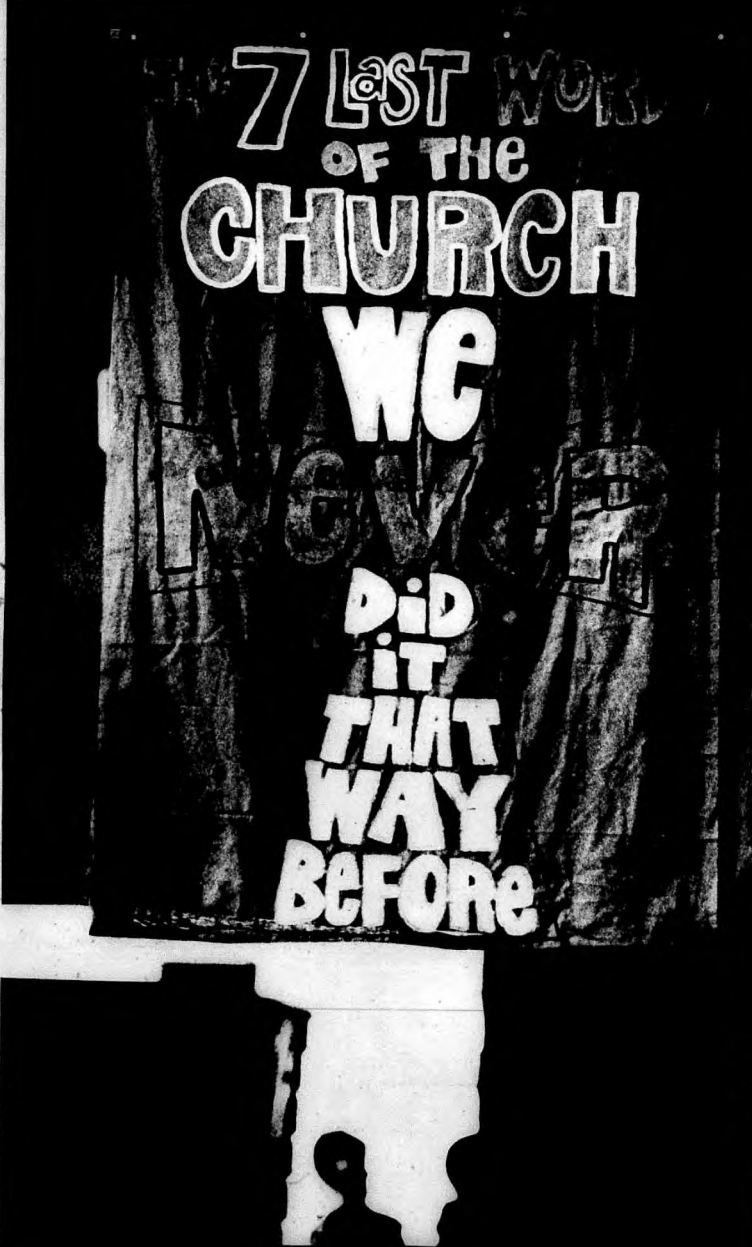


Trinity Baptist Church's new as liturgical banners, carrying ancient Christian symbols, hung in Trinity's sanctuary.

1970

An art exhibit disclosed near-professional talent in some members. Tie dyeing, wire sculpturing, pottery and other bits of artistry were judged and sometimes sold for substantial sums.

15



Fanning feels strongly that too often worship patterns are sanctified and creativity is stifled. "Worship should have a note of play," he contends. "What we're trying to say is 'let God use your imagination.'"

Trinity set out to uncover the creativity of its members through a week-long art festival that coincided with its spring revival. The San Antonio Symphony Orchestra and the Covenant Players—a group of six traveling thespians from California—were invited to participate along with revival preacher, Bill Hinson of Florida, and music leader, George Starkes, of First Baptist Church, Decatur, Ga.

The result was a great deal of fun for the members, monetary gain for the more artistically talented ones, a shot of fresh blood in a hackneyed though necessary Baptist custom, and genuine renewal for all concerned. ■

Trinity Pastor, Buckner Fanning:
"Worship should have a note of play!"



The "no-holds barred" festival was rife with opportunities for Trinity young people to protest the anti-change attitude they sense in too many congregations.

The Covenant Players presented mini-morality plays during the worship service each evening. The short, tart dramas delivered Christian messages with a punch.

Henry Frieland Buckner: Home Mission Pioneer

Henry Frieland Buckner, well-known as an Indian missionary, should be placed among those responsible for the growth of the early Home Mission Board of the Southern Baptist Convention. Buckner was born in Newport, Tenn. in 1818, the son of a Tennessee Baptist missionary. At age 20, young Buckner went to Alabama to teach school. The following year he was licensed to preach and entered the University of Alabama.

After his graduation he was appointed in 1846 by the Baptist General Association of Kentucky to serve as a missionary. His work proved so fruitful that the American Indian Mission Association of Louisville appointed him to work with Creek Indians. He arrived at the Creek Agency on the Arkansas River early in 1849 after suffering many physical hardships.

In 1852 he returned briefly to Kentucky but in 1853 Buckner returned to Indian Territory moving to North Fork Town (near Eufaula) because he considered it to be a more spiritually destitute place than the Creek Agency. The work prospered at North Fork Town but writing in the *Indian Advocate* in January 21, 1853 he reminded the brethren that while the Lord had given that area to the Baptists to cultivate spiritually, if they failed to do so, they could expect some other denomination to take their place.

Buckner's spiritual success could not be sustained as the receipts of the Indian Mission Association declined drastically after the death of Isaac McCoy. The Southern Baptist Convention had decided not to re-

ceive the Association as its Indian missions arm in 1845, but a second urgent appeal was issued to the Convention in 1855. After considerable debate and over the opposition of several prominent Southern Baptist leaders the American Indian Association transferred its work to the Domestic (Home) Mission Board. It fell to Buckner, along with Corresponding Secretary Joseph Walker of the Domestic Board to raise sufficient funds to continue Southern Baptist missions among the Indians.

Buckner in 1855 assumed the responsibility of General Agent (a fund raiser) for the Indian mission work. He traveled extensively throughout the South encouraging the churches to support the Domestic and Indian Mission Board particularly to lift the debt of Indian missions. Within one year Buckner was able to return to Indian Territory with all of the debts completely paid.

After resuming his work in North Fork Town Buckner entered upon his most fruitful ministry. He began the translation of the New Testament into the Creek language and by 1860 had published the gospel of John, a hymn book and a grammar of the Creek language. His wife died in an epidemic in late 1860 and the Indian areas suffered from a severe drought which caused a scarcity of food to develop with a rise in deaths and disease.

During the Civil War, Buckner was forced to flee with his family into Texas but the situation seemed to improve in early 1862 and he was

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

able to return to his place in the Creek nation.

By the end of 1862 Buckner and most of the missionaries were stripped of all their property and were forced to seek refuge in Arkansas and Texas. Buckner returned to Texas where he explained that his location in Indian Territory had been between the armies of the North and the South.

In 1869 he received an appointment from the Domestic Mission Board to the Creek Nation and returned to North Fork Town. The area of Indian Territory was in ruin following the Civil War and the shortage of funds in the Domestic Board prohibited real physical help to Buckner's station.

In 1879 Buckner appeared before the Home Mission Board to request that an Indian manual labor school be established. After careful investigation the Board built the school near Wetumka which opened in September of 1881 as the Levering Manual School for the Creek Nation.

Buckner did not live long after the completion of the school for he died in December, 1882, after serving for 33 years among the Indians. His eulogy, in the form of a testimonial in the Annual Report of the Home Mission Board for 1883 asserted that he was the untiring friend of the Indian who had endured hardships and suffering rarely equalled since the days of the martyrs.

His record is on high. His name will live among the Red men as long as the land he has glorified with his labors shall spread its green bosom to the sun or its streams shall flow downward to the sea. ■

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Convention Reflections

As I write, three weeks after the Southern Baptist Convention met in Denver, I continue to reflect upon the spirit of that meeting. Insightful editors of state Baptist papers, as well as the public press, have provided us with their appraisals. There is no need for me to add another interpretation, and I have no desire to do so.

However, I confess to a continuing distress over the spirit which surfaced during the discussions of certain issues before the body. Altogether aside from the decisions made, the way in which issues were debated was disconcerting.

It was known in advance that some Southern Baptists were unhappy about the discussion of Genesis in the *Broadman Commentary*, about the Christian Life Commission Seminar of the past spring, and perhaps about other matters. Several motions were presented, as expected, and ample time for discussion was provided before voting.

Those who objected thought they had observed signs of doctrinal heresy and compromise of the gospel. They were entitled to hold and to express their views, and did so in a meeting as democratic as any massive body could hope to conduct. A person attending his first Convention would have to be impressed with the opportunity of any messenger to discuss any matter, within the limits of the reasonable rules necessary for such a huge gathering.

What disturbs me is the spirit of some who took their stand as defenders of the Bible, together with many others who boisterously and rudely expressed their views without benefit of recognition by the chair.

I do not stand among those who believe that Southern Baptists are on

the verge of division over the Bible. The overwhelming majority of our people (shall I say 99 percent?) believe that God has spoken to us in this Book, and that the Bible is our guide and authority in matters of faith and practice. This is true not only of lay people and pastors, but of missionaries and denominational workers as well.

Perhaps this recent experience can be used by the Holy Spirit to call us afresh to more earnest efforts to follow the Bible. Perhaps as a people we have been so concerned about externals that we have overlooked what the Bible has to say about a right spirit. Perhaps we have let the national climate—which is marked by negativism and suspicion and division—sour our spirits, though Christians ought to furnish the brightest example of love in the face of an atmosphere of alienation.

I am reminded of a reported interview which Eleanor Roosevelt had with a learned, elderly man. She asked him, "Now after a long lifetime and varied experiences, what do you count the most important thing in life?" He replied, "Twenty years ago I would have said that being right is the most important thing in life. Today I would say that being kind is the most important thing." He was certainly not far from the spirit of Christ and the apostles. Look at a few passages which speak to Southern Baptists about the importance of the Christian's spirit.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-

32). Or look at how Today's English Version puts verse 31: "Get rid of all bitterness, passion, and anger. No more shouting or insults! No more hateful feelings of any sort!"

Here's another: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient . . ." (2 Tim. 2:24). Today's English Version renders it like this: "The Lord's servant must not quarrel. He must be kind toward all, a good and patient teacher, who is gentle as he corrects his opponents . . ."

On the positive side observe the impressive list of qualities which the Holy Spirit produces within His people: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance . . ." (Gal. 5:22-23). Once again, read the contemporary language of Today's English Version: "The Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control."

I do not sit in judgment on others as I write this page. I simply—and I hope, lovingly—share my concern that a great denomination, which God has blessed so signally, may become indifferent to the spirit of Him whose we are and whom we seek to serve; ironically in a period when the denomination's overarching theme is "Living the Spirit of Christ." If a generation ever needed the qualities of patience, cool-headedness, compassion, and self-control, this is that generation.

It is not enough to have a pure gospel and even the most modern methods. We need the Spirit of Christ, given the freedom to produce within us a growing likeness to Christ. This is a part of our witness to America, and to the world. ■

Twelfth in a Series

Toward Creative Urban Strategy

"The Christian's Political Involvement"

by C. Emanuel Carlson

The television accounts of man's first lunar landing and of his return through space to the earth had a constant awareness that a new age was beginning for science. While 4:18 p.m., July 20, 1969, stands as a landmark in science, it may be more significant as a landmark in politics. The potentials for achievement by cooperative national effort have been portrayed most dramatically.

A state of any size that tries to use a democratic order, i.e., it gives people the chance to participate in the governing process, must resort to some kind of representative government. A large body of people cannot be a deliberative body on many and diverse questions even though they are non-technical. Where the intricate skills of the many specialties are involved only the specialist can think.

The procedures by which the representatives are selected, and the procedures for two-way communications between those selected and those being represented, make up the political process. Participation from either direction means participation in politics. The assertion that churches must or can remain aloof from the political process is, therefore, one of the strangest fictions ever invented.

The enlargement of man's competence through merging of talents and energies affects the setting of goals and programs for the expenditure of billions of dollars and millions of man hours of labor. These cannot be outside the values of the church. Decision-making must involve values and judgments. The purposes of God surely do not end where cooperative effort begins. Man's genius and effectiveness lie in his competence for cooperative planning and actions.

If the biblical insights about God's desires and purposes for men's lives are summarized in brief words we must say that God wants full responsiveness, a responsiveness that includes confidence, direction, and actions. These concepts apply to the whole of life and make no distinctions between the agencies and institutions used. Failure to be responsive is to be the victim of some temptation, and these come everywhere and

Carlson is executive director, Baptist Joint Committee on Public Affairs

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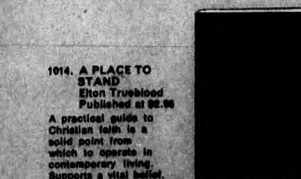
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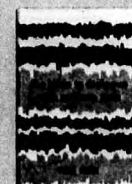
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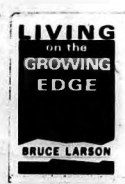
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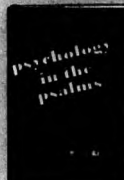
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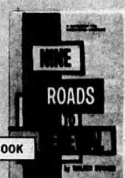
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in all groups.

The city's safety and the protection of life are also political. At the pinnacle of the temple Christ had no doubt about "the promises of God," nor any real uncertainty about the competence of the angels. However, only on these when human responsibility could serve would have been playing games with God.

Accordingly, in modern terms, Christian carelessness about the organization and regulation of traffic is an irreverence for God and for life. The enforcement of good food and drug laws, the prevention of air pollution, the lack of care for the water supply, carelessness with reference to public controls on rats, garbage, and trash—these and a thousand other things that affect the safety of people could be cared for by God and his angels. Nevertheless, the fact is that God made man able to handle these matters responsibly and he is not offering to be either butler nor trash-man for the city resident. He leaves it to human political participation. Those who accept the authority of God must not only accept responsibility for the cleanliness of their own lot, but also shoulder responsibility for "city conditions." People accept these responsibilities by supporting the use of the "powers" that affect the areas as a whole.

It was from a "very high mountain" that the tempter displayed to Christ the powers that are available. Seeing "all the kingdoms of the world, in all their greatness" must have been a graphic review of the political powers that man can use.

Power is of many kinds. Obviously military force and police power were reviewed. So also were the powers of scientific knowledge, and the power of good social organization. The power of education and of a high reputation were there. The potency of solid credit and a well devised monetary system, the power of law and its impact on human behavior were in the background of every scene. The effective planning of economic production and of distributive systems seemed very colorful and attractive.

In fact, this canvas of power has no end, for as the ages move on man is devising new structures and new powers. The canvas that Jesus saw in-

cluded no trucks, tractors, or planes with the marching armies. There were no radio or television stations, and no space ships leaving for the moon. These are powers visible now on our canvas. What will be there a year from now we can only guess.

Of course, the important question did not pertain to the list of powers given to different levels of government. The questions about "federalism," old or new, were not discussed. There is no draft of Amendment I to the American Constitution, and no sorting out of powers "given" to churches in contrast to those "given" to governments.

The question above all questions was, "To what end?" "In whose service?" "Whom will you worship?" We are left with the admonition, "Worship the Lord your God and serve only him." In that admonition there was no erasure nor derogation of that enormous canvas of powers.

Politics has often been described as "the science of the possible." That descriptive phrase catches the practical if not the pragmatic synthesis of interests and forces which produce the political parties, coalitions, and alignments necessary to gain and to use political power. "Compromise," then, is of the very nature of politics. The synthesis, however, includes only those forces that are operative in the political arena, and the resultant use of power reflects in some degree the input of the active agencies.

Here is the hiatus that churches have been unable to bridge. While the politician speaks of "the science of the possible," the church has declared a God who specializes on things thought impossible. So, while the bargaining for the use of political power takes place in the city hall, the church fondly aspires to the coming of the "New Jerusalem." Seldom, indeed, has the church been able to serve as an agent that gives bargaining power to the values of the coming kingdom. All too often when the church has had the strength to do this it has thrown away its opportunity by bargaining for its own institutional advantage rather than for the opportunities of the people to fulfill the life purposes of God. Thus the things made possible by concerted effort have often been the wrong things, while the right things have

remained impossible.

The religious faith that sees the Holy City as the end of God's work in history, sees the beginning of God's work with man as "creation in his image." On that early stage of human history the creative God chooses an agent to hold "dominion," and to be responsible for the continued course of his workmanship. Thus the religious understanding of man's nature and role in the universe sets him beyond the orders of the physical and biological world. He is created for creativity. He is endowed with the spiritual potentials to exercise that obedience and responsibility to God which is his true freedom. And he is equipped with the communicative potentials for transmitting a legacy of culture and tradition to succeeding generations. It is man, not church, that makes the contribution. So when the "throne of God" is really present the church may indeed be quite invisible. The institution is incidental to God's purposes rather than the end of God's efforts.

The Prophetic and the Problematic in City Politics

The time has come for a constructive formulation of the role of the church in the "political process" and fresh thinking on the meaning of "authority." The need is not so much for a "theology of politics" as it is for an honest theology of man.

Most kings and rulers of past ages have viewed "the people" as incompetent of political judgments. Slowly through fresh religious insights and through greater economic and educational opportunities common people have emerged into new roles.

The "political process" is no longer defined by an authority or formulated by an institutional complex. Rather, the political process now is what the people make it. The value judgments in the process now depend upon the values that people bring with them into the political caucus or into the political party. The "political decision" is increasingly an act of the masses, even though they still act by responding to interpretations and elites. The process is now open and many forces bear on the outcome. The questions here are, first, whether the church, that is, the people of a

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particular faith, have any significant contributions to make, and second, how can they present themselves and their concerns persuasively? Is there any meaningful application of religious insights to the judgments in the political process?

Churches have ordinarily asserted that they speak for God. This has usually meant that the message of the church is declared as revealed truth which embodies the eternal values and the call of a righteous God to a higher life. Thus the churches have assumed themselves to stand in the "prophetic tradition," even though they have been aware that there often is little difference between the lives of people in the church or outside the church.

The lack of distinctive living, either as ideals or as performance, has often caused the clergy to see themselves as the "true church" given to the world to serve as conscience and as instructor of the people. As such, it was logical for the church to plan with the government for the use of all the persuasive and coercive powers to the end that the people may be lifted to higher levels of obedience. This dualism of institutional pressures was broken up by the rise of "congregationalism," which became the "believer's church," and by disestablishment of the churches through "separation of church and state." The history of such "renewal" was full of optimism that through this structural division a church of "gathered believers" would prove itself as a genuine force, both salt and light, in society.

Thoughtful Southern Baptists were rudely shaken in the foregoing assumptions by the Sunday School Board's survey of the political positions of pastors and Sunday School teachers. In a questionnaire that inquired of a selected sample regarding their desires for appointees to the U.S. Supreme Court, 90.6 of the pastors and 80.6 of the Sunday School teachers declared themselves as "conservatives." In the absence of any definitions of the words "conservative" and "liberal," one can only understand these people as defenders of the status quo in modern American society. In short, if the research was accurate and meaningful Southern Baptist church leaders are striving to resist change and to main-

tain the current power structures. If these facts are, indeed, true, then the most autonomous churches in the land are also the most committed defenders of the local "moral and spiritual values" in their communities. Many will of necessity ask, could it be that the "local church" is more a captive of organized society than the "established church" that was rejected because it lacked a prophetic contribution?

In all probability the researcher did not sound out the prophetic insights and concerns of the pastors and the Sunday School teachers. In the list of 51 reasons for this "conservatism" there are only two references to any religious or spiritual bases for the political positions expressed. Apparently, the instrument trapped the participants into a "separation" not of church and state, but of religion and politics. The data may well be read as showing the need for more deliberation and study.

The civil rights movement of the 1950s and the early 1960s was marked by well defined goals or objectives at each stage. Round by round it dealt with specifics such as equal rights in public buses, rights in public restaurants, openness of restrooms, availability of public schools, access to job opportunities, open housing, et al. These demands for equity and justice were pressed firmly by the application of national political principles and law, insisting that these splendid American theories must be practiced even where they are ill-pleasing to some local residents. The drives were conceived and supported as movements to conserve and perfect the American political system by relating the individuals to society, and the society to the individuals. They dealt with "rights" of people by the application of "natural law."

Many state and local political interests felt threatened by these demands for equal rights. The result was a movement to escape national law by giving supremacy to state and local law and law enforcement powers. The superiority of national force was demonstrated, but so was the stubbornness of local "massive resistance."

Authority had been conceived of as a voluntary structuring of society, so that democratic authority was the product of a political process and not

of coercion rooted in force. When local authorities undertook to reject the contemporary applications of basic law as formulated in constitutional amendments on civil rights, the reformers concluded that the "social contract" concept falls to pieces in the face of "realism." The extravagant use of police violence and force that was designed to frighten reformers into acceptance of local traditions was read on the television screens as "lawless government." Thus step by step "law and order" in its traditional concept was badly eroded. In its place came raw personal courage, gut-language, direct action and force.

The children who learned their political science from the "lawlessness" on the television screens in the 1950s grew quickly into the young people of the 1960s. As they moved out into society they did so with certain premises in mind. The specific political goals were less clear. Thus the nation moved into an era that was more revolutionary in theory than in program. In fact, the unclarity of the youth revolts of those years was nowhere more pronounced than in the lack of purposes or objectives.

The nation came to have some youthful rebels who were clearly angry about such general structures as traditional behavior, current culture, and established institutions. Their reactions were as the captives of a social order they had not made and with which they could not identify. "alienation" became the word. They sought language with which to express their disgust with the processes of history that had handed down a legacy of problems, and they proposed to tear society to pieces and put it together "right."

Several forms of communication, creatively designed to express disgust and revolt, became institutionalized as patterns of group conformity. They had to be read as forms of expression and not as goals or aims. When the revolting youth discarded the customs of dress and the standard of cleanliness they were speaking their minds about the "authorities" that stood back of the standards. When they discarded standard English words in favor of obscene language they were speaking their minds about the "polite society." Similarly, when they challenged the "authority" of universities to form curricula, or of political

parties to choose candidates, and of governments and churches to prohibit sex or drugs, they were really speaking about "the Establishment." They knew all of these as being something outside of themselves.

The destroyer rebels were comparatively few, and in one sense not representative of their generation. Yet, there remains a widely shared questioning of authority, and an urgent demand for social change in church and in state. The generation now coming into power has understood that the ways of society are man-made, and that such things as mores, customs, conventions, culture traits and complexes are not God-given. Perhaps they have not analyzed the value of these elements of social behavior to the "good life."

How do churches render Christian ministries in the face of this current political challenge? The questions are basic and permanent. How do people relate themselves to each other? What is the significance of a cultural legacy handed down from one generation to the next? Does God have purposes in traditions? How should "authority," in the sense of specialized information, be brought to bear on succeeding generations? Does "election" make a man informed, wise, and concerned for people? What is the significance of "power" in the form of coercive force?

The U.S.A. grew up as an agrarian nation and its original politically sovereign units were areas of land on the map. Within these "states" some business and industrial centers developed, but any political powers that such centers gained were granted by the larger agrarian units and could be removed or modified as the rural responses or attitudes changed. To the present time American cities are actually powerless except as state governments make provision by giving them powers to tax, to regulate, and to plan.

Several recent developments seem to point in the direction of a more adequate political future for the American city. First among these innovations is the concept of one-man, one-vote, with the resulting equalization of the political weight of urban and rural votes. Furthermore, the urban population has now become so large that in national elections it constitutes the dominant

segment. This has produced in the federal government an openness to the needs of cities that is reflected in imaginative programs for the support of the cities in their planning. While the actual appropriations may remain in short supply there has emerged an active cooperation between the federal government and the municipal governments. Thus the lack of rural understanding of city needs created a political vacuum that is now being filled by the extension of federal services. This new combination of local and federal powers is already visualizing the comprehensive planning of hundreds of new cities and the rebuilding of hundreds of old ones. Human needs demand the use of government powers, and since the states' powers cannot serve the cities the federal government will.

Instead of diagnosing the inner cities' problems as a vacuum of political and economic power and moving toward a filling of that vacuum, most of the churches have moved with their people to the suburbs. Also, as the mass media brought a new effectiveness to advertising, they developed an enormous pressure of unfilled desires in the ghetto residents. Not only did the living conditions actually go from bad to worse, but the contrast between actual experience in the ghetto and the images of other people's lives as seen on television became more than toleration could bear. The aged were adjusted to slum culture and standards, but the younger generation had better education, more television, and less patience. In this context the explosions in the inner cities are not difficult to understand.

The ghetto becomes a marketplace for sex, for liquor, for erotic entertainment, and for drugs. Forms of business that could not be tolerated by the local government in respectable areas are given freedom of operation in the deteriorated sections. Their protection and entrenchment are rooted in a number of considerations.

There is no clear political voice from the ghetto, as we have just seen. Many respectable people may not be basically averse to having

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*Two books are especially important here: Roxane C. Martin, *The Cities and the Federal System* (Ithaca, 1965), and Urban America's report, *The New City*, published in July, 1969, by Frederick A. Praeger Co.

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This 14-part series is an abbreviated version of a book to be published in the Spring of 1970 by World Books in cooperation with the Urban America's report, The New City, published in July, 1969, by Frederick A. Praeger Co. (Copyright applied for, 1969)

some "down town facilities" for their own use, and the ghetto itself provides a significant market of bored people. The profits of vice provide sizable incomes for residents of elegant homes elsewhere, who know both the importance and the methods of political influence needed to keep the set-up intact. Thus the underworld profits of the ghetto enhance the political forces that resist "cleaning up" the blighted sections of a city.

The strength of the politics of erosion is hard to measure in a particular city. Yet, if a close look is taken at the combined strength of organized liquor dealers, organized gambling, organized liquor production, organized speculative real estate, organized entertainment, et al., and this is added to the organized resistance to tax increments on the part of the consumers of the city as a whole, it is not hard to visualize the forces of decay in the political arena of the inner city.

The customary response of the churches is to attack "the sin" and "the sinner who pays," but to say nothing of the "sinner who draws the profit." Thus churches often assume a stance which accepts disorganized behavior as normative to an inner city population. If a church moves toward the correction of the economic and political realities that produce the conditions, it usually faces heavy resistance in its own membership.

Nonetheless, the cities of the past, the present, and the future all have need of what the churches profess to have. Is it too visionary to think of churches that produce able and interested lay leaders, who know and understand city forces and who can helpfully sit with the city planners? Those meetings may not need the theologian nor the biblical scholar but they do need the urbanologist and the professional specialists who are Christians and know Christian values. Perhaps this is the "Holy City," in which no temple could be seen?

The Political Contributions of the Churches' Functions

There is little in the New Testament that shows churches as trying to contribute to a political process, or as taking any responsibility for the use of the powers of government. The

early Christians, however, did understand that God made human beings such that they need an organized society in which to live. There was no anarchism in the churches. They knew they should pray for rulers, and they did. By force of circumstance they left the powers-that-be to the care and control of God. However, we are left with a lack of New Testament discussions of political methods.

The near absence of illustrative uses of political powers in the New Testament has left churches without either examples or directives. Those disposed to use the Bible as a legal resource have invariably been forced to go to the Old Testament for their patterns and their instructions. Hence, much church history in this field is controversy between New Testament advocates and Old Testament defenders. Church movements that have leaned with Peter to the religiously structured behavior have used more Old Testament resources. They have been renounced by the use of the Pauline answers that erased the religious significance of the social structures like calendars, diets, and ceremonials.

In a modern democratic society churches and Christians must find their own methods. The answers regarding methods must differ in the different situations. In fact, many church differences that are argued at the theological levels on closer analysis seem to be rooted in political differences regarding methods and approaches.

For example, there is a tension in nearly all churches between the perpetuators of heritage and the reformers of society. The conserver of the past is likely to want to preserve the cultural, the economic, and the political legacy as well as the religious procedures and ideas. The reformer is likely to call for change in church, state, society, and economy. Philosophically viewed, both these emphases carry important values. The conserver works for the continuity of history and culture, which is a kind of human competence that largely differentiates man from other forms of animal life. The conserver's problem, of course, is that he wants to keep the good and the bad alike, and demonstrates his inability to differentiate the works of God from the works of the devil. Conversely, the

reformer is needed in order to produce growth and adjustments that provide for new needs and situations. He identifies goals and strives to reach them. His problem, also, is how to discern what is good and ought to be kept. Perhaps the real problem with reference to this tension is that churches have failed to give materials and opportunities for the penetrating dialogues between these emphases as needed for consensus, for balance, and for selectiveness.

In present day U.S.A., any organization that enrolls a large number of people and deals with any form of values is automatically a political force. All such organizations have political power. How they use it, what goals are selected, how consciously they analyze the impacts they make—these are all variables. In brief, many church organizations have political power but have no sense of stewardship that directs the effective input into society and into human experiences.

In the absence of a conscious stewardship of their influence, churches often unaware serve the purposes of astute promoters from within or without. It is the business of the practicing politician to know what words trigger responses in which groups. His public relations analysts give careful thought to the kinds of arguments or data that sell an idea. Anyone who has had experience in organized religious work can easily recall examples of the most inane and contradictory positions taken by well meaning and sincere church people who had been sold a "bill of goods." They just had not thought it through or they lacked some significant bit of information. Stewardship of influence, therefore, requires group thinking and great care in gathering and analyzing facts and opinions.

The coherence and the effectiveness of religious organizations require at least four well organized functions as preparatory for their stewardship of influence on political issues. Briefly stated, they are: (1) careful studies and research; (2) adequate channels for the flow of long-term and short deadline information; (3) organized situations and procedures for group thinking; (4) experienced representative spokesmen who understand the channels and the timing for political input.

Since democratic units of any size can only operate by means of the principle of representation, this means that one person is chosen to become the agent to represent the views and the interest of hundreds of thousands of people. In actual practice, however, these agents do not always think of themselves as responsible to all the people. They narrow the circle of their concerns.

On matters of policy, then, the "agent" may turn out to be the agent of one powerful though invisible "king-maker" or of a special economic group that undertakes to finance his campaign. The end result is that the "agent of the people" is not responsible nor responsive to the people. What can churches do about these problems? Several things.

The churches can include civic and political participation as one of the demands promoted as part of the religious life. The church membership can, with good sense of duty under God, take to the streets to help the timid become interested in politics, to register as voters, and to be involved in the affairs of the community.

If there is a New Testament "bias" it is in favor of needy people. That concern can be applied in politics. It is in such nitty-gritty decision-making that "public representatives" find their focus of responsibility and the uses of public power are determined. At this point churches need to make themselves into an affirmative thrust. Discontent does not make for deep religious experience, but concern for other persons does.

If a church takes seriously her call to be a self-giving institution, in the tradition of her Lord, she may do so by making impacts of energy and insight on other associations. Being a self-giving institution, then, means keeping a strong base but projecting influence from that base into any and all human associations that are open to the church input.

Unfortunately, churches have not usually so conceived their missions. Instead, they have followed the laws of "entropy." When an energy system is so arranged within itself that life or none of its dynamic forces are available for work outside the system itself "entropy" exists. Thus too often church self-understanding has led to energy containment in the

hope that those policies may make for a strong institution in the world. That is the error. When the energies of God are bottled up into an institutional container those energies fail to reach men in their inter-relationships and the dynamic is lost.

Should the church, then, be willing to use political power either directly or indirectly? It always has used it. The question really is, how should the church use political power to have it be true to the purposes of God? The latter is a large question that must engage Christians in constant self and community analyses until a confidence is gained under the direction of the Holy Spirit. There are no universal or eternal answers. If such answers had been available there would have been no need for Pentecost.

The fact is that churches have powers to do many things that other associations cannot do. The churches can be spiritual fellowships in which skills are developed, values clarified, issues analyzed, corporate expressions formulated, and a motivated work force prepared for every worthy need in the community. Moral integrity is in itself strong political power, and practical politicians are not inclined to do battle with people who come to their tasks and their convictions with a sense of religious vocation. Thus the infamous power struggles and the abuse of political power for selfish and economic ends are the kinds of political decay that can be healed only by the concerted witness of religious people who "know whom they have believed." The church can and should be very largely separate and independent of government because it needs to stand in its own strength, but faith cannot be separated from life, and life is heavily political in the modern world.

No church should be apologetic about associating itself with the concerns to which Christ responded. Food, health, consolation, housing, opportunity, respect for people, instruction, justice, et al., are illustrative of the human issues that have always called for Christian responses. Whenever personal response is in order, there concerted effort is also in order.

Conflict and violence seem to be written into the biological processes,

and perhaps also into the human economic and political interactions. However, man has been enabled to cope with these conflicts with a large measure of success. Thus organized society seeks to achieve justice by means of rules governing the interactions. Constitutions, laws, judicial procedures, regulatory government agencies, political groups and processes, while all are fallible and subject to revision, nonetheless serve as an orderly frame within which most conflicts of interest and of viewpoint can be handled without injury to the groups involved. Can the churches make contributions to these structures and procedures in support of both justice and peace?

The first contribution that churches should be able to make is an understanding of the functional and flexible nature of social structures. Christianity, with its message of deity becoming man, perhaps more than any other religion, should be able to see human institutions as being part of the ever changing social order, and not as part of God's prescribed system. Christian churches have no valid or theological reason for resisting social changes, per se, and especially not those changes that admit more people into more effective roles as members of society. Conversely, churches that identify themselves and their future with either an existing or a past social system have already misplaced their faith. Law, order, status quo are all temporal concepts and definable in terms of the general welfare at a given time and place, and certainly cannot be equated with the call of God in Christ.

Anarchy or social chaos hold promise only for a very few optimistic opportunists and idealistic dreamers. The normal human response to threats of violence or disorganization is to strengthen the regulatory role of government and to increase its competence to deal with emergencies. Thus revolutionary movements that have gained control but are still insecure uniformly shortchange the people on personal freedoms. Times of trouble tend to grow dictators and oppressive laws. Thus advocates of social change, regardless how justified their causes may be, bear a burden of caution lest they get negative results for their efforts by threats, by

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poor strategies, or by irresponsible rhetoric.

The politically dispossessed can scarcely be expected to know history well nor to be able to predict the results of their own strategies. Here is a unique role of the church, for the church should be able to give balance and judgment. The church must be an instrument of faith, of hope, and of love. If these abiding qualities dominate the life of the church it can serve the causes of justice, of peace, of wisdom, and of hope. Sad, indeed, is the day when churches lead the panic and call for coercion lest there be justice in the land.

Tactics for Church Strategies

No two communities are identical in their political needs, and political situations are never stable or unchanging. As the water flows in a river bed so the human situations remain in flux. It is true that institutions must assume at least some measure of stability in order to plan and carry out programs. Yet, the fact is that formalized curricula and structured patterns of action are at best only the context in which personal and group thought takes place and ensuing group action is planned. The water yields its power when it is actually on the wheel.

This means that general program planning agencies must be continually at work to help local churches. But the local churches must also be continually at work formulating their strategies of Christian influence as a group witness to the meaning of the gospel. It is the "strategist" who wins the "war," but his strategy consists of a combination of tactics that are well selected and deployed in terms of the particular situation. In conclusion, then, I offer an illustrative dozen of tactics which may be found useful to the political thrusts that churches can or should devise. While they are stated in terms of impacts that churches should make, the specific means for implementing each tactical contribution must be left to the planning of strategists who are on a particular scene.

1. Churches should give their members occasions for seeing, understanding, and identifying with people in need. The dissemination of reading materials, face to face observation of life situations, and the

regular fellowshiping of the privileged with the under-privileged is necessary to true worship and Christian response.

2. Churches should channel the findings, including the facts, the analyses, and the theorizing of the social sciences, to the people in the churches so they can see and appreciate the place of objectivity and integrity in understanding causes and effects that touch the lives of people. Unless some of this analytic competence is nurtured the person is likely to be a conformist who assumes that an opinion poll records the mind of God where a majority appears.

3. Churches should be actively engaged in efforts to enlarge the political participation of such "alienated" elements in the population as the foreign background person, the economically underprivileged, the culturally deprived, and the racial or ethnic minority. "Political containment" is a strategy to dwarf lives and not to enlarge them. Christian motivation strives for participation and acceptance, not for containment and exclusion.

4. Churches should produce a continuous flow of hard analyses of public issues with fair and penetrating application of Christian values. Such analyses can be useful exercises in evaluating the representations of public officials on the basis of their policies and their actions, resisting the eyewash, the appeal gimmicks, and the projection of personal charm.

5. Churches should create occasions when public leaders are critically and competently heard with enough dialogue to further the growth of all involved. Such consultations may need to be pre-election, but they are also needed in post-election times.

6. Churches should encourage people to utilize the community resources that make for effectiveness and growth, and should provide personnel who can give guidance, information, and assistance in achieving the proper participation in the available social resources. With expansion of the public services that are available, a church referral service can go far to improve on the token baskets of charity.

7. The churches' educational programs should develop a Christian manpower that is motivated,

equipped and experienced in dealing helpfully with people through the public agencies. The indictment of the spirit, the attitudes, and the effectiveness of public assistance provisions should be heard as descriptions of the inadequacy of the church program in "equipping" church members for "every good work."

8. Churches should be represented in community planning units, aiming to join forces with the other churches and agencies that have real concern for the people of the area. At this point the churches are neither competitors nor sectarian, but are rather concerned that churchmanship shall be even broader gauge than statesmanship.

9. Churches, acting through appropriate internal organizations, should undertake analytic studies of the power structures that actually govern in the city or community. For this purpose they may need the assistance of experienced analysts who can go behind the organization chart to the realities of influence and power.

10. Churches should experiment with new programs and institutions for meeting needs and improving human competence. All the institutional patterns of the church have evolved in history without eternal establishment or assurance of success. They tend to harden into set procedures, and they die hard. Only by deliberate efforts at review and experimentation can churches remain contemporary and effective. They do not need to wait for legal actions supported by the electorate to demonstrate the effectiveness of new approaches and new procedures.

11. Churches should find means for keeping all their planners aware of the larger state context of politics and law within which a church must work. It should strive to be a free church that serves in a free state, making its proper contributions to an effective democratic process and to a constructive social and political situation.

12. Churches should nurture an awareness that they serve the God of the whole universe, and therefore must resist provincialism and localism. To this end they will seek national perspectives by active contacts with the denominational agencies that are responsible for studying and reporting nationwide programs and trends.

A WHITE MAN'S QUESTIONS ABOUT THE BLACK CHURCH IN AMERICA

The Negro Church and Civil Rights

by Leon McBeth

The Negro church was the original protest group of American Negroes. It has been in the vanguard of the black struggle for full freedom from slavery to now. Every step of black progress has been led by the church.

The Negro church was the white man's way of keeping the black man down. After the Civil War the Negro church became the major means of leading the blacks to accept their inferior role in society. Few institutions in America have been a greater obstacle to the advance of black people than the Negro church.

These are bluntly contradictory interpretations of the part the church has played in the freedom struggle. One can find numerous black advocates of each viewpoint. As a white man the writer is painfully aware that the white church has been an obstacle to Negro advance.¹ This will come as no surprise to black readers. But the idea that their own churches have been part of the Negro's problems, as well as part of the solution, may be even more important to consider.

Perhaps the opposing viewpoints should be set out at more length. A recent history of National Baptists says, "The (Negro) Church played a central role in the great movement from slavery." It was the door to citizenship.² This takes a very optimistic view of the black church, attributing to it perhaps a more receptive role in American society than it had. Do the historical facts allow one to believe that the church (white or black) was a major force in overthrowing slavery? Probably not. As for the church being the "door to citizenship," those blacks who find they are still locked out of Amer-

ican society probably will not take this at full value.

On the other hand, there is a growing chorus of voices, mostly Negro, who accuse the church of irrelevance, or worse, of retarding the spirit of freedom. Even some defenders of the black church inadvertently reveal its weaknesses.

In the latter category is Carter G. Woodson, probably the greatest Negro historian of the early twentieth century. Woodson admitted that "The Negro church is criticized by a few radical members... as a hindrance to the immediate achievement of the aims of the race."³ Though denying this, Woodson's defense of the church hurts almost as bad as the attacks. He says that "under the influence of the church, the safety valve in the South, the race has been dissuaded from any rash action," and that the black church has been a "conservative force," a "sort of balance wheel... not rushing forward to a radical position in advance of public opinion."⁴

Has the Negro church really been a "safety valve" or a "balance wheel" to drain off black hostility and keep the blacks within the acceptable bounds of white public opinion? It appears that some whites have thought so. More importantly, more blacks are coming to agree.

An even harsher judgement is given by Joseph R. Washington, Jr., who describes the black church as a device by which the whites continued to control blacks even after slavery.

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Prior to the Emancipation Proclamation whites used religion to keep the Negro in his place of servitude, while the Negro was using religion to gain equality with justice. But with the end of Reconstruction there returned the doctrine of white supremacy along with the rise of independent Negro religious structures, and the Negro religion developed as the most effective means whereby white superiority was once again secured. As an agency in accommodating the Negro to his subordinate role in society, the Negro congregation was without a peer.⁵

According to this view the Negro church during slavery was a militant, freedom-oriented protest group, but during Reconstruction it lost its soul in debilitating other-worldliness and became an escape hatch from a white dominated society.

How do these views hold up under the searchlight of historical evidence? The following are samplings, by no means complete or exhaustive, from major periods of Negro religious history.

Slavery

Was the Negro church a militant "civil rights" group during slavery? Perhaps the very existence of a separate church for blacks tended to give them an identity and a vehicle for expressing their aspirations. That white owners feared the black church would lead to unrest, dissatisfaction with slavery, and freedom revolts is well-known.

Quite early Negro slaves identified with the children of Israel and their pilgrimage to freedom under Moses. "Let my people go," was to them more than an obscure text. Probably many of the slave revolts were led by

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converted slaves or at least drew much of their inspiration from biblical sources such as the Exodus. However, it does not appear valid to interpret such a movement as the Nat Turner revolt as primarily a religious phenomenon. Turner was a Baptist "exhorter," but he was not an ordained preacher and no Negro churches as such were involved in his revolt.

Independent black churches in the North were often centers of abolition activity. They spoke out against slavery, sometimes raised money to ransom slaves, and went to great lengths to frustrate the various fugitive slave laws. Yet during Reconstruction even the relatively free Northern black churches adapted surprisingly well to Jim Crowism and became mostly a conservative force rather than a force for change.⁴

The earliest important center of Negro Baptists was Savannah, Ga., where Andrew Bryan became pastor of a large and flourishing Negro church. A black historian says, in an effort to praise Bryan, that such as the respect of whites for him that

often he was sent for by the mistress to correct an offending maid or by a master for a servant. Such, in the latter days of his ministry, was the respect for him that the best citizens found that his Christian discipline and fatherly advice had such effect upon their servants that the being threatened with a debarring of their Christian privileges insured their faithfulness to the household duties better than the old harsher means.⁵

A black minister, sent for by whites to make their slaves more slavish! Did the whites really use the black church as an instrument of control in this way? The historical data drives one to the conclusion. However, this is not

the full story. Though in some ways it operated to preserve the system, the black church also nurtured ideas which would eventually challenge the system.

For good or ill, the Negro church during slavery also contributed toward the future development of segregation. The famous Vann Woodward thesis says segregation developed toward the end of Reconstruction in the rise of Jim Crow legislation.⁶ A Baptist writer, John Lee Eighmy, challenges that view, saying "that the origins of segregation are to be found in the rather systematic separation of the races in the churches while the Negro was still enslaved."⁷ According to this view, the Negro in his desire for a separate church unwittingly contributed to a system which was to become a substitute for slavery.

Reconstruction

Not long after 1865 the former slaves began to see that freedom was to some extent an empty victory. For a few years they were able to participate in public life, but the race as a whole was not prepared to take full advantage of freedom. Their economic conditions were depressed, and gradually their political opportunities faded. Finally the North absorbed Southern racial views, and in the desire for national harmony and potentially rich Southern markets, Northern politicians and industrialists effected a degree of outward national reconciliation. This view says that in this reconciliation of North and South, the Negro lost much of the freedom won in the previous conflict of those groups.

How did the Negro church respond to this new repression? The Recon-

struction era reveals a rather non-militant black church. It majored on evangelism and education, but unconsciously drilled into young blacks a feeling of inferiority. The tragedy is not that the whites thought the blacks inferior, but that many blacks came to agree. The black church unconsciously helped them to reach this opinion. It is difficult to avoid the conclusion that the black church during reconstruction was a major agency of accommodation.

Whites apparently sensed this. Realizing the church was no threat to white domination, whites encouraged it, contributed to its building funds, patronized (and controlled) many of its preachers, and generally left the church free of outward interference.

The church became immensely important to blacks. Surrounded by a sea of white prejudice, the church became a refuge, an escape. As acceptance in society decreased, participating in church increased. To some extent the black church became not an avenue of entrance into society, but an alternative society with its own status symbols, identity, leadership, and goals. This led one Negro historian to describe the church as "a nation within a nation."¹⁰

Another example of Negro views during reconstruction is Booker T. Washington, famous Tuskegee educator and black spokesman. Although not a minister, Washington was a devout Baptist layman and probably never nearly spoke for the Negro church than any minister could.

When today there is no agreement on what Washington really taught. However, there is a growing consensus among scholars, white and black, that Washington led the Negro to accept his secondary role in society,

to renounce ideas of social equality and political participation, and concentrate on acquiring those manual skills that would enable him to continue to provide manual labor in the Southern economy, much as in slavery days.

Not everyone sees Washington through these spectacles, however. An official of a black Baptist convention recently wrote

Strangely enough Booker T. Washington's philosophy and work have not been uniformly accepted even within Negro society. . . . But that is not true as far as National Baptists are concerned. National Baptists honor him side by side with the pioneer clergymen of our convention. We still have Booker T. Washington night in our National meetings.¹¹

If the Negro church in the South accepted the Booker T. Washington philosophy, or even helped to provide it, one would have to conclude that the church helped lead the retreat in the face of Jim Crow.

The Twentieth Century

Before World War I the Negro church for the most part continued in basic patterns worked out during Reconstruction. However, a growing disillusionment developed, especially among the better educated blacks. Their critical attitude toward religion was part of the secularization in America, but for the Negroes it was more. There emerged a strong feeling that the Negro church was indeed an obstacle to race advance.

Typical of this disillusionment was W.E.B. DuBois, who rejected the leadership of Booker T. Washington and the typical black church simultaneously. He was a leader of the Niagara movement, out of which later was

born the NAACP. Some regard the very existence of the NAACP and the National Urban League as evidence that the church had forfeited its leadership in the freedom struggle.

The vast social convulsions of this century deeply affected the black church. Migration from the rural South to the urban North, the depression, and World War II helped focus a new spotlight on the black American. Out of these and other factors have developed the civil rights movement of the late '50's and early '60's.

There is no doubt about the Negro church participating in the modern civil rights revolution. Protests, demonstrations, sit-ins, and other direct confrontation tactics were often planned and led by black pastors, probably most of them Baptist. The churches were primary meeting places for civil rights strategists—as clearly recognized by the whites who bombed them. Montgomery, Birmingham, Selma—who can imagine civil rights activity in those places apart from the Negro churches and clergy?

Martin Luther King, Jr. was a Baptist minister. He was also the most eloquent and effective prophet of the civil rights struggle. Taken separately those facts seem beyond dispute. However, when they are combined some interesting questions emerge. Does this prove that Negro churches were in the vanguard of the freedom struggle? Did King adopt his message of unselfish love and his method of non-violent resistance from Jesus Christ, or from Mahatma Gandhi? Was King as a churchman simply acting out the normal militant role of a black clergyman, or was the fact that

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King the civil rights leader was also a churchman quite incidental, or even somewhat surprising?

In the maze of Negro scholarship and comment, one can find advocates of all these viewpoints. It appears to me that one cannot gainsay the fact that King drew much of his inspiration from his Baptist religious commitment. However, the fact that so much of King's opposition came not just from whites, but from his fellow Negro Baptists gives one pause. In a 1955 speech entitled "A Word of Caution for the American Negro," one influential Negro Baptist leader said, "We must not resort to economic boycott... let us not put confidence in organized capital or organized protest." This sounds like a direct criticism of the civil rights movement, and of Martin Luther King Jr., a rising young Baptist minister who was by no means acceptable to all in the Negro Baptist establishment.

Even accepting church involvement in recent civil rights agitation, the question arises of whether the church created the freedom sentiment or merely rode the waves of a movement whose sources come from outside the church. For example, in an excellent study of struggles for equal rights in South Carolina in the 1930's, the author fails to list the church as a creative agent for betterment. Instead, the author, a young Southern Negro, said the Negro in the South was "hog-tied by the fundamentalist, do-nothing colored churches."¹¹

A recent major book by a black scholar, sub-titled "Origins of the Negro Social Revolution 1900-1960," scarcely mentions the church. While this neglect cannot be defended historically, it is interesting that the church's contributions in the

freedom struggle appear so meager to some Negro scholars.

Surely not everyone would agree with the Negro preacher quoted by Ralph Bunche, as reported in Myrdal's exhaustive study of the Negro in America. Bunche says

I once attended a Sunday evening service in a Negro Baptist church in one of the capitals of the Upper South. The preacher developed the theme that nothing in this world was of any great importance: real estate, automobiles, fine clothes, learnedness, prestige, money, all this is nothing. It is not worth striving for. But an humble, peaceful heart will be remunerated in heaven. After the service we went up to the preacher for a talk. We asked him if he should not instead try to instill more worldly ambition in his poor and disadvantaged group. The preacher began to explain to us, as foreigners, that this would not do at all in the South. The role of the Negro church, he told us, was to make the poor Negroes satisfied with their lowly status. He finished by exclaiming: "We are the policemen of the Negroes. If we did not keep down their ambitions and divert them into religion, there would be upheaval in the South."¹²

Certainly this preacher was not typical, nor is this viewpoint typical of the black church. But it is significant that the viewpoint exists.

What has the black church done in the freedom struggle? In many ways they have led the way forward. The church has, alas, also pointed the way backward. And often it has done both at once.

But on the other hand the church has also indelibly stamped the Negro with basic concepts of human dignity, individual worth and potential, and the value of freedom. In church he developed an identity as an oppressed people on a march to libera-

tion. After all it was in church the Negro learned to sing, "My Lord delivered Daniel; why not every man?"

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now and next

Southern and National Baptists Working Together

by W. R. GRIGG

It seems strange that we need to raise the questions that we are about to raise concerning relationships with a large group of fellow Baptists, since they have been living and working in our midst as people for more than two-and-a-half centuries and as churches for almost two centuries. But because of the nature of our culture and the extent of our prejudices we must do so. Four questions to be raised are:

1. What is the work with National Baptists?
2. Who are National Baptists?
3. What are the guiding principles in work with National Baptists?
4. How can Southern Baptists work creatively and constructively with National Baptists?

What is the Work with National Baptists?

The program of work with National Baptists is planned, directed and promoted by the Department of Work with National Baptists of the Division of Missions of the Home Mission Board of the Southern Baptist Convention.

This program touches Southern Baptist life at the local church, district association, state convention and convention-wide institutions and agencies. It is implemented in cooperation with National Southern Baptist

churches, district associations, state conventions, and universities. It is a program of missions which includes evangelism, stewardship, Christian education and enlistment.

The purpose of this program is to strengthen National and Southern Baptist churches as they seek to win the lost, develop Christian leaders and enlist mission volunteers as they cooperate in making the "Great Commission" alive and active. The over-all idea of this program is to bring about a more Christlike understanding on the part of all people and to grow more and better Baptist churches.

Who are National Baptists?

In 1814 the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, later called the Triennial Convention, was organized. After the white Triennial Baptist Convention had continued for 31 years, they found themselves in disagreement, the race question being one of the issues of disagreement. In 1845 the Southern Baptist Convention grew out of this convention. Later in 1907 Baptists in the North took the name of Northern Baptists; and still

Grigg is associate secretary in the Department of Work with National Baptists.

later, in 1950, they changed their name to American Baptists.

Evidently Negro Baptists did not find an avenue for personal development with either group, so in 1895 in Atlanta, Ga., they merged the then three existing separate bodies of churches into one to form the National Baptist Convention of the United States of America. This National Baptist Convention lasted 20 years; or if you take the first date of 1880 when the Baptist Foreign Mission Convention of America, which was one of the merging bodies mentioned already was organized to form the National Baptist Convention, the union lasted 35 years. In 1915 this group became the National Baptist Convention, U. S. A., Incorporated, and the National Baptist Convention of America. In 1961 a new convention, the Progressive National Baptist Convention, Incorporated, was formed.

National Baptists have been called by many other names through the years. Some of these names are Negro Baptists, Colored Baptists, Boyd Baptists, Townsend Baptists, Incorporated Baptists and Unincorporated Baptists, Progressive Baptists, and most recently, Black Baptists. Today, these people, with approximately 40,000 churches and about nine to

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ten million members, span the nation. They represent 44 to 46 percent of the Negro population of the United States. They represent also four of every ten Baptists in North America, and three of every ten Baptists in the world. If Southern Baptists had been as effective in evangelism with white people as National Baptists have been with Negroes, they would number approximately 70 million today. National Baptists almost double all other Negro Christian bodies in America counting Roman Catholics to which only one Negro in 60 belongs. It is to be remembered also that National Baptist churches are becoming Southern Baptists. At least 100 Negro congregations are now affiliated with Southern Baptist organizations while at least 750 other Southern Baptist churches have Negro members.

Where do National Baptists Live?

Twenty-one million (1966 estimate) Negroes now live in U.S. They live in all 50 states and District of Columbia. The states with the smallest and the largest populations are in the East, Vermont with 519 and New York with one-and-a-half million. Six states have more than one million Negroes, four in the South, plus New York and Illinois. Eleven more states have more than 500,000. Seven of these states are in the South, three in the North and one in the West.

Negroes represent 10.5 percent of the (1960 census) total population of the United States, a gain of seven-tenths of one percent over 1950. This is the first time in 50 years that the Negroes have registered more than ten percent. The rate of increase in the population from 1950-1960 was 25.4 percent as over against 18.5 percent of the nation as a whole. This may be a significant trend in the rate of increase. From 1940-1950 the rate of increase was 15.1 percent as over against 8.2 percent from 1930-1940. However, when you look at the rate of increase for the Negro population from 1890-1960, it has been considerably lower. The rate of increase for these 70 years has remained 14.8 percent. Only 52 percent of the Negroes now live in the 11 states of the old Confederacy.

The population movement of Negroes is from the South to the Northeast and West. One-and-a-half million left the South from 1950-1960.

Guiding Principles

There are two main principles which form the base and undergird all of our cooperative work with National Baptists. They are (1) oneness, and (2) togetherness. Both principles are rooted and grounded in the Word of God, the Christian's guide book for faith and practice.

We are one with black people, from whence National Baptists come, in several ways. We trace our lineage to a common origin: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) Not only do we trace our physical origin back to a oneness, but we are created with them in the image and likeness of God. "And God said, Let us make man in our image, after our likeness." (Gen. 1:26)

We share one world, for God, "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26). This means that God has a place in his world for all men to live together as the family of God.

We also share with National Baptists a oneness that is different. We are one with them in that we are members of the "household of faith." (Gal. 6:10). This spiritual oneness is evident in belief. They believe as we do about God, Christ, the Bible and church life.

Another significant aspect of the population movement of Negroes is that they are leaving rural areas for the city. Seventy-three percent of Negroes now live in urban areas. Of the 1,417,511 Negroes in New York State, 1,227,625 live in New York City. Over 900,000 live in Chicago. This is correspondingly true of the states of Pennsylvania, Michigan and Ohio. More than six million Negroes now live in 25 largest cities in the United States, and they make up 19.7 percent of the total population of voting age in these same cities. Four of these cities are in the South: Houston and Dallas in Texas; Memphis, Tennessee; and Atlanta, Georgia.

Seven of the 10 largest cities (according to present trends) will be governed by Negroes before 1980, it is predicted. This is as it should be.

Their churches are organized similarly to ours, and many of their organizations have the same names as those in our churches. They also very often use Southern Baptist literature.

The second principle is togetherness, which is an extension of the first principle—oneness. We are co-workers and allies in the faith which we hold. We are working for the mutual welfare of each other. We are not trying to do anything to each other, but we are working with each other. We do all of our work in the spirit of cooperation and mutual helpfulness. This is a two-way street.

The principle of togetherness runs through all of our work. We recognize the autonomy and leadership of local churches, district associations, state conventions and all other institutions and agencies through which we work. We seek to have committees for cooperation composed of National and Southern Baptists wherever we work. These committees seek to give direction to areas and methods of cooperation in local, state, and national areas. These committees have been most effective in local and state areas.

Joining for Creativity

We must undergird our mission philosophy with theology instead of trying to explain it in terms of culture, anthropology, or a way of life. God loves black people and wants for them the abundant life for which he made all people. To stand in the way of their achieving all that they are capable of achieving, is to oppose God in his plan for every life. Racial conflicts are not merely conflict of whites against blacks, or blacks against whites, but a conflict of all of us with God.

We need to change our definition of man. To define man in terms of color, race, national origin, or any physical classification is too low an estimate of man and is beneath the Christian teaching that man is a soul made in the likeness of God.

We must help our people, our churches, and our institutions to see that a "representative" or "token" strategy or program is not sufficient. All of us together need to become personally involved in making a visitation, using every means and opportunity to win all people to Christ. We

are responsible for giving a Christian witness indiscriminately.

Southern Baptists as a whole need to see the potential of National Baptists in a world-wide missionary program. If we would see the potential of these people, in 20 years we could double the Baptist strength in missionary and in Christian education in the United States and the world. Many of the needed missionaries, who will be called for in the future by the Foreign Mission Board of the Southern Baptist Convention, could come from Negro volunteers.

We must see National Baptists as our allies and not our enemies. Our kinship of the spirit must outweigh the differences in color, custom, and previous conditions of any and all kinds. This must be true in personal relations and in denominational strategy. Our faith must not be hindered by the color line. Our Baptist faith must be stronger than white or black.

We must recognize that Southern Baptists are no longer a regional group. We have crossed the Ohio River. We have moved far beyond the (imaginary) Mason-Dixon Line. We have seen the people of the mighty Yukon accept Christ and we have heard the Christian music of Hawaii. America is fast becoming one people and one nation. Our desire should be that our country serve one God and one people by faith in the Lord Jesus Christ. To this end the Department of Work With National Baptists is dedicated.

A Strategy for Cooperation

As a general principle for our times and for this program of work, it should not be a case of black or white but a demonstration of black and white. This means that we recognize, in spite of past and present customs to the contrary, that churches are creations of God for all persons whom he has seen fit to recreate by his grace through their faith in Jesus Christ as Lord and Savior. It also means that so low an estimate of man as the color of his skin is not to be considered with regards to his right relationship with God or with man. The truth is that we must recognize that Christ proposes to be Lord and Savior of all people and that we are to act accordingly.

Our efforts, therefore, must be on a non-discriminatory basis which

means, for one thing, that we will see people as people and work to cause them to be in right relationship with God and with each other through personal saving faith in Jesus Christ. This means, in the second place, that we will seek to help them all become a part of one of the churches of which "Christ is the head and cornerstone" so that through study, fellowship, and service they can all "grow in grace and in knowledge of Jesus Christ" as we render the "ministry whereunto we have all been called."

With reference to churches this means that we may look forward to the time when as one people in Christ we will have congregations made up of black and white Christians serving as church together. One may have a white pastor while another may have a black pastor and staff based upon the desires of the local church and the ability of said pastor and staff to serve and to minister to and with such a church. Further, it means that we may expect congregations consisting of all white or all black Christians. Pastors and staff will be selected upon basis of needs and ability rather than color. These churches will no longer be segregating institutions. They will be racially separate only because of what has, for the time being, become the rational way of meeting existing needs. At all times it will be recognized that churches belong to God and that we who belong to him are all his chosen servants.

Where there are active National Baptist churches, Southern Baptist pastors will do well to get acquainted with National Baptist pastors for the purpose of their being personal friends. After such a friendship is established, (this may take a long while. One visit or one handshake will not be enough), then both will be able to discover many ways for being mutually helpful. There may come a desire for exchange of pulpits, combined study courses, united presentation of special musical programs, cooperations in evangelistic efforts, community visitation, and many other means of sharing in the Christian graces. Together we can do more to the glory of God than we can separately. Pastors, superintendents of missions, convention leaders, and other denominational servants must give leadership or it will not be done. ■



TO KEEP
HOUSE
AND TO BE
A JOYFUL
MOTHER

—Psalm 128

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case studies

The Mission Story

(Note: This is written with full recognition of the selfless service of many missionaries who gave their very best but not necessarily in a way which we believe for the people served.)

The little white church nestled against the side of the hill above the small, inadequate log houses of the natives.

The missionary was pleased with the evidence of concern from his supporters in providing the adequate facilities.

The building was ideally arranged for every aspect of the church program with a well planned auditorium.

There was lovely pulpit furniture with sturdy steel chairs for the congregation.

The piano and organ, gifts of friends of the missionary added to the spirit of worship in the service.

The gas central heating system was the finest in the village.

"Our best success has been with the children. We must grow a generation of Christians in this town if we are to ever have a church."

"It is my dream that some of the boys and girls will grow up to be trained leaders for the future. We are sending some to school in the states. When they return, we will have the trained leadership we need."

The white church stuck out like a sore thumb in the midst of the log cabins which the natives called homes.

It seemed to be more of a symbol of the white man's world than a rational expression of concern.

The auditorium was so large that the small crowd was swallowed up in the room. The inclination of the native for close intimate fellowship had been ignored.

People seemed to squirm uncomfortably thru the service and would have been more at home sitting on the floor.

The piano and organ were silent during the service. No one in the village knows how to play and the poor missionary's wife is tone deaf.

The people almost suffocate in the church in the winter time. By the time they get the many layers of clothing off, it is time to go home.

The mission has become known as a children's church and adults ignored by the missionary. The children grow to teenage, and with no adult Christians to follow, soon sink into the same patterns of conduct as their parents.

Young people have been sent "outside" for training. Two never returned and one had returned in two months outraged at the discrimination he encountered.

HOME MISSIONS

A Parallel Version

by GERALD PALMER

"We have reached some adults but they just wouldn't take responsibility."

"We have to keep everything under lock and key. These people will steal you blind."

"The big problem is that they never get to church on time. I insist that we start on time even if there are just a few here."

"We have a 5 star mission, however, and if we keep on, I'm sure it will have its results."

"Our stewardship record is pretty good considering how poor the people are."

"One of our finest programs is the distribution of free clothing."

"We have distributed 500 free New Testaments in the past year."

"One of the biggest booms to our work is the church bus."

"Their homes are so dirty. We never get to teach them how to keep house."

"We haven't had much visible results but we know the Lord will bless us because we are faithful."

The missionary would not trust the adults and when he gave responsibility, he expected perfection in their performance by the white man's standards.

The people take good care of the things they consider to be their own.

The time schedule of the services is transplanted from the states and pays no attention to the pattern of life of the native people. By the time the service ends there is a pretty good crowd and some come in just as the preacher is ready to leave.

The activities at the church take up so much time that the missionary never has time to get into the homes of the people.

The missionary emphasizes how poor the people are. They didn't know it until he told them. The cost of the program is so great, the people never could pay for it if they wanted to.

The thin ladies' dresses and high heel shoes are a drag on the market. Most of the people resent the welfare approach. If the missionary would just let the people pay for something!

The Bibles are all free and most of the people feel that the Bibles are worth what they paid for them.

The people will do anything to get a free ride. When the bus breaks down, the people still find a way to town but not to church.

The people have to haul water over one mile. Most of them do remarkably well considering this.

If some changes are not made, the future will be increasingly difficult. ■

Palmer is secretary of the Department of Language Missions.

Missionary Appointees



1. **AUGUSTINE SALAZAR**
BIRTHDATE: June 21
BIRTHPLACE: Cammemron, Nuevo Leon, Mexico

2. **IRENE SALAZAR**
BIRTHDATE: November 24
BIRTHPLACE: San Angelo, Texas
POSITION: Superintendent of Migrant Missions, Fresno Calif.

3. **JUDITH E. FREEMAN**
BIRTHDATE: Feb. 25
BIRTHPLACE: Richmond, Va.
POSITION: West End Christian Social Worker Louisville, Ky.

4. **JONELLE SIMMONS**
BIRTHDATE: October 30
BIRTHPLACE: Auburn, Ky.
POSITION: Director of Weekday Ministries, Jefferson Center, Louisville, Ky.

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From Culican to Gotham

by IRVIN DAWSON

There is no other place like it in the world!

New York City's 319 square miles provide the concrete carpet for its ten million inhabitants, of whom approximately twenty-five percent are foreign born. Paul S. James, executive-secretary of the New York convention states: "In New York there are more different races of people than have lived in any other place any time, anywhere." In addition to its permanent residents, almost the entire world has representatives in the United Nations, which is housed in New York City.

Such an extraordinary city would require an extraordinary man to provide leadership in its ministry to the vast numbers of language-cultural persons. Or at the very least, he must be a man who was not afraid to face an overwhelming challenge. When the leadership of the Language Missions Department of the Home Mission Board was prayerfully seeking the man for the job, they felt led to Leobardo Estrada, who was then serving as pastor of the First Mexican Baptist Church of Los Angeles, California.

Estrada seemed peculiarly fitted for the task. Born in Mexico, he came to the United States as a young man. He had been pastor of several Spanish-language churches. He had been a teacher at the Mexican Baptist Seminary, when it was located in El Paso. He had authored several books in the Spanish language. He had been evangelist in most of the countries of Central and South America. He had for many years been speaker for "La Hora Bautista" (the Spanish version of The Baptist Hour). His leadership ability was not only recognized by Spanish-speaking people, but by others as well. While serving as pastor in Los Angeles, Calif. Baptists had elected him as first vice-president of the state convention. At the Southern Baptist Convention in Dallas in 1965 he was

elected as second vice-president of the national convention. A graduate of Southern Methodist University in Dallas and Southwestern Baptist Theological Seminary in Fort Worth, Estrada's training and experiences were matched only by his commitment to the will of God. So it was not really too surprising that in January of 1962, the Estradas left the warm sunshine of Southern California for the cold winter of New York, and he became the city's first director of language missions for the Home Mission Board. After the New York convention was organized, becoming a state convention in January of 1970, Estrada became the convention's first Director of Language Missions.

As is true of most Baptist beginnings, the language mission work in New York City started in a small, seemingly insignificant way. A Spanish language department was organized as part of the Manhattan Baptist Church, thus becoming a part of the first church of any denomination to be organized in New York City in fifty years. But from its small beginning the ministry to language persons grew like a busy spider spinning its way into new areas in an ever-enlarging web of language churches. The two basic approaches of language missions were used—the cultivation and growth of language congregations, and the ministry by existing Baptist churches to the language

persons in reach of the church's ministry.

Today, language ministries in the New York City area include Polish, French, Mexican, Puerto Rican, West Indian, Japanese, Cuban, Italian, deaf and Internationals from throughout the world. Most are congregations with regularly scheduled services, but there are some home fellowships and one which is still in the early stage of visitation and Scripture distribution. In addition to those in language congregations, there are language-cultural persons who are members of churches that are predominantly Anglo in membership.

Over two thousand persons are enrolled in the Bible study programs of the twenty-six language congregations in the New York City area. Not bad for a ministry that did not even exist ten years ago! In fact, it has been just over eight years since Leobardo Estrada accepted the challenge to provide leadership for language missions in our nation's largest city. But it was a challenge which he met with dedication and sound leadership. It would take literally hundreds of towns the size of Culican, Mexico, where Estrada was born, to equal the population of his present home town. But God has taken this one man and through him performed mighty deeds in America's largest city. ■

Dawson is assistant secretary of the Department of Language Missions.



Roscoe Douglas, 76-year-old Pansy, Ky. pastor recently received the A.S. Petrey Mountain Minister of the Year Award for his contributions to the religious life of Appalachia. The award, presented here by Robert Jones, director of mountain missions efforts for Kentucky, was given to Douglas during the graduation exercises of Clear Creek Baptist School, Pineville, Ky.

HOME MISSIONS

Openings

WITH OUR MISSIONARIES:

Recent appointments include:

Mr. and Mrs. Danny Moon to work with Chinese-speaking people in Los Angeles, Calif.

Henry Mu to the pastorate of the 19th Avenue Baptist Church, San Francisco, Calif.

Mrs. Manuela Rodriguez to the Spanish kindergarten in a San Antonio church.

Mr. and Mrs. Ruben Canas to Los Vecinos Mission, Harlingen, Tex.

Mr. and Mrs. Rogelio Guel to the Spanish mission in Asherton, Tex.

Mr. and Mrs. Arturo Casco to the Los Indios Mission, Harlingen, Tex.

Mr. and Mrs. Moses Vaca to the Spanish churches of Yorktown and Smiley, Tex.

Mr. and Mrs. James Pope to the Baptist Center in Knoxville, Tenn. as missionary associates.

Missionaries transferring to new areas include:

Mr. and Mrs. Mario Hernandez from White Avenue Spanish Mission in Pomona to Baptist Spanish Mission Newark, Calif.

Mr. and Mrs. S. A. Candal to Philadelphia, Penn. where they will begin a new work with Italian speaking people.

Mr. and Mrs. Allan Neskahi from Cortez, Colo. to Jeec Nos Pos, N.M.

Mr. and Mrs. Samuel G. Simpson to the Bronx West Indian Church, New York City.

Mr. and Mrs. J. R. Stogsdill from Oklahoma City to Tahlequah, Okla. to work with Indian Americans.

Mr. and Mrs. Paul Cuevas from the Spanish Mission in Casa Grande, Ariz. to the Spanish mission in Galveston, Tex.

Mr. and Mrs. Jose Cruz from Odem and Troy to the Spanish mission in Brenham, Tex.

Mr. and Mrs. Francisco Gonzales from Oak View Church in Lockhart to Spanish work in Nixon and Pandora, Tex.

Mr. and Mrs. Joe G. Jamie from Templo Bautista in Woodsboro to the Decker Harbor Mission in Houston, Tex.

Crescencio Rodriguez from Jerusalem Mission in Ackerly, Tex. to La Hermosa Mission in Sterling City, Tex.

Mr. and Mrs. Herman Martinez from Templo Nueva Vida in Moody to the Spanish Department of the Calvary Church in Waco, Tex.

Mr. and Mrs. Moises Padilla from the Spanish mission in Sudan to the Spanish Mission in Witharal, Tex.

Mr. and Mrs. Abraham Aldape from Primera Iglesia de Del Rio to the Spanish mission in Grand Prairie, Tex.

Efrain Alvarado from Emmanuel Mission in Harlingen to the Spanish mission in Alamo, Tex.

Mr. and Mrs. Sanchez from the Airport Mission in Corpus Christi to the Joe Bailes Memorial Mission in Dimmitt, Tex.

Mr. and Mrs. Jimmy E. Sanchez from Jerusalem Mission in Lorenzo to the Spanish mission in Rule, Tex. These missionaries resigned to accept other service opportunities.

Everett Sileven recently resigned as pastor of North Sioux Baptist Church, Sioux Falls, S.D. and Calvary Baptist Church, Mitchell, S.D. to accept the pastorate of a church in Curryville, Mo.

Patti Jean Holden, a US-2 missionary in Lima, Ohio, has accepted a teaching position in the Lima public schools.

Mr. and Mrs. Tom Sykes, superintendent of missions in Indiana for six years resigned recently. Sykes is now pastor of Morningstar Baptist Church, Yuma, Ariz.

Sidney Smith, director of Cooperative Christian Ministries in Los Angeles is working on a "Twining Program" for the summer. This is a project by which a black church and a white church are matched for summer work. Six churches are taking part in the program.

Smith is also planning an "Each One Sponsor One" Vacation Bible School program in Watts, Los Angeles. Each church in the area is being invited to sponsor a VBS. The goal is 15 participating churches.

Several missionaries to Alaska are

on furlough: **Mr. and Mrs. Mike McKay**, Anchorage; **Mr. and Mrs. Harvey Shields**, Kotzebue; and **Valeria Sherard**, Kobuk are spending their summers on the mainland.

"After eight years of drinking American coffee (the kind without Chicory)" missionary **Rafel Melian** says, "I have become a United States citizen." Melian, a language missionary in New Orleans came to the U.S. from Cuba. He officially became a citizen on May 6. ■

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Interesting Incidents

Hooper Campbell, missionary in Visalia, Calif., received a special award from the California Probation, Parole and Correctional Association for his work with juveniles.

Mrs. Celeste Rast, an Enka, N. C. housewife, took part in a literacy workshop sponsored by the Home Mission Board last October. By November she had her first student, **Paul Miller**.

Miller later told her that for two years he had prayed for someone to teach him to read, and he learned fast. By Christmas Miller told Mrs. Rast that for a long time he had felt God's calling to the ministry but that his illiteracy had given him a perfect excuse not to respond. Now his excuse was fast slipping away and he was about to be interviewed by a committee from the National Baptist Convention to see if he could be ordained to the ministry.

He passed. And while the reading lessons haven't stopped yet Mrs. Rast says, "I have gotten much more out of this than I will ever be able to put into it."

Former major league pitcher **Al Worthington** will talk about baseball and Christ as one of the "different" approaches that Minnesota's Northland Baptist Association will employ in their summer missions program. They also plan day camps, choir concerts and back yard Bible clubs.

Film Company Aims For Church Goers

Hollywood's newest feature film production and distribution company, Dick Ross & Associates, Inc., will concern itself only with "responsible and meaningful entertainment."

Its product will be aimed primarily at the estimated 30 million Americans, most of them regular churchgoers, who have shied from the box office because of the content of much of today's screen fare.

Spillcorn, N. C. is having a summer missions program for the first time this summer thanks to the French Broad Association of the Baptist convention of South Carolina and **Nancy Knight**.

Miss Knight is the only worker in the Spillcorn mission. There is no Baptist church near the rural mountain community. Summer plans included a Vacation Bible School, sewing classes and agricultural classes that will teach such things as the proper preparation of slaughter house meats.

This fall Miss Knight plans to attend Southern Baptist Theological Seminary in Louisville.

The **Grant Avenue Baptist Mission** of Redondo Beach, Calif., recently became Grant Avenue Baptist Church. Douglas Farmer is pastor of the Project 500 church. Rancho Baptist Mission also has a new name: First Baptist Church of Rancho. Dewey F. Squires is the pastor.

The **Manhattan Baptist Church**, New York City, is sponsoring a class to teach the city's Egyptian population American idioms, customs and ethics. The project headed by Mel Hawthorne, Minister of Outreach, is designed to help the mostly Moslem Egyptians to understand Christian worship in America.

The **New Orleans Baptist Association** is sponsoring a television series designed to teach the sign language used by the deaf to the hearing community. Barry C. Wells of KERA-TV in Dallas, Tex. is the executive-

The company's first film is "The Cross and the Switchblade," starring Pat Boone. It is an adaptation of David Wilkerson's best seller (six million copies) of the same title relating to his near-fatal experiences while conducting a one-man crusade in New York ghettos.

The movie deals with vicious gang fights, young men and women, some still in their teens, who have become addicted to heroin as well as marijuana and the sexual promiscuity evident among them.

"With this picture, we believe we

producer of the project, entitled, "Say It With Hands". The 26 idea lessons are being presented twice weekly on station WYES-TV in New Orleans.

"The pastor will do a more productive job in evangelism if he will use the Sunday School as his primary tool." According to John A. Turpin.

Turpin's Beth Haven Baptist Church, Valley Station, Ky., led the Southern Baptist Convention both in the number of baptisms and comparative rate of baptisms in relation to Sunday School enrollment for 1969. Several pastors of leading churches in comparative rate of baptisms indicated feelings similar to Turpin's.

M. H. Wheeler, whose Mt. Calvary Baptist Church, Albion, Mich., led in baptism rate in the 50-90 Sunday School enrollment group said, "Sunday School plays the largest role in our program of evangelism. We try to reach every friend of every member of every family in the church. For those we enlist we try to provide the best fellowship possible."

Rosemary McCombs, a student at Southwestern Baptist Theological Seminary was recently crowned "Princess of the Creek Indian Tribe." Miss McCombs grandmother was one of the original settlers of the present Oklahoma reservation, having come from Florida over the "trail of tears." Both her father and brother pastor Indian churches in Oklahoma, as did her grandfather before his death. She is a graduate of Oklahoma Baptist University and is seeking a master of religious education degree at the seminary. ■

have created fully meaningful screen entertainment, and we hope it points to a great continuing need for redemptive work in certain segments of our society," Dick Ross, board chairman and president said.

"We plan to make and distribute two pictures a year. We shall not cross all sectors of life in so doing, and all sectors of life are not pleasant; that is not to say, however, that the unpleasant aspects can't be included in our productions without resorting to cheap, tawdry, theatrics designed solely to appease depraved appetites." ■

Chaplain Prayer Calendar

Sept. 1: George F. Ricketts, Va., institutional; Sept. 2: William L. Luce, Mo., Air Force; Sept. 3: Kenneth G. Robertson, Ark., Army; Sept. 4: Charles T. Clanton, Ark., Army; Sept. 5: B. Clayton Jr., Ky., Navy; Thomas W. Murphy, Kans., Air Force; Willis F. Young, Minn., Army; Gordon Shamburger, Mo., hospital; Sept. 6: Norvell E. Knight, Ga., Navy; Edwin R. York, N.Y., Army; Sept. 7: Samuel C. Gash, Ky., Army; Robert L. Tatum, Tex., Navy; Robert L. Tilley, S.C., Navy.

Sept. 8: Nathaniel H. Brittain, Ala., Air Force; Ottily Owens Jr., S.C., Air Force; Donald G. Burton, Tex., hospital; Tallie Williams, Tex., hospital; Sept. 9: Newton V. Cole, Miss., Air Force; Anthony W. Johnson, Md., hospital; Sept. 10: Ralph W. Below, Ind., Navy; J. Don Corley, Ark., hospital; Austin L. Ingram, Calif., institutional; Virgil Lee Kearney, Tenn., hospital.

Sept. 11: Ocie I. Courtney Jr., Tex., Army; J. Earnest Kelly, S.C., hospital; L. L. McGee, N.C., hospital; John D. Quick, Fla., Army; Sept. 12: Robert B. Estes, Tex., Army; Heyward P. Knight, S.C., Army; Leo J. McDonald, Tex., Navy; Sept. 13: Avery G. Timmons, Tex., institutional; James C. Rittenhouse, Ga., Navy; Seaburn S. Daniel, Ala., Navy; Hugh D. DeLoach, Ga., industrial; Sept. 14: Fred L. Bell, Tenn., hospital; Henry E. Quates Jr., Fla., Air Force; Sept. 15: Marvin L. Chamberlain, Mo., Navy; Frank E. Deuse, N.C., Army; Vernon L. Nash, S.C., Air Force; Daniel K. Hall, N.C., Army; Harold K. Hulsey, Ga., Navy.

Sept. 16: H. Marlowe Link, Calif., hospital; Jack F. Phillips, Tex., Navy; Sept. 17: Jimmie D. Baggett, Tex., Air Force; William B. Carnes, Wash., institutional; Angus S. Thompson, Tex., hospital; Sept. 18: Donald E. Fowler Jr., Minn., Army; Leonard C. McQuire, Va., Army; William R. Watts, Mo., institutional; William N. Williams, Tex., Air Force; Sept. 19: Robert David Knotts, S.C., Army; John T. McBride, N.C., hospital.

Sept. 20: Eugene E. Allen, Fla., Army; Joseph W. Bomar, Mo., Air Force; James R. Blair, Miss., Air Force; Richard K. Young, N.C., hospital; Richard Earl Martin, Tex., Navy; Sept. 21: William T. Bassett, Okla., hospital; Harry T. Wright, Tex., hospital; Sept. 22: Francis T. Alewine, S.C., Air Force; George Turbeville, S.C., hospital; Sept. 23: Ersmund Swaffar, Mo., Air Force; Rodney C. Wurst, Ga., Air Force; Sept. 24: Guy M. Leonard Jr., W. Va., Navy; Henry C. Kimbrell, Ala., institutional; Don E. Cureton, Tex., hospital; Sept. 25: Donald K. Duncan, Ky., hospital; Walter O. Miller, La., Army.

Sept. 26: Martin A. Schlueter, Calif., hospital; Sept. 27: Billy D. Ingram, Tex., Army; Sept. 28: Hollis H. Bond, Tex., Navy; Jerry L. Martin, Ill., Army; C. Roy Wehrhuff, Ala., hospital; Therman E. Moore, Ga., Air Force; Sept. 29: James O. Beasley, Miss., Navy; James D. Johnson, N.Y., Army; Malcolm W. Rogers, Ky., Navy; Sept. 30: Rhodes W. Harper, Mo., Navy; Michael Summers, Tex., Navy; Stanley Brown White, Tex., Air Force. ■

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LATE NEWS

"If after a fair trial, there are those who feel that private schools are necessary, then let us keep it out of the churches," reads the text of a statement recently adopted by the CHRISTIAN LIFE AND PUBLIC AFFAIRS COMMITTEE OF THE SOUTH CAROLINA BAPTIST CONVENTION. The statement urges churches not to get involved in private schooling on the primary and secondary level. The committee, comprised equally of ministers and laymen, said such participation could be costly, deceptive, destructive, divisive, and injurious to mission causes. According to a convention spokesman, "general unrest" warranted the statement which noted that private schools might further divide the black from the white, the rich from the poor.....E.C. Watson, a staff member of the Southern Baptist Home Mission Board's Division of Missions, was recently elected director of Baptist mission efforts in South Carolina, effective September 1. Watson will direct the varied mission ministries of South Carolina Baptists including work with the deaf, migrant workers and Christian social ministries. He will also be a liaison between South Carolina Baptist and the Board. Watson says that his new position will give him a return to the practical form of missions.....Forty-three ministers reported nearly 1,000 converts as a result of their recent SIX-DAY EVANGELISTIC CRUSADE IN NEW GUINEA AND NEW ZEALAND. The crusade was a mission project of local churches, with each church paying expenses for its pastor. The crusade was co-directed by Eual Lawson and Jack Stanton of the Board's Division of Evangelism. It was the first ever for New Guinea and only the second major crusade for New Zealand. Southern Baptist were one of SEVEN RELIGIOUS AND CIVIC ORGANIZATIONS involved in disaster relief who agreed to work toward closer coordination of their efforts as a result of their recent meeting at Red Cross headquarters in Washington, D.C. T.E. Carter and Clovis Brantley of the Board's Christian social ministries department represented the Southern Baptist at the meeting such mutual problems as warning notification and assessment of disaster, supplies for victims, public appeals for assistance and coordination of relief efforts were discussed.