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HOME MISSIONS



IN LOUISVILLE

SEPTEMBER, 1970

LETTERS

From Our Readers

Practices in Error

I am writing my comments about the story, "Suburbia, Search for Mission." I am well aware that a local church is free to practice anything that is in accord with the Scriptures. There are several statements and practices in this article that I believe are in error with the New Testament Church and the teaching of the Bible.

Ratliff, pastor of University Baptist Church, states, "While our church has been moving toward community involvement, in many ways we are a typical Southern Baptist church... much of our outside involvement is carried on by a rel-

ative few." My question is that if this is such a great program of involvement, why are so few of his members involved?

After serving over 20 years as pastor, I did not know that typical and sound Southern Baptist churches received associate members under any type of program or circumstance.

A quote under one of the pictures in the article reads, "Outreach begins with people... Church member serves Lord's Supper in the home of terminal cancer patient." How far out can this or any congregation go and still call themselves Southern Baptist?

Another caption over the picture of the youth director reads, "Finding alternatives

to dropping out..." This also must be a first, a church with a youth director who is becoming a Christian drop-out. Until the church, no word about whether he had a spiritual experience of renewal with the Lord.

Jess Hughes, business manager of a local newspaper and deacon at University Church, states, "Our philosophy of openness is attracting students..." Where would anyone find this type of teaching and practice? Is this so-called philosophy found in the Bible? Mr. Hughes states, "My responsibility is to listen to the youth." I want to say to Mr. Hughes, to you, and to all concerned that our respon-

sibility is to listen to God and be obedient to our Lord Jesus Christ. In closing, I see where Dallas Lee has remained as associate editor... to compile his book on an interracial community in South Georgia. With all due respect to you, and if you are capable of doing so, I wish you would write a book about something and resign as editor of HOME MISSIONS magazine....

Charles E. Woods,
Atlanta, Tex.

I want (copies of the July issue) for our Long Range Planning Committee. This article, "The Suburban Church: How to Find Mission Amid Affluent Secularists" by Russell Bennett is a masterpiece and should be in the hands of city and suburban churches' planning committees.

Don Hook
Little Rock, Ark.

I consider HOME MISSIONS to be a classic example of the vastly improved style and content of Southern Baptist publications. I have just looked over your June issue and feel compelled to wait no longer to say congratulations and thanks!

Chaplain Angus O. Youngblood

Maxwell AFB, Alabama

Add My Subscription

In the April 70 issue you printed a letter from R. H. Linam of Waco asking that his subscription be cancelled because of the "junk" being published.... Since I would like to be as "concerned" as he says he is, I must write to say that your articles are most helpful to me as a Christian seeking to mature in faith and understanding. I have been reading your magazine in the library, but now as a matter of principle I feel I must subscribe for myself and my family. Therefore, please enter my subscription to begin at the point where Mr. Linam's ended. Our prayers continue that the leadership of your magazine (and the Bible) will continue to be devoted to the kind of evangelism and mission work we are socially aware.

Dan Walker,
Waco, Tex.

After accident I fell heir to the April copy on "Frontiers of Renewal." It encouraged me, among other things, to treat in January of this year and for an associational leader's retreat here in my time of work in June.

I had heard of the "new content" of your magazine and felt that it was true but that the above copy was somewhat excep-

tional. Last week I received a current copy in the mail (threw away the label before seeing if it was a gift subscription or something). I am now convinced that you are breaking the barriers of staleness and penetrating into the vital areas of our work and thinking. Of course you must be fully aware by now that your approach will bring you ever closer to conflict with the people who do not want to be disturbed. But luck to you, and may you hang on! Our denomination needs you. As a vote of confidence in your present trend, please put me on your subscription list....

Charles Shirley
Mendoza, Argentina

Students at Texas Tech

I recently obtained your March issue.... I was particularly pleased to see an article about the Texas Tech BSU.... However, the article does something of a disservice to certain individuals.... The article fails to mention some very crucial early workers.... such sound programs do not develop over night or easily. I had the privilege of participating in the Tech BSU just prior to the four years of Jack Creever, during which time S. L. Harris was BSU director and Denise Magness and Mary Elizabeth Bush served as assistant directors. Without the sound and inspirational leadership of these individuals the programs would not be what it is today. I would also mention Louis Cobbs, who was director there before.... Harris came.

I must disagree with the initial statement.... that gives major credit for the success of the Tech BSU to student leadership. I served on the Executive Council of the BSU for two years and remember vividly the generally excellent advice and guidance given by the early leaders that I have mentioned. I was surprised that the otherwise thorough article failed to mention these dedicated individuals who made such a large contribution to the Texas Tech BSU....

James T. Richardson
Reno, Nevada

May I add my congratulations to so many others for the challenge to minister that you bring month after month at our feet.

As a Foreign Mission Board appointee in language school in Costa Rica, I look forward each month to receiving HOME MISSIONS. I don't know that I could say I "enjoy" HOME MISSIONS. I cannot "enjoy" being probed to the depths of my being. But I am challenged each month to witness in the name of Jesus. For that I gratefully say "thank you."

John G. Magyar
San Jose, Costa Rica

HOME MISSIONS

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ON THE COVER

Pastor Bill Amos of the Portland Bridge Baptist Mission in West Louisville clowns with children in the day care ministry. In this issue a close look is taken at the leadership Louisville Baptists have given in ministry and social concern.

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A "Thank you" for Constant Support

My page this month is a thank you note—a thank you to Southern Baptists everywhere for your encouraging support of the work of your Home Mission Board. This has not always been the case. The records of the Home Board, through much of its first seventy-five years of existence, reflect problems caused by inadequate and irregular support.

The launching of the Cooperative Program in 1925 marked a significant response to this need, a burden carried by all of the denomination's agencies. Woman's Missionary Union had come into being principally to undergird the work of foreign and home missions. The Brotherhood Commission (then the Laymen's Movement) also shared these concerns. Special drives had been productive, most notably the Seventy-five Million Campaign. This 1919-1924 effort demonstrated that Southern Baptists would work together in financing a challenging Christian program. On the heels of this massive effort the denomination moved into a plan through which all churches and all church members could work together in a unified budgeting procedure to support all the cooperative work of the denomination.

During the 1960's the Southern Baptist Convention tripled its support of the Home Mission Board through the Cooperative Program. The Convention's budgeted operating funds for this agency increased from \$1,630,000 in 1959 to \$4,984,000 in 1969. During this decade the Convention provided, through the Cooperative Program, a total in excess of \$33 million for the work of its Home Mission Board. Large increases were reflected also in allocations for the Foreign Mission Board, the seminaries, and the Radio-Television Commission.

Several agencies with smaller budgets received sharply increased support. All of this is encouraging, and speaks to us of the great value of the Cooperative Program as the basic means of supporting our joint efforts in extending the gospel of our Lord.

This enlarged support has enabled your Home Mission Board to expand its corps of missionaries significantly and to expand its ministries to all fifty states. The Board has been enabled also to increase its help to churches, associations, and state conventions in planning and implementing local mission programs, often without use of salaried missionary personnel. This dramatic increase of support came at a time of rapidly enlarging opportunities in home missions and of multiplying spiritual, moral, and social problems throughout the nation.

From where I sit, as a pastor for 25 years and now as a denominational worker, the Cooperative Program is one of the finest things that has ever happened to us.

The Cooperative Program relieves the pulpit and the church of frequent visits by agents in search of funds for the causes which they represent. This was the pre-Cooperative Program procedure. Churches were constantly called upon to recognize if not to yield the pulpit to a representative of a Baptist agency. This was sometimes disruptive to the life of the churches, and was not satisfactory to the agencies.

The Cooperative Program has added strength also to the denomination as a whole. It has provided a basis for developing a denominational strategy, allocating funds to various programs in keeping with needs and opportunities.

The Cooperative Program thus has enabled the denomination to estab-

lish a stable, ongoing financial program. The regular response of the vast majority of Southern Baptist churches has enabled the Convention and its agencies to make future plans and to maintain a steady pattern of service and of advance. This enables your mission boards to commission missionaries with the confidence that Southern Baptists will continue to supply funds to support them. The same is true of other agencies and institutions in their respective areas of responsibility. In turn this frees the missionaries and agency workers to major on their immediate tasks, rather than upon raising funds.

As a people, under divine leadership, we have come a long way since the days of disorderly and inefficient denominational financing. In the Cooperative Program we have a plan that minimizes the cost of raising funds and maximizes the efficiency of the agencies which receive their basic support through the Cooperative Program.

The Home Mission Board is one of these agencies. Through your Home Mission Board you have helped start new churches in unchurched or underchurched parts of our nation. You have ministered to people of many races, and you have helped thousands to know Christ as Saviour and Lord. Your chief channel of support has been the Cooperative Program, augmented strongly by the annual Annie Armstrong Easter Offering for home missions.

But needs and opportunities mount faster than the support. I trust that the 1971 budgets of churches and of state conventions will provide greatly increased resources for penetrating the appalling areas of spiritual, moral, and social need which press upon us in the homeland.

IN LOUISVILLE



Baptists Are Taking the Step Beyond Ministry

by WALKER L. KNIGHT
photos by DON RUTLEDGE

Louisville Baptists have set the pace for Southern Baptists in ministries expressing strong social concerns without neglecting evangelism.

As placid, homogeneous churches struggle through the process of developing ministries to the diverse, seething world of people the cultural shock will sometimes send waves in unexpected directions.

For instance, one downtown Louisville church turned out in ministry and witness to the nearby world of transients, racial groups, drug addicts, go-go dancers, and others most often by-passed by the middle class. The turning out climaxed during an evangelistic campaign led by a nationally known minister to the hippies, and as long as he was there to lead and excite the members the church was "turned on." The shock settled in after he left.

During prayer meeting one Wednesday night, a neck turning, long haired blond sauntered in for services, ear rings dangling. She was a go-go dancer from a nearby night spot, and she had come casually dressed in brief halter and skin tight shorts. One red faced deacon approached the staff member responsible for ministry and said, "Get that bare bellied woman out of here."

Such confrontations between class or race or any other difference among people is the step beyond ministry—the important step of acceptance. It is not surprising that the lessons such experiences teach are being learned in Louisville, for the city has long set the pace for South-

Continued



THE NEW BAPTIST CENTER and offices for the Long Run Baptist Association also house the East Baptist Church. The building is in the midst of Louisville's rapidly growing medical complex, and the day care ministry in the facilities ministers to the children of medical students.

Allan G. West Jr.
... pioneers like Daniel Boone

Leon Boyd
...tapping reservoirs of need...



Lowell Lawson
...Baptists are educable...



THE PROCESS OF REORGANIZATION is underway at Long Run Association, as more than five committees have been involved in center work and associational ministries. Hopefully, Lawson wants one committee with sub-committees doing the correlating and planning.



em Baptists in city-wide ministries expressing strong social concerns.

The Long Run Baptist Association (serving greater Louisville) was the first to employ a director of Christian Social Ministries, has an impressive history of ministry within the inner city and today carries on an extensive program of ministry (see box page nine).

Finally, if not more important, the churches have undertaken local tasks of ministry, encouraged by the association or on occasion moving ahead of the association to prod leaders. Allan G. West Jr. mission superintendent of the association, feels the churches will be the ones to find the answers anyway. "This is tomorrow," he likes to say; "it is here we must find the answers. We must be as much pioneers as in the day of Daniel Boone."

"The association's role is to help churches, their pastors and laity, to see needs, to interpret these needs, and then to find resources to meet

the needs."

So far Louisville has a headstart on most others, and the reasons usually listed add up to three: Southern Baptist Theological Seminary and its enlarged program of social work training, at the University of Louisville, and the excellent rapport between the seminary, the association and the Kent School.

So closely do the association and the seminary work together that it is difficult to tell where one starts and the other leaves off. The city has become the laboratory for the field work program of the seminary, so new concepts and personnel are constantly fed into the churches and association-sponsored efforts.

And in turn church and association leaders teach at the seminary, as well as supervise student interns active in their assignments in the churches and in the city.

Lowell Lawson, the association's director of social ministries, expects other associations in rather large

numbers to follow with such staffing. "I can make myself available to many churches in this role," he said. "In three years I've been in over a third of the 130 churches, most for an extended period of time helping to discover needs and start ministries."

In starting ministries, Lawson encourages the churches to begin with only one project, and one with which they can find some success. At the same time, he starts discussions and study on what ministry means, what the ministry should be, and what the church's role should be.

"Where the people have seriously considered what the role and mission of the church should be, they want to get involved and usually go on to do it," he said.

He thinks most people are selling the churches short: "Baptists are educable. I've never yet stayed with a Baptist when we were both looking at a man in need, we didn't both know what we had to do."

He emphasizes the point: "You

Continued

Long Run Projects

Baptist Center—Medical Area—A community center that serves as a place for the young of all ages to relax and fellowship, as a distribution center for food and clothing for the needy, and personnel work with Louisville General Hospital in giving counseling and comfort to the families of people who are hospitalized there.

Jefferson Street Baptist Chapel—chapel located in the downtown area that offers a full slate of church organizations and activities for its members and recruits new members through classes and organizations for the community. They offer a food and used clothing program and an emergency relief fund to help show that they care.

Baptist Fellowship Center—A church of the world," the center exists to provide the dynamic lead-

ership needed to meet today's rapidly changing needs through child development centers, weekday and recreational programs.

Parolee After-Care—matches a parolee with an interested person in the community who takes part in the parolee's life and relates to him while he tries to help initiate him back into society.

Juvenile Rehabilitation—Tries to "reclaim the lives of delinquents" by relating them to a mature Christian adult who acts as sponsor and offers understanding, love and acceptance which results in the juvenile accepting basic concepts of life consistent with Christian principles.

Institutional Ministries—The effort of local churches through visitation, counseling, Bible classes, preaching and special projects to

meet the needs of people in hospitals, nursing homes and penal institutions.

Day Care—Clean bright surroundings where mothers regardless of their financial condition may leave their children while they work. In the center the children will play, paint or color, sing and learn.

University Ministry—A center where University of Louisville medical and dental students can come to relax and make friends. It also provides a suitable place for their children during the day, and preaching services on Sunday.

Dosker Manor—The 305 unit apartment complex for the elderly located close to the Baptist Center has been visited by volunteers from the center and now is part of their ministry. The residents are welcome at the center for fellowship and when they are sick they are visited by volunteers. ■

hear a lot of people saying they've given up on the church. One of the myths out today is that the people who really care are leaving the church. That is really, really, really wrong; because you look at the students at the seminary and in our program (we've got 95 out there) and they're not giving up on the church. The church is full of caring people."

Walter Delamarter, associate professor of social work at the seminary, sees other associations and state conventions moving in the same direction, staff-wise, as Long Run. He also has a word of warning: "The associational program should not get bogged down in direct service ministries; if it does it loses the most important dimension of what we are to do—to be the community organization and catalytic force that enables many churches to get involved."

Delamarter sees a strong movement away from institutions to composite multi-service systems, a "systems approach to social welfare planning under the broader context of the total community, yet under Christian auspices and permeated with the theological dimension."

In this he sees the association taking the lead, serving as a correlating agency. (See interview, page 22).

The Home Mission Board, working through the Kentucky State Convention, has had a creative role in much of the Christian social ministries of Louisville. Even now the agency provides five student work scholarships, assists in the salary of Lawson, and is involved with many of the centers.

A pilot project has just been started in the West End with Mrs. Edward Freeman, a recent graduate of Kent School of Social Work (which she attended on an HMB scholarship). She will work with churches in the area in establishing a joint ministry to the needs of persons in the area.

Part of Long Run's success at ministry has to be attributed to the laity, who have volunteered for work in the mission centers. Others have even moved their membership from strong churches to mission points as short-term "missionaries." But the most extensive use of the laity has been in the juvenile rehabilitation ministry and the parolee after-care service.

Leon Boyd, a tall, slightly balding intense person, has developed these

laity training services, but this fall he becomes administrative assistant and director of church development for the association.

The juvenile rehabilitation work took a 180-degree turn three years ago when the courts began referring delinquents sentenced by the court to Boyd's office.

"This meant that the 15-year-old who had been guilty of stealing an automobile and referred to us would likely have a delinquent pattern of several years. This caused us to see that our lay people had to have more training," Boyd explains.

They devised a training process which studies the community, the causes of delinquency, how to build and develop redemptive relationships, understanding the adolescent, adolescent sexuality and behaviour, and they scheduled field trips to courts, detention homes, and other areas in the community. The training course covers four months with eight sessions. They will graduate in excess of 125 people, out of more than 200 who will attend some sessions.

"We've also more and more joining with the WMU and Brotherhood Mission Action programs in a two-pronged approach. Not just to equip lay people to work with our office but also to work with adolescents through the church organizations," Boyd said.

Even with this large group of volunteer workers, Boyd finds himself shorthanded. "We just have to cut off intake. I have found anytime you tap a reservoir of human need, you're flooded. Our courts handle in excess of 10,000 cases."

Boyd's office, as well as Lawson's, uses seminary students for field work. With Boyd the students submit written reports on their work with the youth, and he is able to help them capture and understand some of the feelings and to identify certain defense mechanisms.

The parolee after-care service has had dramatic success, as adults have befriended new parolees, helping them become productive, wholesome members of the community. Recently Boyd has enlisted 15 couples who have simply become friends to the parolees, and this friendship has helped them to develop wholesome attitudes and to reenter community life with acceptance. ■

NEIGHBORHOOD DEVELOPMENT CORPORATION

Nobody was thinking of racism or doctrinal differences when four downtown Louisville churches halted an oncoming tragedy—the deterioration of Old Louisville, a stately neighborhood, into a succession of eyesores. The four—Central Presbyterian; First Christian; Fourth Avenue Methodist; and Walnut Street Baptist—all owned substantial property in the area and felt the need to develop this property coherently, simultaneously developing the neighborhood.

Organizing for action the churches formed the Neighborhood Development Corporation and, a few months later, hired as Executive Director, Larry McSwain, a doctoral student at Southern Baptist Theological Seminary and a senior research assistant at the Permanent Study Center of the University of Louisville.

The restoration of Old Louisville began with a Title I federal grant, made available to the Urban Studies Center of the University of Louisville. The grant was to be used in the development of neighborhood community leadership. NDC agreed to share half the cost of a broad study of the Old Louisville community.

"In an effort to broaden the base of their (the churches) participation and seeing a larger vision of what could be done, all the religious institutions in the community were invited to participate," McSwain says.

Added to the original four were Spalding College, Christian Church Homes of Kentucky, Inc. (a housing project for the aged), the First Unitarian Church and the Adda Israel Temple. The Manly Area Council, the Poverty agency in that community, was also invited to join, "primarily for the grassroots insight and involvement that we could get from them," McSwain explained.

"Stunting a Tragic Growth"

According to the NDC director, this kind of organization is unique in its pattern. At its birth, NDC anticipated remaining in existence only long enough to complete the study. But now NDC is two years old.

McSwain was hired chiefly as a supportive staff member working as liaison between the churches and the Urban Study Center. The corporation also has a number of master degree students, architects and a professional planner on its staff. "We started out really not

town Louisville and commercial enterprises had begun moving in. As more businesses moved in more houses were demolished. There was a strong in-migration of Eastern Kentucky whites and a large black population incorporated into the area.

The section was also near the university complex and the cultural center of Louisville. The community had a genuine racial and economic balance. "We began to see that the community had been threatened by a loss of resi-

dents for building houses for low, middle and upper income families were included. "Originally we saw ourselves primarily as expeditors of other builders whether they be a city agency, a public agency, such as the Municipal Housing Commission, or private investors who would do this on their own," McSwain said.

The third step was to build into the residential structure, services—small shops, nearby grocery centers, parks and so forth, and finally rehabilitate some of the houses that could be recovered.

Implementation has been slow as NDC discovers that buying property is terribly complicated. "We went into this with the understanding that if the group wanted to help low income or middle income families, all they had to do was run out and get a piece of land, run to the FHA and get a 100 per cent loan and start construction on the housing. But we began to understand that housing is an extremely complicated process that permeates every level of our society in terms of the controls placed upon it."

However, laymen of Walnut Street have received a feasibility approval for 200 units of a high rise apartment building for the elderly. The Christian Church Homes of Kentucky, Inc. is sponsoring a building project. They are planning for 225 new units of apartments for the elderly.

In addition, the Municipal Housing Corporation is working on 175 new units for the elderly which would bring the total to something like 900 units of housing for the elderly within a range of from \$50 to \$115 a month.

"This will mean a tremendous responsibility for the churches to get involved in new forms of ministry for the elderly," McSwain says. ■



Larry McSwain, executive director, Neighborhood Development Corporation: "...involved in a whole panorama of issues."

knowing for sure where we were going. The churches wanted to develop one plan of action. Some wanted us to take active stands on issues that were emerging in the community such as zoning, proposed new thoroughfares that would cut through the heart of the poor section of the area and actually dislocate about 500 poverty afflicted families. And as we went along we found ourselves becoming involved in a whole panorama of issues."

NDC's first move was a thorough study of the area. Poor housing quality was producing deterioration. The area was close to down-

town units, an outflow of migration, and yet it continued to be a center of people coming into the community for the cultural and educational benefits and then we began, as we looked further, to realize that it was probably one of the most socially mixed communities of any in Louisville. It was one of the few communities that had a genuine racial balance, when considered in its totality," McSwain said.

NDC developed a plan of action to revitalize the area with the parks and cultural centers in mind. A new residential section for all economic levels was planned. Provi-



THE RA'S OF WALNUT STREET engage in a hotly contested basketball game in a nearby school

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gym. Now the church has its own facilities which will be used for such recreation and ministry.



LUNCHEON TICKETS for children of the community are dispensed by Gene Thompson of Walnut

HOME MISSIONS

Walnut Street Strives for Evangelism/Social Balance

Walnut Street Baptist Church, in all but name the First Baptist Church of Louisville, has planted her massive buildings over the years within a gradually deteriorating downtown community, known as Old Louisville. Everything associated with the inner city is present within a few blocks of the church's facilities, and in recent years the church, under Pastor Wayne Dehoney, has attempted to minister to the entire community.

The church has had on its staff Gene Thompson, one of the few Southern Baptist social workers employed by a congregation. (He recently announced his decision to return to Broadway Baptist Church in Fort Worth.) With Thompson's and Dehoney's leadership the church has expressed concern for the total community through participation in the Neighborhood Development Corporation (see page 10), and specific ministries have been developed for the myriad of persons with special needs in the area. At the same time the church has had one of the most active of evangelistic emphases, and Dehoney teaches evangelism at the seminary.

Thompson was an education director and assistant pastor who found his training inadequate for all of the counseling and social work with which he was confronted, so he secured a master of social work degree from the University of Illinois. Then he put in five years with the Broadway Church developing an extensive counseling and special help ministry.

Thompson radiates an unhurried ease—soft of voice and soft lines in his middle-aged face. His professional

training is everywhere apparent to an observer looking for signs, especially in the way he reflects back a comment in such a way that a person is given some insight or at least is made to feel he has finally found someone who understands.

Sometimes people simply swarm through Thompson's life. On such occasions he dispenses aid right and left with referral notes, phone calls, luncheon slips, clothing help, or longer sessions of personal counseling.

"I am very much accepted in the community as a professional social worker, and I can refer easily to other professionals. I never try to repeat what other professionals are doing," he said. In turn he accepts referrals from others himself.

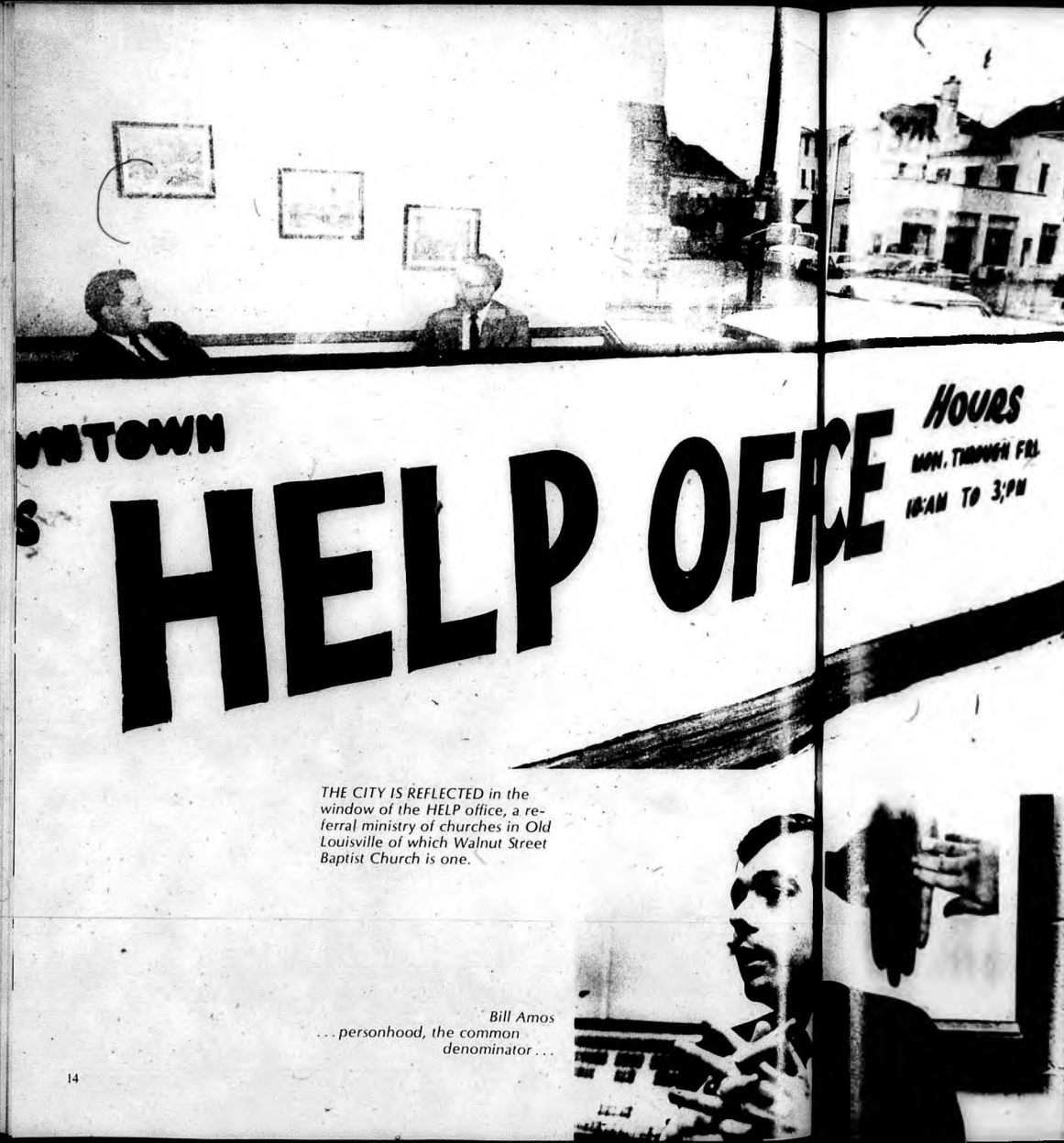
Thompson finds education a large part of his ministry, with the WMU and Brotherhood, the adult Training Unions, and with the church leadership. In addition, he has students from the seminary working with families in the neighborhood in the field work program. He also gives time to inter-personal groups for social work students, which is part of the seminary training (see interview with De-lamarter).

He expresses his concern that the church as an institution does become a servant of mankind "and this is hard to do as an institution. It has to be done as individual members see their role in ministry. Much of my teaching is trying to get the people to see that religion is not telling people what Jesus did for you, it's showing them what Jesus has done for you by the way you live among them." ■

Street Church for the Wednesday evening meal.

September, 1970

13



THE CITY IS REFLECTED in the window of the HELP office, a referral ministry of churches in Old Louisville of which Walnut Street Baptist Church is one.

Bill Amos
...personhood, the common denominator...

No Shotgun Approach At Portland Mission

"One thing I learned at 23rd and Broadway (Louisville) and traveling with the Home Mission Board is that you can't be all things to all people," said Bill Amos, director of Portland Bridge Baptist Mission and associate to the pastor of Crescent Hill Baptist Church in Louisville.

"I'm through with the buckshot approach. We're going to pull off one or two significant areas and involve ourselves in these," he added. To do this he works closely with other churches in the area, and with others offering social services to the people of the Portland community.

When a teenager comes to Portland in West Louisville wanting to know what they have for him, Bill Amos will say, "We have something, but it meets over at 26th and Main Streets in the Grace Lutheran Church."

Amos, who was with the Christian Social Missions Department of the HMB, wants to concentrate in two main areas, in addition to day care, clothing, tutoring, clubs, and such already in progress: these are ministries for married young couples and for senior citizens.

Bill is young, well trained and capable—seeking and usually achieving the impression of competence in a field where he enjoys working and feels at home. He is fascinated by the insights into life he has achieved through studies of the social sciences.

Consequently, he is able to say that Portland Mission people have something to contribute to big, wealthy Crescent Hill, "if we can ever get away from the over-under, paternalis-

tic relationship."

"Personhood is the common denominator and with interacting groups, we could come close to exploding some of the myths that separate cultures. Our stability in this community is something that can be shared, because Crescent Hill is a transitional area."

"The creativity of these people is fantastic. When you are living on \$156 a month with seven children, in three rooms, to be able to survive calls for creativity. We forget that the very antithesis of creativity is security."

Bill's neat, trim appearance, reflected also in his office and his work habits, contrasts sharply with the neighborhood and people. He describes the Portland community as "completely female-dominated." There's not a man in the grammar school, and the kids never see a healthy male image.

This is one reason he wants to start with young married couples, to try to prevent some things from happening. He plans to have mother's day out as part of the day care, and he wants to deal with the family as a unit.

If a child comes to a club meeting without shoes, he wants to do more than simply provide the shoes. He wants to find out why there are no shoes.

"We hope that through the process, in five years we can see some positive results. We're moving to a house church concept also, with Sunday evening services in homes, so to identify something positive happening within the confines of the home."



A Student Intern Gets Involved



STUDENT INTERN Terry Moncrief makes a point during a luncheon meeting of the Nutrition and Education Council of Jefferson County. The council, related to the U.S. Department of Agriculture, seeks to educate people in better nutrition, and leads in the food stamp program. Official C. W. Robinson said this council is one of the most active and effective in the state.

September, 1970

THAT "MR. TERRY IS A NICE MAN" comes through in Dennis Wilson's face as well as his comment during a boxing session at the Jefferson Street Baptist Chapel where Terry works with boys during the week and is Training Union director on Sunday.

Continued

photos by DON RUTLEDGE

GOING OVER THE WORK WITH SUPERVISOR Lowell Lawson, director of Christian Social Ministries for the Long Run Association, Terry explains the nutrition council would like to raise funds for food supplement.

GETTING VISITATION ASSIGNMENTS from Dorothy Mudd of the social services section of the Jackson Area (OEO) Council, Terry also fills her in on previous visits. The council once asked Terry to take employment as an area organizer. He makes his visits unapologetically in the name of the church.



A Student Intern Gets Involved

Continued from page 17

To see Terry Moncrief move with the measured grace of a once overweight person through a week's schedule is to observe a completely "involved" person.

A native of Augusta, Ga. with an engineering degree from Georgia Tech, Terry definitely reflects "a faith I can call my own that is socially conscious, combining social and spiritual concerns."

His involvement spans Southern Seminary, Crescent Hill Baptist Church, the Jefferson Street Baptist Chapel, the Jackson Area Community OEO Council, and the Nutrition and Education Council of Jefferson County.

Getting to this point, Terry overcame a period of disillusionment in his early college years over the failure of the church in race and poverty. Out of this period came a reaffirmation of faith in Christ and a determination to explore social work as a Christian vocation.

While still an engineering student in Atlanta, Terry worked at the Clark-Howell Techwood Baptist Center. "All my good grades were in social sciences," Terry said. "I came to see social work within a Christian framework as my thing."

After Georgia Tech, he came to Southern Seminary at Louisville for a master of religious education degree in social work, and there received one of the Home Mission Board work scholarships. This led to his involvement in community and mission work

in Louisville with the Long Run Baptist Association.

Meanwhile, he also met and married foreign mission volunteer Becky Skinner of Union, Miss. They expect to serve either as home or foreign missionaries, but as Terry says, "You make your decision today based on what you know, and at the same time know that tomorrow will be different."

If Terry is at all typical of today's seminary student, there is hope that the gap between social concerns and evangelism may not be as wide as many think.

"My faith is the greatest thing that has happened to me," Terry said. "I want to share it, but I don't want to hit them over the head with it."

"Some ask me, 'Why are you here?' and I can answer with strong affirmation of Christ. It has to come natural, like gossip."

"To be a Christian, you have been freed to be yourself, and my thing is social work. This is my way to be God's person in the world."

Terry last semester was enrolled in the evangelism class taught by Wayne Dehoney, pastor of Walnut Street Baptist Church.

Terry commented: "I'm excited about Dr. Dehoney's class because I want to increase my effectiveness when I want to share my faith." And with all Terry's doing, he gets more than his share of opportunities.

—Walker L. Knight

Continued



IN WAYNE DEHONEY'S EVANGELISM CLASS AT THE SILENT NARY, Terry commented, "I want to increase my effectiveness when I share my faith."

HOME MISSIONS



"THIS HELPS POOR PEOPLE HELP THEMSELVES," neighborhood worker Mrs. Hattie Wallace said. She was in Headstart earlier,

but likes the community action program best. Mrs. Wallace, at left, is a gregarious worker who worries about her weight, "food

is one thing I can't deny myself." She and Terry often join forces to call on families needing assistance in the community.

A Student Intern Gets Involved

continued from page 19

September, 1970

An articulate advocate
of Christian social
ministries speaks out:

LEARNING TO LIVE WITH ACCEPTANCE



Walter Delamarter, "Del" to friends, is associate professor of social work at Southern Baptist Theological Seminary in Louisville. A Texan with more than ordinary drive, he is the only layman on the faculty of the seminary. His wide experience and education in social work have given him a unique leadership role with Southern Baptists.

The church has too long had a two world concept. Here's the world of the church, here's the world and the devil, and the raiding party goes from one into enemy territory. You hang a few scalps on the belt and that's it. The church has to be in the center of the world as Christ is in the center of the church. There's one world. You move out from there.

I've been amazed at the number of calls for workers and assistance we are getting now from association mission superintendents in some of the deep south areas. We are going to have a healthy tension between supply and demand for workers. We are not going to have an over supply for quite a while. Many pastors are just beginning to allow the idea to be a part of their thinking. One of the real dilemmas that we run into is that your magazine and the WMU/Brotherhood mission-action program is creating a climate of increased interest. One of my concerns is that we are going to get these people excited then not have something for them to do. You can talk about it, philosophize about it, theologize about it, but if you don't have feel and touch experience, this is where the thing really takes hold. We talked about social concern for years at Crescent Hill Baptist Church but it wasn't until we prepared a study, did a survey, got the facts, put down some concrete data that such ministries began to move.

Our churches, if they are going to touch neighborhoods and communities, cannot be iconoclastic nor remain in isolation from other community resources. There are many Christian professionals in local churches who are not being utilized to the best advantage. They won't teach a Sunday school class; they don't have time or interest to give to these functions. But if someone would ask, they would serve in a special capacity in conducting a family life workshop, or serving on a professional advisory board to the church staff.

The tension is breaking down between the professional social worker and the church. There has been a lot of referral from pastor to professional agency, but it has been pretty much a one way street. We are developing a leadership, clinically trained pastors and church related social workers who have more than just dedicated ignorance. They are not skilled alone in terms of theological understanding.

The National Institute of Mental Health and the School of Social Work are beginning to realize that faith and hope and meaning is of ultimate importance. When we run the total gamut of humanistic insights and the maximization of our own selfhood through these psycho-social insights, we realize that there's got to be something else.

At the University of Pennsylvania when I did my sabbatical year at the medical school, I never heard a professor of psychiatry or medicine pooh-poo the idea of faith or hope. I see almost a recovery of faith even among the disillusioned in religion. I even think the turn to drugs and to mystical religion is an effort on the part of youth to find that deeper center of life that they have been unable to find. Young people are going to help us

rediscover God in many ways. This doesn't mean we are going to rediscover God in terms of the form that we have seen in the past, a fact that irks a lot of people.

We are going to have institutions. We always have to give form to whatever the mode is. It doesn't mean that we are going to continue to reinforce those forms that have proven to be ineffective in the past. Many are seeing social work as the only way in which the institution can survive, and they go into it for institutional survival. If that's the only reason, it's pretty phony. We have to discover the hiddenness of God in these new places and if we do, we'll see the church take on a new vitality. I'm not against the institution surviving if it does the job. I haven't given up on the church as an institution. Some of the critics of social ministries today are much like those who thought that Sunday School was heresy. The seminary stands between the local church and the avant-garde and says how can we bring these two together. The answer is not just technology. The answer is basic social theology; it's a theological problem. We need to go back and rediscover diakonia in the scriptures.

Paul has some tremendous truths about the humanness of us all. Part of social work training is to maximize the primary tool, which is the tool of self. So many times in the past, tools have been everything but self. You know it's all of these externalized forces rather than me. Even in our seminary training we tend to avoid those clinical experiences that would make us look at ourselves and try to answer the question, "Who am I?" We must structure into seminary curriculum and into local church curriculum some means for self discovery. The small group approach is one means of helping people look at themselves with a greater degree of transparency so that they know what they are bringing to a healing relationship.

I have been trained as a professional social worker by sociology, psychology, and social work—that you must deal with the whole man. Yet secular humanists go blank when you talk about God, or when you talk about meaningfulness, faith or hope. Likewise, I was raised in a fundamentalist free Methodist denomination. They talked to me about the love of God and these deep spiritual truths, yet I didn't see it emerging in terms of giving a cup of cold water in the name of Christ. I began to ask questions, and as far as I am concerned, both my earlier faith and humanistic social work have a one lung approach. It must be, like W. A. Criswell said, the two-edged sword. We've got to overcome the schism of the gospel, and I think we are starting to do that.

I don't think God is confined to our churches. I think there are some places where he has just given up on it completely. In the great judgment scripture, you know, he doesn't ask about labels, he just says one thing, "I want to see the result."

I asked the students, "How do you harmonize the theological and social implications of the gospel?" And I would say that 90 percent of the answers first declared that this was an absurd question. It isn't even an appropriate question to ask, because you can't harmonize

Continued

something that's already together. The reason I asked the students the question was because I knew that while this might be where they are, this is not where the average Southern Baptist is. One of the things I want to emphasize is that I have found that many times the professionally trained person believes that one of the fundamental, generic principles of working with people is to begin with people where they are. Yet they are not willing to work with Baptists where they are. So you need to have a differential approach to every local church situation.

An area where we miss the boat in some of our evangelistic emphasis is that we operate on the premise that if I can see someone accepting Christ as saviour all is well. To me it's often like a person who gets conned into buying a set of encyclopedias he doesn't really want. One of the most valuable ways to win a person in terms of total commitment is through a modeling relationship with him, where ultimately, he makes the choice. Bonhoeffer said: "The greatest gift that I can give my neighbor is the gift of his freedom, the freedom to be himself." Many Baptist ministers have been schooled in the tradition of being answer men instead of being partners.

This is what impresses me about my own pastor, John Claypool. One day I told him: "John, you intimidate me sometimes, with your tremendous insight—you make me feel so inferior; I appreciate it, but it almost makes me angry that I am so inadequate." He said: "Look, Del, it's my doubt ministering to your doubt. It's my sin to your sin, my strength to your strength. It's not an over/under relationship. It's not saint to sinner; it's sinner to sinner. It's standing at the foot of the cross; it's what one has said, 'Only God can love downward.'" We have got a lot of people who are loving downward today. They are not loving in terms of horizontal relationship.

In ministry, we equate this whole relationship on the basis of materialism. They don't have as much as we have, and we fail to see the beam that is in our own eye in terms of our depravity in some other area. If we can only come to the realization that maybe their problem is poverty or alcoholism but we have another kind of poverty. It is only as we relate to each other and make this relationship more reciprocal. A person can change more if he sees himself a part of a peer group relationship, where he is a helper as well as the one being helped. Isn't this true even in terms of winning people to Christ? One of the most effective means of evangelism is to share your testimony with somebody, to show them how God has dug you out of the morass of hell you've lived in. We give the impression that we've arrived. The prayer that John always gives at the end of every Sunday morning service goes "and by the grace of God we are being redeemed." We are being—it's not, we have been redeemed. Even Paul said that. He said, "Now I see through a glass darkly." We are really suffering under the delusion that we have arrived just simply because we have the most beautiful shirts and the best shoes, and the best staff, and Wednesday night dinner.

The seminary training program has gone from about 12 students in 1963 when we merged with Carver School to over 100 students now. Almost half of our School of Religious Education is made up of social work students. The

current generation wants a viable way to express caring, and part of the viability is that it meets people where they are, right down on the firing line. Social ministries do that. Social ministries are action centered and require some professional discipline and a body of knowledge. It is intellectually respectable but it also becomes theologically and existentially sound because it gets you involved in the "word becoming flesh." We parrot that term all the time, but how much of it do we do? We have tended to be pretty frozen, pretty rigid in saying if you are going to the seminary you've got to be a preacher, a teacher, a music director. Today, the thrust seems to be toward a multiplicity of roles and specialization and trying to shape up a whole continuum of professional skills around the given needs of an individual. We even have a lot of specialization within the social work sequence. Some go by design to associational work. We give them a lot of community organization experience. Somebody else goes himself in more of a one-to-one or one-to-small group counselling relationship; they'll take a case work or a group work sequence. The key place where the specialization takes place is in the nature of their clinical training, their field placement. Our students get 20 hours a week in our program here; they get 10 hours a week in some setting, under the supervision of a professionally trained social worker. Then every student is in a small personal growth group, that meets two hours every other week. I think if you took a poll of our students, they would say without a doubt that their small group experience has been the most significant for them.

The School of Religious Education is projecting into their curriculum next year a small-group requirement for everyone in the R.E. school. Pastoral care has required this, and the idea is permeating the entire seminary. Every individual, before he can deal with other people's hang-ups, has to first come to grips with his own. You can't do this until you get into a group where the agenda is you and me, where there is trust and safety and a chance for what I call the "hall of mirrors" dimension of a group experience.

Fundamentally what we are trying to do is to help our students get a good basic grounding in a theological and spiritual components of living. Many of our students who get here haven't dealt with these fundamental issues, and they haven't been allowed to share their doubts. That's what scares a lot of people about the seminary because we allow students to express doubts. We try to provide a climate of safety within limits where they can express their doubt, in the belief that there is nothing more anxiety producing than the unknowns. It's not the knowns that get you into trouble; it's the unknowns.

For example, I worked with a student sometime ago who at times was suicidal. Obviously he was caught in a terrific bind that early in his life he "kind of" made a commitment. He wasn't cut out to be a professional church-related worker. One day I said to him, "If you could just wake up tomorrow morning doing something that you'd like to do more than anything else, what would it be?" The young man began to cry and he said, "Man, I'd just like to be arranging flowers." I said, "Are

Continued on page 25

HOMI MIN 1985



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you good at arranging flowers?" He said, "I can create like mad." I said, "Beautiful flowers can bring so much joy into the life of people, think—funerals, weddings, holidays—what it means. It can be a tremendously redemptive kind of ministry, just being able to arrange flowers. What's keeping you from arranging flowers?" He said, "I don't know. I guess my own commitment that I don't want to renege on. My church has helped to sponsor me and here I am. My wife has an investment in it too." He finally got enough courage to share with his wife, his family, and his church. At first there was a kind of "What's happened to you? You are out of God's will." He finished his degree, but in the first year that he was employed as a flower arranger he was given an outstanding recognition, and was experiencing a sense of fulfillment which he had not known before.

The movement of pastors and other church-related workers to other vocations may not represent as much of a loss as we think. I could point you to 20 people at least, who have come through our program who are now working with the juvenile court, state children's home, and treatment center. The former head of the Metropolitan Social Service Department told me, "I can get social workers easily enough, but I can't get a social worker that's got that extra something of caring that your students have who go through the seminary. If you have one that the church can't use any place else, you let me know."

This love component is certainly a component that can't be minimized in effective caring and helping. So that's the dimension that I would give the highest priority to here. The second highest priority would be that dimension of knowing self—self-knowledge. Which you can only get through clinical experience and supervised training in small group experiences. Don't call this "group psychotherapy," because we don't try to get at reaction, free floating expression, transference and all the unconscious material. I call it a counselling group type of experience in that you deal primarily with personal private matters that would not normally be shared in a group. Pastors who have never had this training ought to try to get that experience locally. Some older pastors are terribly threatened by this because they've been working with people with problems for years but have never had to confront the reality of their own strengths and weaknesses. It's even hard for seminary professors who have never had this experience. We found this amazing help in the group, when we would allow ourselves to be taught by students—to be helped by the helped.

I love to take basic generic principles which I was taught in social work and find their parallels in the scriptures. Let me give you an example. Self-determination—you know if somebody is going to make a choice it has to be a choice that's his. You can't make a choice, for instance, unless you have alternatives.

Christ says "Behold I stand at the door and knock, if any man . . . (and I've often thought that I'm going to preach a sermon on the "Big If"). We emphasize the opening of the door; but the crucial part of that whole

scripture is that I have a choice of opening the door or not—that God could come thundering through and break it down and make infants out of us, but he's not going to do it. We can't achieve our full humanness or full divinity without actions. I can't win a person to Christ by beating him over the head with the Bible. He has to see, he has to hear the word articulated, but even more important than this he has to see the "word" modeled.

The debate on social gospel as expressed much earlier in the '20's has been picked back up on a different level; it wasn't really suspended. It was thrown out because it got perverted. The social gospelers eventually got to the point where they saw the ultimate cure in the alteration of societal structures. They denied the incarnation and the transcendent nature of God. They began to pooh-pooh the regenerative born-again experience. On the other hand the reaction to it, the ultra-conservative reaction—has also gone astray and erred in terms of putting all of its eggs in the individual salvation basket and denying the social dimension of the gospel. You always have this cycle effect. As movements go along they get out of hand. Right now, we are having a kind of a whip-lash reaction that will tend to stabilize.

In the south we have some of the most glaring negative examples of racial prejudice, of welfare systems that are terribly inadequate compared to the rest of the United States, and compassionate concerns for the masses of underprivileged seem to be at the lowest level in these places where personal salvation has had the greatest emphasis. This is a sad commentary. Southern Baptists at one time were a part of the underprivileged masses. But even after we became the First Baptist Church all throughout the SBC we became captured by our culture and instead of molding culture by prophetic witness, we became a part of this ultra-conservatism that minimized the diakonic dimension of ministry.

I'm glad we didn't go to the extreme that the social gospelers went to; on the other hand, I find it equally disconcerting that we seemed to move to the other extreme, to the right. We are moving back toward a corrected healthier model that brings about this whole two-edged sword concept.

In leading a church to ministry—first, I'd start using the Mission Action Guides, and some of your Home Mission Board literature. Get people prepared from a theological premise as to what we need to be as the people of God. From there begin to reach out and try to discover needs in your neighborhood. Then rather than set up a big high power global program that takes all the energy of your church, take some project. Give yourself limited goals, but have an experience where you can get some concrete results. Don't diffuse the enthusiasm by just dissipating your effort all over everything.

I would certainly try to carry the message to the association and urge the association to employ a theologically and professionally trained person who could coordinate and do referrals and serve as a catalytic, training force for churches. Another possibility would be for churches at the local level to bring about some creative partnerships. ■



Toward Creative Urban Strategy

"Organizing for Mission"

In the nineteenth century, as the nation expanded westward, the churches moved with it.

The rapid growth in the nineteenth and early twentieth centuries of the Protestant groups in general suggests that the appropriate methods and tools were being used to bring the good news of Jesus Christ to the unchurched on the western frontier.

Today, in the last third of the twentieth century, the churches are confronted with a sharply different challenge as they seek to respond to the imperative in Matthew 28:18-20. One example of the changed conditions is that the number of farms has dropped in half from the six million total of 1940 and the farm population has dropped from 32 million in 1935 to only slightly over 10 million today. In the meantime, the urban population has more than doubled and now totals over 150 million persons.

The strongest and most apparent trend is the shift in thousands of local churches to organize themselves and to make decisions on the basis of survival rather than service. In these churches the primary emphasis is on internal concerns rather than on outreach to the unchurched, on ministry

to members rather than on mission in the world.

This trend can be illustrated by the congregation that decides to "follow our members" and moves from the inner city to the suburbs. It can be illustrated by greater interest in new church development in the suburbs than in maintaining churches at strategic points in the inner city. It can be seen in the allocation of staff time in the large congregation with two or three or four or five professional staff persons. This trend can be illustrated by the response of local churches to the recent sharp increase in crime and violence. Compare the amount of money being spent to fence and light the parking lot, to put new locks on the doors and metal screens on the windows of the church with the amount allocated to eradicate the source of crime and violence.

Perhaps the best way for the member of a local church to test the impact of this trend in his congregation is to look at the annual expenditures of the church. How much is being spent for ministry to members and casual visitors? How much is being spent on evangelism? How much is being spent on mission and witness in

by LYLE E. SCHALLER

the community in which the church building is located? How much is being spent on mission in the nation? In the world?

The second important trend is the change in the organization of the local church. While the names of the various committees, boards and commissions varies from denomination to denomination, today the typical congregation is organized to reflect a comprehensive definition of purpose. In addition to the traditional "housekeeping" committees (finance, trustees, pulpit and parsonage) there also are committees charged with seeing that the church fulfills its responsibilities in education, evangelism, missions and Christian social concerns.

This is a major change from a generation ago when the educational function was relegated to the Sunday School, evangelism was the responsibility of the preacher, the women's society raised money for foreign missions, and most members apparently did not believe the Christian should be concerned about the social issues of the day or economic justice.

The process of reorganizing the structure of the local church is bear-

ing fruit in several ways. It emphasizes the fact that the entire membership, not just the women have a responsibility for the mission and outreach of the congregation beyond the membership. The mere existence of functional committees constantly reminds the congregation of their responsibility for previously neglected action. It provides a communications link between a local church and the rest of the Christian community. This enables information to be disseminated, educational programs to be implemented and inter-congregational task forces to be assembled.

This more comprehensive organizational structure provides the individual Christian with a channel for constructive action.

This is, however, far from a universal trend. There are thousands of congregations that are organized around survival. These tend to be small congregations or rural congregations or congregations which are on the verge of extinction. On the other hand,

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Thirteenth in a Series

some of the finest examples of effective organization for mission can be found in small rural congregations. The important point is that in an increasing number of local churches the organizational structure of the congregation is being reorganized to reflect a major emphasis on witness and mission.

Another important trend is the growing number of laymen who see the local church as an instrument of mission.

One result of this trend is a growing internal tension, as many members still function on the basis of a narrow definition of the purpose of the church, while a growing number of "turned on Christians" clamor for broader involvement of the church in the world.

Another result of this trend is the growing number of interchurch organizations across the nation, especially in urban America. Some of these are ad hoc coalitions of local churches, many are creations of individual laymen banded together in a common cause.

The fourth of these five trends is the change in the job descriptions of specialized professional staff persons in the churches.

Traditionally specialized professional staff persons were called to carry responsibilities in Christian education, evangelism, visitation, stewardship and finance.

More recently, two new forms of specialized ministry have developed. One is the specialist in mission and outreach. The other is the urban ministry specialist.

Actually the emergence of this type of specialized ministry is not as new as it first appears. Earlier forms included military, prison and hospital chaplains, campus ministers, directors of church sponsored settlement houses and ministries to migrant agricultural workers.

The important point here, however, is that regardless of whether this specialized ministry is directed to prison inmates, to street gangs or to the issues of the day, it represents another organizational response by the churches to the concept that the mission of the church extends beyond the doors of the building.

The last of trends to be described here is a direct result of the urbaniza-

tion of the nation and the increasing technological complexity of contemporary life. In more precise terms it is a growing awareness of the inability of the typical congregation to stand alone, to solve its own problems without "outside" help, and to be an effective agent of Christian love and reconciliation in a hostile and alienated society.

The most highly visible illustration of this trend is in Christian education. Forty years ago when I attended a one-room country school, in which a woman with one year of training beyond high school taught all eight grades, the religious education program in the one hundred member village church looked good by comparison.

Today the public schools have changed and present a very competitive rival when it comes to conveying to a young person an idea of contemporary thinking.

As a result local churches have turned to their denominations for a great range of curriculum materials, audio-visual aids, supplementary teaching materials, help in training teachers, and for training professional directors of religious education.

Other changes are tying local churches more closely together. Instead of relying on untrained preachers, congregations are turning to the denomination to provide academic training for the current generation of ministers. Instead of depending on existing congregations to initiate the starting of new churches, much of this responsibility has been turned over to the Home Mission Board. Instead of each congregation trying to discover the answer to such difficult problems as reaching people who live in the large apartment towers, local church leaders are turning to the denomination to gather, evaluate, and make available the lessons learned from experience. Instead of continuing to operate on the assumption that any congregation that cannot pay all of its own bills should close, there is at least the beginnings of the idea that perhaps the primary responsibility of the church is to minister to people rather than to be an economically self-sufficient unit. For those who advocate this point of view, the denomination becomes a means for achieving the goal of hav-

ing churches located in relation to need rather than according to resources.

These five trends can be discussed as separate trends. Or they can be viewed as five overlapping trends which will have a tremendous impact on the life, the effectiveness, the organization and the witness of the Southern Baptist Convention.

If these five trends are viewed separately it is easy to yield to temptation and contrast the state of affairs of the world today with how they used to be in the "good old days."

If, however, these and the related trends discussed elsewhere in this series are viewed together, it may be possible to begin to plan for the ecclesiastical structures that will enable the churches to be faithful and obedient servants in an urban society. In moving in this direction four subjects stand out and demand scrutiny.

First, should the structure or organization of the churches determine function? Or should needs and functions determine structure?

Historically the Protestant churches of America have been organized in response to the needs of the day.

Now the churches are being challenged to rethink the organization of the local church and of the denominational agencies to make them more effective in an urbanized society. The five trends described earlier reflect a part of this response. Some congregations have decided to retreat to a survival structure. Others are reorganizing to reflect a broader definition of purpose that will enable them to be more effective. A few are turning to specialized ministries for help in fulfilling their mission.

The other side of this issue is that over the years powerful traditions have been developed. There are many churchmen who are determined to respond to the challenges of an urbanized society of today and tomorrow in the same manner that they believe their fathers and grandfathers responded to the demands of the rural America of yesteryear. For them tradition, not mission, is the key word in responding to change.

If the pressures of change and the force of the five trends discussed earlier do produce an openness to new structures this raises a second question. Are there any criteria available

for evaluating both present and proposed structures?

Criteria For Evaluation and Planning

While local and regional differences in needs, size, definition of purpose and tradition make it impossible to offer a universal model that will be ideal for every situation, it is possible to set forth a series of criteria that may be useful in evaluating current and proposed structures and in planning for tomorrow's mission.

1. Will this organizational structure encourage the natural instinct for survival to overcome the Biblical imperative for mission or will it encourage the churches to place mission and outreach ahead of survival?

2. Does this structure reflect a comprehensive definition of the purposes of the church? Is it balanced?

3. Does the organizational structure reflect an emphasis on a ministry to rural areas or does it reflect an expectation that the majority of the persons to be served by the churches will be in metropolitan areas?

4. Will this structure encourage congregations with similar responsibilities or overlapping obligations to cooperate with one another?

5. Will this structure strengthen the churches' ability to be a reconciling force in a fragmented, divided and compartmentalized society?

6. Does this structure encourage the churches to be able to recognize the needs of the people in their own natural area, community, or region and to identify with the people and their needs, or does it tend to set up artificial lines which separate the churches from their logical constituency?

7. Does the organization reflect an orientation toward tomorrow?

8. Does this structure encourage participation, creative involvement and independent thinking by laymen?

9. Will this structure enable the churches to make effective use of the secular resources available?

10. Is the structure large enough to make it economically feasible to obtain the help of specialists in ministry and mission?

11. Does this structure encourage the churches to rely upon specialized professional staff persons to do the work themselves or does it encour-

age these specialists to function as "enablers" or "coaches" who will help laymen actually carry out the ministry of the church?

12. Is the structure an economically viable unit?

13. Is the structure one that makes it easy to adapt or respond to unexpected changes?

14. What effect will the structure have on the priorities used to allocate resources?

15. Does the structure encourage meaningful participation by young people?

16. Will it encourage creative self-determination?

17. Will this structure be a means of strengthening the ministry, work and outreach of the local church?

18. Does the structure provide an effective basis for developing and implementing a denomination-wide strategy on a county-wide, city, metropolitan, or multi-county basis?

19. Does the structure encourage experimentation, innovation and creative new approaches to mission?

20. Is the structure such that the whole operation will be jeopardized if a key person is incapacitated, resigns, dies, or changes his views?

Whether the subject under discussion is the organization of a congregation, the structure of a metropolitan or state association or of the Convention itself, most of these twenty questions can be used in evaluating its quality and relevance.

While useful in many ways, simply offering a set of criteria for evaluation and planning will not solve the problems of structuring the church for an effective ministry in an urban era. While the local church is the place "where the action is," additional structure is necessary. Two very important subjects need careful study. One is regionalism. The other is mission and polity.

Regionalism and Church Administration

The United States has become an urban nation. The urban population is being concentrated, not in cities, but rather in urbanized regions with a declining percentage of population living in large cities.

In 1940 23 percent of the total population of the nation and 41 per-

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cent of the urban residents lived in large cities with a population of 250,000 or more. This represented the culmination of a long-term trend. When the Civil War had begun these figures were 6 and 27 percent respectively and in 1920 they had climbed to 20 and 40 percent.

During the last quarter century a new trend has emerged. People are continuing to move to urban areas, but they are not going into the large cities. In 1965 only 31 percent—compared to 39 percent as recently as 1950—of the urban residents lived in large cities. This was the same percentage that prevailed in 1880.

Decentralization has become the twin to urbanization.

This trend has important implications for any discussion of church structure. First, it means that in developing a geographical base for church administration the basic unit should not be a city such as Birmingham, Mobile, Little Rock, Atlanta, St. Louis, Charlotte, Columbia or Nashville, but rather an urbanized region.

Therefore the geographical base for what was formerly a large city, judicatory should not be an urban region.

Second, it means that such an urban judicatory also will include what often are referred to as "town and country" churches since such a region includes rural and semi-rural territory. Thus the regional judicatory must be prepared to service central city, suburban, exurban and rural congregations.

Third, and most important, the emergence of these large urban regions must be recognized by church administrators if the church is to be a relevant force in contemporary society. Structurally, symbolically, institutionally and personally the church must be represented in the urban region. The individual congregation or parish is too small to provide this base for representation. The state or association office (except in a few sparsely populated states) usually is too large or too far removed to provide the base for this representation.

If the church is to meet its obligations in witness and mission in these large urban regions it must have spokesmen with a recognized and clearly defined constituency residing in these urban regions. While the

spokesmen and the representatives of the church need not be clergymen, they must be residents of the region if they are to play an influential role in the community decision making process. They must be residents to be adequately informed. They must be residents to be available. They must be residents to be recognized and accepted for a part in the community decision making process. Furthermore, these individuals need a base from which to move and act.

A fourth item for consideration is the role of the denominational agency. Recently, an increasing number of churchmen have seen the value of securing outside counsel on an ever growing list of concerns. These range from pastoral placement to finances, from race relations to building planning, from possible mergers to program planning, from evangelism to social action, from new inner city ministries to worship, from cooperative ministries to the impact of such external forces as highways, urban renewal, population movements and housing.

Most of the requests by a congregation for help grow out of the ramifications of one word, change. The immediate issue may be a change of pastors or a change in the sub-culture of the neighborhood. It may be a change in philosophy or it may be a change in surrounding land-use patterns from rural to suburban or a change in the highway network. Regardless of the immediate issue to be considered, most requests for denominational assistance are a product of change and are concerned with the ramifications of change.

The best geographical context for discussing change in urban America today is the region. The neighborhood and the city usually are too restrictive. The state or nation is too large and its use as a frame of reference leads to generalizations.

Therefore the logical place for a congregation to turn in seeking denominational staff counsel is to the regional judicatory. At this level it can expect that the discussion of change will be in a context large enough to include all the relevant factors and forces, but small enough that the unique characteristics of the community in which the church is located can be identified and considered.

This leads into the last question to be considered here, the staffing of the regional denomination office.

In some denominations, most notably the Lutheran Church-Missouri Synod and most Baptist bodies, heavy responsibilities are placed on pastors for the execution of denominational functions. Pastors of local churches are asked to devote considerable time and effort to counseling other congregations, to assist in pastoral development and to serve as chief administrative officers for judicatories.

In more and more denominations, however, and increasingly in both the Baptist and the Lutheran families, a larger proportion of these responsibilities is being assigned to full-time staff persons. This trend is now evident in the Southern Baptist Convention and is well advanced in most of the other denominations. Thus the central question no longer is, "Should we have full-time staff members?" Today the real questions are of two types.

1. Where should the staff be assigned?

Should the staff be centralized in one agency serving the entire state (or larger area)? Or should the staff be decentralized in regional offices?

In general the trend is toward assigning staff to both state and regional judicatories.

2. Should the staff be generalists or specialists?

There is no simple answer to this question. If the decision is to concentrate staff in the state-wide agency, thus enabling the use of specialists, it means that each specialist serves the entire state with the result that travel often is both expensive and time-consuming.

If the decision is to decentralize staff, thus reducing travel and enabling the staff person to gain greater familiarity with his region and the churches in his region, it means either an increase in the number of staff or asking each man to be a generalist.

What does all this suggest for the Southern Baptist Convention?

It may mean that in some large states, such as Texas, there will emerge strong denominational structures at both the regional and the state levels in other states, and especially in the

North, it may mean concentrating resources in the state association. In either case the "best" structure is the one that

provides for regional judicatories where appropriate

provides a supportive ministry to all congregations

enables the congregations in a region or state to speak and act as one

provides a base for a denominational strategy for that region or state

offers the capacity for interdenominational cooperation in the region or state

provides a base for decentralized staff who function at the regional level when this is appropriate

Whether this can be achieved by having both state and regional judicatories or by regional judicatories alone or by some combination of the two will depend largely on considerations of membership and geography.

In addition to this factor of the growing importance of regionalism in America, there is another subject that must be considered in planning or evaluating denominational structures. This is the combination of church polity and the contemporary concept of mission.

Nelson Rockefeller, the grandson of one of America's best known Baptist laymen, describes his concept of creative federalism as a motivating force which would enable local units to be more effective. Dr. William J. Rouse, his closest advisor in such matters, said, "The Governor has been changing the state government from a mere holding company for local governments . . . into an action agency. The State as a state is now much more in the lives of all the people. The Governor has recognized that we're an overwhelmingly urban society with communities all merging into each other."

We need only change the frame of reference and a few words to see the possibilities open to an urban-oriented state denominational agency. Such an organization could become an action agency stimulating, advising, supporting, encouraging and pushing local churches and regional judicatories to carry out those functions which can best be executed on

a regional basis.

There are only two major flaws in this picture. One flaw is the fact that the Protestant denominations still have a very strong rural orientation. This orientation is strengthened by the fact that close to one-half of the congregations in each denomination are located in rural or semi-rural areas or are serving persons born and raised in rural America.

The result is that a state-wide judicatory may be very conservative in its outlook and oriented more toward the rural America of yesterday than toward the reality of contemporary urbanism.

The second flaw is that while some of the denominations such as the United Methodist Church, the Southern Baptist Convention, the United Presbyterian Church U.S.A. and the United Church of Christ are large enough to justify both a state-wide organization and a series of regional judicatories, many others are too small for this and must choose between either a centralized state organization (and in many cases this organization must include two or more states in order to produce an economic unit) or a series of regional judicatories.

In choosing between these two alternatives three considerations stand out.

Size is one of the three central considerations in any discussion of the best organization for mission. A small denomination with relatively few members must ignore geographical, political and sociological considerations in developing an organization. In general terms a membership base of at least 5,000 confirmed members is needed for each full-time professional staff person at the regional or state level of administration and the average tends to be closer to 12,000. This means that in a small denomination, or in some parts of the nation in a large denomination, it may be necessary to combine two or three states to have enough members to justify one full-time professional administrator or technician. In the larger denominations, however, the mere fact of size enables the denomination to have greater flexibility in developing an organizational structure.

The second central consideration is

polity. Here the two ends of the spectrum can be labeled congregationalism and connectionalism.

In the denominations where connectional ties are strongest there usually is a tendency toward developing three levels of denominational structure. In United Methodism these are the district, the annual conference and the general (national) conference. In Presbyterianism there are the presbytery, the synod and the general assembly.

In the denominations where congregationalism is stronger the general tendency is to develop only two highly structured levels for denominational administration, the state or regional agency and the national organization.

Again, however, size is a consideration. A small connectional denomination may have only two levels of administration while a large congregational polity denomination may have three. The United Church of Christ, for example, is a large denomination with strong congregational characteristics—and with three important levels of denominational administration. By contrast, in the smaller Presbyterian Church, U.S. the synod has little importance and there are only two effective levels of administration in the denomination.

The third, but the most important consideration, in developing a denomination organization is the question of mission or purpose. This should be the controlling factor in formulating a structure. The plan or organization should be consistent with the statement of purpose and the goals of the organization. Some of the points to be considered here are mentioned earlier.

After considerations of size, polity and mission are recognized, it is then possible to move on to examine the possibilities of relationships. As was suggested earlier one of the most provocative possibilities in organizing for mission is to adopt the concept of creative federalism to church administration. Basically this means maximizing the authority, freedom, initiative, and responsibility of the regional judicatory and placing the resources of the larger judicatory behind these regional agencies in a supportive and enabling role.

Continued

Anyone charged with the responsibility for restructuring the organization of a denomination should understand that this means uncovering some very sensitive and controversial issues. It must be recognized that among Protestant churchmen there is widespread, and often well organized, opposition to enlarging the denominational staff, to centralizing authority and to reducing the autonomy of the congregation.

While logic is of limited value in responding to some of the emotional arguments, consider these points:

- The real question is not if certain powers should be centralized in the denomination, but rather which types of authority should be placed in each of the administrative divisions of the denomination and what means of control should be established over the holders of authority in each of these divisions.

Experience clearly demonstrates that power is being centralized in denominational agencies.

The important and relevant questions to be asked center on three issues. (a) Should these powers be centralized in a regional judicatory, or in the state-wide agency or in the national headquarters? (b) What means of control are being developed to guide the actions of the persons who exercise this power? (c) What are the important distinctions among the various types of power?

When considered in these terms it would appear that the individual who takes a strong "states' rights" position on political matters and who opposes the centralization of power in some far distant place would favor the strengthening of the state or regional agency. Opposition to strengthening the state or regional judicatory in fact usually means favoring strengthening the national judicatories.

- Experience again demonstrates that devotion to congregational autonomy eventually results in the elimination of the parish church from those areas, such as the inner city, where it is most difficult for a congregation to be financially self-supporting. The local church, like any institution, develops a strong instinct for institutional survival. Since service, not survival, is the central purpose of the church, this produces destructive tensions. A greater emphasis on connec-

tional responsibilities and the interdependence of parishes in the same denomination is one means of overcoming the institutional pressures which tend to force local churches to move to the location where the opportunity for survival is greatest. Translating this sense of interdependence into supportive program requires structure and staff. Therefore if the church is to be present and is to serve in difficult areas it is necessary to reduce the degree of congregational autonomy and to enlarge the role of the denomination as the larger fellowship. To put it more bluntly, a pure congregational polity will eliminate the church from the inner city.

- As the role of the churches in society is enlarged, as society becomes more complicated and as churchmen become more concerned about planning for tomorrow the question of how and where policy is made becomes more important.

Actually this is two questions. The first is where and how policy is made. The second is where and how these policies are implemented. In most denominations the authority to make policy decisions is divided, but a substantial amount of the policy making power is lodged in the national and state (association, synod or conference) organizations with somewhat less power for making policy in the regional (presbytery, city association or district) judicatory and the congregation. Most of the power for the implementation of policy, however, is usually found in the regional judicatory and in the congregation. This distinction between policy formation and policy implementation should not be overlooked.

- As was pointed out earlier, gradually Protestants are coming to recognize that a congregation can benefit from outside counsel on many different local church problems.

What will be the source of this outside counsel? The regional judicatory? Some other more distant denominational agency? An interdenominational agency? A private profit-making organization?

Parishes are seeking help. Where should they be encouraged to turn for this assistance? What is the best source of outside counsel?

As Southern Baptist discuss the

various trends at work in the churches and examine the many considerations that deserve study when church structure is being planned, three points should be kept in mind.

The first is diversity. No single plan will be the best plan for every situation. Be open to diverse alternatives.

The second is experimentation. Much creative experimentation has been undertaken, not only in the Southern Baptist Convention, but also in other denominations. Study what has been tried. What is a "good" size for an association? How large can an association be and still provide useful and relevant help to a local church? Are there important benefits to be realized by encouraging two congregations to work together as one—especially when they are in nearby but very different communities?

The third is faithfulness and obedience. In any discussion of ecclesiastical structure or church organization, it is always tempting to turn to the current procedures or structure as the normative unit for evaluating all new proposals. Usually this means the response is determined by the degree of change from familiar patterns. That, of course, is using the wrong yardstick for evaluation. The primary guideline in any discussion on structure and organization should be, "Will this enable us to be more faithful and obedient in fulfilling the mission with which the Lord has entrusted us?" ■

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"The Negro Church Today"

by LEON MCBETH

Last in a Series of Four

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

There are indications that a new church is rising among Negroes, a militant church, one that is concerning itself with the problems of the masses.

So said a black scholar, writing in 1940.¹ Now a generation later, how true has his prophecy proven? Is there a new church rising among Negroes? What is going on in Negro Christianity today?

At first glance it might seem doubtful that a white man can answer this question. History shows that whites have a fascinating ability to misinterpret the Negro. I can only report from my reading, personal observations, and from conversation with black churchmen from many parts of America what trends seem to be shaping up in the Negro Church.

Growth and Influence

Numerically the church continues to be by far the major black institution in America, and it is still growing. Most of Negro church members are Baptists, with Methodists second.

There appears to be a slowdown in the rapid growth of "storefront churches" in Negro communities. During the years of most rapid Negro migration out of the rural South into urban areas, particularly to the North, cults sprang up and multiplied overnight. Migrants found conditions so strange and different in the cities and in the city churches, that they tended to form "storefront" churches of the "back home" variety. Their longing for the familiar sounds of the past led them to try to duplicate in the urban centers the informal religious life they had known in rural areas.² This reaction was in some ways similar to that of white Southern Baptists who

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migrated North during and after World War II.

In addition to these storefronts, which usually followed the main outlines of traditional Christianity, there were also many cults, which adhered only loosely to Christian views. Typical of these were the Black Muslims and the Father Divine Peace Movement. Both of these represent important non-Christian religious views. However, both of these movements appear to be in decline today. The Negro cults generally are no longer mushrooming as previously.

The Negro church seems to be having difficulty holding the loyalty of its young people. Of course, this is a pervasive problem in a secularized American society, and is not limited to any denomination or group. However, it appears the Negro church may be even more threatened by the problem than are white churches.

Part of this may be a rebellion against the image and life-style of the typical Negro minister. Such images need not be accurate to be influential. To the extent the black preacher appears to be overly affluent, uninvolved in community social action, and spending his time in trivial matters, he is being increasingly rejected by a more educated, more alert, and more involved black youth.

Also, the church is no longer the only place for black youth to go for companionship, activities, entertainment, and recognition, as was once the case. As other agencies, clubs, and organizations bid for the patronage of Negro youth, the church finds itself in an increasingly competitive market.

The Negro church also finds it difficult to recruit clergy in sufficient numbers and quality to serve the churches adequately. The ministry is no longer as attractive to black youth, just as it is not to white youth. Educational levels of black clergy are rising, but are still admittedly low. Most black churchmen are more tolerant of the black pastor than are whites of their pastors, and without doubt he exercises far more actual power and leadership in church than do most white pastors.

Separatism vs. Integration

The relationship of black and white Christians in America has never been

without problems. The first Negro Christians worshipped in white churches, but after 1865 their desire for a separate church mushroomed to create the vast Negro denominations that still stand as one important result of Reconstruction. The emphasis upon integration since World War II has had little impact upon the Negro church, which understandably has shown no interest in going out of business in favor of some integrated system.

Some of the Negro denominations are presently involved in merger talks. This is particularly true of Negro Methodists, who in fact have several talks going at once. A step in the direction of Methodist unification was taken in 1968 when the United Methodist Church phased out its segregated Central Jurisdiction.

The three Negro Methodist groups have always been different in structure more than in substance, and currently plans are being considered for merging them. They are also involved in the Consultation on Church Union (COCU), the proposed merger of nine American denominations into one church. However, given the present racial picture in America, it seems unlikely that independent black denominations will find it attractive to disband to merge into unproven white groups.

Periodically leaders of the three major Negro Baptist groups talk about healing their schism, but there seems little realistic hope they will do so in the near future. The issues, tensions, and personality conflicts are too intense.

Negro denominations are active in the National Council of Churches in America, and also in the World Council of Churches. Some Negroes are uncomfortable about this cooperation with what they consider essentially white middle-class structures. Nor have the Negro denominations found it too difficult to work cooperatively with each other. The recent development of the National Committee of Black Churchmen (NCBC) is an effort to give a leadership to Negro Christianity across denominational lines. In many ways this has captured the imagination of Negro churchmen more than have the National or World Councils.

The NCBC is, according to Metz Rollins, its executive secretary, "an

effort to bring together black churches, clergy, and laymen to deal with the theological implications of black power, and to organize on a local level in response to the urban mission and the black revolution." It is an attempt to make common cause between the 10 of black Protestants within white denominations, the 10 in all black congregations, and the black multitudes not related to any church.

This points out the increasingly tense relationship of whites and blacks in the same churches. John Evenson says, "Black churchmen are putting white churches on notice: that old paternalistic relationships will not continue. Black people can't stay in mainly white denominations if these groups can't begin to deal with racism and distribution of power."

Black members of predominantly white denominations are beginning to exercise an influence far out of proportion to their numbers, working through the "black caucuses." Each denomination with significant numbers of black members has a group of active blacks who meet separately and try to influence the direction and policies of the church. This is known as the black caucus. Such groups have lately wielded considerable influence among Unitarians, Presbyterians, Episcopalians, and American Baptists.

Despite the fact that more and more white congregations have adopted a racially open membership policy, there has been no rush on the part of blacks to join white churches. Most blacks apparently do not appreciate or respond to typical white liturgy and worship patterns. The white worship seems to them dull and dead, the preaching seems pedantic and lifeless. In fact, this very situation has led an increasing number of white Christians to seek membership in Negro churches.

The black Christian who joins a white church often faces severe criticism from other Negroes, who interpret his action as disloyalty to the race. No doubt this keeps some Negroes in black churches, who might otherwise join whites.

Despite all this, there are still many ties between black and white churchmen in America. The black militants would probably like to sever all such ties in the interest of promoting their version of black separatism.

Despite the emphasis upon integration

since World War II the Negro church has evidenced no desire to go into existence in favor of merging with white churches. One Negro Baptist historian has said:

"Paradoxically, bedrock resistance to desegregation may be found more among Negroes than among whites, for only in the church have many Negroes found a basis for personal worth. If one demands that the Negro give up the Negro church before total integration is achieved, on the ground of consistency with the goals of the civil rights movement, the demand will be rejected, for the Negro has managed to salvage some personal self-esteem from his church, and until he achieves such self-esteem elsewhere he will not give up this, his last and only sanctuary."

Separatism vs. integration is a basic issue facing Negro Americans in this decade. The question also involves the churches. Probably the majority want the Negro church to continue in its role as a cooperating part of the overall Christian community in America. But a strong militant minority would like to drive a wedge between all remaining areas of black-white church cooperation and make the black church a totally separate force in American religion.

Social Action vs. Evangelism

Traditionally, the Negro church has been quite otherworldly, even more so than the white church. Perhaps emphasizing the glories of the life to come made present miseries more bearable.

However, today there is a noticeable swing away from such otherworldliness and exclusive emphasis upon evangelism. In its place is a new emphasis upon involvement in the present world. A similar trend, for good or ill, marks the white churches in America.

The Negro church is taking a hard new look at life on this side of the Jordan. Its preaching, resources, and strategies are more and more directed toward the local community rather than on the new Jerusalem. Some Negro churchmen even go so far as to recule the earlier strong emphasis upon the next world, and profess to seek it a tool by which crafty whites were able to keep control of black people.

Recently the executive secretary of the National Committee of Black Churchmen said, "In a period of black awareness and black consciousness in the larger black community ... the witness of the black church is meaningful only as it becomes a militant advocate of the cause of justice and dignity for black people."⁵

Black Power vs. Traditional Christianity

In 1966 Stokeley Carmichael raised a fist and shouted "Black Power!" The racial picture in America has not been the same since that day.

By and large, black power advocates have captured the civil rights movement. They have given it a new method, violence instead of non-violence; a new goal, *separatism* rather than integration; and a new *spirit*, hatred for all that is white. This radical reversal of the original civil rights struggle was made possible, at least partly, by the growing frustration of blacks who saw their long-deferred hopes for equal opportunity continually stymied by legal maneuvering. This led many to despair of any redress within the traditional legal structures.

The black power advocates have also influenced the churches. In the past the black militant merely left the church; today he is trying to take the church with him. Black power people have advanced a major new interpretation of the Negro church as a militant protest organization which temporarily lost its militance, but is now regaining it.

One widely-quoted black power churchman is James H. Cone, who says the black church and the Black Panther party should be the two arms of the black community, one the ecclesiastical arm and the other the political arm. Their goals and methods should be the same.

In his widely quoted *Black Power and Black Theology* Cone seeks to identify the methods and goals of the black power movement and the black church. He says black power is God's way of working in the world today, that black power represents the only remnant of authentic Christianity left in the world. Christ is black, the only true church is black, and if preaching is to be authentic it must shout "Black Power!"⁶

Involved in this viewpoint is a strong indictment of the education of black ministers in America, primarily in white seminaries. Spokesmen of black power want either to "blacken theological education in America," by which they mean interpret the total Christian tradition in terms of the black ghetto, or better still provide entirely separate theological training for black ministers. One black educator said recently, "We want our people out of your white seminaries. We must train them ourselves. We cannot trust the training of black leaders into the hands of white institutions. For the most part I believe they are unqualified."⁷

To what extent has black power captured the Negro church? Presently, it appears that only a minority of Negro churchmen have entered the movement. Although the movement stands to gain some ground in the future, many well-informed black leaders do not see it capturing the Negro church.

One thing is sure: the Negro church of the future will be different. Things are changing. They do not stay the same. The same is true for the white church.

What will be the exact shape of the Negro church of the future? Nobody knows for sure. One hopes that it will be able to give moral guidance and leadership to black Americans in troubled days. It certainly has the potential to do so. ■

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5. Reported in Griffin, *op. cit.*, p. 100.
6. James H. Cone, *Black Theology and Black Power* (New York: Seabury Press, 1969), p. 61-63.
7. This was first suggested as the theme of a conference on the Black Religious Experience in America, sponsored by the AAIS at Howard University in February, 1970.
8. From a speech at the Conference on Black Religious Experience in America, cited above.



association administrative service:

Strengthening the Association

by E. C. WATSON

Association Administrative Service (AAS) is a program to assist the 1,200 associations cooperating with the Southern Baptist Convention to understand and accept their role in Baptist life, and to administer effectively the work required to fulfill that role.

The program's objective is "to work with and assist associations, state conventions, and Southern Baptist Convention agencies toward achieving effective administration in the association."

The program is assigned to the Home Mission Board. Personnel include a team leader, a consultant, and members of the staffs of the Departments of Pioneer, Metropolitan, and Rural-Urban Missions.

In associations services are offered to administrators. Administration is essentially working with and through people, and includes the processes of planning (and evaluating), organizing, assembling resources, supervising, and controlling. Administrators in association are such men as superintendents of missions, moderators, vice-moderators, clerks, treasurers, and trustees. They may serve on associational councils or committees such as credentials, finance, personnel, program, nominations, or committee on committees. They may be messengers to the sessions of the associa-

tion, members of the executive board, or members of special committees related to administration.

To state conventions Association Administrative Service offers training in principles, methods, and techniques of associational administration. AAS also coordinates and correlates assistance offered to associations, primarily through the state director of missions (in some states it is another person). Normally this person is chief contact for associations and superintendents of missions in that state.

In addition to helping the director of missions assist associational administrators, AAS supplies him with literature. Persons desiring free help on associational administration should contact their state convention office.

To Southern Baptist Convention agencies Association Administrative Service offers development of concept materials related to the association; opportunities for conferences and training sessions for associational leaders; a convention-wide leadership training program in associational work; assistance to seminaries, colleges, and Bible institutes in training their students concerning the associations; periodic convention-wide convocations of superintendents of missions with an agenda including all program leaders in correlating their programs

of assistance to associations; leadership in finding the most feasible ways to communicating with associational leaders; and information to be channeled through the church program organizations.

Books, publications, and pamphlets are provided on associational administration. The resource guide at the end of this article lists materials available. A monthly bulletin, *Association Administration*, is available upon request.

In addition to participating in state convention conferences for associational leaders, Association Administrative Service conducts one or more major training conferences each year as well as those at Home Mission Weeks at Glorieta and Ridgecrest assemblies. A schedule of conferences is available.

The personnel of AAS visit a number of associations each year. Cooperation of the state missions director or appropriate state convention officials is necessary. Occasionally consultation may be by mail depending upon the question.

Association Administrative Service is evidence that the Home Mission Board and the Southern Baptist Convention share the conviction that the continuing vitality of our denomination is dependent upon the vitality and

spiritual power of the local churches, and that the continuing vitality and spiritual power of the churches is directly related to the strength and effectiveness of the association." The assignment given to AAS is to help Baptists develop this kind of strength and effectiveness in their associations.

For assistance from AAS, contact your state missions director; write Association Administrative Service, Home Mission Board, SBC, 1350 Spring Street, N.W., Atlanta, Georgia 30309; or write to the Home Mission Board department from which you desire assistance.

Items listed are free from Association Administrative Service except where indicated otherwise.

Books

- E. C. Watson, *Superintendent of Missions in an Association*. Baptist Book Store, 1960.
- L. E. May, Jr., *The Work of the Baptist Association: An Integrative Study*. Order from Association Administrative Service. Send \$2.00 per copy with order.
- R. L. H. of Conference on Associational Missions, February 11-15, 1963, Gulfport Baptist Assembly, Pass Christian, Mississippi.
- T. L. Association Planning Guide. A guide to annual planning, designed to help associations relate their programs to the needs of the churches.
- G. L. Handbook for Associational Development.

Monthly Bulletin

Association Administration

Pamphlets

- "Association in Cosmopolis"
- "Associational and Church Missions Committee"
- "Associational In-Service Training"
- "Associational Moderator and Vice-Moderator"
- "Associational Nominating Committee"
- "Associational Ordination Committee"
- "Associational Pastors' Conference"
- "Associational Personnel and/or Administration Committee"
- "Associational Time, Place, and Preacher Committee"
- "Credentials Committee"
- "Executive Committee of the Association"
- "Guide for Associational Clerk"
- "Guide for Establishing Missions and Churches"
- "Parliamentary Procedure"
- "Resolutions Committee of the Association"
- "Superintendent of Associational Missions"
- "The Associational Council"
- "Treasurer of the Association"
- "Trustees of the Association"
- "Why Associational Missions?"

Slide Set

- "Churches United in Associational Missions." \$2.50 from Picture Service, Home Mission Board.

Association Administrative Service
Lloyd Corder, Team Leader
Home Mission Board, SBC
Arthur B. Rutledge,
Executive Secretary-Treasurer
1350 Spring Street, N.W.
Atlanta, Georgia 30309

Mr. Watson was formerly consultant in Association Administrative Service, Home Mission Board, and is now director of missions for the state of South Carolina.

Drive-In Church Meeting Tourists' Needs

Pastor James L. Blevins was concerned because his church, Beverly Hills Baptist, was reaching few of Asheville's hundreds of tourists.

The North Carolina city is a gateway to Smokey Mountains National Park, and its 25 motels are filled nightly from early spring to late fall.

"I was disturbed our church was not reaching these people," Blevins said. "So we decided to try something new."

Blevins started drive-in, come-as-you-are services. Held in the parking lot of a nearby shopping center, the 30-minute service begins at 8:30 a.m. and ends in plenty of time for tourists to be on their way. The service usually includes Sunday School lesson, music by the church's youth choir, and a short sermon.

On Saturday, members stationed at strategic spots personally invite tourists to the next morning's services.

"We don't plague the people; we just give them a friendly invitation," said Blevins. Apparently it works, because services have attracted an average of 40 cars a week; and as many as 100 cars have attended the services.

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Motel owners have also been "most cooperative" in allowing the church to put up advertisements, Blevins said. One motel even announces the services on its sign. Local media have also helped, the pastor said. ■

Concern by Computer: Laymen "Programme I" for Disaster Relief

Plans for instantly mobilizing Baptist laymen interested in helping disaster victims and for matching lay persons with special mission projects have been prepared by the Southern Baptist Brotherhood Commission and Home Mission Board.

The plans require interested Baptist lay people to list their skills for disaster relief and special mission projects.

Information on each lay person will be computerized by the Brotherhood Commission for retrieval when disasters and other special needs occur.

Skills will be matched with needs and appropriate lay persons notified.

Home Mission Board representatives will list mission projects for the next 12 months; the list, published annually, will circulate among the interested lay people.

Plans were developed by Larry Bryson, associational consultant for the Commission and two Home Board representatives, Ed Carter, secretary of Christian social ministries, and E. Warren Woolf, secretary of special mission ministries.

Lay persons interested in participating should write their state Brotherhood department for information.

During the past nine months, the two agencies cooperatively filled manpower needs for 15 special mission projects.

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case studies

"Unique Approaches for a Unique Region"

by John McBride

The Appalachian region is unique. No other area in the nation has such contrasts—the beauty of the mountains and the ugliness of the "hollers;" the wealth in the growth centers and the poverty of rural slums; the powerful and the powerless; the haves and the have-nots; the leaving and the staying.

The region stretches from northeast Mississippi to mid-New York state. Portions of Mississippi, Alabama, Georgia, North Carolina, Tennessee, South Carolina, Kentucky, Ohio, Virginia, Maryland, Pennsylvania, New York, and all of West Virginia are included. While it is often divided into Northern and Southern Regions, the "hard core" central section contains rural areas of eastern Kentucky, eastern Tennessee, western Virginia and West Virginia.

Problems common throughout the entire region are fiercest in this central section. The mountains are steep and the roads are few and often impassable. The schools are often quite a distance away and poorly staffed. There are few jobs available and most of the people are, to say the least, underemployed. Opportunities for advancement, growth, learning, and for the meeting of basic needs are scarce. Many people are trapped by a culture of poverty which is characterized by illness, malnutrition, insufficient education, and despair.

John L. Sweeney¹ identifies four causes for these problems: (1) isolation for lack of transportation and communication facilities; (2) homogeneity which has excluded outside influences; (3) outmoded political institutions; (4) out-migration of the young and educated. Harry M. Campbell² presents the contemporary Appalachian as "... the end result of initial backwoods intransigence followed by generations of isolation, poor schools and governmental neglect."

Jack Weller³ skillfully traces the

inroads of poverty to over-population, the resultant inadequacy of agriculture, the stripping of the mountains of timber and coal to enrich those outside the region, and the further blow of closing or automating the mines. Thus, hundreds of thousands have migrated to metropolitan centers where the possibility of jobs exists. Here we recognize the inter-relatedness of the rural and urban crises. Many who move to the cities find they have no marketable skills and awake in the slums where discontent and frustration seethe into rage and explode. It is evident that Appalachia does not produce all of the discontented migrants to the cities and that all the Appalachians in the cities do not explode. Yet, we should remember the broken and crushed people caught up in the powerful dehumanizing forces of poverty whether rural or urban. But, remembrance is not enough. There must be action.

Weller⁴ asks, "How do you begin and where do you start? How does one approach the problem of compartmentation—the environmental problem created by the valleys of Appalachia? How does one break down the extreme isolation that so many families choose as their way of life and pass on to their children? Education is an answer, yes, but what can be done with families who have lived with generations of antipathy to schooling? How does one bring first rate, modern education through school systems so beleaguered by lack of funds and political maneuvering that new, well-trained personnel from outside the area are not wanted?"

"The economic situation is equally unpromising. Lack of transportation for goods, distance from sizable mar-

kets, inadequate water and sewage systems, substandard housing and schools, little available land, and an untrained labor supply—how many more economic strikes could a region have against it?"

"To these problems of education and economics we must add the poor or nonexistent private and public health systems that plague many a mountain county. Poor health services simply perpetuate the plight of the people. And the nature of Appalachia's problems is compounded by the fact that many people who live in the midst of the problems do not even admit that the problems exist, do not even realize how fast the country is moving away from the mountain type of economy, education, and outlook."

The Religious Heritage

Earl D. C. Brewer⁵ describes the religious heritage of the Southern Appalachians as "leftwing Protestantism." "Its characteristics include puritanical behavior patterns, religious individualism, fundamentalism in attitudes toward the Bible and Christian doctrines, little distinction between clergy and laity, sectarian concepts of the church and its mission, revivalism, informality in public worship, and opposition to central authority of state or church. The first settlers in Appalachia came largely from the lower economic groups and various backgrounds." Add to this the hardness of life in the mountains and you have produced people unlike the middle-class, ambitious, average American.

Religious leaders have found it impossible to change radically the culture. Many plans, dreams, projects, and well-developed strategies have been worn down by the resistance of the mountaineer.

In the revivals of the 1800s "free-wheeling" Methodist and Baptist

McBride is assistant secretary, Department of Rural-Urban Missions

preachers won many people to faith in Christ and captured from the Presbyterians the dominate denominational position. The use of "free-wheeling" to describe the revival preachers is my description of what it takes to capture the heart of the mountaineer. The present day denominational "strategizing" leaves him cold and unimpressed. Though "mainline" Southern Baptist churches are strongest in most of the county seat towns of Southern Appalachia, Southern Baptist churches of another variety (Weller calls them "folk" churches⁴) may predominate the hinterland. In many areas the hinterland is controlled church-wise by extremely active and loud holiness-type churches.

Unique Approach by Government

The early sixties witnessed the dissemination of information across America concerning the poverty and destitution of Appalachia. The war on poverty was sold to the public with pictures of needy children in Appalachia. One of the most far-reaching moves of the federal government in the sixties was the passage in 1965 of the Appalachian Regional Development Act and the subsequent establishment of the Appalachian Regional Commission (ARC). This act has funneled a billion dollars into the region, primarily for the construction of 400 miles of roads, vocational schools, medical clinics, and myriads of smaller projects.

ARC seeks to coordinate all federal programs which relate to the region, enlist the cooperation of the private sector, and work with state governments in the planning for and development of their Appalachian sections. ARC has designated 68 multi-county Planning and Development Districts. Each state has a representative on the commission who works with the governor and Planning and Development Districts to identify needs, set priorities, develop and execute projects for development. Ideally the districts are staffed by a cross section of the populace. Each district is encouraged to develop a section for the training and involvement of youth in public action.

Any effort so vast and comprehen-

sive draws both praise and criticism. The most common criticism stems from ARC's "brick and mortar" image gained by spending a billion dollars mostly on roads and buildings. John Whisman⁷ recognizes there needs to be an emphasis on human resource. He further indicates ARC's desire to change its "brick and mortar" image to get involved in human resource development, and to provide opportunities and services to the "family up the holler."

If ARC implements these desires some basic changes in policy will be necessary. Presently the growth potential of a proposed project location is a major determinant in where ARC funds are spent. Industries are recruited, jobs are developed, schools are built, water and sewer systems are constructed, health and cultural units are established, but all in the growth centers leaving the people in the "hinterland" two options, move to town or do without!

This approach to regional development is the first comprehensive economic and social effort of its kind in the United States. It is being thoroughly studied to determine whether the basic principles can be used to advantage in other parts of the country.⁸

Unique Approach by Churches

The Commission on Religion in Appalachia (CORA) grew out of associations made and information learned from the Southern Appalachian Studies which began in 1956. A survey sponsored by the Ford Foundation and 15 religious bodies with work in the mountains sought to discover and document life in the mountains as compared with the "average" life of America. A. B. Cash and M. Wendell Belew represented Southern Baptists on the Southern Appalachian Studies board of directors.

When the survey was completed in 1962 denominational leaders began feeding the new information into their work. The most appropriate way for Southern Baptists to benefit from the survey was through the mountain mission program of the Home Mission Board. Therefore, Cash and Belew led conferences throughout the

Southern Appalachian Region relating to church-centered and associational missions programs.

CORA's uniqueness is seen in her birth and development. The first meeting, in 1956, of representatives from 15 denominations was conducted around the theme of cooperative church programs. These leaders recognized the problems within the region as being too numerous and intense to have unilateral and disjointed denominational "go-it-alone-ness." The dream of those men may have been nothing like what we have developed into, yet they were willing to risk the traditional for the experimental. CORA has been much like a pilgrimage for all of us deeply involved in her development.

CORA's unique fellowship includes an Episcopal bishop, a Catholic bishop, a Disciples executive, a Methodist national missions man, a Lutheran coordinator, former Catholic nuns, government agents, poor people, social workers, Presbyterian executives, a parish priest, and others. This fellowship has evolved to a high level of trust and integrity. It is rooted in a mutual commitment to Christ and his cause in Appalachia. No problem or concern is off-limits for discussion. No theological issues are avoided. Christian commitment is expressed toward the whole man. He is not taken out of his environment and divided into body, mind, and spirit. The total needs of the Appalachians lie heavy on the hearts of CORA participants.

CORA is unique in its objectives: to alleviate poverty and establish a community. Poverty is real in Appalachia. There is a poverty which goes deeper than things money can buy—poverty of hope, of aspiration, of health, of joy, of opportunity, of spirit and you cannot separate one from the other. Poverty produces a "do-without-culture." Many, unaware of the facts, have said that all welfare cases are healthy loafers, promiscuous mothers, and illegitimate children. This is not so! C. E. Bishop said that 60 percent of those receiving public assistance are incapable under present circumstances to be otherwise for they are either old, or ill, or mothers with small children. Most of

the remaining 40 percent are caught in the poverty of opportunity.

In addition to food, shelter, and clothing, Bishop¹⁰ outlines four fundamental needs of poor people, (1) personal respect, (2) social justice, (3) a way to earn their own way, (4) a political voice. CORA members want these things for the poor.

The development of community goes beyond geographical boundaries. Community as used here relates to that quality of fellowship which characterizes CORA; a spirit of oneness, of belonging, of relationship, of mutual respect, of openness and trust. This is lacking in most Appalachian sections. No effective cooperative efforts are possible without it. There must be heartfelt cooperation. As member denominations work together and demonstrate true community which comes from Christ, it becomes possible on the local level. But if Christian leaders cannot work together to accomplish mutually acceptable goals based on real needs, then who can?

CORA is unique in its denominational participation. No such organization has ever had this broad range of active, supporting participants. Seventeen religious communions, 11 state councils of churches, the Council of the Southern Mountains, and other related church agencies give direction to CORA's program. All of the mainline Protestant denominations and the Roman Catholic Church are participants. CORA is involved in efforts to gain the participation of many local sect churches without much success.

CORA is unique in its operational procedures. It has a board of directors with participating communions represented. The employed staff is designed to remain small with most of the field work being done by "collegiate" staff loaned by their agencies to perform certain functions in which they have expertise. Task forces are established around vital issues. One or more collegiate staff members are assigned to each task force to expedite the work. The projects come from the task forces which also direct them. The basic budget of CORA is pledged by 15 communions and the program budget is being raised from

every legitimate source, mostly from communions, government, and foundations.

CORA is unique in its grass roots projects. The principle behind most of CORA's projects is to help people help themselves. The Model Valley, encompassing Bell-Whitley Counties in Kentucky, and Claiborne-Campbell Counties in Tennessee, is an experiment in total community development. Resources from nearly every legitimate sector of American life are being used by local people. The region-wide Human/Economic Appalachian Development Project (HEAD) has a pilot-demonstration operation in Wolfe and Breathitt Counties in Kentucky, which is seeking to help those up the hollow not planned for by ARC. This project anticipates doubling many of the farmers' incomes with locally-suited small operations producing feeder pigs, vegetables, and rough wood pallets. Small cooperations are being organized in response to CORA sponsored institutes giving bargaining power to the powerless. A project is being developed to center community development in the churches. The Upper Hiwassee Project in North Carolina-Georgia and the Tri-Cities Project in West Virginia are exploring patterns of multi-county cooperation in research and training. These projects and others will teach us ways of advancing the kingdom of God by ministering in Christ's name.

CORA is unique in its relationship to non-church agencies. Government and private business are seeking to work with CORA for the attainment of mutual goals. The executive-director serves as an advisor to various national and state government groups. Foundations are pleased to see the churches involved in the "secular" issues of man's existence. Colleges and universities are volunteering various types of services and personnel.

CORA is unique in its hopes. CORA hopes not for itself but for Appalachians the abundant life in Christ to the glory of God. It is not seeking to build its kingdom but to be an instrument of God and his churches in the accomplishment of his mission in today's world.

Footnotes

1. John L. Sweeney, "Appalachia in 1984," *Proceedings—CORA 1966*, p. 37.
2. Harry M. Caudill, "Foreword," *Yesterday's People*, Jack E. Weller, Lexington, Ky.: University Press, 1966, p. xiv.
3. Jack Weller, *Yesterday's People*, Lexington, Ky.: University of Kentucky Press, 1966, pp. 17-23.
4. Jack Weller, *Yesterday's People*, pp. 26-27.
5. Earl D. C. Brewer, "Religion and the Churches," *The Southern Appalachian Region: A Survey*, ed. Thomas R. Ford, Lexington, Ky.: University of Kentucky Press, 1962, p. 201.
6. Jack Weller, *Yesterday's People*, pp. 28-57.
7. John Whisman, "Appalachia Changing Emphasis," *The Atlanta Journal and Constitution*, July 5, 1970, p. 6-A.
8. Ralph Widner, "The First Three Years of the Appalachian Program: An Evaluation," *Appalachia*, ed. Thelma C. Stevens, Washington D.C., vol. 1, no. 11, August 1968.
9. C. E. Bishop, in dialogue at Rural-Urban Missions Colloquium, Ridgecrest, North Carolina, February 17, 1969.
10. C. E. Bishop, "The Facts About Rural Poverty," *Rural-Urban Missions Colloquium Report*, Department of Rural-Urban Missions, Home Mission Board, SBC.

Recommended Resources

- Atlas of the Church in Appalachia, Administrative Units and Boundaries*, CORA, 1114 W. Clinch Avenue, Knoxville, Tennessee 37916, \$2.00.
- Yesterday's People—Life in Contemporary Appalachia* by Jack E. Weller. University of Kentucky Press, Lexington, Kentucky, 1966, paperback \$1.75.
- Appalachia*, A Journal of The Appalachian Regional Commission, Appalachian Regional Commission, 1666 Connecticut Avenue, N.W., Washington, D.C. 20235. Free.
- Proceedings—CORA 1966*, A United Approach To Fulfilling the Church's Mission in Appalachia. Copies available from Department of Rural-Urban Missions, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. Free.
- The Affluent Society* by John Kenneth Galbraith. A Mentor Book, MQ 867, paperback, 95.
- Appalachia in Transition*, ed. Max E. Glenn, Bethany Press, St. Louis, Missouri, \$4.95.
- The People Left Behind*, A Report by the President's National Advisory Commission on Rural Poverty. U.S. Government Printing Office, Washington, D.C. 20402, \$1.00. Also available from Department of Rural-Urban Missions, Home Mission Board. Free.
- Rural-Urban Missions Colloquium Report*, Department of Rural-Urban Missions, Home Mission Board. Free.

BOOK REVIEW

South by Southwest: The Mexican-American and His Heritage. by John Tebbel and Ramon Eduardo Ruiz. Zenith Books. Garden City, N.Y.: Doubleday & Company, Inc., 1969, 122 pp. (Illustrated). \$3.75.

The book is part of a series devoted to present the history of minority groups in the United States of America and their participation in the growth and development of the country. The authors describe in popular style the outstanding features of the Mexican heritage. Their aim is to lead young people of Mexican-American descent in the United States to find their own identity. To achieve their objective they describe

Mexican-American relations in the United States, Mexican political and cultural history, and international affairs between Mexico and the United States.

Within the limitations of objective and readership, the authors adequately portray the tensions existing particularly in the Southwest where two and a half million Mexican-Americans live. Some of the valuable tenets upheld are: (1) equality of the Mexican-American as a first class United States citizen, (2) the imperative common to all Americans to deal with the causes of the "Mexican problem" instead of its effects such as delinquency, poor housing, illiteracy, and disease, (3) the recognition

and praise of the cultural contributions of Mexico to the life of the Southwest, and (4) the role of responsibility of young people, possessing more resources than previous generations, to solve old problems. The book is recommended for laymen, pastors, youth and denominational workers, especially those who in different sections of the country seek to deal realistically and creatively with Mexican-Americans and their relationship to Christian ideals.

David F. D'Antico
Church History Department
Southwestern Baptist
Theological Seminary

happenings

Despite veiled threats of economic sanctions by the Lincoln City, Ore. community, Mrs. Pat Osborne not only allowed but actively supported the nightly transition of her restaurant into "The Changing Times", a coffee house where area youth were permitted to sit, listen to music and "rap".

When 16 Oklahoma State University students, who served as summer missionaries at the house, first started their program, it was met quite coolly by most of the community. But by summer's end, "youth" of all ages were frequenting the makeshift night spot. It was even featured in the local newspaper.

Mrs. Osborne said she risked the community's ostracism because, "we owe the young people of the area an opportunity for recreation of a clean wholesome type, and shutting the doors in the face of those fine youngsters is not the way to fight the problems of teenagers."

First Baptist Church of Longview, Wash. recently broke ground for a \$2-unit retirement home that will provide low cost housing for senior citizens with small incomes.

The church, whose pastor is Ted Cotten, will provide a live-in supervisor who will lead Bible studies, provide transportation for and generally relate to the residents.

Southern Baptists Executives of Homes for the Aging adopted a resolution urging congress to provide more funds for the increasing number of elderly people, when it met in Ironton, Mo. recently.

"We, too often neglect these senior citizens and carelessly overlook the contribution they can still make to our churches and to society," charges the resolution. It also asks Congress to provide senior citizens in this country with an annual cost-of-living adjustment in addition to existing benefits.

The resolution challenged churches and related organizations to find ways to minister more effectively to the total needs of the elderly.

Larry Robert Grass has been named the first fulltime Baptist campus minister to students at Georgia State University in Atlanta. The North Carolina native will work in cooperation with the Department of Student Work of the Georgia Baptist Convention.

Potomac Association, Maryland, in a new ministry to agricultural migrants reports 25 professions of faith. Superintendent of Missions William L. Barkley, Jr., writes, "Our effort was minimal, but we did make a start, which we hope to expand next year. One migrant with 31 years of experience said this was the first time, to his knowledge, that such services had been held. They requested that we begin meeting with them earlier in the season next year."

Two Louisville churches are accomplishing together what neither could accomplish separately.

When a neighboring church closed its doors, Mt. Hermon Baptist Church assumed total responsibility for ministering to its surrounding area. Mt. Hermon bought the other church's building.

Even though the Kentucky Baptist Convention and Louisville's Long Run Baptist Association helped Mt. Hermon, the added financial burden proved too large to carry singly. Beechmont Baptist, a suburban, more affluent church, became vitally concerned about Mt. Hermon's dilemma. The Beechmont congregation

vote to provide \$150 per month for the next five years to aid the struggling church.

Beechmont's members began collecting clothes for distribution through Mt. Hermon's Crisis Closet; a group renovated the old Mt. Hermon church building for a recreation program. To still further increase personal-to-person contact between the two churches, choirs and organizations from Beechmont have presented special programs and participated in crosstown "comrade" services.

The Pastors of the National Baptist Pilgrim Church and the First Southern Baptist Church of Manhattan, Kan. decided that a biracial revival was not only feasible but needed; so they tried it.

The result: "We ought to do this every year," said one church member.

The evangelist for the eight day meeting was Emmanuel McCall, associate secretary of the Department of Work with National Baptist and the only black member of the Home Mission Board staff. Said McCall: "I saw some things happen that I was glad to see happen while I was up there."

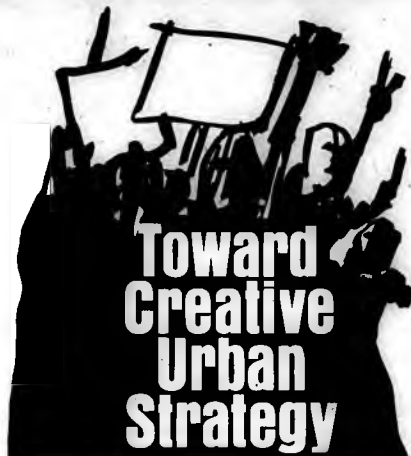
Both races had a better chance to see how the other carried on his religious activities and the meeting provided both races with a chance to separate some myths from fact, McCall said.

During the series of meetings McCall spoke once to an all white and once to an all black congregation but the crowds were otherwise mixed. He said some had feared that the meeting would turn into a week long civil rights rally, but that he hadn't felt compelled to speak only on race.

"The gospel meets men on all levels apart from the race theme," the black clergyman said. He dealt mostly with other contemporary problems in a biblical context.

In preparation for the week's emphasis cottage prayer meetings were held attended by members of both churches.

Summing up the meeting one pastor said, "It was a modern day church mission to see how two races, two great denominations, and two churches have been brought together."



Edited by George A. Torney III

Social upheaval is sweeping America. Every institution and individual is being challenged.

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lines with new Christian perspectives on evangelism, education, and political involvement? Is it ministering to the real needs of a changing world? Or is it hiding behind the sanctuary door with fingers in its ears, hoping the problems will just go away?

Up to now the Church's strategy for coping with this urban revolution has been strictly hit or miss. Here is a comprehensive look at the problem from outstanding ministers and laymen with exciting insights. How should the Church react to a changing world? What new forms should it take? What is being done now? What should be done in the future to produce a vigorous Church full of lively Christians alert to all the opportunities for a creative ministry?

The outstanding contributing authors are Jimmy Allen, Willis Bennett, C. W. Brister, Emanuel Carlson, Walter Delamarter, Francis DuBose, E. Glenn Hinson, Walker Knight, William M. Pinson Jr., Warner Ragsdale Jr., Stephen Rose, Lyle Schaller, and Elton Trueblood.

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Chaplains Prayer Calendar

Oct. 1: William E. McCrea, La., Army; James McCain Jr., Ala., Navy. Oct. 2: W. L. Simmer, Va., institutional. Oct. 3: Sam E. Brian, Tex., Air Force; Stephen Y. Gnat, S.C., Army; Harry T. Jones, Ga., Navy; Richard D. Yancey, Ark., Army; Carl J. Pearson, Ark., Navy. Oct. 4: Billy D. Dunn, Tex., Army; Edmund W. Holmes Jr., Fla., hospital; Marvin W. Howard, Fla., Navy; Thomas H. Pulliam, Ga., Army; Edward N. Taylor, Tex., Army; Maynard U. Vick, Mo., institutional; J. Gilbert Speake, Ala., hospital.

Oct. 5: Reuel J. Cooper Sr., Tex., Army; George C. Patterson Sr., Va., institutional. Oct. 6: Gerald T. Richards, Mo., Navy; Glenn C. Womack, Ark., hospital. Oct. 7: Thomas H. Cole, Tex., hospital. Oct. 8: B. C. Trent, Tenn., Air Force; William T. Hartley, S.C., hospital. Oct. 9: Austin D. Moon, La., Army; Thomas A. Wolfe, N.C., hospital; Donald W. Cabel, Tex., hospital. Oct. 10: Arthur F. Bell, Tenn., Army; Preston C. Brown Jr., S.C., Air Force; William M. Moore, S.C., hospital. Oct. 12: Laurence B. Graham, S.C., Army; Frank D. Metcalf, Fla., Air Force; Charlie S. Mills, Okla., Army.

Oct. 13: Carter E. Hudson, Ala., Army; Benjamin Patrick Jr., Okla., hospital. Oct. 14: Verlin E. Barnett Jr., S.C., hospital; E. D. Smith, La., institutional; Andrew C. Puckett, Va., hospital; Lloyd D. Doyle, Tex., Navy; Medford E. Speaker, Mo., institutional. Oct. 15: David G. Page, Mo., Navy; Roy F. Reynolds, Mo., hospital. Oct. 16: James N. Easterwood, Tex., hospital; Donald G. Phillips, Mo., Air Force; Charles N. Wilcox, Ky., hospital. Oct. 17: Jimmy L. Burnham, Ga., Army; Charles W. Burrows, Fla., hospital. Oct. 18: Warren E. Ferguson, Miss., Air Force; John P. Meiss, N.Y., Army; Carl Edwin Bilderback, Tex., Air Force; Francis E. Broyles, Okla., hospital.

Oct. 20: Louis G. Alder, Okla., Army; Curtis M. Bean, Ala., Air Force; William Gordon Page, La., Air Force. Oct. 21: Billy G. Ricks, Tex., Army. Oct. 22: Homer McElyea, Md., hospital; Richard C. Davis, Ga., hospital; Jerre Hassell, Ark., hospital. Oct. 24: Lowell F. Matheney, Ind., hospital; Granville D. McPeake, La., Army. Oct. 25: Homer Good, N.C., industrial; Alfred M. Clark, Mo., Navy; Henry L. Martin, Tenn., Navy; Howard Tisdale, Ky., industrial. Oct. 26: John F. Berry, Idaho, Air Force; Jesse R. Campbell, Tex., Army; Lewis E. Dawson, Ky., Air Force.

Oct. 28: Kenneth D. McGuffey, Tex., Air Force; Jim Travis, Ga., hospital. Oct. 29: Vernard T. Utley, La., Air Force. Oct. 30: Richard McLean, Ga., Army; William B. Moody, Miss., Navy; James A. Skelton, Ga., Army. Oct. 31: Jerry Lynn Mize, Ark., Army; Clarence Lee Corbett Jr., N.C., Army.

Missionary Appointees



1. JAMES DAVID BACK
BIRTHDATE: September 10
BIRTHPLACE: Ozark, Mo.

2. (Mrs.) VIRGINIA RUTH BACK
BIRTHDATE: January 7
BIRTHPLACE: Springfield, Mo.
POSITION: Work with Indians, Fairbanks, Alaska

3. MINOR DAVIDSON
BIRTHDATE: November 27
BIRTHPLACE: Grandfield, Okla.
4. (Mrs.) MARY ELIZABETH DAVIDSON
BIRTHDATE: January 18
BIRTHPLACE: Caddo, Okla.
POSITION: Work with International, Washington, D.C.

5. WILLIAM A. PARK
BIRTHDATE: June 18
BIRTHPLACE: Crystal City, Mo.

6. (Mrs.) JUDY KAY PARK
BIRTHDATE: August 18
BIRTHPLACE: Kingsville, Tex.
POSITION: Undetermined

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22Z	Table, 22-24-26 inch height	30.25		56 lbs.
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LATE NEWS

FIRST BAPTIST CHURCH OF MIAMI BEACH, Fla., recently dedicated its new \$100,000 building. The church is the only Baptist church in a community that is 94 percent Jewish and three percent Catholic. The congregation includes 80 regular members and a few tourists. Most of the funds for the building came from the Home Board and the Florida Baptist Convention, who were convinced of the need for a Baptist church in this area.... SOUTHERN BAPTIST DISASTER RELIEF COMMITTEE sent \$25,000 to Corpus

Christi to aid recovery from damage of Hurricane Celia. Over 14,000 homes and 25 churches were destroyed. T.E. Carter, secretary of the HMB's Department of Christian Social Ministries, called the disaster aid "a unique kind of evangelistic outreach the Board is having."

....GLADYS KEITH, HMB missionary in New Orleans for 26 years, died recently in Kilmichael, Miss. She was 66.

HOME MISSIONS

Jesse Hartwell: Home Mission Stalwart

by A. RONALD TONKS

EIGHTH IN A SERIES

Among the unsung and often forgotten heroes of the Domestic (Home) Mission Board and the Southern Baptist Convention of the nineteenth century is Jesse Hartwell. Hartwell was born into the devout home of a Baptist minister in Massachusetts in 1795. At the age of twenty Hartwell became deeply interested in India and determined to secure a college education so that, at his own expense, he could travel to India to teach school. He entered a small school in West Springfield, Massachusetts in May, 1815, but returned to his home four months later during a religious revival. He was converted and baptised and joined the first Sandisfield Church, Berkshire County, Massachusetts.

His conversion experience changed dramatically the course of his life. In 1816 he was licensed to preach and entered Brown University to prepare for the Christian ministry. During his days at Brown he served as the pastor of the Second Baptist Church, Providence, R. I., but after three years, due to poor health, he moved to South Carolina. There, under the guidance of Richard Fuller, a prominent Baptist minister in Charleston, the young Hartwell became the pastor of High Hill Baptist Church in Sumter County. In 1828, while still pastor at High Hill, Hartwell assisted in the formation of Furman University. The school originally met in his house and later in buildings he donated to the institution. At the same time Hartwell served as one of the first teachers at Furman. Support from the Baptists of South Carolina for the school was very limited and despite the valiant efforts of Hartwell and another teacher, Samuel Furman, the debts became so large that the school was forced to close and the two teachers resigned.

Hartwell moved for a short time to another pastorate in South Carolina but in 1836 he went to Alabama to serve as a collecting agent for the Foreign Mission work of the Triennial Convention. A year later he established the Carlowville Baptist Church in Dallas County, Ala., where under the guidance of God the work grew dramatically. Hartwell's leadership among Southern Baptists truly came to the fore in 1839 when he became the president of the Alabama Baptist Convention. Under his leadership the Alabama Convention undertook to establish an educational institution and examine its relationship to the Triennial Convention. The resolutions called for continued cooperation to spread the gospel in the entire United States but the sending of funds from Alabama was to be suspended until the official Board indicated it had not been a party to the disruptions. If satisfactory statements were not received a separate Southern Board was to be formed. These resolutions later became the basis of the Alabama Resolutions of 1844 which led to the formation of the Southern Convention. It is Hartwell perhaps as much as any other who should be considered the father of Southern Baptists.

During his days as president, Hartwell was responsible for leading the Alabama Convention to support Howard College for men, Judson College for women and the Alabama Baptist. He personally took an active part in each of these institutions. In 1844 he was appointed Professor of Theology at Howard College and remained in that position until 1848.

Hartwell was also an active participant in the formation of the Southern Baptist Convention and its home missions arm, the Domestic Mission

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

Board. He was a member of the first board of managers of the Domestic Mission Board, secretary of the Southern Baptist Convention in 1845 and 1846 and after the resignation of Basil Manly, Sr. from the presidency of the Domestic Board in 1845 he assumed that position. It was during the administration of Hartwell that the Domestic Board secured the capable corresponding secretary, Russell Holman, and began its first era of expansion. Hartwell had long been concerned for frontier missions and under his leadership this was the direction taken by the first Domestic Board. Almost immediately missionaries were appointed to work in the growing Southwest.

After his sojourn in Alabama he moved in 1848 to Arkansas where he became principal of the Camden Female Institute serving there until 1857 when he was called by the Louisiana Convention to Mount Lebanon University in Mount Lebanon to be both president and Professor of Theology.

At the time of his death in 1859 the future of Mount Lebanon University looked strong but this was shattered by the holocaust of war.

Jesse Hartwell is almost unknown by twentieth century Southern Baptists, but without his efforts, testimony and zeal for Christ, much that we know today within the Convention would not exist. The testimony he gave as he knew he was dying is vital for all Southern Baptists today.

The Lord is good and he doeth all things right—the will of the Lord be done! I have no new Jesus—I want no new Savior—the same Savior I trusted in fifty years ago is all I want now upon a dying bed. If I should get well I would preach the same Savior and him crucified!

¹ William Carey Crane, *Address on the Life and Character of Jesse Hartwell D. D.* (New York: Sheldon and Company Publishers, 1860), pp. 20-21.

*It was very hot in the church.
He would never know. He was dead.
He lay on the purple satin of a
bronze coffin more expensive than
the house in which he had been born.
His sightless eyes were pointed at
the century-old ceiling beyond which,
a lifetime away, was the space where
I had walked, not he; but they would
never carry another image to his
brain; nor would his ears hear the
murmur of this dense crowd; nor would
he feel the warmth of the summer air,
the hot burn of the television lights.
State funeral. Catafalque. Gun
carriage. National hero. What would
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