

FEBRUARY 1963

LEADERSHIP EDITION

Spanish People
Among Us



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Missions Today

Cooperative Program Receipts Show Rise

Cooperative Program receipts totaled \$18,917,476 during 1962. This was \$96,024 short of the goal, but was a 6.79 per cent gain over the 1961 total. The \$18.9 million in receipts meant that operating budgets of all SBC agencies, totaling \$13,938,800, were met, though some capital needs were not paid. Figures reported by the SBC treasurer, Porter Routh, do not include the approximately two-thirds of Cooperative Program gifts which are kept for state Baptist convention objectives, or for local church activities.

Cauthen, McClain Named As Assembly Speakers

"Spiritual Conquest Now" is the theme, and main speakers will be Baker James Cauthen and Roy O. McClain at this year's Home Missions Weeks at Glorieta and Ridgecrest. Cauthen, executive secretary of the Foreign Mission Board, speaks at Glorieta August 1-7, while McClain, pastor of Atlanta's First Baptist Church, will be at Ridgecrest August 15-21.

Jewish Workers Clinic Planned in Miami

The seventh annual Jewish Workers Clinic will be held Monday, February 18, 1963 at 6:30 p.m. at Flagler Street Baptist Church, Miami, Florida. "Jewish Work - the Heart of World Missions Year" will be key message, by William B. Mitchell, HMB assistant secretary of city missions, in charge of Jewish work. (Also, see Jewish Fellowship Week poster, pages 16 and 17.)

State Secretaries Convene in Atlanta

"Baptists on the West Coast, on the East Coast, in the country, and in the city need to keep in mind that we have one common task—winning to the Lord," said A. Hamilton Reid, executive secretary of Alabama Baptist Convention. He was addressing the State Baptist executive secretaries' convention meeting in Atlanta recently. Executives discussed their cooperative mission endeavors during the two-day meet. Urging more support for Cuban resettlement, Loyd Corder, secretary, HMB Department of Language Groups Ministries, announced production plans on a new filmstrip and a brochure on needs and procedures in refugee resettlement. Plans for the association missionary meeting at Gulfshore Baptist Assembly in Mississippi, February 11-15, were also discussed.

Summer Missionary Deadline Announced

February 1 was listed as the final deadline for students to apply for this year's summer mission work with the Home Mission Board. Miss Beverly Hammack, secretary of special missions ministries, said 600 students will be used in mission work in every state and the Republic of Panama. They will serve from June 10 to August 16 under direction of state and home mission personnel.

National Baptist Leaders Share Planning Ideas

Nine state directors of work with National Baptists met in Atlanta recently for long-range planning with HMB personnel for budget, personnel, and program needs. The men represented more than 80 Southern Baptists who work with their fellow Negro Baptists in missions, Christian education, enlistment, and evangelism. Discussion ranged from developing and distributing statistical data on the Negro in America to a study of how other denominations work with fellow Negro groups.

HOME MISSIONS

Home Missions

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Milton S. Leach, Jr., HMB missionary to Spanish-speaking people in Florida, interprets for Spanish minister, Eliseo Rodriguez, during the Florida State Convention. Story of Spanish work begins on page eight.

Photo courtesy of St. Petersburg Times

February, 1963

LETTERS

Comments on Cuban Emergency

I have wanted to write to you for a long time. My conscience was pricked to do it as I read your editorial, "Make No Mistake. It is an Emergency." I appreciate the whole tint of the editorial. I like especially the suggestion that a church should not ask for a Baptist family. I notice in so many of the areas of our church life we seemed frightened that we will help somebody that is not going to help us.

Kenneth Chafin
Fort Worth

I read with interest your editorials regarding Cuban relief and resettlement. I am chairman of the missions committee of First Baptist Church of Tyler, and we are securing additional information on this subject to see if we can have a part.

Norman E. Halbrooks, M.D.
Tyler, Texas

I am confident the editorials will produce the desired results, and we in Miami appreciate the support.

Milton S. Leach, Jr.
Miami, Florida

Mormons Meeting Our Multitudes

Several letters have come from your readers commenting on the article I wrote concerning Mormons. These indicated a widespread interest in the subject. I was surprised that they came from the far eastern part of our country.

John L. Smith
Roy, Utah

Leading in Missions

I have been pastor here for less than a year, and have realized from the beginning that our church was not as missionary minded as it should be. We have given to missions only two months out of eight. I have been praying that God would direct me in leading our church to become concerned about missions. One of the main reasons the church is not missionary is it is not informed about missions. I prayed that the Lord would give me \$7.50 that I might subscribe for *Home Missions* for ten of our leaders. After services one man gave me a check for \$5, and another had given my wife \$3. God always gives us more than we ask for.

Name Withheld

We Resettled a Family

North City Baptist Church received a Cuban family December 1. Back of this had been committees planning housing, food, etc. We all dusted off seldom used Spanish phrases, and became enthusiastic with the preparations. The newspaper gave good coverage to the arrival of the Hernandez family. The children are now enrolled in school, and a former teacher in the church is teaching the family English. I want to urge other churches to have this experience. These are lovely, gracious people, and we have received the blessing. Oh, yes, one other thing. You do not have to be a large group; our is slightly under 40.

Frances L. Butler
Seattle, Washington

The Potential

SOME years ago I took a course in plays and games under T. B. Maston of Southwestern Seminary. In giving instructions for directing games he said, "Be sure that all participate, for anyone who does not take part is a potential critic."

In my limited experience in directing play activities I have found that Dr. Maston was right. If there were those who were able to participate and failed to do so, they were almost certain to find something wrong with the game or the way it was conducted.

I have had far more experience with church and denominational activities than with plays and games. I have found that the same principle operates here too. If one does not have a part in his church life he is almost certain to find something wrong with his church or the way the services are conducted.

It is reported that the past year has witnessed a decline in baptisms and in nearly all phases of church life. A recent survey shows that the number of Baptist churches is not keeping pace with the increase in population. Despite our efforts at enlistment our non-resident membership grows. It is high time that we take inventory to ascertain why we have so many members who are simply observers rather than participants.

I learn much from the people with whom I travel. The other day I was talking with a Baptist man who was attending the Assembly of God services. I asked him why.

"Oh," he replied, "I still believe as Baptists believe, but I enjoy the freedom of expression that I find in the Assembly of God services."

He went on to explain that they all felt free to give their religious experiences and to tell of answered prayer and of special blessings that had enriched their lives.

"It seemed in our Baptist church," he explained, "that the pastor and choir director and one or two others ran the show." He continued, "They did all the talking and all the praying and most of the singing. Oh," he said somewhat apologetically,

BY COURTESY REDFORD
EXECUTIVE SECRETARY-TREASURER, NMB

cally, "I guess it's partly my fault. Maybe I could have found a job if I had really tried."

Then his face lighted up as he continued, "Over where we are now everyone just naturally takes part in the services."

"Just naturally take part in the services."

In my heart I was saying, "That's the way it should be."

The Christian wants a part in worship and service. He loses interest when he just sits and listens. I began to think of Baptist churches in which nearly everyone has a part.

One of the large churches of our denomination has a very informal service on Wednesday evening. Some testify—some are called on extemporaneously to bring messages in song or to read a scripture. All seem to enjoy the song service. Attention is given to special objects of prayer. The entire service is characterized by the spirit of freedom and expectancy. It appears that the Spirit has liberty in directing the service.

Another church observes "Spiritual Birthdays" at the Wednesday evening service. All who have had a "spiritual birthday" during the week are recognized and each gives his favorite verse of scripture or tells of some special blessing. Then the congregation sings "Happy Birthday to You."

Many churches are now asking the older members to "sponsor" the new members as they come into the church. Each new member or new family has a sponsor who sees that they are integrated into the total life of the church. They are made to feel at home from the very first. Moreover, scores of folk are utilized as sponsors and thus participate in the life of their church.

It is wonderful to have a part in the life and services of one's church. It is good to have a part in the mission outreach of his church, too. How fortunate we are as Baptists to have the Cooperative Program which makes it possible for each of us, young or old, to share in the education, eleemosynary and mission work of Southern Baptists at home and abroad.

It is good to do something special, something extra, in Christ's work from time to time. The Annie Armstrong Offering provides the opportunity for everyone of us to participate in a special way in the work of our Master here in the homeland.

Yes, one does get a real thrill in having a worthy part in kingdom service, doesn't he?

HOME MISSIONS

Spiritual Conquest...Now!

Program for the First Southern Baptist Convention-Wide
Evangelistic Conference, July 2-4, 1963, Dallas, Texas



HULTGREN



GRAHAM



AUTREY

TUESDAY NIGHT, JULY 2

Place—Memorial Auditorium, Dallas, Texas

- 7:00 P.M. Song service—W. Hines Sims
- 7:25 P.M. Scripture, Supplication—John Havlik
- 7:30 P.M. Introductions
- 7:45 P.M. Message—"Spiritual Conquest . . . The Challenge"
Warren Hultgren
- 8:20 P.M. Song and special music
- 8:30 P.M. Message—"Spiritual Conquest . . . Now!"
Billy Graham

WEDNESDAY MORNING and WEDNESDAY AFTERNOON of JULY 3 will be devoted to sectional meetings for pastors and church staffs, church councils and church members, associational officers and denominational leaders.

WEDNESDAY NIGHT, JULY 3

Place—Memorial Auditorium

- 7:00 P.M. Song service—W. Hines Sims
- 7:25 P.M. Scripture, Supplication—F. M. Dowell, Jr.
- 7:30 P.M. Message—"Spiritual Conquest . . . My Personal Testimony"
Jimmy Karam
- 8:00 P.M. Message—"Spiritual Conquest . . . Our Churches"
C. E. Autrey

- 8:35 P.M. Song and special music
- 8:45 P.M. Message—"Spiritual Conquest . . . Into All the World"
Baker James Cauthen

WEDNESDAY, JULY 3, from 4:15 P.M. until 6:00 P.M. and all THURSDAY afternoon, JULY 4, will be given

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to directed witnessing. The Dallas churches will provide the cars and drivers to take each person attending the conference to make personal soul-winning visits.

THURSDAY MORNING, JULY 4

Place—Memorial Auditorium

- 9:15 A.M. Song service—Dick Baker
- 9:30 A.M. Scripture, Supplication—Ralph Longshore
- 9:35 A.M. Message—"This Is the Way We Do It"
Joe Blinco
- 10:05 A.M. Panel discussion:
"Spiritual Conquest . . . Planned Action"
1. Proficient preparation—J. A. Pennington
2. Satisfactory survey—C. Wade Freeman
3. Associational Evangelism clinic
Eugene Pratt
4. Evangelism Plan Book
Ralph Longshore
5. Two-weeks revival—John Havlik
- 11:05 A.M. Song service and special music
- 11:20 A.M. Message—"Spiritual Conquest . . . Preaching"
W. A. Criswell



CAUTHEN



CRISWELL



POLLARD

THURSDAY NIGHT, JULY 4

Place—Cobb Stadium

- 7:00 P.M. Song service—Dick Baker
- 7:25 P.M. Scripture, Supplication—Harold E. Lindsey
- 7:30 P.M. Message—"Spiritual Conquest . . . Power"
Ramsey Pollard
- 8:05 P.M. Song and special music
- 8:15 P.M. Message—Billy Graham

Christ or Mary?

BY WILLIAM E. BURKE, ASSISTANT SECRETARY
CATHOLIC INFORMATION, NME

In the Roman Catholic church prayers are addressed to Mary, and she is honored with hyperdulia.

This is a word used by Catholic theologians to indicate the highest kind of worship which, according to them, may be given to a created being. A careful review of the official books of the Roman Catholic church affords the fullest proof that among Catholics, Mary divides the honors of divine worship and even divinity with the Supreme Being.

Hyperdulia is said to be a kind of worship inferior to that rendered to God, however, it is practically undistinguishable from it. During the last 50 years the worship of Mary has so advanced that the church of Rome now ascribes to her names, offices, attributes, and miraculous powers, which exalt her to a level with Christ.

The following are a few of the names given by the Catholic church to Mary: "Holy Mother of God, Mother of Divine Grace, Mother of Our Creator, Virgin Most Powerful, Virgin Most Merciful, House of Gold, Ark of the Covenant, Gate of Heaven, Health of the Sick, Refuge of Sinners, Help of Christians, Queen of Angels, Queen Conceived Without Original Sin," etc. (*Manual of Prayers*, pp. 70-72).

Divine attributes are ascribed to her. She is said to be omnipotent in power and infinite in mercy. The words of one of Rome's authorized devotional books are: "Jesus has rendered Mary omnipotent, and obliged Himself to grant all the desires and requests of His blessed mother," also, "she is as rich in mercy as in power." (McDonald, p. 237).

Some Roman Catholic authorities teach that salvation comes through the merits of Mary rather than through the merits of Christ. The "Glories of Mary" contains the following question and answer: "How does it happen that the same God, who in the old law was so prompt in punishing crimes, now deals so mildly with the greatest enemies? It is through love for the Blessed Virgin,

and in consideration of her merits." (*Glories of Mary*, p. 187).

G. C. Berkouwer, in his book *Recent Developments In Roman Catholic Thought*, p. 25, states; "The discussion is now under way, not regarding the dispensation of grace by Mary (this is already a doctrine of the church), but regarding redemption by Mary: Mary as coredeemer, a cosavior with Christ."

An incidental fact in the teaching of Rome furnishes a striking confirmation of the charge that she exalts Mary above Christ. It is a fact that the Roman Catholic people are directed in their manuals of devotion and prayer books to fix their attention almost exclusively on Jesus in his infant state, and accordingly they think of him as a child subject to Mary and governed by her maternal authority.

In statues and pictures of Mary, even when she is represented as enthroned above the clouds, she appears as young and fair, with Jesus as an infant in her arms. The conception is incongruous and absurd, but it serves the purpose of exalting Mary in dignity and authority above Christ.

The line of argument by which Rome professes to prove that Mary's authority over Christ is such that he cannot disobey her is expressed thus: "The Blessed Virgin, having lodged the Son of God in her womb, requires from him, as the price of her hospitality, peace for the earth, salvation for the lost, and life for the dead." (*Glories of Mary*, pp. 187, 188).

The Roman Catholic church declares Mary's supposed intercession with Jesus to be necessary to the salvation of the sinner. Her words are, "Because men fear Jesus Christ, that divine person who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary His Mother." (Ibid., p. 146). Accordingly she teaches that, "no grace, no pardon, emanates from the throne of the King of Kings, without passing through the

hands of Mary . . . no one enters heaven without passing through her." (Ibid., p. 121).

In a booklet entitled *Novena in Honor of the Immaculate Heart of Our Lady of Fatima*, published in April of 1946, with the Imprimatur of Cardinal Stritch of Chicago, there appears on page 28 the following: "THOU ART THE GATE OF HEAVEN, O MOTHER BELOVED, AND NO ONE SHALL ENTER SAVE THROUGH THEE."

Rome states that, "Mary has been elected from all eternity as Mother of God", and that she may save by her mercy "those to whom her Son in justice cannot grant pardon", and that "a sinner can be saved only by having recourse to the Blessed Virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite justice." (Ibid., pp. 153-162-164).

The logical inference from all this is that it is useless to pray to Christ, and that the invitation of the Saviour, "come unto me," is not true. This inference is unavoidable if Mary is able to save, and she alone is willing.

All this is a plain denial of the great truth that Jesus in his love gave himself to be a ransom for sinners, and that in his compassion he is a great high priest who can be "touched with the feeling of our infirmities" (Heb. 4:15). It is direct contradiction of Christ's own words, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6).

JESUS IS THE DOOR. "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

The word of God declares there is only one mediator and advocate, the Lord Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Why go to Mary, when Christ says: "If ye shall ask anything in my name, I will do it" (John 14:14).

MORE THAN MONEY

BY W. E. GRINDSTAFF
DIRECTOR, COOPERATIVE PROGRAM
PROMOTION SEC STEWARDSHIP
COMMISSION

DOES the Cooperative Program of world missions represent only a clever means which practical men have devised for raising money? Or, is it really a vital faith in action?

I have the conviction that we must come to understand the true basis of our cooperative work or lose it. We

will not be able to go much further in Cooperative Program support until we have gone much deeper in understanding. The fulfillment of this hope demands a greater depth in our approach to the Cooperative Program.

The Cooperative Program of world missions is more than money. But if it dealt only with a Baptist's use of his pocketbook, it would still be of theological concern, for theology is concerned with every act in which faith expresses itself.

When the Cooperative Program is not rooted in clear and sound convictions, it degenerates into shallow activism. It becomes only another technique for raising money for assorted causes.

In essence this plan is Southern Baptists practicing their religion. It is not simply a department of our work nor a sphere of activity. It undergirds our Southern Baptist conception of the Great Commission. That conception is manifested in our attitudes and actions.

We cannot claim perfection for this channel of mission support. It is a growing, changing thing, and though many improvements have been made, other changes will come in the future. Indeed, this flexibility is foremost among the features which commend it.

For many Southern Baptists the Cooperative Program is human thanksgiving for divine goodness and mercy. It is partnership with Christ and fellow Baptists in fulfilling the purpose of God in the world. It is one method by which an individual Baptist expresses his financial stewardship.

We are continually asking Southern Baptists to invest their time, energy, money, and lives in this work. Do we appeal to their generosity and their self-interest? Or, can "Thus saith the Lord" be attached to what we are saying and doing through the Cooperative Program? Has God spoken? Or, are we merely manipulating human motives toward human goals? Is our chief concern how to perfect our techniques and whip up enthusiasm? Or, are we concerned about how to be obedient to what He has to say? Are we simply drawing upon our own ingenuity and resourcefulness to interest Southern Baptists in a good cause? Or, is God himself laying claim to their whole lives?

The word of God is divine power operating through a human agency. This in itself is a profound example of the Cooperative Program. When we bear witness to our Lord, the miracle of the incarnation is duplicated and Jesus once more lives and speaks.

Through the Cooperative Program we take the word of God to the lost millions of our world. That word shines into the chaos of ignorance, sin, and death. It recreates disordered lives and makes them new creatures in Christ Jesus.

As New Testament believers we are "stewards of the manifold grace of God." The living center of our stewardship is Christ himself. Therefore, our interest in the Cooperative Program becomes a matter of our personal relationship to him, not the support of impersonal institutions and causes. We give ourselves as "living sacrifices, holy and acceptable to God," "to him who loved us and gave himself for us." "We love, because he first loved us." But we do not "love in word or speech but in deed and in truth."

When the New Testament says, "You are a royal priesthood," it is not speaking about ordination but about the priesthood of every Christian. To be a priest is to be consecrated to serve God and people everywhere. This is the calling of every Baptist. This doctrine, more than any other, has captured the attention of Southern Baptists. It should spur them to active support of all Cooperative Program work. It is a doctrine which gives every Southern Baptist something to do. The priesthood of all believers supplies a specific program of action.

What a revolution it would mean in Southern Baptist life were this dynamic doctrine to prevail in all its potential power! No more would Baptists hold the pagan idea that they have done their duty when they attend church and hire people to keep their organizations running. No longer could a Baptist church be described as a closed corporation of decent people. No longer would the worship service be an end in itself. This doctrine could be a means for releasing the gospel around the world through the channels of the Cooperative Program. Our churches could meet the world once more as spirit-empowered, worldwide witnessing fellowships.

For Cooperative Program support there are such rewards as the privilege of sharing in the fulfillment of God's own purpose. There is the abiding worth of works performed out of grateful and self-forgetting love. And, of course, there is the joy which always attends faithfulness in the Lord's service.

These are finalities which will remain long after heaven and earth have passed away.

February, 1963

HOME MISSIONS

The Spanish Among Us

The orangy spice of their language and the passionate devotion of these people on becoming Christians are among the few similarities of Spanish-speaking people in the United States.

The Spanish-speaking man of this country may be an exuberant Puerto Rican in New York, newly discovering Christ and eager to tell others, or he may be a fifth-generation New Mexican, hardened to the methods of many religions that have tried to woo him. He may be a well-to-do head of a thriving business, or he may be a migrant—illiterate and cowed by the Catholic church.

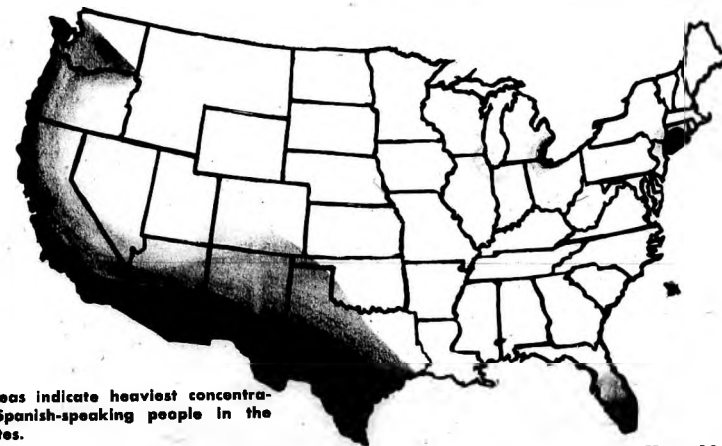
Some eight million Spanish-speaking people now live in the United States, with heaviest concentrations in New York, Florida, Texas, New Mexico, Arizona, and California. However, California's descendants of the early Spaniards may differ widely from the Mexican Indians in Texas or the newly immigrated Puerto Ricans of New York.

The Southern Baptist work that began officially in 1851 with the Spanish-speaking people in Texas was a small beginning that has grown much. Much more, however, is needed.

Held back in many instances by Catholic backgrounds, these people are sometimes

Shaded areas indicate heaviest concentrations of Spanish-speaking people in the United States.

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HOME MISSIONS

afraid or sometimes lukewarm toward all religions. Among those who become Christians, however, the response is an eagerness toward evangelism that may far outrank Anglo churches.

Following is a glimpse of the nature of these people, of what Southern Baptists are

doing, and of what we face in further introducing these people to Christ. (Although Home Mission Board work among Spanish-speaking people is also being carried on in Cuba and Panama, emphasis here is only on the main areas of work in the continental United States.)



NEW MEXICANS Henry and Dino Roybal of Santa Fe, represent Spanish youth on which hopes of much Baptist work lies.

February, 1963

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Into New York - Puerto Ricans

BY LEONARDO ESPERADA, DIRECTOR
HMB LANGUAGE MISSIONS, NEW YORK

One person out of ten in New York City speaks Spanish. This means that we have about 800,000 Spanish-speaking people in this city.

The Puerto Ricans form the largest group of Spanish-speaking people in this city, numbering about 600,000. Most of them group together, and we find a greater concentration of Puerto Ricans in East Harlem, Lower East Side in Manhattan, Williamsburg, Brooklyn Heights-Fort Green, Brownsville and South Brooklyn-Red Hook in Brooklyn, Hunt's Point, South Bronx, Morrisania and Clason Point-Union Port in Bronx.

Puerto Ricans, in general, are highly emotional. Perhaps this is one of the reasons why most of the evangelical Puerto Ricans belong to some type of Pentecostal church. A large group are fatalists and make no effort to improve their education or economic standards, yet others have become prominent business men or professionals.

The high rate of unemployment among the Puerto Ricans is one of the causes of crime and drug addiction. Most of the Cubans who are coming to

this area, in general, are part of the Cuban intellectual elite. We find among them a high percentage of professional people.

There are also a few thousand Mexicans, most of whom have good jobs, some are professional people or businessmen.

Southern Baptists started language groups ministries work in New York City in March 11, 1962. We as Southern Baptists believe that the gospel of Jesus Christ appeals to the whole man: to his emotions, his reason and his will. We need the men to proclaim it, money to support them and to buy or rent places to worship.

A Sunday school class for Spanish-speaking people began meeting at the Manhattan Baptist Church, of New York City, under Paul S. James, pastor and director of HMB work in the northeastern part of the U.S.A.

This Sunday school class started with five persons present: Mr. and Mrs. Guillermo Basantes, Miss Marcelina Scarpeta, Efraim Horta, and the author.

After eight months of work among the Spanish-speaking people, this Sunday

school class has become a Spanish department of the Manhattan Baptist Church, and we have received 30 new members with five awaiting baptism.

The first seven persons who were baptized were: Mrs. Xiomara Bacallao from Cuba, her father a Chinese and her mother a Cuban; Mrs. Paulina Morales and her sister Dora Olivo, both from Puerto Rico; Mrs. Juana Luisa Sanchez Acosta de Gonzalez, wife of a Cuban lawyer, Dr. Rafael Gonzalez; Miss Miriam Valdes from Cuba, Mrs. Aixa Basantes from Colombia, and Mrs. Jovita Mendez from Cuba.

We plan to start another Spanish department in the First Baptist Church in Brooklyn, where David Morgan is pastor. Plans are also in progress to start work among other ethnic groups.

Our present need is as in any pioneer area: workers and money to support them and ability to rent or buy places where we can preach the gospel of Jesus Christ to as many ethnic groups as possible.

Please include in your prayers our work in the great Metropolitan area of New York.

Florida To Reach the Fleeing

BY ROBERT FRICKE, DIRECTOR
RELIEF AND RESETTLEMENT OF CUBAN REFUGEES, FLORIDA

Since the beginning of the Cuban resettlement program almost a year ago, Southern Baptists have resettled more than 130 families and at present we are averaging 15 families per month. By resettlement, I mean that a local Southern Baptist church has voted on and accepted an individual Cuban family to help the members of that family get employment, housing, food, clothing,

school, insurance, language instruction, etc., in their immediate area.

Many of these families have been aided immeasurably spiritually speaking as well. I do not have facts and figures at the moment concerning how many have actually been won to our faith, but I am certain that it has been a good percentage. In almost 95 per cent of the cases, resettlements have

been highly successful and have in many instances produced spiritual revivals in the sponsoring churches.

By and large, the families being resettled are of the non-active Roman Catholic category; however, many Baptist families have been resettled as well.

Our Baptist Center in Miami has not only been very active in resettlement, but we have also been active in relief

aid. At the present time we are still materially aiding over 1,000 families per month, which would total approximately 4,000 people. We provide food, clothing, and general orientation to these people.

The cost of our ministry here has been met both by the Home Mission Board and individual gifts by Baptist state conventions through interested churches and individuals. The state convention of Georgia in July sent the Baptist Spanish Center over 5,000 pounds of food and almost \$10,000 in cash. Alabama sent in September nearly

\$10,000 in cash. This money is being used to purchase additional food stuffs.

Recently I received word from one of the non-active Roman Catholic families that we resettled to a Southern Baptist church in Florida and he has also written friends here exclaiming his joy upon having been sponsored by a Baptist church. He says that "Baptists must be saints." I met this pastor at our state convention this week and he says this family has been as much a blessing to the church as the church to the family.

Many families who could never have

been reached in Cuba by all of our missionary forces there are being ministered to by individual Southern Baptist churches in our country through resettlement. We anticipate a heavily increased interest on the part of our churches in this very vital and needed ministry.

The fact that there are no more refugee flights from Cuba to Miami at this time has seemed only to increase the refugees' interest in resettlement. Thus, a great opportunity for Baptist individuals working through their churches has been created.

Solid Fields of Spanish Work

BY MILTON S. LEACH, JR.
HMB MISSIONARY, MIAMI, FLORIDA

More than 200,000 Spanish-speaking people from all Latin American countries live in the Miami area. They come from all walks of life and do all types of work.

Three main groups make up these people: Cuban, Puerto Rican, and Mexican. Many of them are highly skilled technicians, having been trained in some of the best universities in Latin America and the United States.

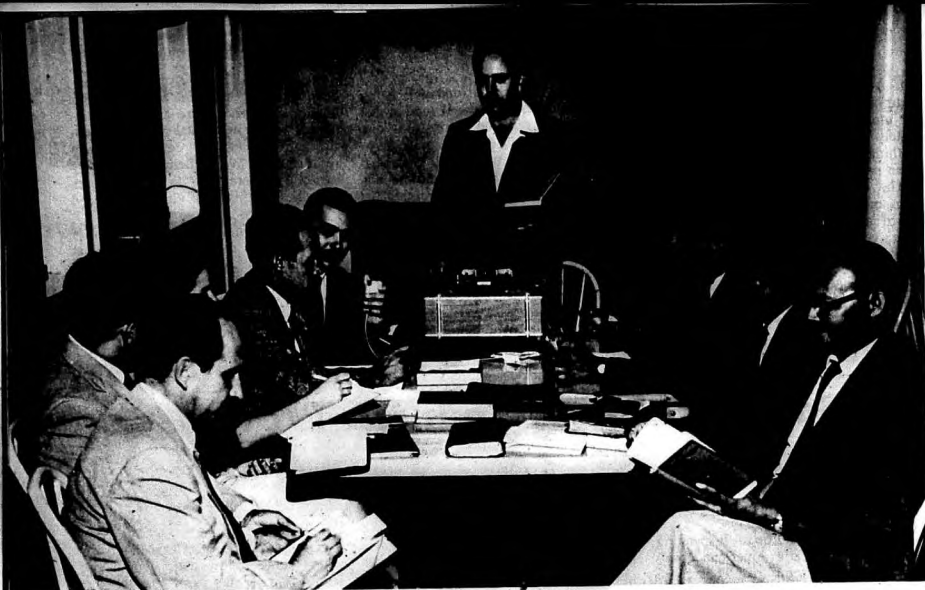
Many of the Cuban and Puerto Ricans are leading very useful lives working in factories, restaurants, hotels, etc. The fresh fruits and vegetables that most of us eat are cultivated and gathered by some of the eight to ten thousand Mexican and Puerto Rican migrants who have become exceptionally proficient in this type of work.

The Mexican and Puerto Rican migrants live on the southernmost tip of Florida in the agricultural section known as the Redlands. The government has supervised the improvement of camp life for the past five or six years and most of the migrant camps are reasonably well equipped in our area. The Redland and other local schools have made great strides toward providing adequate educational facilities for the hundreds of Spanish-speaking children who come late in the school year and leave before it is over. However schools are overcrowded. Most of the parents

MRS. MIGREL LOPEZ, Cuban refugee, is interviewed by Robert Fricke. She and her family gave up everything to escape Cuba.

February, 1963





SPANISH BAPTIST EXTENSION SCHOOL in Miami reaches pastors and laymen. Robert Fricke is dean.



SUNDAY NIGHTS Baptist Church and 12 others in Miami now have Spanish departments in their buildings. Most average over 100 every Sunday.

cation, and many have university degrees from Havana. The degrees indicate their adequate preparation to work with their own people, but because of the language problem many of these are not able to follow their profession in Miami.

Cubans, Puerto Ricans, and Mexicans of this area are extremely sociable. The Cubans especially seem to enjoy gathering on the streets to talk about anything, everything, or nothing. They just like to get together. They seem to love music, especially from their country, although very few play musical instruments. Many of the ladies are gifted at sewing, and though they do not bake, it would be hard to beat their typical Cuban dishes. You will never be the same again after you drink a cup of Cuban coffee—two spoons of coffee, two spoons of sugar, and two spoons of water for one demitasse.

The span of our Baptist work includes Spanish chapels scattered all over Miami Baptist Association as well as a radio program in Spanish. Food and clothing distribution at the Spanish Baptist Center also helps us keep in touch with those who do not attend services. The last report shows 1,606 enrolled in Baptist Sunday schools, with 878 baptized members as compared to about 125 enrolled and 50 members in two missions eight years ago. More than twenty Spanish Baptist pastors are giving

full time to this work. The Baptist Book Store is carrying books and Bibles in Spanish. The Spanish Baptist Center is helping 500 families every two weeks with emergency needs while the Miami Baptist Association is conducting an all-out effort to reach these people, through all of their regular activities.

The children of Latin American immigrants are attending our churches and our schools, which are offering intensive English courses. Their friends speak English and these Spanish children are learning a way of life which is quite different from the life their parents led before coming to this country. Many of the children will not want to ever go back to live in their native country which they have never known, or which has become strange to them through a separation. For this reason parents will probably find themselves making the needed adjustments and pushing aside the old yearning to "go home," in an effort to stay close to sons and daughters who have a new way of life in their adopted country. Grandfather's religion or tradition may not seem as real to these young Latin Americans, as the things that they see, hear and learn from day to day in Miami.

Though traditionally Catholic, very few of these people are actually faithful to their traditional religion, and many are taking this opportunity to visit some Baptist, or other evangelical

churches, to see what other people are like. Even the faithful Catholics in this area are friendly to Baptists and receptive to the gospel. This is a God given opportunity.

Many have become fervent Christians and through the help of a small band of Spanish-speaking pastors and a large number of dedicated lay workers a city-wide program of missions has been established. Several college students are already preparing for mission service among their own people. Large numbers have felt the call and are awaiting the opportunity to prepare. Through our church organizations and our associational Brotherhood and WMU, as well as our Spanish Young People organizations, dozens of lay workers are finding their place of service.

We do not try to rush new converts into the church. Most of our pastors conduct training classes for new Christians and do extensive personal work with them before presenting their names to the church for baptism. Their concept of Christianity is many times quite different from our Baptist view, and they have unacceptable or no religious background.

Some are hesitant to become Christians because of a feared break with family and friends. However, in Miami, we find that so many ties have already been broken, and since other new patterns of life are being formed, it is not so hard to form a new religious pattern also. Being in a different environment makes it easier for some to make the change.

Since the Spanish-speaking people in Miami are scattered over the area, mixed with people of all races and religions, they can make whatever changes they might want to make without fear of criticism of neighbors or friends. In Miami, many who had never known an evangelical are now in daily contact with Spanish-and English-speaking people of all evangelical faiths. They become interested, lose their fear, and prejudice, and are easily won. Much depends on the fervor of their evangelical friends.

Our work is limited by needs, however. We are badly in need of more adequate buildings and equipment. Some English-speaking churches are developing Spanish departments in their own buildings, but do not actually have adequate or satisfactory facilities for the Spanish congregation. The Spanish congregations are not usually blessed financially, and without the help of the church could not provide their own meeting place.

(Continued on page 30)



ISMAEL NEGRIN, Baptist pastor, leads Boys' Club work in the Latin American Center located in Key West, Florida.



FUTURE CUBAN missionaries perhaps? These Cuban children go every Sunday to First Spanish Church of Miami, pastored by Jose M. Flatau.

Meeting Today's Challenge

Trends, changes, and conditions in home missions were recently compiled by Courts Redford, HMB executive secretary-treasurer. Results are shown here, and under each some of the major efforts of this Board to meet the challenges are listed. Additional efforts that are urgently needed are suggested by an asterisk.

1. Trend to emphasize material values rather than spiritual values and the increase in sensuality and immorality

Emphasis on evangelism helps meet this challenge

Emphasis on missions tends to change egocentric interests and values to sociocentric and spiritual interests and values

*Acceleration of evangelistic efforts and extension of mission ministries

2. Increase in crime, especially among youth

Good Will and Mission Centers designed to give the gospel and spiritual ministries to the neglected and underprivileged among whom hotbeds of crime often exist

*Rescue Homes and Sellers Home for un-wed mothers

Juvenile Rehabilitation Ministry

*New emphasis on down-town mission centers

*Additional good will centers and another home for un-wed mothers

3. Growth of non-Christian religions in America

Establishing new missions in areas most affected

Aggressive associational mission (and city mission) programs designed to counteract such religions

Aggressive evangelistic programs in such areas

*More cooperative efforts with other convention and state groups and agencies to diffuse doctrinal and spiritual information and ministries that will reveal the superiority of the Christian religion

4. Growth of Romanism in the United States

Catholic information service maintained by Board

Use of magazines and tracts to show dangers of Romanism

*Enlarge ministry of Catholic Information Service

5. Rapid urban growth

City Missions Department with its various ministries

Services of the Survey and Special Studies Ministries

Services of Church Site and Church Loan Division

Extension through "Big City" Programs

Development of missions and churches in suburban centers

*Special consideration to great metropolitan centers, such as New York and Los Angeles

*Attention to "Inner City" needs and challenges as resources permit

*Special attention to City Missions in 1964 emphases

6. Continued movement of population

Ascertain trend and extent of such movement by survey and special studies

Study and plan with local forces the strategy to follow in reaching potential and actual centers of growth

Migrant ministries reaching "those on the move"

Language missions in areas heavily populated with language groups

*Intensify efforts to obtain sites and build buildings in areas of special growth

*Accelerate extension of language groups to other areas of language group concentrations

*Increase pastoral ministries in new areas, especially in those populated largely by non-Christian and non-evangelical groups

7. Increase in Negro population and their movement to urban centers

Cooperation with National Baptist Conventions in providing leadership

Enlarged educational advantages for potential lay and ordained leaders

Scholarships for promising Negro youth

*Help in obtaining desirable sites and church buildings

*More cooperation in establishing mission centers and ministries to underprivileged

8. Increase in language groups to be served

Extension of language work in a few strategic centers in pioneer fields

Cooperation with states in support of an enlarged ministry to language groups

Continued ministry with local forces in Cuba and Panama

Scholarships provided for potential leaders of language groups

Survey and special studies to discover most needy and advantageous fields of service

*Special emphasis on language missions in 1964

*Need for language training for missionary personnel

*Need for more language centers, more buildings and more missionaries for language work in pioneer areas

*Need to enlist more Anglo churches to care for language groups in their midst

HOME MISSIONS

9. Growing recognition of the importance of the association in Baptist life

Ministries of the Department of Associational Missions are bringing good results

Conferences for associational missionaries and other associational leaders help

Cooperation with state boards in the development of associational mission programs

In Service Training for leaders in neglected areas

Literacy ministry to help neglected persons and also those of other races seeking to learn English

*Improvement and extensive use of the Associational Development Program

*Cooperation with states in securing and providing leadership for those associations now having no associational leadership

*Intensified efforts to help rural and mountain churches not now supporting effectively a World Missions program

10. Large number of non-resident church members

Special efforts of Evangelism Division to sponsor "Join-the-church" month in February

Cooperation with all other Baptist groups in urging immediate transfer of church membership when one moves

*Provide more effective channels of communication between the church from which the member moves and the church in the community to which he moves

*Seek to see that there is a Baptist church within reach of every person in the United States

11. Apathy in personal soul-winning

Evangelism Division sponsors special programs of personal soul-winning

Home Mission Board is cooperating with other agencies in special plans and methods for personal visiting and witnessing

*Intensification of these efforts during the soul-winning crusades of 1964

12. Large areas still unreached by Southern Baptists

Intensive efforts to reach such fields through the Church Extension Program and the 30,000 Movement

Surveys and Special Studies "point-up" special needs and opportunities

Special assistance provided by the Student Summer Mission Program

Assistance given through pastoral support and loans for buildings

Assistance given by state conventions and churches in the development of certain fields

*Intensify the effort to start new missions and churches during the two years (1963-1964) remaining in the Third Jubilee Movement

*Intensify efforts to start missions and churches for language groups as needed in pioneer areas

13. "Fall Out" of missionary volunteers between time of "surrender" and completion of college and/or seminary

Personnel Department seeks to keep in touch with those who express an interest in home missions

Representatives of Home Mission Board cooperate with seminaries and colleges in Mission Day emphases

Suitable tracts and literature are provided mission volunteers

Encouragement and help provided by the Summer Mission Program

*Encourage churches to use their "volunteers" in local mission activities

*Cooperate with colleges and seminaries in extensive services or "practical work" activities and encourage volunteers to participate

*"Follow Up" participants in summer missions and in extension work to encourage them to enter mission service if the Lord so directs

*Plan best possible use of literature to encourage youth to enter mission service

14. Continued emphasis on ministries to the military

Conferences for chaplains and military personnel

Publicize work and ministries of the chaplain

Prepare youth psychologically and spiritually for military service

Cooperation with local forces in camp areas

*Increased emphasis on spiritual ministries to families in camp areas

*Additional study of ways and means to cooperate with churches and other denominational agencies in integrating the returning military personnel into the total life of the church

15. Indifference occasioned by the lack of information and concern

Distribution and dissemination of mission information through tracts, articles, wire services, books and magazine

Use of visuals—displays, posters, film-strips, motion pictures, and pictures

Study and discussion groups—schools of missions conferences, clinics, special programs and assemblies

*Great need for increased circulation of Home Missions magazine

*Need for better contact with pastors and church leaders and with associational leaders

*Need for better place on convention program

*Need to fully appreciate and express hearty cooperation from other state and convention agencies

*Need to continue to emphasize the success and achievements of those who have tried and succeeded.

It is recognized that the above are not all of the trends and problems faced by Southern Baptists and the present activities of the Board is certainly not complete. Neither are the suggested needs or ways to improve exhaustive. The entire presentation is simply an effort to suggest a few of the great problems that beset us and some of the efforts now being made to meet these situations.

February, 1963

15

14

April 15-21

Jewish

Fellowship

HOME MISSIONS

LEADERSHIP EDITION

161 Spring Street, N. W., Atlanta 3, Georgia

FEBRUARY, 1963

VOL. XXXIV, NO. 2

Cauthen, McClain to Lead HMB Emphasis at Assemblies

Baker James Cauthen, executive secretary for the Foreign Mission Board, and Roy O. McClain, pastor of the First Baptist Church of Atlanta, will be featured speakers during Home Mission Weeks at Glorieta, New Mexico, and Ridgecrest, North Carolina, this summer.

The announcement was made by L. O. Griffith, HMB director of the Division of Education and Promotion.

Cauthen will serve as key speaker at Glorieta during the week of August 1-7, while McClain will lead the emphasis at Ridgecrest Baptist Assembly August 15-21. Theme for both weeks will be "Spiritual Conquest Now."

The Foreign Mission Board executive will be joined by Wayne Ward, professor of Southern Baptist Theological Seminary as Bible teacher for the week. Euell Porter of Baylor University will be music director.

Joining McClain during Home Mission Week at Ridgecrest will be Lavelle Seats, professor at Midwestern Baptist Theological Seminary, who will teach the Bible. Quinn Pugh, pastor of Bergin Baptist Church, Westwood, N. J., will direct the music.

Also scheduled for Glorieta during the same week as Home Missions Week are the Brotherhood Conference and the Writers' Conference. During Home Mission Week at Ridgecrest Music Expansion Week will begin on August 18.

30,000 Movement Conferences Set

A 30,000 Movement conference will be held at both Glorieta and Ridgecrest assemblies again in 1963. This will be the third such conference to which chairmen of associational missions committees are especially invited.

Study of a new guidebook on how to begin missions and churches will get special attention during the 1963 conference. The guide is now in preparation under sponsorship of the Southern Baptist Convention's 30,000 Committee.

It is hoped that all associational missionaries will begin now to arrange for the chairmen of their missions committee to attend. Travel assistance will be provided, as during the past two years. This assistance will be at

to church

the rate of three cents per mile regardless of the method of travel: It is hoped that the associations or state conventions can provide added assistance so workers in these key places may be present.

Those who have been invited are urged to return their registration card at once, if they have not already done so. Since attendance is expected to tax the capacity of the assembly, the missionaries have been requested not to bring other members of their family. In cases where it seems best for other members of the family to be brought by the missionary, facilities adjacent to the Gulfshore Assembly are recommended. The following information has been supplied by the management of the assembly:

Cunningham Motel, Henderson Point, Pass Christian, Mississippi; rooms for two—\$6.00-\$7.50.

Holiday Inn, Long Beach, Mississippi; rooms—\$8.00-\$10.00.

Gulf Palms, East Beach Boulevard, Highway 90, Pass Christian, Mississippi; rooms—\$6.00-\$10.00.

Catalina Motel, East Beach, Highway 90, Pass Christian, Mississippi; rooms—\$5.00-\$10.00.

Summer Missions Deadline Closing

February 1 is the deadline for students to apply this year for HMB summer mission work.

Six hundred students will be used in mission work reaching to every state and the Republic of Panama, Miss Beverly Hammack of Atlanta, HMB secretary of special missions ministries, reported.

The use of students each summer is an annual emphasis of Southern Baptist mission forces. The summer workers will serve from June 10 to August 16 under the direction of state and home mission personnel. The work is comparable to that of regular mission personnel.

Only upperclassmen in college or seminary students are accepted. Application forms may be secured from local Baptist Student Union directors or directly from the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.

HOME MISSIONARIES
planning to attend the
Southern Baptist Convention
in Kansas City, Mis-
souri, May 7-10, are asked
to notify:

L. O. Griffith
Home Mission Board
161 Spring Street, N. W.
Atlanta 3, Georgia.

Evangelism Leaders Examine Program

"Our program of evangelism is not being communicated to the pastors and the people."

So said the director of evangelism with the Southern Baptist Home Mission Board, C. E. Autrey of Dallas, to men who work with him as directors of evangelism in state Baptist conventions.

"But this can be overcome by realizing our purposes," continued Autrey.

The evangelism leader continued by drafting the solution to the problem—namely, to intensify a spirit of evangelistic urgency, to build a spiritual atmosphere, to keep evangelism alive and vigorous, to keep the program unified and to keep a solid emphasis on the gospel.

"We must think big," said Autrey. "We must do some old fashioned things such as reading the Bible and developing deeper conviction about basic scriptural truths."

"We must change our methods, but not our message," he continued.

During the two-day meeting, the evangelism leaders considered the

framework for the program of evangelism after 1964. This is a period in which they indicated they will have greater emphasis on laymen, personal evangelism, deepening spiritual life, evangelism on college campuses and evangelism on foreign fields.

The year 1964 is the 150th anniversary of Baptists in North America. Commenting on lack of interest in

evangelism on college campuses, Cecil E. Sherman, Dallas, staff associate of the campus and clinics evangelism staff of the Baptist General Convention of Texas, said, "Theology is the issue—we must deal with the problem theologically."

Sherman suggested campus evangelistic conferences for students and faculty.

Christian's Call is to Love Jewish People with Patience

"Every born-again person can be used of God to deal with Jewish friends. There is no need to be afraid of approaching your Jewish friends . . . the most important requirement is Christian love."

"Patience is necessary for anyone dealing with Jewish people. There are several reasons for this. Their religious background is so different from Christianity. The Jewish people have a memory of centuries of persecution at non-Jewish and Christian hands. The Jew has been taught from childhood that Christianity is wrong in its basic concepts."

"Our witness to our Jewish friends must be characterized by patient, gentle leading. To be too abrupt, to go too fast is to court complete and final rejection. Impatience may close forever a door coaxed open little by little. One must take time to win the complete confidence and trust of the Jewish friend."

"This need for patience is no reason for delay, however. It does not justify a passive attitude. The Christian must be as aggressive as the situation permits. While, as we have said, he must not exert strong 'pressure,' yet he must press the claims of Christ as much as his Jewish friend will permit."

"The Christian must 'wait on the Lord' for his leading, but his waiting must be alert and watchful waiting."

He must see and seize every opportunity which God gives to speak a clear and loving word of witness."

Reprinted from *The Challenger*, a publication of the Jewish Evangelism Department, Kansas City Baptist Association. A. Jase Jones, director.

Interest Growing In Mission Schools

Interest in missions caused one and a half out of every ten Southern Baptists to attend a special school of missions in their local church or association this year.

Lewis W. Martin, HMB secretary of the Department of Missionary Education, gave this information to men who serve as directors of schools of missions in state Baptist conventions meeting in Atlanta recently.

The schools of missions leaders praised a new reporting method which reveals progress in such things as the number of churches participating in schools and the number of graded mission study classes taught. J. Edward Cunningham of Lexington, Ky., suggested that each director produce a monthly schools of missions bulletin sharing progress and plans with each other.

Martin considers his major responsibility "giving guidance to directors

of schools of missions and associational leaders (on the local level) in having better programs." He participated in 72 planning conferences during this year alone. Martin also promotes the schools of missions idea and provides missionary speakers for the schools.

Approximately 1½ million Southern Baptists attended schools of missions during 1962, in which 8,572 mission

study classes were taught. There were 1,100 volunteers for Christian service.

The group elected C. W. Caldwell of Little Rock, Arkansas, president; Roland P. Hood of Portland, Oregon, vice-president, and George E. Ricker of Montgomery, Alabama, secretary. Each of these men serves as superintendent of missions in his state Baptist convention, and director of schools of missions.

Turning of the Keys

BY S. A. CANDAL
HMB LANGUAGE MISSIONARY
KEY WEST, FLORIDA

The Spanish people in Key West, Florida, are like most everyone with some exceptions, such as being somewhat excitable. Their occupations vary according to skills and training, and in Key West they work in all types of business and professional jobs, as well as in municipal, county, and state positions. They also have a wide range of cultural interests and economic levels.

Geographically, since Key West is a small island, they live wherever homes are available.

Most of the Spanish-speaking people here are from Cuba, though some have been in Key West for more than 50 years, while others have come more recently. The older are more clanish; the younger mingle with everyone else.

The majority of these people are nominally Catholic, but in attitude, most are open to the gospel. Many have lacked leadership ability toward Christianity, but when taught they will try, though not too enthusiastically by our standards. Somehow they have been trained to be passive and not really to draw in the net. I be-

lieve that we can do much with them and be able to win many to the Lord.

Once they find the Lord and are given intensive Bible study, they will grow in the Lord, but they must be taught practical Christian living from the Bible.

Some of these people go all out to serve the Lord, wherever they are, while others, if not taught the way of the Lord, are passive.

There is need here for leadership training in areas of Bible study and visitation, as well as personal work. There is also a need for leaders with basic rudiments of church work.

Furman Receives Grant

A \$10,000 educational assistance grant from the U. S. Atomic Energy Commission has been awarded to Furman University.

The grant was made to the Baptist university along with a number of other colleges to assist them in the purchase of laboratory equipment for instruction in the nuclear aspects of chemistry, biology, engineering, and other sciences (RNS)

Jewish Opportunities

The 1963 World Missions Year objective is "the enlistment of all our Baptist people, churches, associations, conventions, and institutions in the evangelization of all the peoples of the world."

The most influential minority in America is the American Jew. Many churches and associations are putting forth a special effort in 1963. Place the Jewish fellowship poster from the magazine on your bulletin board today and begin preparation for Jewish Fellowship Week April 15-21.

William B. Mitchell,
Assistant Secretary
Jewish Work, HMB

New Filmstrip Stresses Church Evangelism

"The waters of baptism are stirred and a new member finds a place of service. Each year thousands express their faith with the words, 'I know Christ died for me, and I accept him as my personal Saviour'."

This narration begins "Church Centered Evangelism" a new color filmstrip, which presents a year-round Southern Baptist program of evangelism as promoted by the Home Mission Board's Division of Evangelism.

From the filmstrip the objectives of year-round church centered evangelism are:

1. Create and maintain an evangelistic climate

2. Keep alive an awareness of the urgency of personal witnessing
3. Promote prayer and dependence upon God
4. Emphasize revivals
5. Reach evangelistic goals

Personal and public evangelism activities are included as well as special emphases carefully planned according to the church calendar.

Narration for this filmstrip is printed in illustrated tract form. Extra copies of this tract also titled "Church Centered Evangelism" are available free from the Home Mission Board Tract Service, 161 Spring Street, N. W., Atlanta 3, Ga.

The 48 frame color filmstrip, free to missionaries upon request to the Home Mission Board, is now available through Baptist Book Stores for \$3.50.

Graham Attacks Education Trend

Evangelist Billy Graham has sharply attacked the secularization of U. S. education and called on American religious leaders to halt the trend.

"God, the Bible, and Christ have been expelled from many schools," Graham charged. "In several American cities observance of Christmas and even the singing of Christmas carols has been outlawed."

"Separation of Church and State," he told leaders of Youth for Christ, "was never meant to separate our youth from God. This trend to extricate God and moral teachings from the school is a diabolical scheme and is bearing its fruit in the deluge of juvenile delinquency which is overwhelming the nation."

Graham addressed more than 300 leaders of Youth for Christ International at the group's three-day Capital Teen Convention in Washington, D. C. (RNS).

Southern Baptist Convention-
Housing Accomodations
Dallas, Texas, July 2-4, 1963

The convention bureau will make hotel and motel assignments upon receipt of this official housing application, when completed with necessary information. All rooms will be assigned on a strictly "first come, first served" basis. Please tear off application at the bottom of the page.
(A) Indicate your arrival time in Dallas. Confirmed reservations will be held only until 6:00 p.m. on the day of your indicated arrival, unless you specify a late arrival time on your application.
(B) Write the CONVENTION HOUSING BUREAU, DALLAS CHAMBER OF COMMERCE, 1507

Pacific Avenue, Dallas, Texas, NOT the Hotel or Motel, if you wish to cancel or make changes in your reservation.
(C) If the Hotels or Motels of your choice are unable to accept your reservation, the Convention Housing Bureau will make a comparable reservation elsewhere.
(D) Block reservations will be made only when individual names accompany the request.
(Explanation of data: blocks shown are to indicate distance from auditorium where conference will be held. Four sets of figures under each hotel or motel indicate the following: (1) single room for one person, (2) two-person room, double bed, (3) twin beds, (4) suites.)

Table with hotel names and room rates. Includes Statler Hilton, Adolphus, Baker, Sheraton-Dallas, Jefferson-Dallas, Southland, White-Plaza, Travis, Mayfair, Stoneleigh, Loma Alto, Lynn, Melrose, and Lawn.

Wide Evangelistic Conference
MOTELS

Table with motel names and room rates. Includes Marriott Motor Hotel, Executive Inn, Holiday Inn Central, Holiday Inn West, Holiday Inn Love Field, Tower Hotel Courts, Lamplighter Motor Inn, Oaks Manor, Ramada Inn, El Sombrero Inn, Tropicana Inn, and Dallas Cabana.

APPLICATION FOR ROOM ACCOMMODATIONS
Please print or type four choices of Hotels or Motels
1st 2nd 3rd 4th
Single room(s) for Person(s) \$ to \$ Per room
Double room(s) for Person(s) \$ to \$ Per room
Twin room(s) for Person(s) \$ to \$ Per room
Two-room Suite for Person(s) \$ to \$ Per room
Other Type
Arrival Date Hour a.m. p.m. Departure Date
Rooms to be occupied by (Please attach list of additional names if you do not have sufficient space here. Also list ages of Children. Bracket names of those who will share rooms.)
Name Street Address City Zone State
MAIL APPLICATION TO: Convention Housing Bureau, Dallas Chamber of Commerce, Southern Baptist Convention-Wide Evangelistic Conference, 1507 Pacific Ave., Dallas 1, Texas.

April 15-21

Biblical Scholarship Trailing Archeology

Biblical scholarship "has not begun to catch up" with recent archeological and historical discoveries, according to William Foxwell Albright, professor emeritus of Semitic languages at Johns Hopkins University.

Albright said in an interview at the Society of Biblical Literature and Exegesis in New York that major biblical finds such as the Dead Sea Scrolls in 1946 and 1947 and the Gnostic texts discovered earlier in Egypt have put Bible scholars "25 or 50 years behind the times" in updating modern Bible translations.

The society held its annual meeting at Union Theological Seminary with a record attendance of some 400. It comprises Protestant, Catholic and Jewish scholars, most of whom are professors in seminaries, colleges, and universities in the U. S. and Canada.

Albright, co-editor with David Noel Freedman of the Doubleday-Anchor Paperback Bible Commentary, and other leaders at the meeting noted an upsurge of interest in Bible research and exchange of biblical information among Protestants, Catholics and Jews in recent years. But none of those questioned gave unqualified endorsement to eventual publication of a "common Bible" which could be used by the various religious faiths.

"No human being can keep up with the new discoveries," Albright observed in reply to a query on new texts and scrolls which have come to light in the Near East in recent years. "The average American scholar is a busy teacher. It is just impossible."

Describing the paperback project, he said he expected the first five commentaries, done by outstanding men in the various religious traditions, to be off the presses next September. They embody original research and background from Bible lands which have given new meaning to very ancient books: Genesis, Proverbs, Ecclesiastes, Jeremiah and Job. (RNS)

Peace Corps Post
Bill D. Moyers, former director of information for Southwestern Baptist Theological Seminary, has been appointed deputy director of the Peace Corps. It has been announced by President John F. Kennedy. The deputy director's job is the number two position in the Peace Corps.

He is a graduate of the University of Texas and the Southwestern Baptist Seminary. Prior to his Washington experience, he was headed for a job of teaching ethics at Baylor University.

Warren Challenges States to Meet Goal

C. C. Warren, director of the 30,000 Movement, told superintendents of missions in state Baptist conventions meeting in Atlanta recently that he expects the number of missions and churches started by Southern Baptists in the 30,000 Movement in 1962 to total 18,000.

Southern Baptists must start 12,000 additional missions and churches by the end of 1964 if they are to reach the goal of 30,000 set in 1956.

A church extension guidebook to accelerate and aid in starting new missions and churches will be produced, announced Arthur B. Rutledge, HMB director of the Division of Missions.

Information on how to start new missions, types of missions, surveying the field, and biblical basis will be included in the booklet. "Ministerial and lay leaders who have materials and methods which have proved successful are asked to send these to L. O. Griffith, 161 Spring St., N. W. Atlanta, for inclusion in the guidebook," according to Rutledge.

Week

visit and invite
Jewish friends
to church



SHELBY, MISSISSIPPI's flat delta land is rich farming country where cotton, rice, and soy beans are grown and cared for by Mexicans. Benjamin Burges, right, pastor of the Mexican Baptist Mission in Shelby, is shown here with Eli Burges. The mission, though sponsored by First Baptist Church of Shelby, has Mexican leadership of its own, and includes an average attendance of 60. Some 400 Mexicans are located in the area served by the mission.

Spanish Texans

BY ORVILLE SCOTT
PUBLIC RELATIONS DEPARTMENT, BAPTIST GENERAL CONVENTION OF TEXAS

By 1975, experts predict, close to 50 per cent of the total Texas population will have a Spanish background. In south Texas, 65 to 70 per cent of the population is now Latin-American.

The majority of the two million Latin-American people of Texas are descendants of Spanish people who settled in the state prior to the Texas-Mexican Revolution. These Spanish-speaking people are permanent citizens of Texas, making up 25 per cent of the state's total population.

Much of the influence by ancestors on present day attitudes lies in their Catholic background, which itself identifies tradition with religion. Bound by taboos and fear of the priest and phantoms that they feel could destroy them, some Latin-Americans find it difficult to break with the Catholic church. Many of the younger generation, however, seem to little associate Catholicism with true Christianity as attested by the fact that only about five per cent of the total Latin-American population are practicing Catholics. However, Protest-

ants and Baptists, can now claim only about 70,000 on their church rolls, which indicates the vast majority are without a faith of any kind.

Usually, even though a Latin-American makes a profession of faith in an evangelical church, he isn't considered by the Catholics to have broken with their order until he is baptized by the evangelical church. Then, likely as not, his friends and family will cast him out. Although he is no longer welcome in the old realm, he may find it difficult to adapt to the new one, leaving him in a spiritual quandary should fellow Christians fail to extend the warm hand of love and aid.

Association-wide and city-wide tent revivals have been used very effectively by state and local evangelists working together to win Latin-Americans to Christ. Among the most successful crusades of this type the past two years were one in the McAllen area resulting in 670 professions of faith and another in the Harlingen area resulting in more than 700 conversions. These utilized, in

addition to tent meetings, local campaigns and large central meetings in major auditoriums.

For the most part Baptist workers are well received. However, in many places there is Catholic opposition when the priests can muster enough force.

The need of trained Latin-American leadership was pointed up by Dallas Lee, secretary of the Texas Baptist Language Missions Department.

"If we train the right leadership and provide buildings in which these people can grow and develop, we can win this mission field to Christ," Lee said. There are currently 452 Latin-American churches and missions in the state.

The Baptist General Convention of Texas recently assumed operation of the Valley Baptist Academy, Harlingen, and the Mexican Baptist Bible Institute, San Antonio, to help train future Latin American leaders. A scholarship fund is now available to Latin-American ministers studying in Baptist colleges or seminaries.

HOME MISSIONS

The Church Building Department of the Texas convention assists Latin churches in the best procedures for securing loans and adequate underwriting from sponsoring or sister churches, in addition to gifts on construction of new missions and consultation on building plans.

Most of the two and one half million Latin Americans in the state are citizens, however, a great deal of work has been done among braceros coming into the state to help harvest crops.

A typical example of this is found in the ministry of Telephone Baptist Church which in three years was able to record 187 professions of faith among braceros coming to the Red River Valley area of north Texas to pick cotton. The desire of the Mexican nationals to hear the word of God was demonstrated by several of them walking ten and one-half miles to attend services on an icy morning.

A new post-war middle and professional class of Spanish-speaking people has arisen with Latin Americans taking their places as teachers, doctors, and in other positions of service. There are more than 600 Latin-American students in the University of Texas alone, and the majority go on beyond a bachelor's degree.

Utilizing this ambition as a missionary facility, Texas Baptists have awarded scholarships to Texas Baptist colleges to more than 220 deserving Latin-American students since 1956. About 40 of them have graduated, going out to become teachers, lawyers, and taking other key positions among their people.

The scholarship program, financed through the annual Texas Baptist Mary Hill Davis offering for state missions, provides each student with up to \$500 a year in aid as long as work is satisfactory. Students invited to appear before the scholarship committee are highly recommended by their pastors, teachers and other community leaders, said Charles McLaughlin, chairman of the scholarship committee, and director of the Texas Baptist missions division.

Latin Americans of Texas are adapting rapidly to the total community. In one school district in South Texas, a third of the faculty are Latin American. Every political office in south Texas is represented by Latin Americans and about half the clerks in the region are Latin American.

Efforts are now being geared toward a state-wide Latin-American crusade in 1964. Approved by the recent Baptist General Convention of Texas meeting in Fort Worth, the crusade will utilize

radio and television extending its outreach beyond the borders of Texas as far as Mexico City. Other features of the all-out evangelistic undertaking will

be mass choirs, both Spanish-speaking and Anglo pastors and a translation system which utilizes headphones similar to that of the United Nations.

They Planted a Mission

BY MORLEY B. DRAKE
LITTLEFIELD, TEXAS

First Baptist Church, Littlefield, Texas, for many years sponsor of the Baptist Spanish Mission, which has a full time pastor and a large membership, has now established a second Spanish mission in Littlefield. This contribution to the 30,000 Movement is designed primarily to bring into the faith braceros and domestic Spanish-American farm labor coming to the South Plains at harvest time.

Started in 1960 in an old structure which has since been removed, the mission for Spanish-speaking transient farm workers had 50 professions of faith the first season, but the work lagged seriously in 1961 because the services were held outside the territory where the workers usually gathered.

The limited accomplishments of 1961 brought into focus the need for a mission church in a suitable locality. This goal became a churchwide objective. Donation of materials, labor, and money flowed into the project, out of which grew an attractive white frame mission.

Perhaps the happiest man over the new mission is Jesse Pedroza, a caretaker at First Baptist. Licensed to preach by the First Baptist Church, Spade, Texas, in 1957, he has conducted the work among transient Spanish workers since its inception in Littlefield nine years later.

Knowing the need for a well organized work among the Spanish-speaking farm workers, Robert D. Longshore, pastor of First Church, called together members of his congregation qualified to plan and supervise construction of the mission. With the donation of a large quantity of lumber by a member of the church, success began.

The following Sunday morning, Home Mission Sunday, Longshore talked about the proposed mission as part of his message and invited members to give donations. The offering was liberal and another mission in the "30,000" program came into existence.

As Jesse Pedroza stands before a gathering at the new mission and brings to the braceros and domestic Spanish-

American farm workers the word of God in their own language, he is an example of what can happen when a Christian couple establish a Christian home.



Jesse Pedroza

Pedroza, and his wife, parents of two fine boys, are first generation stock out of Mexico. Jesse had little schooling, but Mrs. Pedroza had gone to the tenth grade, so she taught him to read and write. Pedroza understands more of the Bible in English than in Spanish, since English has been spoken in their home, partly to help the children. The young lay preacher is a convert from the Catholic faith, while his wife was raised in the Assembly of God.

There are countless examples of how wide-spread the farm worker mission program has extended. For example, a group of 12 who professed Christ in one meeting told Pedroza that on their return to Mexico that they would do everything possible to help the missionary at their local mission.

Pedroza gives thanks to God for the privilege of working with the Spanish-speaking men who come to the Littlefield area to gather the harvest. In accepting their professions of faith he knows that he has started these men on a new way of life . . . the Christian life he knows they will find so full of blessings and happiness.

As for himself the young preacher hopes and prays that the time may come when he can go into the most isolated sections of Mexico and take the message of Christ where there are no churches.

February, 1963

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New Mexico

Latins Across the State

BY MRS. STEPHEN CORRADI, HMB MISSIONARY
ALBUQUERQUE, NEW MEXICO

The Spanish churches and missions in the state have made tremendous progress in extending their influence. All of the congregations cooperate in support of the causes promoted by the Baptist Convention of New Mexico. Most of them observe four weeks of prayer during the year, for state missions, foreign missions, home missions, and one for the Spanish Baptist Convention.

The convention provides opportunity for Christian fellowship and inspiration for the ministers and other workers and laymen. The budget of the convention includes \$450 to be used for the publication of a monthly paper called "El Misionero Bautista", while also supporting youth work, evangelist efforts statewide, and WMU clinics.

"El Misionero Bautista", edited by Andres Viera, pastor of El Calvario Spanish Baptist Church in Roswell, is sent to all of the Spanish churches and missions in the state and to many outside of it. The paper includes doctrinal articles, evangelistic sermons, and testimonies.

Other phases of work in the state include youth rallies and singspirations, which have grown to an average attendance of 175. The young people are in charge—presenting well planned programs, including testimonies and talks on vital subjects for youth.

Several months ago a singspiration was sponsored by the Friendship Center in Albuquerque, with all members of the Spanish churches and missions in Albuquerque invited to attend after their Sunday evening services.

It was a great success. One hundred thirty-five enthusiastic voices singing "Love Lifted Me" almost moved the walls of the small building, and the group has made the singspiration a monthly occasion, meeting in different churches each time.

Attendance has increased to almost 200, with the enthusiastic singing still

an important part of the program.

Friday evening meetings were held during the summer so members of the Spanish churches and missions in surrounding communities might attend. All hearts were touched during one occasion when a group led by missionary, Robert Gross, sang "Jesus Loves Me" in three languages. Three races were represented in the trio.

A special time in New Mexico is the week of Spanish camp at Inlow, made possible by Christian friends in English speaking churches.

This camp, held at the beautiful site in the Manzana Mountains, is a family camp, with many unsaved persons coming to know Christ here. Evangelism is a predominant theme in most meetings held by Spanish-speaking groups.

There are 355 women enrolled in the

WMS organizations of the state's Spanish churches and missions, and 610 young people in organizations for their age group. The state WMU gives special help as it promotes and maintains a student fund to help young people to go to college.

Mrs. Susan Lucero was won to Christ by a Sunday school teacher in Heights Baptist Church Albuquerque. After Mrs. Lucero and her two daughters were baptized, they began praying for the father of the family. James Abernathy, pastor of Heights church contacted Stephen Corradi, pastor of Bethany Spanish Church, and the two worked together in winning Lucero.

When the man became a Christian, the Lucero family joined the Spanish-speaking church, immediately becoming active members. Then Lucero became concerned about his brothers and parents.

Driving almost 200 miles to witness to them, he has now lead two brothers and the wife of one to Christ. The two Lucero families are eager to learn everything they can to be better witnesses for Christ, as they feel they have lost so much time.

In Southern New Mexico

BY OSCAR HILL, HMB MISSIONARY
ALAMOGORDO, NEW MEXICO

Mission work among these people is always very slow. Catholicism is not only a religion to them; it is a way of life. To some it is life itself. We offer something that they know nothing about, a completely new way of thinking, a new life itself as foreign to them as Communism is to us.

These people are from different types of environment, some are from Mexico and some can trace their lineage all the way back to the time of the Conquistadores. Those that come from Mexico are easier to work with than the native New Mexicans. They are far more receptive to the gospel.

The native New Mexican has been here for more than 300 years, though

the gospel has been preached to him for only the last 50 years and then only in the larger cities.

In recent years the influx of Anglo Catholics from the East has hindered our work as they are normally products of church schools that have indoctrinated them very efficiently. In our particular area there never was a Catholic school until the arrival of the strong Anglo Catholic after World War II. Since then our work is even more difficult because of the close control exercised by the nuns over the children, and through them, contact with the families.

As a rule the Spanish and Mexican people are very religious, as one can



C. M. VILLARREAL, left, pastor of First Spanish Church of Albuquerque, New Mexico, is reading here with Emilio Morales, Sunday school superintendent.

Rafaelita

BY DOUG PRINOLI
HMB MISSIONARY TO THE SPANISH
PARK VIEW, NEW MEXICO

readily see by their number of images and their punctuality in attending mass. Their homes are usually full of images of the different patron saints that they worship. Being religious and emotional they are particularly susceptible to the appeal to the emotion that the Pentecostal faith gives.

There are close to half a million Spanish-speaking people in New Mexico, of these only a fraction have accepted Christ as their Saviour.

The Mission field here is desperately in need of workers but the source of supply is limited and the work suffers. More people are born yearly in New Mexico into the ignorance of a people without Christ than we have been able to win in 50 years of work. The mission work in New Mexico grows, yes, but it also is losing ground proportionately.

The story of missions in Park View, New Mexico, is necessarily the story of mission work among the young people. The older people are much more tied to the past with its superstitions and customs coming to them from the Roman Catholic church and their long years of isolation in the mountains of northern New Mexico.

Even those that claim to be Christians are still held back by the past. Therefore, it is the young people, those who are living in a new world and are taking part in this world, in whom

our hope for a strong work rests. The story of Rafaelita is an excellent example of our work with the young people.

When we came to the field in June, 1961, Rafaelita was here to greet us. That is, she was already a member of the church and a regular attendee. She and her Mother were, and are, the only Christians in their family, though the whole family attended services. We soon came to love them and to expect and appreciate the warm, genuine friendliness.

By the time we started Girls' Auxiliary and Royal Ambassadors in the church at Cebolla, about 15 miles south of Park View, we knew that our work must be with the young people. Rafaelita was instrumental in this and was the most faithful member, even though it meant a long trip for her each week.



Rafaelita Flores

Arizona

A Phoenix-Eye View

BY IRVIN DAWSON, DIRECTOR
LANGUAGE MISSIONS, ARIZONA SOUTHERN BAPTIST CONVENTION

Most of the Spanish-speaking people in Arizona come from Mexico, though there are others from Guatemala, El Salvador, and other South American countries. Some are Filipinos, also, there are two areas in our state where Yaqui Indians live.

Yaqui Indians are a rather ancient group of Spanish-speaking Indians from Old Mexico, with ancient customs and traditions. Though there are no Home Mission Board missionaries among the Yaqui Indians, one of the Southern Baptist churches in Tucson is sponsoring mission work.

Mexican people have been in Arizona from its very beginning as first a territory. According to the most recent census, there are approximately 140,000 Spanish-speaking people in Arizona, with one-fifth of them foreign born. In addition to the permanent people, there are several thousand Mexican braceros, who spend several months in Arizona working in the cotton, lettuce fields, etc.

There are distinct differences between the older and newer generation of Spanish-speaking people in Arizona. Children and young people attend the same schools as the Anglo people, so

Her enthusiasm for GA's was so great and her certainty that we could have a successful GA in Park View so contagious, that we started a group in Park View. She was elected its first president.

During the summer of 1962, we had a very strenuous Vacation Bible school schedule, with three schools of two weeks each. Rafaelita attended the one in Park View the first two weeks, where she rapidly gained a good knowledge of over-all teaching of the Bible. Then she helped us in the other two schools, going with us each morning from 15 to 20 miles. She had her work that she had to do in her home as well, but she managed to do this after the school hours.

Because of her proven ability as a

children's teacher, when the Beginner Sunday school class in our church lost its teacher, our natural choice was Rafaelita. She took it gladly and is doing a fine work with the children.

Hardly a week goes by but that Rafaelita does not tell us of some school friend that she has spoken to and invited to come to church. Her witness is constant and effective.

During a conversation with my wife, she has expressed her desire to become a missionary teacher, but she is already serving as a true missionary.

How old is Rafaelita? Thirteen. She is only one example of the kind of dedication and potential that we see in the young people here. We ask that you pray for her and for all of our young people.

Tucson, it was revealed that 97 per cent of the Mexican people considered themselves Roman Catholic. Though nominal members, many do not attend church often and some not at all.

The people themselves are most receptive to Baptist workers until one of the officials of the Catholic church tells them to do otherwise. In some homes posters are placed in the front windows stating theirs is a Catholic home believing in their patron saint Guadalupe and that they do not wish to be bothered by other religious groups. However, by and large, they are friendly toward Baptist workers.

I read recently that there are many more Mexican evangelical preachers than there are Mexican priests in America. The warmth and personal participation in evangelical religions appeal to Mexican people. There is a shortage of Christian leadership from their own people, but not much more so than in Anglo churches where the work is new.

The pace at which Christianity can be presented to these Latin people depends upon the area in which the Latin people live. In the large cities, where there is constant contact with other Anglos and evangelical people, the Christian religion can be presented to them at a much faster pace than in towns and villages where the Roman Catholic church has tremendous strength and everybody knows what everybody else does. In some instances, people are ostracized because of their allegiance to Baptists.

The most needy areas in the Arizona convention are the numerous small communities where a large population of Spanish-speaking people live without any Baptist witness. For the most part

HOME MISSIONS

A History Of Violence And Valor

BY PEDRO HERNANDEZ
HMB LANGUAGE MISSIONARY
TUCSON, ARIZONA

For some families, when the Latin-American parents decided to stop and live in Tucson, Arizona, it was the first time they had an opportunity to attend school a full year. These people have come together because they are seeking a better way of life. Their children are in the plans for the future, and here are schools to which these children can go. You would rejoice to see how many Spanish-Americans and immigrated Mexicans go to school together.

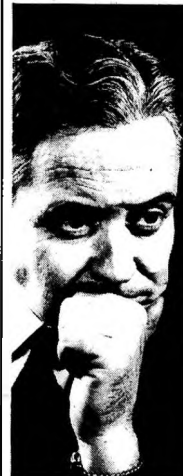
The first Americans came from North, South, and other parts of our globe. These first Americans had a knowledge of religion that leads us to know that somewhere, someone taught such principles as "without the shedding of blood, there is no remission of sins." Yet, they did not know the name of Jehova. They had many gods, but still sought the great mind that planned this world.

They did have the moral teachings, however. There was honor, obedience, and love for home.

The barbarians are even found to have had a democratic form of government in the 12th century, until the coming of Hernando Cortez.

In 1519 when Cortez came to America, he was running away from Spain. However, because he had landed

February, 1963



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on the Gulf of Mexico and was making his way to the palace guided by Malinchí, a woman who thought Cortez to be in love with her, Montezuma, the king, did the wrong thing by sending Cortez gifts of gold.

Cortez lingered; as he did, gifts kept coming until the son of the king could feel that something was wrong. Cuauhtemoc was not willing to send more of the gifts and was ready to fight this invader. The war was a disaster to the people of the land.

That was the turning point of a people who had had one of the best of peace-centered civilizations.

Catholicism was brought into Mexico in 1522, as Hernando Cortez returned, having been knighted by Spain. Now the women became the object of the whole ruin of the people, some by volition, others by force. The Spaniards were the rulers, even of the church. Things went from bad to worse until murder was committed in the name of the law and church.

It was in 1807 that a man by the name of Miguel Hidalgo y Costilla, a priest, because of his love for the people, stole arms from the Spaniards and hid them in his chapel to use later for the independence of Mexico in 1810.

Josefa Ortiz de Dominguez took part because she believed in the cause of this priest. Hidalgo had planned for revolution against the Catholic church because of the rule of inquisition, in which the militia of the church could execute anyone who did not become a 'christian', or who did not bow to the Catholic images. Hidalgo died, but his cause was not lost.

From 1810 to 1855 Benito P. Juarez became minister of justice and ecclesiastical affairs—this shows how the church got into the government business.

The people were suffering. Many had no knowledge of all that was happening, and most were poor, following Catholicism out of fear.

In the meantime the rulers used their power to do away with honor, obedience to parents, and love of home. No longer did anything belong to the people.

The people of Mexico got a chance to flee during and after 1810, and many went anywhere they could to find a better chance in life. Everywhere they went they worked hard; farms were cleared, lands plowed, seeds sown, crops gathered, and they were happy.

Third, fourth, and even the fifth generations of those freedom-seeking people have passed. The Mexicans in the United States that used to be cannot be found anymore. They have lost history, tradition, and many of the virtues and qualities that made them what they were. We have a special mission here. These people need Jesus Christ.

These people are capable of understanding other Spanish-speaking people if they can learn the Spanish language. Yet, why should we teach Spanish if we do not teach Christ? It is a wonderful thing to be able to teach young Christian people Spanish and keep alive the opportunity for Spanish-speaking people to know Christ.

Our Spanish church here in Tucson was organized on February 22, 1959, with 21 members. Time has passed and books have been taught for a better knowledge of church organization and doctrine understanding, though we remain the only Spanish church in the Arizona Convention.

The membership is now up to 52 in number and is made up of people from Mexico, New Mexico, California, and Texas. However, we have one faith, one Lord, and one baptism.



DOUBLE WEDDING of these two sisters was the first wedding performed in Tucson Arizona, by Pedro Hernandez, HMB language missionary.



NONA BICKERSTAFF, summer student worker from Tyler, Texas, with Ralph Hill, son of the Ernest Hills, HMB language missionaries in Las Cruces, New Mexico.

California

BY E. J. COMBS, DIRECTOR
HMB LANGUAGE MISSIONS, CALIFORNIA

There are probably more of the men in the Latin-American Baptist churches that are willing to go out to preach and testify than there are in our Anglo churches by at least ten to one. There are not as many young ministers among these people as there should be by any manner of means, but the percentage is considerably higher than in our Anglo work.

Actually the two million Latin Americans in California are divided into three classes: first, the old timers that came from Spain and Mexico way back before the white people came; second, those who have immigrated from Mexico of recent date; and third, the Texans who come from the Middlewest.

There are several thousand of them that come every month by migration, and they are all staying. There are very few Latins, except a few of the migratory laborers, that leave California—most want to come and stay here.

There are differences in traditional and modern generations of Spanish-speaking people. There is the old cleavage between the fathers and mothers who want their children to know only Spanish and the young generations. But, more and more, the Latin Amer-

icans are beginning to use English. All of the children go to school in English and ever so many of the younger couples speak English in their homes. One of the things that shows the transition that has taken place is that they say in Fresno County before the 1960 election there were 30,000 Latin Americans who registered to vote for the first time. American citizenship is something many of these people have not paid much attention to until recently, but now they are showing a decided interest in it.

Job interests are changing, too. Many Latin-Americans are still agricultural, but just as fast as they can, they leave the country and move to the cities. There they get jobs in industry first, usually the hard hand jobs; then they move on.

There are now many of these attractive, capable Latin Americans who are studying in our colleges. In our own Southern Baptist churches scattered over the state, there are engineers and professional people of Latin-American background, many enjoying nice cars and good homes.

Their own special talents go into our mission work. Music is one of their chief abilities. Their singing is always

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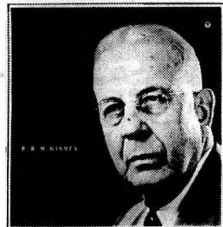


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spirited. Of course the background from which they come makes them very happy in evangelical Christian atmospheres. There are certainly some of the Latin Americans who do much more visiting and much more personal work for the church than the Anglo-Americans.

As concerns religion, most of these people have a nominal Roman Catholic background. However, most who are not Catholics and who are Christians are Baptist people, though the various Holiness groups are doing some fine work. The Holiness people have done a better job than we Baptists in using everybody to preach the word, so they have grown rapidly of recent date.

We now have in the state about 60 Latin-American congregations, with the majority led by Latin-Americans, though there are some Anglo pastors in the group.

Only our limited efforts hinder the work in this state. There is only widespread indifference to the gospel here, no outright persecution at all, and very little real opposition. The main thing in this area where they enjoy so many recreational facilities is getting everybody to stand still long enough to hear the gospel.

From the standpoint of the cultural concepts that affect them when they become Christians, they usually have a greater desire to learn. Many, many more of the young people from our evangelical churches are in colleges and schools than the percentage of the population as a whole. Many are studying for school teaching positions and other such activities.

There are some illiterates among the Latin Americans but they are the exception, and by and large most of those who have been in this country very long have finished high school. There is not a great need for a literacy program among them, especially those who live in the cities. There is need for help in teaching English language if there were time for it, and of course it would be rather well received. However, in California there is a very well organized and vigorously promoted program of adult education.

In our Baptist work however, we need literally hundreds of well trained, qualified Latin-American preachers. We have, for example, in metropolitan Los Angeles area more than a million Latin Americans in the one area. We have fewer than a dozen congregations serving the whole thing—not nearly enough! There are also needs for kindergarten and other type workers, but primarily we need pastors.

However, the hopes for the future are bright in that people of the Baptist denomination are quite interested in our work here in the West and have been most gracious indeed in providing funds. Some of the finest Latin-American preachers in the nation have come to California to help in our work. We still need, however, a minimum of 500 Latin-American congregations in this state and trust that by the grace of God within a few years we can have at least one hundred or more.

There are several hundred communities where there are from 2,000 to 30,000 Latin Americans who need to hear the gospel. Also there is a need for a state-wide broadcast of the gospel in Spanish. In addition we need an effective, well organized ministry among the contract nationals who come every summer to our state to work in the vegetables and fruits.

We just have needs all over the place!

Fight For Future Hinges On Youth

BY REV. AND MRS. GUINN MORGAN
HMB LANGUAGE MISSIONARIES
BAKERSFIELD, CALIFORNIA

Here in the First Spanish Southern Baptist Church of Bakersfield, California, where we have served since 1959, our people are very poor. Most of them are field laborers, baby sitters, seasonal workers, and waitresses.

All the children, of course, were born here and perhaps shall stay. It is to them that we look hopefully for the future. Some of the adults have come from Texas; others, from Mexico; and still others are natives here. Almost all speak English better than Spanish, however.

The majority of these people have Catholic backgrounds, and are in the habit of having the priest do their religious thinking for them. Even when they become Christians, however, they must be taught about Christian living. For instance, they have never been taught to tithe.

HOME MISSIONS

Many problems are yet unsolved. We desperately need transportation for our people. They live within a radius of eight miles from our church, but most of them have no means or money for transportation. Often the parents are not concerned enough to bring the children, though they will allow them to come with someone else. For four years



EASTER SUNDAY flowers went to Mrs. Mary Viera, oldest, and Mrs. Irma Busane, youngest lady at Spanish Baptist church in Bakersfield.

we have taken them, but now our car is broken down, and so we are praying for some Spanish people to feel the responsibility of getting their own people to church.

During our last revival in September, 1962, one of our age-long prayers was partially answered—that of calling for leadership. We praise God for those who have come to us, but we need many more in Sunday school and Training Union.

God has marvelously blessed us with two pieces of property since our work began four years ago. Two years ago the California Baptist Foundation lent our church \$5,000 to buy a house and



Spanish Baptist church in San Ysidro, California.

February, 1963

lot near our church to use for future expansion. Then a year ago directly behind our church an old house burned, causing the owner to sell us the lot from one street clear back to the next street, at a cost of only \$1,000 plus interest. We feel as if God actually laid it in our hands, because property here is very high indeed.

Mr. and Mrs. Louis Cash are members of our First Spanish Southern Baptist Church. He is Anglo—large-framed, tall, light-complexioned. She is Spanish—small, dark, and attractive. Their occupation, like others in our church, is working in the fields—hoeing and picking cotton, pruning grapevines and plucking the fruit, picking up and grading potatoes, etc. Sometimes they daily travel 120 miles round trip to their work, getting up at four o'clock and retiring late at night. They receive little pay for their work, but, being uneducated, they keep on uncomplainingly.

They love Jesus and the little Spanish church of 104 members, and are an inspiration to us, especially in faithfulness in tithing. Oftentimes their work keeps them away from church on Sundays, but always when they return home, they bring their tithe in an envelope to church. Smilingly, Mrs. Cash said, "We just had to bring it today. It is God's money. We cannot spend it."

Supporting this attitude is their belief in prayer. Always they remember the physical and spiritual sick, and never cease thanking God for His blessings. Their praise even spills over into our lives, for with his big handclasp he says, "Your preaching really helps me," and she beams, "Yes, that was great." It is people like these that keep missionaries off the discouraged list.



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From Laborers to Landowners

BY REV. AND MRS. LELAND A. WARREN
HMR MISSIONARIES, GRANGER, WASHINGTON

We do not believe that the Spanish-speaking people accept us as Baptists. Most likely the word "Baptist" has no meaning whatsoever to them. They accept us as people who love them and the Lord.

The majority of these Mexicans with whom we work have a definite part in the harvest of many crops in Washington, Oregon, California, and Idaho, with an economical status gaged by the success of the harvests. Many of these have become landowners and with financial successes will not only have part in the harvest of other's crops but will be carrying their own produce to the market.

Scores of these people have been here for 20 years or more, many having prayed for the same period of time for a Spanish speaking Southern Baptist witness. Only two years ago was their prayer answered.

Some 60,000 Spanish-speaking people comprise the permanent population of Yakima Valley, and some of the school systems minister to students of which one-third are of Mexican background. In the peak of harvest the number augments to 160,000.

These people have pulled up their grass roots in the Rio Grande Valley and have taken on a type of independence that makes them easier to work with than the traditional Spanish-speaking people of New Mexico and Old Mexico. Because of the many labor camps scattered about the Yakima Valley, there is never an end to the numerous opportunities for mission Vacation Bible schools. However the work is slow, as usual among Catholic people. Those who break with Catholicism usually make a clean cut decision, knowing it means personal persecution.

For two years we held English reading, writing, and speaking classes for these people, but our approach or progress was not such to retain our students.

Problems are too numerous to mention, but we have new buildings in prospect this year which we hope will give us more opportunities and a better community standing. We are very grateful to the Cooperative Program and especially to the Annie Armstrong Offering which has made this possible.

Her white hair glistened in the sun as she made her way from her humble home to the Post Office which serves the Crewport Labor Camp. She had been christened Narcissa and Balli by marriage. Those she encountered along the way were warned of the danger which had struck like a bolt of lightning in the camp, "protestants." God was answering some faithful Baptist people who were at that time definitely unaware of it.

Those she met in the path were not the only ones who received instructions as what to do about those Baptists. But the Lord has a way of stopping the mouths of those who oppose his work. Some Sundays later the same lady and married daughter arrived at the hated services. Not many weeks later the daughter made her profession of faith and the following Sunday the grandmother and grandchildren joined her.

Giving her testimony she confessed, "God called me." The daughter and children have been baptized but as yet the grandmother has not been allowed to follow the Lord in baptism. Pray that this privilege may soon be hers.

HOME MISSIONS



HOYT N. EUDALY, left, manager of the Spanish Publishing House in El Paso, Texas, shows materials to Elmer Dunham, superintendent of city missions in El Paso. Run by the Foreign Mission Board primarily to supply Spanish literature for other countries, the publishing house is also a source of materials for Spanish-speaking people of the United States.

Book Stores That Say Se Venden Biblias en Espanol Aqui

BY JAMES YARBOROUGH, COPY CHIEF
ADVERTISING DEPARTMENT
BAPTIST SUNDAY SCHOOL BOARD

In the Baptist Book Store in Lubbock, Texas, a clerk answered the telephone. Anxiously, a man asked if she would wait in the store until he could get there. He was coming in on a bus from 40 miles away and could not arrive until 5:30 p.m. The clerk assured him that she would wait.

When he arrived, he had walked the four blocks from the bus station in a drenching rain. What did he want? A small soul-winning booklet published in Spanish so he could win one of his Latin friends to Christ!

Another afternoon, a long-distance call came from a Sunday school teacher. Her class had voted to give Bibles to a group of braceros (migrant Latin-American crop gatherers). Her 24 copies were mailed that afternoon.

Manager Lorell Burns, of the Lubbock Baptist Book Store, says that one of the great joys of her work is being able to get God's Word into the hands of hundreds of Latin-American farm workers who have never had a Bible before.

During the last week the braceros were in the Lubbock area so many Sunday school classes wanted small New Testaments in Spanish that the

large stock was exhausted. The store wired for 200 more to come special delivery.

For some years one or two of the Baptist Book Stores in areas where Southern Baptists work among Spanish-speaking people have stocked some Spanish titles. With the influx of Cuban refugees in the Miami area, the problem of providing for the work of Spanish-speaking Baptists was spotlighted.

Becoming aware of the needs pointed out by Milton Leach, associational missionary for Spanish Baptist work in the Miami area, representatives of the Foreign Mission Board's Spanish Baptist Publishing House, in El Paso, and the Sunday School Board's Book Store Division have developed a plan by which seven Baptist Book Stores now stock more than 700 Spanish titles each. Spanish readers can obtain Bibles, study course books, popular books, hymnals, church supplies, dramatic materials, sermon outlines, class maps, and greeting cards.

Jointly, the Retail Advertising and Sales Promotion Department of the Sunday School Board and the Baptist Spanish Publishing House have produced a 32-page Spanish catalog of materials now stocked in the Baptist Book Stores in Miami, Tampa, Dallas, Lubbock, San Antonio, Albuquerque, and Fresno.

February, 1963

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new APPOINTEES



C. Gus Bogan, named as a mission pastor in Magdalena, New Mexico. Native of Muskogee, Oklahoma. Educated at John Brown University, Oklahoma Baptist University, and West Texas State University. Married and has three children. Birthday 9-13.



Thomas Benjamin Brown, appointed as a teacher-missionary in Jackson, Mississippi. Native of Brookhaven, Mississippi. Education includes a B.S. degree from Jackson State College, M.A. from Northwestern University, and B.D. from New Orleans Theological Seminary. Married. Birthday 7-3.



Clifford Bruffey, named missionary to the deaf, Florida. Native of Buckhannon, West Virginia. B.A. degree from Gallaudet College and B.D. from New Orleans Baptist Theological Seminary. Married. Birthday 1-29.

Solid Fields

Continued from page 13

Our migrant field needs a "Center" where the needs of the migrants could be met in a more adequate way. I have in mind a combination "Health, Education, Welfare, and Spiritual Center" that could do a type of work that cannot be adequately done in a church or mission. Also, we are badly in need of a Bible Institute or other educational institution that would provide training to non-English speaking Latin-Americans who are not ready or able to attend a seminary. They could work on our mission field while doing their preparatory studies.

We also need a student home where we could care for young people whose parents want to send them to the U.S. to study. We receive constant requests from parents who want to send their children here. They could live in such a Christian student home under Christian supervision, and attend public schools. This often is a great mission opportunity.

We also hope to make this area a great mission center for the many thou-

sands of Latin-American people who come and go through the Miami ports. Even without the Cuban refugees there are more than 200,000 people from Latin American countries entering the U. S. through Miami each year.

On a field that has more than 200,000 Spanish-speaking people, a hundred missionaries would not be enough—and we only have 20.

The Spanish Training Union Department and Music Department have received financial aid this year for the first time from the corresponding departments of the Florida State Convention. All activities of the different organizations of our association have been conducted simultaneously this year in Spanish in cooperation with the work of our association. The Training Union "M" Night program was attended by 518 people, while 204 attended the Sunday school "Action Night" program.

More than 100 people were enrolled in the Spanish Baptist encampment this year with about 20 decisions being made. Nineteen were enrolled in the Spanish Youth Camps and seven of these surrendered their lives to special service.

The Woman's missionary Union of Florida contributed \$500 to our work this year to be used for scholarships for Spanish speaking students. We have already been able to help three students with this fund and will be helping others. We are seeking to make this a standing fund which can be used through the years for this purpose.

We have added to our ranks this year four new Spanish-speaking pastors, three from Cuba and one who has just graduated from Golden Gate Baptist Seminary in California. Other pastors are on the field, having come from Cuba and are waiting for an opportunity to serve. Two new Spanish departments have been opened this year, and we have hopes that Spanish departments may be developed in other places. Two of our Spanish missions have become organized churches this year, making a total of four organized Latin-American churches in our association.

At our Baptist Spanish Center, Robert Fricke is directing the work of refugee relief and resettlement, as well as offered aid to all Latin-American needy families. An average of 1,000 families per month receive aid through the center.

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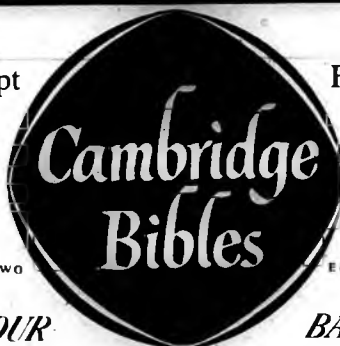
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