

HOME

MAY 1967

**Amid Spies
and Race,
Language and
Leisure,
Baptists
Search for
Responsibility
Page 6**

miami



LETTERS

From Our Readers

To the Back Alleys

On my return from Hong Kong I found three back issues of HOME MISSIONS. I read them all. Let me say again this magazine is excellent. You are showing the Christian outreach in a perspective true to the Great Commission. "Jesus was not crucified by a cross between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek . . . at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died. And that is what he died about. And that is where churchmen ought to be, and what churchmen should be about" (George MacLeod in June issue).

This is the way I visioned the ministry of Dr. Bill Wallace, and that is exactly the way we filmed it. It would have been much easier on us had we lensed the motion picture on a warm, clean, sound stage, but we chose to go to the back alleys where we found the homeless children, the diseased, the suspicious, the needy.

Thanks again for showing us how Christ, through Southern Baptists, can be (excuse the overworked word) *relevant*!

Gregory W. WILCOX
Canoga Park, Calif.

Insult to Churches

I protest and charge as false the last sentence of the article on page 12, March HOME MISSIONS. In order that it may be read in context, I quote the entire last paragraph:

It is easy to slip into the trap of calling the Bourbon Street area of the French Quarter a "pocket of sin," with its strip clubs and joints. But perhaps a more realistic view of that situation is included in a statement by Charles McCullin, the new Baptist Centers director in New Orleans: "Bourbon Street is not really a 'sin pocket'—it's just where people's sins are all above the table. There probably is just as much sin in a Baptist church at 11 a.m. on Sunday."

My interpretation of what you say is that there probably is just as much sin in a Baptist church at 11 a.m. on Sunday, with the congregation assembled, as there is in Bourbon Street strip clubs and joints when they are operating with crowds of people in them.

If the statement you published is true, then Baptist churches are dangerous places for parents to send their children, and are evil influences upon adults. And it would make Baptist churches very poor places to assemble to worship God.

It seems to me that it was poor taste for a full-time Home Mission Board employee to make the statement you attributed to him, and even poorer taste for you to publish it in your magazine, espe-

cially just before we observed Home Mission Week in our churches.

I have attended many Baptist churches at 11 a.m. on Sunday, but I never saw or heard anything in any of them that was even remotely as conducive to sin as the "strip clubs and joints" on Bourbon Street.

It is my recollection that Billy Graham, when he saw Bourbon Street a few years ago, called it "a stench in the nostrils of God." Can that be said of Baptist churches?

I think the last sentence of the last paragraph of your article is an insult to every Southern Baptist church in our nation.

PELHAM J. MERRILL
Alabama Supreme Court
Montgomery, Ala.

Editor's Note: No insult was intended to the churches. The statement deals with two classifications of sin: open and concealed. Because we are Christians does not indicate sinlessness, and who can judge which sins are greater? Also, if one thinks only of those who operate the dives of Bourbon Street, then it is easier to understand your point of view; however, the people who roam the streets and visit these places are many of the same ones you find in the churches on Sunday. Your argument really is with McCullin's qualification of his statement, "probably." He says there probably is, indicating doubt, you say there is not, without any doubt.

A Poetic Response

Recent articles and the response of a few individuals in your "letters" section, remind me of the attached poem which I wrote while I was in New Orleans.

THE BETRAYAL

See the people strut and preen,
Marching churchward, calm, serene;
See the people, shining clean, in
purity.

Each puts on his holy face:
Each to take his proper place;
Each to sing at somber pace, with
dignity.

See the people, all polite,
Turning backs on human plight,
Other hands can make it right, not
you and me.

Hear the people loud proclaim
Reverence for the Saviour's name;
Not a single look of shame—each
conscience free.

But there's nothing here amiss;
Tolerance is Christian bias;
Judas did it with a kiss—and so do we!

PHYLLIS RAGAN
Kansas City, Mo.

Cramming Down Our Throats

If I know my own heart, I am not angry at anyone but Satan; however, I am becoming increasingly concerned about some of the trends which are being promoted by some of our Southern Baptist leadership.

I find myself in quite hearty agreement with some of the views expressed in the March issue (letters on race).

There is a tremendous difference between the voluntary Christian view of the race problem, and the high-handed, "cramming down our throats" attitude which are being used and encouraged by the Communist-controlled government and socialists. Quite frankly, I find myself wondering just what some of our leaders are trying to do.

R.F. HALLFORD
New Ellenton, S. C.

New Orleans Report

Dallas Lee did a grand job in writing up New Orleans. Thanks for this job. "in-depth reporting." It will be fine to many of our business, civic, and political leaders to see what we Baptists are doing and to understand the attitude which we have toward our city.

J.D. GREY
New Orleans, La.

I was very pleased with the coverage on New Orleans and its mission centers. JOYCE CARMICHAEL
New Orleans, La.

Really Going Overboard

You have a good magazine and up to the last two issues [Feb.-Mar.] I really enjoyed every article, enlightened by some, burdened by the needs, and encouraged by some. Then Mr. Knight began to mislead me with this noise of really going overboard and the professor from Southern [Louisiana] Moody added his comments regarding some. My question is "why?" The reason they gave added up to nothing but one promise. I believe in understanding the beliefs of other denominations but not acceptance nor adoption by Baptists just to get into the "brotherly love" act and pose us as Southern Baptists a "good Joe" of image.

I was raised in another denomination but not until I attended a Baptist church did I realize what grace and salvation meant. . . . Our church has services vested in the local jail and some of our leaders have started a weekday Bible study in a low-income neighborhood. . . .

VIVIAN L. JETTON
Manchester, T. Ind.

Editor's Note: My suggestion (October issue) was that we begin to inform ourselves about other groups. Southern Baptists are the largest Protestant denomination in the U.S. and have a responsibility nationwide as well as throughout the world to understand if the burden of our nation is on other Christian groups. We need to know what they are doing, what they are trying to do, and find those areas where we can cooperate to create the kind of society which honors God.

Church or Social Club?

Your portrayal (March editorial) of a church recreation or activities building as a golf or country club group catering to a select few. You insinuated that the only function of such a program is to serve the membership and forget the rest.

I agree that many churches build activity buildings with their membership in mind but is this all wrong? Where had you when your son or daughter, if you have one (I have four—ed.), pursue their recreation activities—in the church recreation building, skating, bowling, playing games, in a lawn movie, bowling alley where they serve beer, on a dance floor or other age attractions of which none offer a Christian atmosphere? Is there not a need for more churches to offer its members a clean, wholesome place to enjoy their leisure time creatively? . . . many . . . are won to Christ. A successful Christian recreation program . . . does plan programs that are promoted in the community areas with a warm welcome to all who would participate. This is in accord with all mission concepts. . . .

ARTHUR O. HARRIS JR.
Augusta, Ga.

I commend you and others responsible for updating the content of HOME MISSIONS. Significant and challenging information is helpful to effect change and provide worthwhile motivation for our mission. The editorial, "Church or Social Club?" needs another look.

It is seemingly written to point out that we too often want to be the servant church, instead of being the servant church. The article asks good questions about recreational buildings, but your answer is too easy. To accomplish your point, the tragedy you describe puts these buildings in "inner-city deprived areas" and minimizes a scene where "members" are putting skate shoes on and cleaning up the gym so that the facilities can be turned over to the "outsiders," and by so doing the responsibility of the servant church will be discharged.

You looked over your typewriter too quickly for solutions to this one. To solve the problem (the served church), you create a worse one. Experience of some of us who try to be involved in a ministry in the city says that filling a building with bowlers, recreation enthusiasts, is not necessarily helping people or serving God either.

Too many churches already have built activity buildings for recreation with the expectation that people can be reached for Christ by so doing. Recreation, as any other method, must be means and not an end in itself. If the purpose of a church is to bring people to God by Jesus Christ, then help those who are won to have a growing experience in grace and knowledge of God. If the facility will have that purpose, then the program for using it, and the witness must involve the Chris-

tian and the lost one too. Whatever else a building might accomplish, it must involve circumstances in which committed Christians can have identification with the lost person. Filling recreation buildings with "children of deprived areas, young adults, and shattered families" while the "servant" puts on shoes and cleans the gym will not be an adequate answer.

E. WARREN RUST
St. Louis, Mo.

One elemental purpose for the justification of recreation facilities and programs therein, is the creation of another "avenue" for reaching out and ministering to the communities that have not yet been reached. Some are disinterested, some are unchurched, some are lost. Because of modern society's interest in sports and other recreation activities, coupled with the increased amount of leisure time, many churches have seen this need and have put a great amount of effort into structuring a recreational program as a part of the total ministry of the church.

However, the church that becomes excessively organized in rules and regulations regarding the use of recreation facilities can possibly lose sight of the true purpose of the church. Membership systems, and the like look good on paper and make us look sufficiently organized, but can sometimes present the "exclusive club" attitude on the part of the outsider. It seemed Jesus' direction was toward the "outsider" of his day and not exclusively to the affluent scribes and pharisees. If the church is going to make an impression on the community, let's put our arm around her and help her to become part of the "in group."

JOE S. MASON
Atlanta, Ga.

Churches with recreation facilities do have an unusual opportunity to minister to the community and should creatively seek to make the best of these opportunities. The average church without a highly trained social work staff cannot throw open its recreation facilities and hope to really accomplish anything. Most, however, can move with far more effectiveness to provide programs that will reach out to minister to community needs. Such efforts must come, however, only after adequate leadership is enlisted and trained with this distinct purpose in mind.

Much needs to be done to lead all churches to get outside themselves. Those most blessed with facilities, regardless of kind, should be expected to do more. We find that a vast majority of church recreation leadership are greatly concerned about the mission opportunities. Most of them are moving in the direction to meet the challenge. I would hope that the two great Convention agencies we represent (HMB and Sunday School Board) can provide the leadership these churches need to meet their opportunities.

I believe, however, you erred in . . .

(Continued on page 33)

MISSIONS

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THE EXECUTIVE'S WORD

by Arthur B. Rutledge
Executive Secretary, Treasurer, HMB

TOWARD CREATIVE FINANCING

Southern Baptists in annual session in Miami next month will be asked to approve a way by which larger amounts of commercial loan monies can be made available for the use of young churches. It will be a creative method of multiplying the limited funds of the Home Mission Board.

This agency's funds are intended only for churches which now cannot secure adequate loans through normal commercial sources, and even with this limitation, the funds are inadequate. Many young churches, particularly in the newer areas served by the Convention, simply do not own enough equity or have a financial record to justify a commercial loan. The Board, unlike the commercial firms, attaches as much importance to a church's potential as to its past. Though these transactions normally may be considered as marginal loans, the repayment record is satisfactory.

Robert H. Kilgore, director of the Board's Division of Church Loans, reported that at the close of 1966 the agency was assisting 1,148 churches in 48 states with loans on church buildings or church sites. The total amount of outstanding loans came to \$22,236,726. Also, the Board had approved loans to 164 churches approximating \$4,554,075, with funds to be supplied next year.

From earliest days Southern Baptists have felt the need to assist young churches in securing buildings. As early

as 1853 the Board had proposed the establishment of a permanent building fund. By 1901 it had reached only slightly more than \$4,000. Woman's Missionary Union raised an additional \$20,000 in a five-year effort culminating in 1908. Though this was a modest beginning, by 1910 the Board could report that it had aided 73 churches with loans ranging from \$200-\$500 each.

The rapid expansion of church loan funds has come since the 1950's, and is related closely to the Board's effort to assist churches springing into existence all across what is called "pioneer" fields. In 1954 the Church Building Loan and the Church Extension Loan Funds totaled \$2,806,787. At the end of 1966 the corpus of these funds, together with a Church Site Fund which was established in 1956, totaled \$18,036,726.

The Convention has supported the Board generously in the effort to provide for the building needs of its growing young churches. A capital needs program covering the years 1959-1963 made \$4 million available for church extension and church site loans. The current capital needs program, covering 1965-1968, is providing an additional \$3,225,000 for the Church Extension Loan Fund. Since 1954 the Annie Armstrong Offering has provided a total of \$1,615,160 for the Church Extension Loan Fund.

However, even these large sums have not kept pace with the multiplying need for new churches. In 1952 the Convention authorized the Board to loan \$500,000 to lend to churches. In 1959 the Convention raised this borrowing limit to \$3 million. In 1963 the limit was raised to \$5 million. In 1966 the limit was raised to \$7.5 million.

Still the needs have continued and the Executive Committee of the Convention will present a very important recommendation to the Convention in a meeting at Miami Beach May 21-23, 1967. The proposal recommends:

That the Home Mission Board be authorized to establish a funded reserve to be placed in escrow with financial institutions of its choosing, which reserve will be used to further secure loans. The funded reserves shall be equal to a minimum of 10 percent of the total loans secured thereby, but may be on such higher percentages as the Board may find necessary or desirable.

That the Home Mission Board be instructed to make it clear in all of its approaches to financial institutions that the liability of the Home Mission Board and/or the Southern Baptist Convention is limited to the funded reserve to be established and maintained.

That the Home Mission Board be granted permission to borrow up to 100 percent of the net corpus of the Site and Church Extension Loan Funds, including direct loans from banks and also loans from insurance companies and/or other financial institutions even when the funded reserves and church loans are used as collateral to secure such loans.

This recommendation, if approved, will permit the Board to borrow large sums for use by the churches, and a reduced liability on the Board's part. Even more important, it will provide a way by which larger amounts of commercial loan monies can be made available for the use of young churches.

The Board is grateful for the entire concern of the Convention and its Executive Committee for church building needs. The new proposal from the Executive Committee looks toward enabling the Board to take another step forward in meeting urgent building needs. It is our hope that the Convention will see fit to act favorably upon the above recommendation. ■

HOME MISSIONS

EDITORIALS

by Walker L. Knight

THAT TRANSITIONAL COMMUNITY

With the move of the nation's population to urban areas, the problem of the church ministering in the transitional community more and more concerns us.

Many attempt to meet this complex problem with simple solutions: some forget the community and seek to attract members from elsewhere, others move, others combine with another church, some sell and dissolve or give the property to the association, and some sit tight and slowly die.

None of these solutions are adequate, because the church is failing to be the church in that community and to minister to the needs of the people. The only correct solution is for the church to stay, change, and minister. Easily said, but difficult to do.

This editorial is meant as one contribution to that difficulty, born of some experience in a church grappling with transitional community problems.

The key to changing the church to reach its community is the turning of the focus of the membership and organization toward ministry. As George Weicker says, "... when we speak about the work and activities of the church, we no longer use institutional verbs like 'promote,' 'administer,' 'indicate,' and 'succeed.' Rather we find ourselves using such words as 'serve,' 'teach,' 'preach,' and 'suffer.'"

Then the key to ministry is the week-day activities of recreation, handicrafts,

medical clinics, sewing centers, study groups, tutoring sessions, day care, Bible study, clubs, etc. However, these activities must be developed at the point of meeting real needs that exist in the community.

OK—so there's nothing new so far, what am I getting to? I want to elaborate on a paragraph from last month's editorial on a method of getting this to happen.

Let's start with the urban association. The association adds a specialist to its staff (or trains one of its staff members) who can recognize the problems of the transitional community while these are symptoms. This specialist (who should have a social work degree) knows how to establish needed ministries, how to train volunteers to staff them, and best of all, how to pull out and let them do it themselves. In fact, many now serving in Baptist centers are trained to do this.

This staff member's major responsibility would be in three areas: first, to study the entire urban area to pinpoint transitional communities, and the earlier they are located the more time will be available to meet the challenge. He should rate areas for priority of action, but begin as soon as possible to meet with church leaders so that they might become informed as to what is and will happen. He should not wait to be asked before making a contact.

Second, he should enlist suburban churches with strong budgets and memberships to become mission partners with the churches in the transitional communities. This teaming for mission should happen ideally before the church in the transitional community loses strength and resources, and it should be a teaming of equals. How to structure the combined activities could be through missions committees, church organizations, or other ways. The important thing is action not meetings.

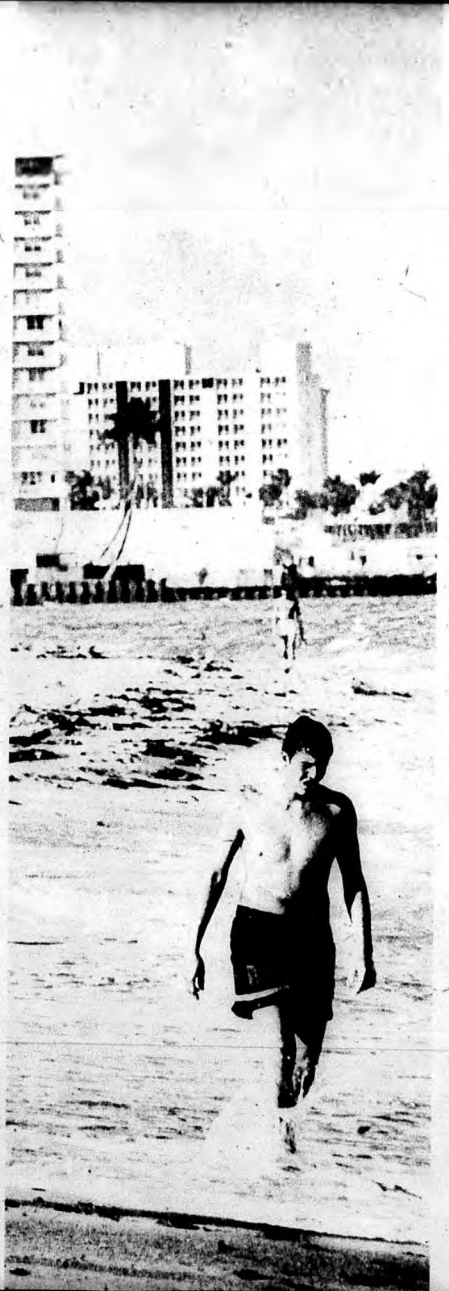
Finally, the specialist meets with volunteers to train them, to start ministries, and to advise in relationships and directions. Then, he moves on to other churches; but he stays with each situation long enough to establish continuing ministries.

Churches in transitional areas should see a wonderful principle in operation, one that Walter Delamarter of Southern Seminary calls providence in proximity. God has placed the church in the community for ministry—to bear witness to the Lordship of Jesus Christ, and this could be its finest hour.

One final word—mission leaders at this agency are building up an exciting body of literature and other helps for churches in transitional areas. In fact, after a long period of being ignored (almost), demands for help are so great more specialists (like Clovis A. Brantley and Mrs. Noble Y. Beall) will be added as budgets allow. ■

Photos by Don Rutledge

In Miami, if you see what appears to be a \$50,000 estate being moved upstream to a new location, don't let your mouth fall open. It's in the water all the time. It's what is modestly referred to as a houseboat. Needless to say, wealth is abundant in the Miami area. In fact, the economy is founded on the principle that a million or more people every year will come into the area and spread a little of their wealth around. There is a little something for everybody: the races, the beach, the night-clubs, the ever-present Goodyear blimp, a little international intrigue, if you care to indulge. Actually, behind this facade of loose morals is as solid a community as exists in any other big city. Baptists play a major role in the personality of Miami and are striving now to structure a relevant outreach to its resort community.



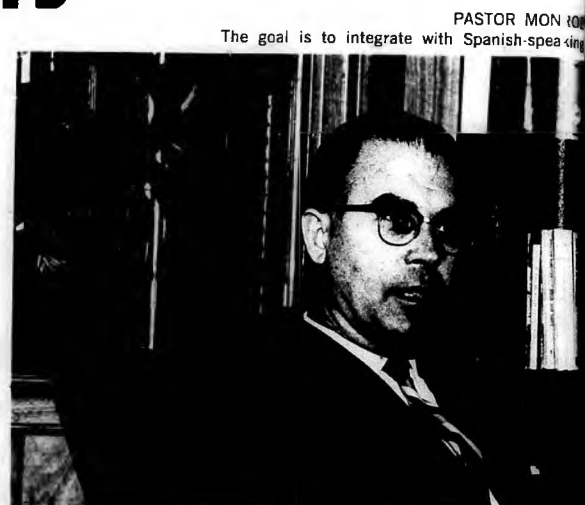
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BAPTISTS IN MIAMI

by Dallas M. Lee
Associate Editor

Photos by Don Rutledge

MAYOR HIGH
Less than optimistic
on the racial scene



PASTOR MON RIQUELME
The goal is to integrate with Spanish-speaking



MEMO PLANNER WALTERS
Opportunity for the church with initiative

M. 1967



LANGUAGE MISSIONS DIRECTOR HURT
Language is only one barrier

When deputies of the Dade County Sheriff's office greeted Santos Trafficante as he stepped from a plane at Miami International Airport last February, the reputed Florida Mafia boss protested loudly: "What are we, in Russia here?"

Well, as a matter of fact, he had just been nabbed in a metropolis that can boast of 44,000 residents of Russian origin. And 20,000 Poles. And 8,000 Chinese. And 7,000 Hungarians, several thousand Ukrainians, and some 275,000 of Latin American descent. Miami is one of the largest and perhaps the most cosmopolitan of southern cities, and it shows all the symptoms of being both: signs such as "Aqui se habla español" abound, high-rise apartments spread the skyline, Jewish music blares from portable hi-fi along the beaches, and the Mafia lurks somewhere just around the next corner.

International skullduggery, too, is a favorite pastime. CIA agents keep their ears to the wall to pinpoint the next attempt for an invasion of Cuba, while a lot of amateurs have fun just skulking about town looking shifty, posing as spies and counterspies in the city Goldfinger was going to blow up.

Northerners come south and South Americans come north to get to Miami, which offers the climate and pace of living both are looking for. The northerners come temporarily, eventually to settle down; the Latin Americans come to settle down, eventually to return home or to migrate to other parts of the U.S.

Old people come in the winter months and stay three to six months. Young families come in the summer months and stay two to four weeks. The senior citizens are still and smiling, content just to watch the Goodyear blimp glide by; the young people are intense and sinewy, determined to surf on three-foot waves or to ski around Biscayne Bay just one more time before sundown.

A million or more nonresidents come in and out of the Miami area every year, providing the largest segment of a varied economy. "If there were enough jobs, everybody in the U.S. would be down here," one veteran of 10 years in the Miami sun said.

Though that may be somewhat of an exaggeration, there may be something to it. At the turn of the century, only about 5,000 people lived in all of Dade

County (metropolitan Miami). Now there are a million-plus and Miami, Ft. Lauderdale, Palm Beach and other cities along the Atlantic are growing into each other to form one of the five largest metropolitan complexes in the nation: the Florida gold coast.

The glamour of the resort community, of course, does create a sort of bikini morality, but it probably is not as sordid as many Baptists would think.

"I had been here only a few weeks when the young people invited me to join them at the beach one Saturday evening for a devotion and a campfire supper," one pastor said. "Being from the midwest, I was a little apprehensive so I went out there in a dark suit, just as if I were going to preach somewhere."

"And of course, the kids crowded around the fire, the girls in bikinis, the boys in swimsuits. You'd preach about this where I had come from and here I was supposed to deliver a devotional, which I finally managed to do. It took me awhile to get used to it, but these kids are not indecent. Their minds are clean; they were raised in this culture. Now I come out early and ski with them and I wear my swimsuit at supper."

Visitors to the resort areas perhaps do loosen their hometown morals a little, this pastor conceded, but he maintained that loose morality is only a facade of the Miami personality and does not run deep. "This superficial thing, for example, doesn't affect these young people's dedication to Christ," he said. "It's just a different culture."

The comings and goings of the resort community have not affected many of the Baptist churches. Little attempt is made to minister to the resort areas or to attract the hundreds of thousands of visitors to church, although churches

nearest the beaches and resort hotels do experience a slight rise in attendance during the winter season (see separate story on Miami Beach, page 14).

The Miami area does seem to have a culture all its own but it's not due only to the tourist community. Probably the second most influential factor is Latin America, both for the number of people from Latin countries that settle in the area and for the economic impact of the Latin market.

Cubans, for example, who still are arriving at a pace of 4,000 a month (see separate report, page 18), have not depressed the economy. In fact, if anything they have stimulated it.

"The influx of the Cuban refugees actually hit our area at a time when our economy was already on a slight decline," Reginald Walters, Metropolitan Dade County planning director and an active Baptist layman, said. "Even though they presented somewhat of a problem coming in all at once, they did help the economy. The federal government immediately began to give them subsistence and they spent it almost entirely in Dade County. And they filled vacancies that were already in the housing market and some that were being created by the slight local depression and national decline."

"It (the influx of Cubans) has had its effect on economics here because it has produced people who don't have much money and who are willing to work," Miami Mayor Robert King High said. "The Cubans also have created their own indigenous economy by providing foods and particular kinds of articles and products that are not normally sold here."

Schools and housing subdivisions absorbed the Latin Americans quickly and with hardly a hitch. The county-

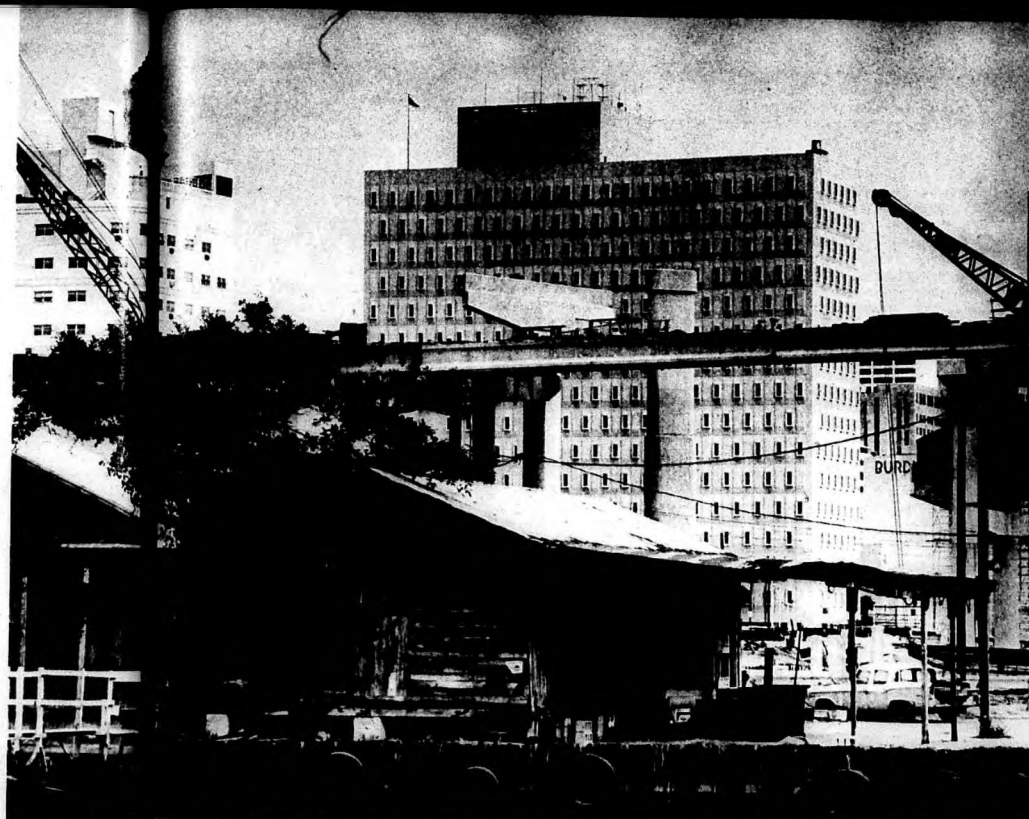
PASTOR JOHNSON
Enjoying the lack of strains



MISSIONARY-DOBBINS
A missionary-minded group of churches



Photo by J.C. Duran



POVERTY AMID PLENTY: Miami actually is remarkably lacking in blight, especially since frame dwellings

such as this one have been outlawed by city ordinance. The natural sanitation of sun and tropical showers and the open spaces even in slum areas disguises poverty in the inner city.

wide school system received additional federal aid to expand its staff and facilities and the Spanish-speaking children eliminated the language barrier postulate on their own. No real racial problem resulted in the area of housing, jobs, or schools, unless it was tension between the Negro community and the Cubans over jobs. The Cubans displaced many Negroes in jobs simply by working for less money.

Baptists reacted quickly also. Twenty-four Southern Baptist churches have Spanish departments, several others have Spanish missions. At least one Baptist pastor, James L. Monroe of Riverside Baptist Church, believes that eventually the Latin Americans should be inte-

grated into existing Baptist churches.

"I realize the cultural and language barriers, but I believe we should integrate Spanish-speaking people into our churches as soon as possible," he said. "The schools learned quickly that it was not good to segregate them and put them into English-speaking classes right away."

Monroe said he receives little encouragement along this line when he talks to the Home Mission Board or the Spanish-speaking pastors.

"I think there is a general misunderstanding as to some of the reasons for having the Spanish-speaking congregations in addition to the language barrier," Hubert O. Hurt, the Board's lan-

guage missions director in Florida, said. "There also is a very strong cultural barrier. The Cubans are a sensitive people who want to hold onto their culture, and most prefer the Spanish services even after the language barrier is eliminated."

Where work and school are involved, Hurt said, the Cubans have no choice—they must use English.

"But where will a Cuban go in his spare time?" Hurt said. "Cubans will seek Cubans. They will go to Cuban clubs, or wherever others are. They will go where they can be themselves. They are psychologically different, with their own brand of heritage, and they are proud of it."

Hurt said he believed that most second and third generation Cubans will want Spanish services, though many will have integrated into the American culture by then.

"If they wish to integrate, they certainly should be able to do so," he said. "I'm glad that our American pastors feel that they want to integrate. I think this is very healthy."

"The Spanish pastors are interested in developing Spanish churches and I believe we need several of these," Monroe said. "But I also believe there is a need for a church to experiment in this area of integrating them into the church. We have had enough response to justify the effort."

Riverside Baptist has adopted integration of Spanish-speaking as an official objective of the church, planning to integrate as rapidly as the Spanish-speaking members are willing. Several already have made the transition to English worship services.

Monroe said schools and housing and jobs have been integrated with no trouble and he said he would not like to see churches be the only phase of the

Spanish-speaking person's life that had to be segregated.

"I have a natural fear of any kind of segregated society," he said. "Right now we might segregate with the highest of motives, but then I'm afraid of what this will lead to. Segregation fosters ignorance of each other and ignorance fosters fear."

Monroe said he felt the same way about Negroes and that most of the church would agree, but he said that would precipitate more of a crisis at the moment.

"I believe the majority of people would keep the same objectives, regardless of who lived in the community," he said.

Negroes, too, have integrated several of the Miami Baptist churches. Race has not become too severe a problem in the area, if for no other reason than the damage adverse publicity could do to the tourist industry.

On the pastors' level there is a fine relationship, Monroe said, but not on the congregational level.

"In Miami I think whites and Negroes enjoy the lack of strains," Thedford Johnson, pastor of the St. John's Baptist Church, said. "I don't know if it's just plutonic, or if there is really a depth to the relationship."

Johnson himself is the only Negro member of the Community Chest board, is vice president of the local council of churches, and serves on the mayor's committee on urban development, which recently organized an ecumenical development corporation of Catholics, Episcopalians, and National Baptists that will build housing in the central Negro district.

Johnson said he thought Southern Baptists were making "wonderful strides," but he said they would not overcome culture overnight.

"I think Southern Baptists are experiencing the same thing Negro Baptists are, and that is the spirit of intimidation brought on by a few radicals that seem to exist in every congregation."

He said he felt that too many white Baptist pastors have been afraid to take the leadership in race relationships they know they should.

"There are many conscientious white Baptist pastors, but they just have not felt the pulse of their people," he said. "They know resistance is there but they are too timid to test the depth and the width of it. They are holding back from what they honestly want to do."

Speaking of the race relations scene city-wide, however, Johnson said Negroes have made more gains than they can keep up with. "If Eastern or Pan-American wanted 50 Negro pilots, we

couldn't supply the trainees," he said. "The civil rights movement needs to slow down until we can catch up."

The city's two-fisted mayor, Robert King High, who failed in a bid for the governor's chair in 1966, did not size up the racial situation as optimistically. He is an active deacon at the Flagler Street Baptist Church.

"I can't say that in the area of trying to get human beings to live together that Baptists have done as much as they are capable of doing," he said.

"If they (Southern Baptists) don't take a real giant step forward in race relations, we're going to have trouble here in this country that will make the Boston Tea Party look like a picnic," he said. "They're just going to have to show their responsibility. You just can't any longer think that the Bible and its teachings and the teachings of Christ apply just to you on Sunday mornings."

"The great ministry today is the ministry of hatred," he said. "Hatred in the state and in this country moves people like love never moved them. We're going to have to replace hatred with love, and I mean hate in all its subtle forms."

The problems of race and poverty, of course, are obvious growing pains for one of the fastest growing cities in the nation. Dade County, which is considered roughly to be greater Miami, sprawls out over 23,000 square miles (about the size of the state of Delaware) and includes 27 incorporated cities, a vast unincorporated area, and about 1.2 million people.

Coordinating and planning for this pace of growth is the responsibility of the Metropolitan Planning Agency, an arm of a county-wide metropolitan government that has jurisdiction over all the incorporated and unincorporated areas of Dade County, including Miami. (In 1957 this was the first metropolitan government created in the U.S.; since then the Nashville area has moved to a similar organization. The Miami Baptist Association corresponds to the METRO jurisdiction.)

The restrictions of this planning agency probably seem a pain to many struggling new churches and missions. The minimum standards for subdivisions, for example, include minimum acreages.

"Most religious institutions that are just getting started in the form of a mission or a new church never saw enough money and the first thing they want to skimp on is the land, even though they may have good potential for growth," Reginald Walters, director of the agency, said.

"Proximity to other types of land use

Street Meeting, Cuba Style

Daniel Rodriguez pastor of the Spanish Department at the Flagler Street Baptist Church, called everyone over under the street light. They had just been ordered off the lawn in front of one of the apartment units by the owner of the building, an Anglo man.

"We've done this in Cuba many times, but we never tried it here before," he said. "But we have a permit from the city to meet in the street, so no one can run us off from here."

He said he and his church members had visited 264 of the garden apartment units that stretched out in every direction from this street corner, passing out mimeographed invitations to meet at the corner on Monday night, 7:30.

At a quarter 'til eight, 19 Cuban men and women and a few children were there. All attend church at Flagler Street's Spanish Department. They began to sing hymns.

Two children on bikes showed up. They circled curiously, finally stopped at the outside of the circle formed by the worshippers and listened and watched. The first song had drawn people to their windows and doors and out on their porches. And they just peered through the darkness out to the corner, chatting quietly in the hurried tones of Spanish.

At five 'til eight, the kids on the bikes rode off. Tomas Cruz, a veteran of the Bay of Pigs invasion, and a Negro, introduced the preacher, Mario Fumero, an interdenominational missionary in Guatemala who was converted to Christianity at the Flagler Street Spanish Department years ago.

As he began preaching, six people who had never attended the services at the church eased up to the outside of the small group and listened.

"If we could get six new people every time, we would hold a service like this every month, on a different corner," Rodriguez whispered.

"One of our secrets lately," he said, "has been visitation. Seldom do we have fewer than 50 personal contacts in a week, not counting calls and letters."

Fumero was in the middle of his sermon now, preaching fervently in Spanish, loud enough for those in nearby apartments to hear if they chose to listen. Four more adults had left their apartments and joined the circle.

A screen door banged shut on

the second floor balcony at the corner.

"Marcia, Marcia, vengase aqui." A young girl who had been sitting on her bike, listening as she worked her way closer and closer to the group, turned and rode home.

Fumero continued preaching, talking of peace that comes only from God "a peace that you cannot attain through the Organization of American States or any other organization, but only through Christ," he said.

As he neared the end of his message, a beat-up '53 Chevy with lake plugs and no mufflers raked by, letting off in second gear to create a staccato of backfire. The car pulled to a halt behind the corner apartment, and a teen-age boy hopped out and raced up the stairs.

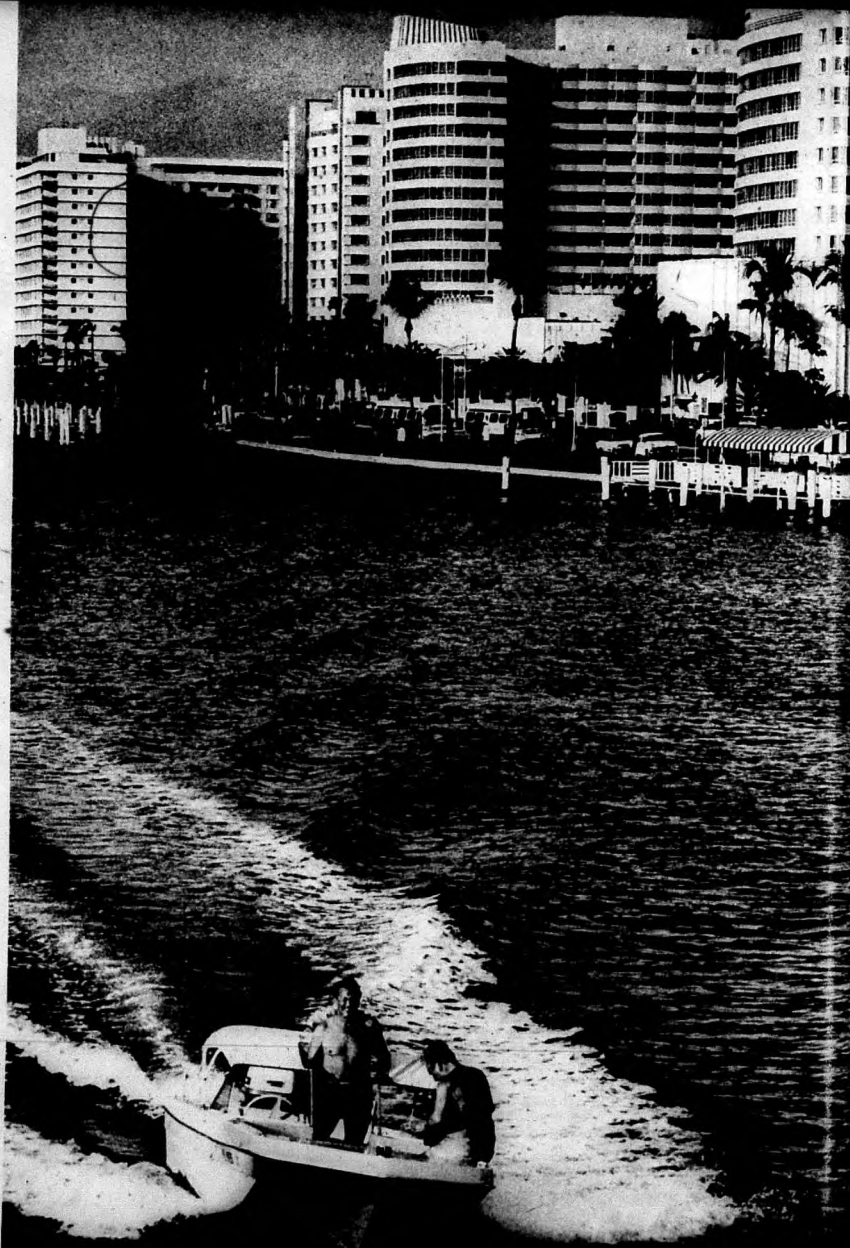
Minutes later, during the prayer, he raced back down the stairs to the idling heap of a hot rod and roared off.

At about 8:15, Fumero finished his message and Tomas Cruz added a last word and then they all began to sing a final hymn. At the close, the church members and the visitors mingled and Cruz handed out tracts, which attracted all the children that had been watching from a distance.

In fact, the children didn't turn and run when the McArthur Dairy ice cream truck rolled by, bell tinkling. And neither did the melancholy old man driving the truck turn to show any interest in what was going on under the corner street light. ■ Lee

CUBAN IMPACT: Cuban refugees still arrive in Miami at a 4,000-a-month pace. Freedom House is temporary apartment-type housing for those who eventually will be resettled in other parts of the U.S. For a separate report, turn to page 18.





BEACH:

IMPENETRABLE ISLAND BASTION?



Photos by Don Rutledge

Along the main drag in South Miami Beach, a crisp white sign with stark black letters looks down on a sidewalk jammed with men and women somewhere between 65 and 100 years old. It reads: "Big Nudie Show—Adults Only."

The theater that sign is attached to seems somewhat out of character set within a marketplace designed for the most part to meet the needs of those sunbanned thousands who, if Baptists, would have long since forgotten which side they took in the great "mixed bathing" debate.

They aren't Baptists, however; few are Christians. And the nudie show, no doubt, eventually will go the route of the other scattered and ragged burlesque houses on Miami Beach, where paint is

peeling instead of girls because demand is considerably below the profit mark. The swinging set can afford the hotel nightclubs; the girlie shows just don't meet a need.

Christian churches (pardon the analogy) face a struggle with the same fate where they are failing to meet the needs of the Miami constituency. What needs are there that a church can step in to fill?

A need for Christ? Positively. But try communicating that to the hundreds of thousands (90 percent) of Jewish people there. They could care less that Baptists think they need Christ.

Day care for children? An effective ministry in a hundred other places, but try it on Miami Beach where hundreds of thousands (80 percent) are 65 and

over. Their children are in other parts of the nation having their own children.

Weekday activities? Perhaps. The need for constructive leisure time may be critical. But imagine selling the idea to people who have traveled many miles and spent many dollars just to get to Miami Beach and sit in the sun.

Just where is the starting point for a Southern Baptist church in this environment? This is the question stumping the Home Mission Board, the Miami Baptist Association, and the Central Baptist Church of Miami, the protagonists of what hopefully will be the first significant Baptist thrust on this island paradise.

The First Baptist Church of Miami Beach was established in the 1920s, but never really prospered. About three years ago, the church subordinated itself to mission status to get help from the Central church, the association, and the Board. Attendance is only about 50 now.

It is set in a fairly strategic location in about the middle of Miami Beach. To the north of it are the luxury hotels and apartments, millionaire's row, and some of the most beautiful residential property in the U.S. To the south are the smaller, lower-income hotels and residential areas, public beaches, and that sure portent of economic recovery—high-rise apartments.

There are only about 75,000 permanent residents in the city of Miami Beach, but on any given day 50-100,000 tourists are on the island. In the winter season the vast majority of the visitors are semi-resident retired persons from eastern seaboard states. And the vast majority of them are Jewish. Turn page



FEW YOUNG PEOPLE: Miami Beach is strictly for the retired except for the private beaches of the luxury hotels and one 300-yard strip of beach on the south end of the island where young people come. Surfing is the sport, though Miami Beach waves offer little opportunity for anything as challenging as shooting a curl.

Young people can hardly be found on Miami Beach except along one stretch of beach perhaps 300 yards long on the south end. Here, between a pier and the jetties, are the blaring radios, bikinis, surfboards, and most of the muscle. The rest of the public beach areas are jammed bonnet-to-bonnet with senior citizens.

The semi-resident retirees that comprise the biggest share of the challenge facing the Miami Beach mission appear at first glance, anyway, to be without a care in the world. They move through a day by nature's timetable: they mill around the streets and shops in the cool of the morning, sit on the beach or in the park in the heat of the day, and then, as the cool evening breeze whistles in off the ocean after 5 p.m., they retreat to the hotels. At night, they are back out on the porches and milling on the sidewalks in constant chatter.

"On the south end there are many non-Jewish and older Jewish residents who do not have the security of wealth and who are susceptible to the gospel," Conrad R. Willard, pastor of the sponsoring Central Baptist Church, said. "There is a good possibility of getting work started here."

"Some communication should be established with people who live in the community, and I mean communication with, not to, the Jewish community," Willard said. "And I think there is a need for a ministry to troubled people, anxiety-ridden people—the waiter who gets fired, the go-go girl who gets too old to bump, the working element, and the tourist. We're not reaching the visitor. They won't be giving much money, but they need the ministry of Christ."

Willard said several Jewish residents of the island had offered to give money to the cause of the Baptist church there, out of interest in having a well-churched community. Many prominent and wealthy men, too, are still on the member-

ship rolls of the church, but have lost interest in participating.

"I want to tell you, if we get the proper kind of leadership and we begin to get this thing moving, this could become the wealthiest church in Dade County (greater Miami), because the potential is over there," associational missionary J. Ray Dobbins said.

Dobbins is toying now with the idea of a weekday program that would offer opportunities such as health clinics, counseling sessions, art clubs, and possibly other club-type activities, if they will attract the people.

"We've got to forget about numbers, and concentrate on ministry," he said. "It could conceivably become a self-supporting church. I couldn't think that it would ever have more than a couple of hundred in Sunday School attendance, but 500 might show up for worship services. It's that type of situation."

Baptists are fortunate to have the Miami mission as a starting place: "Enough land to build a church on over there would cost a half-million dollars," Dobbins said.

The association, Central Baptist Church, and the Home Board have launched a joint search for a missionary to accept the challenge of Miami Beach, working through the mission. Here's Dobbins' opinion of the sort of man it will take:

"We've got to get a man who can capture the people's imagination, who is a scholar, who can speak to anybody in the world, who can grace any pulpit, who will have a vision and an understanding of how to work with people who are difficult to reach, who will have the brass to walk up to anybody and invite them to the Lord but who will do it discreetly. I think he will have to be liberal in his whole outlook toward man."

Doubtless, no prophet of doom will do. ■



HOME MISSIONS



CHANCE TO RELAX: The retired, semi-resident inhabitants of Miami Beach, most of whom are Jewish, appear content to just sit in the sun or on the hotel porch and relax. This is part of the major challenge confronting the Miami Beach Baptist Mission.



MIAMI

FREEDOM FLIGHTS CONTINUE

Photos by Don Rutledge

The National Airlines prop-jet finally taxied into sight and rolled into place adjacent to the near-empty terminal waiting room, where its engines whined to a halt. An exit door in front of the wing swung open, the stairs were rolled up against the plane.

Then, with little of the drama that you might expect, 90 to 100 sober-faced refugees from Cuba, many of whom had waited as long as a year for a seat on this flight to freedom, quietly marched off the plane and into the buses that would carry them to nearby Freedom Gate for processing into the United States.

Out of this tight-lipped group that left Havana only minutes before, only one man revealed exuberance. As he stepped down to earth he raised his fists high and shouted: "Viva los Estados Unidos" (long live the U.S.). But again, contrary to what you might expect, the tears in the face of this old man seemed to be tears of sadness, not joy.

As you watch this scene of pathos, and as you realize that your anticipations of this great but now routine event obviously were naive, it occurs to you that maybe it's not such a joyous thing to sacrifice your home, your friends, the material possessions you have spent a lifetime gathering, and all the other subtle familiarities of your homeland that are your security. It occurs to you that perhaps a flight to freedom is a long-range investment, that the dividends of freedom lie ahead, that certainly the climax of a life in freedom is not at the beginning of it.

This scene repeats itself twice a day throughout the month (with different airline companies rotating the charter)



THE SECOND TIME AROUND: This Cuban of Chinese birth fled Communist China in 1951 to make a new life in Cuba. Now he has successfully made it to the U.S., hoping to change countries no more.

as part of a relative-to-relative airlift begun in December 1965. The flow is at about a 4,000-a-month pace now. As per a U.S. agreement with Cuba, all the Cubans now allowed to leave have relatives in the U.S. None are in the military age bracket.

Although most are Catholic or nominally Catholic, about one-tenth of the refugees are assisted in resettlement by Church World Service, the National Council of Churches' agency through which Southern Baptists work. The Cubans, upon arrival, can choose between Church World Service, a Catholic agency, a Jewish agency, or a secular agency, all of which have the approval of the federal government.

Church World Service has the highest ratio of resettlements to registrations, having resettled more than 21,000 out of about 22,000 that have selected its services. Of this number, Southern Baptists have helped to resettle more than 2,000.

Baptists and Methodists, who have the largest number of Spanish-speaking pastors in the Miami area, together set up a chaplaincy service, which several other groups have since joined. On a rotating system, a pastor from one of the groups meets each plane, conducts services and maintains an office at Freedom House, the temporary quarters for those who will be resettled outside of Miami.

Baptists also operate a refugee center, at which the Cubans, who arrive only with what they can pack into one bag, can pick up clothing and a limited food allowance while waiting to be resettled. The center also refers them to churches in the area.

Turn Page

MIAMI



FREEDOM AT LAST: Most of the Cubans reveal little exuberance as they land in a strange country after leaving behind friends and possessions gathered in a lifetime.



FEAR OF QUESTIONING: This old woman, at left, so feeble that it took two people nearly 10 minutes to help her from the plane, froze when she saw that she was not being put on the bus with the other refugees to be taken to customs. A Catholic priest who reassured her that the smaller vehicle was strictly for her comfort said she was afraid she was being set aside for special questioning. The woman above, talked animatedly with a representative of one of four agencies that resettle the refugees while she waited to complete processing at Freedom Gate.



COMMUNISM AND RELIGION: This Cuban, shown talking to a Cuban Baptist pastor at Freedom House, said he eventually quit his church (not Baptist) after the pastor identified himself publicly with communism and sought to rally support for the Castro government within the framework of the church.



A SURE CASE OF FLEXIBILITY



RAFAEL DE ARMAS

**(OR, HANG THE RULES,
BRING ON THE BABIES)**

by Dallas M. Lee
Photos by Don Rutledge

In a portable crib in the aisle of the bus, two babies were tucked in like shoes in a box, head to foot.

Another baby was in a basket at the feet of the driver. A boy about two years old sat about half-way back, tight-lipped and still, staring straight ahead and trying to forget that he had dirtied his pants—and the seat, and his legs. He would look down once in awhile, slowly, as if he couldn't afford to make any sudden moves, but he would only look up again and keep his legs still, straight out in front of him.

Another boy, not more than four, struggled to keep his brother of only eight or nine months on his lap.

He was holding him around the middle, sort of crosswise in his lap, and the baby's head dangled without a spot to rest, and he was crying. Big brother was trying to suck his thumb, too, but he had to keep freeing that hand to pull his brother back up.

Another two-year-old boy sat in a seat by himself with his legs folded up under him, peering with huge round eyes from beneath the hood of his jacket, apparently unsure of where he was going or why.

He definitely was not one of the veterans of this long bus ride to the Perrine Baptist Center, where the 80 or so migrant children jammed into this old 23-passenger bus would spend the day.

You could spot the vets. They accounted for most of the noise, giggling, shoving, and teasing. Whether they knew or not, they were taking good care of their infant brothers and sisters who eyed them curiously, too entranced by the racket of a bus load of runny noses and tears and snickers to think about crying themselves.

Finally, after two hours bouncing over the chugholes between several different migrant camps and housing areas, the bus heaved and shuddered to a halt at the Baptist center.

The old pros rambled off first and sprinted for the door.

A fat one, who rubbed his belly and grinned, hopped out and ran, but his short legs kept him in the same place for a long time and he was hardly keeping up with the taller ones who were walking. Still, he was running and he knew when he wanted to go.

The boy who cowered beneath his hood all the way stepped off quietly and cautiously, and then started bawling. Someone had to come help him.

And last but not least, off came the lad with the accident all over him, walking slowly and deliberately for the en-

May, 1967

A SURE CASE OF FLEXIBILITY



NOW FOR SOME CLOTHES: This lad, along with nearly 80 other preschool children, is bathed and dressed and then popped out onto the playground within an hour of his arrival each morning at the Baptist center. During the day he will get lunch, a nap, hear Bible stories, and possibly get a haircut.

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trance, still staring straight ahead with that same dead "I've-got-to-quit-thinking-about-it" expression. Center members rushed back and forth past him as they brought in the babies.

This is the scene every morning of the work week at the Perrine Baptist Center, just south of Miami.

But the scene is changed. A group at a time, the children are stripped in one room, bathed in the next, dressed in clean clothes in another, and then popped out on to the playground.

The rest of the day (until late afternoon when older children are home from school) includes a good hour of Bible stories, and naps.

"This is satisfying work; you can see where you are accomplishing something," Rafael de Armas, director of the center, said. "The children know me. When I visit, they come running out yelling 'pastor, pastor,' and I have to leave the avenue to the older people."

About 300 of the "older people" show up at Sunday School every week in the months of October through April when they are not moving north with the crops. De Armas credits the day care program for this response, although he preaches almost every night in a migrant camp.

"I spent four years in the same type work in California except that we had only church and Sunday School—no day care," he said. "I baptized only two girls in that time. But here, in the first year I baptized more than 23 adults."

In the next year and a half, he baptized more than 50. As migrant specialists—government, religious, or private—will tell you anywhere, the statistics and activity in evidence at the Perrine center add up to a rousing success. Why?

Well, de Armas has a sure case of flexibility. His intent to minister to people is not impaired by any known migration tradition.

The center meets their needs, they know about it, so they are swamped. The government centers are far from full, as they advertise.

De Armas couldn't afford to advertise. The center is designed to accommodate about 35; average daily bus load is 40. There is an obscure state law that prohibits institutional care of more than three infants in any one building. If designed, apparently, to discourage institutional care of babies. That's a good idea, de Armas agrees, but his center often will have as many as 25 in a room.

(Preschool children—infants included—more often than not will be left locked in a car or in the back of a pickup truck next to the field if working mothers cannot send them elsewhere.)

For a long time, the center operated only with a Volkswagen station wagon (van-type) in the place of a bus. "I've had as many as 43 in the Volks myself," de Armas said.

"One morning a highway patrolman drove behind and pulled up when we stopped at the center. I opened the front door and five kids got out; I opened the side door and 30 got out. He was counting, but he missed three going out the back.

"He said 15 was the most I should carry, and that would be a crowd. I took him inside and showed him around, then I said: 'Officer, if you don't want me to take more than 15 in the bus, okay; but you stay here and help me decide which 20 I won't pick up tomorrow.'"

The patrolman just scratched his head and said: "Reach out, please drive carefully."

"He must have spread the word," de Armas said. "He hasn't been stopped again."

Perrine Baptist Center also takes sick children (the government center does not) and takes them to one of the

hospitals in the area. There is a health clinic on the premises, and operated by the state health department, but it is open only one night a week.

"Health has improved so much since they opened it, they say to use it," de Armas said. "They threatened to, because there was such little activity, but I sent notes home with the children and they (the migrants) swamped the doctor one Thursday night."

Parents' restrictions are not immune, either, if the situation calls for contrary action.

Most of the parents demand that the boys' hair be left long. But de Armas or one of the volunteers will cut long hair that is not cared for and crawling with lice. And there has only been one major complaint from a parent. That was the time a little girl dressed in slacks got in line and the volunteer worker gave her a crewcut.

Competing strongly with flexibility as a key part of de Armas' formula for success is his ability to recruit help. Local B'nai B'rith, the Miami Garden Club, and assorted other Christians and non-Christians alike serve as volunteers and launch supporters of the Baptist center. In a one-year period, as many as 700 different individuals have contributed time at the center.

A local garden club maintains the grounds; another woman's club staffs the Good Riddance Shop, de Armas' innovation for distributing clothing and household items (My best idea for 1966," de Armas says proudly).

For a long time, he let the migrants pick up the clothes and other items without charge but this wasn't too practical. They would take handfuls of clothing without checking sizes, pick up mismatched shoes, and so on, getting what they could while they could, regardless of its usefulness.

So, de Armas rented space in a nearby shopping center and established the Good Riddance Shop. All the clothing goes for less than \$1.

There is not room in the shop for the furniture and appliances. (The center sells couches for about \$15, stoves and refrigerators for about \$15, small appliances for about \$1—all of which are donated.) But the store has been such a success that de Armas is thinking of building a store on the church property. Just the clothing store brings in about \$100 a week, enough to cover about 30 percent of the cost of day care, and he figures a larger store, moving all the merchandise, could about pay for itself and the cost of day care.

(The Perrine Baptist Center is supported financially by the Home Mission Board, the Miami Baptist Association, and the First Baptist Church of Perrine.)

De Armas and his wife both are appointees of the Home Mission Board. They started the work in 1963 and for a long time were the only paid staff members.

"We went through a real period of depression, working on an insufficient budget," de Armas said. "We worked and lived at the center. We'd get up early in the morning and pick up the kids, take care of them all day, and about two hours just rinsing out dirty diapers, and then to hold services every night in the camps. After a few weeks, my wife went to the hospital."

The quick growth and success of the center, however, eventually led to increased budget. Now de Armas and his wife are a driver-custodian, a secretary, a nursery worker, another missionary, Alice Dominick, to work with them. "This is about the first season where I haven't had to really sweat it out," de Armas said.

But he still holds services almost every night in the migrant camps, so he still faces a preacher's nightmare. "Do you realize, I went through eight years of sermon preparing the first year . . . ?" He's still sweating. ■

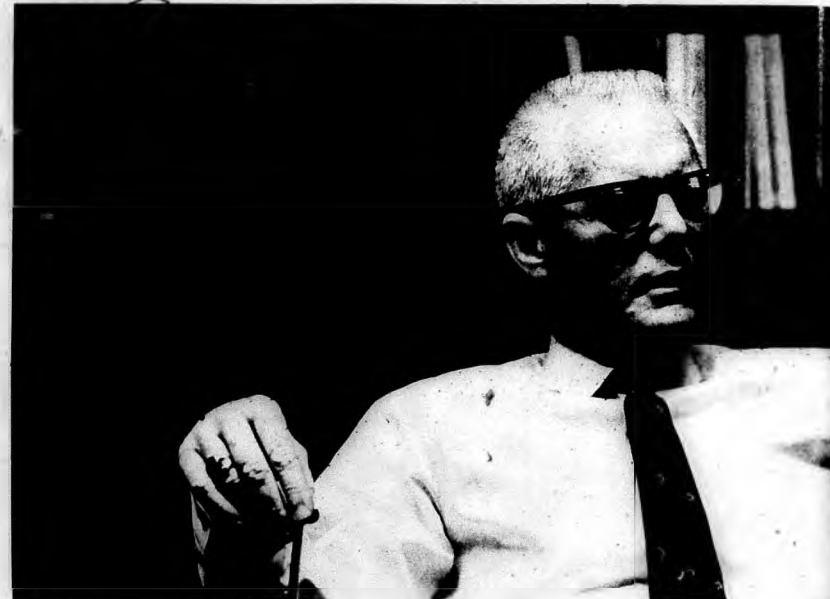


TIME TO GO HOME: De Armas or his assistant, Alice Dominick, will drive a busload of children home in a van in the afternoon to shorten the route for the regular bus driver, who hauls the others home in an old, yellow 23-passenger bus. De Armas has had as many as 43 jammed into this small type of vehicle before the big bus was purchased.

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CENTRAL BAPTIST PASTOR WILLARD
"I credit my philosophy to Gen. Patton . . ."

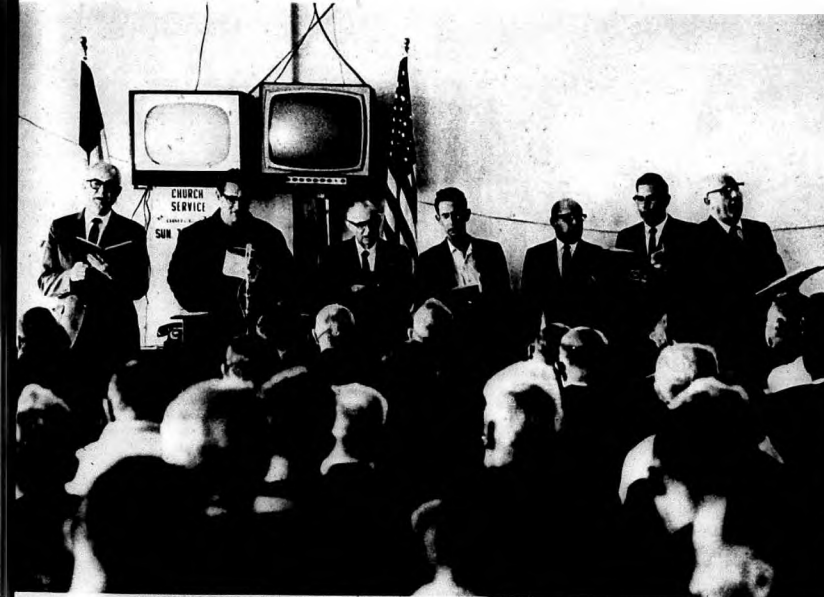


Photos by Don Rutledge

INNER-CITY TACTIC:

**"HIT
HARD
ON
ALL
FRONTS . . ."**

CENTRAL'S DOWNTOWN MISSION IN SESSION
More than 200 that never would enter the regular sanctuary.



Central Baptist Church in downtown Miami once ran about 1,300 in Sunday School at the peak of a dynamic pulpit ministry. In the last two decades, however, that big-city megachurch—transition—has exacted its toll, reducing attendance to about 750.

A weak, declining church? Hardly. The church survived the distance crisis about 15 years ago, when most of its members moved three to 15 miles out, and a significant number kept their membership in the church. Though living in the more affluent suburbs, these hardcore regulars have led the mobilization to direct the church's thrust at the needs crushing in on it from right next door.

In short, the church itself has made a transition from outreach that centered around the pulpit to a broadened concept of ministry that reaches out to a variety of people of several races, including Negroes) that never would and perhaps never will enter the main sanctuary to hear a sermon.

As a result, this inner-city church still ministers to nearly 1,300 people on Sunday mornings at its downtown location: 800 in Sunday School, the traditional yardstick for success.

- 200 in a "downtown" mission for men off the streets.
- 140 in a Spanish chapel.
- 30 in a Slavic chapel.

Central Baptist also sponsors the only Baptist work on Miami Beach (see separate story), has a suburban mission, just paid \$40,000 for another mission lot in South Miami, and puts \$20,000 a year into a mission fund that supports its inner-city work and its efforts to start new missions.

"I credit my philosophy to Gen. Patton: you have to hit hard on all fronts at all times," Conrad R. Willard, the pastor said. "We do everything the book says and anything else we can do. It works a lot of good people until they're weary, but I don't see how we could let up on any project."

No complaints are being voiced from the congregation, however. In fact, Willard found the seeds of ministry already planted when he assumed the pastorate there in 1962.

The "downtown" mission originally was the idea of one of Central's leading laymen, Mike McCall. And laymen actively participate, preparing meals, conducting services, and handing out clothing.

"Mike had always wanted to do this, but just had never gotten the backing," Willard said. "I had been thinking along these lines in my former pastorate, so we just did it,



SLAVIC CONGREGATION: Although they represent a declining opportunity in downtown Miami, the Central church also has established a separate service in a Slavic language for Ukrainians and Russians and others of Slavic origin. Most of the 30-40 that attend are elderly.

INNER-CITY TACTICS IN MIAMI

using a building right here on our property and operating it on \$500-a-year donations from individual church members."

Most of the 200 or so men who come for breakfast and worship each Sunday live in rooming houses and small hotels that surround the church. (As part of a social reverse transition, high-rise apartments are springing up in the area too, adding the contrasting challenge of all urban downtown dwellers.)

"A great number of these men are sick," Willard, who speaks to them during the Sunday School hour, said. "They have skin, teeth, or liver problems. They get out-patients treatment at the county hospital, but then they worry over money and where they're going to sleep every night, and they feel a lot of anxiety about the people they left at home."

"I call these men my confessed sinners," he said. "They can't face life during the week, they get drunk or run around with women. But they come in here on Sunday mornings and they genuinely say they've been bad all week. It's so scriptural, really; it reminds me of the publican in the story of the publican and the pharisee."

The men do respond to the respect shown them, as the numbers alone indicate. They form their own choirs each Sunday, they recognize birthdays each week, and they report on events of the week that may interest others.

"I think I love these people because they are the social

outcasts," Willard said. "What do you do with human beings who have broken the rules? They don't want to come to the church; we invite them, but they're afraid."

Several people in the church were interested in starting a Spanish mission when Willard arrived on the scene in 1964.

"I came six months before the missile crisis and refugees were lined up across the street six abreast outside the government refugee center to be processed," Willard recalls. "They were coming in boats and planes and any other way they could at that time. I knew we had an opportunity here."

Lucille Kerrigan, who spent 18 years as a missionary in Cuba before being expelled by the Castro regime, is missionary to the group. The church provides facilities and a small budget; the Home Mission Board pays her salary. About 100 have come for baptism under her ministry in the last two years.

Willard also led the church to provide a ministry to people of Slavic origin in the community. Although most of these people are elderly and represent a declining opportunity, there are several thousand Russians, Ukrainians, and Poles in the area.

"These ministries now are the most popular things we are doing," Willard said. "Many of the members were skeptical until they saw these people; now they're proud of their response." ■



SPANISH-SPEAKING GROUP: Miss Lucille Kerrigan, for 18 years a missionary to Cuba before she was expelled from the country, now serves as missionary to a separate Cuban congregation that meets at Central. About 100 have come for baptism under her ministry in the last two years.

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A DOWNTOWN PASTOR SPEAKS OUT



As the preceding pages illustrate, Conrad Willard, pastor of Miami's Central Baptist Church, speaks out from a firm foundation of a man familiar firsthand with the problems of the city and the repercussions of trying to deal realistically with them. Here are just a few of his thoughts.

"Baptists are doing something about it (urbanization) by buying real estate where we hope to build churches. This is only a mechanical means. It does not meet the need in trained, experienced disciples."

"Baptists need to find the city man. We are not producing any kind of city-oriented leadership, nor any kind of literature that is readily readable by this city man. He could care less whether we reach him or not."

"The city man has three gods that he worships. If we find him, we may find him worshipping one of his gods. One of these gods is youth. Whether in the way he dresses or the way he lives, or the type of clothing he wears, it is an attempt to be youthful. He makes no apologies, seeks no answers. He is oriented to this. We are not touching him at this point; he is not listening to our voice."

"He may worship progress, another of his gods. His idea must be better than the idea of his competitor. He sacrifices his health, he will become a walking death march for the sake of progress. Where can we find this city man?"

On planning boards; urban renewal commissions, air pollution control boards, betterment leagues, political action groups, in labor and management, in downtown development committees. This particular worship may not be sacrilegious, but may become his life's one obsession.

He may be worshipping success, the third of his gods. This means either recognition or money. This fairly describes many non-Christian people who live in the city. Why do you suppose these people do not come into the church? Is it that we are still talking like country people? In some ways we may be like an Amos in Samaria, but how tragic—no one cares what we say."

"We will, when we find him, discover that city man is lonely and lost. He really doesn't know where he is. We must speak so he can hear and so he can understand—so he will not misunderstand. We cannot condone his sin. We can open the door of hope."

"We need to train workers for city work—nothing but city work. If 70 percent of the population of this country is going to be located in these great metropolitan centers, then we ought not to train men in and for country and small-town churches. They ought to be trained in the heart of the city. We need people who are acquainted with city problems. I have been trying to be a city pastor for 15 years and I haven't learned how yet."

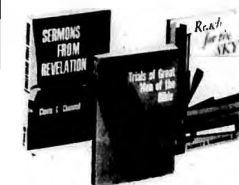
"Too few of our denominational leaders, directing urban work, have been shepherds of inner-city and downtown sheep. If they have not guarded the sheepcote, how can they know of the real threats to it?"

"I have been speaking to the downtown mission for nearly four years. We have 200 men on Sunday morning. We have a half-dozen women, or less. Now, what place in our Baptist life could I go to find out how we could reach the city women like we are reaching men? Who has studied this?"

"Somehow, we must love the city man. We can't make someone love someone else. It must come from the heart. How do you tell someone they must love unknown persons? What is the strategy for loving people who seem unlovely to us, people who are distant from us? When we get closer to them we will love them. We need to get where the people are, to see them and their families in life situations. We need to stand at their side, listen to their problems, share their fears and disappointments. Then, we will learn to love them. Jesus, on the cross, listened to the conversation of two thieves before he spoke to the one who asked for help. Jesus saw their plight. He was there."

HOME MISSIONS May 1967

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MISSIONARY DESCENDANTS RAP "HAWAII" MOVIE

The motion picture "Hawaii" was sharply criticized by two Hawaiians who are literal or spiritual descendants of the film's protagonists.

Abraham Akaka, native Hawaiian pastor of Honolulu's prestigious Kawaiahaeo church, wrote in the March issue of the United Church Herald, published in New York, that the film is "a knife in the back of our Christian missions and must not be allowed to pass as truth."

Albertine Loomis is a Hawaiian historian and a descendant of Elisha Loomis, the 20-year-old printer who was among the first band of Congregational missionaries from New England to arrive in the islands in 1820.

Writing in the March 12 issue of Youth, an interdenominational magazine published in Philadelphia for teenagers, Miss Loomis condemns the movie as bad history.

She conceded that a motion picture might change names and places, "streamline and simplify complex matters and heighten the drama of real conflict by adding fictitious details. But it ought not to falsify the spirit of an era nor alter the mood of a whole people."

Both Youth magazine and the United Church Herald serve the United Church of Christ which has a special historical interest in Hawaii. The missionaries who arrived in Hawaii and whose activities form a point of departure for the film were sent by the mission board of the Congregational Church, which in 1957 became a part of the UCC.

Miss Loomis cited four basic historical premises which she said were distorted in the film:

- "Christianity filled the void of a broken society" in Hawaii, instead of the film version of joyless missionaries "invading a Hawaiian paradise where everybody is having fun, and where Kane, the 'god of love,' presides over

a simple, joyful, pagan religion. Nothing could be farther from the facts."

- The missionaries preached love, not the Old Testament wrath of the movie's Abner Hale.

- The missionaries made the entire Hawaiian population literate in less than 25 years, instead of merely teaching the chiefs, as implied by the film.

- "Missionaries and Hawaiians were co-workers in building the church," to such an extent that by 1848 the mission board "considered Hawaii no longer a foreign mission field but a Christian country." Miss Loomis maintained that "no such incredible bigot, no such detestable fool" as the Hollywood version of the missionary could have effected such change.

Dr. Akaka is in substantial agreement with Miss Loomis' evaluation. "Actually 'Hawaii' is a fraud when it comes to recording history correctly—particularly the impact of missionaries on the lives of the islanders," he wrote.

According to Miss Loomis, "The real missionaries of 1820 came to a troubled land, where 40 years of contact with foreigners already had destroyed much that was fine in the Hawaiian culture and depleted a once robust people."

She said that trading ships stopped at the islands exploited the Hawaiians economically, spread disease, and seduced men "fathered half-Hawaiian children who, as they grew up, tended to become rebels against society, roaming the Honolulu plain and dipping their fingers into any bowl of poi they came upon."

"So it was that Hawaiian life was not protected from the pagan gods which had not protected them against these evils. Late in 1819 (the year before the missionaries arrived) Kamehameha I publicly broke the eating tabu and thereby signaled the end of the old religion. Although some commoners in the back

country hid their gods from destruction and continued to pray to them, Hawaii, when the missionaries arrived, was officially a nation without a religion.

The scenes in the film in which an arrogant Abner Hale knocks down the stone image of Kane and rips up the family shrine are not history. Christianity did not wreck a pagan system, it filled a void and gave the Hawaiian chiefs courage to rebuild a broken society."

Dr. Akaka, whose Kawaiahaeo church is the oldest in Honolulu and is often referred to as the Westminster Abbey of Hawaii, declared: "As a native Hawaiian, I rejoice that Protestant

Christian missionaries came to our islands. As a result, Hawaiians have fared much better during these years than the natives of Africa, Latin America and other 'discovered' areas of the world.

"Rather than extermination or exploitation under the heel of foreign mercenaries, our people have found new joy of heart and gladness of soul. In turn, native Hawaiians have gone as missionaries to other Pacific islands such as Micronesia and the Marquesas."

Both Miss Loomis and Dr. Akaka suggested to their readers, in keeping with the Hawaiian tradition of hospitality: "Visit our islands and see for yourself the love of God at work." (RNS)

LETTERS

(Continued from page 3)

Your editorial by confusing some of the essential machinery of operation with the intent of the program. You also seem to miss the value such a facility has as a religious education tool for the membership. There is always a great need for spiritual growth within the church. A recreation facility is more than simply a means of outreach and ministry. For the local membership only to care for the maintenance of such a building while those of the community used them would simply ignore the value of recreation as a means of Christian nurture and a builder of the fellowship of the church.

Your references to the use of membership cards and checklist misses the point of such procedures. These are used for the purpose of giving identity and status to the holder, while advertising the availability of the facility.

The chief difference between these buildings and an athletic club is found in their ultimate purpose. The recreation building of a church is a religious educational building. An athletic club is purely for recreation purposes. The recreation building seeks to provide a place and leadership for the people of the church where the quality of the program and the purpose of the leadership is in line with the purposes of the church.

Thanks again for the fine work you are doing with the magazine. If your purpose in writing an editorial is to stimulate thinking, I believe this one was a handy.

I just read the April issue and the editorial article is just what the doctor ordered. Not only did the kids get a great deal from the experiences provided for them, but the young people who do the mission action are probably the greatest.

BOB BOYD
Nashville, Tenn.

- . . . the great difference in our "facility" (at First Baptist Church) and an athletic club is:

1. The age group at 'play' is from 'basket to casket.' Primary children as well as senior citizens have part in the program.

2. Both men and women, as well as boys and girls, participate in Christian recreation with no letter or title to specify the sex and age to participate.

3. The daily schedule is established by the church program and the people of the church, not by its director or a committee.

4. There is a place to render a volunteer service—in Christian recreation—being a receptionist, a coach, in the equipment room, an instructor or serving at the snack-counter.

Your views give a challenge to many. Some will say, "I told you so" to the recreation director. Some, unfortunately, will focus their individual attention to their pleasure and not see a mission opportunity—but my hopes are that each activity committee will be more alert to share our "facility" and talent in Christian service among others of our city. We can be a true witness for Christ through Christian recreation.

DAVE PRICHARD
Oklahoma City, Okla.

Longtime Readers

I have been reading HOME MISSIONS since near its first issue. I have been taking *Home and Foreign Fields* for a number of years when they were separated, and I have taken both magazines since then. I am past 92. . . . I love missions and give my tithe. . . .

Mrs. J.H. CAMPBELL
Kaufman, Tex.

- I'm 84. . . . and I look forward to HOME MISSIONS each month. It keeps me informed of the progress of all the mission activity. . . .

Mrs. W.W. GENTRY
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BAPTISTS CANCEL SUPPORT OF SOUTH AFRICAN CRUSADE

Southern Baptists canceled participation in a South African revival crusade because the government of South Africa refused to allow an integrated party of evangelists to enter the country.

"Until recently we were to bring along Negro evangelists but this was ruled out by the South African government because there could be no mixed group of welcome at the airport," C.E. Autrey, director of the Home Mission Board's Division of Evangelism, said.

"This would be embarrassing both to the white and Negro pastors," he said.

South Africa is governed by an apartheid policy, a strict separation of blacks and whites in every phase of society.

"There were other stipulations that we feel we could not comply with and remain true to our Southern Baptist convictions in the preaching of the whole gospel of Jesus Christ," Autrey said.

He was referring to a South African restriction that evangelists recruited for the crusade had to agree not to speak on the race issue.

The Baptist Union of South Africa originally requested the help of the Home Mission Board's evangelism division for the crusade next September, requesting that about 100 preachers be recruited.

About 20 of that number were to have been Negro National Baptist preachers until the government ruled that an integrated group could not enter the country—the Negroes would have to enter separately.

With this added stipulation, the Home Mission Board, in its April session, voted unanimously to cancel Southern Baptist participation in the crusade.

The crusade had been under fire since the first news of the restrictions on speaking by race were announced in mid-March. News at that time also revealed that African Baptists had asked that no smokers, no "liberals" (theologically), and no members of a certain service club be recruited.

The Capital Baptist, official publication of the District of Columbia Baptist Convention, came out editorially exploring the stipulations and raising the question of what effect such agreements would have on foreign mission fields as well as in the U.S.

Autrey's Statement

Here is the official statement issued by C.E. Autrey at time of the Board's decision:

Relative to the statement "the whole gospel" I would like to say that to present Christ as Lord and Saviour and call upon the people to accept him by faith and repentance is the cutting edge of our gospel. After this is done we must teach the redeemed people to live as Christians should live. To bring them to Christ as Saviour can be done without mentioning the race issue, but the converts cannot be taught to live as Christians without teaching them their relations to all people. We must lead all converts, therefore, to recognize the Lordship of Jesus.

Our decision was not made at the Home Mission Board on merely the race issue, but a theological concept was involved. The concept was simply this: That it is not enough to preach Jesus as Saviour, we must preach him as Lord and Saviour.

The dignity and freedom of the individual constitute part of the purpose of the whole gospel. It is my opinion that if there had existed a Home Mission Board in the Middle East soon after the ascension of the Lord Jesus to continue the evangelistic process in that homeland and if all the implications of the gospel had been thoroughly pursued, Christianity would not have been confined to Palestine and in the Middle East.

The issue of human dignity and freedom was with them in Palestine and the Middle East and still is, as it is all over the world. If Christianity had faced this issue and taught its converts to live like Christians and respect

the rights of all men, it might not have been here. It is a sobering thought to realize that Christianity may die in North America for the same reason.

We preach Christ as Saviour and call on people to accept him by faith and repentance. It is not enough to stop there. We must follow the command of our Lord who said, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

I refuse to substitute social actions for the gospel of redemption, but neither would I stop short of teaching new converts their obligations and relations as Christians. We must practice our gospel as well as preach it. Thus, it is not either/or, but it is both/and.

South African's Views

Keith W. Reid, Secretary for Christian Education, Baptist Union of South Africa, issued the following statement in reaction to the crusade:

Opinion expressed here is purely personal and not official. The Baptist Union of South Africa will convey to the Home Mission Board its official reaction to the cancellation of the Transatlantic Crusade, but I believe my own personal sense of deep disappointment at the news will be shared by our executive committee and every individual church member. I believe the decision to cancel the crusade was not made without careful consideration of all the factors, and

the inevitable repercussions, both in the United States and among South African Baptists. Preparations are well advanced, and there was an encouraging spirit of expectancy both among the missionaries and the churches. This must have been a difficult and probably agonizing decision to make.

There is widespread ignorance regarding the complex racial situation which exists in South Africa and of some of the problems which have to be faced regarding languages, wide divergence of cultures, and stages of development on the part of the various segments of the South African population. One hundred American pastors visiting South Africa would have had the opportunity to see the situation for themselves, would have formed their own conclusions, and



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would have been able to view South African race problems with a good deal more knowledge and sympathy than present inexperience allows.

Rightly or wrongly, the South African government has embarked upon a unique experiment in race relations, and has asked for time and tolerance while that experiment is being worked out. It is inevitable that these policies arouse both violent disagreement and equally enthusiastic endorsement inside and outside of South Africa. The majority of the electorate of the country and a great many Africans themselves have endorsed the policy of separate development of the races, and some progress is being made in this development. The situation in South Africa at the present time is peaceful and racial tensions are at a minimum.

The stipulation of "no politics" preaching seems hardly necessary in view of the fact that 100 visiting preachers, in South Africa for only a few weeks, are unlikely to spend the short time available attacking the policies of the South African government when they came to preach the gospel to lost men and women. Nevertheless, it was conveyed to the Baptist Union by the South African authorities that if the Southern Baptist preachers came to the country as evangelists and were granted visas on that basis, they would be expected to be evangelists and nothing else. South African Baptist leaders felt that while such a stipulation should, and would, be unnecessary, nevertheless it was their responsibility to convey it to the Home Mission Board, and this they have done in all good faith.

The executive committee of the Baptist Union of South Africa is multiracial in character and consists of representatives of every major racial group in the Republic. There is no restriction upon multiracial worship in the churches, although practical considerations such as language differences and personal preference make it impractical in most cases. The South African government affords every opportunity for genuine evangelism and bona fide Christian activities among all race groups, and has not prohibited true Christian fellowship between races. I do not doubt that had the crusade been held, and had Africans or members of other non-white groups desired to participate by attending the meetings in our Baptist churches, they would not have been prevented from doing so.

I am convinced that a great opportunity for evangelism by Southern Baptist preachers has been lost, but the crusade, although possibly delayed, will continue even though it can no longer

be a "Transatlantic Crusade." It is difficult at times to see God's purposes being worked out in the disappointments and seeming catastrophes that befall us and our carefully laid plans for his glory, but this is part of the "all things" of Romans 8:28, and it seems that once again South Africa must be prepared to "go it alone." Perhaps in the end we shall be the stronger and better for it.

HOME BOARD ELECTS FIVE NEW STAFFERS

The Southern Baptist Home Mission Board reinforced its administrative ranks with the election of five staff members in April, including a research specialist in the field of non-Christian religions.

Elected were M. Thomas Starks of West Branch, Iowa; Edward Rickenbaker Jr. of Denmark, S.C.; William Benjamin Ard of Brownwood, Tex.; Richard Donald Hammonds of Hammond, La.; and Harry A. Steele of Atlanta.

Hammonds and Steele are to replace former staff members who have resigned.

Starks, who is to receive a doctor of philosophy degree in religion this June from the University of Iowa in West Branch, joins the Department of Work Related to Non-Evangelicals, created in 1965 and headed by Joseph R. Estes. A specialist in the field of non-Christian religions, Starks also will research other areas to provide enlightenment to Baptists about other world faiths.

Starks is a native of Eastland, Tex., and a graduate of Wayland Baptist College in Plainview, Tex., and Southern Baptist Seminary in Louisville. He presently is pastor of the Downey Baptist Church in West Branch.

Rickenbaker will fill a position for a third associate secretary in the Depart-

ment of Missionary Personnel. He will be responsible for interviews and evaluations of missionary candidates from west of the Mississippi.

Rickenbaker, who joined the staff April 15, left a four-year pastorate at First Church in Denmark, S.C. He is a graduate of Baylor University in Waco and Southwestern Baptist Seminary in Fort Worth, where he received his doctor of theology degree in 1963.

Ard was elected to the newly-created position of secretary of Records Processing Services. An alumnus of Howard Payne College in Brownwood, Tex., where he presently teaches business administration, Ard will join the staff in June. He has completed his residence work on a master of science degree accounting at Abilene Christian College in Abilene, Tex.

Hammonds will fill the vacancy created by the resignation of Beverly Hamack, assistant secretary of the Department of Special Mission Ministries.

Miss Hamack will enroll this fall as a graduate student in the field of sociology at Tulane University in New Orleans.

Hammonds will come to the Board in August from Hammond, La., where he has served as Baptist Student Union director at Southeastern Louisiana College since 1960. He is a graduate of Georgia Institute of Technology in Atlanta and Southern Baptist Seminary in Louisville. He also has received his master of the dent counseling degree from the University of Southern Mississippi in Hattiesburg.

Steele, the former comptroller of the Atlanta American Motor Hotel, succeeds B.M. Crain as secretary of Purchasing Services.

Steele graduated from the Hattiesburg College in Atlanta and Harvard Graduate School of Business in Cambridge, Mass.

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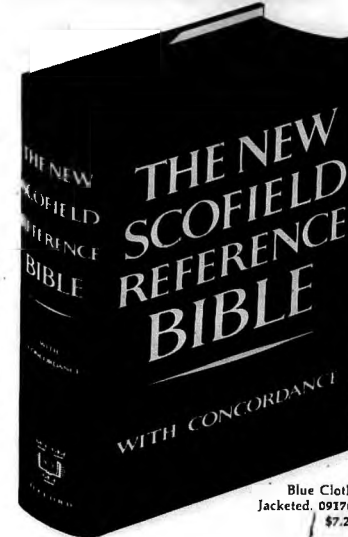
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MISSIONARY APPOINTEES



Laddie R. Adams



Ebb G. Kilpatrick, Jr.

Laddie R. Adams now serves as director of language missions in his native state of Oklahoma. He is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Seminary in Fort Worth, Tex. He has served as pastor of Oklahoma churches: Calvary Church, Enid; First Church of Cheyenne; and First Church of Keyes. Birthday June 14.

F. Paul Allison was appointed state missions director for the Kansas Convention of Southern Baptists, with headquarters in Wichita. Formerly he served as assistant executive secretary of the Kansas convention and editor of the *Baptist Digest*, official publication of Kansas Baptists. He also has been pastor of Missouri churches. A native of Dallas County, Mo., he graduated from William Jewell College in Liberty, Mo., and attended Central Baptist Seminary in Kansas City, Mo. Birthday Feb. 19.

Denver J. Bennett, appointed by the Rural-Urban Missions Department, serves as a mountain missionary in Telluride, Colo. He previously served as a mission pastor in Telluride. He also has been pastor of churches in Wyoming, Oklahoma, and Texas. He is a native of Detroit, Mich., attended East Central State College in Ada, Okla., and graduated from Trinity University in San Antonio, Tex., and Southwestern Baptist Seminary in Fort Worth, Tex. Birthday May 27.

W. C. Carpenter was appointed by the Missions Division as state missions director for the Baptist General Convention of Oregon-Washington, with headquarters in Portland, Ore. He formerly served as pastor of the Orchards Church in Lewiston, Idaho. He also has served as pastor of Calvary Church in Portales, N.M., and First Church in Raton, N.M. A native of McLean, Tex., he is a graduate of Baylor University in Waco, Tex., and Southwestern Baptist Seminary in Fort Worth, Tex. Birthday June 23.



F. Paul Allison



Denver J. Bennett



W. C. Carpenter



Thomas H. Francis



Robert C. Sherer



F. Leroy Smith



Earle F. Stirewalt



James Samuel Wright

Thomas H. Francis was appointed by the Metropolitan Missions Department and now serves as superintendent of missions in Baltimore, Md. A Kentucky native, he formerly was superintendent of missions in Henderson, and Dry Ridge, Ky., and also was a foreign missionary to Israel. He is a graduate of the University of Kentucky in Lexington and Southern Baptist Seminary in Louisville. Birthday Sept. 26.

Ebb G. Kilpatrick, Jr., a native of Louisville, Ky., was appointed by the Christian Social Ministries Department and serves as juvenile rehabilitation director in Denver Association of Southern Baptists in Colorado. He is a graduate of Mercer University in Macon, Ga., and Southern Baptist Seminary in Louisville. He also received clinical pastoral training at the School of Pastoral Care of the North Carolina Baptist Hospital in Winston-Salem; Georgia Baptist Hospital in Atlanta; and Milledgeville State Hospital in Milledgeville, Ga. When appointed he was pastor of the Smyrna Church in Deepstep, Ga. Other pastorates include the Bouldercrest Church in Atlanta, Ga.; the First Marion Church in Seymour, Ind.; and the Northside Church in Milledgeville. Birthday July 25.

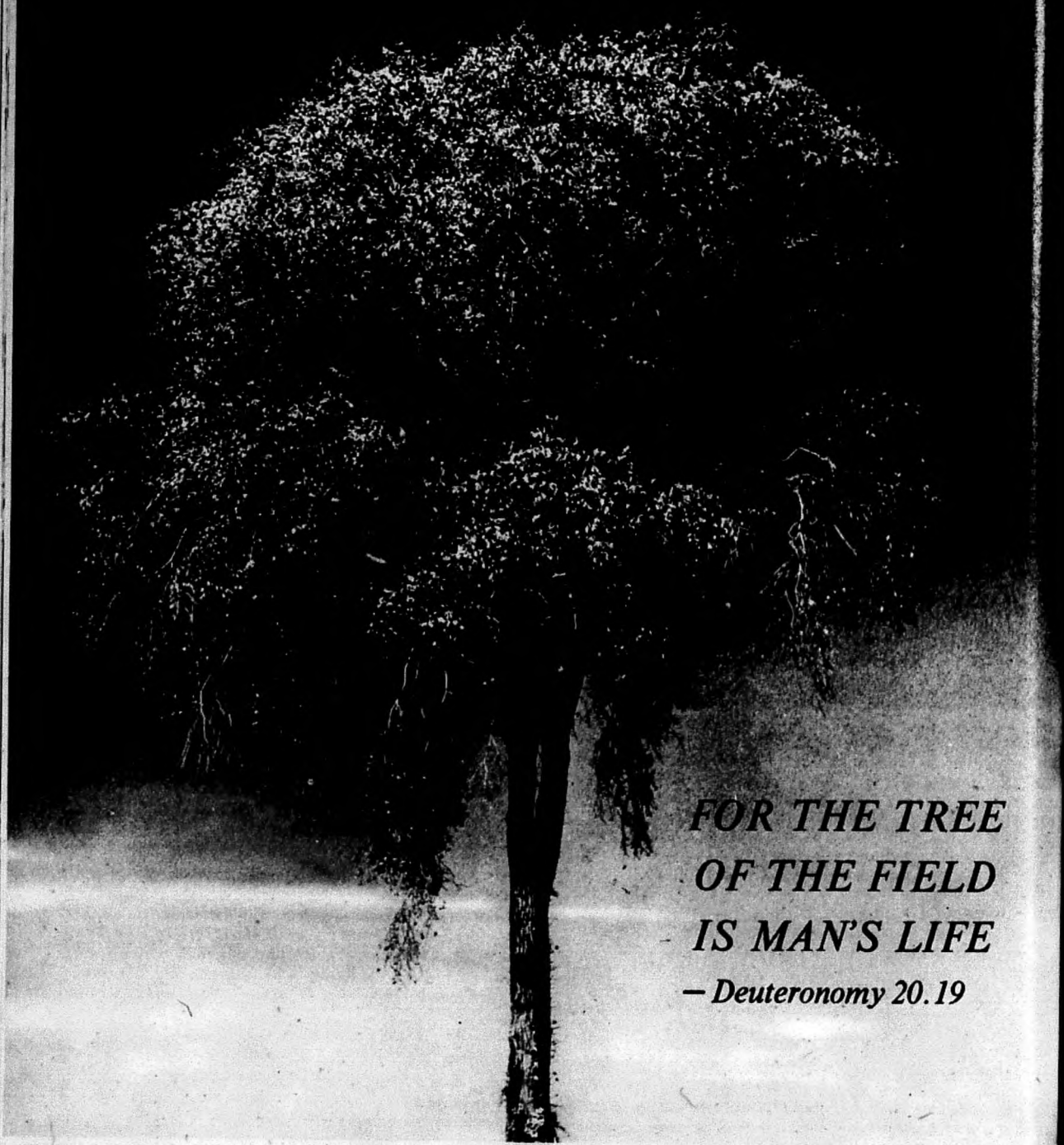
Robert C. Sherer, appointed by the Metropolitan Missions Department, is superintendent of missions for the Capital City Baptist Association in Springfield, Ill. He previously was a missionary to Japan for 18 years under the Foreign Mission Board. He also has been pastor of churches in Missouri. He is a native of Jasper, Ala., and a graduate of Wilbur Jewell College in Liberty, Mo., and Central Baptist Theological Seminary in Kansas City, Kans. Birthday Sept. 15.

F. Leroy Smith, appointed by the Pioneer Missions Department, is state superintendent of missions for Montana, living in Bozeman. When appointed, he was pastor of the Windermere Church in Littleton, Colo. He also has served as superintendent of city missions for Denver, associate executive secretary for the Colorado Baptist General Convention, secretary of evangelism for Arizona Southern Baptist Convention, and in Texas pastorates. A native of Waco, Tex., he also graduated from Texas schools—Baylor University in Waco and Southwestern Baptist Seminary in Fort Worth. Birthday March 23.

Earle F. Stirewalt, a Georgia native, was appointed state director of the program of Negro work for the Baptist Convention of the State of Georgia, with headquarters in Atlanta. He previously was an associate in Georgia Baptists' Department of Evangelism. He also has held pastorates in Georgia—in Millen, Madison, and Lithonia. He is a graduate of Mercer University in Macon, Ga., and Andover Newton Theological Seminary in Newton Center, Mass. Birthday Jan. 25.

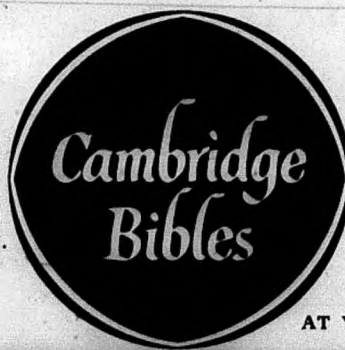
James Samuel Wright, appointed by the Pioneer Missions Department, is pastor-director on Long Island in New York, with headquarters in Jamaica. In addition to directing Baptist work on Long Island, he is pastor of the Highland Avenue Church, and assists the superintendent of missions of Metropolitan Baptist Association. When appointed, he was pastor of the Emmanuel Church in Riverhead, N.Y. He also has been pastor of the Richland Church in Memphis, Mo. The Tennessee native is a graduate of Carson-Newman College in Jefferson City, Tenn., and Midwestern Baptist Seminary in Kansas City, Mo. Birthday Aug. 6.

(Most appointments are made jointly by the Home Mission Board and the state convention where they serve and/or other state or SBC agencies.)



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