



LETTERS

From Our Readers

Are We Above Law?

I am appalled at the idea presented in "A Sure Case of Flexibility," (May) that whatever is done "for Christ's sake" is above such petty things as law and regulation. I am in favor of flexibility. I wish Baptists in general were far more flexible than they are, in many ways. But laws are not flexible, certainly not more flexible for "the church" than for "others."

Mr. de Armas knowingly and apparently willfully violates ("an obscure") Florida state law prohibiting the institutional care of more than three infants in any one building. (His center will often have as many as 25 in a room!).

Mr. Lee further quotes, apparently approvingly, Mr. de Armas' story of violation of what I can only interpret to be Motor Vehicle Safety codes of the state of Florida restricting the number of passengers which may be safely carried in one vehicle.

Mr. de Armas excuses these violations of law, indeed practically brags of them, because they are done in the service of Christ. So then, shall I tell my son that if he is ever stopped by the police for speeding to tell the officer that he is on his way to church; or that it is against the law to speed, except when you are going to church?

Shall we pack 350 people into a church auditorium approved by fire inspectors for a maximum capacity of 150, because we want to save their souls? Is the "preacher" justified in making a 20-mile cross-town trip in 18 minutes so that he can "preach the gospel" a second time on Sunday morning? Really now, "for Christ's sake"? Does that make anything all right? Why don't we quit cheating in God's name? What makes "Christians" immune to law?

I suggest to Mr. de Armas, and to all others whose foot the shoe might fit, that we begin to obey all the laws, not just those that suit us.

T. B. Respass Jr.
San Diego, Calif.

Editor's Note: The intent of the article was to show how overwhelming Rafael de Armas felt the needs of these children were. In the case of the crowded bus, even the patrolman would not insist that he not pick up the children, knowing that his neglect possibly would even mean the death of some. In the case of the obscure state law, this is knowingly being violated all over Florida. Anyone who follows the state laws knows that there are many laws on the books which all of society break and no one attempts to enforce, some of them dating back as much as a century.

The decisions in these cases have to be made by those involved, and Mr. de Armas stopped overloading his bus as soon as he could care for the need otherwise. I don't believe that even you would want us to obey all laws. If you thought those laws were contrary to conscience. For example, Baptists continued to preach during the early days of our country when laws forbade it, and they went to jail as a result. Each individual has to answer these questions in the light of his own commitment

and his situation. As a rule, however, I must agree with your position of upholding all laws, and Christians do not have the liberty to cheat in God's name. They are not immune to the law.

• Dallas Lee is to be commended on his coverage of the Miami story. My heart was lifted to read of the work being done here. I felt a kinship to the story about the migrant work in Perrine, Rafael and Clyda de Armas served in my church as missionaries to the Spanish-speaking before they went to Perrine. They opened the day care center literally on faith. Many times they bought the noon meal out of their own pockets. The odds seemed insurmountable the first year, but they never gave up. Rafael de Armas is truly a man of faith. I count it a privilege to know them personally.

The article on street meetings was of great interest to me. We Baptists have a tendency to frown upon such "demonstrations." There are other groups holding street meetings in the downtown area. They, too, have seen results.

Mrs. C. J. McDonald
Hialeah, Fla.

• The very comprehensive report on Miami presented the conditions that exist extremely well. I feel, being a former Floridian, Dallas Lee should be commended for his contribution to this issue.

In recent months the magazine has improved in content substantially. You are facing issues squarely about which Southern Baptists need to be concerned, and you are presenting them comprehensively. You are doing a vital and good job for the denomination, and we are grateful for it.

Jim Cox
Nashville, Tenn.

• The article, "Street Meeting, Cuba Style" (May) appeals to me greatly. I sincerely believe the writer could have stated also "New Testament Style" and told the truth. Southern Baptists are getting closer and closer to the solution of our present-day dilemma, that of the churches "declining" in their ministry to the multitudes" in being unable to reach the masses for Christ. Here is a group of people using the same "launching pad" being used throughout America for the advancement of civil rights movements, political reform, etc. for the purpose of "launching the gospel!" More power to our Cuban brethren! They may have started something in America that will save us from total moral decay!

Ottis Drury
Village of Norion, Ohio

An Urban Study Center

The May issue was more than just timely, it was excellent—a marvelous coverage of Baptist attempts to meet and solve the chaos created in the spiritual life of a metropolitan area growing so rapidly. The article, "A Downtown Pastor Speaks Out" was particularly inspiring. Conrad Willard makes an excellent point when he

says, "We need to train workers for the city." It is an area of tremendous need for Southern Baptists. I would like to see at least one seminary establish a center of study for the ministry to the city.

We need to investigate and learn about the city ministry. Much of our need is being handled by competent, dedicated men, but men who have been trained for the rural and small-town ministry. They learn through the school of hard knocks many lessons that could be taught in a seminary. Their progress is amazingly rapid, and their skills are to be admired. It is impossible to say what might have been accomplished if they had not been forced to learn through the tedium of experiential matters that could be taught in seminary.

CHARLAIN WAYNE A. STUMW
Key West, Fla.

Editor's Note: The center you suggest is ready in process. Southeastern Seminary, the District of Columbia Baptist Convention and the Home Mission Board are sponsoring an urban seminar in Washington for this summer. It may set the pattern for an enlarged participation and curriculum that even could be expanded to many of the other metropolitan cities.

Not Protestants

In the May issue you make this statement: "Southern Baptists are the largest Protestant denomination in the U.S." You are not correct, because Baptists did not protest and withdraw from Roman Catholicism. Baptists are of Christ Jesus and not of the papacy in Rome—present or FUTURE.

W. M. GERALD
West Columbia, S.C.

• In your answer to Vivian L. Lett in the May issue, you referred to Southern Baptists as the "largest Protestant denomination in the U.S." Largest—yes, not Catholic—yes; Protestant (in the true sense of the word)—No!

D. J. ABERNETHY
Charlotte, N.C.

Editor's Note: Protestant now is defined one way by Webster as simply "any Christian not of the Roman Catholic Church or the Eastern Church." In this sense, Baptists are Protestants. In the sense that you designated, certainly we are not Protestants. However, it is a distinction difficult to communicate and the value of the distinction lessens with each generation.

"Age of Ecumenicity"

In this "age of ecumenicity," as we often describe our era, I have some observations: 1) In my pastorates in Fresno and Long Beach, we followed the amiable trends of having the Catholic Monsignor or the Jewish Rabbi at the Mormon Bishop to come and speak to our older young people; but none of them has asked this pastor to come and speak of the Baptist faith to their group! 2) We can't understand that there were "religious"

and liturgical-sacramentarians in New Testament days and since, and that some of the New Testament books were written to correct their heresies and here we are enlisting the Valdenses, the Hugenots and others like them? Who burned who at the stake?

Who ran like howling dogs to the caves to escape the persecutors' swords? 3) How can we go overboard in the sweet, sentimental and "go to bed" with Armians and "marry" sacramentarians and yet try to put husbands and wives together in Sunday School classes or charge the grading of some of our departments and the wrath falls? 4) Foy Valentine, friend of mine and many others, describes our churches (page 22, April issue) in brittle words. No doubt to me that the causes (either primary or secondary) are our sweet, pious efforts of ecumenicity, or just where Baptists stand in theology and ecclesiology. All of this indecisiveness produces what Valentine calls "barrenness in our worship, woodenness in our missions, sterility about our evangelism, soullessness in our stewardship and a preoccupation with 'image'." Let me continue with 5) How is it that some of us can slow down on our mission giving a little and everybody cries "traitor" and "derelict" and yet we can swallow all the various theologies and ecclesiologies in a grand gentle behind-to-others attitude and we get praised for it? 6) Maybe if some of the men back East came out West in the blood, sweat, tears and toil of this battle for the souls of men, they might actually begin to face the real issue of the day—the winning of the souls of men from Satan to Jesus Christ, from sin to righteousness and from hell to heaven! And I warn them: salaries won't be quite so large and prestige will be lacking. He might be embarrassed if he looks in his portfolio and finds he has no gospel to preach.

PAUL BROTHERS LEATH
Long Beach, Calif.

Church or Social Club?

I thank you for the tremendous stories in HOPE MISSIONS. You are making such a penetrating impact upon our cities, as well as our consciences.

In answer to your editorial, "Church or Social Club?" (March issue) may I state of the deep conviction that have come as a result of this program. Having come to churches that I pastored—Tower Grove in St. Louis and First Church of God in St. Louis—to build these buildings, restoring each three years following completion of them, these are the purposes:

1) For character training. The church is a laboratory to practice and prove the principles of Christian life. An hour or two isn't enough for the implementation of character principles. The recreation program of the church teaches principles of selfishness, team play, personal discipline, cooperation, others first, witnessing, etc.

2) The activities program is an *enlistment* means. The reason for using the activities card is discipline, for those who violate the rules of the building may lose the use of their card for a period of time. Also, to receive a card you must belong to the Sunday School or the church. The most important statistic in any church is the number of people in Sunday School. In both these churches I saw the baptisms more than double what they were for any three-year period in the history of the church. Reaching people for Bible study, winning them to Christ and then developing them in Christian character is the primary purpose of the activities building.

When Paul said, "I am all things to all men, that by all means I might win some," he was expressing the function of the activities program in that we provide the ministry in order to involve people in study of the Word of God.

You suggest that the building should be thrown open to anyone to take part, but what you fail to realize is that this would mean the loss of control. It would mean that the worldly element could take over the recreation program must be a vital part, an expression of the spiritual impact of the church. Therefore, the visitors must come as guests of the church under the conditions, accepting the program and the spiritual influence of the church. The church is not in competition with the public entertainment media, but the activities program is a spiritual expression of the church, proving to the community we are interested in the whole life of the individual. Far too often we have relegated religion to an hour or two on Sunday and told our people to do as they please during the week. The spiritual leader is vitally interested in the whole man, with whom our youth associate, where they go, what they do. We are building a Dr. Jekyll and Mr. Hyde if we are only interested in where they are and what they do on Sunday morning.

In St. Louis, a Roman Catholic savings and loan executive made the statement that the property value around the Tower Grove church had increased because the people wanted to get their children near the church that met the total needs of the people.

Furthermore, the activities building that is used for education on Sunday can be used for a seven-day-a-week ministry for a very small additional expenditure. We spent in Pompano Beach approximately 20 percent more to enable us to minister to 2,000 people a week in the recreational program alone. The most unused space in a Baptist church is the educational facilities that are used just once a week on Sunday morning for Sunday School. If we can build a building that doubles for Sunday School and recreation, with many multiple activities, we are truly using the Lord's money to the best possible advantage.

Our buildings are but expressions of our spiritual conviction. Yes, some churches could use them as "sanctified athletic

(Continued on page 39)

MISSIONS

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ON THE COVER

The Mexican-American in Texas is on the move, striking out for recognition on political, educational, and labor fronts. These young farm workers are on strike in Rio Grande City, Tex.

Photo by Walker L. Knight

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EDITORIALS

by Walker L. Knight

DON'T WE HAVE ANYTHING TO SAY?

Are Southern Baptists opting out on some of the important issues of life because of a notion that they involve politics and therefore are not fit arenas for church action?

Is it that we just do not have anything to say to some of the disorders of society, to some of the situations that dehumanize men, that estrange men from each other?

We have had plenty to say on alcohol, gambling, pornography and separation of church and state—and we have been willing to get involved as deeply as possible in political action in each case. Why then avoid poverty, civil rights, peace and government?

Stark proof that we are not saying anything clearly enough to be heard came recently from a south Texas grow-

er representative. He said, "I'm a Presbyterian, but I'm about ready to join a Southern Baptist church. They are the only ones who have not said anything about the Mexican-American labor situation here."

To speak to these points, we are told, makes Christianity a "social gospel." Just what does speaking to alcohol, gambling, pornography and separation of church and state make of Christianity then? Why can't we broaden our social concerns and become involved in today's decisions that shape our lives and our society?

Social salvation will kill our denomination, an evangelism professor tells us, speaking of the attempt to redeem the structures of society instead of the individual in society. We couldn't agree

more, and do not ask for a de-emphasis on personal evangelism. This is not a discussion of evangelism; the subject is ethics. After a man's conversion, what do we have to say to him about poverty, the discrimination, the oppressive forces of society? There is evidence that the witness of our people speaks so loud they cannot hear our verbal witness.

The fact is, our effectiveness in the "pet" emphases of alcohol, gambling, etc., is weakened by our failure to speak in other areas. It is common knowledge in one state that many Negroes could not vote against alcohol because the dry forces were championed by a Southern Baptist known as a segregationist. They were voting against him, or at least would not vote with him.

Can we not both evangelize man and have a part in shaping his society?

As Evangelist C. E. Autrey said "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."

And as former SBC president Brooks Hays recently said in urging the churches to speak out on social and political issues: "It is better for the church to be wrong than to say that it has no message for our times." ■

WHO'S TO BLAME?

Faced with an ugly situation where thousands are deprived both physically and spiritually, one's first reaction is to search for someone to blame. The plight of the Mexican-American in Texas (and most of the Southwest) is such a case.

The Mexican-American is the second largest disadvantaged minority in the United States, and his poverty and discrimination are complicated with a language problem (see stories this issue.) Among the 2.5 million Mexican-Americans in Texas, one finds the affluent, the rising middle class, the professional and those with varying degrees of poverty. Especially does one see the poverty if judged by any minimal standards for the rest of the nation. "Yes, but he can live on less," someone commented. This is true only if he is to have less in food, clothing, utilities, housing and less of the abundance our society promises everyone else.

The Mexican-American does have many problems: language, leadership, lack of education, discrimination, health and employment. Most of these problems come into focus in the plush fruit

and vegetable-growing Texas Valley. Here the Mexican-American's discontent has prodded him to organize and strike for more than the 85 cents an hour most earn harvesting the crops. His immediate goal: coverage by minimum wage laws and protection under the National Labor Relations Board. None take the position that present wages are adequate; they just do not see how more can be paid.

The farmer says, "If I pay any more to harvest my crops, I might as well plow them under for fertilizer. At least I will not lose anymore money."

The individual packer and producer says, "I'll be put out of business if I increase my prices and others do not."

Who is to blame? This is not easy to see, but it is easy to see who is catching the full brunt of the lower prices. No one but the Mexican-American laborer is forced to live below poverty level. No one but the Mexican-American laborer works all week, from sunup to "can't see," with nothing more to show for it than that he is still alive.

Most likely the culprit is the economic situation fed by man's natural desire to make the most profit in any given situation. Unlike most other crops today, there is no price support. The minimum wage law does not apply. The laborer has no fringe benefits, no vacation, no hospitalization, no Social Security—nothing but his 85-cents-an-hour and a big family.

Complicating the picture tremendously is the huge labor supply from Mexico—the green carder—who is more than willing to work for the 85 cents, which in Mexico buys from 25 to 50 percent more than in the United States. There is also a low tariff competition with Mexican products.

Who is to blame? All of society is partly to blame, and especially those forces such as the church which should be reconciling men to each other as it seeks to reconcile them to God. I am impressed by any one thing on a visit to Texas it is that many are talking but few are listening.

Surely a minimum first step would be coverage of these laborers by the minimum wage law and by the National Labor Relations Act: a step Congress is considering now. ■

THE EXECUTIVE'S WORD

by Fred B. Moseley
Assistant Executive Secretary-Treasurer, HMB

ESTABLISHING NEW CHURCHES

Among the continuing major concerns of the Home Mission Board have been evangelism, the establishment of new churches and a spiritual ministry to people of special needs or circumstances. These concerns are inherent in the basic purpose of missions which is the redemption of man for the glory of God.

Evangelism, which aims at leading people regardless of their backgrounds and needs to a personal acceptance of Jesus Christ as Lord and Saviour, is the very heart of our home mission program. Those who are thus made disciples of Christ become the people of God and the body of Christ. As such, they are organized into local New Testament churches for Christian growth and service. Thus, the establishment of churches is a vital part in the realization of the basic purpose of missions.

It is significant that in 1845, the first year of its existence, the Board of Domestic Missions (Home Mission Board) recognized the importance of establishing churches in the vast unchurched areas of the country. It was challenged by the rich, undeveloped possibilities of the pioneer mission field west of the Mississippi River, which at the time was not reached by any state convention.

Project 500

Texas had won her independence in 1812 and was annexed to the United States in 1845. Feeling that there was a strategic place for Baptists to begin in this western territory, the Board sent two of its first six missionaries—James H. Kins and William M. Tryon—to Texas for the establishment of churches at Galveston and Houston. These were joined by other missionaries, among them J.W.D. Creath, Z.N. Morrell and R.C. Burleson; and for a number of years the Board gave much emphasis to the establishment of churches in Texas.

Following the gold rush in 1848, Southern Baptists' attention was called

to California as a rich mission field into which thousands of Baptists from churches in SBC territory were moving. The Board responded by sending J. Lewis Shuck to Sacramento. He was joined by other missionaries, and the work flourished with a large number of churches organized. However in 1861 the war forced the Board to drop the work in California.

This concern for reaching into unchurched areas has characterized the work in each period of the Board's history. Perhaps the greatest effort toward the starting of new churches began in the early 1940's with an expansion of the territorial limits of the Convention and was climaxed with the 30,000 Movement. In response to a call for help from Southern Baptists in California, the Board began serving in the West. The work of western missions soon included work in all western states. Later churches were established in the North and East until there are now Southern Baptist churches in all 50 states. More than 3,000 churches have been organized in these newer areas during the past 25 years.

As a part of the 1968-69 denominational emphasis on "A Church Fulfilling Its Mission Through Evangelism and World Missions," the Board will conduct a two-year project to establish 500 strategically located new churches and church-type missions within the newer geographical areas of the Convention (those areas entered since 1940). This effort, known as Project 500, begins this fall and will culminate in the summer of 1969. It will involve our total denomination.

At the present, associational superintendents of missions and state directors of missions are working cooperatively with the Board's staff in seeking

to identify 500 of the most strategic areas for the starting of these new churches and missions. Program leaders in state conventions and other SBC agencies are developing their plans in support of this project.

More than \$2 million in Cooperative Program funds over the next two years will be committed to Project 500. Woman's Missionary Union has adopted Annie Armstrong Offering goals of \$5¼ million for 1968 and \$6¼ million for 1969 with \$2¼ million over the two-year period allocated for use in Project 500.

A key to the success of this ambitious project lies in the involvement of all SBC churches in personal participation in Project 500 by leading them:

- To develop a concern for providing an evangelical witness in each of these 500 strategic areas.
- To pray continuously for the success of the project as a whole and for each new church or mission specifically.
- To contribute generously through the Cooperative Program and the Annie Armstrong Offering.
- To provide information about their non-resident members now living in these 500 strategic areas.
- To inform their members of the opportunities of personal mission involvement through moving to one of these 500 strategic areas and to provide the Home Mission Board with a list of their members who will be willing to move to one of these areas and assist in the establishment of a new church.
- To provide special task forces to work at home or in the strategic areas in preparation for the establishment of one or more of these 500 new churches or missions. ■

BIENVENIDOS AMIGOS MEXICO! DESCUENTO ESPECIAL & BERN'S

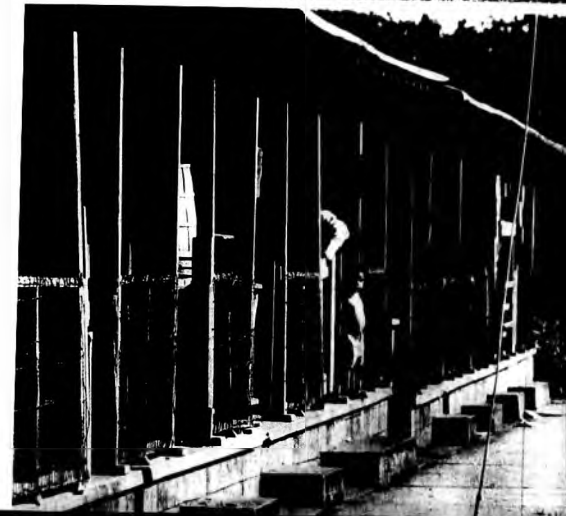


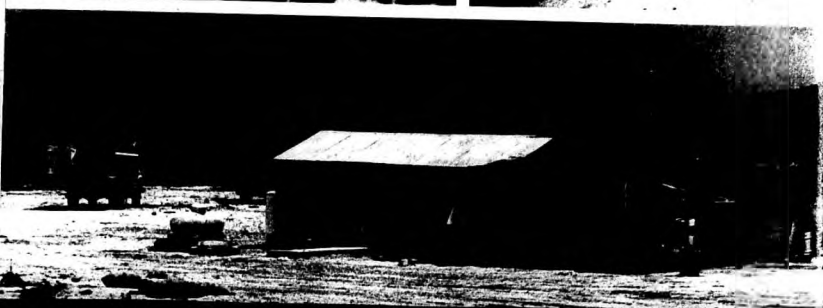
THE MEXICAN-AMERICAN IN TEXAS

Photos by Walker L. Knight

The Mexican-American in Texas, like the sleeping giant, is beginning to stir. Potentially he has massive strength, just from sheer numbers: 2.5 million. He's not a violent man, but he is beginning to hear disturbing words from increasingly outspoken community leaders such as doctors, educators and politicians—words about generations of education and job-wage discriminations. His tactic in the past has been withdrawal and silence, but no longer. Already he is becoming a voter with his own opinion, recently cited as swinging a close statewide vote to, surprisingly, conservative Republican Senator John Tower. Too often, however, his lack of education keeps him uninformed. What the state may soon have to face is more than two million Mexican-Americans who are not educated but who are informed.

June 1967





I'm American because I was born
 here, Texan because I was born in
 Texas, and Mexican—because no one
 will let me forget it.
 Everytime I meet an Anglo for the
 first time he impresses me with his trip
 to Mexico, and how
 he loves Mexican food, and how
 he loves bullfights, and
 how he loves that tequila. I tell him,

first, I don't like tequila, I like Scotch.
 I don't like bullfights, I like professional
 football games. And like my friend,
 Maury Maverick Jr. said, when I go
 to Mexico during the fiesta all the
 Anglos are dressed like Mexicans and
 all the Mexicans are dressed like
 Anglos.
 One of my Negro friends said, the
 trouble with you Mexicans is they made

white people out of you and now you
 don't know what the heck you are. You
 can hear a group, they'll spend hours
 arguing about what they are—Mexican-
 American, Latin-American, American of
 Mexican descent, Hispanic-American.
 We have pretty well established here
 that we are Mexican-Americans.

—Albert Pena, San Antonio



"Many people are confused. They think that Mexican-American sort of indicates some sort of allegiance to Mexico. That is not true, never has been. Oh yes, there is an identification. We speak the same language. We're the same people. But no political identification."—George I. Sanchez



"He has the same stomach that you do. Sure, that's what they said about the Orientals in California—'They can live on a bowl of rice.' They do live on less but that is because they have to."



THE MEXICAN-AMERICAN
IN TEXAS:

A RESTLESS, FORGOTTEN MAN ABOUT TO BE HEARD

by Dallas M. Lee
Photos by Walker L. Knight



Still pale and tight-lipped after a night of nausea, union organizer Bill Chandler plopped down behind a battered desk littered with newspapers and magazines, lit a cigaret, and then said quietly through the rising smoke: "We're just asking for recognition now. When we get it, then we'll sit down with the growers and negotiate what the farm workers need."

The strike against several corporate ranches in the fertile Rio Grande City area of Texas' 900-mile border with Mexico was in its 11th month. Chandler, headquartered with several other AFL-CIO organizers in a sagging, dilapidated old movie house on a dusty Rio Grande City side street, expressed confidence that a breakthrough was near. "We'll have a contract with La Casita Farms (primary target of the strike) soon," he said.

Fifty miles east, in Harlingen, William Deines of the Texas Citrus and Vegetable Growers and Shippers organization leaned back in a swivel chair, hands behind his head, and said with equal aplomb: "That's the fallacy of the whole thing—they keep calling it a strike, but I've always had in mind that in order to have a strike, you've got to have some workers who decide they don't want to work for that company, and that isn't the situation. It hasn't had any effect."

And so it goes. The Mexican-American is groping through a maze of indifference for recognition and union, providing important leadership. So far as he himself is concerned, he is on the move, mobilizing on labor education and political fronts to draw the public's attention to his plight.

He is uneducated for the most part, often the victim of segregation in

**CHANDLER AT STRIKE
HEADQUARTERS:**
Recognition, and then protection

HOME MISSION

public accommodations and grammar schools until after World War II. He remembers, surely with resentment, the vexing placards of a generation ago in some Texas high school corridors: "Be American: Speak English." He does all the menial tasks for wages far below that of the Negro or the Anglo. He quits school sooner. He finds himself socially isolated in his own nation and still suffers derogatory pseudonyms. He feels the civil rights campaign has left him out, but he is seeing the Negro reap results from public clamor, so he is catching the scent of his own potential political power and breaking out of his passive shell, driving with increasing intensity to the forefront of the news.

The Anglo, on the other hand, is a little miffed when he hears this kind of talk. He can point to the fact that he can remember schools in south Texas as always having been open to Mexican-Americans (true in many cases). Often he can point to no particular prejudice on his own part, so he fails to see what all the fuss is about. He is sympathetic about the mass poverty of the Mexican-American, but too often he falls back on the well-worn line: "The Mexican-American has plenty of opportunity now, why doesn't he take it?"

The fact is, Mexican-American leaders say, the Mexican-American just cannot be expected to compete for social opportunities from his position in society. He is a sensitive person who won't go where he feels he is not wanted, regardless of the protection of laws. A Mexican-American phrase often heard is: "Atole con el dedo"—literally "tossing one with the finger," but more descriptive in English: "Tossing a few straws to the dogs."

Apparently both the Anglo and the Mexican-American have a shallow concept of the other.

Certainly the Mexican-American, at least in modern times, has not suffered the humiliating discrimination faced by



**GROWER REPRESENTATIVE
DEINES:**
The U.S. farmer is
struggling for survival.

the American Negro in this generation. Theoretically he can go where he wants, eat where he wants, and buy a house where he wants. Texas Supreme Court decisions in the post war era eliminated the local school board's option to segregate elementary schools, and the state government has sanctioned the idea of bilingual education, a long hoped-for breakthrough that will strengthen the confidence of thousands of children raised in Spanish-speaking homes. And federal anti-poverty activity apparently is stirring the state government's interest in the Mexican-American's status in the state.

There is, however, a quiet segregation in some small businesses such as barber-shops and beauty parlors. And in competition for jobs, all things being equal, the Anglo inevitably is chosen or earns

higher wages, according to a representative of the Equal Employment Opportunity Commission. One of many examples this representative could document involved a Postmaster who boasted: "There will never be a Mexican supervisor as long as I'm in charge." Other examples include labor pools in which Anglos were guaranteed a minimum \$100 a week for the same work that earned Mexican-Americans \$50 or \$60 a week.

One Mexican-American businessman who was active in the Negro's rights

struggle in his hometown, said that only a few years before the Negro struggle, the same prejudiced citizens were asking panting crowds: "Would you want your daughter to marry a Mexican?"

"The patterns of discrimination are there, but they are more difficult to prove because it's a more subtle type of discrimination," Albert Peña, a Bexar County (San Antonio) commissioner, said. "Legally we're white people but we're not treated as such. This is a

"There will never be a Mexican supervisor as long as I'm in charge."

subtle type thing. It's very difficult to prove sometimes and the Anglo power structure knows this. If we yell and scream enough, they will accept a few things, as long as they can control it."

Peña is busily raising funds now to finance civil rights suits involving job and wage discrimination in the state, but his major frustration, and that of other leaders, will remain: trying to get a firm grip on a fluid sort of bias that easily slips out of reach.

There also is a subtle oppression built into the economy of non-mechanized agriculture, in which the huge cheap labor resource represented by the Mexican-American has not gained advantages realized so long ago by the laboring class in other phases of U.S. industry. There is no job guarantee, no workman's compensation, no overtime pay, no insurance protection, no paid vacations, and virtually no legal recourse to protect the workers if they attempt to organize for collective bargaining.



EDUCATOR SANCHEZ:
"Rabble-rousers and extremists could raise a lot of sand."

These, along with the \$1.25-an-hour minimum wage demand, are the aims of the strike and boycott activities centered in Rio Grande City.

On the other hand, the citrus and vegetable growers in Texas literally are fighting for the survival of their industry. There is no price support for these crops, and tariffs on produce farmed in Mexico apparently are too weak to offer the U.S. grower any meaningful protection against strong Mexican competition.

At an increasing rate, Texas ranchers in the Rio Grande Valley are being forced to switch to other crops, often federally subsidized crops that farmers are paid not to grow. To many, who already are forced to pay a minimum \$1-an-hour wage to pickers by a recent minimum wage law amendment covering the larger operations, the \$1.25 demanded by strikers in Rio Grande City represents the last straw in their struggle to make a profit at citrus and vegetable farming.

The unfortunate factor is that neither element in the controversy seems to understand, or even recognize, the other's critical problems. In the steam building up on both sides of the farm labor issue, which is basically a Mexican-American problem, the church, whether it chooses to or not, is being drawn into the battle by the haunting question of the ethic involved in cheap labor and constant poverty.

The Catholic archbishop in San Antonio, nearly 200 miles from the strike action, silenced one priest for his activities in the Valley farm workers' strike. Several others were arrested for "causing a public disturbance" while identifying with the strikers' cause, and two priests made the "\$1.25 march" to

Austin in the summer of 1966, the event that dramatized the farm workers' grievances and rallied the support of many middle-class Mexican-Americans.

Although a priest in Rio Grande City has publicly deplored the intrusion of "outsiders," referring to the San Antonio priests and others, and although the Catholic church often is criticized by poor Mexican-Americans for failing to speak out for social justice locally, the fact remains that leaders of the Mexican-American community are viewing with some appreciation the growing social action image of the Catholic church in Texas.

One grower representative went as far as to say that he was considering leaving the Presbyterians in favor of the Baptists, because "they're the only ones down here who haven't spoken out on this issue."

The implications of that statement are not accurate. Baptists, Presbyterians and Methodists (and perhaps other Protestant groups) were the first to draw attention to the lowly status of the Mexican-American in Texas, and some observers say, actually forced the Catholic church into a position of having to speak out. Too, oft-criticized Baptist preacher James Novarro of Houston made the "\$1.25 march" to its capital. But it can't be ignored that Baptist pastors and lay leaders are caught in a sort of "damned if they do, damned if they don't" dilemma (see separate story, page 26).

Despite the Anglo's apparent unawareness of any significant rumbling from the 2.5 million Mexican-Americans in Texas, Anglos are increasingly aware of their presence.

In north Texas cities such as Dallas, Fort Worth, and Waco, the Mexican-American is the forgotten minority, seldom seen in business positions (if he is educated, he is apt to be a doctor or a lawyer). Further south in San Antonio, however, where the population of about 800,000 is split about 50-50, a tension is apparent. And in the rich Valley and border areas, Anglos who have held seats of power where they actually were in minority are seeing direct results from the Mexican-American's gradual awakening to his potential power: he is voting, and in at least three cases he has voted in a full slate of city councilmen, sheriffs, and mayors. Recent attempts

BAPTIST M.D. CASSO:
"I would hate to die under the same inequities I was born under."



to organize the poll tax (voter registration) is making its impact.

Political organizations, such as the Political Association of Spanish-speaking Organizations (PASO), which grew out of the "Viva La Kennedy" clubs in the 1960 presidential race, and the American GI Forum are beginning to clamor at a near "let's march" pitch. And the League of United Latin American Citizens (LULAC), which once was militant but since has evolved into a sort of Mexican-American chamber of commerce, is feeling the prod from PASO and GI Forum and once again has begun to speak out for social justice.

Unions in Texas, most notably the AFL-CIO organizations, are becoming the Mexican-American's primary champion. A typographical union, comprised primarily of Mexican-Americans, was in its fifth month on the picket line in front of an San Antonio printshop.

"Most printers in San Antonio are 'Mexican people,'" the organizer said. "Just a few years ago there was no at-

"Finally we all realized, they are not listening to us."

tempt to organize them. Many just didn't think of them as skilled. But the union changed and caught the owners flat footed. We've organized about 14 out of 78 shops now."

Meatcutters in Brownsville have organized into a union, and collective bargaining and boycott efforts at cafeterias in Laredo and Brownsville have resulted in a boost from as low as 25 cents an hour to 85 cents.

Mexican-American leaders look back to a meeting in 1965 in Albuquerque, N. M., that was called by the Equal Employment Opportunity Commission as marking the beginning of what they describe as a revolution. The aim, the Commission had stated, was to give an airing to the Mexican-American's problems. Not one member of the Commission attended, however, only staff members. And to make matters worse, none of the Mexican-American leaders were consulted on the agenda of discussion points. Most of them, including George Sanchez and Albert Peña, stalked out of the opening session.

"It was an insult," one Latin observer said, "but it had a unifying effect for the various Mexican-American organizations. Finally we all realized, they are not listening to us."

Though there are these signs of organization and awakening to opportunity, they are scattered and only an indication of what is to come. The fact is, more than three-fourths of the Mexican-American population probably is in its third or fourth generation of poverty and suffering severely from the resulting lack of motivation. "By and large, the mass has been chronically ill for so long, it doesn't know it's sick," one leader said.

The Anglo community, with some justification, interprets this as apathy. Dr. Ramiro Casso, an outspoken M.D. and Baptist deacon in McAllen, voiced a different interpretation.

"I think he (the poverty-stricken Latin) tries to adapt to the situation he's in. He has to live with himself. And if he manages to radiate contentment, he's doing a pretty good job."

"You just can't expect us to compete. You can't just tell us: 'Well, heck, the opportunity is right there, take it.' I mean, fine, the opportunity is there for the younger generation now, even though the motivation is not there from their parents. But still, there is a big drop in education levels caused by the segregation factor way back there that cannot be rectified unless we do some massive educational programs with the adults on down."

Dr. Casso is a popular, revolutionary figure among Mexican-Americans, but he is a controversial one statewide and often criticized. "I would hate to see myself die under the same inequities

that I was born under," he said. "I would rather try to change them and be unpopular."

Education is probably the major cause of concern among Mexican-American leadership. In fact, they see almost tacit approval being given to lack of education among Mexican-Americans.

"In some areas of the state there is a need for a continuing supply of cheap labor and if you educate the mass of the population, the cheap labor market will be reduced," George I. Sanchez, professor of Latin-American education at the University of Texas, said. "Also, there is on the part of some politicians (often Mexican-American) the desire to keep in power by having a docile mass that can be manipulated politically."

The governor has endorsed the idea of bilingual education, which Mexican-American leaders believe is the answer to the problem of thousands of children raised in Spanish-speaking homes. The answer to this problem a generation ago often was the separate grammar school, but this possibility has been eliminated by the courts. "No matter how worthy the motive, no segregated school is a good school," Sanchez said.

The problem with bilingual education, of course, is bilingual manpower, and sufficient community and government support to develop it.

"At first the reaction (of the public) was: 'Why give them a special type of education?' " Peña said. "They would always blame the child. It wasn't his fault, it was the fault of the educational system. Now you can get legislators to endorse bilingual education. Now the problem is to implement it, to do something about it, which they are not doing."

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Segregation in the past has left its mark, Peña said. In San Antonio alone, according to the San Antonio Literacy Council, there are 109,000 functional illiterates over 18, and virtually all of them are Mexican-Americans. Leaders such as Peña and Sanchez are calling for a concerted drive to eliminate illiteracy, establish better pupil-teacher ratios in predominately Mexican-American schools, recruit better qualified teachers, and enforce mandatory school attendance up to 16.

Hundreds of Mexican-Americans already are turning up at adult night school sessions, taking first, second and third grade work. And the federal government's literacy training has met with a strong response, though the effort still is limited.

Due to a strong folk tradition and a virtually universal Catholic background, the Mexican-American population of Texas is growing at a far faster rate than any other ethnic group in the state. It would seem, educator Sanchez said, that the danger involved in not getting proper education to more than two million fast-growing people would not be hard to discern.

Right now, he said, the Mexican-American has an average education of about 4.7 years, compared to 8.1 for the Negro and more than 10 for the Anglo. Income averages run a similar scale.

Sanchez doesn't predict any of the violence that has accompanied the Negro's quest for freedom, but he continually issues this warning: "The Latin American has been very patient, long suffering, but don't get the idea that he is a docile, malleable person. He isn't; he's just the opposite. And that is why some of us are concerned about the conditions and about the lack of leadership (in the Latin community), because with this large population group, if rabble-rousers and extremists got into the picture they could raise a lot of sand."

In other words, a Stokely Carmichael has yet to come along and rally a violent reaction, and Mexican-American leaders are anxious to avoid the possibility.

The other side of the education coin is embossed with the rising middle-class "Mexicano," those with unusual motivation or opportunity who, apparently still too close to the problem, generally forge their way out of the squalor without looking back. "They do get engrossed in their profession and their new associations and they do find less and less time

for field work and agitation—it's natural," Sanchez said. However, aside from education, Sanchez designates lack of leadership as the No. 1 problem facing the Mexican-American in Texas. The growing middle class is the source for this leadership.

There are exceptions, of course, to this typical reaction of middle-class members of minority groups. LULAC, for example, which is a middle-class professional organization, still presses strongly to see that Mexican-Americans are allowed to progress up through the ranks of business and public organiza-

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The middle-class Mexican-American, however, is by his very presence in society playing another major role in Texas' continuing confrontation between two cultures. He is demonstrating the advantages of combining the best of two ways of life and knowing two languages, and his pride is showing through to such an extent that many Anglos might tend to be envious. This too is a new awareness on the part of the Mexican-American, who in the past has felt a pressure to choose virtually between the two cultures. He was faced with decisions that would disfranchise him with one group or another; his education, in fact, put him in transition from one culture to another and Anglos often referred to the "Anglocizing" process.

This is still true to an extent, but increasingly both the educated Mexican-American and the Anglo Texan are viewing with pride and importance the ability to communicate effectively with both communities. Many Baptist preachers, even in north and west Texas, are beginning to express the need for language training.

Aside from education, jobs and wages, there is a serious health factor in the Mexican-American leader's militant concern for his people.

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"These figures may be out of date, but they reflect the situation only a few years ago. For example, deaths per 100,000 from tuberculosis: 40 for Anglo-Americans, 50-55 for Negroes, 160 for the Mexican-Americans. And in other areas it's the same way."

And leisure time? "He doesn't have any," Sanchez said. "By and large the Mexican-American is at the very bottom of the socioeconomic scale. He works 10-12 hours a day, goes home and eats a pot of beans, drinks a couple of beers, and goes to bed. He's poor."

There is a growing concern, at least in some areas of Texas business, over the burden on the economy that is presented by nearly two million poor people—they are not good consumers for lack of money to spend. And in the farm-labor conflict an important factor is the "green card" worker, the 100-150,000 Mexican citizens who commute daily or weekly across the border to work in the Texas fields for wages double what they could earn in Mexico.

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From the U.S. farm laborer's standpoint, the green card situation presents stiff competition from people who would be willing to work for even less than what the U.S. laborer already considers starvation wages. Union organizer Chandler claims most of the strikebreakers are green card workers and that only about 15 farm workers who live in Rio Grande City are not honoring the pickets.

Ironically, the strike was never intended, at least not for the summer of 1966. The dramatic strike by grape pickers in Delano, Calif., was preceded by four years of organization work by AFL-CIO organizers, who collected dues for the establishment of service centers and credit unions to prepare for the walkout. But when California strike leader Cesar Chavez sent staffer Eugene Nelson into south Texas in 1966, Nelson discovered an anxious group of pickers eager to gain the advantages of collective bargaining that at least a few thousand California workers were now enjoying. Shortly after Nelson's arrival, about 700 pickers walked out of the fields on June 1, 1966, at the peak of the melon season.

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Both sides in the growing controversy have equally understandable arguments. Growers point to rising equipment and supply costs, increasing competition from Mexico (and inadequate tariff protection), steadily declining shipments of fruits and vegetables from the Rio Grande Valley, and a low yield per acre score compared to areas such as Florida and southern California. The strikers, far from just agitating for higher wages, want job protection and other fringe benefits, and most importantly the right to organize. An important arena for both has been the state legislature and the U.S. Congress.



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Press releases, at least in some instances, have tended to characterize the farm labor situation as a violent one and the strikers as dangerous. Actually, the situation is quite undramatic. The smiling "Mexicanos" whiling along roadsides to picket the strikebreakers appear to be going against their nature to protest at all. Of course, at one time strikers laid down in front of a train to keep it from pulling out of Rio Grande City with a load of green peppers and once a rail bridge was burned. Other than that, only threats remain as any hint of violence.

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Much of the Mexican-American's motivation, too, is tied to his environment—his income and whatever job satisfaction he can manage to experience, and his general acceptance in a predominately Anglo society. Whether he is in West Side San Antonio driving a taxicab or on a picket line in Rio Grande City, he is beginning to stir, to feel the influence of increasingly outspoken leadership, and to awaken to the fact that he, and his father, and perhaps his father's father have missed out on a lot of the good life.

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GEORGE I. SANCHEZ
Professor of Latin-American Education,
University of Texas, Austin

THE MEXICAN-AMERICAN IN TEXAS:

AN EDUCATOR SPEAKS OUT

A Texan is nothing more than a Mexicanized "gringo." The chaps of the cowboy lore is Mexican—spurs, boots, chaps, hat, lariat, the whole lore of the cattle country is Mexican. The names of cities, rivers connected with the geography of Texas are predominately Mexican. The influence is seen in the language, too—"rodeo," "lariat," "adobe."

Mexican-Americans in Texas are notoriously behind the other states in activism because they have had less privileges here in terms of education, political position, and so on, and because of historical factors—the War for Independence of Texas, the Texas-Mexican War and all the prejudices engendered at that time.

The state has had very little concern for the problems of the Spanish-speaking citizens of the state. Only now is there a beginning of interest on the part of state agencies, and this is largely because federal funds are being made available in this area.

What needs to be done is to have a complete reform beginning with the preschool period on through. Giving them a preschool or kindergarten period for six or eight weeks in the summer doesn't remove the faults of the regular school system to which the students are going. That means they're going into classrooms where they have 40, 50, or 60 students in the classroom, unprepared teachers, and so on.

There is this question (of segregation) where the population is predominately Latin American. But there are some communities where there seems to be by design the location of neighborhood schools that result in defacto segregation.

Education is not going to be changed until political weight is thrown against whatever establishment we have.

"Mexican" became a bad word in Texas so "Mexican-American" even is just now beginning to be accepted. They use the euphemism "Latin American." Now, "Mexican-American" is accepted in California. It's not acceptable in New Mexico; there it has to be "Spanish-American." There are historical bases for these biases as to terminology.

The tradition of the persons of Mexican descent in the Southwest and in Mexico proper today has been a revolutionary tradition and also a tradition that involves a lot of ambition for the children. They're not apathetic. They're fighters. It's just that they have not had leadership. In fact that's the main thing we're trying to provide in these (growing number of political) organizations.

In San Antonio there are a lot of Mexican-American businessmen. That would be true of Brownsville, Laredo, and so on (south Texas towns). In other communities, like Austin, the possibilities of making a success do not lie in that direction. You have to be a doctor or a lawyer whose principal clientele would come from the Mexican-American community.

It is hard for a Spanish-surnamed M.D., for example, to develop a clientele among the so-called "Anglos."

Some of us here in Austin were advisers to the operation in Crystal City (where Latin Americans

organized, voted and elected a full city council, a mayor and a sheriff a few years ago). We thought it would be a good thing if they got two or three members on the city council. We tried awfully hard to get the "fat cat" Latin Americans down there to run for office. But they wouldn't do it. So we had to scale down to the fellows who would and we came up with a group of fellows who were very unsophisticated, sincere, dedicated—fine persons, but unsophisticated, and we gave them all the advice that we could—myself, labor leaders, and others—about how to operate. So they found out they had power.

They elected a full council. That was a mistake. I wouldn't ever advise that because then you are falling into the tactics of those you are protesting against. They've had an election recently and it's a mixed council now.

So far I don't think that there is any trend to indicate that he is losing any of his so-called "Mexicanity." He is acquiring more Anglo sophistication, more English language, more grades in school, but very slowly in Texas by the way, more access to jobs but still limited in jobs that he is allowed to hold. There is an improvement with his status with the Anglo but that hasn't made him less Mexican.

This may be most important—we are not immigrants. We are in our homeland. That is why the Navajo and the other western Indians are so hard to move. They just thumb their noses at you. If you don't like it here, go back where you came from. You see, we are in our home territory. And that is difficult for a lot of people to understand that this fellow doesn't feel any sense of having to give up Spanish and become 100 percent American and speak only English. He's not an immigrant. The Italian, the immigrant, did have that compelling motive. But these fellows are at home.

In the last few years, particularly in the last five years, the U.S. has become extremely internationalist. The press has become concerned with internationalism. It is no longer a stigma to speak another language and to belong to another culture. Therefore there is no need to try to escape from that other culture, which is what some of the young ones try to do.

I remember when on the campus of the University of Texas when I was here as a candidate for a master's degree in 1930, if we spoke in Spanish on the campus we did it in whispers because people would wonder what kind of animal you were. There were places on the "drag" right here on Guadalupe Street that wouldn't serve Mexicans. But look at it now. The University is cosmopolitan, liberal—no problem.

Almost unbelievable percentage are way below the poverty level. Many of them are way below \$2,000. And there are families whose gross income is less than \$1,000.

Families are large. They can't educate them. They can't feed them. And we're simply building up. The Mexican-American population of Texas is growing at a faster rate than any other ethnic group in the state. And if that trend were to continue, we would see some very troublesome times ahead. We're not educating them, you see.

One reason (for the growth rate) is Catholicism. Another is folk background, folk tradition. The more children you had, the more hands you had to run the farm, etc. Birth control is something that only the sophisticated know about and even some of them are too steeped in Catholic tradition to concern themselves with birth control. There is also the immigration from Mexico.

I wouldn't say that they're discontented, consciously discontented. I think that the leaders are consciously discontented and want to get the people to join them in expressing discontent. But by and large, the mass has been chronically ill for so long, it doesn't know it's sick.

What they need are leaders to help them see what their problems are and how to solve them.

The big problem is to get enough organization and enough money so that one can get fieldworkers to go out and tell them what the issues are (for purposes of voting) so that they can make an intelligent decision pro or con. There isn't a communication. Some of us don't care whether they vote Republican or Democrat, just so they vote intelligently, just that they see issues and take one side or another. They need somebody to go out and get that kind of message across. In no time now already, the so-called Mexican vote in Texas is the balance of power in any close election.

I was up there sitting with the marchers (those who had completed the "\$1.25 march" to the state capital). Gov. John Connally found it convenient to be out of town although in reality he was not out of town. He was in the capitol building during the meeting.

There is not a different standard of living involved. They need just as many vitamins, as much roughage and as many clothes. Now if they were in a lower socioeconomic level, their clothes would be cheaper than ours but that doesn't mean that they need less wages. They ought to be able to eat a steak once in awhile.

The first group to concern itself with the overall problems of Mexican-Americans was the so-called Protestant group—Baptists, Presbyterians and Methodists. The Catholic church was "Johnny-come-lately," strangely enough. They were practically forced into a social action role by the Protestant churches. I'm constantly involved with the Baptist ministry here, with the Presbyterians, with the Methodists, because they get together and they want to discuss these issues and what they can do.

THE MEXICAN-AMERICAN IN TEXAS:

"GREEN CARD" MISSIONARIES



Some 150-200,000 laborers from Mexico flash "green card" passes every day and walk across the Rio Grande to harvest or perform other work on the Texas side of the border. Among them are two young preachers, Mexican citizens who preach and assist Baptist mission projects in the Brownsville area. Jose Gracia, at left as they start across the bridge from Matamoros (opposite Brownsville), and Basilo Medina were Bible students in a Church of God seminary in Monterrey, Mex., when they studied a theology textbook written by W. T. Conner, a Southern Baptist educator. They decided they were Baptists, left the seminary, and traveled to Matamoros, where they contacted Baptists on the Brownsville side of the river. They came at the right time. The First Baptist Church of Brownsville and its Latin mission needed help in a Saturday mission program and Jerry Johnson, mission associate for the Lower Rio Grande Valley Baptist Association, needed reinforcement in his work with the association's 16 Latin missions and five churches. Above, they show their green cards to a guard on the Texas side and head through the gates for a day's work.

A Photo Essay by Walker L. Knight



HOME IN MATAMOROS: Bottom photo, Medina chats with Dallas P. Lee, Texas Baptist language missions director, outside the Matamoros home of Jose Gracia. Both men live in Matamoros until the churches and the association can find permanent positions and

salaries for them. (It is considerably cheaper to live in Matamoros than Brownsville. Temporarily, the First Baptist Church and professional football player Buddy Dial of the Dallas Cowboys are sponsoring the men. When he heard Brownsville Baptists were

caught flat footed financially but wanted to take advantage of an opportunity to add leadership in the area, Baptist athlete Dial volunteered \$100 a month for a year.) Medina and Gracia browse in a Matamoros market area in top picture.



LIFE ON BOTH SIDES: At top, Medina stops along a Matamoros street to buy a slice of pineapple from a street vendor. With his wife expecting a baby, he moved temporarily into the home of friends in Brownsville, where a midwife could look after his wife. Above he chats with

his wife (who gave birth to an eight pound girl a few weeks later) while Bob Clements, pastor of the First Baptist Church assures the Medinas' hostess that if it is necessary to take Mrs. Medina to the hospital, the church will help with expenses.





SATURDAY MISSIONS: First Baptist Church of Brownsville and its Latin mission have launched a "Saturday mission" project, in which volunteers from the two congregations conduct Bible classes in the Mexican-American communities. "on the lawn, on the porch, in a garage." The effort will be expanded during the summer months with outdoor Bible schools. "We hope to reach 1,000 Latin children with eight

or 10 Bible schools." Clements said Medina, who has added the preaching dimension to the day ministries, became a Christian after a tragic experience in Mexico. He and his brother were boxing professionally and were hounded by racketeers. Medina's brother was assassinated in the ring after refusing to throw a fight, and Medina in search for help, wandered into a revival meeting and was saved.





THE MEXICAN-AMERICAN IN TEXAS:

A BAPTIST CONCERN

by Dallas M. Lee

Baptists tread shaky ground in their attempts to minister to the 2.5 million Mexican-Americans in Texas.

They must educate Anglo churches to the needs of Mexican-Americans in the state and encourage their unbiased outreach. And at the same time they must program a ministry through separate Spanish-speaking churches and missions without feeding a segregation syndrome.

Both paths are filled with briars, though Baptist growth among Texas Mexican-Americans has begun to gain momentum.

The Anglo pastor in south Texas, for example, faces the perplexing question of how he can make Christianity an influence in the poor Mexican-American farm laborer's struggle against economic discriminations, and still maintain his influence with congregations of

people who might consider it political meddling.

Consider this brief interview with a Baptist deacon:

Q. What would be your reaction if your preacher preached, asking you to get involved in and informed on the Mexican-American laborer's struggle?

A. That would be all right. But if he got out there and started marching like these priests did and leading these strikers, then I'd say, start looking for a new preacher.

Q. Could you see it as the role of the church to ask deacons and other laymen to get informed on the problem, to see if any ethics are involved?

A. Well, no, I don't believe I would see it that way.

Q. You wouldn't see it as your role to study the problem?

A. Don't you think all of us as citizens study the situation?

Q. But have people studied it in the light of the ethical problems? Isn't there a role for the church to see if the Bible is speaking to the situation?

A. Well, maybe along that line.

There is little doubt where Mexican-American leaders stand. They view the church's influence as potent, but they feel the Protestant pulpit is captive to a status quo.

"If Anglo Baptist preachers have an interest (in the farm workers' plight) they have not shown any courage," Dr. Mc Allen said. "Just in trying to bring these things out into the discussion stage, I don't see any Baptist ministers or Baptist laymen leading any movements."

"It's just a matter of wanting to adhere to old traditions and just refusing to do something about a bad situation,"

he said. "Frankly, the neglect and the lack of any concern on the part of Baptists has been so pronounced that history is going to have to record that Baptists as a group did absolutely nothing to improve the situation."

Dr. Casso is a deacon in a Spanish-speaking Baptist church and at one time served on the executive committee of the Baptist General Convention of Texas. He has become a controversial figure for his outspoken activity in local and statewide political organizations, and now, he says, he regularly receives the old shoulder from many Anglo Baptists.

However, he believes an outspoken Baptist pulpit would have a vital impact on the Mexican-American community.

"I don't think we'll get any action from Baptist ministers until the purse strings are put somewhere else," he said. "I think these ministers should be free; they should be paid by the Texas Baptist convention or the Southern Baptist Convention."

Such a revolutionary change would be an immediate solution, he said, "because the pulpits would begin to sound off about what Christ would do under such and such circumstances."

Of course, most Baptist pastors would agree that poverty among Mexican-American farm workers is cause for concern if not alarm. Somewhere in between marching on the picket line and completely ignoring the problem is a spot from which the pastor and the church can exert a creative influence. The obvious problem, then, is to find that spot.

"I think a preacher puts himself in an impossible position if he waits until the sides are drawn and war is declared," Dallas P. Lee, director of language missions for Texas Baptists, said. "But to maintain a healthy spiritual tension is the responsibility of the pastor."

One Baptist rancher, in reference to the farm laborer's situation, said: "That's the biggest hypocrisy in our churches—that we're not concerned with their physical and social needs.

Churches here in the Valley have been silent simply because members of Baptist churches are spending their money in agriculture. It gets down to the point where you either pay attention to the economy or pay attention to the Scriptures."

Dr. Casso and other Mexican-American leaders have leveled the charge that often the Anglo churches start Spanish-speaking missions just to keep the Mexican-Americans from coming to the Anglo churches, or to soothe consciences. Some Baptist preachers in the Rio Grande Valley have expressed a fear of that possible motivation in their congregations, but discrimination in the churches is on the wane.

However, vulnerable the separate Spanish-speaking mission seems to some observers, it remains a fact of Christian life that in most cases Mexican-Americans prefer their own churches, apart from the language barrier. This is even true to a great extent among the educated middle and upper-class Mexican-Americans.

It's a cultural factor, not a point of segregation," said Oscar I. Romo, a former associate in Texas language mis-





LANGUAGE DIRECTOR LEE: The biggest problem is lack of volunteers to fill the needs of more than 500 congregations.

sions department and now with the Home Mission Board.

"We need to pay more attention to the natural growth factors in these ethnic groups and develop programs using these factors as vehicles for our message," he said. "For example, the Mexican-American tends to react spontaneously in worship, but the normal Baptist order of service doesn't allow for this."

Other factors, Romo said, are: the need for face-to-face communication, use of the "language of the people" (referring to vocabulary), the economic situation (basing programs on what the people are able to develop or support), the need for fellowship within the ethnic group, and the need for leaders from among the people.

Perhaps the most severe problem facing language missions in Texas is lack of leadership. There are 543 congregations (churches, missions, and preaching points) and only 357 preachers.

"We hope to fill the gap by calling on more laymen to serve, and to some degree we have already succeeded in this," Lee said. "Also, we are establishing a relationship where pastors serve a field of churches, like the old circuit rider, until the churches grow stronger and we have enough personnel."

"We hope Southern Baptists will not be far behind in the consciousness of the need of the Latin mission field and that more of our Anglo members will volunteer for Latin missions. I think there is a real possibility here. I think they have not volunteered because it hasn't been called to their attention."

Lee pointed out that the Spanish language school in San Antonio, sponsored jointly by Texas Baptists and the Home Mission Board, is equipped to handle up to 25 students, but for lack of volunteers there never have been more than six couples in a nine-month program.

As a program to develop leadership within the Mexican-American community, the Texas language missions department spends about \$60,000 a year on undergraduate and seminary level scholarships for 90-100 Mexican-American students. (This financial assistance is not limited to ministerial students.)

In an intense effort to educate Texas Baptists to the critical needs among Mexican-Americans and to reinforce work along the border, the Texas convention has scheduled a year-long emphasis for 1968 on ministering along the Rio Grande from El Paso to Brownsville. New churches will be established and additional missionary personnel will be assigned, many of whom will work in broad areas that include several different communities.

One of the many South Texas Baptist pastors wrestling with the challenge presented by thousands of Mexican-Americans is Bob Clements of the First Baptist Church of Brownsville.

The church is sponsoring a Latin mission and just recently began a series of "Saturday missions," using volunteers and two young Mexican preachers in front-porch Bible studies (see separate photo essay, page 20).

"Our first responsibility should be to the Mexican-American," he said. "I here are 45,000 Mexican-Americans in this town and 9,000 Anglos. We're 20 years behind. One of our people said: 'We've been praying for these people for 30 years and now we're doing something.'"

Clements' first hurdle was to lead the congregation to think in terms of extending its outreach in a new way to the Mexican-Americans in the community. There is growing support for the idea of a Mexican-American associate pastor.

"I don't think we have any choice," Bud Stovall, an active layman, said. "Anybody who opens their eyes enough will feel a need to make whatever sacrifice in personal philosophy or racial prejudice they have. We've waited way too late already."

Stovall lived in Mexico for five years and still maintains a manufacturing operation there. He speaks Spanish well and is articulate in his concern for the Mexican-American.

"The Latin person doesn't like to mix too much. He likes to be asked, but generally speaking, the Latin would rather run his own church," Stovall said. "But we need to accept them, just let them know we're interested enough to accept them as members."

Right now the primary concern appears to be the gap in ministry. Most of the mission programs are aimed at reaching the lower income Mexican-Americans and neither they nor the Anglo churches appear to be appealing successfully to the growing number of middle-class Mexican-Americans.

At least part of the answer may lie in improved attitudes in the Anglo churches.

"You will find often that the so-called Anglo church will be the channel through which he will be reached but in most cases he still will want his own church to relate to," Romo said.

The Mexican-American's growing pride in his bilingual ability and his awareness of the best of two cultures may lead to the development of a unique, and perhaps vitally significant, new approach to language missions that Romo calls the English-speaking Latin church. ■



A SPIRITUAL OUTREACH: Bob Clements, at left, said Baptists are 20 years behind in Brownsville. His congregation—the First Baptist Church of Brownsville—sponsors a Latin mission and is developing a Saturday community outreach. Another approach is taken by the Christian Fellowship Center (at top) in San Antonio. Its weekday program in a Mexican-American community includes juvenile rehabilitation, literacy classes, and medical and dental clinics. The foundation of Southern Baptist outreach among Mexican-Americans, however, is the developing Mexican-American church.

THE HUMAN BARRIER IN THE LANGUAGE MAZE

by Gerald B. Palmer
Department of Language Missions, HMB

No aspect of home missions is in a more constant state of change than the mission work among the millions of people who are of a language culture background other than English. The influx of hundreds of thousands of newcomers to the United States, the continued identification of millions of others as distinct cultural groups as well as the rapid assimilation of others demand a flexible program of work if needs are to be met.

The Home Mission Board emphasizes two main approaches to meet the need. One, urge English-speaking churches to

minister to all the people who live in their community. Churches must not just have an "open door" but actively seek to enlist the language person as an individual while providing for the language needs where necessary.

Second, establish churches and missions which are identified by the use of the language or by the culture of the people wherever the language culture is a major factor in effective ministry.

These two approaches are not contradictory. They are complementary. They offer a choice to the language person, who after all, determines where he

will go to church and what type of ministry meets his needs.

Many factors are at work in our nation to influence the ministry of Southern Baptists as they seek to meet the needs of language-culture persons.

The social implications of the gospel have a direct bearing on language mission work, but a primarily social improvement approach (tested especially in Indian mission work) is futile. Efforts to provide food, transportation, health services, etc. are most commendable, but where a language barrier hinders adequate communication of the

gospel, the spiritual effects are severely limited.

At the same time, a witness that ignores physical and emotional needs in the name of "just preaching the gospel" is ineffective. Our problems are manifold. How can you provide assistance without robbing the people of initiative? Can we meet material need without creating a dependence that carries over into an unhealthy spiritual dependence? Are our efforts attempts to change a culture rather than to bring about spiritual conversion? Have we made Anglo-Saxons out of some people instead of leading them to become Christians?

In many cases the proclaimed word falls on deaf ears because physical need cries so loud the message cannot be heard, and the individual does not believe our message of love when we ignore the need of our brother. Churches actually are doing more to meet social and material needs than most realize, but churches can do much more than they are doing. Language congregations need to see the potential in the use of many techniques promoted under the name of Community Weekday Ministries. Without any additional staff or building costs, these activities can be used to open the door to communication of the gospel.

In language missions, an unnatural or forced attempt to minister to these needs is interpreted as a means of buying a response. A ministry that flows from the unquenchable concern for the unredeemed life, or the natural concern of a spiritual church is a necessary prelude to effective communication of the gospel. The failure of our churches to open their doors to all people has a damaging effect on our witness to language groups.

Racial prejudice has affected mission work. In a short time, the Home Mission Board lost two missionaries from their mission force. One left, by his own confession, because he "just couldn't stand to be around them"; another, because he refused to let people of the very racial group he served into his home.

Many racial or ethnic groups actually prefer and, in some cases, even demand their own churches; but many of them will never be reached except through the ministry of an English-speaking church. If, however, they are not accepted in all Southern Baptist churches, they are unlikely to be reached in any Southern Baptist church.

Language missions has much to contribute toward a positive solution. The Chinese or Japanese-American in small towns in a community are usually

accepted in the churches and even sought after. Some have found the acceptance of these individuals into the churches has been a half-step toward an understanding of the much larger racial problem. There is a danger, however, that we have not solved our basic problem but have only salved our consciences. Nothing is more distasteful to a person of language culture background than prejudice which is disguised by a spirit of condescension that substitutes service for a genuine face-to-face encounter and spiritual involvement with the life and needs of the individual.

Until the spiritual problem which is back of the racial tension is solved, we will not be able to fulfill effectively the obligation to many of the language culture persons.

A growing deadly indifference grips Southern Baptist people in their concern for the eternal welfare of the individual. In this day of organization, we are rapidly assigning the responsibility for evangelism to organizations or organized efforts. Southern Baptists' almost unbelievably organized life of the past 20 years was successful because it organized individual concern. But an organization has no life in itself, only through the individual that makes up the organization. Our organized efforts for missions and evangelism will be as effective as our individual concern.

A number of once great evangelistic denominations today barely keep up with the birthrate. Their growth is primarily limited to the enlisting of their own children. Beyond this they exchange members with sister churches and denominations. I am aware that the Southern Baptist rate of growth has declined to a point that we have little room to criticize others. When indifference for the souls of men engulfs a denomination, its members limit their efforts to "our own" or "our own kind of people." The stranger, the foreigner, the prodigal, the poor are the first to fall by the wayside as objects of concern.

On the other hand, a concern for the stranger, the foreigner, the prodigal, the poor, the outcast is good evidence of a healthy spiritual vitality akin to the New Testament faith we profess and worthy of a follower of the Christ we preach.

As never before, language missions is recognized as an essential part of the total strategy of winning America to Christ. If we are to reach the language-culture background people in the U.S., we must enlist the efforts of every ministry and program of work.

A "language-culture" person is one in whose life the language-culture background is a factor involved in bringing the person to God through faith in Jesus Christ. There are more than 30 million such people in the U.S. The extent to which the language-culture is a factor determines the approach which should be used in most effectively reaching these persons with the gospel.

The message of the gospel must be communicated to the individual who is lost without God. Jesus commanded us to do many other things, but to do everything else he commanded and fail to communicate the message that Jesus Christ died for our sins and rose again to be our living Saviour is to fall short of the objective. The message of salvation and Christian responsibility is a spiritual message which must be conveyed in spiritual terms. The Wycliffe translators are correct when they say "no man has been effectively reached with the gospel until he has been reached in the language of his soul."

The gospel must be spoken in a language in which the words are understood by the hearer. But often one thinks that because a person responds in English or can carry on a conversation about everyday things, he would understand the Word of God in English. This is not even true of people who have known English all their lives. Think of the complications when a person's thought patterns and values were formed in the cradle of another language-culture. It is not difficult to secure a response of friendship and courtesy from a person who appreciates your concern and interest, but to secure a meaningful spiritual response is more difficult. "Faith cometh by hearing and hearing by the Word of God." The basic language needs of these persons cannot be ignored.

The message is not conveyed just in the spoken language. People live in a cultural context. The meaning which they give to the words we speak is determined by their background, by the moral and spiritual values which are part of their pattern of thought. One expects a response based upon his own cultural background and is disappointed when it does not come or when the results are different than he expected. In a sense, the cultural background is the most important factor, since language is but an expression of the culture. The words that are meaningful to the English-speaking person take on a different connotation with translation. People of language background who speak only English may give a different meaning

(Continued on page 36)

LOCAL AUTONOMY: DEMOCRACY OR CHRISTOCRACY?

by Chevis F. Horne
Martinsville, Virginia

It is time that Southern Baptist churches take a new look at the autonomy of the local church in the light of the New Testament. When we do it will become obvious that there is a widespread misuse of our freedom and that often the way we use our freedom is more like political power than the freedom of New Testament churches. It also will become clear that the New Testament speaks much more often about the authority that is over the churches than it does about their freedom, and that the New Testament is much more conscious of the Lordship of Jesus Christ which is over the churches than it is of the autonomy of local churches.

Baptists have had a humble origin. The same can be said of our early beginnings as was said about the early church. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1:26). Most of our converts came from the poor and unlettered.

Kenneth Scott Latourette, a Baptist and possibly the leading church historian of our time, says that the most determining factor in the phenomenal growth of Baptists in the United States is that they preached the gospel to the poor. But Latourette goes on to say that Baptists have been going through an evolutionary process. Whereas Baptists once preached the gospel to the

poor, it becomes increasingly obvious that Baptists are more and more preaching the gospel to the middle class. Latourette says that the awareness of how far Baptists have moved from their humble origin came to him rather dramatically one day at the close of a morning session at a state convention. He stood and saw the messengers drive out of a parking lot which was just across from the auditorium where they had been meeting. He noticed how many Buicks, Oldsmobiles and Cadillacs were driven away. They were not the poor, and unlettered but the rather sophisticated middle class.

With the lifting of the economic, social, and cultural status, Baptists have become more and more a part of the power structure of their communities. A typical southern town may have a mayor and several councilmen who are Baptists. Many of the leading professional and business people of the community will be Baptists. This is not bad. This is good since, among other things, it gives Baptists an opportunity to make a Christian witness at the centers of power in the community. But, alas, all too often Baptists do not take advantage of this opportunity. Rather than transforming the community by their Christian witness, they bring the values of the community and power structure into their church. Christian faith may be little more than a religious version of

democracy, the free enterprise system, success philosophy, or peace-of-mind motif. The church becomes another institution that expresses the American way of life. The church is more an extension of its culture than the redemption of it. The church is more a fellowship of Jesus Christ committed to transforming the culture. The decisions of the local church on crucial matters are often made more with the ear of the church turned toward the community than with sincere searching for the will of Jesus Christ.

Let us look at what may be the most crucial problem confronting our churches: racial segregation.

In many of the communities of our Convention, the institutions remaining 100 percent segregated are the churches and private clubs. Schools, motels, restaurants, businesses, industries, and the police force have been desegregated. When one looks at a situation like this, he realizes that one of the most devastating criticisms leveled against the church—namely, that it is more like a club than the church of Jesus Christ—is not without a basis.

It is now obvious that desegregation is taking place more slowly in our Southern Baptist churches than in most of the other major Protestant denominations. In so doing, Southern Baptists reflect strongly the prejudices and values of the culture and this they do knowing that the New Testament gives

a very definite and lucid answer to the problem of segregation. The answer given and often repeated is: all barriers that divide men have been broken down in Jesus Christ and have therefore been broken down in the church of Jesus Christ. There is not one verse to be found in the entire New Testament that will support the segregated life of our churches.

It is hard to face segregation. Three groups of his time were more rigidly sealed off from the respectable and well-managed life than is the Negro in the U. S. They were the Samaritans, publicans (tax collectors) and sinners. How did Jesus relate to these three groups of people? He accepted them fully and without reservation. He ignored all barriers that separated him from them. He was the friend of publicans and sinners and ate with them. This has special significance when one realizes that the supper table is one of the last barriers, if not the last one, to full acceptance of people.

As the early church moved out into the larger Gentile world it faced an impassable chasm between Jew and Gentile. (It should be remembered that the African or Negro was a Gentile unless he had been won to the Jewish religion.) But this cleavage was healed in Jesus Christ and his church. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14). And there were other cleavages in that ancient world: nationality, sex (the man was superior to the woman), and slavery (the master was superior to the slave). These had been healed in Jesus Christ and his church. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

What is the meaning of these rigid segregated patterns of life held on to so fiercely in most of our churches when the New Testament is so explicit and lucid in its answer? Among other things, it means our churches are making a flagrant misuse of their freedom.

More Like Political Power

The way we use our freedom in our churches is often more like political power than the freedom of New Testament churches. We make a verbal acknowledgement of the Lordship of Jesus Christ, but it is obvious that often we look to the collective will of our members as the source of our authority. When this occurs it is evident that there is an essential difference in the way we use our freedom and the way in which

political power exercises itself. But this is not the New Testament concept. The authority is always the will of Jesus Christ as Lord. Where there is a conflict between the will of the church and the will of Jesus Christ, there can be no question as to whom deference is shown.

It is not an accident that Baptists caught the attention of colonial America just prior to and during the revolutionary war period. The effects toward political freedom and religious freedom went hand in hand. They vitally interacted. Baptists moved upon a mighty tide of history. But they were not only carried by the tide; they were a part of it and were one of its living sources of power. The devout Baptist could be counted on to be an ardent patriot. Such men as Patrick Henry and Thomas Jefferson who were great leaders of the movement for political freedom were also sympathizers and defenders of Baptists in their heroic and sacrificial struggle to win religious freedom. While Thomas Jefferson was a versatile man who did many things, he wanted history to remember him for three things. He wrote his own epitaph which is on his grave marker at Charlottesville, Va.: "Here was buried Thomas Jefferson, Author of the Declaration of Independence, of the Statute of Virginia for Religious Freedom, and the Father of the University of Virginia; because of these as testimonials that I have lived. I wish most to be remembered." He wanted history to remember him not merely for his efforts in political freedom and higher education but for his achievement in religious freedom as well.

When the church and culture vitally interact they mutually affect each other. Each leaves its deposit upon the life of the other. Therefore, when a church makes the claim of untainted purity for its faith and life it does not understand the nature of its history. The marks of the culture will be upon it. Its faith is never as pure as it thinks it is. This is not shocking. It certainly should not make one cynical. But it should make the church critical of its own life and willing to subject itself to severe self-analysis.

Our Southern Baptist churches should know that we not only have a religious source, which is the New Testament, for our freedom but a political source as well. The vital interaction between the movements for political and religious freedom established a living political source of influence upon our churches. Just as our political ideas of freedom have been religiously conditioned, so the vitality of political free-

“Christian faith may be little more than a religious version of democracy, the free enterprise system, success philosophy, or peace-of-mind motif.”

“The New Testament . . . speaks often of freedom from sin, death, and the law, but not of the freedom of churches in the sense we use the term.”

dom is felt and reflected in our churches. History being what it is, this was inescapable. But our churches are often unaware of this reality. Being unconscious of this reality, they are uncritical of themselves. While boasting of the New Testament source of authority for their freedom, often the actual motivation is more in keeping with the character of political power than the kind of freedom found in the New Testament. They are more conscious of the principle of autonomy and self-determination than the Lordship of Jesus Christ which sets the bounds of their freedom and is the authority over their lives.

A New Emphasis on Lordship

If our churches should have the courage to scrutinize severely their freedom in the light of the New Testament, it is certain that there would be a recovery of the Lordship of Jesus Christ over our churches. The truth is the New Testament does not see churches as democracies so much as Christocracies. Jesus Christ is the head of his churches!

As a matter of fact you look in vain for such expressions as: "the autonomy of the local church" or "the freedom of the churches." It speaks often of freedom from sin, death, and the law, but not of the freedom of churches in the sense we use the term. But what is of even greater significance is that you find no deliberate and clearly defined theory of church government in terms of the autonomy of the local church. You do, as a matter of fact, find free and independent churches but this is because of the historical situation rather than a carefully developed theory of church government. Given the historical situation, you could not have had anything but free and independent churches. Churches sprang up across Asia Minor and Southern Europe in one generation. There was not time for a super ecclesiastical structure to develop which could control these churches. How could any person or structure control the church at Jerusalem and the church at Rome so far removed from each other geographically and yet so close to each other in terms of time? It would have been impossible.

The fact that the free and independent church in the New Testament finds its existence in terms of the historical situation, rather than a carefully thought-out theory of church government, should in no way invalidate our theory of free and independent church government. Far more often than not theories are hammered out upon the hard historical realities rather than being brought to history fully developed. God beats out his forms of truth upon anvils of his-

tory. This fact should give a vitalizing authority to our form of government which it could not otherwise have.

Baptists fear ecclesiastical power because they have suffered much at the hands of such power. Ecclesiastical power can be as tyrannical as any other power, and often ecclesiastical power is excessively arrogant and very belligerent because it believes it has the imprimatur of God upon it.

But because Southern Baptist churches look askance at ecclesiastical power, there is no reason for them to misuse the freedom. There is no justification for a paying lip service to the Lordship of Jesus Christ and then proceeding to face our authority in the collective will of our members. There is no excuse for our churches to use their freedom to circumvent the will of Jesus Christ.

Very frequently we hear people say that schools, motels, restaurants, businesses and industries have desegregated under the duress of law but that churches are free to determine their own life and policies. But at best this is only a half truth. It is true that, for the most part, these institutions have desegregated under the duress of law, but it is not true that our churches are free to determine their own life and policies. Our churches are under the Lordship of Jesus Christ! And the New Testament has made it unmistakably clear what the will of Jesus Christ is in this matter.

Jesus Christ gives a long tether to his churches as he does to the world. He allows his churches to indulge themselves in a spurious freedom over a long period. But his churches finally reach the end of the tether and there the judgment of Christ, which is like a consuming fire, sets in. One is afraid that most of the churches are now at the end of the tether.

Southern Baptist churches claim to be New Testament churches. Never before has it been more urgent than now to make good that claim. In being New Testament churches they will claim for themselves an authentic and real freedom. But this freedom will be set within the bounds established by the Lordship of Jesus Christ and will be set beneath the sovereign will of that Lordship. They will be much more conscious of the Lordship of Jesus Christ than the churches of their freedom. They will use their freedom to fulfill the purpose of Jesus Christ rather than to frustrate and deny it. Therefore, one of the great imperatives of our time is that Southern Baptists take a new look at their conception of the autonomy of the local church.

DIALOGUE IN CHRISTIAN REALISM

Editor's note: The recent Southern Baptist Convention in Miami Beach has been well documented by Baptist state papers. This article, however, is meant to relay significant ideas brought out in a little-reported dinner-dialogue session set up for pastors preceding the Convention.

A scientist, an Episcopal layman and the director of Southern Baptists' most controversial organization plunged full-swing into the Baptist debate over the social implications of the Christian gospel, the issue that wormed its way to the forefront of the Southern Baptist Convention in Miami Beach last month. "Believers cannot escape the charge that they are 'playing Christianity' until they confront the issues, face up to realities and bring the gospel to bear upon those realities," declared Foy Valentine, executive secretary of the Christian Life Commission.

"I, as a changed individual am trying to change society," he said in a dinner-dialogue session that climaxed the Pastors' Conference. "Why is it that my worst opposition comes from the people who say: 'Change the individual and he will change society?'"

Valentine shared a panel with author and Episcopal layman Keith Miller of Austin, Tex., and George Schweitzer, a Baptist professor of chemistry at the University of Tennessee at Knoxville who also holds a Ph.D. in philosophy and religion.

Eventually all three panelists touched upon a need for Christian social action, calling for demonstrations of the Christian love Southern Baptists preach. A reaction from the 250 pastors attending the limited session, however, was that a Christian who really had experienced salvation by Jesus Christ would be involved in the world and naturally would act Christian, thereby not social action.

"Let's take a look and determine the validity of our original experience with Christ," Schweitzer said. "By their fruits you shall know them, the Bible says."

In a particularly penetrating question for Southern Baptists, Miller, author of

The Taste of New Wine, a Word publication that has sold more than 110,000 copies, asked the preachers:

"What would you do for a program if suddenly Jesus Christ appeared in this room and made all the people you are trying to evangelize members of your churches? How would you teach people how to love each other instead of to get more people?"

Continuing the theme of demonstrating love, Schweitzer cited the critical challenge issued by college students, many of whom, he said, have a better understanding of the modern theologians than the pastors.

"Education is beginning to see religion as an academic discipline," he said. "This is good, but it is dangerous: it gives the students the weapons with which to cut our hypocrites to ribbons. And hypocrisy is claiming you have loved God but you are not loving your neighbor. Young people are nailing us on this."

Miller, who holds a seminary degree and currently is working on a Ph.D. in counseling at the University of Texas, partially dissented. He said college rebels actually had little insight into the gospel, but simply were using their knowledge to intimidate Christians for the type of faith they see translated into action.

"What they are looking for are people with integrity," he said. "They know integrity without Tillich."

Pressing the point of integrity on the part of pastors, Miller blasted fakery, advising the pastors to purposely make themselves psychologically vulnerable to their congregations.

"We're not called on to die for what we believe right now—we might be someday—but right now the biggest threat is a psychological threat," he said. "Make yourself vulnerable psychologically. Be specific about your problems and vague about your victories instead of visa versa. Share your own problems."

"I don't really know you fellows," Miller said, "but I've watched you in the halls, and your game is: 'Hi there, where are you now? Why not say: 'I haven't taken the stand I should' or

'we're about to get a divorce, but I can't because I'm a pastor' or 'my wife doesn't accept me sexually'."

"We hide from each other and it makes us phony," he said.

Valentine said that too often Christians are seen "as Don Quixote churchmen, philosophizing against windmills, preaching against windmills, programming to destroy windmills, establishing dialogues about windmills and punishing those who won't join our charade."

In an earlier speech before the pastors, Schweitzer stamped a "herd mentality" label on modern Christianity, blasting Baptists and others for ignoring such desperate world crisis as the population explosion.

He said that in 1967 the world could feed, clothe and house every individual "if we had the moral guts." But he warned that the possibility may not even exist in 1972 if current population trends continue. He also cited the possibility of increased racial hatred from emerging poor nations where millions are starving.

"We have had the mechanical means of birth control for years and years, but we Christians have not had the concern to speak out for employing them," he said. "We have a responsibility to plan for our planet's future, to look ahead not just for our children but for the children of the world."

Every problem that mankind has faced in history has been magnified "and brought into crisis" by the powers of modern science, he said, but Christians are still trying to speak from a basis of "zero data."

Christians, and Baptists in particular, he said, too often have attacked new hopes and new approaches to world problems, "stamping them out in the name of Jesus Christ."

"No man can be relevant to the modern world in the name of Jesus Christ unless he has the information to address himself to the problems with intellectual thought," Schweitzer said. "Unless we understand the issues, we cannot speak to them."

He said Christians must relate to and foster men in the world who may be able to answer critical problems posed by population, automation, urbanization and the growing threat of nuclear warfare.

"We must demonstrate by our actions the responsibility to investigate and assess and make decisions," he said. "We have loved things, worshiped structures and organizations, and we have manipulated people. That day is over: they are not going to take it." ■

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LANGUAGE MAZE

(Continued from page 31)

to words because of a carryover from a different background.

Baptists speak of a definite decision for Christ—a "once for all decision." There are Indian groups who do not want to place themselves in a position where they cannot "save face." In fact, they would consider an irrevocable decision somewhat dishonest since they could not be certain of how things would work out in the future.

How does one lead a person to an "individual" decision whose cultural background makes his being part of a family group or clan of more importance than his individual desires. This is probably one of the strongest cultural traits among most Latin groups. The truth is that this cultural factor is a barrier if ignored, but it can be a bridge to communicate with the larger groups if used.

There was a day when a community could be identified as a geographical area in which everyone had something in common: identified by a prominent family, a country store, a school or even a church. In this type of community Southern Baptists have been most at home. Although people still live near each other in a geographical area, the old idea of a community is no longer primarily geographical. People "live" in communities of "interest," whether business, recreation, social or one of a thousand other "communities." These communities of interest offer significant opportunities for communicating the gospel to people. Some of the most significant "communities" are the language-culture communities through which people can be contacted and in which the gospel can be communicated effectively. The maintenance of a language-culture is never an end in itself but the use of the language culture is a worthy means to an end in missions.

The purpose of language missions is to lead Southern Baptists to use these language-culture factors to help fulfill their mission to minister to all people.

The type of ministry is determined by the extent to which the language-culture is a factor. Some persons are by geographical circumstances entirely immersed in a cultural surrounding, as on an Indian reservation. The other extreme are persons who are rapidly being assimilated into the general culture. Even here an understanding of the background is important to assist in the outreach.

Groups and individuals can be found all the way between the two extremes. To make it all the more complex, the

people do not remain static in their cultural adjustment.

Baptists foster the establishment and growth of churches and missions specially designed to meet the need of language groups. This has been the usual approach. In many cases, because of historic prejudices, this has been the only feasible way of meeting the need. Today there are approximately 1,200 congregations which minister primarily to language groups in the U.S. In some places they serve as an opening wedge for new work. In New York City, there are eight language-culture related congregations and three English-speaking congregations.

For effective work, one must be aware of the changes that are constantly taking place among language groups. Therefore, the Home Mission Board is calling for a survey and study of each field to determine the extent of involvement in the work. We do not propose to discontinue a witness on any field but rather to assist with a type of ministry that meets the actual needs.

OBSERVE LANGUAGE MISSIONS WEEK

August 28—September 3
Use this issue as
resource material

In some cases it will call for realignment of mission fields or reassignment of missionary personnel.

Baptists are not going to reach people, especially language-culture people, unless the organization and activities of a church are made for the people, and the people for the organizations. This has called for almost major surgery in the work in some language areas. In each language mission field is surveyed, there will be revealed an infinite variety of need. The denomination should be responsive and style its assistance on the basis of the needs. The basic functions of evangelism, Bible teaching, training, worship and missionary activities remain the same. How these functions are accomplished may vary from field to field.

Work must be directed more directly to congregations. The language congregation must take the responsibility for its growth, both spiritually and financially. There will be a closer correlation between the assistance given to language churches and to other churches in mission areas. This means a type of

missionary pastoral aid program, with consideration given for the length of time it takes to develop language congregations.

The churches and the dignity of the pastoral leadership must be magnified. The Home Mission Board hopes to exercise less control over the missionary personnel serving as pastors of language churches but at the same time will expect corresponding willingness on their part to accept responsibility as a condition of the assistance provided. As always, the quality of missionary leadership is a significant key to success in language missions. The missionaries have the dedication and adaptability to provide this leadership in this time of opportunity and change.

The relationship of associations to the language churches must be strengthened. The best friend of the language

church and the language pastor is the associational superintendent of missions. Language mission work will not grow beyond the involvement of the association in winning language persons to Christ. We can contribute valuable assistance to the associations as they seek to minister to everyone.

If willing participation is expected of language congregations, a corresponding willingness must come from the associations to accept responsibility for language missions. Language congregations cannot be expected to "fit into" the program of the associations if nothing "fits."

The second major technique of language missions, for want of a better name, is the "in-the-church ministry to language groups."

This leads the English-speaking church to provide a ministry ranging

from personal witnessing to departments of language work within the regular activities of the church. The possibilities are evidenced by the number of churches that provide activities that meet the special needs of language persons. Special efforts to include the language person in the regular activities, special activities in the languages (such as Bible classes on Sunday and during the week), and special fellowship opportunities—all make it possible for the church to minister effectively to the language person. Some churches even employ ministers to work with the larger language groups just as they do with the deaf.

The gospel message can be conveyed in any language and thrive on any culture. When God's people are concerned, they can break down barriers and cross bridges that seem to separate.

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OBSERVE LANGUAGE MISSIONS WEEK
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REVIEWS

LUTHER RICE: BELIEVER IN TOMORROW, by Evelyn Wingo Thompson. Nashville: Broadman Press, 1967. 234 pp., \$3.95.

Baptists north and south will be ever grateful to Mrs. Evelyn Wingo Thompson for the book *Luther Rice: Believer in Tomorrow*. For several years Mrs. Thompson has pursued an extravagant and exciting hobby of tracing out minute details concerning the life and work of an important man in the history of Baptists of America—Luther Rice. The Thompsons would arrange to spend their vacation in places where Mrs. Thompson could pursue research on Luther Rice. She has produced a most acceptable and accurate account of one of Baptists' most important and commanding personalities of the 19th century.

No man has made as important a contribution to the Baptist denomination in America as Luther Rice—and all in fewer than 25 years. He came upon the scene—a newcomer to Baptists—in 1813, and literally burned himself out as a flaming evangel for the cause of missions (foreign and home), education, and publications.

There have been many enigmas surrounding the life of Luther Rice which were a challenge to Mrs. Thompson in her research. She has cleared up many of these mysterious circumstances indicating that a careful student can yet discover interesting facts in the life and work of one who lived and labored over a hundred years earlier. She has given us deeper insights into some of the frustrations in Rice's personal experience. For instance, his having been disappointed in his efforts at finding a life's companion; and more than that, Mrs. Thompson has come to the rescue of Rice in explaining some of the circumstances surrounding his unfortunate financial experiences with Columbian College and the Convention.

Luther Rice envisioned a convention of Baptists supporting all the benevolent enterprises of "the Redeemer's kingdom," but he was unable to secure sufficient support for his endeavors to carry the Convention along with him in the fulfillment of his dreams. He did not live to see these dreams fulfilled in his lifetime. He knew that the denomination of the future must have trained ministers, therefore, he jeopardized his own future in championing the cause of Christian education for Baptists. He

knew Baptists must be informed and he was not content with the mission journal, *The Latterday Lumina*. He pioneered in the field of a Baptist newspaper, *The Columbian Star* for the dissemination of information about the progress of missions and religious education. But for the lack of transportation facilities and time, he would have visited every Baptist association and every church to preach missions and gather offerings to support the missionary endeavors of the first Baptist convention on a national scale.

In 1967 the trustees of George Washington University, which grew out of Columbian College, founded by Luther Rice, named their new eight-story administration building, The Luther Rice Hall, thus memorializing once again the work of a man who was a "believer in tomorrow" for the Baptists of America.

—DAVIS C. WOOLLEY
Historical Commission
 Nashville, Tenn.

PATTERNS FOR THE PILGRIMAGE, by Darold H. Morgan. Nashville: Abingdon Press, 1966, 142pp., \$2.75.

The biblical guide to effective living is written with interest and enthusiasm because Dr. Morgan believes intensely in it. He declares the great truths of the Bible in the idiom of our time with unusual clarity and effect.

This book is his answer to questions such as "Is faith based on the biblical revelation relevant for such times as these?" "Just how does one become a Christian?" "Is witnessing a job of the minister or the individual Christian?" "Life is a pilgrimage," says the writer, "and the finest and most satisfying way to live and believe stems from New Testament Christianity."

This book is full of good, usable illustrations. His chapter on "Intercessory Prayer—The Christian's Chief Duty" is a joy. Those who love the message of George W. Truett and T. L. Hunt will be touched by the story of their pledge to each other. They agreed to pray for each other as long as they both lived.

The simple and strong patterns built around the commencement of the pilgrimage, the certainties for the pilgrimage, the challenge of the pilgrimage and the consummation of the pilgrimage.

—JEWELL BEALL, H. AB

LETTERS

(Continued from page 3)

club—but my conviction is that the vast majority of Southern Baptist activities buildings are used as vital enlistment, soul-winning, leisure-time directing, character-training ministries, expressing the church's vital concern about the whole individual.

There never was a day in the history of the world when evil was thrown at young people at such an early age with such tremendous impact. The church must use every means possible and every hour possible to combat such evil influences. I am convinced the activities program, when properly ministered, is one of the most important ministries the church can perform.

MACK R. DOUGLAS
 Pompano Beach, Fla.

Suddenly Transformed

A few months ago HOME MISSIONS was suddenly transformed from the mediocrity of a well-meaning religious trade journal (ouch—says an eight-year editor) into an instrument of Christian proclamation, calling Southern Baptists to a breadth of understanding and a depth of commitment. It was as if someone suddenly opened a window to let in a little sunshine and fresh air, and even more important, to enable us to look out and find out what is going on in the world outside. The nature of (your) criticisms makes clear the fact that you are really succeeding in communicating the gospel in a new dimension of depth. I wish every Southern Baptist could read the superb article by John F. Havik entitled "A Social Gospel or a Gospel That Is Social."

LAMAR J. BROOKS
 Raleigh, N.C.

Editor's Note: Credit part of the transformation to the qualified staff assisting us (see masthead) and the other part to the changes taking place in this agency.

South African Crusade

When I first heard Southern Baptists had canceled participation in the South African revival crusade, I was glad. However, after reading the statement by Keith W. Laid, I am not so sure. I am wondering if we did not acquiesce to the pressures and criticisms from the too-sensitive rights proponents. We are preaching the gospel in many places where equal rights are not afforded for men. One good example is America. We use the name "Southern" because we have our origin in the South. If we had equal rights here we would have preached the gospel, and we wouldn't be in many places now. Spain has discriminated against many of her citizens for years. We never thought of pulling out because man's basic freedoms were denied. I expect many missionaries sacri-

ficed some convictions by keeping silent about the government's discriminatory laws in order to stay and preach the gospel.

The Apostle Paul would never have left Antioch on his first missionary journey if he had waited for all men to be treated with equality. Should we punish the churches in South Africa because of government policies over which they have no control? Who knows, maybe some of the most extreme racists would be saved.

I believe we made a mistake. Men will never be saved if they cannot hear the gospel. We have let some who would be critical of us no matter what we do influence our decision.

WILLIAM J. SULLIVAN
 Benton, Ky.

I am grateful beyond words that Southern Baptists, through their Department of Evangelism and Home Mission Board, declined to participate in the South African revival crusade when that government insisted on the segregation of even the evangelists who were coming from our Convention because they represented more than one ethnic group. Certainly we appreciate the opportunity to witness to the living Christ wherever opportunity is given, but to have tried to do so under the conditions imposed would have been to deny him from the very beginning.

DURWARD V. CASON SR.
 Hapeville, Ga.

I believe unfortunate error and serious failure occurred in cancellation of the South African crusade. We are eager to point out the flaw in South African society despite failure to correct a similar condition in our own. The laying down of conditions by the government of South Africa is no different in effect, than the popular tyranny within our own churches which has stifled the voice of prophesy among our leaders when it comes to speaking out against evil in race relations.

I understand the Board may have been influenced by other stipulations, such as a request that no smokers be included. One can hardly hold this restriction on personal freedom to be overbearing, when compared with practices within our own Convention that boys and girls (for men and women) must observe separate hours for swimming at Ridgecrest and many state summer assemblies. (Smoking posed no problem here—ed.)

The loss of this opportunity to cement relations with Baptists of another land had its roots in faulty preparation—failure to study the situation adequately before making a commitment on which others relied in good faith. Inadequate planning resulted in half-cocked action, equivocation and pious pretensions.

Moreover, the decision to cancel, said to be unanimous by the Board, must have been of the Board's executive committee. (Correct—ed.) This is unimportant except that it illustrates a general blurring of the situation, seemingly calculated to confuse rather than inform, possibly with the expectation that dissent may be minimized.

Mrs. ROSS S. SHEARER
 Arlington, Va.

Hawaii Movie

Thank you for publishing from RNS the article "Missionary Descendants Rap Hawaii Movie." I have been a missionary so thankful for the Christian foundation and standards left by these early Congregational missionaries. When sacrificial ministry for Christ is perverted, it harms us. I have not read a favorable review of this movie, when based on truth, aloha, or typical of Hawaii. Natives feel that Hawaii is dragged down in a story from the imagination of one man, of all the evil one man might reveal as a villain, a bigot who despises the people he came to serve. This story is the opposite of the truth of these men of God.

JOSEPHINE HARRIS
 Hilo, Hawaii

Pastor Exchange

Comfort, tradition and affluence have a way of doing something or another to blunt our best feelings toward missions. In our attempt to restore keener sensitivity in all of us, our church invited Marshall Strother and his family of Glenview, Montana, to serve in our church and First Church of Glenview invited me and my family to serve there. This exchange of pastoral services will extend from mid-June to mid-July during the week we intend to share Marshall with other churches. Our churches will have a new and fresher concept of new work in Montana and the more established work in our state.

Next year our youth may head for Montana to offer their services to a church or churches for a week or two.

Who knows, maybe this will be one way of restoring our church's sensitivity to mission needs outside of our own corporate limits.

MACKLYN W. HUBBELL
 Cleveland, Miss.

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1. **Roberto Garcia**, a teacher at the Mexican Baptist Bible Institute in San Antonio, was given career missionary status. Previously he was an associate missionary. The Laredo, Tex. native is a graduate of the University of Corpus Christi and Southwestern Seminary, both in Texas. He also has been pastor of Texas churches. Birthday Dec. 5.

2. **Mrs. Roberto Garcia**, the former Evangelina Sandoval, also was given career missionary status. She is a native of Laredo and attended the University of Corpus Christi. Birthday Sept. 2.

3. **Robert T. Mighell** was appointed by Rural-Urban Missions as pastoral missionary in Macomb, Ill. In addition to coordinating the work in the Macomb area, he is pastor of the University Baptist Church. The Johnson County, Ill. native is a graduate of Southern Illinois University in Carbondale and Southwestern Seminary. He previously served as pastor of First Church of Tinley Park, Ill. Birthday Nov. 8.

4. **Edna A. Keller**, appointed by Christian Social Ministries to direct weekday ministries at Coliseum Place Church in New Orleans. The Mobile, Ala. native is a graduate of Judson College in Marion, Ala., and New Orleans Seminary. She formerly served as WMU promotional director for the St. Louis Mission Board in Missouri. Birthday Jan. 14.

5. **Stanley B. Bagley** was appointed by National Baptists as a teacher missionary in Langston University in Langston, Okla. He was pastor of Calvary Church in Oklahoma City. The Trenton, N.J. native

also has been assistant pastor of the Galilee Church in Trenton. He is a graduate of Morehouse College in Atlanta, Ga., and Crozer Seminary in Chester, Pa. Birthday Sept. 7.

6. **Herman Ihley** was appointed as Kentucky Baptists' first state director of work with National Baptists, with headquarters in Middletown. The South Carolina native was secretary of the Sunday School department of the North Carolina convention. He also has served in Georgia pastorates, in Elberton and Americus. He is a graduate of Mercer University in Macon, Ga. and Southern Seminary. Birthday June 29.

7. **James O. Beck** was appointed by the HMB's Department of Christian Social Ministries as director of the Lucile Avenue Mission in Atlanta, Ga., in cooperation with the West End Church, the Atlanta Association, and the Georgia convention. He came to Atlanta from the pastorate of the Lockport Chapel in Lockport, N.Y. He also has been pastor of the Bolivar Drive Church in Bradford, Pa. The Kentucky native is a graduate of William Jewell College in Liberty, Mo., and Southern Seminary. Birthday Dec. 19.

8. **Mrs. James O. Beck**, the former Alita McHugh of Winfield, Mo., will assist her husband at the Mission. She is a graduate of Hannibal-La Grange College in Hannibal, Mo. Birthday Aug. 9.

(Most of these missionary appointees are jointly appointed by the HMB and the state convention where they serve and/or other Baptist groups.)