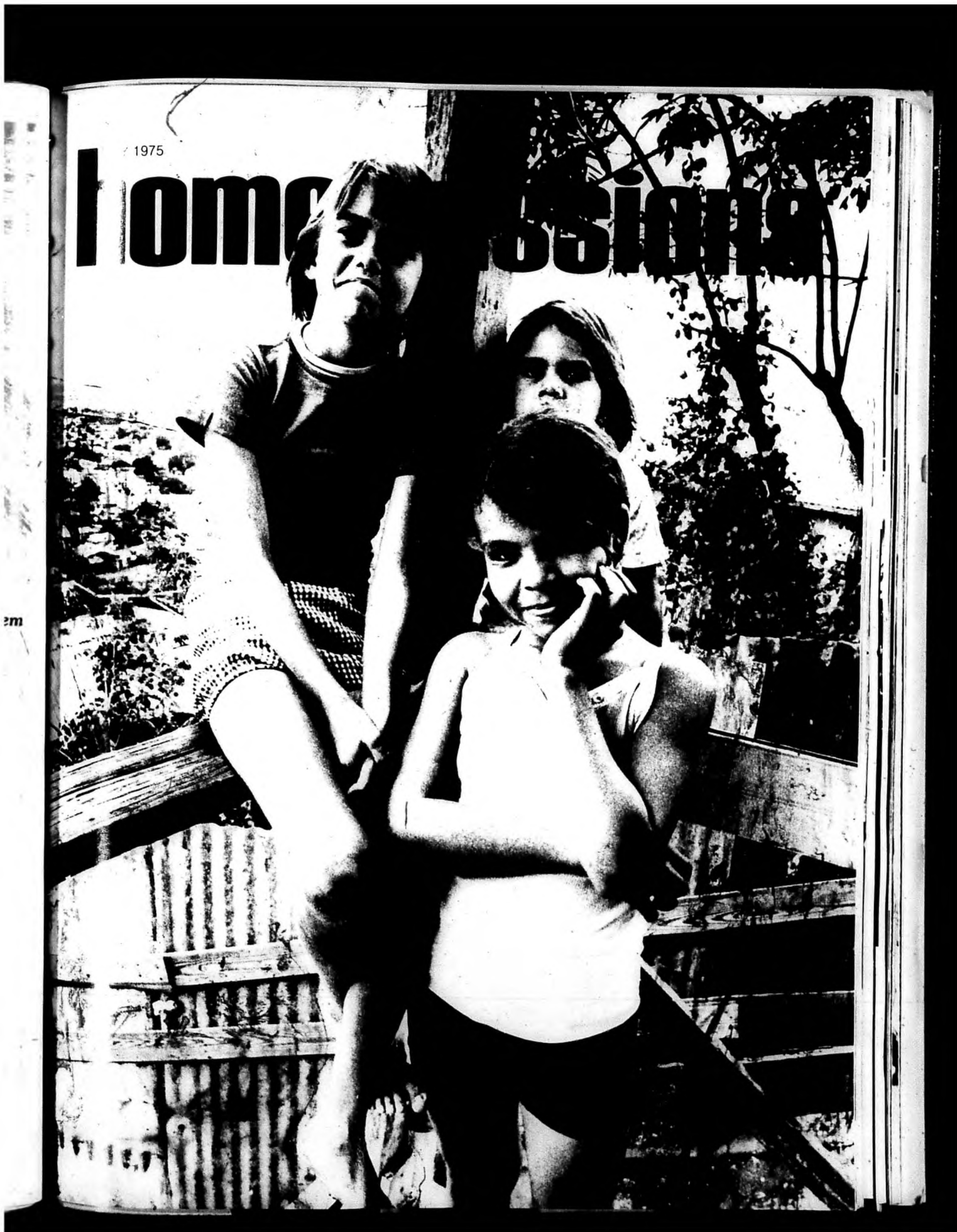




EDITORIAL STAFF

Walker Knight, editor
Everett Hullum Jr., associate editor
Kim Watson, editorial assistant
Debbie Petticord, artist

CONTRIBUTORS (from the HMB staff)

Editorial Department

Toby Druin
Elaine Furlow
Tim Nicholas
Maxine Essary

Photography

Don Rutledge
K Nolan Benfield
Paul Obregon

COVER STORY: Nayda (left) and two of her friends sit on the front porch of Nayda's home in a *barrio* in Ponce, Puerto Rico. Nayda's *barrio* is (like one of the places Southern Baptists are working in the island.

PHOTO BY DON RUTLEDGE

Inside: Raul Gonzales, pastor of Mawry Mission, Homestead, Fla., breaks up the long hours of waiting for these young migrant mothers when he visits the mission's free health clinic.

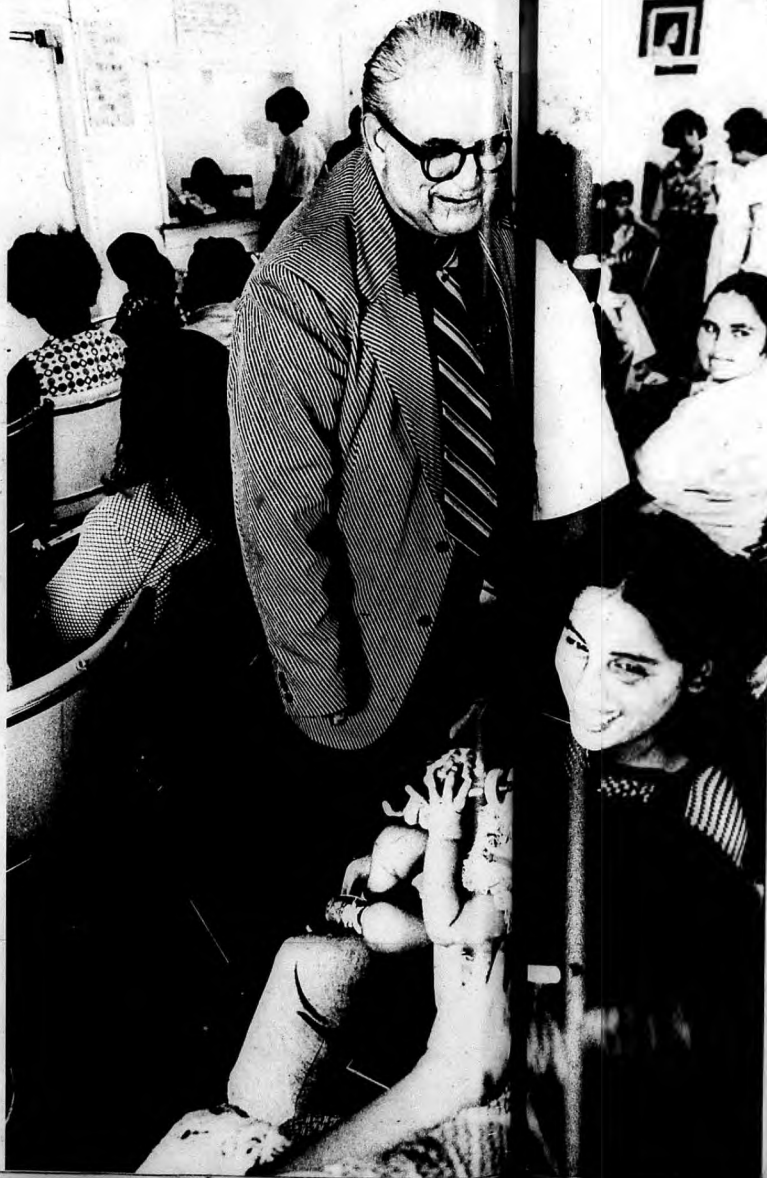
PHOTO BY DON RUTLEDGE

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MAY PREVIEW

Vacation in the sun?

Annually HM presents an issue that spotlights some aspect of HMB work in the area where the Southern Baptist Convention is being held. This year we traveled to Miami and to Puerto Rico for a look at Spanish-speaking missions. ◻ When HM's reporter/photographer team of Kim Watson and Don Rutledge first went to Miami they knew there were large settlements of Mexican-Americans—Puerto Ricans, South Americans and Cubans living in South Florida. They expected to find Southern Baptist work among all these groups but they quickly discovered the Cuban influence was so strong that most of the work was concentrated there. ◻ And despite some "hairy moments" that Watson and Rutledge spent trying to figure out where they were or weren't in Miami (Don swears it was Kim's fault he was lost—and visa versa!), there were redeeming factors about the trip. "Meeting people and experiencing another culture close-up were two of the greatest aspects of the trip," says Watson. "And food—Cuban food—just about tops the list," adds Rut-

ledge. ◻ HM hadn't covered the work in Puerto Rico in about five years, so this issue updates that earlier report. There was no problem convincing associate editor Everett Hullum that he should cover the story. But getting Editor Walker Knight up off the floor after Hullum's stampede was a problem. Hullum's hasty departure with Rutledge close at his heels led many in the Editorial Department to think this might turn out to be some sort of vacation. But Hullum returned with sagging shoulders, cramped fingers and five notebooks worth of scribbles, claiming to have worked 12-15-hour days. He looked it. It was obvious he hadn't spent anytime under the Caribbean sun, sipping *café con leche*. But Rutledge, there's still a lot of bitterness going around editorial over that tan of his. ◻ Although we didn't all come back with a tan, we did come back encouraged by the growth of Southern Baptist work in Miami and Puerto Rico. And hopeful because the work in Puerto Rico is becoming an indigenous work for Southern Baptists. ◻

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By Kim Watson / photography by Don Rutledge

With the immigration of over 400,000 Cubans in the past 15 years, the flavor and tone of Baptist Spanish-speaking work in Miami has a new accent.

Little Havana: a photo essay by Don Rutledge

22 PUERTO RICO: BUILDING INDIGENOUS CHURCHES FROM SCRATCH

by Everett Hullum Jr. / photography by Don Rutledge

Facing an uphill climb all the way, Baptists have changed their emphasis in Puerto Rico and put it in the hands of the Puerto Rican people.

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Miami: a multilingual community with a strong Spanish accent

MIAMI

Text by Kim Watson

They walked down sun-streaked aisles. Thinking private prayers. Many cried. Behind them, still sitting in stiff wooden pews, were relatives. Together, they prayed and wept. It was Sunday afternoon. Outside, the Miami sunshine shined on the church in brightness. Inside, in muted stained-glass light, the congregation of West Flagler Park Baptist Church gathered for a baptismal service. After the service, in the wake of the baptismal candidates, others made their commitment to be followers of Christ. By doing so, they symbolically renounced a part of their lives—their nominal Roman Catholic faith. Once the element in an isolationist tradition of Spanish-speaking Cubans, they joined their friends who had been baptizing members of a Baptist church. The service that afternoon was different from those held in

Photos by Don Rutledge

most SBC churches. Different in flavor, different in mood, different in sound. And in the difference was beauty. Candles, lit by the suppliants, flickered brightly from wooden stands. Soft-pedaled organ music cocooned emotion tightly in its melody.

This was a new experience for people gathered on that sun-bleached Sunday afternoon. It was a new experience for Ramon Martinez, too. In Cuba, before the exodus, he had been a businessman. But that day, in Miami, he preached. He touched them. Shared their understanding. Their conversion.

Martinez, like 85 percent of the more than 100,000 Spanish-speaking people living in the Miami area, is a Cuban exile. Like thousands of Cubans during the Castro take-over, he and his wife, Rosa, fled Cuba for America. They left their homeland in 1962.

Once in the States, the Martinezes began putting their shattered lives back together. Since then life has been a whirl of California pastorates, seminary training and finally, in 1973, a move to the Miami Baptist Association where Ramon became language missions coordinator for South Florida.

Pastor Jose Martinez leads the closing prayer at baptismal services in the Spanish congregation of West Flagler Park Baptist Church. Mate pastor Ramon Aleman is at the pulpit.

The greatest Cuban impact on Miami has been cultural

The burgeoning Cuban community has changed the texture and scope of Baptist work in Miami, as it has changed the complexion of the city itself. For 1960s great influx of Cubans didn't stop in 1963; it has kept on coming, settling all over South Florida. Spreading thickly. Like oil on water.

The early exodus from Cuba caught Miami unprepared; its huge numbers created vast unemployment. For the first few years, 1959-1962, Baptists were instrumental in resettling the exiles to other parts of the country, through Baptist churches. And most of those who moved were quickly assimilated into the new culture.

But back in Miami, the Cubans clustered together in small, close-knit groups, taking over slum-diseased neighborhoods. They painted their new homes. Landscaped the yards. And put a fresh coat of paint on the stores they bought around the corner from home.

Today there are 8,500 Cuban-owned businesses in Miami. And many cities, like suburban Hialeah, have a higher percentage of Cubans than Anglos.

The exiles, mostly members of the Cuban professional class, were aggressive. And eager to move back to their former social class. Even though they could no longer work as lawyers, doctors, engineers, they would work at almost anything. Often for almost any pay. They took jobs in hotels, motels, drove taxis and worked in the corner coffee shop and the bank.

They provided a needed labor force. And their availability certainly contributed to the industrialization of Miami; much of the Miami garment industry, for example, moved from the North on the promise of the cheaper Cuban labor force.

Economically, the Cubans—as 30 percent of the city's consumers and producers—have been an indispensable boost for Miami.

And as they continue to grow in economic power, Cuban community spokesmen believe their people in Miami will develop political power that will give them representation on local, state and national levels.

So far, however, the Latin bid for political power in Miami has been weak. Only two officials in the county, Miami Mayor Maurice Ferre and Miami City Commissioner Manolo Reboso, are of Latin origin. Reboso is Cuban. Ferre is Puerto Rican.

The Cubans' greatest impact, by far, has been cultural.

Over 30 percent of the Dade County/Miami area is Cuban. Community influence has changed from Anglo and Jewish to Cuban. And Cubans are becoming increasingly aware of their power over the city, which, by law, has become bilingual.

The result is an Anglo community that feels, as one Miamian put it, "shell-shocked."

The Cuban immigration has proved a traumatic transition for many Anglos. One day, one airplane, and one boat later, they found their community changed, or changing. And their homes bought with hard-earned money add tenderly cared for—now often sit in what seems to be a foreign country. Even street signs changed to Spanish.

There has been hostility on both sides.



The Cubans seem still very much the same. Conservative nature, they have worked to retain the close-knit family groups and to rebuild their island society in South Florida.

No one argues that moving from one country to another causes, to some degree, culture shock. But despite obvious problems, the Cuban community has maintained its cultural identity and heritage.

They have created, in the "Little Havanas," communities entirely foreign to the rest of Miami. Communities where English is rarely spoken. Where Spanish-speaking people are the majority, rather than the minority.

As much as any part of their lives, however, their family, the Roman Catholic church has been altered by their move to Miami. Many have given up their faith in Catholicism, whose grip on the people was always more cultural than conceptual. As a result, they are willing to listen and consider alternatives.

The Southern Baptist faith is one. And SBC leaders in Miami have worked to meet the needs, spiritual and physical, of the Cuban community. Many of the Miami-based Spanish language missionaries fled Castro and his regime. And, today, they are catalysts for the Baptist work.

Hubert Hurt is one. Standing more than six feet tall, silver hair is punctuated by his blue suit. He understands Cubans. He lived with them in Cuba. And he lived with them in Miami. He speaks their language—verbal and physical. And, as language missions coordinator for Florida, he knows how to reach them.



"If one thing has affected the Cubans," says Hurt, "it's been the Baptists. Many people have been saved because of their image of the Baptists."

"They see Baptists helping people with no strings attached. There's no pressure to come to a Baptist church, but Baptist churches provide services for the community, like day care, private schools and a program of religious education."

"People have been saved," adds Hurt, "because Baptists were alert enough to establish churches, missions and Spanish departments in Anglo churches."

Thirteen Spanish Baptist churches and 18 Spanish Baptist congregations, departments and missions are proof of this. Baptists admit they've had some leverage in establishing their work, though. Many of the Cuban Baptist pastors who left Cuba in the exodus settled in Miami.

"We find," says Martinez, "that many members of our churches seek after the same pastor they had in Cuba. If they can find him, they join his church. They even drive across town to attend."

Baptist leaders also admit it hasn't been easy. Besides meeting initial Anglo hostility, they've had to deal with the resistance of a Cuban community, reluctant to face the possibility of settling permanently in Miami.

"It seemed foolish to them to buy church property," says Hurt, "because most of them considered this a temporary home. They looked toward a time when they could return to Cuba and their real home. They didn't dream they would be here for this long a period of time."

"And, they hoped that while they were here, they could integrate into an Anglo program with the specific assignment of working with Spanish-speaking people."

So, what happened? In all but a few instances, the Cubans desire to work alongside Anglo Baptists was sidetracked by the development of a Spanish church within an Anglo one.

"In most cases," says Hurt, straightening his tie, "the Anglo pastor and his staff went their way, unable to communicate with the Spanish pastor, unable to speak Spanish. The Cuban pastor, left to fend for himself, usually then met in another part of the building with his congregation."

And, many times, as the Cuban community grew, the Spanish department or congregation swelled far beyond the building's capacity to hold them, while the Anglo congregation—reduced by people moving into other sections—began to dwindle and dry up. And the gap between the two just got wider.

This happened at Riverside Baptist Church. The church building more than fills two city blocks. Nestled in the heart of a tightly structured Cuban community called Little Havana,

Far left: Rosa and Ramon Martinez spend a quiet Saturday afternoon singing at the piano in their suburban Miami home. Left: Members of Resurreccion Baptist Church, where attendance always runs around 250, leave Sunday morning services. The congregation which now rents space to meet, hopes to build.

The Cuban tide switched traditional Anglo and Jewish influences to Spanish



8 MAY

the church, once a grand bastion for Anglo Southern Baptists, now sits dark and isolated. For sale. The price tag: \$1,750,000.

A new church building was built and occupied in 1980, a year before the great Cuban influx began. Now it sits in an area that is 90 percent Cuban. Its pastor, Emil O. Ray, came to the church with a background in foreign missions with Spanish.

"I thought I knew how to minister in areas with a linguistic complexity," says Ray, lament in his bright blue eyes. "I set out to do that. I tried to integrate our Anglo and Spanish congregations. I envisioned a time when the Anglo congregation would get smaller and the Cuban would get larger. I wanted to build an indigenous church. But then I realized an indigenous church would be a Cuban church."

"An Anglo congregation can't survive here. You can't ignore the bilingual necessity of the thing—to be able to minister to the Cubans, you've got to speak Spanish. And few of our members do."

"So, we're moving to the suburbs. I think it's only natural to assume that the Cubans are the ones to reach these people. Having an English church here is almost like establishing an English church in the middle of Havana."

"We're just facing the reality," says Ray with a sigh. "We can't do what we wanted to. A lot of people think this is a cop-out. Some say we should stay come hell or high water, someday, when all the smoke has cleared, we'll find out who's done right and who hasn't."

So the church which once was filled every Sunday to capacity of 1,500, today sits quietly. The Anglo congregation is in the process of buying property and beginning another church in the suburbs. And its Spanish department is growing up and reaching to become a church.

Not far from Riverside stands Calvary Baptist Church congregation, like Riverside's, found itself sinking in a Cuban flood. Slowly the Anglo congregation began to move. First like Cubans from Cuba, to the suburbs.

Unlike Riverside, Calvary's Spanish congregation was able to afford to purchase the Anglo church property. Now, the Spanish-speaking version of Calvary Baptist Church provides a full-time day-care program and sponsors a private elementary school.

Once it was Anglo; now, it's Spanish. With the exception of Ruby Miller. During the day she's with the day-care children in the basement. In the classrooms upstairs. In the sanctuary. Or in the kitchen.

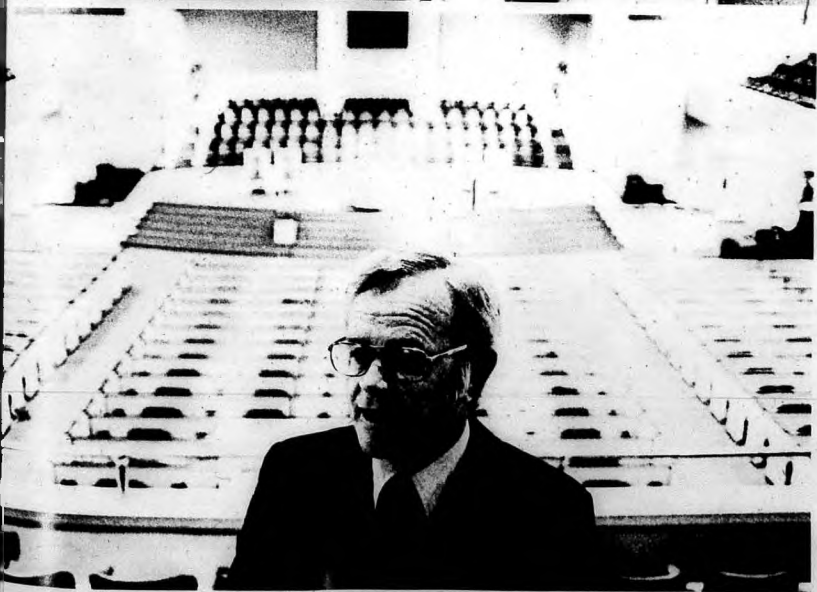
A Home Mission Board missionary, Miss Miller directed Calvary's day care. She served as a language missionary in Cuba before Castro's take over, was thrown into prison and released to return to America.

"Life is so much different here," she says. "It's been hard for the Cuban people to adapt themselves to the hurry-busy pace here. They don't have time to learn the language with so many Cubans here, they don't have to."

"They find themselves separated from their families. They are a family people. Yes," she says, brushing back a wisp of hair with her hand absently, "this has been very hard on many of them. But for those who've found the Lord, it's been worth it. It's become a start to a new life."

Copy continues on page 18, following the photo story on Luis H.

Top: Students at Calvary Baptist elementary school listen intently as teacher, Linda Sotelo, corrects their spelling. Left: Energetic Ruby Miller, Director of Calvary's Day Care and resident Pina Piper, takes a break with "her" children. Right: Emil Ray, pastor of Riverside Baptist Church, stands in the balcony in the auditorium of his empty church, says: "I wanted to build one church here, but I ended up with two."



Little Havana More than just a name, it's a part of Cuba, a part of the heart. Sugarcane flapping in the breeze of a lazy Wednesday afternoon; bananas swinging from the door. Cuban coffee, strong and pungent, sipped at every corner cafe. And Cuban music, drifting into the streets from every doorway, sets the mood. □ This is all Little Havana. A place of beginnings. A place to live and feel at home—where schools, businesses and churches are all Cuban, where Spanish is understood and English tolerated. A place to stop and chat with a friend. To lean against the counter and pass away an afternoon, drinking *cafe guarapo*—sugar juice extracted from sugar cane—and remembering the way it was. Once. In a place called "home."

Continued



Recycling

Cuba — hat
what Little Havana is all
about. Stored memories
an island, given as a gift
from one generation to the
next. □ But for the young
offers, at best, a poor exam-
ple of life in Cuba before
del Castro took over. For
their parents, it's a sad re-
minder of resettlement be-
fore the suburbs. □ But Li-

tle Havana doesn't really
exist for them. It lives for
the elderly, bringing light
into their homeless dark-
ness. Walking down scarred
American sidewalks, they
pass block-after-block of
transplanted Cuba—they
buy bread at the *dulceria*;
groceries at the *carneceria*.
And what better place to
buy shoes from Cuba or play
a friendly game of chess? □
Many have remained in Lit-
tle Havana because it gives
them a feeling of home; and

reinforces what America
would take away—tradi-
tions, culture and language.
And because most of them
want to return to Cuba with-
out Castro, it's important for
them to keep this area alive.
It is their hope for tomorrow.

Continued



Although Cubans have been in America for at least ten years, few operate on American time. There's no hurry-hurry pace to the Cuban lifestyle and in Little Havana there's usually time for a serious game of dominos. □ Sitting under an improvised sun-shield, the men—many are elderly, some unemployed—balance themselves on orange crates, broken chairs and stools, studying their hands. They make each move slowly, their expressions deadpan. Then they tease each other. And laugh. Enjoying the time spent together in a vacant lot on a hot, sunny Miami afternoon.

Continued



The streets

of Little Havana bustle with fruit and vegetable stands, stores displaying religious artifacts and cafes serving the jet-black Cuban coffee. □ Standing at "The Corner of Sin"—where women meet to gossip—Marcos Antonio Ramos (above) sips his coffee from a small white cup. He doesn't grimace. He's been drinking it all his life.

He's Cuban, like most of the others standing around the corner cafe. Unlike most of them, he's Baptist. A preacher, in fact. He knows many of the people in Little Havana. Brings them a special witness, although his church is far removed to the sprawling Miami suburbs. □ These things—the Cuban stores, Cuban atmosphere and the love of a people—mix to make Little Havana what it is—nostalgia joined with a promise of tomorrow.



It's been hard
for Cubans to
adapt themselves
to Miami's pace



Top: Mrs. Angela Oller, whose husband is the first deacon of Central Baptist's Spanish department, joins her class in a game.
Bottom: Associate pastor Edwin Dias of First Baptist, Hialeah, looks in at the nursery of the church's day care program.

18 MAY



LUCILLE KERRIGAN

Other Anglo churches, finding themselves in the same situation as Riverside and Calvary, have met the problem differently. Or, maybe, it just hasn't become a problem yet.

The success of the Spanish ministry at Central Baptist in mid-town Miami is largely due to Lucille Kerrigan, an HMB missionary who heads the church's Spanish work.

A missionary in Cuba during the take-over, she was thrown into jail for one year. Never knew why she was there. Or if she would get out. Never had a trial. The guards took her to a Red Cross ship one day. She got on and sailed home to America. She landed in Miami. Been there ever since, working with her people.

She loves the Cubans. But, more importantly, they love her. That's why she's been so effective.

"It's been quite an experience and a challenge," she says, her face breaking into an effervescent smile. "I don't believe in women pastors, but I do everything a pastor does. I marry people, but I don't baptize them."

"We have 90 active members, a good Sunday school and bus ministry. We even have more at our prayer meeting than the Anglos. I am blessed because we have a good relationship with the English church. They asked me to begin this ministry. And they accepted our mission. I'm very happy where I am," she says, her large blue eyes widening with expression, "but I'd go to Cuba tomorrow if it were open."

Under Miss Kerrigan, Central's Spanish department operates a food and clothing pantry. And it's reaching the community.

"We have neighborhood Bible classes in Miami and Miami Beach on Thursdays," says Miss Kerrigan. "We visit apartment houses to reach the people that won't go to church. Most of them are elderly people just waiting to die. I may visit as many as 40 in one day and I may tell the same Bible story 20 times. But it's worth it. It works."

The Baptist churches in these communities either sink or swim. First Baptist of Hialeah, in a bedroom community that's 90 percent Cuban, decided to swim.

This church, which celebrated its 50th anniversary in March, did not take flight to the suburbs. It changed.

It became bilingual, offered Cuban adults a Spanish-speaking service, and integrated their children into the Anglo program. And they hired an associate pastor, Edwin Dias, who is bilingual and serves as pastor for the Spanish department.

"The integration of the children has been the salvation of First Hialeah," says pastor James Ballard. "But only time will tell if the adults can be pulled into the Anglo program. Perhaps, the church will become Anglo with a Spanish accent."

"Our church," continues Ballard, "began a turnaround in 1970. The Spanish-speaking people moved into this area rapidly and the church found itself in the middle of a Spanish community. We were drying up on the vine."

Continued

Left: Her dog, Bo, at her feet. Lucille Kerrigan spends a busy afternoon clearing her desk, preparing for Sunday.

19 MAY

And Non-Cuban Ministries...

Sitting amid a cluttered maze of chairs, mothers rock their children, trying to keep them quiet. The mothers, occasionally stopping to wipe a nose or still a wigglesome child, share smiles and stories and sometimes shyly ask how much longer it will be before they can see the doctor.

Outside the Baptist-sponsored Martin Luther King Jr. Clinic Comessina (Farmers' Clinic), the dull roar from inside vanishes somewhere near the buses that transport the migrant patients to and from the clinic.

This is a typical day at the clinic; today the staff, undermanned and overworked, will see about 100 people. But it is the clinic that is not typical. Its existence is unusual, out of the norm, because Southern Baptists have cut back, involuntarily, on their work with other-than-Cuban Spanish-speaking people in South Florida.

Southern Baptists have been ministering to the needs of the Spanish-speaking people in South Florida for several decades. Before the Cuban immigration, these were, primarily, Mexican-American and Puerto Rican migrant farm laborers. Some small numbers were South American descent.

Today the work with these peoples continues, but it doesn't reflect the same intensity or thoroughness it once had. Perhaps it, too, has been overwhelmed by the Cuban immigration.

At any rate, three missions, one a Christian social ministries center, were active in South Florida migrant missions in the past. Now only Mawry Mission in Homestead still operates.

The large CSM center at Perrine, which once had a program so extensive it attracted more than 700 volunteers from South Florida Baptist churches just to carry it on, was sold after its pastor-director left to accept another pastorate. The money received from the property was used to purchase another piece of property at Perrine, but the proposed new center has not been built.

Part of the hesitation about building a new center comes because government agencies now provide many of the services the old center provided.

A church building to house the Spanish-speaking congregation is being built, however; both ministry and worship will be offered in the new facilities. The Perrine congregation has continued to meet under lay leaders.

Current plans, says the HMB's Oscar Romo, are to keep the emphasis on the laity; no missionary will be assigned to the Perrine church, but as needed, Ramon Martinez of Miami will give guidance to the group's lay leaders.

The mission center at Princeton closed after the pastor who directed its program died.

But the mission at Mawry, under the pastorate of Raul Gonzales, an HMB missionary, is reaching migrant workers with the free medical clinic, plus several other programs.

Sponsored by Gelsemani Baptist Church of Miami, Mawry Mission "tries to make contact, serve and attend to the physical and spiritual needs of those that come to the clinic for free medical or dental assistance," says Hubert Hurt, Florida language missions director.

Hurt's office in Jacksonville hopes to pick back up on some of the other discontinued ministries; one effort is an experimental free medical/dental clinic that travels the state, helping adult migrants.

"The mobile unit reaches migrants that will not or cannot attend the established clinics all over Florida," says Hurt.

Meanwhile, South Florida Baptists have been running as fast as they can to keep pace with the Cuban influx. "It's not that the work with other Spanish-speaking people has been reduced," says one worker. "It's just that it looks less when compared to what we're doing for the Cuban people now." •



The Cubans must realize that America is their country

"So four years ago, we began our Spanish department with the concept of one church, one body, one head, with everyone being a member of the same church. Due to the difficulty the younger Spanish children have reading and writing Spanish, they attend the English services. We are trying to create a bilingual church here."

The Spanish congregation has changed since Dias was hired two years ago. "When I came here," says Dias, a Cuban native, "the Spanish department had about 15 people, with an average of \$15 offering a week. But now, we average about 100 people in our worship service with about \$500-600 a week in offerings."

"One of the problems we are still facing," says Dias, "is the question of Cuban assimilation. It can be seen in situations like this:

"Several weeks ago, during chapel at our school, a teacher asked all of those that were American to raise their hands. Only about one third did."

"We need to create here, a situation where they realize they are Cubans of America. They need to love this country. They must come to realize that Cuban exiles have no country. But that this place, America, that opened its arms to us and took us in, is our country."

Hialeah, like Calvary, meets an important community need. They have a school. It has been, always, important to the Cuban families to send their children to private schools. In Cuba, the public schools were not good and there was a certain prestige that went along with sending children to private schools, especially those under a religious emphasis. And that hasn't changed. Not in America.

So Hialeah combined the two. The church provides full-time day care, kindergarten programs, elementary and junior high school. Of the 400 students, about 85 percent are Cuban. And because the church has reached into the community to meet its needs, the community has started to reach back.

Baptist work in Miami is growing. Despite problems. Because of people like Ramon Martinez, Lucille Kerrigan, Edwin Dias.

But, still, there is work to be done. In a city where over 400,000 Spanish-speaking people make up the majority, only 10,000 are evangelical Christians. The problems are many. Anglo hostility and Cuban reluctance to assimilation are only a few.

But people are there. And there are people, many of them Baptists, willing to reach out. To clasp hands.

"They can be reached," says Martinez, brightening at the prospect. "I know they can. They are receptive to the gospel because of their special condition—they came here fleeing, to face a different world. All of these problems cause them to seek a closeness to God. It is their hope." •

A former pastor in Cuba, 66-year-old Domingo Fernandez, now pastors at Resurrection BC. He records two radio broadcasts weekly—one, Trans World Radio, which began in 1922, reaches about one million Spanish-speaking people from north to south pole.



In 10 years,
Southern Baptists
have plotted their
course and
begun moving
in Spanish, of course.

PUERTO RICO

Text by Everett Ruess

Photos by Don Rutledge

If you meet Nayda, you'd like her. Immediately. Couldn't help the smile. It grabs you right away. And then she holds you. And, as a piece de resistance, the smile across her nose. Such a smile it is, too: bright, spontaneous, infectious; white signals of happiness. A feeling that's caught up in red, somehow, in those deep brown, sparklingly They sing their own songs of joy, of excitement, of

Her face is framed in soft amber, long straight hair that the wind that blows off the Caribbean Ocean; all of atop a dusty-skinned package of 11-year-old energy that stands about four feet tall, barefoot—as weighs no more than 70 pounds, dirt and all. But you probably never meet Nayda. For she's just one of the people who crowd the little island of Puerto Rico.

Nayda lives in a barrio—a pleasant Spanish word that roughly translates to slum—on a hillside overlooking Ponce, on Puerto Rico's southern coast. She's got five brothers, four sisters, a mother and father—all of whom live in a two-room house. The faded blue house, standing on stilts because of the steepness of the hill, has electricity, no window screens, no window panes, no plumbing, see-through wooden floors, and unlined walls and ceiling.

It is, in fact, a typical barrio house. Nayda's family, too, is typical of a large percentage of Puerto Rico's people: it's part of the 50 percent that receives some sort of government aid: welfare, food stamps, and to dependent children. The family's income is less than \$3,000 a year—like 80 percent of Puerto Rico's people; and like most of Puerto Rico's families, Nayda's family owns a car (which even, on occasion, runs).

Statistically speaking, Nayda's family shares many characteristics with other Puerto Ricans. But in one aspect it is different. For in a small way, Nayda's family has been influenced by a Southern Baptist missionary named Don Moore, who's started a little mission in Nayda's barrio.

Don Moore talks to Nayda. Each week, 20-25 errand barrio attend services in the little church.

Encargados have extended the missionary's potential outreach.

And that makes her circle much more exclusive. For Nayda's only one of about 2,600 Puerto Ricans who attend a Southern Baptist worship service each week.

And let's face it: that's not many in a nation with almost 800 people per square mile.

But then Southern Baptists haven't been in Puerto Rico very long.

The first Southern Baptist work was born in the late 1950s near American military bases, at Ponce, and at Aguadilla, on the western tip of the island.

Aguadilla's Ramsey Air Force Base, once housing more than 2,000 military people, spawned Borinquen Baptist Church—English speaking—which grew to almost 400 members with a church plant valued at almost \$500,000 before the base closed in the early 1970s. Membership plummeted to about 50 in a year and a half, but has worked back up to about 80 now.

Other English-speaking churches grew in San Juan, the nation's capital and the oldest city in the United States or her territories.

But the future of English speaking work on the island was limited from the beginning.

Only about 37 percent of the island's population speaks English; they cluster in metropolitan areas. Spanish is the official language. (Borinquen began a Spanish-speaking mission shortly after its founding, as did Ponce.)

Recognizing the futility of basing Southern Baptist witness on a highly transient cultural minority, the Home Mission Board in 1964 began mission programs that would include the English-speaking persons on the island, but reach out to encompass Spanish-speaking ones, too.

The challenge, says the HMB's Oscar Romo, head of the Language Missions Department, "was to begin from scratch, for the first time ever in Southern Baptist life, indigenous churches."

Milton Leach, an HMB missionary working with Spanish-speaking people in Miami, transferred to San Juan to coordinate the work.

There was little to coordinate: four English-speaking churches, three of which had Spanish-speaking missions. One of the four, however, became independent shortly after Leach's arrival. (The Spanish congregation broke away and has become Iglesia Bautista Nazaret, one of the island's largest Southern Baptist churches.)

"I think everyone realized that if the work was to continue to grow," says Leach, "we'd have to change the emphasis and put it in the hands of the Puerto Rican people."

In the decade since Leach's arrival, HMB workers and leaders of the Puerto Rico Baptist Association have been struggling to do just that.

"We didn't know too much about indigenous work at first," Leach admits. "But after experimenting with bringing pastors in, we saw problems would arise. So we began to learn about indigenous work and start our own."

The concept of building churches without well-trained stateside-educated pastors had worked for Pentecostal groups whose growth rates are highest of the island's religious bodies. But in the mid-1960s, the policy was littered with problems for success-minded Southern Baptists: how would the leaders be found? how trained? and how long before results could be expected?

"We didn't have anything here," says Leach. "And no place to go to get workers, except from the outside. We tried that. But the expense of it was overwhelming—and even if we could have afforded it financially, it wasn't anything upon which to base a long-range, indigenous missions program."

With their nucleus of transplanted Southern Baptists, the English-speaking churches have remained the most stable in the association. They still account for almost half the association's membership and about 85 percent of its island income (more than two-thirds of the association's \$160,000 budget comes from HMB funds).

"We don't expect our Spanish churches to be able to give too much financially in the near future," says Leach. "But as they get ready they're producing people who are assuming positions of leadership in the association."

In fact, the association's official language is now Spanish: the shift-over from English came a few years ago—and when that cut down on attendance by English-speaking people at associational meetings, it's been a necessary step, Leach feels.

Toward creating truly locally controlled work. "The association's been about our only unifying force," Leach says. "In the states most pastors have the same backgrounds—not here we're all different. The association brings us together and gives direction to our work."

And that work has grown steadily. More than 30 Spanish-speaking churches, missions and preaching points dot the island. SBC growth rate has averaged about 12.5 percent per year, making it second only to the island's Pentecostal denominations.

Perhaps half of the Spanish-speaking churches and missions are led by laypeople. In San Juan, for example, all the churches are "pastorless"—technically—but laypeople have become so involved that all have continued to grow.

Thomas Eason, HMB catalytic missionary whose territory includes part of the San Juan area, believes these success proves the indigenous approach works.

"Sometimes we joke," he says, "that the church will be fine if we can just keep them from calling a pastor."

Part of the problem, Eason explains, is that a well-trained pastor is oriented toward Southern Baptist policies and programs that are "foreign" to the Puerto Rican Baptists.

"It's a cultural problem," Eason says, "because the people will want to come in and organize the church beyond what the people are ready for."

A fellow who's worked in a state-wide church—Cuba, for example—is used to the Southern Baptist structuring church life, and it's hard for him to back off when he comes here. He wants to get things done.

"But we don't push committees or other organizational

Puerto Rico: Paradise with Problems

About 1,000 miles southeast of Miami lies Puerto Rico, a humpbacked island with green mountains for a crooked spinal cord. With abundant rainfall, its year-round tropical climate—average temperature is 77° for the island—keeps all but its southern shoreline lush and alive.

Sidewalk and roadside vendors sell oranges, mangoes, bananas and "cocos frios"—cold coconut milk—almost year round, and flowers bloom every month.

A flight across the 35-mile wide by 100-mile long island, darting in and out of the rolling clouds that sweep in from the ocean and bump against the mountains, offers a breathtaking panorama: fields of sugarcane and pineapple collide with stands of trees—mahogany and yagruma—and groves of coconuts; small villages painted white and pastels—pinks, blues, greens—are connected by snakelike roads that curl mountainsides and jump tiny rivers.

Then San Juan, the capital, pops into view, diamond-clear and sparkling in the yellow tones of the afternoon sun.

San Juan stretches out in three directions from its condominium-and-hotel lined beaches, a wild conglomeration of symmetrical housing tracts and crowded barrios built with insane abandon.

On the ground, the picture takes sharper focus. Traffic is horrible, 24 hours a day—like driving in Atlanta or

Boston during five p.m. rush. And plush housing sections turn magically into slums with the wave of an intercession—the government's heroic efforts to improve housing conditions have dotted public housing projects all over the city.

Poverty plagues the island. Unemployment ranges from 11 to 14 percent—never less than 8 percent—and income levels, while high by South American standards, remain far below those in the U.S. Almost half of the families in Puerto Rico in 1960 reported incomes of around \$1,000 a year.

Although an agrarian society until recently, never has more than one-third of the island been suitable for farming and only five percent of it "truly fertile."

Natural resources have always been scarce, but the government has engaged in an energetic, tax-relief program to attract businesses, and about one-fourth of the island's gross national product now comes from manufacturing.

Tourism is heavily promoted, but its dollar-value remains less than 10 percent.

Historically Spanish, but American by accident, the island remains more attuned to Mexico City than "the Mainland," and suffers, as one authority noted, "from a sort of cultural schizophrenia."

After centuries as a Spanish colony, Puerto Rico was ceded to the United

States in 1898, one of the spoils of the Spanish-American war. English became the official language—and remained so until 1948, despite the fact that most of the islanders never bothered to learn it.

Spanish is the official language now, but English is still a required course in school.

The Puerto Ricans' struggle today continues to be the decision to be English or Spanish, or something in between. By a vote of its people, the island is a commonwealth attached to the United States—what HMB missionary Milton Leach prefers to call a "free associated state." The fact that it's got a full-fledged state is part of the debate—the other half of which is that the island should be independent.

Proponents of independence—the "independantistas"—point with fervor to the growth of their political party. But the statehood party has grown too, and, in fact, controls the island's government.

Nevertheless, both sides recognize some benefits from continued U.S. association. Puerto Ricans pay no federal income taxes yet Washington pumps millions of dollars into the island's economy each year, from HUD-sponsored housing to highway construction. Independence would mean a loss of that, and, as one spokesman says, "We'd just have to turn to someone else for assistance; we could not make it alone." •

structure down people's throats. The Puerto Rican is aggressive in a bar or in a line at a supermarket, but otherwise he's not that type fellow. He likes to do what comes naturally, and that's the way we try to work."

Eason is one of three HMB catalytic missionaries serving on the island. Puerto Rico has been divided into regions, based on geography—north, east, south, west—but re-awaken to take population density into consideration. Missionary works primarily in one region, with responsibility for three major areas:

1. to strengthen existing work. This includes anything from helping a church find a pastor, to teaching Sunday school programs, to moderating disputes.

2. to help start new work. In this, they work through existing churches. Eason feels, for instance, that Southern Baptists

need to double the number of preaching points in the San Juan area, "but if it's my baby, I've got problems. I've got to get a church to be in charge of starting them, because I can't stay tied down that way. And I may be gone before anything develops as it should—a mission may require two years to really become strong."

3. to train workers/leaders. Some training programs have been started already. Each missionary does much of this, often on a one-to-one basis, at other times in small groups.

The association has also developed a program of seminary extension centers—or "institutes"—located in each region and staffed by pastors from the region and the missionaries.

In addition, it has approved an "encargados" program initiated by Larry Wilkerson, HMB missionary for the northern and western parts of the state.

Encargados are, according to Wilkerson, "persons who are in charge." "There's no title involved," he says, "and it's usually

Continued



Mr. [Name] talks to a group of people in a courtyard in [Location].
The group is made up of [Description of group].
Plans such as this are part of the work of the church.

The challenge was to begin indigenous churches from scratch.

just a layman; he may do pastoral work, but he's not a pastor: he's not ordained or licensed to preach."

Wilkerson uses about nine *encargados* in his region, helping maintain the 23 churches and preaching points he serves. He teaches in two "institutes" in his area—at Arecibo, on the north coast, and at Mayaguez, on the western edge—in several subjects: church history, Baptist doctrine, preaching.

Like Eason, he doesn't start a mission or establish a preaching point until "I've found an *encargado* who can go with me and take it on. If anything starts, it's tied to him and to a church, not me."

Response to the institutes has been good, Wilkerson reports, with enrollment as high as 35 students—mostly laypersons, but some pastors have attended. Students' formal education has ranged from eighth grade to a year or two of college.

"Training is our number one priority," Wilkerson says. "In the past, people thought we couldn't build churches without new buildings and good pastors. Well, we don't have those two things. We don't have buildings and we don't have any way in the near future of getting enough ordained, trained pastors."

"We have to use laymen: there are enough around. We've got some laymen that are doing more, bringing more to Christ, than a lot of our pastors. The *encargado* program threatens some of our pastors, but a lot of our future is riding on it."

Don Moore, HMB catalytic missionary in the south until recently, also feels that with more *encargados*, missions would develop quicker.

"Leadership is our number one problem," he says, "but that's always true on mission fields. We've got to get laymen with dedication who are willing to serve the Lord in pastoral type capacity—to preach and teach and visit."

"We try to depend on laymen, but the problem is we don't have that many," says Moore, who was recently named director of the association's newly organized "seminary" for pastors.



To help unite English- and Spanish-speaking association members, Leach bought wireless receivers. He gives simultaneous translation.

Much of Moore's work—as well as that in other areas of Puerto Rico—is aided by Puerto Ricans who return to the island after being converted in stateside Baptist churches. Fay Wilkerson, wife of missionary Larry Wilkerson, points out that it's easier for stateside Baptist churches to reach the Puerto Rican. "In the states, they're separated from the island culture, and it's easier for them to break with tradition than it is for them to do it here, where there's so much pressure from family and friends."

Nearly everyone in Puerto Rico has a friend or a relative who's lived on the Mainland—or has lived there himself. Authorities estimate that more than 150,000 Puerto Ricans travel back and forth each year, but exact numbers are hard to determine, since no laws control immigration between the States and the Commonwealth.

The numbers have been so significant, however, that Milton Leach, the association's executive secretary, and stated SBC missionaries working with Puerto Ricans have discussed ways to keep track of Southern Baptist Puerto Ricans who migrate. So far, however, nothing has been worked out.

Yet the work cannot depend entirely on returning Puerto Ricans, *encargado* programs or regional institutes, says Puerto Rican Baptist leaders feel.

Pastor Frank Alvarez of Ponce Baptist's Spanish-speaking mission feels strongly the need for "more workers, more prepared workers. Sometimes the laymen do work but they don't have the vision; they're going from day to day."

Another Puerto Rican pastor feels the HMB's philosophy of missions should change. "We ought to have more missionaries to pastor churches," he says, "not just to train. When you start a work and then leave it in the hands of an untrained man, the work is going down."

Nine percent of the people of Puerto Rico claim Roman Catholicism and this religion of the island has become so intertwined with the culture, it's difficult to separate them. Yet few Puerto Ricans are active Catholics, reports "The Status of Christianity in Puerto Rico," a research paper prepared for the International Congress on World Evangelism.

"They'll tell you they're Catholic," echoes Milton Leach of the Puerto Rico Baptist Association, "but it's not a fanatical sort of Catholicism. It's more tradition. Their not coming to our services doesn't reflect so much that they're not wanting to come to Protestant evangelistic services, just that they're not wanting to go to church at all."

Before 1898, the country was of-

Puerto Rico's Religions

icially 100 percent Catholic; then the U.S. introduced religious liberty, and Protestant denominations began sending missionaries.

Today the fastest growing denominations are the Assemblies of God, the Jehovah's witnesses, Southern Baptists and Church of God (Cleveland)—averaging more than nine percent growth per year.

This does not make them, however, the largest Protestant groups on the island. Except for the Pentecostal Church of God—the largest body with 22,600 members—and Seventh-day Adventists, mainline U.S. denominations have highest memberships.

Most of these, including American (Northern) Baptists, entered the island early, and began work by comity agreements. American Baptists, now

numbering almost 10,000, concentrated in San Juan and Ponce, and the east-central section of the island. Southern Baptists have been slow to work in this area, and SBC work remains weakest where American Baptists are strongest.

Another religious force on the island is spiritism. Its pervasiveness shows up in numerous ways, from shops selling herbs and potions to an occasional "bleeding" statue.

Puerto Rican Christians have had problems with spiritism penetrating into the churches, especially into the Catholic churches in rural areas; but Southern Baptist leaders report less difficulty with spiritualists than with "getting the people to break away from the traditions which they cling to, but haven't believed for years."

"Missionary action is needed. There are a lot of places to start churches, if we had missionaries to do it."

But Wilkerson, among others, argues he just doesn't have the time. "The churches I work with, they're always wanting to know, 'When are you going to come preach again?'"

It's like Paul. He couldn't go back all the time, so he wrote letters, encouraging them, and left the laypeople to carry on. He had a desire to be with them again, but he didn't have time.

"I drive more than 3,000 miles a month—which is like 6,000 in the States, considering these roads. And still I can't get to everybody each month."

He and others feel the local pastors could do more. "They're mission minded," Wilkerson says, "but they're also trying to build their own churches."

A Puerto Rican pastor nods his assent. "I just don't have the time to do it," he says, "I've a church growing, a church demanding my time. My wife asks me, 'Who did you marry, the church or me?'"

"I understand their problems," Wilkerson continues, "We state mission for them. We urge our pastors to grow their churches strong enough to get off associational support, on and on the other hand we say, 'Be mission minded and give us some of your laymen to begin new work.'"

"At the right time they will suggest somebody to do this, if patient."

Even tension does exist between missionary strategists and pastors on techniques of beginning missions, there is in the view that an overwhelming need of the association is advanced training for pastors.

Alvarez argues for a Puerto Rican "seminary" that will attract men in the churches who want "to dedicate to the gospel ministry."

Lopez agrees. Lopez, who became a Christian at an (Northern) Baptist church in Curabo, later pastored and attended Mexican Bible Institute in San An-

tonio, Tex., now pastors fast-growing Primera Iglesia Bautista in Arecibo.

Lopez is one of two pastor-missionaries serving the island. "What we need," he says, "is a school where strong leaders who've finished the University (of Puerto Rico) can go for good academic training. For those young men who want to be trained, we don't offer much. They go to another denomination."

"We need a Southern Baptist theological school on the island."

Twenty years ago, Lopez continues, very few Puerto Ricans had high school educations; today more than 90 percent of the island's youth attend school, and illiteracy has dropped from 32 percent in 1940 to less than 10 percent today.

Education has become more than a dream, adds Wilkerson: it's a definite attainable goal for Puerto Rican youth.

"Everyone wants to be educated—to become a professional person, a doctor or a lawyer," Wilkerson says. "It's partly a status thing, but also a way for them to improve their living conditions."

The association is taking steps to remedy the situation. Executive secretary Leach says the administrative committee has agreed to a proposal to enlarge the scope of the training centers to include a centrally located seminary, "perhaps related directly or indirectly to the University of Puerto Rico in San Juan." Missionary Don Moore has been named director.

Leach sees the move as one of several indications that the work is "reaching the maturity we need to move forward in a big way." The people have taken over the idea of theological education, and they're saying, "Do it right, or not at all."

The administrative committee of the association, itself, is another revelation of the work's progress.

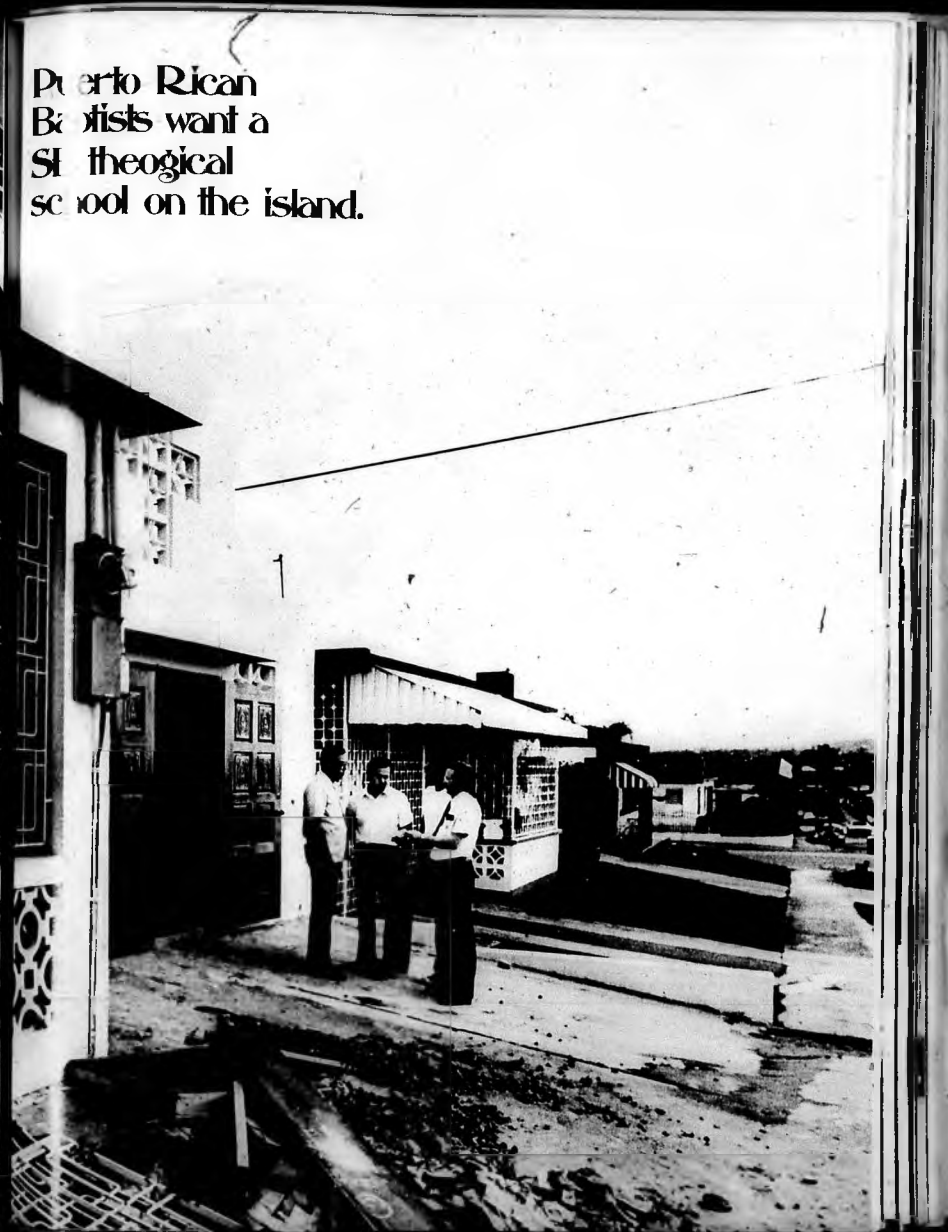
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Above: Missionary Thomas Eason, superintendent of Missions Milton Leach and Dale Kinsey, Isla Verde Baptist Church pastor, discuss new condominium growth in San Juan. Kinsey's English-speaking congregation had trouble with vandalism until he let neighborhood Puerto Rican kids use the churchyard as a ballfield. "Once they began thinking of the church as 'theirs,' vandalism stopped."

Right: Eason, right, talks with Andres Natal, a member of New Jerusalem Baptist Church, and contractor Angel Silva and Silva's helper, Ramon Vargas. Like many SBC churches in Puerto Rico, New Jerusalem—in Bayamon, outside San Juan—is being converted from a single-family home. Because construction costs are high, Baptists have found this the most economical way to get satisfactory church buildings. Grill work, common on homes, is used as decoration and as protection against robbery.

Top right: Eason prepares candidates for the baptism ceremony.



Puerto Rican Baptists want a theological school on the island.

"We'd gotten into a situation where no one was really responsible for seeing things done that were discussed at executive board meetings," Leach says, "so in 1973 we set up the administrative committee." Members are chosen by the executive board (composed of pastors and laymen from each church, plus associational officers).

"The committee weekly discusses promotions and projects, and makes decisions concerning them," Leach says. "They then delegate the responsibility or assign it to someone in the associational offices."

"This way we're able to keep track of everything happening in the association; the work is organized in a more stable fashion, and more people are involved than ever before."

"This is probably the most important step we've taken." Leach also feels that with the first generation of Southern Baptist young people reaching maturity, the association is developing biceps.

"Our young people are just now at an age to respond to the ministry," says Thomas Eason. "They're becoming responsible church leaders."

This year a Puerto Rican, Angie Rivera, became the first youth director for the association.

But so far, only one Puerto Rican has risen through the SBC ranks to become a minister. He's Miguel Soto, an HMB-pastor-missionary working at a mission in Factor, near Arecibo.

Soto has, coincidentally, developed a strong youth ministry in his church. A music group—complete with guitars but not *panderias* (tambourines). "They're used by the pentecostals," has been formed. And the church building, the rented first floor of a home, has been opened afternoons so young people can play ping-pong and other games.

"We've got to show the young people that there is a future in the ministry," Soto says. "All of them try to go into some other job, be surgeons or something. They should understand that the ministry is worthwhile."

But he despairs, sometimes, that too many. "They see me, working hard; they see I don't own a car, have no home of my own, they say we don't want to suffer."

Yet he's had several attend the training classes he offers on week nights, and many have preached for the church when he had to be away. "I admit," he says, "the young people are the biggest group in our church."

Soto's weekday ministry for the youth is one of few such programs being conducted by Puerto Rican Southern Baptist churches—English- or Spanish-speaking.

For the past 10 years, SBC churches have been too busy chiseling out footholds to turn toward programs of ministry. But Leach believes that, too, is changing. The association has hired its first WMU director, Helen Stuart, an HMB missionary from Panama, who will emphasize mission action.

"We wanted to stay within existing church structures," says Leach laconically.

"We tried Christian social ministries once before," adds one missionary, "but it didn't work. There's a tremendous need—poverty, drugs and alcohol among youth, high rates of crime and delinquency. But our people just weren't ready then. I hope that's changed."

Continued



As a catalytic missionary, Don Wilkerson, who serves the west and north regions of the island, spends most of his time trying to help and train local pastors.

Left: Stopping in the town plaza, Wilkerson and Samuel Ramos, pastor of the Baptist church at Aguaguez, discuss an upcoming meeting. Almost unnoticed in the background are striking workers picketing city hall.

Above top: Wilkerson talks to layman Jose Lange and his family. Active Baptists, Lange is a former "encargado" and Mrs. Lange is island WMU president.

Above: While Wilkerson talks to Carlos Cortez, Cortez' wife and son Gabriel watch birds in a sugar cane field near the Cortez house. Cortez has built the church at Agendilla, one of the island's first Spanish-speaking congregations, from less than 50 a few years ago, to more than 120 persons a Sunday today.

Leach feels "we know where we're going now we didn't before."

Leach believes it has. At a recent weekday ministries clinic, calendared by the administrative committee of the association, Leach saw a favorable response to many of the proposals suggested. But initiating CSM programs, however needed, has traditionally lagged behind SBC efforts to establish missions.

The inclusion of more and more local people in positions previously occupied by people from the states, especially the past few years, has given the work a more Puerto Rican flavor, Leach says, "and in the next 10 years, this will develop even further. It's another sign of our maturing."

So many are the signs, in fact, that Oscar Romo of the Lan-

guage Missions Department believes the work has "reached the apex of what we had wanted to do so far. Despite tremendous pressure to be paternalistic, we've built the first stage of indigenous work."

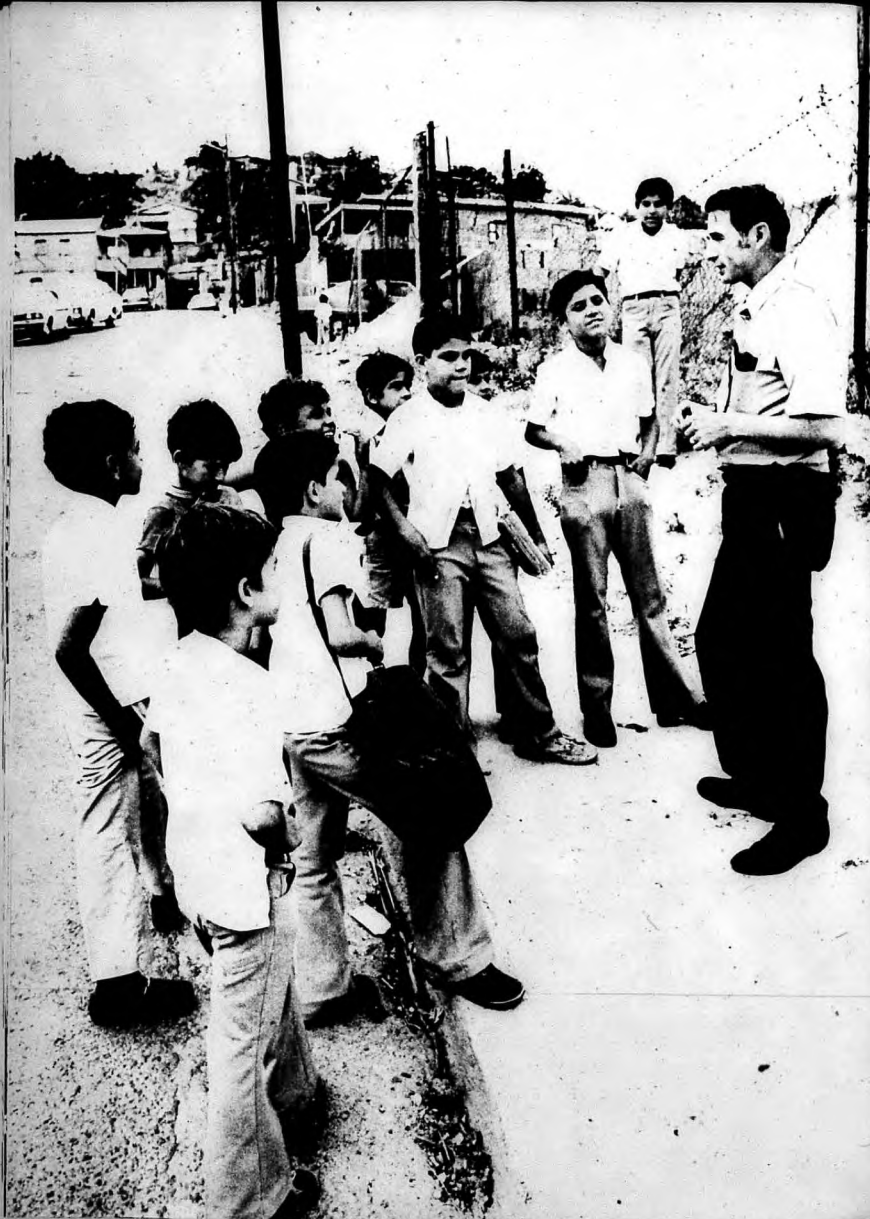
"The next phase will be hammered out over the next few years."

Leach isn't sure Phase One is over, however.

The past 10 years, he says, "have set patterns that I think will determine what is done in the future. We've been experimenting, trying to find the best ways to carry on the work, what would give it the most strength, what would be most beneficial to its growth."



Above: Missionary Miguel Soto, who pastors a mission in northern Puerto Rico, was one of the first youngsters converted in a Southern Baptist church, and the first to become an SBC pastor. Top left: Seventy-seven-year-old Pastor Figueroa, a retired U.S. serviceman, is bookkeeper for the Puerto Rico Baptist Association. He also has been interim pastor for three pastored churches. Left: Visiting homes of his church members is one of the things that keeps Arecibo's Miguel Lopez, one of the association's busiest and hardest working pastors—and his church among the fastest growing.



Don Moore, who served as missionary in south Puerto Rico after being named director of the island's new Baptist training institute, talks to kids in a Ponce barrio. Above, clockwise from top left: Moore visits Frank Alvarez, pastor of First Baptist's Spanish-speaking mission; in a home in the barrio; Moore, newly of the barrio mission about upcoming events; Moore holds a Bible study for several laymen at a small church; Moore's wife, Elena, leads the children in singing.

"We've tried to make it belong to the people, and I think we're succeeding in that," he says, swiping his hand across his head. The decision to use our own people, rather than bring in outsiders, was the major one. It set the agenda for everything to happen from now on."

Leach believes the failure earlier to begin more extensive training was a mistake. The object was to avoid a costly program that would drain energies and not having any source from which to draw men, we'd be farther ahead now."

He adds, "We'll keep experimenting. We won't make any abrupt changes, I don't think, but we'll be constant-

ing changing as we find better ways to do the work."

Leach hesitates, watching a couple of children launch their kites on the wind-swept plain that stretches before El Morro, the ancient, stone-walled fort that was built three centuries ago to protect San Juan harbor.

Belen Baptist Church, the Spanish-speaking congregation he serves as interim pastor, has come to El Morro's grassy, palm-tree-lined recreation area to have a prayer retreat and picnic, like everything done at the church, the retreat was planned by the laypeople.

"You know," he says, "when I first came, I used to wonder what would happen if we Home Mission Board personnel left the island, either for economic or political reasons."

"I don't wonder any more. Now I feel the work will go on pretty much as is."

Leach leans back in the grass, his words come carefully chosen. "When Ramsey air base closed down and Borinquen was hurt, it affected us. We probably don't have many more total members now than we did when I came over in 1964. But now we know where we're going—and we didn't know then."

The direction may be to develop indigenous work, yet the ultimate goal remains the same. As Thomas Eason says, "Spanish is the total thing here, anywhere you turn your eyes."

And our object is still to put a Southern Baptist church one mile from any other evangelical church. That means thousands of churches for thousands of people."

Including a lot of people like Nayda. ♦



EXECUTIVE'S WORD by Arthur B. Rutledge

Focus on evangelism

We rejoice that in the church year ending September 30, 1974, the Lord again blessed Southern Baptists with over 400,000 additions to the churches by baptism. This is the fourth straight year for the figure to exceed 400,000. It may well be that, under God, this figure would climb to the half million mark by the end of this decade. We pray that this will be so, for the sake of multitudes who need Christ and for the strengthening of his work in the world.

We rejoice with each one of the thousands who make life-changing and eternity-changing decisions for Christ. We rejoice with pastors and people who were God's instruments to help these persons to Christ.

Evangelism stands at the heart of all that your HMB seeks to do through all of its programs and all of its activities. Missionaries tell the good news to every person they can touch. They, like the evangelism staff and the entire HMB staff, seek to keep before the churches our central task as Christ's witnesses.

The Board's Evangelism Division, led by director C. B. Hogue, works with state convention evangelism leaders in developing challenging plans and methods that churches can use. One of the plans we will be hearing a lot about in the months ahead is "Proclamation '76." This is a Convention-wide evangelistic effort aimed at strengthening the spiritual and moral foundations of our beloved nation as we reach our national Bicentennial.

The Board's evangelistic efforts have taken new form and more vital shape during recent years. The staff has been organized into departments: the Department of Evangelism Development, the

Department of Personal Evangelism and the Department of Mass Evangelism. Staff members are specializing in such areas as lay witnessing, training high school youth and college young people in witnessing to their peers, renewal evangelism, crusade and revival evangelism, metropolitan evangelism, associational evangelism development and production of literature. The staff works in closest cooperation with state convention evangelism leaders and correlates its activities with those of related Southern Baptist programs.

In its spring meeting the Board took some significant actions aimed at giving further strength to evangelism in the life of the HMB and of the SBC. The Board voted to make the Evangelism Division a section and to request the SBC to recognize three evangelism "programs" instead of the present one.

In the action that made the Evangelism Division a section the other three sections were renamed. The chart which appears on this page shows how evangelism and missions, which carry out the purposes for which the Board exists, relate to the general administration and to the other divisions. These two sections are the "program sections." The Planning Section and the Services Section are the "support sections," providing, along with the administration, services of many kinds needed to further the missionary and evangelistic tasks of the Board.

The other action calls for the evangelism development program assignment to be redistributed and identified as three programs, to be called the programs of evangelism development, of personal evangelism and of mass evangelism. This places three programs in the Evangelism

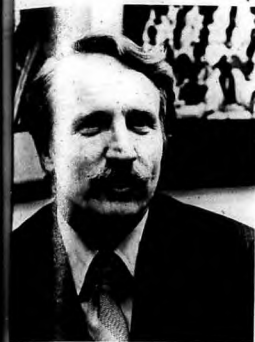
Section, leaves ten programs in the Missions Section, and relates the personal missions program to both missions and evangelism.



The Board's evangelistic efforts throughout all programs are enjoying unusual blessings. These recent actions will give evangelism "a bolder profile" in Convention life, as the Study Committee of Fifteen suggested last year, and will provide a still stronger evangelistic outreach, as those who have a vocational evangelism commission have seemed to desire.

We are living in times when millions of persons in America, and millions of millions around the world are reaching for hope and direction. It is a favorable time for the sharing of the gospel of our risen Lord. The Home Mission Board is committed to that task and to the barriers of many different kinds to the gospel with people in all walks of life.

The Bicentennial, and these months of preparation just ahead, call for a renewed commitment of God's people to follow him more devotedly as they share the good news with increasing vigor.



COMMENT by Walker Knight

Profiling the emerging congregation

Want a check list so you can evaluate your church to see if the congregation has the characteristics of the emerging church which will be effective in the future?

With the aid of Lyle Schaller and his new book, *Hey, That's Our Church* (Abingdon) here's an abbreviated check list. You may want to share characteristics of your own.

Self identity. Leaders have identified a New Testament definition of the congregation and seek to be faithful to it.

Supportive fellowship. Insiders and outsiders see a supportive, affirming and redemptive fellowship in action.

Individual growth. There is a strong emphasis on enhancing the quality of the Christian life in ministry, study and worship.

Healthy group life. Group life is meaningful. A large proportion of the congregation is involved, and after any meeting those attending were glad they were there.

Orientation is toward today and not toward yesterday.

Shared leadership. Leaders lead rather than passive role.

Ownership of goals. Persons are assumed to have an ownership of goals. Responsible for implementing goals in the formulation.

Ability of assimilating new people and fellowship. One test: the newest member of the congregation?

Persons join because of who and where they are, not because of family ties.

Flexibility. Willing to change schedules, customs and organ-

izations to accommodate people rather than change people to fit traditions.

Emphasis on creativity exceeds the emphasis on verbal skills. People are rewarded more for what they do with their hands than what they do with words.

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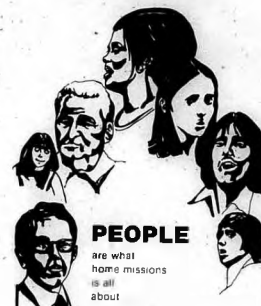
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MEDIA by A.J. Conyers

Questions for the answer

If home missions is dealing with people and their problems—people who are our near neighbors—and seeing them in the light of the Gospel, and applying the truth of Christ to their problems, then here is a book about home missions.

Tom Skinner boldly raises the questions that we often avoid as we nevertheless say "Christ is the answer." The title: *If Christ is the Answer, What are the Questions?* Skinner, a black evangelist, agrees wholeheartedly that Christ is the answer; but he objects to Christians' too glibly pronouncing this answer without honestly dealing with the questions. He says, "there is a kind of evangelism in this country which is insisting that we can whitewash the problems and the questions simply by telling people that Christ is the answer." The alternative, he says, is to face the questions, deal with the needs of the total man, and do so in the light of Christ's saving, redeeming message.

Skinner is not a social activist in the humanist sense. He believes that the answers really do begin and end with Christ. In a sense, he says, "I would be labeled an evangelical or a salvationist." But, on the other hand, he believes that "those people who are committed to the kingdom of God have to lay their bodies on the line and meet the needs of the total man."

The author makes no effort to classify the series of questions and answers in each chapter beyond their most obvious concern. There is a chapter on "The Will of God," one on "Changing the System," and one on "Church and State." Several others deal with common concerns of all Christians, more particularly American Christians, and even more specifically black Christians. Each chapter, however, seems to fall into one of four general categories: (1) Personal Christianity, (2) Church life, (3) Social concerns, and (4) Political concerns.

Beyond the question and answer format, Skinner's style is informal and even conversational. You get the impression that these are questions that have actually been asked (perhaps a dozen times) and that this is the way he answered them (or would like to have answered them). "Why are we so divided as a nation? That's easy. Because we have forgotten God." Skinner's answers go fur-

ther than that; but the point is that he is conversing with an audience, not proceeding with a typewriter.

I don't quite know why I like this book. It's not that I agree with all of it. I do. But it has something to do with the honest uncovering of often thought but seldom asked questions. And it has to do with its solid approach: a biblical approach, appealingly logical, and fearfully evangelical.

If Christ is the Answer, What Are the Questions? Tom Skinner. (Zondervan, 219 pp., 1974), \$2.95.

Bars do not a prison make

Mark Luttrell, Tennessee's Commissioner of Corrections under Governor Winford Dunn, believes in applying Christian principles to law enforcement and criminal rehabilitation. In *Behind Prison Walls*, he reveals some of his insights gained through years of working for prison reform and improved rehabilitation methods. He feels strongly that concerned Christians who are well informed about conditions and the recent progress behind prison walls "can have a healthy impact upon institutions of correction and rehabilitation."

Behind Prison Walls is almost evenly divided between chapters dealing with prisoners and prisons as they are today and chapters concerning the improvement of correctional systems. Midway through a chapter entitled "Prison Reform," Luttrell draws from the insights of present conditions and points toward hope for improvements. One of the greatest roadblocks to reform, he says, is the unwillingness of legislators nor economic sources. The greatest hindrance is the community opposition to such measures as de-centralized prison systems. He cites an example of this reluctance in his own state. There, Luttrell says,

"The General Assembly and the courts have provided the necessary funds, but we have had problems finding locations for new prisons. In the communities we have chosen, the citizens—at least the quiet ones—have objected strongly to the building of the institutions."

Parole systems and pardons could be used more effectively. But here again,

much depends upon community attitudes toward people with criminal records.

Christian concern, he feels, can go a long way toward remedying community resistance toward needed prison improvements. "I would think," Luttrell says, "that Christian laymen would be Christ-like enough to be compassionate toward these men. . . . Society is not always forgiving when it comes to men who have committed crimes."

Behind Prison Walls reveals an unflagging faith in the possibilities of rehabilitation. "We can have high expectations from our prisons—our Departments of Corrections." He believes, however, that our progress will correspond to our changes of attitude in the area of rehabilitation versus punishment.

The author fails, however, to show why the two ideas must be in opposition. There are some penologists, and at least one theological writer (C.S. Lewis), who have argued convincingly that the penalty must be the basis of corrections. Only in this way, they say, can the prisoner himself appeal to justice rather than to society's rather ambiguous idea of when he has been rehabilitated and made "fit for society." Justice places a limit upon society's claim against the prisoner's life and time; rehabilitation does not.

In any case, all would agree that rehabilitation, and returning the criminal to a normal and healthy role in society is the high achievement for which prisons should continually aim. Commissioner Luttrell does an admirable job of helping the reader understand both the problems and the promises of reaching that aim.

The text is aided by several pages of photographs, including some from the pages of *HM's* associate editor, Everett Hullum. **Behind Prison Walls**, Mark Luttrell. (Broadman, 128 pp., 1975), \$1.95.

Books, film, and tapes

The Missionary Nature of the Church, Johannes Blauw. (Eerdmans, 182 pp., 1967 and 1974 American edition), \$3.45. Dr. Blauw's book results from a survey and appraisal he commissioned to do by the Interna-

tional Missionary Council and the World Council of Churches. He intends the book to be a critical survey of recent Biblical theology of missionary work. Here is a scholarly theological treatment, yet concise and helpful. Recommended for pastors and missionaries.

White Questions to a Black Christian, Howard O. Jones. (Zondervan, 215 pp., 1975), \$1.75. The author, an associate evangelist with the Billy Graham Association, gives forthright answers from the black Christian's point of view. Jones cuts through the rhetoric that often divides and causes misunderstandings between black and white Christians. His questions and answers bring a quiet and thoughtful touch to some rather turbulent subjects: Interracial Marriage, Militants, Black Power, and others.

Cooperation—The Cooperative Program Game (Woman's Missionary Union, 1975). "Cooperation" is a monopoly style table game that not only provides hours of fun, but also teaches some important facts and concepts about the Cooperative Program, its methods, and its agencies. The game is usually played by four to eight people.

"Explain Me a Missionary" (Home Mission Audio-Visuals, 1975). The host of this color motion picture film is comedian Grady Nutt. He takes the audience on a fun-filled tour of Southern Baptist Home Mission work. From Indian communities in Oklahoma to the mountains of Kentucky, this film provides some unique insights into the life and work of a home missionary.

Imaginative photography, interesting people, and an unbeatable host combine to "explain the Missionary" with wit and high audience appeal.

Growth Through Groups, William Clemmons and Harvey Hester. (Broadman, 160 pp., 1974), \$4.95. Clemmons and Hester are co-directors of the Vineyard Conference Center in Louisville, Kentucky. In *Growth Through Groups* they tell how small groups can be used to fulfill individual Christian lives, renew fellowship, and motivate the church for mission.

What You Should Know About Gambling, William J. Petersen. (Keats, 117 pp., 1974), \$1.50. The editor of *Eternity* deals with the timely issues of gambling and its accompanying personal and social problems. Petersen takes a skeptical look at arguments that favor gambling as a means of controlling crime and raising public revenues.

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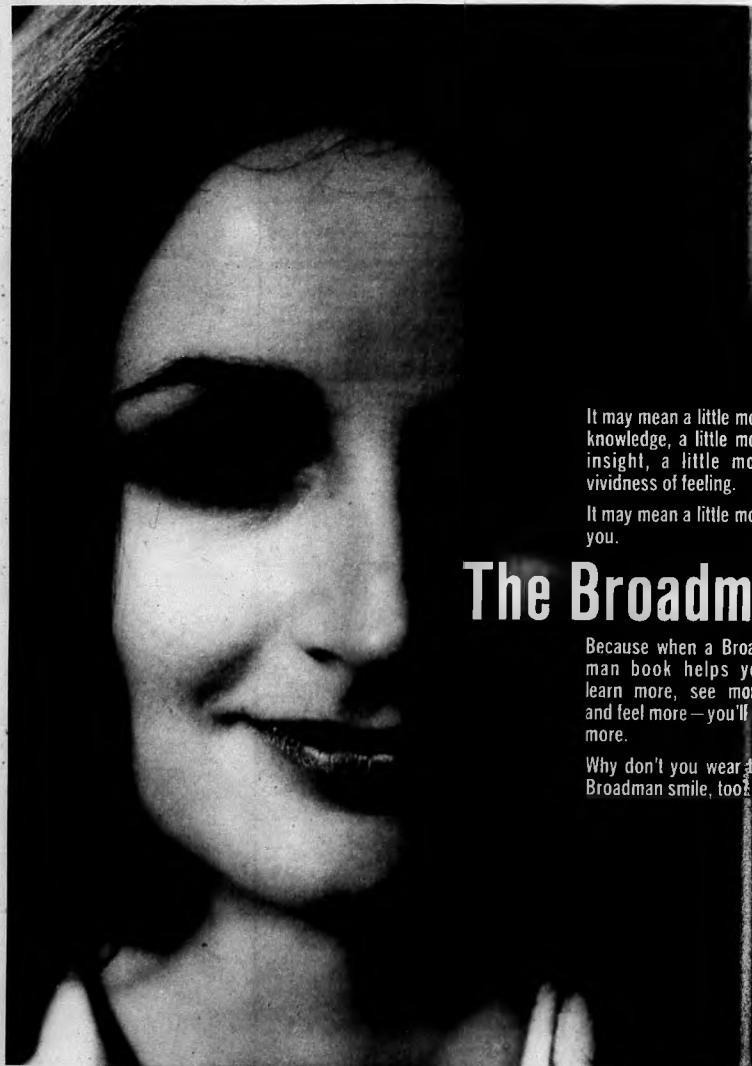


THE MISSIONARY NATURE OF THE CHURCH
by Johannes Blauw

In spite of many unfortunate missionary abuses in the past, Dr. Blauw contends that there is still a biblical mandate for missions—and builds his case on both the Old and New Testaments. This unique study, says R.J. Hammer in *Theology*, is characterized by "careful scholarship" and includes "a wealth of information."

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READERS' REACTIONS

In the melting pot?

... the best issue in many months!! Actually of our mission work and pictures. Except "from melting pot to mosaic" seems one-sided and the statement, "isn't to divide," may not be the effort but will add to the result probably in focus on the differences. Let's "accept and gather."

Merle and Clarence Richardson
Dallas, Tex.

• HM is a magazine in which Southern Baptists can take pride.
Mar F. Burgin
Brooklyn, N.Y.

• Your magazine has to be the most cluttered one I have ever seen. It is a shame to waste that much paper.

Having started the Chambersburg Baptist Church in Chambersburg, Pa., and helping to start the Gettysburg Baptist Church, I know something of pioneer missions. But the way you keep dealing with minorities I wonder if you know of any other work that is going on. I'm for the stories of minorities but how about mixing it up a little? Continue to use pictures but please put them in perspective of the story.

Harold J. Parnell
Lake Jackson, Tex.

• Since I have never subscribed to your magazine and I just seldom have the time to even flip through it, I wish to request you remove my name from the mailing list.

This is no reflection on your magazine—it just seems a waste of postage and printing costs for you to continue sending this magazine to me.

K.W. Honeycutt
Shawnee, Okla.

• Thanks for a splendid up-to-date journal. It gives a very inspiring picture of our mission field. It encourages us to greater effort. Keep it up.

Armour Allison
Lawton, Okla.

• Besides my parents, there were three important influences on my growth as a Christian: the pastor and congregation

of Brinkley Memorial Baptist Church, Chapel Hill, N.C.; the Baptist Student Union at the University of North Carolina; and HOME MISSIONS.

Now I have finished my schooling and have married and have set off on my own life, but I continue to find that the articles in HM help to make me more aware of how I may share the love of God with my fellowman.

D. Michael Byler
Philadelphia, Pa.

• Mrs. Ray Stone (Letters, Jan. HM) wrote a very beautiful letter stating the message that had come to her from being a minister's wife. What impressed me so much was the fact that she had forgotten the unpleasant roads they had traveled together, and just remembered the wonderful blessings of God's unfailing love.

How self-denying she was and how happy to be the second place in her husband's life; she reminded me of another little pastor's wife: my own daughter.

Mrs. J.A. Jarboe
Shepherd, Tex.

Any Volunteers?

We were delighted with the November issue of HM.

John Ed Snell
Jena, La.

• ... made special note of "A Valedictory" (by Jim Newton). This is an excellent story on Brotherhood work.

C.E. Johnson
Black Mountain, N.C.

Pioneer missions

• ... the best ever. Sept. and Oct. HM give history accomplished by faith and Christ that should make every Christian and church member more mission-minded.

You did a splendid and accurate job of relating the history and growth of the Pioneer area to Southern Baptists.

Willis Ray
Payson, Ariz.



In The Human Touch, you'll sense the excitement of missions.

From net-fishing to counseling—most everything missionary Glenn Harada does is a form of missions. Read about Glenn and six other missionaries in the HMB's new photo text book, *The Human Touch*. Hardback, 192 pages, 235 photos, resource for 70 graded series.

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Quotes and misquotes

Sept. HM misquoted Dr. Robert Hughes, executive secretary of the Southern Baptist Convention of California. Dr. Hughes has explained the mistake (see also "Readers' Reaction," Dec. 74), but the article has caused some of us to re-evaluate the beginning and the continuing of Southern Baptist work in California. The misquote was "... and they (Southerners) have long since proved not to be the stuff with which stable churches are built."

Members of SBC churches are not coming to California like they were in the thirties. However, it has been proven that the "stuff," out of which the first Southern Baptist churches were built was solid material.

If not the first, the First Southern Baptist Church of Shafter was among the first SBC churches to be organized in California. Since its beginning in 1930, 15 men have surrendered to the ministry; the church has acquired property and erected a church plant and parsonage valued at \$250,000.

The stream hasn't dried up; it has become a spring. All over the world people are drinking from the fountain of living water, supplied by products or means from the First Southern Baptist Church of Shafter.

H.D. Rutledge
Shafter, Calif.

EDITOR'S NOTE: As Dr. Hughes pointed out in his letter, the quote should have read: "... that source has long since dried up and it has long since proved itself not to be the stuff with which real churches are continuing to be built." HM apologizes for its error in condensing the quote; we understood the original meaning and did not mean to distort it.

Cover story

I am a mail clerk in the post office in Charlotte, N.C. Every day I spend eight hours sorting magazines. Once in a while I spot a cover that is so outstanding I can't resist saying thanks. Your February issue cover is one of the best I have ever seen.

Bill Sam
Charlotte, N.C.

the scalpel to begin the process of opening up the sore so that God can perform his work of healing. I am convinced that until the day comes when a minister is permitted to be a real human being with doubts, fears, aches, pains, frustrations, disappointments and all other ills which belong to being human, a real ministry is next to impossible. The minister who lets himself be forced by the expectations of his congregation into adopting a superhuman stance in which he is expected to have all answers and no questions or problems is ripe for disaster.

Joe E. Lunsford
New York City

For many years I have felt the U.S. was more a mosaic than a melting pot, but everything I read stated "melting pot." Now you agree with me, and I say "thank you." You really made my day, and all since then.

Southern Baptists having nationals "take over" in our Foreign Missions work, that I have been surprised that we did not do the same thing here at home. This is let the ethnic groups be led by one of their own people (as described in Jan. HM).

... people from the different countries should keep their customs, and so on. And we should respect them. NEVER speak or even think in a belittling manner of them.

Florence S. Dickson
Johnson City, Tenn.

Splits and fits

I would like to see an issue devoted to a thorny and unmentionable situation in SBC churches, and that is the matter of church "splits." My last church split, and I am now pastor of the "splinter" church. Perhaps there has been space devoted to these traumatic experiences... but if not, such a discussion could be helpful.

Thanks for your fine work; HM ranks high on my priority reading list.

J.E. Jackson
Belle, Mo.

(Now) please write an issue on "the Way Out of Mission Stagnation" in the West and Northeast. We think the way out is for direct involvement of churches in the South in missions West and Northwest.

It is interesting to note that Florida, the Bahama Islands are better churching than Arizona, and Liberia, Africa is better churching than Ohio. All of New England by Southern Baptists.

The point is that Southern Baptists can find a way to church areas of our nation that is just \$35 away by plane and talk our language.

We think Southern Baptist churches should do more toward churching the Northeast and Northwest on a church-chapel basis.

Ross L. Hughes
Youngstown, Ohio

Other voices

The July-August HM (on "The Christian and Politics") contains some of the best materials available on this subject. Our family greatly appreciates HM and its usefulness in our home.

Mrs. Fred High
Jacksonville, N.C.

I sympathize with the problems of the colors (line HM) but I'm concerned about the Southern Baptist trend to minimize God's power and the trend of delecting the miracles and gifts of the Spirit and not for our time.

Another God's power has not diminished and is that he does in our lives today because of our own lack of faith and belief.

Jan Lunsford
Olmstead, Tex.

... and open discussion of the very real problems with the ministry today was like a breath of fresh air.

At a time there has been a large cry crying out to be opened so healing is possible. Perhaps in the of God your magazine can be

The shocking truth about minister retirement.

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the article on Peter Chen (Jan. HM),
large picture of the 19th Ave. Church
me to believe he was connected with
church. Since the other pictures are of
and his work. But instead I believe
picture on page 17 is of him at his
church.

The story of the "3 churches in one"
45 in (J-M, 1975) goes with
19th Avenue Church.

Please advise me if a cross reference
is available to connect stories with
retention?

Mrs. Janet Page
Juneau, Alaska

EDITOR'S NOTE: HM has no cross refer-
ence to connect stories with illustrations.
Usually we try to connect them on the same or
adjacent pages. In the story on Peter Chen,
however, we included caption information with-
out the body of the story—which seems to have
been confusing. Just above the photo of 19th
Ave. Church, for instance, copy says "He (Chen)
was like those at 19th Avenue Church (He-
re). Probably from now on we should sep-
arate captions from story, even when the story is
about the church."

FORECAST

Passing the plate

You know the sinking feeling you get in
the tips of your toes as you walk down
the aisles of your neighborhood super-
market in quest of a bargain, only to find
that the prices are three inches higher on
the cans this week because of newer
prices being placed on top of new prices,
being placed on top of new prices, etc.
ad nauseum? It's not only happening to
you, it's happening to hundreds of other
people just like you. To make matters
worse, the economic situation may also
be affecting the church—and the SBC
overall. The question is, just how? Are
Southern Baptist churches affected; if
so, what can be done to help them? HM
tries to answer these questions in the
June-July issue (which, by the way, has
been combined in hopes of coping with

some of our own economic problems.)
Some topics HM will cover include: How
the current economic situation affects
churches/pastors; "Recession and the
church: two communities' response";
and a collection of family portraits fea-
turing people like Walt and Michele
Padgett (shown in photo). They are one
of a number of families whose lifestyle—
and how it has been affected by reces-
sion/inflation—will be explored as part
of our coverage.

AUGUST: HM will serve potpourri, fea-
turing articles on seaman's ministries;
churches in crisis, save them or let them
die?; and the professional evangelist:
are his costs outrunning his ability to
produce?

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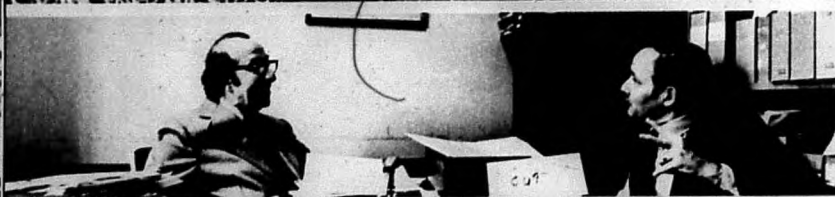
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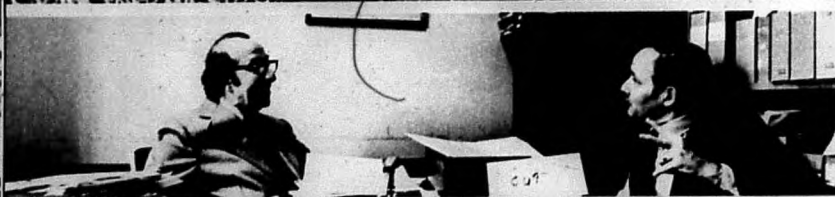
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