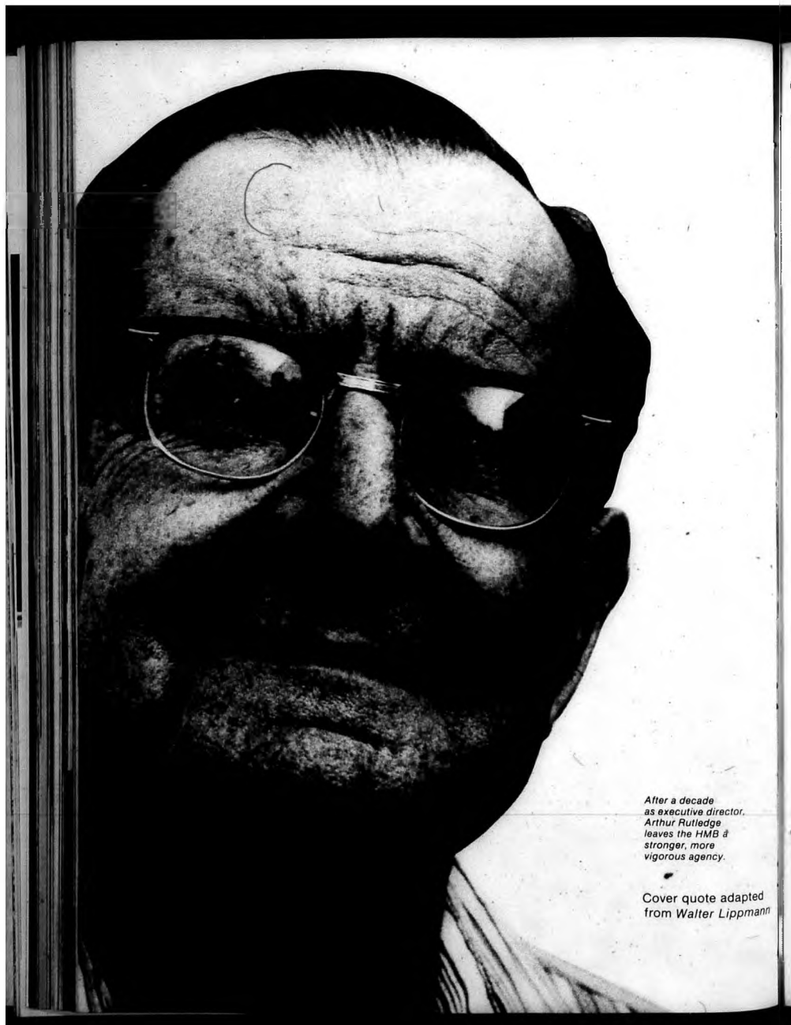
home missions

...a leader leaves behind the conviction and will to carry on."



After a decade as executive director, Arthur Rutledge leaves the HMB a stronger, more vigorous agency.

Cover quote adapted from *Walter Lippmann*

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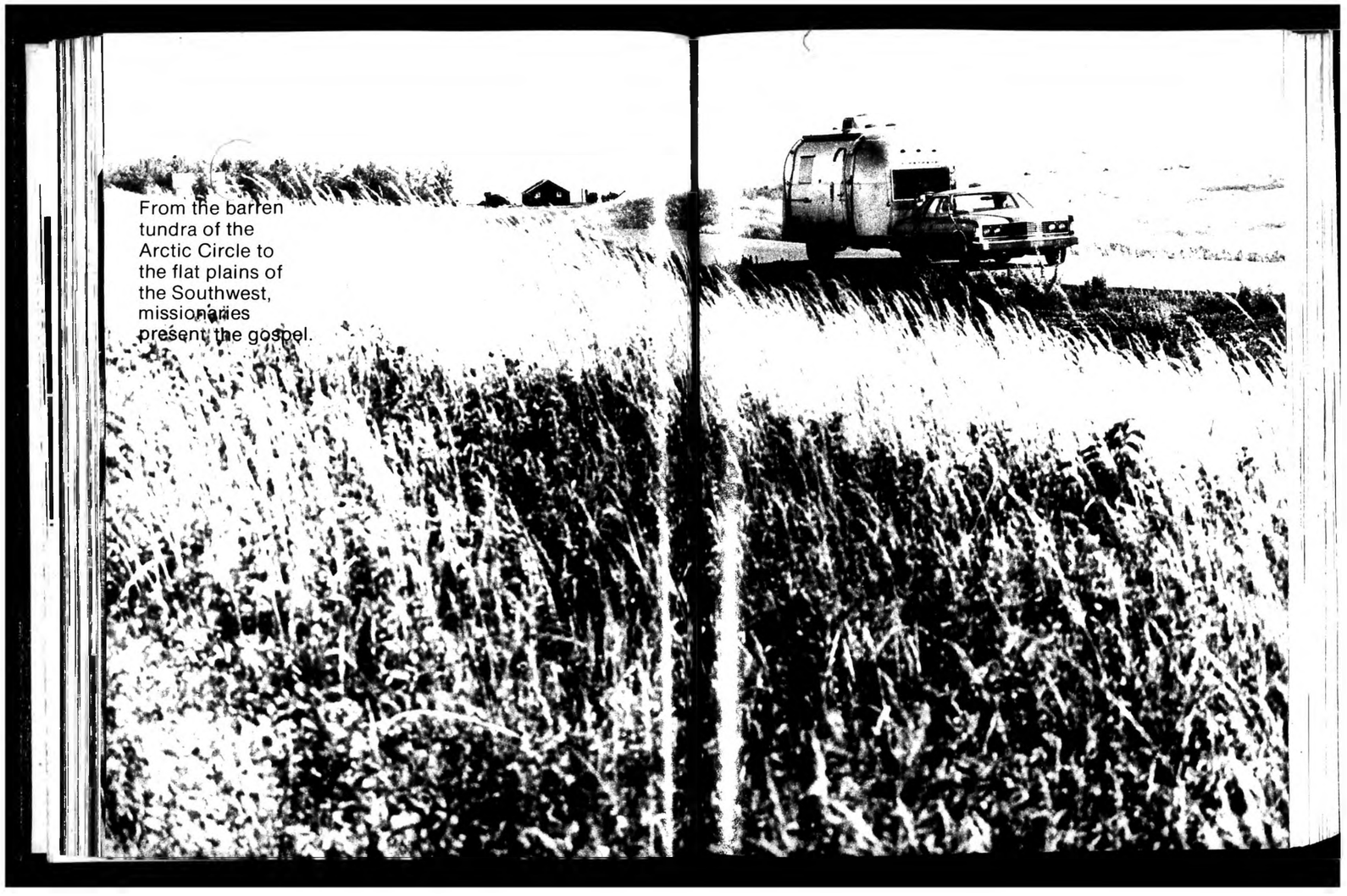
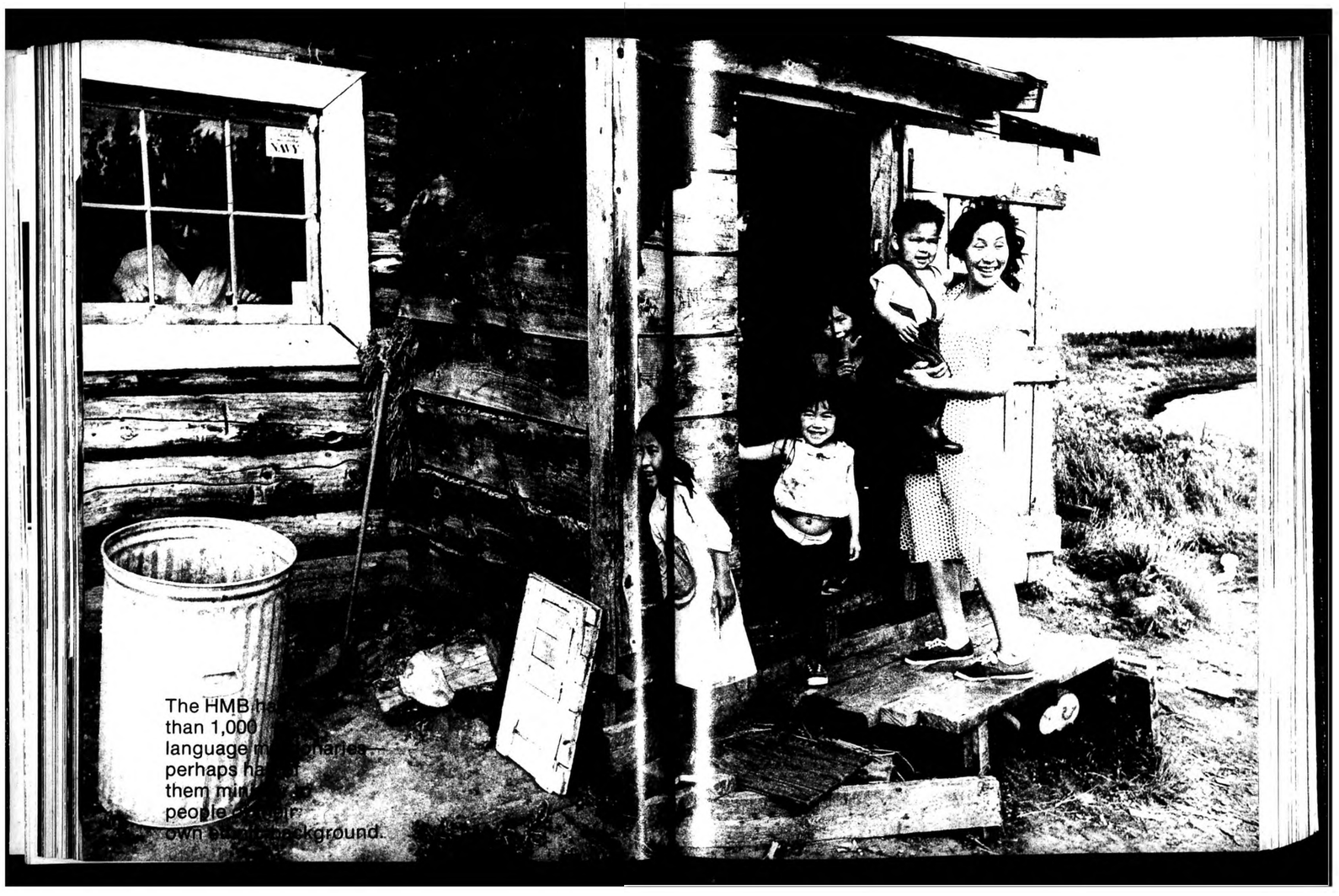

From the barren tundra of the Arctic Circle to the flat plains of the Southwest, missionaries present the gospel.



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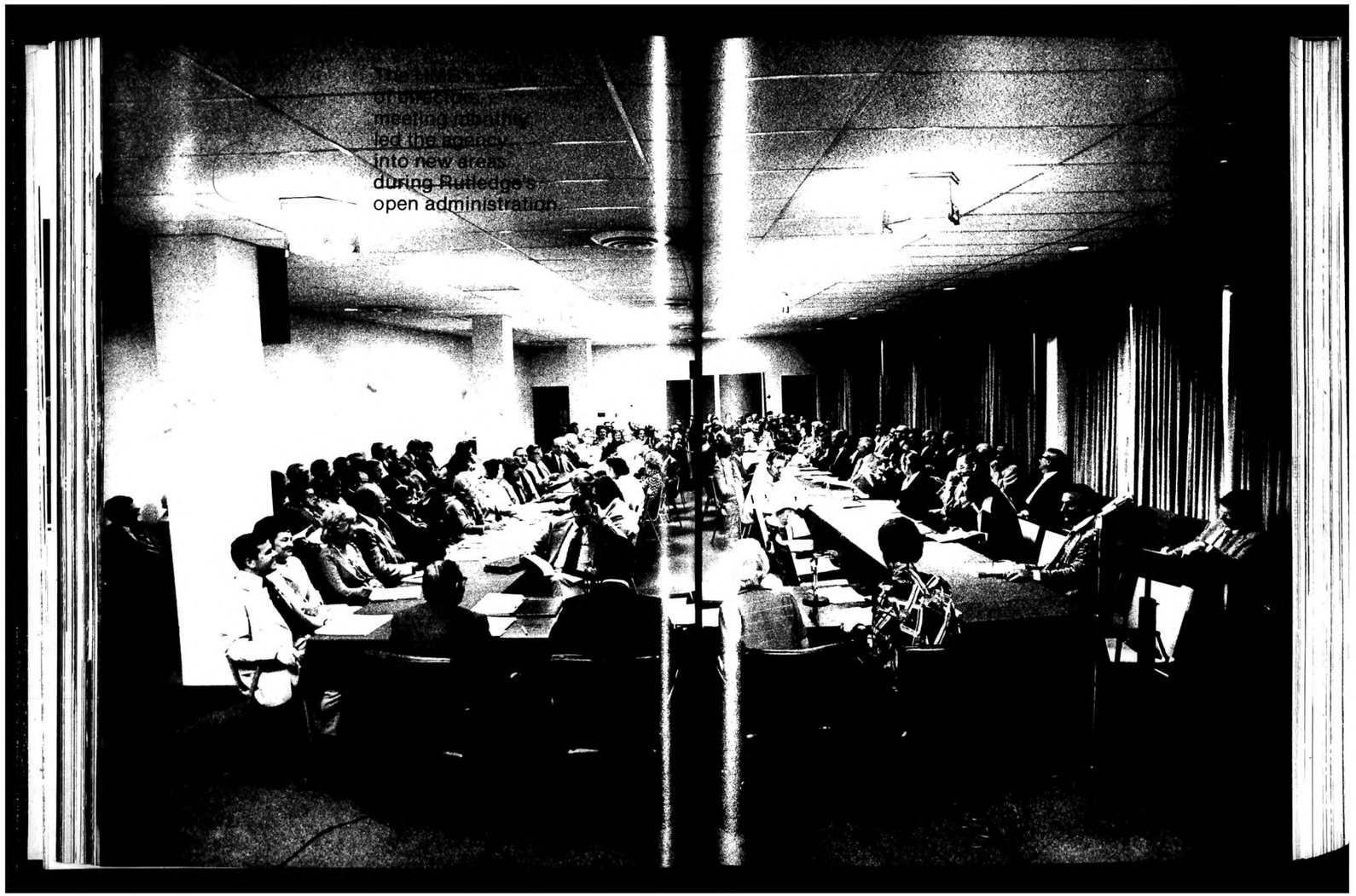
With King and Kennedy dead, the BBC passed its most vigorous statement on the national crisis.


The
of
meeting
led the agency
into new areas
during Rutledge's
open administration

Ru dge the Man The slender young teller stood at his ank window, punching his adding machine keys, cou ting and recounting the day's receipts. Time after tin . he came up $200 short. In the Depression days of 19? , it was no small sum. □ Outside, the summer heat dar ed on the sidewalks; inside the red brick building a hu mming fan did little to relieve San Antonio's stifling afternoon. □ The 21-year-old teller had worked at the bank five years. In a few weeks he planned to enter college. Again and again he checked his deposit slips and checks, trying to spot his mistake. But finally, the slim,

Each ... arries
Rufe... ncerns
agen... utive
to the... meetings
comm...

Rutledge's ministry—both in the pastorate and at the HMB—has been characterized by an openness, a sense of integrity, a willingness to share important tasks . . . and an uncompromising stand on racial equality.

brown-haired man walked over to his supervisor, Her M. Har

"I gave word that I was going to quit, Mr. Hart, and er college but there's $200 that we have not found.

"I'll wait until December to go to school," he offere I'll wor these other three months and pay this back."

The boss looked at the teller. "Is your conscience cl ?

"It surely is."

"Well, then, you go right on like you'd planned."

Arthur Bristow Rutledge, bolstered by a sense of int rity "I has marked every facet of his life, left the promising b king ca reer to enter Baylor University and prepare for the min ry. The ministry, which has spanned 45 years, is noted for Rutled 's open-mindedness and integrity, his uncompromising feeling on race equality, his willingness to share important tasks, and h ability to bring out others' best efforts in performing those tasks.

All find their roots in his Texas upbringing.

Encouraged by his Sunday school teacher and touch- by ser mons he heard at Central Baptist Church, 12-year-old A hur Rut ledge one Sunday stepped out from the second row and rofessed faith in Christ.

But at that point in a young boy's life, church-going was just one activity in days filled with school, friends and baseball. Especially baseball.

Rutledge mowed lawns and carried paper routes to make money. He and brother Gerald sold soda pop together, icing down bottles of Orange Crush or Coke and walking to a nearby tuberculosis sanitorium to sell the drinks to patients.

But the young boy's first love was baseball—on any lot, at any time, with anybody. He played second base in a Lutheran church league on a team which included Mexican-Americans. Having Mexican friends wasn't unusual—San Antonio was at the time about 40 percent Mexican-American—but it gave Rutledge contacts with another culture and encouraged open-mindedness.

As a teenager, "a period of lukewarmness" about church coincided with the height of his baseball-playing days. At 16, Rutledge weighed only 100 pounds; friends nicknamed him "Peewee." Although slightly built, the aspiring second baseman was strong in spirit and spunk. He was a good bunter, got his share of walks, fielded well. But his main contribution was cheerleading encouraging Keeber on first or Bohannon the catcher.

Young Rutledge eagerly played with the American Legion team even though games were on Sunday afternoons. He would carefully fold his uniform, tucking it and his baseball glove under his arm on the way to Sunday morning church. By hustling, "Peewee" could make a 1 o'clock game. If the game was scheduled for later afternoon, the teenager would often arrive at church—a bit dusty, brow hair damp at the edges—just in time for Training Union.

Rutledge's parents did not approve of the Sunday afternoon games, but did not forbid him to play. A year after, he decided on his own not to play. Baseball, consciously or not, took second place.

Such latitude from his parents was not, however, a laxness in discipline. Sarah and Abram Rutledge set clear standards for honesty and integrity. Neither parent had more than a high school education. Abram Rutledge, a painter and paper hanger, often found difficult to make ends meet in the hardscrabble '30s.

"But there never was any sense of inferiority because we were limited financially," recalls Rutledge. "It was drilled into us—Mot

After s ... years ... Rutle... Bay... in Jul... ...ching ...tered ...raduated ...'6

was the chief person here—that you can be just as fine as anybody else. The place to start is in the kind of person you are—integrity, cleanliness and ambition."

The youngster took his mother's admonitions to heart, teaching himself how to read before he started school. Elbows propped on the floor, funny papers in hand, he'd call out unfamiliar words to his mother for a definition. Rutledge skipped two elementary school grades and since high school then had only 11 grades, graduated when he was 16.

After graduation in 1927, Rutledge got a $5 a week job as a delivery boy with a showcard sign painter on San Antonio's Commerce Street.

Later, when he heard about a job at the National Bank of Commerce, Rutledge hurried to apply. The supervisor kept putting the teenager off, telling him to return later at such-and-such a time. Each time, Rutledge appeared at the appointed hour. Finally the persistent young man got the job for $35 a week. He was promoted to bookkeeper. Then, after two years, to statement teller, doing relief teller chores during others' vacations. "I think the banking experience has stood me in good stead," he says now. "I was never a bank officer. I was a bank clerk—but still it gave an orientation to financing."

Young Rutledge admired such characteristics. He might have stayed in the business. But other forces were at work.

On a Sunday afternoon in 1930, he and a group of church friends went to First Baptist Church for a youth rally. At the end, Texas youth leader T.C. Gardner gave an invitation to commitment to Christian service. Nineteen-year-old Rutledge, along with about 50 other young people, stepped forward.

Ralph Lloyd, Rutledge's pastor, became his friend and mentor. Soon after the Sunday afternoon decision, he and Lloyd drove 20 miles out to Old Rock Church, a thick-walled building in the middle of farming country.

Lloyd and the aspiring preacher talked to cornfield pastor Ray Harvey. "I understand you've just resigned," said Lloyd, who was moderator of the association.

"Well," replied Harvey, "I've put my resignation up on the pulpit and whenever anybody comes to church who'll pick it up, I will have resigned."

The church was nearly dead, but Lloyd suggested, "Why don't you call the people together and invite this young preacher to come preach for you?"

Harvey did. The Saturday before, he and Rutledge drove up and down the dusty country roads, inviting the farm people. At the Bartlett place, however, the farm wife thought Harvey was kidding. "Aw, Ray, what do you mean that boy preaching for us?"

Finally, Old Rock Church called Rutledge as pastor. With enough money saved from his banking job, he bought a Model A roadster to drive to the little church twice weekly, often taking his mother with him. In the meantime, he kept his banking job, paying room and board at home and saving for college.

Central Baptist ordained the young minister, his two years at Old Rock saw the congregation grow to about 50. The years gave him a head start on the experiences, good and bad, of pastoring.

They also gave him a chance to know Vesta Sharber, a young teacher whose parents lived in nearby Somerset. Vesta was teaching in the one-room McCoy school on the King ranch; she'd come back to Old Rock occasionally. One night Arthur asked the teacher if she would stay after the service a minute.

"I thought it was some church business he wanted to talk about," recalls Vesta with a grin.

It wasn't.

That meeting began their friendship, even though Vesta was engaged to an oil-well driller at the time. "I remember thinking, 'Why couldn't I have fallen in love with somebody like Arthur?' "

Vesta was concerned about the Mexicans near her school who had not a place to attend church. With pastor Matias Garcia, Rutledge began driving the 56 miles from San Antonio to lead Tuesday night services. The young couple pooled their money to buy Spanish Bibles and hymn books, and about 30 people showed up each week to worship.

Meanwhile, Vesta was thinking. The driller was not as Christian a man as she would have liked, and he was out of town for months at at time. He once wrote Vesta a reproachful letter. "I don't expect you to sit home all the time and hold your hands while I'm gone, but I'm not expecting you to sit at home and hold that preacher's, either."

Vesta finally broke off the engagement.

After two years at Old Rock, Rutledge had saved enough money to go to Baylor. He arrived like a sponge, thirsty for knowledge. Journalism and biology interested him—"I could have willingly turned to them if I had not been already committed"—but it was a sociology course that first supplied what he was grasping for.

"I've always had a strong feeling that religion not put into practice doesn't have any value and the arena for practice is in these social relations, these interpersonal human relations."

During his first three years at Baylor, he pastored a small church in Belfalls, a little village with one store and a cotton gin. During the summer, he roomed in Belton to be close to Vesta, who was finishing her degree at Mary Hardin-Baylor. His senior year, Rutledge accepted a pastorate back in Somerset, partly to be closer to her. Eventually they decided to get married.

On June 8, 1936, a week after Rutledge's graduation from Baylor, Ralph Lloyd married the couple. They left for Carlsbad Caverns, but since the young pastor felt obligated to be back in his pulpit the next Sunday, the honeymoon trip was a short one.

For seminary training, Rutledge turned to Southern, which he felt was strong academically. The Rutledges moved into Whitsett Hall, nicknamed Honeymoon Hall because most its residents had been married less than a year. Friendships that grew out of that closeknit group—couples such as Chester and Ruth Baggett and Ruth and Porter Routh—continue even now.

When he left Texas, Rutledge had asked friends if they knew anybody in Kentucky whom he could contact about a pastorate. A friend gave him the name of W.A. Criswell, who was then working on his doctor's degree. Rutledge wrote him.

Back came the longhand reply. "Dear Rutledge, I don't know you but if you're from Texas you ought to know how to preach. I'm going to try to arrange a preaching appointment for you at a little country church out of Bowling Green."

Rutledge preached at the little church for several months, then moved to Long Run Baptist, near Vevay, Ind., where he served half-time about three years. Another farming community church, Brushy Fork, called him for the other two weeks each month. The churches, both Northern (American) Baptist, were seven miles apart.

The young seminary student made $17.50 a week, but the jobs

There were "so many rats" in the "new" parsonage —a converted saloon, dance hall and restaurant nicknamed "the Blue Goose" — that Mrs. Rutledge "put all the dishes and food in 20-gallon cans every single night."

Vesta Rutledge's pr... provides her husband ... melodeon ... to fall ... when faced with ... problem

were ... than a meal check. Rutledge visited on Saturdays, took time ... for funerals, helped the Brushy Fork church improve its stew... ...nip. Years later, a deacon remarked, "I think the best thing ... did for us was to get us on to a budget and using those envel... s."

In ... 1938, the Rutledges' first son, Burt, was born. During the s... ...iers at seminary, they moved closer to their two Indiana chur... the summer of '38 found the couple and their new baby living ... the Blue Goose," a brightly painted house that had been at va... ...times, a restaurant, saloon and band practice hall.

"T... ...were so many rats in the place, I was scared," Mrs. Rutledge ... ...alls. "Every night I put all the dishes and food in 20-gallon cans."

The ...tledges served the two churches until May, 1940, a year after ...tledge's graduation. By then, they were ready to return to Texas. Rutledge enrolled at Southwestern seminary for graduate work ...ajoring in theology, minoring in church history and race relati... s. The interest in race relations wasn't new. San Antonio's culture had exposed him to Mexican-Americans. And seminars at Southwestern on race relations had sparked his attention. But "I can't really find the place where this stream began to flow out of the mountainside," he says.

The Rutledges set up housekeeping in Royse City, a cotton country town of 1,200 about 20 miles northeast of Dallas. A second son, David, was born in 1941. While Vesta stayed home to care for the boys, Rutledge took the Texas & Pacific train into Fort Worth each Monday, living and studying there until Thursday. He returned each weekend to pastor First Baptist, Royse City.

By 1942, he had completed his residence work for his doctorate. His home church, Central in San Antonio, invited him to become its pastor. The Rutledges rented out a room in the parsonage to help make ends meet. Meanwhile their family was growing; a daughter, Elaine, was born in 1943.

In San Antonio, Rutledge continued his ministry until August, 1945, when ... family moved into the two-story, high-ceilinged parsonage ...t to First Baptist Church, Marshall, Tex.

The ...hurch was his largest—near 800 in attendance—and in many ways ...e most challenging. Two years before, about 125 members had ...t off, forming a new church, Central Baptist. When Rutledge ...rrived, he faced an older, somewhat dispirited congregation. ...low Hastings, who had become Central's pastor, remembers Rutledge "going out of his way to befriend me, a young pastor getting started out of seminary."

Because neither pastor had been involved in the split, they worked together to heal wounded feelings. "He helped me to lead my church into some degree of maturing and wholesomeness in their attitude toward the rest of the leadership in the city," says Hastings.

Rutledge himself was becoming a more visible leader. He was ...tional moderator and served on the Texas Baptist executive board. He was named the first chairman of the Texas Christian Life Commission, leading it from 1950 until 1955, while close friend Foy Valentine served as executive secretary.

In Marshall, he served as a trustee of Bishop College, a black school. At a time when few white people would mingle with blacks anywhere, Rutledge routinely joined black trustees for meals and meetings. His openness and attitude of acceptance brought glares, stares and a few muttered comments from white people in Marshall.

Meetings consume hours of Rutledge's time, but always, people count.

"All of us have things it's important to us *not* to be," says a friend of the even-tempered, easygoing Rutledge, "and I think it's important to him not to be angry."

tant to us *not* to be," says a friend, "and I think it's im portant to him *not* to be angry."

Mrs. Rutledge, in fact, recalls only one time when she ally saw him angry in those days, and that over a mongrel dog e family loved. The dog and young Burt went everywhere togeth r. When Mrs. Rutledge couldn't see her son's head in the weeds be nd their house, she could see the dog's tail, and knew the two were gether.

One day, a female, purebreed dog down the street got ut while in heat. To keep the mongrel from mating with her, the mily of the purebreed dog killed the Rutledge mongrel.

"Arthur sat down and wrote the hottest letter you ever saw," says Mrs. Rutledge. "He got it off his chest onto paper. After he got it written, he tore it up and threw it in the wastebasket and that was the end of it."

The Rutledges remember such experiences as part of the Marshall days—the time and place where their children—Burt, David and Elaine—grew up. But as Rutledge got more enmeshed in community and denominational life, his time at home grew shorter. "I've got two minutes before I have to leave for this meeting, boys," he'd tell his sons. "Get the ball and let's play."

Mrs. Rutledge says her husband happened to be gone at some harrowing times in the family's life.

In 1953, Burt had contracted hepatitis. It later developed into cirrhosis of the liver, and doctors at Mayo Clinic predicted he wouldn't live 10 years. Mrs. Rutledge took this news alone. Yet with the help of cortisone, Burt lived long enough to become student body president at his high school, and later, at Yale, where he graduated from law school; he raised a family and did not die until 1970, at the age of 32.

In 1957, the Rutledges left the problems—and joys—of a local pastorate when Rutledge accepted the job of secretary of stewardship and direct missions for the Texas convention.

Rutledge began travels that occasionally led him to Atlanta and meetings with Home Mission Board staff. He observed pilot ventures in cooperative missions—agreements between the HMB and Texas convention on the responsibilities of each for language work in Texas. The situation—some churches getting guidance and salaries from Atlanta, some from Dallas—had been confusing. The new agreements cleared the confusion.

Rutledge listened and learned. Nearly two years later, a friend advised him: "Arthur, they're in to talk with you about this new Missions Division place at the HMB."

In December, 1958, he and Vesta, David and Elaine flew to Atlanta for an interview. At a Saturday meeting, Rutledge asked and answered questions about the new job. Lee Adams, now administrative assistant to Dr. Rutledge, was taking notes as secretary.

"Back at that time, I was not even included by a direct comment to me—it was as though I was a machine," she says. "But Dr. Rutledge talked to me as a person in that meeting. When he spoke to members of the committee, he looked them eye-to-eye, talking directly."

When Rutledge accepted the job and started work in Atlanta in March, 1959, that emphasis on people continued.

He also kept a demanding pace of work.

"I tell him he goes to sleep with one foot in the air every night," laughs Mrs. Rutledge.

Rutledge had always been "the boss" in the family, according to Vesta Rutledge. But now at home, he began to take on the trap-

Rutledge enjoys "puttering" in his garden at his lakeside home.

pings of an executive. Once Burt complained to his mother, "When Daddy says something, he just expects you to do it and that's it, there's no arguing; you can't present your side." Replied Mrs. Rutledge: "Son, that's because your daddy's an executive. He's used to telling people what to do. And they do it."

"Yes, but I like to argue back," Burt answered stubbornly.

However Arthur Rutledge may have appeared to his teenage son, he made a conscious effort at work to listen to all sides of a question. Wendell Belew, now director of the HMB's Mission Division, recalls a trip he and Rutledge made soon after Rutledge started work. For many missionaries, it was their first handshake with an executive secretary.

"Dr. Rutledge would be able to identify himself with their needs," recalls Belew. "And he wouldn't forget. I don't mean he would make special buddies of them—he doesn't yield to pressure groups of this kind.

"He just bears them in his heart."

A Church Extension Department staff member, Quentin Lockwood, was serving in Omaha when Rutledge visited. As Rutledge drove with Lockwood to pick up the group to attend the mission, the station wagon got fuller and fuller.

"If you can imagine four big Indian women and about 15 children crowded in there," Lockwood recalls, "and here Dr. Rutledge was scrunched in with an Indian baby on his lap. He said, 'You all need help.' "

On that Wednesday, about 60 junior high children sang a song for Dr. Rutledge. Then Lockwood asked, "How many of you have found Christ?" a score of hands went up. "I can always remember Dr. Rutledge with the tears," says Lockwood quietly.

Soon the HMB helped buy a new station wagon and a larger building for the mission.

As Rutledge visited from New England to Cuba, he stored memories of people and places and overwhelming needs.

A small paperweight on his desk, "People Count," sums up this feeling. "It sits there," he says, "as a reminder to me that though I have to be in a lot of conferences, planning budgets and that kind of thing, unless everything I do, somewhere or other, contributes to touching people for Christ, then it doesn't have real value."

Increasingly, his duties have required Rutledge to spend more time planning and less with people on the field. The Missions Division staff, which once fit comfortably into Rutledge's office for meetings, began to grow. As the organization expanded, Rutledge put into practice a complex administrative system.

With the states, he helped hammer out new guidelines—called cooperative agreements—to outline HMB financial and human participation with each. The new system caused a few complaints, some red tape and delay. But in all, cooperative agreements were hailed as one of Rutledge's major achievements.

"We still have some people who would prefer to work direct," says Rutledge. "They don't want to consult with anybody; just pick up a phone or make a trip and get the thing initiated. But I am convinced that in the long run we can do more by including the local people and really identifying them with it instead of something fostered by an agency a thousand miles away."

Sometimes cobbling together an agreement with a state wasn't easy. It took months of meetings and hours of give-and-take. In such a meeting observers recall a rare instance of the calm, placid Rutledge turning angry. A state executive was making demands of

the HMB, says Rutledge. "He was just berating the Board, I don't know why."

Nevertheless, Rutledge heard the man out. Then he firmly closed his notebook, stood and said, "If that's your position, the meeting is adjourned."

Amid the scraping of chairs and startled looks, Rutledge left the room.

Eventually, the agreement was made with that state. By December, 1959, with a style some called "gracious obstinance," Rutledge had helped make agreements with 16 states.

New ground was being broken in other areas as well. Belew says, "He's not afraid of new ideas. In all the years I've known Dr. Rutledge, I have never heard him decline an opportunity because 'We've never done it before.' "

In 1963, for instance, Belew suggested a national meeting for all associational directors of missions. "The association was coming on hard times," says Belew. "It was a time in which it seemed important that we be able to help the association find its rightful place in leadership." To bring in 700 people would be expensive. To create an atmosphere in which they could speak freely and frankly, was critical.

"He was willing to attempt this," says Belew.

The associational directors came; together they and SBC denominational workers plotted new direction for the association. At times the meeting was stormy but it had good results.

Getting results—with a firm, yet flexible style of leadership—caused many to suggest Rutledge as a replacement for Courts Redford when the executive secretary announced his retirement in 1964.

He was asked to become the Home Mission Board's fourteenth executive, and in 1965, after a smooth transition with Redford, the new leader began his most challenging job.

Rutledge immediately began to surround himself with capable men and women. He gave them immense responsibilities, but within a complex—and sometimes chafing—system of accountability. "I had the feeling that while Dr. Redford was secretary," Rutledge says, "we had grown far more than he was aware. Like one's own children in the home. You don't realize how rapidly they are growing day by day. But a grandparent comes in who hasn't seen the children for six months and is amazed by how much they've grown.

"To me, a relative newcomer, I could see we had to have more help."

In May, 1965, the Board authorized 17 new staff positions.

"We were moving toward acceptance of the concept that we assist churches and associations and state conventions," says Rutledge. "That meant we needed some specialists to do certain things."

Ken Chafin, who became director of the Evangelism Division, recalls that Rutledge encouraged him to "move into new directions. He didn't want me to move in and attack things that had been done, but he didn't want me to be bound by that."

Chafin did move in some new directions, causing a few waves within denominational waters.

"Some of the things I started had never been done before, so there were tensions within the different agencies about whose responsibilities they were. He pretty much stuck with me and didn't allow the goals we had to become confused and bogged down," Chafin recalls.

Several years ago, the Rutledges sold their Atlanta home and moved in a nearby resort community

Chafin saw in his boss a desire for the Home Mission Board to be "on the cutting edge not only of evangelism, but of the church's larger concern for human beings."

As the staff began to grow, so did the HMB's organizational chart, adding more lines, boxes, names and numbers by the year. While Rutledge's office door was still open to any staff member, the chain of command grew more rigid. Rutledge, always a reserved man, now limited his long conversations to section and division heads. Other staff members came in contact with him only at staff meetings. "I expect 95 percent of the staff has not been in his office, nor he in theirs," says one staff member a bit wistfully, and with a trace of bitterness. "That's a pretty hard trick to accomplish unless it's intentional."

Rutledge himself defends the organizational structure by again using the analogy of a family.

"With one child it wasn't so hard, but I know with our three, on Saturday night we had to have all the children's shoes shined, their clothes had to be laid out. We had a system. In the same way, you just have to do a little regimenting as you get bigger. As your staff grows, you have to have more precise administrative procedures."

Some of Rutledge's administrative procedures become solidified after he attended a management meeting in Washington soon after he came to office. The course, more than three weeks long, was to help church leaders get involved in setting long-range objectives, delegating responsibility and establishing management by objective. But it had its personal, traumatic learning experiences, too.

"It was during the day of excruciating T-groups and role play," says a friend. "They kept asking him what were *his* shortcomings? They confessed their angers, their prejudices, whatever. He said he didn't have any, honestly didn't have any hang-ups that he knew of. And they persisted. And *he* persisted."

Mrs. Rutledge, who went with him on the trip, recalls a frustrated husband coming to the hotel room each night. The couple would walk long blocks to blow off the tension.

"Dr. Rutledge is the most transparent man I know," says Albert McClellan, associate executive secretary to the SBC Executive Committee, and a friend who also attended the seminar. "He has no hidden agenda, no two layers. He is what he is. He just could not understand what they were saying."

Most close observers mark that Washington meeting as a turning point in Rutledge's style of administration—not changing any characteristic so much as solidifying the ones already present. A formal, well-planned approach to mission strategy began to emerge.

"I saw us making too many snap judgments," says Rutledge of those early days. "I saw us, too much of the time, responding to something that had already happened, instead of trying to prevent things. One of the things I abhorred was our proneness to make decisions as a group without adequate data."

Rutledge wanted to get away from shooting from the hip, and he did: setting up long-range goals and guidelines.

In 1967, the Board adopted 14 mission guidelines. Covering two typed pages, they exemplify the tasks Rutledge saw—and sees—for the agency.

"The central purpose of the church and of a convention and of the agencies that represent the churches should be to lead people to know Christ as Lord and Savior and to follow him. Not just to join the church, but to become followers."

Rutledge's paperweight says, "People Count." "It reminds me that though I have to be in a lot of conferences, planning budgets—that kind of thing—unless everything I do contributes to touching people, it doesn't have real value."

Number 12, for instance, showed Rutledge's emphasi on com-
munication and cooperation with other denominations. long as
there was no sacrifice of principles or weakening of bas beliefs
he welcomed such fellowship. When a proposal was m le to put
the HMB's Interfaith Witness Department under the E ngelism
Section, Rutledge asked for staff members' opinions, nd con-
cluded that relationships with Jews and Catholics would s fer con-
siderably if such a step was taken. Interfaith witness sta d in the
Missions Division.

Within the SBC itself, he had also maintained a stance o fairness and equality.

Porter Routh, executive secretary of the SBC Executive Committee, has watched Rutledge present the Home Mission Boar 's repor several years.

"While he's dedicated to home missions and the HMB an causes represented in this, I think he has even a greater sense of dedication to the total purpose of the Southern Baptist Con ention says Routh.

"Dr. Rutledge has never been an extreme partisan. He's never been in the place where the only thing he could see was the HMB and this would color his thinking about the work being done by all the other agencies."

"I have never heard him express an ugly attitude or take advantage of his position," says Barry Garrett, who has known him 40 years. "Whenever Arthur Rutledge tells me something, I accept it at face value."

Foy Valentine of the Christian Life Commission, who has known and worked with Rutledge since Texas days, says, "I have never known Arthur Rutledge to give evidence of a split personality, or a split religion—he has it together. He really has lived through the lordship of Jesus Ghrist through thick and thin—in a racial crisis in Marshall, in a family crisis in his own home, in times when the waters were rough for the Christian Life Commission.

"In such things as that, he would always be standing for right—for Christ, not for culture."

Lee Adams, who has worked at the board 32 years and serves as Rutledge's administrative assistant, observes that Rutledge may "think a thing is a certain way, but he'll listen to you; he may change his mind. If after hearing all the facts, he still hasn't changed his mind, he'll plant his feet and he won't move; but he'll be gracious about it."

"He has an uncanny ability to touch base at all points," says former Board president Don Aderhold. "In controversial issues, he did all his homework. So everybody respected his strong stance on issues."

In the late '60s, HOME MISSIONS began trying to sensitize people to what was happening within society. Strong stands leapfrogged the agency to the front edge of social concern. Though hotly worded letters or distressed phone calls came in often, Rutledge rarely got rattled.

He relieved a little of the tension by going to ball games. friends have seen him "leave the office at 5, go see the (Atlanta) Braves play and holler like a Comanche Indian, go home and sleep like a baby, come back the next day as refreshed as he can be."

And he confides in Mrs. Rutledge, who says, "He needs somebody to talk to. You know, he has nobody. People can go to him but when it gets to him, it has to stop there. So I don't believe there's been anything that's gone on at the Board of any consequence that he hasn't brought home."

Rutlege and assistant Fred Moseley discuss an upcoming SBC gathering

Rutledge admits that we've ventured out into some controversial areas in the past decade, but there's been surprising acceptance of positions we've advocated.... Sometimes we were alone for a while in advocating them."

"It's been my desire and the desire of our staff people and of our directors to be open to new ideas, new ways of doing things," says Rutledge. "Once we have ventured out, once we've been willing to stick our necks out—and the magazine would be a beautiful example of this—while there may have been some rough days and some flak and some criticism, there's been a surprising acceptance of positions that we've advocated. Sometimes we were alone in advocating them for awhile."

Rutledge was encouraged by the large number of college and seminary students who stopped him on a campus sidewalk or at a Glorieta dining table.

"Listen," they'd tell him, "I just want you to know that it's because of the HMB that I'm staying in the Baptist denomination."

In 1973, he and HOME MISSIONS editor Walker Knight were honored with the Christian Life Commission's Distinguished Service Award. "Walker had supported Christian social concerns strongly through the magazine," says the CLC's Valentine, "but we knew very well that he couldn't have done that without the strong support of the chief administrator."

As the tensions of the '60s subsided, Rutledge planned for the decade ahead. His style—never flashy or flamboyant—remains unchanged.

He continues to involve others, pulling in thoughts and opinions. Visible, yet rarely too vocal, he gives much responsibility to his staff and board of directors. Says Russell Dilday, his pastor and a former Board president, "I think one of the secrets of his leadership as an administrator is his unthreatened, secure personality."

Jack Lowndes, also a former Board president, emphasizes that Rutledge "doesn't play politics with the directors or staff. He's who he is, he knows who he is, and so he quietly goes about doing his work."

Today, within six months of retirement, Rutledge continues his same daily pattern, climbing the six flights of stairs to his modest office in the HMB building; pouring coffee into his worn, wooden, Hawaiian mug; preparing for one more speech or HMB presentation.

He seems as fair and even-keeled as the 21-year-old bank teller or the 40-year-old pastor of years past.

"He treats everybody the same," says secretary Ruth McKinney. "If he has an invitation from a church in Podunk and he accepts it, and the First Baptist of New York calls for that same day, he goes right on to Podunk."

He leads his staff and controls the HMB budget with the same firm, fair-handed approach: One staff member recalls the time he needed more budget funds. He carefully prepared a sheaf of facts and figures and went to talk to Rutledge. For almost an hour, he pleaded his case with the chief executive, who seemed sympathetic and understanding.

"I was halfway home on the expressway," says the staff member, "before I realized Rutledge had said, 'No, you can't have that money.' He'd been gentle, but so firm."

Such is Rutledge's style—uncompromising, but concerned; stubborn, yet slow to anger; farsighted, but never flamboyant.

"He has simply plowed straight ahead with his understanding of the gospel and his responsibilities."

"The fact is," says Valentine, "that he is an honestly humble man who is genuinely self-effacing. He never pulls any strings for himself. My feeling is that we'll wait till we get to heaven to see him get his just desserts." •

The Cuban Mission Crisis In the April, 1959, HOME MISSIONS, Mrs. Herbert Caudill wrote, in an article, "New Day for Cuba": □ "The plans and projects of the provisional government of Dr. Fidel Castro and President Urrutia are the finest thing that has come upon the Latin American scene in a long time." □ It was typical of the optimism of Mrs. Caudill and her missionary husband. The two had invested 28 years of their lives in the country, rearing a family there and shepherding the Baptist Convention of Western Cuba; at the end of the 1958 church year, Cuba had 84 Baptist

After years in a Cuban prison, the Caudills arrive back in the U.S.

Castro's brother gave the first hints that "the revolution" might make churchlife in Cuba more difficult. "Our religious freedom would depend on our loyalty to the government."

churches, 176 missions and more than 8,500 members. here had been 444 baptisms that year.

The work of Southern Baptists was progressing but th previous few years had been troubled by warfare as Castro's forc s sought to topple the government of Fulgencil Batista.

Caudill, superintendent of the work in Cuba for the H B, noted that a new $235,000 student center building hardly had en used because the universities had been closed for three yea Attendance had been down at Camp Yumuri, the assembly gr und, and offerings were less than in 1957 "because we have com through one of Cuba's most difficult years."

"The problem in Cuba was gradual in its developmen " recalls Loyd Corder, who then headed the HMB's Language Missions Department. "Political unrest affected our work, especially with students, but the work was prospering."

Gerald Palmer, an associate who later succeeded Corder as director of the department, says under Batista, restrictions were applied to meetings and other activities and literature importation; there was indirect repression of enthusiasm, Palmer adds.

So when Batista left the country in the early morning hours of January 1, 1959, and Castro came to power, many had hopes of a brighter day.

"Our people in Cuba at first all thought of Castro as sort of a messiah for Cuba," Corder says.

In his book, *On Freedom's Edge*, Caudill later wrote: "He (Castro) sprinkled his speeches with quotations from the Bible. On more than one occasion he spoke at length on thoughts from the world of Jesus. Many evangelicals as well as Catholics joined his ranks with the hope that a new day was coming for Cuba.

But Caudill added: "Fidel Castro promised that great prosperity would come to the nation under his program. Few understood the full significance of the words with which he invariably closed his speeches, *'Patria o muerte, venceremos'* (Fatherland or death, we shall overcome)."

Caudill sensed at the time Castro took over that there was something "different" about the revolution, and many Christians felt they should do all they could to make the gospel known everywhere, Caudill recalls.

"We thought of Ephesians 5:16," he says, "Redeeming the time, because the days are evil.' "

At first many restrictions were relaxed and the work flourished, prompting such articles as Mrs. Caudill's.

One missionary, Corder says, speaking to a Florida school of missions spent most of the time extolling Castro. "She was that sold on Castro," Corder told her people probably would rather hear about the missionaries.

Caudill, however, had a premonition to come in a mid-February meeting in Havana, attended by 35 of the city's pastors and Raul Castro, Fidel's brother. Raul expressed appreciation to the pastors for what evangelicals had done for the revolution; Caudill said, "but he also hinted that he expected Christians to adapt themselves to the revolution. Our religious freedom would depend on our loyalty to the government."

With quickening momentum, Castro began tightening the communist noose. Businesses were restricted. Cooperative farms were established. Many people who had experienced communism in other countries began to leave.

Still there was hope. The Caudills' daughter Margaret and her husband David Fite, and their two sons joined the Cuban missionary force in April 1960, bringing the total HMB-appointed Anglo missionaries to 10. But six months later one of the couples, the Tom Laws, decided to return to the states. Law had served as pastor of the English-speaking church in Havana, but when he left, almost all his congregation had already returned.

Eight missionaries remained, although the U.S. State Department warned U.S. citizens they should leave for their own safety. The HMB gave the missionaries the option of staying or being reassigned.

Rutledge greets the Caudill and Fite families.

The situation worsened in January, 1961, with the break in diplomatic relations between the U.S. and Cuba. Mr. and Mrs. Hubert Hurt, missionaries since 1957, were reassigned to Panama.

In April, 1961, HOME MISSIONS reported 5,166 professions of faith had been recorded in evangelistic crusades in 92 churches and missions in Cuba from January through March.

The Board confirmed that missionaries were free to remain in Cuba, but they were asked "not to expose themselves to unusual personal danger or let their presence create any problem for the work or people there." Arthur Rutledge, who became director of the Missions Division almost at the same time the Cuban debacle began, assured the missionaries they would be reassigned if they returned.

In May, 1961, Castro openly declared himself a communist. With the announcement—"I am a Marxist-Leninist. I have been a communist all my life"—nationalized all private schools, including four institutions operated by Baptist churches. They later were returned. Loyd Corder, after visiting Cuba in the fall of 1961, wrote: "The doors of opportunity in Cuba are wider open and at the same time nearer to being closed than ever before. The reception of the people to the gospel is greater, probably because they are very much aware of the threat of atheism.

"At the same time there are rumors the government plans to establish a national church. With such a church they would pay the preachers' salaries and thereby attempt to control the content of their message."

But Caudill reported the summer assemblies had had their largest attendance, and seminary enrollment was 40 and more than 300,000 gospel tracts had been distributed.

Castro's sister recently had married in a Baptist church and Mrs. Caudill attended the ceremony. At the services she talked with Raul Castro, the dictator's brother. Raul asked if the Baptist work had been hindered and explained that it would not be bothered "unless you get mixed up in counter-revolution."

Caudill told Corder, "So far, times are favorable to the preaching of the gospel in Cuba. How long they will continue, no one knows."

Thousands were fleeing the island, including many Baptists and several Baptist pastors. The Board joined in refugee resettlement, allocating $10,000 initially cooperating with Church World Service in finding new homes for the refugees.

"By the beginning of 1962," Caudill said, "communism had developed considerably and we saw what it was to live in a totalitarian state." Building materials were increasingly hard to get and churches went unrepaired. Literature was confiscated, and in one instance 100,000 Bibles were seized and ground to pulp. A shipment of 2,000 hymnbooks to the Baptist Book Store in Havana met the same fate.

A militant communist became government mediator with religious groups and an attempt was made to register all churches and their members. Government observers became frequent visitors to services. Some churches were closed.

The missionary staff on the island dwindled to four—the Caudills and the Fites—when Lucille Kerrigan and Ruby Miller were expelled in mid 1963. They were assigned by the HMB to do Spanish work in Miami, serving at the Cuban Refugee Center.

A Cuban pastor was arrested later that year and sentenced to 20 years. Caudill wrote to Courts Redford, executive secretary of the HMB; "A country cannot be won to Christ by remote control. We plan to remain in Cuba as long as possible."

But in November, 1963, Caudill suffered a detached retina that grew steadily worse. Though he stubbornly resisted, he finally returned to Atlanta in June 1964 for corrective surgery. He and Mrs. Caudill spent almost six months there. The surgery was done, but additional difficulties developed and Caudill was told to resign himself to seeing with only the right eye.

Caudill, at the fall HMB meeting, assured the newly elected executive director of the Board, Arthur Rutledge that "we would continue to give the best service we could to our work in Cuba." The Caudills returned to Cuba in time to usher in 1965.

It would not be a happy new year.

Only 12 days before the Caudills got back to Cuba another pastor had been arrested and imprisoned. Soon five more were behind bars.

"We recognized that the imprisonment of our pastors was bringing about a crisis in the work," Caudill says. "Would our turn be next?"

His turn came early in the morning of April 8, 1965. Earlier that evening, Baptist leaders in Havana had appealed to the government about the imprisonment of seven pastors; they were promised a meeting with the mediator the following morning.

But at 1 a.m. security police knocked at Caudill's door. They searched the house and took Caudill into custody. He learned later that he and some 50 others, including his son-in-law David, had been seized as members of a spy ring. Ten days following their arrest the Swiss ambassador told them a variety of charges had been filed against them. The charges included (1) conspiracy against the security and integrity of the nation; (2) collaboration with the CIA; (3) helping people get out of the country illegally; (4) ideological diversion; (5) covering up activities of others; and (6) illegal currency exchange.

Caudell insisted there was no basis for charges one, two, three and five; to charge four he "argued that we had simply continued to preach and teach the gospel as we had done before the coming of communism."

But the sixth charge proved the Caudills' downfall. The Cuban government allowed no one to leave the country with Cuban money; Baptist emigrants gave their money to the Caudills to further work of the Baptist convention. Once in the states, the HMB helped the refugees begin a new life.

In their May 1965 trial, the Caudills were found guilty of illegal foreign currency exchange.

Baptist Press reported, "Caudill and Fite admitted... they had exchanged dollars for Cuban pesos...HMB executive director Arthur Rutledge told reporters that the exchange had been carried out with full consent of the Home Mission Board.

At one a.m. the security police knocked on Caudill's door. He and 50 other Cuban Baptist leaders were arrested. The long ordeal of trial and imprisonment had begun.

The experience of Caudill and Fite in prison said to Baptists in Cuba that they were part of them; it indicated their concern was not based on peace and things going well. They were willing to pay whatever price . . ."

Says Rutledge today, "I guess technically they did vio te Cuba regulations. Morally there was no culpability. They w re sim pl trying to help people, and to try to help, they did some t ngs Ca tro didn't approve of."

The prisoners including 75 percent of the Cuban Mis on Boar and 60 percent of the seminary professors were soon tra ferred to the infamous La Cabana Prison.

Caudill recalls the climb up the hill to the gloomy pris , and lit light of the full moon reflected off its stone walls. Yet e "had a feeling that God would somehow guard and protect his own."

Realizing they had no hope for reduction of their long entences the men settled into a daily routine, broken twice mont ly by the visit of Caudill and Fite's wives, who brought food and o her item to make the stay more bearable. And broken, too, by a sudden awareness of things often taken for granted: for instan e, "I was thrilled one day," says Caudill, "by the sight of a small, flamboyan poinciana, a tree brilliant with its full-blooming flam e-colored flowers. Yes, I thought, pastors might be jailed, but men could st look to God, who makes flowers bloom in due season."

They had only one Bible—smuggled in by a pastor on the day the arrived, but the men held religious services. Their Christian witnes to jailers and other prisoners was atypical, perhaps, but their att tude toward prison food was not. The meager, sloppy rations le Caudill constantly dreaming "of the day when I might eat with th food attractively served."

On the outside, families of jailed pastors found themselves united by a common bond; they gave each other strength.

And the work went on. When the arrests were made, the churches were in the midst of an evangelistic campaign and laymen took over.

With diplomatic relations severed between the U.S. and Cuba the Home Mission Board dealt with the Swiss Embassy and the Baptist World Alliance in trying to secure the missionaries' free dom. "Our stance was to do everything we could," says Corder. "But you see this was one of the first times the American peopl had come up against something they couldn't buy their way out of."

One Florida man began an effort to get together $1 million to ransom the missionaries. He finally realized such overtures only made Castro mad.

"One of the big problems was we couldn't discuss it publicly," Corder says. "Everywhere I went people asked me questions. I just had to tell them there were lives at stake and we could not afford to make any public statements."

Corder made several trips to Washington visiting various embas sies "trying to find any handle at all—there just were no one." The American government was very sympathetic, but also had no con tact with the Cuban government.

The HMB never quit supporting the work in Cuba, Co ler says, but instead of the usual means of sending the money to C udill and the convention, it was re-routed through the Baptist World Alliance.

Gerald Palmer, who succeeded Corder as language mission director in 1965, says the arrests were feared all along. "But we were surprised at the suddenness and extent."

Advice poured in from everywhere, Palmer says, about how to secure the freedom of the missionaries. "Many had suggestions that had an element of logic, but problems were in most recommen dations. We had to deal both with our missionaries who were Amer ican citizens and also with the Cuban pastors of Baptist churches.

"Caudill saw himself as so intricately tied with the pastors that he didn't want something for himself that we couldn't do for the Cuban pastors. But we couldn't do for the Cuban pastors what we could do for American citizens."

After Caudill had been in prison for 14 months, his right eye began bothering him—the same symptoms he had experienced previously. He was examined by a doctor, but then sent back to prison.

On November 25, 1966, eighteen months and 14 days after his imprisonment, a call came suddenly that he was being released, obviously because of his failing eyesight. His sentence had been for 10 years.

Soon after his release, Caudill was told he could leave the country. He was not permitted to attend religious services, preach, teach or take part in the business or administration of the convention.

But the Cuban government still was not permitting American citizens to leave, in spite of word that he might go, and the Caudills also felt they could not leave without David Fite and his family.

In February, 1967, the Home Mission Board, working through the Swiss Embassy, arranged for two Atlanta opthalmologists to go to Cuba to perform laser surgery on Caudill's right eye. The doctors had to bring their own equipment—$10,000 worth, paid for by the HMB—and had to leave it in Cuba. But Caudill's sight was saved.

The beginning of the end of the ordeal came on December 16, 1968 when David Fite also was suddenly released.

On February 7, 1969, the Caudills, Fites and their children boarded the once-monthly flight to Matamoros, Mex. It was the end of a Southern Baptist missions era in Cuba.

In spite of the travail experienced by the Caudills and Fites, the ordeal had its positive side, says Gerald Palmer.

"We had Baptist people in the United States with the highest personal concern for missionary personnel and for mission work. It was a time when we just had to commit our personnel into the hands of the Lord. And there were many experiences of the evident moving of God.

"The experience of Dr. Caudill and David Fite being in prison said to Baptists in Cuba that they were part of them. It indicated their concern was not based upon their being at peace and everything going well—their commitment was to the work of God and the work of Baptists and they were willing to pay any price to see that it was done."

Perhaps the witness of Caudill and Fite is in some way responsible for the fact that Baptist efforts continue in Cuba in spite of communist restrictions.

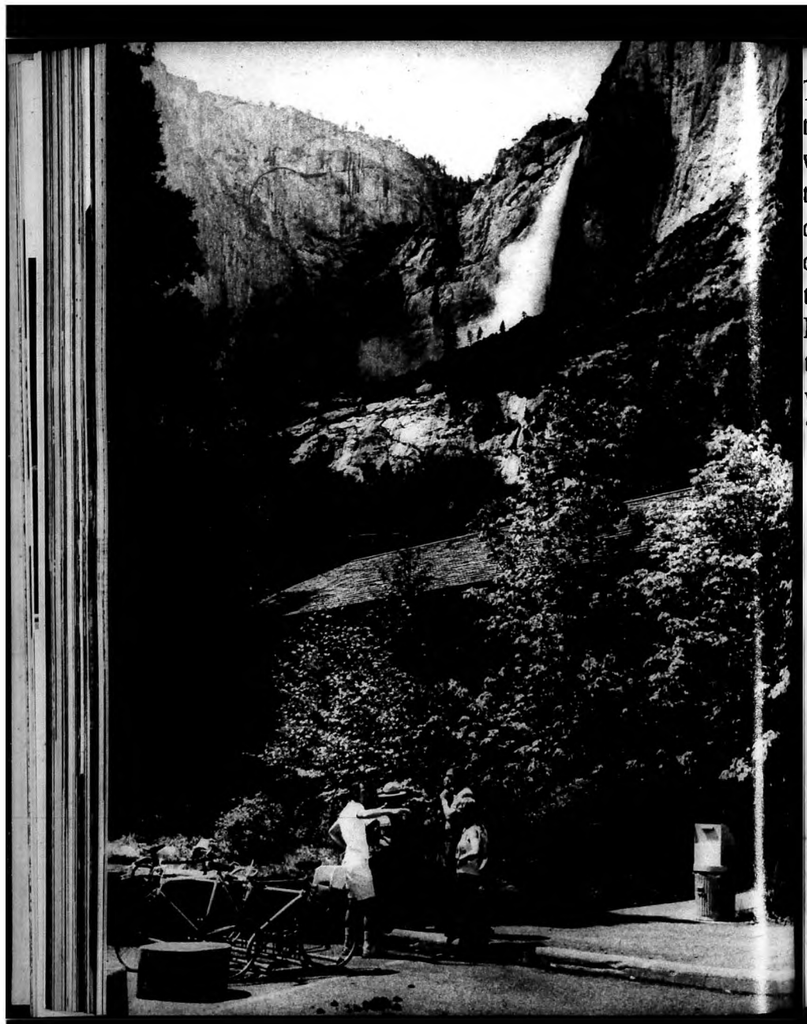
Oscar Romo, currently director of the Department of Language Missions, stays in touch with the Baptist Convention of Western Cuba through the Baptist World Alliance.

"Through these years the churches have learned how to work in the context of the law of the land," Romo says. "And there has been growth in spite of the limitations and difficulties. Training of future leaders continues in the seminary, the home for the aged is full, the summer program continues in the camps, the meetings of the convention have been moments of high inspiration."

Four Cuban pastors were allowed to attend the meeting of the Baptist World Alliance in Stockholm in 1975. They reported the Western Convention has 100 churches and 37 missions and more than 7,100 members. Baptisms in 1974 totaled 348.

The work goes on. ■

Caud d Fite a caugh ying to he ople," Rutle ecalls.



The Pioneer Movement The debate was as hot as the San Antonio sunshine. But the vote that followed was decisive: the messengers to the 1942 Southern Baptist Convention voted to accept into membership the 13 churches of the Southern Baptist General Convention of California. ☐ The SBC had opened its doors to national expansion. What was to be called the "Pioneer Movement" had begun. ☐ But not every Southern Baptist favored the move. ☐ One of those who opposed it was a young Texas pastor named Arthur B. Rutledge. ☐ "At the time, I was concerned—as I think a great many

When HMB put a missionary in Yosemite National Park, California—its first pioneer state already had 9[illegible] churches.

The "Movement" from the first has been disjointed, combustible, abrupt, spontaneous, vigorous, feisty, courageous, audacious, foolhardy—and in a real sense—filled with miraculous sorts of experiences.

Youth mission tours help pioneer area workers reach into mobile home parks

were—with the relationship with our brothers from the Northern (American Baptist) Convention," recalls Rutledge. □ "I h I been a pastor in Indiana while I was in seminary, and the Northern churches I served were just fine Bible-believing church- like we were accustomed to."

Rutledge smiles, "I made a mistake; I think the Convent n's slog was right, of course."

Although many agreed with Rutledge at the time, the majority were swayed by arguments that Southern Baptists ha a "real opportunity to move out." History was on their side: the conditions of the 1930s had begun hurling Southerners—including thousands of Southern Baptists—around the nation. In the fierce, desperate heat of the Depression and dustbowl, Texans and Oklahomans and Arkansans were blown by the west winds toward California. In a decade, the Pacific coast state grew by a million people, more than one third of them from the Southwest.

"Until then, the Southern Baptist Convention had been effectively isolated," says Roy Owen, a former Home Mission Board staffer. "We didn't know what was going on outside the South. Now, for the first time, we had large numbers of Southern Baptists living outside the South, and they didn't find evangelistic, mission-minded churches like those they were accustomed to back home.

"So they felt compelled to start new churches."

Says Leroy Smith, one of the early church-starters with the Arizona Convention: "I guess the thing that motivated us was the need, when you see whole towns without any evangelical witness..."

To "re-church" the transplanted Southerners, the SBC was willing to risk relationships with "our Northern brothers" and shatter the unwritten comity agreement that had kept the Convention confined to the 18 southern-southwestern states and the District of Columbia.

Yet it is doubtful the messengers to the 1942 San Antonio convention realized the full implications—or full impact—of their act. For at stake was more than the traditional geographic bastion behind which Southern Baptists had hidden for a century.

By accepting messengers from churches so far from its established borders, the Convention, tacitly, was forcing Southern Baptists to forge a new philosophy of growth. In years ahead, their structure, planning, finances would be taxed; their ideas of themselves and their understandings of their faith would be re-examined and clarified; and, at the least, they would stumble into a new consciousness of their place and direction, a consciousness that would color all their judgements, goals, awarenesses, attitudes, a consciousness that would become their future.

And what a future the movement has given them.

In less than 30 years, the Convention has become the nation's largest Protestant denomination, doubling in membership, more than quadrupling in giving. It has added more than 10,000 churches, a third of these in sections where it had no work before 1942; one of every nine additions to SBC churches has come in a pioneer area.

From the first, it has been largely lay-led, always disjointed, combustible, spontaneous, abrupt, audacious, vigorous, feisty, courageous, foolhardy. And — in a real sense — miraculous. Jail-door-opening, bush-burning sort of experiences permeate the Pioneer Movement, and almost everyone who has worked pioneer areas has an illustration:

• Struggling to get TV exposure but being turned down again and again, by local stations; only to have, suddenly, one station

Laymen from South Burlington, Vt., church work around the buildings. The church was the SBC's first in its fiftieth state.

open up just before the kickoff of Southern Baptists' most important New England crusade.

• Opening the mail to find a request for assistance from Southern Baptists newly arrived in a remote area of Montana... and the budget already overspent; and then opening the next letter to find a check from a deep-south church, with a note: "Use this to help extend the work..."

• Holding a revival—hesitantly—in a small Indian town noted for its uncordial attitude, and then having a woman say, "I've been praying for this for 35 years." And starting a church in two weeks.

• Being completely closed out in efforts to buy property in a small Illinois community, then abruptly having someone offer an ideal site—and then lower the price when he finds a church will be built there.

• Having a half-dozen Southern Baptist military families transferred to New Hampshire simultaneously—including some who had experience in pioneer area missions.

And a couple of specifics:

• On his way back to Phoenix after starting a church at Prince, Utah, Leroy Smith stopped in Ely, Nev. A town of 5,000, Ely had only two restaurants. Smith, who worked in church extension for the Arizona Convention, took his family into one of them.

"I couldn't find a place to sit down, people were so drunk," Smith recalls. "Many of them were falling over, their faces in their plates."

Smith looked around, found no church. He drove on to Phoenix, picked up missionary Ira Marks, and returned. Together they rented a bankrupt store building and preached a revival.

Southern Baptists now have a church in Ely.

• In the spring of 1946, Roy Sutton, a field worker for the Arizona Convention, was pastoring a group of 12 people who wanted a church building. Their application for a loan was turned down. The bank officer told them, "I've never heard of Southern Baptists." Then he stopped. "But we have a new man from Dallas, Tex. Maybe he has."

The new man was a Southern Baptist.

Sutton got the loan—for $25,000—and Southern Baptists still meet in that church building.

But even with the miracles, never in its three decades has the movement been easy.

From the first, the denomination was ambivalent in its attitude—one Convention leader said the SBC would never get enough from California churches to pay the expense of people traveling out there. And re-focusing the churches' attentions away from the "southwide" emphases remained a problem for years.

Beyond SBC internal struggles were the constant pressures and stubborn resistance to the movement.

In the 1940s W.C. Bryant, a pastor, was arrested in Colorado Springs for conducting a religious survey. In Cody, Wyo., opponents of a small group of Southern Baptists holding a revival tore down signs and threw rocks at the building during services. William Lyons, a layman, was taking a survey in Willingboro, N.J., when a woman turned her garden hose on him. "I know why you're here, now get out," she yelled to the soaked Lyons.

On a broader scope, other denominations—often angered by what they took to be needless, wasteful duplication of Christian efforts —criticized Southern Baptist expansion.

"They had the idea," says Roland Hood, retired executive secretary of the Northwest Baptist Convention, "we were so big we'd

just pull members out of their churches. It never happened. We did bring back into the fold some who weren't going anywhere. But more often than not, these former Southern Baptists would say to us, 'We wish you well but we're already going somewhere else.'

"We never hurt any of those churches."

A.B. Cash, the Home Mission Board's first Pioneer Missions Department secretary, seconds Hood.

"I was very much concerned about charges of proselyting," he remembers. "I checked rumors and followed through on several allegations. I was never able to substantiate a single one."

Undoubtedly, however, injustices did occur; and surely, too, some of the stories of "raids" by SBC pastors have a basis of fact. Too many early workers adopted the philosophy of one Indiana pastor who would start an SBC church in any community without one—no matter how well churched it was already—and often against the wishes of denominational leaders.

But Cash found most Southerners who affiliated with pioneer area SBC churches had previously either been nominal churchgoers or dropouts.

"They were unhappy with the programs they found, and really, the atmosphere wasn't what they had been accustomed to," Cash says.

Over the years, SBC relations with other denominations have improved. In the first place, they came to realize the early phase of the Pioneer Movement was not as evangelistic (or prosyletic) as ecclesiastical: the first members of the new churches were transplanted southerners, and the first churches were largely "relocated" Southern churches.

Explains Illinois leader Jim Smith: "The first churches came about because somebody came here from Tennessee, got a job, brought his family up; then his neighbors would hear about it and move up, and all at once they'd have enough for a Southern Baptist church. Very frankly, they had no sense of missions. They had no desire even for those Yankees to be a part of it."

By the time Southern Baptists began to shift from re-churching the transplants to attracting people native to an area, the other denominations "had seen we were not getting in each other's way," says Hood.

Cash recalls that in one West Virginia town, American Baptist ministers asked Southern Baptists to start a church. "One of them said to me, with tears in his eyes, 'I'd reach out tomorrow and start a church if I could. But we're bound by comity agreements, and that area has been assigned to Presbyterians.' "

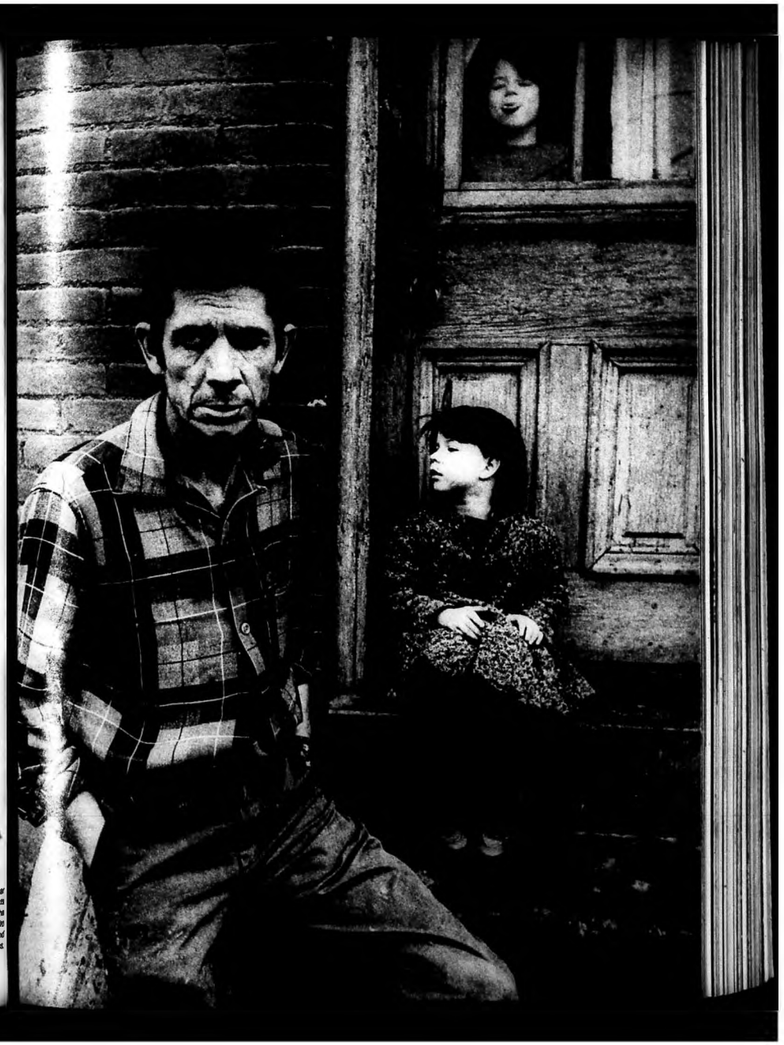
Southern Baptists now have a church there.

The changing outlook is expressed by the HMB's circuit-riding missionary, Merwyn Borders: "From the first, we made it plain we're not here to 'Save Vermont.' Not by ourselves. As we told the other ministers, we're here to work alongside you. There's enough for all of us to do."

Southern Baptists in fact, had difficulty meeting the needs for "southern" congregations.

One authority has written that Southern Baptists equated the institution with church, so traditional practices came to have moral significance. Even so trivial a matter as when and how to give one's offering—in Sunday School in an envelope, or during worship in the offering plate—became issues that added to the

By the time Southern Baptists began to shift from "rechurching the transplants" to attracting natives of the area, other denominations knew "we'd not get in each other's way." There was work enough for all.



year: the wa
poured ut of the
Sout and into
the North and
Northwest regions.

So moved was Williams by the crowd, he went to the motel and cried for two hours—"they were just so hungry to hear the gospel and have fellowship with other Baptists."

overall unease of many Southern Baptists attempting to assimilate into a non-SBC congregation.

Deep dissatisfaction with preaching was common. "I wish other heard, "I haven't listened to a gospel sermon since I came to this area."

The complaint probably carries implications of doctrinal disagreement. But it is also an indication of cultural and educational differences; emphases in SBC churches differed in style, manner, approach. Theirs was wall-to-wall evangelism that wrapped the listener in alternating waves of pain and pleasure.

Because it was so much a part of the church experience, it became expected. And when absent, missed: "The people were hungry to hear the gospel," says Glen Braswell, an early Montana missionary who now directs the Colorado Convention.

Braswell remembers people driving 75 miles one way—every Sunday—to attend Southern Baptist churches. And Leroy Smith of Arizona talks of drawing Southern Baptists "within a 50 mile radius."

But as hungry as they were for the gospel, they were even more so for fellowship.

Smith recalls driving 800 miles on one occasion to meet with Wyoming residents wanting to start a church. Caught in a blizzard, he arrived near midnight—about four hours late. Everyone had waited.

And that night, Smith says, "We organized the mission, got things set up, even extended a call to a pastor whose name I suggested."

"If you don't have fellowship, you crave it," says Braswell. "Pastors out here will drive miles upon miles to be in fellowship with other pastors. Baptist people will do the same.

"These people knew what it was to be lonely, and they were willing to pay the price to go and be where some other Baptists of like convictions were."

When J. Howard Williams was executive secretary of Texas Baptists, he came to Utah for a series of speaking engagements. The first was in Provo, near Salt Lake City. Williams arrived in Salt Lake City to find the temperature 27° below zero; swirling in the wind, snowflakes reduced visibility to a few hundred feet.

Williams was so discouraged he almost turned back. "There can't be anyone at the meeting," he told his host.

"They'll be there from all over the state," he was informed.

When they arrived in Provo, the building was crowded with people who'd driven from as far as 200-300 miles away. On the ice slick roads, one family's car had overturned. They managed to right it, tied up the doors and came on.

Williams was so "emotionally stirred" to see that many people on that kind of night, reports one participant, "that honestly, he never did preach. He could never get himself together enough.

"He went back to the motel and sat and cried for two hours; the faithfulness and loyalty and commitment of these people—he said he'd never seen it in that fashion.

"And I hadn't either.

"They were just so hungry to hear the gospel and to have some fellowship with fellow Baptists. You just can't imagine."

And so, once begun, no amount of sandbagging—by the elements or by organizations or by individuals—has been able to stop the floodpower of the Pioneer Movement.

Perhaps its greatest danger, remembers A.B. Cash, came from another source. Before 1951 the Convention still vacillated about its course. Lacking strong support, western Southern Baptists contemplated organizing, Cash says. But the 1951 annual SBC meeting halted such talk by passing a resolution that "the Home Mission Board and all other Southern Baptist boards and agencies be free to serve as a source of blessing to any community or any people anywhere in the United States."

And almost 10 years later, in 1959, the Convention reaffirmed its stand by recognizing the contribution made in Pioneer areas by the HMB and directing the Board to "put most of its time and energy in the Pioneer states," recalls Executive Secretary Rutledge.

"The 1959 resolution was sort of playing to the stands," feels Wendell Belew, who succeeded Cash as Pioneer Missions Department secretary. "We were already practicing this.

"But we did become much more sensitive to putting resources into older areas. To free money and people for expansion, we broke some old, long-term agreements that had tied us down."

The HMB's 1950s-organized Pioneer Missions Department crossed program lines to send church extension, Christian social ministries, language missions missionaries and others into Pioneer areas.

But as other HMB departments grew, and the nature of the Movement's needs changed, the Pioneer Department was phased out.

"The department got pretty big," Belew explains. "I felt we needed more expertise in language and other areas, and that the individual departments ought to be directing their own people."

Although no HMB department today confines itself exclusively to Pioneer areas, both Belew and Rutledge feel the HMB continues to emphasize pioneer missions.

"We still give the bulk of our allocations to these newer areas," Rutledge says. "Of all our money going to field work, 60 percent to two-thirds of it goes into these states.

"But right at this time, and I approve of it, is a growing awareness on the part of leadership of some of the strong Baptist state conventions that we have some problems of our own with churches in transition in Birmingham, for instance."

The population of the Southern states, too, is changing, with greater and greater numbers of Northerners immigrating to the "nation's sun belt."

"One danger is that we'll assume, because we've been strong for so long in Texas and Alabama and Georgia and these other states," says Rutledge, "that we'll keep on being strong. But it's not automatic. So I think it's wholesome we're coming back to look at our Southern situation."

It's also an indication of how far the Pioneer Movement has gone. No one is willing to say it is over, but Southern Baptists are now in all 50 states; they have formed new conventions to cover all pioneer states except Minnesota-Wisconsin, Iowa and New England. These areas are associated with existing state conventions.

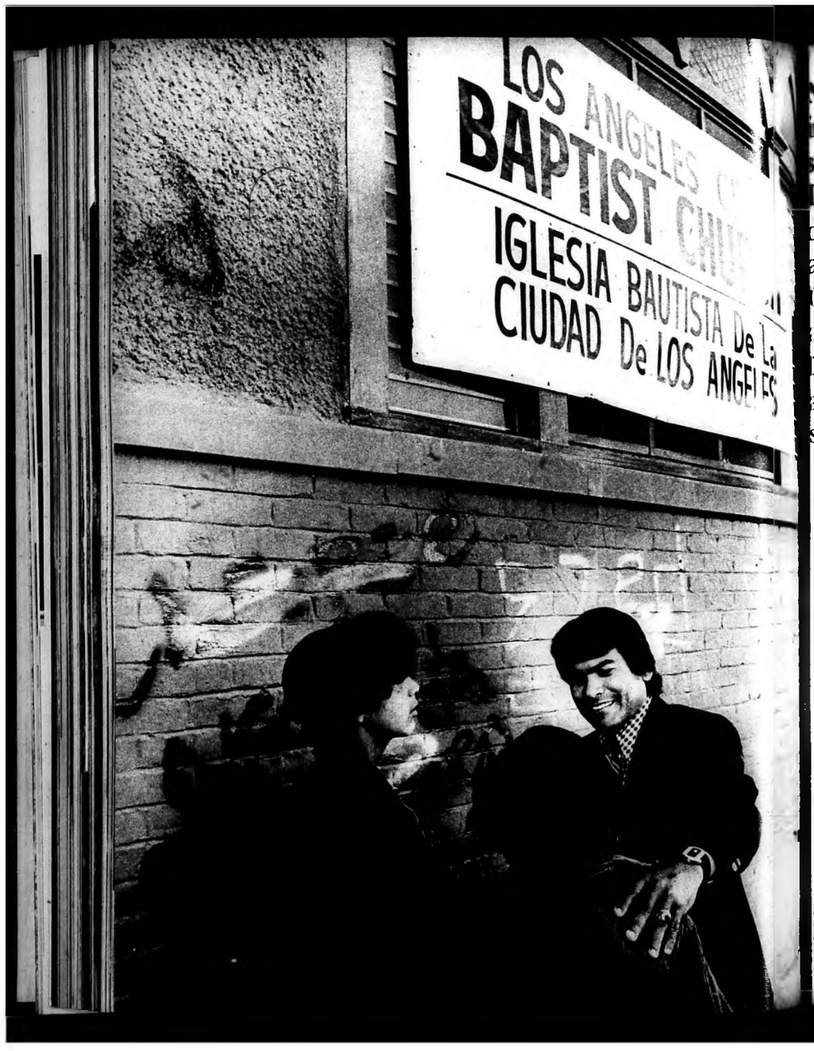
All conventions now relate to the HMB through similar cooperative agreements. And all stress the idea that their work is not to re-church Southern transplants—especially since the great Southern emigration has ended—but to reach the millions who have no church affiliation at all.

And with Illinois' Jim Smith: "In the first years, it was spontaneous growth of little culture groups coming together. What we're going to experience now will be far more significant than that."

And with the Movement's "grand old man," A.B. Cash, "Southern Baptists have come of age." •

Henry Chiles (right) became one of many associational workers whose territory covered huge areas.

Summer student missionaries hold a VBS in New Jersey.



New Dimensions in Ethnic Missions At about 8 a.m. in various parts of the United States... Jimmy Anderson leaves his home in Shawnee, Okla., to meet other Indian Christians who will spend the day cleaning and doing repairs on the Muskogee-Seminole-Wichita (Indian) Baptist Association assembly grounds.... ☐ Jovita Galan prepares for the Mexican-American children who are arriving at her San Antonio church's kindergarten... ☐ Verdieu Laroche drives toward work at First National Bank, but his mind is on the Haitian-language Bible study he'll conduct that night in the home of one of his

Pastor ... Garcia ... of many ethnic people ... within ... culture.

church members.... Alexa Popovici maneuvers snow-rimmed Chicago streets on his way to the airport to greet a Romanian family just arriving in the U.S.... George Shahbaz sleepily tries to read while 22-month-old son Philip scrambles around the room; Shahbaz didn't get to bed until past midnight, after delivering home 14 members of his Assyrian Baptist mission's youth group. Eduardo Peol impatiently sits in a hospital waiting room; a member of his Filipino Baptist Church is undergoing surgery this morning....

All these people are part of the "American mosaic." They are members of one or another of the 125 ethnic groups in the U.S. who communicate in more than 100 languages and dialects and comprise, according to recent estimates, about half the U.S. population.

"Traditionally" says Oscar Romo, a Mexican-American who heads the Home Mission Board's Language Missions Department, "it has been assumed that the ethnic groups have become a part of 'America's melting pot.' Actually, only a very small percentage have been totally assimilated."

And this, for Southern Baptists, gives added significance to these people called Galan and Anderson and Peol and Popovici and Shahbaz and Laroche. For the thread that ties them together—and to other Southern Baptists across the nation—is their discipleship to Christ and their relationship to the Home Mission Board.

They represent in human lives the diversity and tensile strength that has transformed the SBC from a regional, largely Anglo denomination of the 1940s to "the most multi-cultural denomination in the U.S. today," claims Romo.

In fact, they represent an investment by Southern Baptists to cross racial, cultural, language barriers; and they personify a growing concept in mission that has given the SBC the impetus to move "5-10 years ahead of every other (denomination's) 'foreign' or home mission board as far as understanding and applying the cultural dimensions of communicating the gospel," says Peter Wagner, church growth expert at Fuller Theological Seminary in Los Angeles.

The concept, called "indigenous missions," is defined by Wagner as building a church "that fits the people culturally in every way, in contrast to missions work that carries over the cultural characteristics of the persons doing it."

That may sound simple, but it has been practiced rarely, says David Benham of the HMB's Language Missions Department.

"The early missionaries went to Americanize and to evangelize at the same time," explains Benham, himself a Kiowa Indian. "They treated people paternalistically, rather than as equals."

As a consequence, missions fared poorly and early efforts produced few permanent, stable congregations, says Benham, because ethnic people saw Christianity as "white man's religion."

Where ethnic people did have an opportunity to discover their own cultural identity in Christianity, church work succeeded. The Creeks of Oklahoma for example, are among the most Christian Indian tribes, believes Jimmy Anderson, a Creek who works with his own people as an associational missionary, "because no one went in and tried to change them to an Anglo way of thinking."

But allowing ethnic people "the freedom and opportunity to follow God in their own ways" has not always been a Southern Baptist mission approach, says Benham.

The change from doing missions "for" to doing missions "among" —as Oscar Romo describes it—has not come easy. And shifting the

Traditionally, Americans have believed in the "melting pot"—but language missions acts on the theory that "only a small percentage have been assimilated."

David McKenzie himself Navajo helps run Navajo leadership

mission[ary]'s role from "doer" to "equipping others to do" has met with resistance.

For to[day] practice such a missions strategy requires, says a language missionary, "a willingness to trust ethnic people to create their own patterns of Christian expression," rather than be forced to adopt glorified Anglo methods.

It also requires, says James Nelson, "support from your bosses."

As a missionary to Panama, Nelson had become convinced that missions would only succeed if the native people controlled things.

Back [in] the States in the early 1960s, the HMB offered Nelson an appointment as missionary to the Navahos in New Mexico. Nelson said he would accept the position only if he could work toward indigenous leadership."

As Nelson remembers it, Language Missions leaders approved, but because the course would demand a new missions strategy for the HMB, they kicked the decision "upstairs."

"I think there was some opposition," says Nelson, now head of the HMB's rural-urban missions program, but HMB executive director Arthur Rutledge "believed the time was right for this approach."

Nelson was hired. And although he was not the first missionary to practice indigenous missions—Delbert Fann was doing this in Arizona, for instance, and Peter Chen in San Francisco—Nelson made the concept acceptable—largely by proving it workable.

"We'd been using ethnics as pastors to their own people for some time," recalls Rutledge. "But I believe it would be fair to say within the past decade there has been an accelerated emphasis. Now we have men like Frank Belvin, an Indian in a responsible leadership role, and Leonardo Estrada, a Mexican-American who was a missionary leader in New York and now is on the Texas Baptist state staff.

"The most abrupt change," he adds, "came in dealing with Indians in New Mexico, when we began with Jim Nelson to find lay Indians who were godly men, though untrained, and intelligent men who could teach others.

"We have found this to be a good way to get at language missions."

Certainly it has changed the composition of the Southern Baptist Convention. Today the SBC numbers among its 12.5 million members almost a million ethnics.

Certainly, too, Rutledge had correctly assessed the mood of the nation and the Convention.

From [the] beginnings, the SBC was "evangelistically mission minded," says one observer, "but it was always missions of a paternalistic nature."

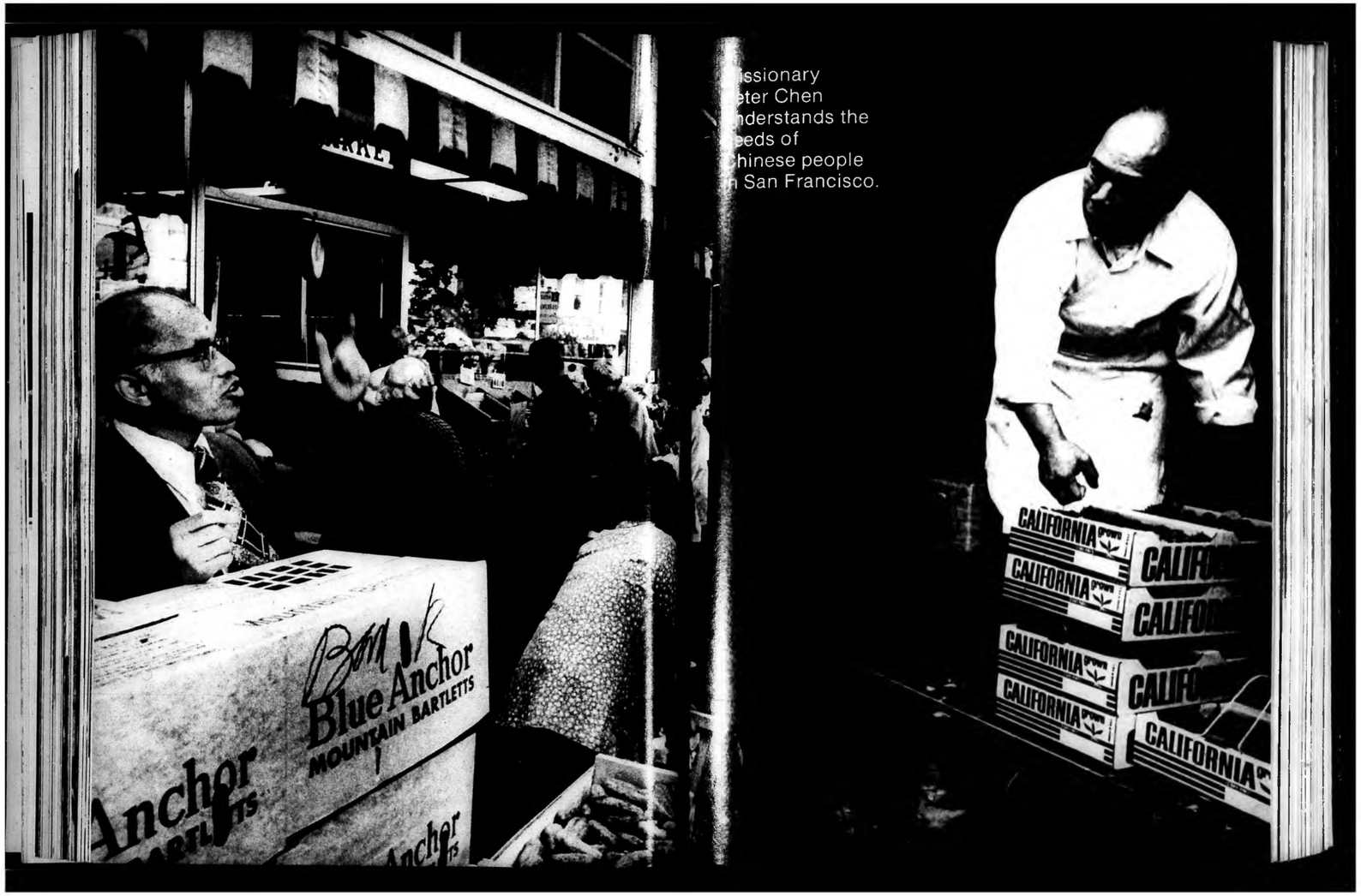
In the Convention—plagued by debts and a depressed economy—sponsored little sustained ethnic mission work. Almost 100 years after its birth, the SBC had only 102 language missionaries—almost half of them in Cuba. Southern Baptists had only 14 missionaries to Indian peoples, 5 to Mexican-Americans, 20 to Europeans—and none to Asians.

But the Great Depression and the war that followed flung Southern Baptists across the U.S., creating a national denomination that, perhaps for the first time, was exposed to dozens of different language and culture groups.

This coupled with a growing national awareness of ethnic contributions and heritage. Beginning with Mexican-American strug-

Continued

Stan Steepleton who understands the language of the deaf, helped start the first Southern Baptist church for the deaf in Portland.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gles for equal education and employment and climaxing with the 1960s Civil Rights Movement, the U.S. discovered that black, red, yellow, brown were all beautiful.

Filled with a new sense of self-esteem, ethnic peoples came to seek self-determination in politics, economics, education—and religion.

"Everything that went before probably was necessary for Southern Baptists to come to a point where we'd accept ethnic peoples and be willing to give them responsibility to minister to their own people," says the HMB's Benham.

By the late 1960s, the HMB had more than 1,000 language missionaries under appointment; perhaps half of these were ethnic people.

"We've proved," adds Benham, "the most effective means of presenting the gospel is through the language and culture in which a person lives."

"There may be some places where indigenous missions have not worked," admits Executive Director Rutledge. "The leadership might not have been competent, or might not have been a good fit for the place. But I think the concept is sound and by and large, our experience has been favorable."

"Indigenous churches are the best way," emphasizes missionary/pastor Claudio Iglesias, a Cuna Indian. "The fact that some white churches have stayed with their own people, and tried so hard not to let anyone else come into their congregations, proves my point."

It also proves dangers exist in indigenous missions.

"Culture can be overemphasized to the point it becomes a language club," says Benham, "rather than a vehicle to communicate the gospel. When language groups can see other cultures, too, then there is a more complete congregation."

To keep indigenous missions from "forming segregated enclaves to keep people apart"—as one critic has charged—the HMB has worked to bring ethnics into all phases of SBC life: associational, state, national.

But the Board's Romo warns that divisiveness could occur if more ethnics are not given responsibility in SBC structures.

"The little Baptist church at Tinian, on the New Mexico Indian reservation, has the same rights and privileges among Southern Baptists as the First Baptist Church of Dallas," says one language missions expert. "It's time Southern Baptists recognize this."

Other dangers in the approach, argue critics, include doctrinal instability; exploitation of ethnic people and the assertion that only ethnics can minister to other ethnics.

Nelson admits he's seen churches go independent when indigenous leadership took them that way. "But I'd rather start 10 churches and have one leave the SBC than start only one church," he says, pointing out that a missionary who works through indigenous leaders can accomplish much more than one who tries to do everything himself.

"Ethnics do have an advantage in working with other ethnics," says Creek Indian Jimmy Anderson, but missions success will come whenever missionaries—of whatever background or racial group—"respect the people for who they are, present the gospel, and, if changes are to be made, let them come under the leadership of the Holy Spirit, not to match the First Baptist Church of Memphis or Atlanta."

Romo points out that the HMB still appoints a large number of Anglo missionaries; in many cases—especially where one missionary will serve several ethnic groups, as do Harold Hitt in Oregon

"We have become so convinced that a church, to be an SBC church, has to do certain things certain ways. But that's an unhealthy, in-bred sort of attitude" that ethnic churches can help break.

Many Europeans liked Romanian pastor Alexi Popoca. He has retained his cultural identity.

dner in Boston—an Anglo "neutral" can better bridge
ltural g s.

The qu on of exploitation of ethnics, however, has some basis
fact. A published study indicates ethnic missionaries in many
eas do eive lower salaries than their Anglo counterparts.

"I kno t least one Spanish-language missionary of 28 years
experien says a missions worker, "whose salary is so low she
s qual d for food stamps. This is disgraceful."

But th MB, in cooperation with state conventions, has created
ew sala benefit guidelines which attempt to correct this.

Anoth- related "exploitation" charge comes from former mis-
ionary ny Jojola, an ardent opponent of indigenous missions
pproach s who argues the "racist" HMB conducts Indian missions
o keep e ladies of the WMU giving their money."

Jojola an Isleta Indian, says, "Indians still captivate the attention—not as they once did, but enough to be used, for the purpose of raising money. The HMB has no other motive. They do not care about the people."

A number of Indian missionaries dispute Jojola's claims. Anglo missionary James Bowen, who works with seven Pueblo tribes in New Mexico, adds, "I think what we're doing now is less exploitive. When the Indian works with his own people, that's better than sending a white man in. Right now I see a real place for the white missionary in training new Indian Christians so they can take over, but in the future, our hope is for the Indian to train other Indians, too."

Romo also stresses that indigenous missions approaches make the SBC stronger because they "provide an alternative." He points to American Baptists' failure to bring ethnic people into Anglo churches.

Explains Elias Golonka, HMB European language missionary who has watched the American Baptist experiment to discontinue support to its language churches:

"It didn t work. Ethnic peoples so desired to remain with the church of their cultural identity that they deserted the American Baptists. Many of these people are still drawn to nationality churches even when they speak English, because they retain the traits and thought patterns of their origin."

James Nelson feels the Convention needs the diversity brought by ethni "We have become so convinced that a church, to be an SBC ch ch, has to do certain things certain ways. We want to hold e y church into the kind of five-star church we think it should

"But t's an unhealthy, inbred sort of attitude."

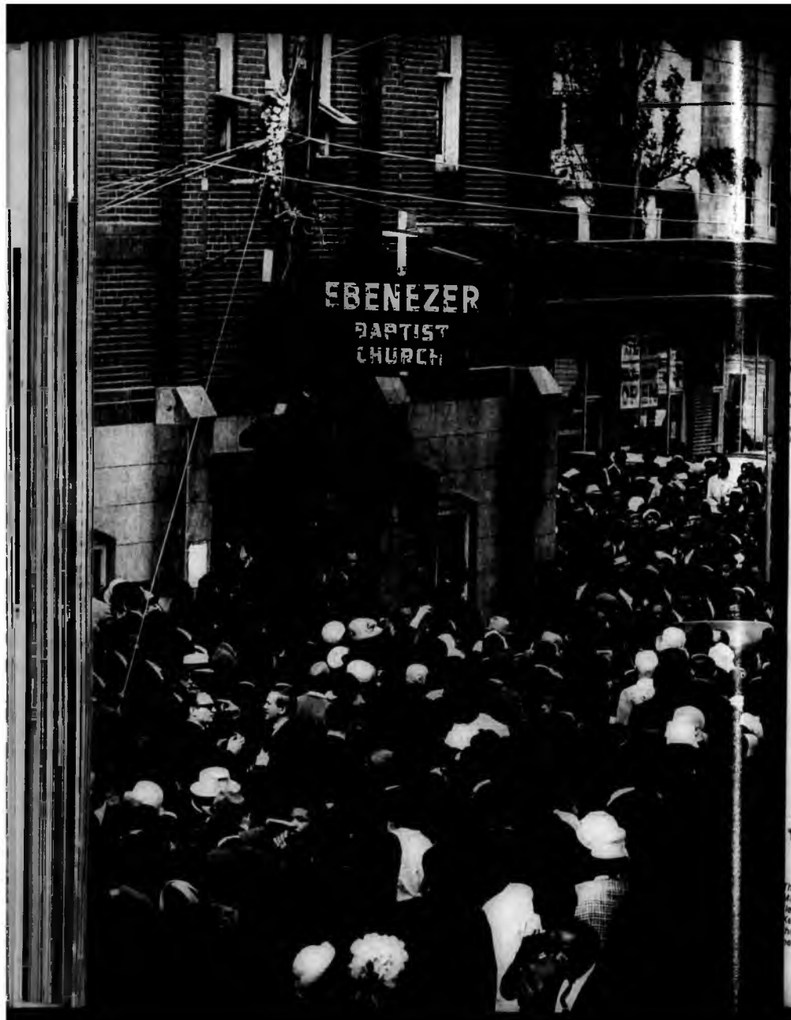
What digenous missions offers, says another HMB language missio worker, is a chance for the SBC to grow by giving others a chance be themselves, "not forcing them to become something they ar ot, culturally or linguistically or ecclesiastically."

"The a of the melting pot is not correct," adds missionary Iglesias. "r matter how hard we try to assimilate people into one culture, w found this doesn't work. There remains a very definite ethnic ntity and ethnocentrism among all people living together."

Rom he contractor who's built indigenous missions, says, "We ealize ers have a right to be different. We are moving, as a result, av from high paternalism to a concept of individuality.

"We're not out to make them be what we want them to be, but et them e themselves." •

Language missions includes work in all states—even Alaska and Hawaii.



Crisis in the Nation 1968 began badly: In January, the USS Pueblo and 83 crewmen were seized by the North Koreans. In Vietnam, Viet Cong launched the Tet offensive. The Kerner Commission's report on civil disorders cited white racism as the chief cause of Negro violence. In April, Martin Luther King Jr., was assassinated in Memphis; racial violence erupted in 125 cities in 29 states. Student rebels paralyzed Columbia University for two weeks. After a 34-day impasse on selection of a site, Vietnam peacetalks began, but most observers offered little hope of a quick end to the war. And on

The death of Martin Luther King (left) and Bobby Kennedy became historical catalysts for new SNCC actions.

With Kennedy and King assassinated, the SBC realized "we have to respond; we couldn't go on building our Sunday Schools, meeting our budgets, acting as if the nation wasn't on fire."

Aunt Sarah Grant was born in 1888 on predominantly black Daufuskie Island, which is now part of the Savannah River Association.

June 5, Robert F. Kennedy, celebrating presidential p[rimary victo]ries in California and South Dakota, was shot and k[illed in Los] Angeles. Amid the nation's turmoil, Southern Bapti[sts decided] they had been silent long enough.

"1968 marked a turning point," says Arthur Rutledge [then in South]ern Baptists' recognizing that we have to respond; we [couldn't go] on building our Sunday Schools, meeting our budgets, [acting as] the nation was not on fire."

On June 6, messengers to the annual meeting of th[e Southern] Baptist Convention in Houston, Tex., passed what wa[s probably] the most comprehensive statement Southern Baptists [have ever made] about the nation's condition and their intention to resp[ond].

"The genesis of our action came after an attempt to p[lace an ad] in the Atlanta papers concerning Dr. King's assassinati[on]," recalls Victor Glass, retired director of the HMB's Department of Cooper[a]tive Ministries with National Baptists.

Glass and several others on the HMB staff circulated a statement designed to show Southern Baptists' sympathy with the Negro movement and its sorrow over King's death. The advertisement didn't garner enough support, perhaps because "we were going to have to pay for that insertion in the paper out of pocket," says Glass.

But Glass' idea didn't die. "Victor talked to me about his feeling that we ought to make some kind of statement at the convention in light of all the explosive things going on around us," says Rutledge. "I supported him. In the unraveling of events, we got in touch with the SBC Executive Committee."

"We decided anything we said ought to show SBC leadership rather than the HMB, or a seminary or some student group," says Glass.

So began the process of hashing out a statement which ultimately carried the signatures of 71 agency heads, state convention leaders and editors.

But that first document was worded more strongly than the document that ultimately went to the SBC meeting.

A sub-committee made revisions before being approved by the Executive Committee. The statement as originally drafted called for a task force to work through the Interagency Council. The final document assigned Home Mission Board with implementation through its existing programs.

The original statement read, "We humble ourselves before God and acknowledge that we are to blame, along with the millions of other persons, for the shame of lawlessness, the agony of injustice and the spirit of strife. . . .

"We acknowledge our sin against God for our failure [to become] bold ministers of reconciliation and courageous servants [of] justice.

The final "confession" section was softened to read: "along with all other citizens we recognize our share of responsibility [for creating] in our land conditions in which justice, order and righ[teousness] can prevail."

The "sin against God" statement was deleted.

"It was evident," reported the Mississippi *Baptist Record*, "that the statement was not nearly so strong as some messengers wished it to be."

"The document was a product of all of our discussions," says W.C. Fields of Baptist Press. "We were desperately late, not only in doing something, but in saying something.

Baptists like Betty Bock ignored race to minister to anyone in need.

"But we had to make the statement as strong as possible, yet get it passed in convention."

The HMB was recommended instead of a task force, because, said one agency chief, "Some felt a task force would get bogged down in the Interagency Council."

Comments Glass, "If some other agency had gotten the assignment, the SBC would have had to put up some money."

Others felt the SBC Christian Life Commission should have had the assignment; but Rutledge believes the CLC's "progressive steps" on race, war and related problems "had made a good many people unhappy, maybe more along in those years than at any other time in history. They were honest in expressing what they felt was the Christian position in a time when people weren't wanting to hear that."

The Convention's action, says Rutledge, probably indicated its "confidence in the HMB beyond that of the CLC."

The 1,100-word document, presented to the 15,071 messengers to the convention, explained the nation's situation as a "social/cultural revolution," and went on to point out extremes between affluence and poverty; sovereignty of law and conditions that breed riots; equality of persons and cultural patterns that deprive black Americans and other racial groups of equality of recognition and opportunity.

It expressed appreciation for those who had "worked tirelessly and faithfully to create a Christian climate in our nation." It urged respect for every individual; efforts to obtain for all human and legal rights; and rejection of "any movement that fosters racism or violence or mob action."

Finally, it appealed to minority group leaders to exercise Christian concern and respect for the person and property of others. And asked Southern Baptists "to accept the present crisis as a challenge from God to strive for reconciliation by love."

"Words will not suffice," the statement read.

The statement, after weathering several attempts from the floor to amend or water down its impact, passed by more than 3,000 votes—almost 76 percent of the Convention's messengers approved. Yet only half the messengers even voted.

"What gave the statement a chance was the assassination of Bobby Kennedy during the convention," remembers W.C. Fields. "That froze the viscera of the entire nation; the convention saw the race question in an entirely new light."

Rutledge wasted no time. He immediately called a meeting in Atlanta of representatives of the SBC agencies. The week after the convention representatives from 13 SBC agencies met to help chart the HMB's course:

Southern Baptists needed to hear from leaders of poverty and civil rights groups; they needed a grass-roots search for answers; and they needed to heal divisions between social action and evangelism.

Henlee Barnette of Southern Baptist Theological Seminary in Louisville said: "We must overcome the Negro sentiment that the SBC was conceived in sin and born in iniquity," referring to the 1845 issue of missionaries owning slaves, which prompted organization of the SBC.

The Sunday School Board immediately produced the statement in tract form and the *Baptist Program* outlined what SBC agencies and state conventions were already doing.

Continued


The HMB moved quickly to work in neighborhoods where the nation's wounds festered most openly.

The committee's report said that despite the gains, "we have far from finished the job . . . the HMB and the SBC must continue to express themselves in meaningful avenues if the crisis situations are to be remedied."

James Netters, pastor of Mt. Vernon Baptist Church, Memphis, Tenn.

Some local reaction was negative, however. Two churc… es severe… relations with the SBC. One letter writer commented … If you a… guilty of these crimes, as you say you are, then you … ould co… fess . . . and be punished. However, many Baptists do n… eel as yo… do."

"HMB is misusing its funds when it undertakes a n… vement … the direction of social work rather than evangelistic … ork," sa… one man.

Another pastor wrote: "If you interpret this as a ma… ate to g… yourselves involved in a social action program . . . you … will sure… have killed the goose that laid the golden egg. The … operati… Program will be gone out the window." That year Anni… Armstron… Easter Offering receipts did drop, but the income loss w… s balance… by a slight rise in CP giving.

But favorable comments came, too, and a Washin… ton, DC… church sent the HMB a check for $1,200 to help imp… ement … statement.

In August 1968, the HMB directors formally accepted the Sa… assignment and appointed a joint staff-directors coordinating a… steering committee with Harper Shannon as chairman.

Shannon, a Dothan, Ala., pastor who had just been elected pres… dent of the SBC pastors' conference, recalls, "I was an evangeli… pastor and I wanted to make it clear to the Convention and to o… critics that we were not promoting a social gospel."

The main criticism, says Shannon, was over the evangelism-so… cial gospel conflict. "Racist feelings were underneath, but n… verbalized," he feels.

The agency, however, attempted to clarify its position: "As So… ern Baptists we have an exceptional record in evangelistic activi… a statement said. "This we must maintain. But in troubled tim… like these we must show greater concern . . . for the needs of o… fellowmen and for the problems of our society . . ."

Not everyone involved in implementing the statement was co… vinced of the SBC's altruistic motives for passing the statement, b… most participated wholeheartedly, nonetheless.

One HMB director, Edwin Perry, said "Let's just simply say th… the crisis is one of degree. The cold war is over; this is not. It's … the streets, in the ghettos. We are moving because we are having … move, not necessarily because we want to."

The steering committee, however, in its 14 meetings … efore d… banding, took its job seriously, investigating every … ggestion … from investing a million dollars in a low-income hou… building … project, to production of a documentary motion pictur…

Several state conventions, meanwhile, endorsed the st… tement … adopted their own versions.

At least one suburban church, St. Louis Christ Mem… ial, vot… to dually align with the National Baptist Convention, US … Inc. The… Missouri convention, although endorsing the SBC state … ent, su… pended the church; a two-year study committee uphe… a sing… alignment rule and Christ Memorial remained out-of the … tate co… vention.

The HMB assigned 22 college student summer miss… naries … the Watts area of Los Angeles; 6,000 pupils enrolled in … vacat… Bible schools and more than 500 professions of faith wer… reports…

Curriculum materials of the Brotherhood Commission … he Wo… an's Missionary Union and the Sunday School Board hel… d impa… ment the essence of the statement, conferences wer… held … seminary campuses and a joint conference was held by … he Chr…

The HMB put money into such self-help projects as the OIC.

tian Life Commission and the Baptist Joint Committee on Public Affairs. At least two agencies added blacks to their staffs.

The 1969 meeting of the SBC resolved to uphold the previous crisis statement. But the messengers rejected earlier demands made by representatives of the "National Economic Development Council, which made outrageous claims against religious bodies in our nation." The group had been demanding reparation for racial inequities.

A committee on the crisis continued to meet for three years. As a result of its investigations, it recommended numerous actions by the HMB. Among those that were implemented:

- $100,000 in HMB reserve funds banked with a minority-owned institution.
- A million-dollar loan fund for non-SBC Negro and ethnic churches. Says Robert Kilgore of the HMB's Church Loans Division, "We entered this knowing it was a high-risk venture, but we've been able to make loans to 35 churches and counseled more than 450 others."
- $10,000 donation to Opportunities Industrialization Centers of America, founded by Leon Sullivan in Philadelphia, to provide training centers for the hard-core underprivileged in an attempt to rehabilitate them toward greater employment and more meaningful contributions to society.
- Presidents of the three National Baptist Conventions were invited to the annual SBC meeting.
- Statement of concern and prayer regarding the Vietnam War.
- Recommendation that "more serious consideration" be given to representation of minority groups on all SBC boards, agencies, institutions and commissions.
- Scholarships to attend the Urban Training Center in Chicago.
- Filmstrip, "National Crisis: Patterns of Response," which offered ideas for local implementation.

Yet the committee later reported, ". . . we have far from finished the job. The Home Mission Board and the Southern Baptist Convention must continue to express themselves in meaningful and innovative avenues of service and ministry if the contributing factors to crisis situations are to ever be permanently remedied. There must be a basic and essential unity among the agencies of the Convention as well as within the departments of the HMB and the local churches in every community. We must reaffirm our commitment to the lordship of Christ and to the total needs of all men, especially here in our nation."

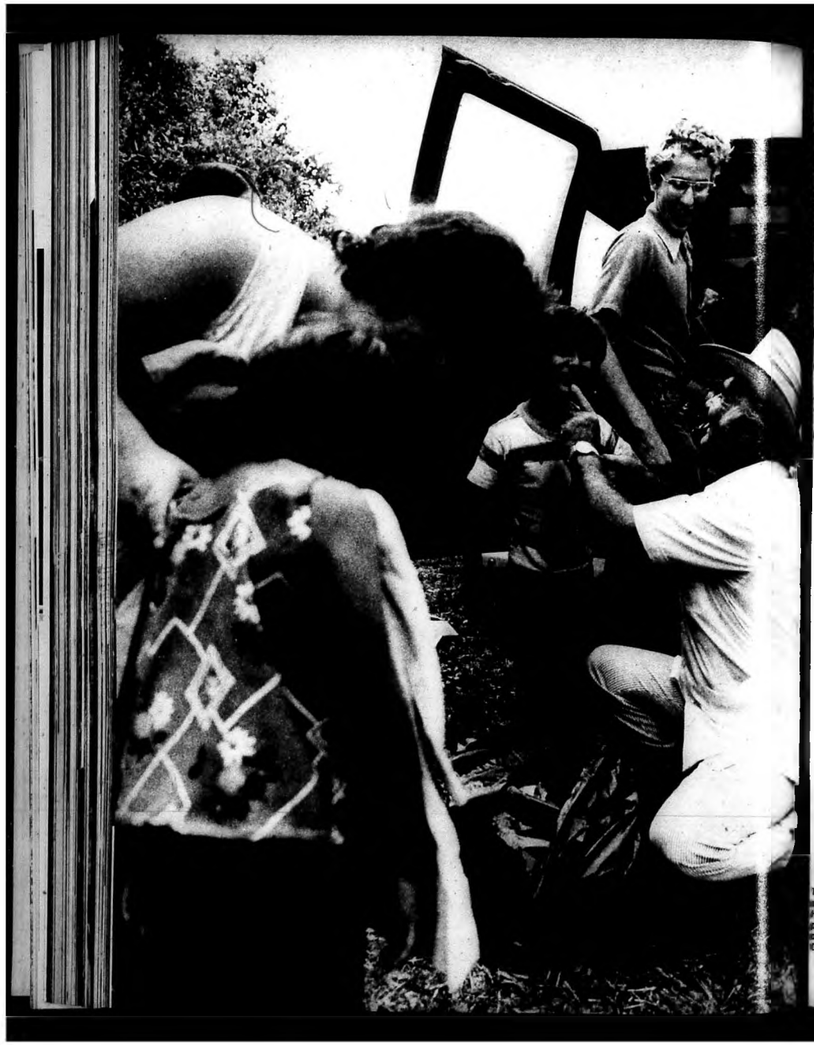
Victor Glass evaluates the statement and its results:

"It gave us nation-wide coverage. All the papers picked it up. It helped some Southern Baptists see that we were guilty. But it also showed we were not yet to the place where we were willing to put up money for man-made crises."

W.C. Fields thinks the statement was misjudged. "We overestimated the potential effect of this action. It moved us a peg or two toward racial understanding and more effective action toward racial justice. But a body with more than 12 million members moves like a glacier. Real progress comes slowly."

The heat of the crisis faded. The committee on the crisis disbanded. But the statement was never rescinded. "We are encouraged and we feel that the magnitude of the task should not forego our beginnings, no matter how meager," says Shannon.

"We must begin somewhere, and we must continue our efforts in the area of human relations certainly throughout this century." •



Toward More Effective Missions—Together Once the Southern Baptist Convention was a "whites only" denomination. Today more than 400 black churches are affiliated with the SBC, and thousands of blacks are members of formerly all-white churches. □ Once the denomination openly opposed Catholics. Now dialogues are held throughout the nation, not only with Catholics, but also with Jews, Moslems, and others. □ Once denominational churches limited work with the needy to food and clothing distribution. But today Christian social ministries include family counseling,

This cooperative agreement between NAMB and states make possible work with people in the South Carolina. L. Hanshew.

literacy, day-care, medical and dental care, prisoner rehabilitation, drug and alcohol rehabilitation, work with elderly, migrants, social outcasts. Perhaps nowhere have these changes been more actively encouraged—or more openly cheered—than in the Home Mission Board of Arthur B. Rutledge.

When Rutledge became executive secretary in 1965, he brought a balance of social awareness and missions to an agency that had been known for aggressiveness in evangelism, church extension and language missions.

Rutledge's was a note of concern for the whole person, a desire to cross barriers of any nature to make disciples. In one of his first speeches, he said, "Man lives today in the midst of a society marked by urbanization, automation, population growth and shifts, moral crises, racial tensions, multiplying minorities and increasingly active non-Christian religions."

Putting action to words, Rutledge joined the Christian Life Commission to support Race Relations Sunday and created two new HMB departments: Christian Social Ministries and Interfaith Witness.

These steps, like others that were initially unpopular, characterize his administration: growth through dynamic tension. Despite some resistence, his outlook toward evangelism, missions and social action created an exciting, thriving agency—and encouraged major changes in the Convention.

But Rutledge did more than ask Southern Baptists to face the controversial issues of the day. He urged programs that would define the emphases of Southern Baptists in the U.S.; armed with Convention-given guidelines, he reorganized the HMB and began long-range planning to meet tomorrow's challenges.

Consequently, during his 10-year tenure, the agency's staff of 50 doubled; its budget of $6½ million more than tripled; and its acceptance by Southern Baptists reached a new high.

Outside the denomination, church consultants like Lyle Schaller described the agency as the most effective mission board of any denomination in the nation.

Robert Bingham, for years a Board member and now director of Services Section, says, "Rutledge knows the time to be bold and the time to be cautious."

An example was his naming the Christian Social Ministries Department. Many advised against the word "social" because of Southern Baptists' bias against a "social gospel." But Rutledge said, "That phrase makes me cringe. There is one gospel and it is individual and social, personal and social, individual and corporate."

Close friend Foy Valentine, head of the CLC, told Rutledge: "When you named the department, I felt that wasn't the best title. I didn't think it would be accepted. But it is accepted now and you are farther down the road for having used it."

Rutledge believes the emphasis on social ministries was important. "I have the strong conviction that as Southern Baptists grow in their ability to minister to people in unusual circumstances, with their long-standing commitment to evangelism and church starting, we will be in better shape than any denomination I know, to give the whole gospel."

Gerald Palmer, a 30-year veteran of the HMB, says, "We have had traumatic experiences, and we owe it to him that we are a symbol of reconciling witnessing and ministering. We have moved toward both extremes and have brought them together."

Many advised Rutledge against using the word "social" when naming the new Christian ministries department—but he went ahead, and "the agency is further down the road because of your stand."

Missionary Glenn Harada works with Worcester, Mass., through cooperative agreement planning

Changes in other areas also please Rutledge. The Evangelism Department has been elevated to section status with more staff, budget and three clearly defined programs instead of one.

"A Convention motion prompted us to re-evaluate," admits Rutledge. "But the decision we made was our own."

At the same time Rutledge was urging the SBC to cross barriers, he did it within the HMB. A black man was named to head work with National Baptists; a Mexican-American to lead language missions; and a woman to direct Business Services.

No one document so characterizes the HMB under Rutledge as the 1967 Board-adopted statement, "Fourteen Mission Guidelines." Because the agency and Convention have advanced so far, it is difficult today to grasp the significance of the statement.

Evangelism remained the first and unifying concern, but it was defined to include commitment and involvement. New were emphases on urban centers; the call for flexibility and experimentation; communication and cooperation with other denominations; work with government and civil agencies; and the decision to pull back on institutions in favor of personnel.

The HMB staff was encouraged to find new ways of work. Coupled with Rutledge's philosophy of pushing decision making and responsibility down the chain of command, instead of up, the agency exploded in innovative mission work.

Wilson Brumley, an HMB coordinator before becoming director of Houston's Union Association, says, "The Rutledge years have been the most creative the HMB has known. I had the freedom to take the initiative. We were not turned loose to go off in any direction. He had input in defining responsibilities and budgeting projects. He kept responsibility, but gave us freedom.

"I felt a sense of security that if I used my best judgment, but made a mistake, Dr. Rutledge would stand beside me."

Filled with a new openness, the agency began to influence churches, associations and state conventions. Helping this along was a subtle, but highly significant, development: state/HMB agreements were written to spell out how the Home Board and each state would jointly do missions work in that state.

Nothing else has brought about as important a series of changes as have these agreements.

In 1958 the SBC had pushed the Board to step up its budding cooperative mission work with state Baptist conventions. The agency was to transfer resources from stronger states to areas of the nation where Southern Baptists were weak. Within five years, the HMB was to increase work in most older states. Or so recommended an SBC-approved committee report. But then-executive secretary Courts Redford took three actions:

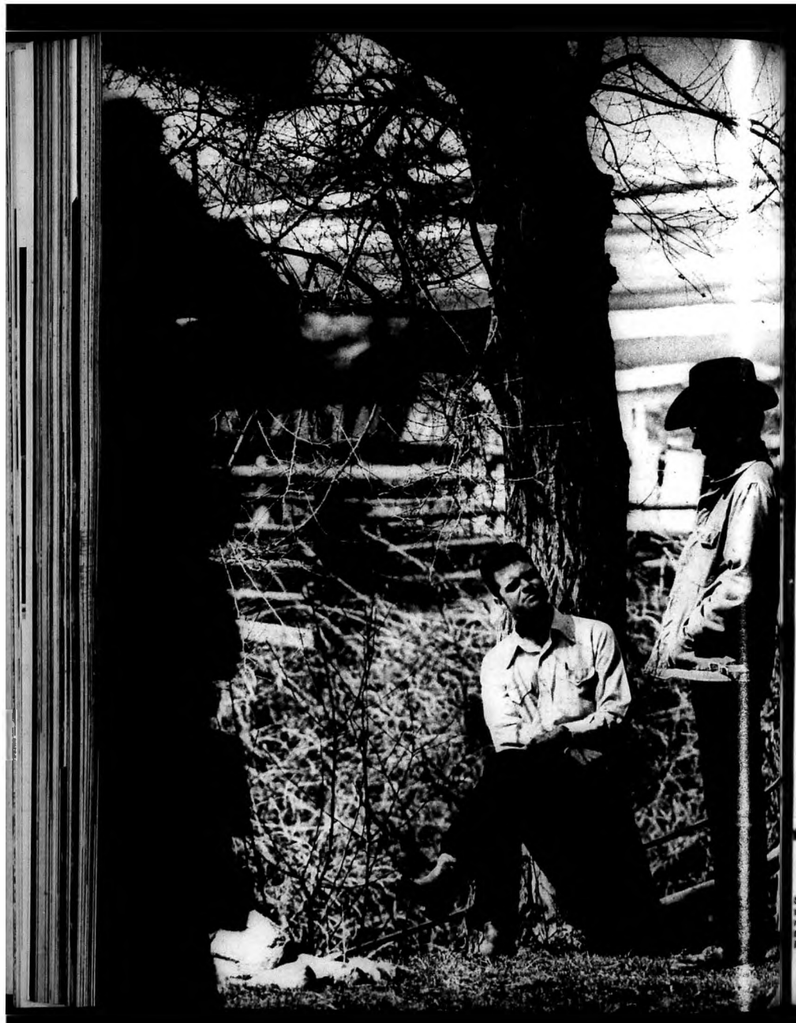
First he worked to modify the committee report; he wanted to strike the five-year limit and the suggestion that the HMB withdraw entirely.

Second, he instituted new HMB organization, grouping departments within divisions.

Third he hired Arthur Rutledge of Texas to head the Missions Division and begin negotiating cooperative agreements.

The SBC committee had recommended the HMB transfer full administrative and financial responsibility of mission work in well-established states to the respective states. Redford and Rutledge helped change the committee's suggestion to "state conventions should be encouraged to assume a larger portion of the financial

Rutledge has encouraged hiring of ethnic people like missionary Glenn Harada (right)



Coo erative
agre ments,
spel ng out the
way the HMB
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national agency and
local churches to
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State-H joint
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responsibility... as rapidly as feasible."

With the committee's recommendations softened, the HMB developed agreements based on a "uniform missions strategy." So successful has this been that a more recent committee studying SBC work critically commented that it is impossible to tell the difference between HMB and state mission work—exactly the intent of the agreements.

Within a few years, North Carolina—home state of the committee's chairman—asked for increased assistance, not less, from the HMB. The state wanted to identify the agency's national image with its work.

Efforts at state-HMB agreements date back to the 1880s, says long-time HMB worker Loyd Corder, but not until the days of J.B. Lawrence did the state conventions seek HMB action.

Corder remembers that five or six state leaders asked to meet Lawrence, HMB executive secretary before Redford. "Dr. Lawrence had been known to walk out on meetings like that, if they called him on the carpet, because he did not feel he was accountable to state convention leaders," says Corder.

"But these men said, 'Look, Dr. Lawrence, you can work with the Indians, work with the Negroes, work with the slum dwellers, but you can't work the major cities of our conventions without us.' "

As Corder tells it, Lawrence replied, "Okay, but you aren't doing it."

"We don't have the money."

"Then let's do it together."

By 1958, the work of the agency was divided between direct missions and cooperative missions. In 1959, Rutledge brought these together under one missions agreement.

The first came in Texas, where Rutledge had worked and where a single coordinator was directing language missions work for both Texas and the HMB. Woodrow Fuller, then associate to the executive secretary of Texas, recalls he, Rutledge and Corder "hammered out in very rough fashion the first cooperative agreement; that became the basis for our work together. It covered language missions, institutional work, rural-urban missions and National Baptist work."

That first agreement still serves as the model for later agreements, now much broader in scope.

"The agreements are the best and the right way for a national agency and the state to work together; otherwise you have too many uncertainties," says Fuller, now Florida missions director.

Adds Brumley: "There is no way for autonomous agencies and organizations to work together successfully without spelling out how they will cooperate."

The agreements cover employing people, with the HMB responsible for screening and enlisting workers. Supervision is at state or associational level. Salaries come from state conventions, but a percentage of the funds—as high as 95 percent—comes from the HMB.

For example, the HMB passes to the Texas convention money to cover 34 percent of the funds necessary to employ 370 mission workers, primarily husband-wife teams in Christian social ministries, language missions and cooperative ministries with National Baptists.

At the other extreme, Alaska pays only five percent of the funds for 25 workers in chaplaincy, CSM, church extension, language missions and metropolitan missions. The HMB provides the other 95 percent.

During Rutledge's tenure, the HMB's staff of 50 doubled and its budget of $6½-million tripled. People outside the denomination began to recognize it as the "most effective mission board of any religious group in the U.S."

Once worked out, the agreements have given supp rt to sta
conventions, as well as changing the nature of HMB ork itself.

In many cases, the state conventions have used the greement
to justify work. An Arkansas executive told Rutledge the ear
1960s, "We really don't need the Board's $20,000 fo work wi
National Baptists, but if we did not have your parti pation, d
likely we couldn't do anything in this field. Now we ap roach ou
people on the basis that this is part of a Convention-wid program

Once its programs were seen as nation-wide, the HMB sta
shifted emphasis. Now most serve less in supervising missionar
personnel and more as specialists or national missiona es who a
state conventions in planning, training, equipping and nplement
ing work.

Even missionaries roles changed. Some still do direc work, b
others have become catalysts, enlisting and training others to d
mission work.

Planning for national missions demanded better data gatherin
more effective interpretation of data, and personnel who coul
work at long-range goals. The Planning and Coordination Sec
was created for that purpose.

As Corder explains, "We were out there with the people on th
field, planning what we were going to do. But we've come to unde
stand you don't develop plans by taking the needs of smaller uni
and compiling them to make plans of larger units. The larger en
first makes its plans, which have plug-in attachments for all smal
er, related agencies. The SBC must lead in planning. We say, 'Her
are places where we will provide resources, according to priorit
set for national strategy.' "

But not everyone found the agreements satisfactory at first. Some
HMB leaders, accustomed to direct relationships with missionaries
found it difficult to turn over supervision to the states. They missed
the personal contact with people they'd helped select and train
says a HMB staffer.

"That's no longer possible, but we still have satisfaction in pro
viding expertise, counsel and program guidance," says Gerald Pa
mer, "even though the missionaries don't look to us for supervis
or salary."

Yet the HMB staff has grown, forcing Rutledge to reorganize for
better communications. In 1971, sections were created, with plan
ning assigned to one, programs to another and services in a third.
In 1975, evangelism became the fourth section. Rutledge admin
tered through four section leaders, assisted by an assistant execu
tive director.

The cooperative agreements were turned over to Planning Sec
tion coordinators. Each, assigned one area of the nation, works
with its state leaders to coordinate mission work. Projects were set
for five-year periods.

The HMB, meanwhile, continued to study the nation and project
target areas for evangelizing and starting churches, both goals
the new Bold Mission Thrust. And both are within the framework
of the state agreements.

For the agreements cover most situations. That's one reason
writing them was never easy. In fact, for one reason or another
nearly 15 years passed before every state signed a working cooper
ative agreement.

Says Leonard Irwin of the Planning Section, "We have entered
a new day in our relationships. We are committed." •

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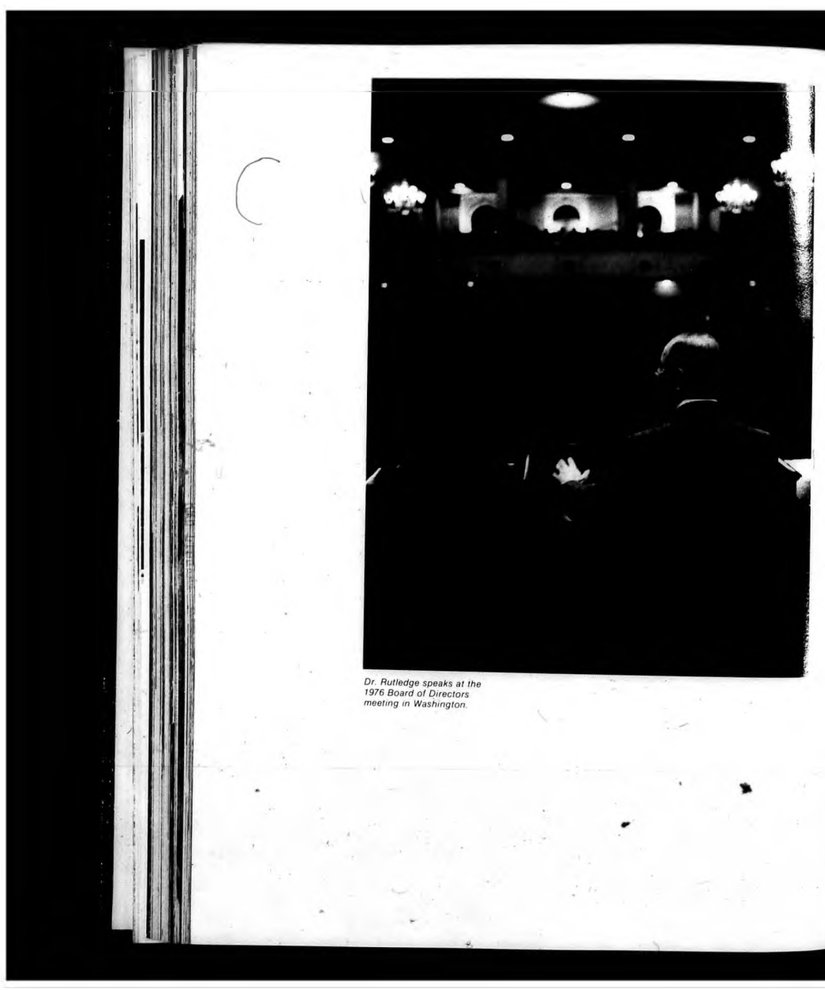

Dr. Rutledge speaks at the 1976 Board of Directors meeting in Washington.