LESSON 5

THE WITNESS IN THE CARIBBEAN: A MISSION OF INTEGRATION

PART II

Haiti

Early efforts

Baptist work began here in 1823 with the arrival of the Reverend Thomas Paul, a missionary from the Massachusetts Baptist Missionary Society. The appointment was a fact finding one. Mr. Paul was to stay for six months and upon his recommendation, it would be decided whether to establish work or not. Mr. Paul sailed on May 31, 1823, amid the enthusiasm of his church. The Massachusetts Bible Society gave him a Bible to present to the President of the Republic, while a local merchant gave him a free passage.

Thomas Paul wrote home at least two letters that year. In one he described his interview with the President Boyer, who had received the mission with sympathy. In the letter he described how the President had warned him about not being too aggressive with his public ministry as the Haitians had been accustomed to Catholicism, only. Paul also described how eager the government officials were to possess copies of the Bible.

On his first Sunday, Paul preached in Port-au-Prince to a small group. From the capital, Paul went to Cap Haitien, rented a hall and remained there for six months. On the first Sunday, he preached to fifty people and the numbers grew as he remained. He reported that he held a baptismal service but the numbers cannot be ascertained. He left Cap Haitien on December 25, 1823 and there is no evidence that the Massachusetts Baptist Missionary Society followed up this mission.

The next attempt to establish a Baptist Witness in the island grew out of the agitation in the Northern States of the U.S.A. on the question of Slavery. In the decade 1840 – 50, there were strong convictions about "Slave-holding" and its sinfulness. British Baptists had been chiding their American counterparts on the question and there were Northerners who were unwilling to have Christian fellowship with the holders of slaves. Some of these organized the American Baptist Free Mission Society with their purpose to encompass both Home and Foreign missions.

The Society held that no serious attempt had been made by American Christians to establish a mission in Haiti. While Americans had explored the four corners of the

Rev. Thomas Paul was a missionary of the Massachusetts Baptist Missionary _____

(Society)

Rev. Paul preached in Port-au-Prince on his first _____

(Sunday)

The next attempt to establish a Baptist Witness in the island grew out of the question on _____

(Slavery)

The Society held that no serious attempt had been made by American Christians to establish a Mission in _____

globe to bring men the gospel, Haiti, which was close by, had been "passed by on the other side." A Society report suggested that this was so because the Haitian Republic was *free* and *black*. The Society therefore pledged itself to evangelize Haiti, to establish schools, to endeavour by what they did to remove prejudice against the "coloured man" and to aid him to rise in intelligence and virtue. The Society hoped further that missionaries for Africa might be found among the converts of Haiti.

As a consequence of this, Elder William M. Jones and his wife left New York in December, 1844 and arrived in Haiti on January 29, 1845. A year later ther were joined by Miss Polly Young of Washington County, New York, who remained until 1848, when she returned because of ill-health.

In January, 1847, Mr. and Mrs. W. L. Judd of Meredith, New York, together with Miss Electa C. Lake, joined the Mission. In October of that year a baptismal service was conducted in the sea before a crowd of thousands. There were eight candidates.

The Judd's remained in Port-au-Prince for about twenty years, but not much is known of their work save that they were friends of the President, Solnave (1867–69), so that when the revolution broke out Judd was forced to flee to Santo Domingo where he died. After his death, the church remained without a pastor until 1890, when Lucius Hippolite returned to Haiti under the auspices of the Jamaica Baptist Missionary Society, a connection which he severed in 1893.

Lucius Hippolite was well equipped to assume the pastorate, having spent six years in Hamilton, New York, at an academy and university, three years after that in France and a further year in Jamaica.

British Baptists

The beginnings of British Baptist work in Haiti and the Jamaica Witness in Haiti are intertwined. As early as 1843, Haitian Christians had invited Jamaican Baptists to begin a work among them. This is understandable as there was easy access to Jamaica and over the centuries there had been much traffic between the islands. The Jamaican Baptists did not respond, but passed on the request to London.

In 1845, the B.M.S. proposed the founding of a mission in Jacmel and chose Rev. Ebenezer Joseph Francis, stationed in Lucea, Jamaica, to begin it. Mr. Francis accepted and together with Misses Clarke and Harris landed in Haiti on December 10, 1845. The work got off to a good start due to the charm and grace of Mr. Francis, and it was a severe blow when he died the following year of Yellow Fever.

The B.M.S. lost no time replacing him with Rev. William H. Webley, who arrived in Haiti in February, 1847. Webley was to stay in Jacmel until 1868, when in consequence of illness and the unsettled political nature of the times, he left for Jamaica, never to return.

(Haiti)

MATCH the names in COLUMN A by drawing a line to connect them with the correct information in COLUMN B.

A	B
William M. Jones	*Jamaica Baptist Missionary Society, 1848*
W. L. Judd	*January, 1847*
Lucius Hippolite	*January 29, 1845*

(Compare your answers with the text.)

The beginnings of British Baptist work in Haiti are intertwined with that of the _____ Witness.

(Jamaica)

The Jacmel cause was supervised by V. R. Domond, a deacon who held things together until the arrival of Joseph Hawkes from Bristol College in 1872. This missionary did not remain for a long time and in 1874, he was succeeded by Mr. John Edgell Gomer who died in 1876. Once more thrown on their own resources, Deacon Domond supervised and led the church.

In 1880, Mr. Alexander Von Papengouth, an Italian, came out from England to Jacmel. He encountered delapidated facilities. The chapel and the Mission house were in advanced states of disrepair. To make matters worse, the unrest of 1883 centred upon Jacmel and during a bombardment by government troops, the property was further damaged. Papengouth appealed for help from overseas but what he received was badly used and the Mission languished. He finally gave up in 1885.

Jamaica Baptist involvement

It was about this time that the B.M.S. offered the work to the Jamaican Baptists. At first the Jamaica Baptist Missionary Society refused, but the B.M.S. promised a subvention for a number of years towards the Haitian work and so Rev. Joshua Rowe was appointed to go in 1885. He remained until 1889.

It was during Rowe's time that L'Herison was to enter the church and his advent marked a turning point for the work in the nation. Nosirel L'Herison was a Catholic who once had a desire to enter the priesthood, but had chosen instead to become an artist. His father, the owner of a lucrative distilling business, had wished for his son a career in business, but he consented to his wish and sent him to study in Paris. Later, he sent him to study business for two years in Liverpool, but on his return he got embroiled in national politics. His father was imprisoned as a result and died of smallpox in prison and Nosirel had to flee to Jamaica for refuge.

A change of political fortune in Haiti enabled L'Herison to return and he reopened the business. In gratitude to God, he promised to paint a picture of "Christ and the woman of Samaria at the well" as a thank offering for his safe return. About that time, a young Baptist preacher, Joshua Rowe came into his studio for lessons in painting and L'Herison took the opportunity of borrowing a Bible from him to be more accurate in the details of the story. He read much of the Bible, but when he came across the commandments in Exodus, he was much exercised as to whether to continue his painting since he well knew that adoration and worship were thinly separated in the minds of his Haitian brethren. He was about to destroy the painting, when his pupil begged him for it as a testimony to his teacher's integrity and faithfulness to Scripture.

From then on, L'Herison intensified his search and together with a doctor friend decided to study the Bible more seriously. As a result of Bible Study the two friends offered themselves for baptism and were baptized by Rowe on December 22, 1885. During the same pastorate,

Who was Nosirel L'Herison? _____

_____

_____

_____

_____

_____

(Compare your answer with the text.)

L'Herison intensified his _____.

L'Herison and his friend, Dr. N. N. Gausse, were ordained as deacons and began to preach.

Rowe spent four years in Jacmel. During that time, he developed an outreach programme into the adjacent villages and at the same time organized the local church. When he left there were forty-nine members in Jacmel and an out-station.

His work had been well done, for the church grew despite the absence of a full-time pastor. Apart from occasional visits from Pastor Hippolite from Port-au-Prince, they had to manage for themselves. Nevertheless, they succeeded by 1892 to build a new chapel and when the Rev. L. Tom Evans and his wife were appointed and arrived in 1893, they entered upon a well-organized work. Mr. Evans stayed for one year only, because of the breakdown of his wife's health, but during the year he completed the rest of the Mission complex, adding a school and the rest of the church furnishings.

It seemed quite clear by this time that the man for the Jacmel work was L.'Herison. So on August 26, 1894, he was ordained and with him the work took on added dimensions. Despite the disastrous fire of 1896, which destroyed the town of Jacmel and the Baptist Mission buildings, the Witness spread to at least twelve other areas. The work was sustained financially by local contributions, by a grant from Jamaica Baptists, who invited L'Herison to meet with them to discuss its terms, by contributions from the Lott Carey Convention and from the American Baptist Home Mission Society.

St. Marc, an important city on the west coast, is the site of another Baptist Witness. Charles Detweiler, former secretary of the American Baptist Home Missionary Society, in his *Waiting Isles* reports that the Baptist Witness developed out of a Congregationalist witness from the United States. It appears that a Jamaican Baptist minister who was in town was invited to preach at this Congregationalist church and so persuasive was he that at the end of the Service, they decided to become Baptists.

Another report is that an American Baptist, Richard Cushman, came to St. Marc in 1848 and began the Witness. When he died in 1849, the work was carried on by Neil, a converted Catholic priest from France, who had been sent out by the Christian Union of the U.S.A. The believers formally constituted themselves into a church under Neil and began to ask for baptism but were told that it was unnecessary. Some of the number, however, sought out Judd who baptized them in 1850 and so Neil passed the work over the Baptists and left the country.

Whatever the origins it attracted the attention of Jamaican Baptists and when in 1871, a donation of thirteen pounds was given to Jamaican Baptists for work in Haiti, the interest was heightened. The Jamaica Baptist Missionary Society decided to send a deputation to see the state of Baptist work there. John Henderson and Ellis Fray visited the island. In 1874, George Angus, a member of the Montego Bay congregation and a graduate of Calabar

(search)

The man for the Jacmel work was _____.

(L'Herison)

Another site of another Baptist Witness is _____ _____.

(St. Marc)

In 1874, George Angus was sent to settle in

College, was sent to settle at St. Marc. A part of the expenses of the venture was borne by the Tyndale Baptist Church in Bristol and this contribution continued until the St. Marc Church became self-supporting. Angus did a good job. He built up a strong church and surrounded himself with a fine group of young people. His work was so much appreciated that the Jamaica Baptist Missionary Society asked him to go to the older and more established cause at Jacmel which was in need of leadership. In the meantime, however, he had become engaged to the daughter of a prominent merchant in St. Marc, and this led him to refuse the Jacmel appointment. As a result he severed his connection with the J.B.M.S., but still maintained links by occasional visits to Jamaica, the last of which was in 1883, when he collected contributions towards a new church building. He continued as pastor until 1900, when he was accidentally shot during one of the revolutions.

Jamaican Baptists did not confine their witness to St. Marc. In 1874, the Rev. Daniel Kitchen was appointed to Port de Paix. In a short time, despite some difficulties, he was able to construct a church building and expand the work. Perhaps the most important expansion was to Trou-de-Nord, a village not many miles away.

The work in Trou-de-Nord began with the conviction of Miss Jemima Straight that she should evangelize Haiti. She was a schoolteacher with no means nor supported with missionary funds. She had gone to Trou to keep school. While there she had penned an appeal for help and this was published in an evangelical paper in France. By chance the appeal fell into the hands of a French student studying in Newton Theological Institution, Elie Marc, and he responded. He met Miss Straight who was in the U.S.A. at Providence and decided to forego graduate study and go to Haiti. He arrived there in 1894 with Miss Straight. Unfortunately she died within days of her return.

Marc had no means of support and so he opened a store selling dry goods, kerosene oil and trading in coffee. He kept an apiary and developed a good business. While supporting himself, he sustained the Baptist Witness and did much through the evangelistic group in the church to reach out into the surroundings.

In the 1880s, Menzie Webb, pastor of the Stewart Town Baptist Church in Jamaica and one of the leading Jamaican Baptists, a member of the Jamaican Legislature, visited the Haitian Witness on his way to England. He was alarmed to discover that Kitchen had been established in one of the smaller towns. So on his arrival in England he suggested to the Baptist Missionary Society and through them to his brethren in the Jamaica Baptist Missionary Society that the headquarters of the Haitian work be removed from Port de Paix to Cap Haitien. This was agreed and Kitchen transferred the mission there.

On his arrival in Cap Haitien, Kitchen made immediate contact with Baptists who were already in the town. These fellowships dated from the earlier days. As a result, Kitchen

_____ _____.

(St. Marc)

The work in Trou-de-Nord began with the conviction of Miss Jemima _____.

(Straight)

was able to develop work in Grande Riverè, Cap Haitien, Port de Paix and Trou-de-Nord, in a short time.

Kitchen died in 1892 and was succeeded by Condillas Jean-Jacques, who was the son of a deacon at Port de Paix. He was a good preacher and fairly well educated, but during the years, he had neglected some aspects of the work. It had been part of divine providence that Elie Marc settled in Trou.

The American Baptist Convention

The American Baptist Convention of the U.S.A. began work in Haiti. The Secretary of the Convention, Dr. Charles Detweiler, had visited the Jamaica Baptist Union in 1922 to discuss the possibility of adding a department to Calabar College for the training of more prominent leaders in the Baptist churches. There was no agreement but it gave the Woods an opportunity to renew an old acquaintance. In conversation it was discovered that a large legacy had been left to the American Baptist Convention to begin work in an area they had never worked before. Mr. Morny Williams, who had given this information, suggested that Wood right apply to the American Baptist Convention to be such a missionary to some area in Latin America. This he did and in due course, Wood was accepted and began work in Haiti in 1925.

Wood made his centre in Cap Haitian from which he developed a number of churches. A work was developed in Pignon. Another was established in Maissade. A third was revived in Hinche. While a fourth was rekindled at Gonaives. In Port de Paix the woek was also restored. In connection with this outreach, with help from abroad, schools were build, a clinic started and as a result the Baptist Witness began to take on a new spirit.

As a natural consequence of this enthusiasm other Baptist groups began to show a new spirit. For not only did Elie Marc benefit, but the new enthusiasm was felt in Jacmel and as far away as Port-au-Prince.

The American Baptist Convention was not the only group to stimulate growth in the islands off the Haitian coast and later in Haiti itself in the 1920s, and still continues to do so. Comparatively recently the Baptist Mid-Missions began work in Haiti, in 1949.

Baptist work in Haiti today has been the result of a combination of factors. Firstly, there was the matter of racial affinity in that Haitians turned to Jamaica and the U.S.A. where there were the largest concentrarion of Blacks. Secondly, there was the concern of individuals in the churches of the U.S.A. and Jamaica for a more adequate expression of mission. Thirdly, there was the study of the Scriptures and the preaching which developed indigenous faith.

Fourthly, there emerged a trained and educated pastoral leadership which could organize and develop the churches. Fifthly, there was the catalyctic effect which the funding agencies of the Mission Boards produced enabling the infant Mission to grow. Sixthly, there was the integration

In 1924, the American Baptist Convention of the U.S.A. began work in _____.

(Haiti)

Wood developed a number of churches from his centre in Cap _____.

(Haitian)

List five factors that helped the Haitian Baptist Witness to develop. _____

_____

_____

_____

_____

_____

_____

of the pastor into the communal activities of the people, so that the Witness was not imposed from outside in all its aspects. Finally, there was the ability to co-operate when co-operation was needed between the leadership.

The Baptists are a significant group in Haiti today. They are to be found in most parts of the island; and like the other Baptists in the region they are moving towards a national identity and Caribbean Unity.

Cuba

The Cuban patriot

The Baptist Witness in Cuba began in the 1880s. As early as 1884, Jamaican Baptists had discussed the possibility of sending a mission in the wake of massive Jamaican immigration to the sugar plantations in central Cuba. Nothing was done until 1886, when F. W. Wood, the pastor of a Baptist church in Key West, Florida, was appointed.

Meanwhile in New York, a young Cuban patriot, who had twice fled the country was preparing to go back home. Alberto Diaz was a soldier and participated in one of the numerous but abortive rebellions against Spanish rule. He had escaped to New York in the early 1880s and while there had become an American citizen and began to study medicine. To finance himself, he worked in a cigar factory in the day while he went to school at night. A Bible came into his hands while on the wards one day and he decided to translate it into Spanish. This task led him to faith.

He returned to Cuba and began to practise medicine and preach. But the new faith alienated him from the community and his family because it was not Roman Catholic. Nevertheless, he gathered about him a few people and rented a hall for Sunday meetings. A fellowship was soon established which he called the Reformed Church of Cuba because he attempted to take the New Testament literally. The alienation of the community and the threats of the Catholic priests were too much for him and so he returned to New York.

While in New York, he came into contact with Dr. Montgomery of the Willoughby Avenue Baptist Church, and was baptized and guided in the Scriptures. He returned to Cuba and became the agent of the American Bible Society. He continued the Baptist Witness in Havana amid many hindrances; and news of the Witness reached Key West Baptist Church, Florida.

The church had for some long time had an interest in Cuba. It was to Florida that the refugees fled from the many revolutions in Cuba. Chief among those interested was Mrs. Adella Fales, who worked as an interpreter and teacher in the Cuban Mission to the Cubans in Florida. It was through her that news of Diaz continued work in Cuba had come.

The church decided to send a member to discover the truth and he reported that Diaz was a Baptist. In the meantime, Jamaican Baptists had sent the Rev. George Henderson on a deputation to Cuba to discover the needs

(Compare your answers with the text.)

The Baptist Witness began in Cuba in the _____.

(1880s)

Is the following statement true or false?
The translation of the Bible into Spanish led to the conversion of Alberto Diaz. _____

(true)

The new faith alienated him from the _____ *and his* _____.

(community, family)

of Jamaicans there and on his way home he visited Key West and there met Wood and Mrs. Fales. They both consented to go under the auspices of the Jamaica Baptist Missionary Society to Cienfuegos in 1885, but with the support of their home church.

When the facts were laid before the Florida Baptist Convention they voted a sum of one hundred dollars ($100) to defray the expenses incurred.

Wood arrived in Cuba late in 1885 and persuaded Diaz to return with him, so that he could be ordained. Diaz was ordained in the Key West Baptist Church in December, 1885 and the party returned immediately to Havana. On January 10, 1886, Wood baptized under the cover of night four other believers in the Havana seafront pool, as it was illegal to do so in public, because enough notice had not been given the government. On January 26, 1886, a Baptist church was finally constituted.

The Home Mission Board

Wood continued as a missionary of the Jamaica Baptist Missionary Society until his work was disrupted by national unrest. He resigned and returned to Florida. On Wood's return, the Florida Convention agreed to support the work in Havana and recommended to the Foreign Mission Board, in May of that year, that the S.B.C. sustain the Witness. The Foreign Mission Board, however, declined as its hands were fully occupied and the Home Mission Board took it on. It became the direct responsibility of Dr. Tichenor, who was then the Secretary of the Home Mission Board.

The first task of the Home Board was to acquire a cemetery for the Witness. This bizarre act had to be done since non-Catholics were not allowed decent burial. Their bones were exposed in what was called "Potter's Field." The cemetery was acquired with a gift from a Baptist deacon and the Alabama Baptist Convention for five hundred dollars ($500).

Since there was no proper place of meeting, a theatre was acquired at the cost of $65,000. This building was designed to house a worship centre, a college and the headquarters of the Mission. And to make the work self-supporting, the other facilities were to be offered for rent at commercial rates.

By 1893, the work had developed to five churches and seventeen preaching stations. All except the church in Cienfuegos were in Havana or its environs. The growth proved too much for the Home Mission Board itself, and so Dr. Pendleton Jones was appointed to supervise the work on the spot. Dr. Jones was appointed in 1893 but had to resign from ill-health in the Spring of 1894.

In the meantime, the local political situation was tense. In 1896, the Cuban people revolted against Spain and as a result greater hardships were imposed upon all Protestant activity. The Home Mission Board contacted the State Department of the U.S.A. to ask its protection for Baptist property in Cuba. During the unrest, two pastors, J. J.

They both consented to go to _____ in _____.

(Cienfuegos, 1885)

Wood persuaded _____ to return to Key West with him so he could be _____.

(Diaz, ordained)

UNDERLINE the correct answer.
Southern Baptist work was begun in Cuba under its American Baptist Home Mission Society, Home Mission Board, Foreign Mission Board.

(Compare your answer with the text.)

By 1893, the work had developed to five _____ and seventeen preaching _____.

(churches, stations)

The local political situation was _____.

(tense)

O'Halloran and Jose Cova, had to flee to Key West, and in April of that year Diaz was arrested and thrown into gaol. Since it was known that the Spanish government had been arbitrarily executing and disposing of political prisoners, Diaz's arrest produced an outcry in the U.S.A. Because he was also an American citizen, he was therefore released and he went into temporary exile in Tampa where he ministered to the Cuban exiles in that city.

The revolution dragged on to become the Spanish-American War of 1898. When peace came it brought to Protestantism, because of United States influence, a new image and new opportunities. Alberto Diaz got a hero's welcome as did his colleagues. J. J. O'Halloran went back to his work in Old Santiago. J. V. Cova returned to Matanzas. Francis Bueno went to Cienfuegos. Diaz himself remained in the theatre on the Prado.

Unfortunately, Diaz did not get on well with the leadership of his Board and it appears that he might have been implicated in some financial irregulatities involving the Mission funds. The incidents caused great dissatisfaction among the staff at the Baptist Temple. To resolve the issue a compromise was arrived at, by which Diaz resigned to become a colporteur with the American Baptist Publications Society of Philadelphia, but at the same time remained as pastor of the Baptist Temple. These arrangements in the end proved unsatisfactory and Diaz severed his Baptist connections, joined the Presbyterians, gave up preaching and instead practised dentistry.

The Western Convention

The Baptist work grew despite this set back to such an extent that the Southern Baptist Convention decided to appoint a superintendent and chose Charles D. Daniels, who had served in Mexico and Brazil.

Mr. Daniels was appointed and took up work in 1901. He began by rebuilding the Mission and organizing the converts, who had now begun to pour into the church. Unfortunately, Mr. Daniel did not serve long. He resigned in 1905 and was succeeded by Dr. M. N. McCall. In that year, the Baptist Convention of Western Cuba was formed.

Under the leadership of Dr. McCall, much of the foundation for the present work was laid. In the city of Havana, a school was established called the Cuban-American College which maintained a high level of education. The Gethsemane Church, which met in the Baptist Temple, was constituted as well as (an adjunct) a church for English-speaking Americans. Other work was started in the suburbs of Havana too. By 1922, there were six Baptist churches in the city.

The other area of concentration was the city of Matanzas. The leading personality was José V. Cova, who together with A. U. Cabrera (who had formally been a Methodist) developed a multi-faceted work. Cova established a school, but he left in 1901 to become editor of the newly founded Baptist newspaper and to teach in the College. From Matanzas, Pastor Cabrera established a

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Peace brought to Protestantism a new _____ *and new* _____.

(image, opportunities)

Name two difficulties faced by Diaz. _____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

UNDERLINE the correct answer.
The Baptist Convention of Western Cuba was formed in 1905, 1901, 1904.

(Compare your answer with the text.)

Much of the foundation for the present work was laid by Dr. M. N. _____.

(McCall)

MATCH THE PLACES IN COLUMN B WITH THE NAMES IN COLUMN A. Place the correct number in the blank provided in front of the name.

work in Cardenas and Colon and in each place stationed a graduate of the new College.

Santa Clara experienced much growth too. Rev. J. J. O'Halloran had moved to Santa Clara at the conclusion of the revolution in 1903. As Santa Clara was a large terminus for the railroad, it was a strategic centre, and from this town, a Witness was established in Sagua ja Grande (1903), in Escarza (1908), Camarones (1908) and Comanayagua (1908).

An associate of O'Halloran named F. J. Franqui went to the town of Trinidad, one of the oldest Cuban cities, and there began a cause. By 1910, a church had been established and from it sprung another in the neighbouring seaport of Casilda.

Cienfuegos was older than most of the other work in the island, but it had suffered neglect during the war. After the war the seaport became an important port of call for ships en route to the Panama Canal. By 1907, a thriving cause had been revived and four years later a school building and a sanctuary were constructed. The Cienfuegos Church was responsible for the spread of the work to Crucos and later to Lajas and Arriete.

The work in Pinar del Rio was begun by Independent groups which had formed churches in several sections of the province. With the coming of the Southern Baptist Convention, the churches opted to be in the Western Convention. Churches like Vinales and San Andres (1910) and Guane (1910) fell into this grouping.

By 1928, the Cuban-American College developed a secondary department, as well as a theological seminary (1905). The Convention, now twenty three years old, had its own printing press, and published its own Sunday School material and a newspaper called *The Baptist.* In every strategic town there was not only a church, but a school with emphasis upon the young. Women's work had been organized on a national level. The Witness had touched every strata of society and into the leadership had been drawn several able Cubans. The future looked very bright indeed. At the close of the year, the Convention reported sixty churches, two large educational complexes, several primary schools as well as preaching points.

On November 23, 1898, representatives of the Northern and Southern Conventions of the U.S.A. agreed to divide their assumed responsibility for the evangelization of the Caribbean. The Northern Convention was given the task to evangelize Puerto Rico and the two Eastern Provinces of Cuba. Since the Southern Baptists had already begun work in some of these regions, those places were transferred to the Northern Baptist Convention. Among them was much of the work done by O'Halloran and Cabrera.

The Northern Convention undertook their responsibilities by transferring Dr. H. L. Moseley from Mexico in 1899 to begin their Mission.

A	B
_____ *José V. Cova*	*1. Trinidad*
_____ *A. U. Cabrera*	*2. Cienfuegos*
_____ *J. J. O'Halloran*	*3. Santa Clara*
_____ *F. J. Franqui*	*4. Matanzas*
	5. Cárdenas

(Compare your answers with the text.)

List the advances made by the Western Convention by 1928. _____

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

On November 28, 1898, the Northern and Southern Baptist Conventions of the U.S.A. agreed to divide their assumed responsibility for the _____ *of the* _____.

(evangelization, Caribbean)

The Eastern Convention

A decision was taken to focus the Mission on Santiago, the second largest town in Cuba, and to begin in a strategic location. The Northern Convention (U.S.A.) voted a sum of $12,000 to acquire two city blocks on which to site the work. This was amply rewarded; for by 1929, the Baptist Witness had spread to Bayarno, Guantámano, Manzanillo and Ciego de Avilla.

This phenomenal spread was due to the presence of four remarkable men who together with Moseley spoke fluent Spanish and had the confidence of the Mission Board.

The first was Teófilo Barocio, who remained from 1899–1904 in Santiago. His preaching gifts were remarkable and it was he who laid the foundation of the work there. The second, D. A. Wilson, had been transferred from Guadalajara, Mexico, where he had been stationed, and he initiated the advance into Central Cuba. The work in Camagüey owes much of its development to him, and at one stage there was a joint venture with the Jamaica Mission. Wilson was also responsible for the creation of a Baptist newspaper. Unfortunately for Cuba, he left to become a missionary in Nicaragua, but his mark had been well made. The third figure was that of A. L. Story, who was a Cuban who had been brought up in Brooklyn. He came to the Cuban Witness after years of experience with the American Bible Society in Venezuela and Colombia. The fourth personality was José Ripoll, a Spaniard, who had been converted in Algiers under the preaching of an American Baptist and had found his way to Cuba with the encouragement of A. S. Coats.

Apart from the church Witness, the Northern Convention collaborated with the government in teacher training, developed high schools and founded a seminary. This aspect of the work owes much to Robert Routledge, a Canadian, a graduate of McMaster University, who after spending five years in Bolivia, and a shorter time in Indiana, went to Cuba in 1908. He took charge of the Colegios Internacionales, a group of schools and developed them. By the 1920s the institution was able to grant a Bachelor's degree which enabled the holder to engage in professional studies in the University of Havana. It was within this complex that the seminary was established and so was multidisciplinary in its approach.

The Witness in the East developed rapidly so that in 1918 a proposal was made and agreed upon to set up the work on a more independent footing. To develop and guide this, the Rev. A. B. Howells, formally of Mexico, but now in Cuba engaged in ministerial training, was approached. He had joined the Mission in 1904 and was a seasoned veteran.

Howells set about his task in two ways. Firstly, he attempted to inspire the planting of a church in each town to which the Trans-Cuba railroad came, as it was being constructed from Santiago to Guantánamo. In Guantánamo

A decision was taken to focus the Mission in _____.

(Santiago)

List the four men most responsible fot the spread of the work of the Eastern Convention. _____

_____

_____

_____

_____

(Compare your answers with the text.)

In what three ways did the Northern Convention (U.S.A.) collaborate with the government? _____

_____

_____

_____

(Compare your answers with the text.)

The Witness in the East developed _____.

(rapidly)

itself, he built up the work and made it into the nucleus of his expansion. Secondly, he proposed that the churches recognize the following principle: "That the foreign missionary is the personal representative of the American churches that pay his salary and expenses; that the pastor is the leader and representative of his own people whom he serves, responsible to his church, and Convention which helps the church support him; that henceforth the Home Mission Society, instead of making appropriations for salaries of individual workers should make an annual appropriation to the Convention, and that the distribution to the workers of the Society be left to the Convention subject to the final approval of the Society."[1]

The Cuban Baptists agreed to this and indeed it was an improvement upon what had been happening before. Unfortunately, it still left the final decision in the hands of the Northern Baptist Convention of the U.S.A.

This arrangement was almost certainly bound to create misunderstanding because the arrangement called for two absolute authorities in one Mission. The Cuban pastor and the American missionary were not bound by the same rules. What was, clear, however, was that the Northern Convention (U.S.A.) had no intention of paying Cuban pastors with American money. And they got the message.

The result was the development on the part of the Cuban pastors of engagement in extra-pastoral activity. Some developed private schools to supplement their meagre incomes. Other concentrated their efforts on the large central metropolitan church at the expense of the rural congregations and out stations. But this activity was not all negative. Its positive side was that it developed a more indigenous work so that between the 1920s and 1950s, the Baptist Witness had put down deep roots in Cuban soil.

It was during this time that the Jamaica Baptist Missionary Society withdrew from Cuba to concentrate on Panama. They had sent four men to the Camaguey and Barnes area: F. W. Wood, Ellis Fray, Jr.; W. J. Mornan, and W. C. Bennett, but while some returned to Jamaica, the others were transferred to Panama.

Changes in Cuba

The 1950s saw great political and social changes in Cuba with the overthrow of Batista and the assumption of power by Fidel Castro. While it is too early to give an adequate assessment of the impact of Communism upon the Baptist work, the book by Herbert Caudill, *On Freedom's Edge,* does give a glimpse into some aspects. Caudill was sent as a missionary of the Southern Baptist Convention to Cuba in 1929. He served at first as the pastor of the First Baptist Church in Havana, and in 1947, he became the superintendent of the Home Mission Board

Summarize the principle proposed by Rev. A. B. Howells.

_____

_____

_____

_____

_____

(Compare your answer with the text.)

It developed a more _____ *work. The Baptist Witness put down deep roots in Cuban* _____.

(indigenous, soil)

The 1950s saw great _____ *and* _____ *changes in* _____.

(political, social, Cuba)

[1] See C. S. Detweiler, *The Waiting Isles,* p. 74.

work in Cuba, a post which he held up to the time of his arrest and imprisonment, on April 8, 1965.

The Baptist Witness had been established in Matanzas and Las Villas provinces. That work, apart from the preaching ministry, included schools, a Youth Camp in Cardenas, and an Old People's Home. All these and much more came under the care of the Western Convention.

The Communist authorities had put no major difficulties and hindrances in the way of the churches during the early days of the Revolution. Indeed, the Western Convention with its ministers, seminarians, and organizations sought how best to co-operate with the Revolution and to accelerate the changes needed in society. The first signs of tension came in the arrest of the seminary students in June, 1959. After that relationships continued to deteriorate, not the least because the Southern Baptist Convention, whose interest in the Western Convention was known, was seen to be overtly anti-Castro. The break in diplomatic relations between Cuba and the U.S.A. and the "Bay of Pigs " invasion did not help either.

On May 1, 1961, Castro announced that he was a Communist and on the same day decreed the nationalization of private schools. The decree carried with it the confiscation of private properties. Later, the government did give back property that was small or run down. In some cases, parts of buildings were expropriated and in some instances these were parts of church buildings. It was not uncommon for a communist meeting to be occurring on one part of the premises equipped with a loud-speaker, while a preacher was attempting to preach in another part of the premises without any mechanical aid, since this was forbidden to the church by decree. In the schools, a new system of scholarships for further education in which materialistic atheism was emphasized was started.

In the midst of this the Baptists had to cope with a shortage of literature. The Bible Society in Cuba, which dated back to the 1840s, and which had seen between 1959 and 1962 the greatest distribution of Bibles, in 1962 had all its Bibles destroyed. The Baptist Book Store was ordered closed and promotional literature for church work was banned.

The weekly Baptist broadcast on C.M.Q. was taken off the oir and severe restrictions were put on all conventions, district meetings and rallies. Added to this, the government sent observers to church services and put most pastors under surveillance. Hindrances were also put upon personal freedom of movement. The Government decreed that Sunday School teachers and other workers could not bring friends to church. This ban did not apply to families, but they had to go as a unit. Further, whenever anything was to be done, the "block-committees" had to be consulted. The "block-committee" was a group which decided whether any changes should be made in any area. And if they were unfavourable to any change, life could be uncomfortable. The continued need for consultation made

The arrest of seminary students in June, 1959 was the first sign of _____.

(tension)

Castro announced that he was a _____.

(Communist)

List problems encountered by the Western Convention after Castro's declaration. _____

it difficult to plan a church programme.

In 1965, some Baptist pastors were arrested and gaoled and by 1966, about half the pastors of the Western Convention were in gaol. The bank accounts of the Baptist Convention of Western Cuba were frozen and in some cases the accounts of the local churches were seized.

Despite these set-backs, services were conducted chiefly by the pastors' wives and faithful lay people. In retrospect, the years 1965-70 have proven to be the years of greatest spiritual depth and growth.

The Eastern Convention did not fare as badly. Its problem was that it lost some of its leadership who wished to co-operate more with the Revolution than the church membership wished. Nevertheless, it grew and adapted itself to the new challenges which Marxism presented.

The latter years have been hard years for the Cuban Baptists. There has been great confusion, but there has also been a clarification of New Testament faith and a recognition of the cultural imposition of American Christianity. The Baptists, for instance, have been disposed to work as a National body with the withdrawal of the Americans. There is self-support and independence for much of the Cuban Baptist Witness today; and in the councils of the world, Cuban Baptists have a voice, where they were silent before.

Within recent years a hand of fellowship has gone out through the Caribbean Baptist Fellowship to Cuban Baptists. With the good relationship between Cuba and Jamaica, perhaps much more of this could be done.

If there is one lesson to be learned from the recent Cuban experience, it is that the degree of difference in the relationships of the Conventions with the Communists might lie in the quality and style of leadership. The way in which each Convention withstood the pressure was dependent on this and on the quality of the church-training programme before hand, as well as on the integrity and interest of the pastors' families and consecrated laity.

(Compare your answers with the text.)

The latter years have been hard years for the Cuban _____.

(Baptists)

Santo Domingo

Santo Domingo and Haiti are parts of the same island complex, and Santo Domingo is the site of the oldest European colony in the Antilles. The Spanish inhabitants declared their independence from Spain in 1821 with the objective to unite with Columbia. When this did not materialize, the French seized the opportunity to invade them from Haiti, but by 1844 the Dominicans had put them to rout and won their independence decisively. When Baptist work began in the mid-nineteenth century, the island was by then a stable Catholic republic.

The first Baptists in Santo Domingo were Haitian immigrants. There was in Onuaminthe, on the Dominican side of the border, a chapel which served people on both sides of the border. This chapel was an outgrowth of Daniel Kitchen's work at Trou and was visited by the Baptist Missionary Society deputation to the Caribbean in 1892.

The first Baptists in Santo Domingo were Haitian _____.

(immigrants)

In the 1920s there was a sugar boom, and Haitian workers were recruited for farm-labour in the plantations around La Londe. Soon a work began there and a building was erected to house the new believers. But this was not enough, so Arthur Wood and Elie Marc, in order to respond to the needs intelligently, decided to make a survey of the La Romana estate on which most of the Haitians were engaged. They discovered six meeting houses, and that a large house in La Romana itself had been purchased by the six hundred or more believers as a chapel.

The two men responded to the situation and there and then "examined" twenty-six candidates for baptism. They were baptized and a church was constituted in July, 1928, with about sixty members. In 1929, on a similar visitation, forty more candidates were baptized.

In due course, the Santo Domingo work was organized. Solon Gabeau visited from Trou and St. Louis Waseinbeck was placed at La Lomas in the Dominican Republic itself.

In 1919, the Baptist Mid-Missions entered the island in response to a need to evangelize the growing towns. The first Witness was located at Hato Mayor, where there was established a church and an education complex. The Mid-Missions Witness in Hato Mayor spread to Consuelo, Bani and Santo Domingo, the capital. But apart from Hato Mayor, the work is in its infancy.

After a survey of the Caribbean in the 1960s by the Southern Baptist Convention, it was decided to begin a work in the Dominican Republic. Howard and Dorothy Shoemake, who had served in Columbia and Ecuador, were invited to consider going there to initiate a Witness. In February, 1962, Howard Shoemake made a survey of the island to decide two things: (a) priorities and (b) whether he would go there himself.

Shoemake was transferred in May, 1962 from Ecuador to the Dominican Republic. He arrived there in August of the same year and set up in Santo Domingo. The Southern Baptist Convention made another appointment as well, that of Billy and Ann Coffman who arrived in 1964.

The Witness was initiated on three levels. Firstly, Shoemake secured a slot on radio and television for the "Answer," a series of films which deal with everyday problems and Christian answers to them. This opportunity was greatly enhanced when other radio stations began to use other Baptist material.

The second priority was to establish a church and to develop the preaching and Worship. In 1964, the Shoemakes' acquired the use of a club in Old Santo Domingo, called "Union Club" as a place of worship. Parts of that first service held on January 12 were televised and other sections formed part of the Television News Bulletin. The Witness developed from that and by December 1964, the first baptisms occurred.

The third level was the initiating of a medical programme with an outreach through clinics. Soon after Coffman's arrival, Shoemake and Coffman made a survey

Is the following statement true or false?
Arthur Wood and Elie Marc were discouraged with their survey of the La Romana estate because they found no Baptist Witness started. _____

(false)

Baptist Mid-Missions entered the island in _____.

(1919)

The Southern Baptist Convention decided to begin work in the _____ _____.

(Dominican Republic)

Name the three levels of Witness in the Dominican Republic taken by Southern Baptists. _____

_____

_____

_____

_____

of the medical needs of the island, together with representatives of the United States Christian Medical Society. Out of this, the Shoemakes began inviting doctors to their home and in time Dr. Augustin Cornelio was converted. Through him, a Dominican Christian Medical Society was formed. It began to liaise with the United States Society and to participate in the Medical Asistance Programme, Inc. By 1965, many Baptist churches in the Republic had some sort of clinic in operation which met the needs of the people.

There are churches in Bonao, Santiago and Puerto Plata, and a work in agricultural missions has begun.

There appear to be five reasons for the planting and sustaining of this Witness. First, the Witness was carried into the canefields by the canecutters themselves. The training programmes of Elie Marc of church members in faith and Witness was the basis of this endeavour.

Secondly, the American Baptist Convention helped to organize the the "rude" work and to bring to it a certain financial relief in order that it could grow deep roots.

Thirdly, the work of both the Baptist Mid-Missions and the Southern Baptist Convention helped to create future leadership through schools and to challenge already acknowledged leaders with a sense of commitment to the gospel.

Fourthly, the judicious use of radio and television helped to establish a status and a quality of the Witness. Fifthly, while Baptists are proud to be the church of the dispossessed and the poor, the Witness is for all, and the situation in Santo Domingo and the "Union Club" emphasises this.

But there is a danger, which is as real as it was in the Haitian situation. A Witness might become too close to Government and be seen as an arm of the State. Care must be taken that the Baptist Witness in Santo Domingo does not develop in that way. To obviate this, every effort must be made to create associations in which the Haitian Baptists of the canefields sit and converse with and are seen to be brothers and sisters of the newer arrivals.

(Compare your answers with the text.)

List five reasons given by Russell for the planting and sustaining of this Witness. _____

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

Puerto Rico

The first Baptists

The Baptist Witness in Puerto Rico began in 1899, consequent upon the conclusion of the Spanish-American War. In October 1898, W. H. Sloan, a Baptist missionary accredited to the American Baptists in Mexico, preached in the streets of Ponce, held meetings in San Juan in the Casa Alcaldria and in the municipal theatre in Rio Piedras. The meetings were well attended and he wrote to New York suggesting to his Convention that a Baptist Witness commence. But even before this, the Protestant Missionaries Societies had met and decided that Puerto Rico should be "evangelized," especially in the light of some disclosures which some Catholic priests who had worked in Puerto Rico were making. It was this primarily, it

The Baptist Witness began in Puerto Rico in _____

would appear, which influenced Baptist interest in the island.

Hugh McCormick, the first full-time worker, sailed from New York on January 29, 1899, and it was of some significance that his stateroom companion, was no other than Eugenio Maria de Hostos, a leading educator and a Puerto Rican patriot. The relationship established on that voyage was to be of inifinite importance since in discussion de Hostos manifested much interest in McCormick's ideas and both men discovered that they had much in common.

The American Baptist Home Mission Society Mission planting strategy was to establish more than one cause, quickly. An so Miss Ida Hayes was stationed in Ponce on March 17, 1899, a little over a month after McCormick arrived. They were followed by A. B. Rudd on April 22, 1899.

McCormick rented 54 Luna Street in San Juan and made this his headquarters. His first task as he saw it was to begin with those whom he knew. So he preached in English to the American soldiers stationed there and then in Spanish to the assembled crowd. At the same time he began to look around for an ideal site. In this regard, he visited Rio Piedras and examined the places Sloan had visited. It was here that he met Manuel Lebron and after discussion arranged with the family to hold a service in the building where he lived. This service was held on February 23, 1899.

The house in which Manuel Lebron lived was part of a larger complex which had been used as a school. It was an ideal location. McCormick used the building again on February 26 and 28, but when an offer of rental presented itself, he decided to rent a house with the option to buy on Roble Street, nearby. By early June a group had gathered about him and later that same month he constituted a church in the Roble Street premises. He purchased the property in July of that year with gifts from the Calvary Baptist Church of New York.

McCormick from the outset involved himself in the civic affairs of Puerto Rico. He was invited by the Governor and the General of the Army of occupation to be present at the hearings held by the United States Commissioners to study how to develop a new Constitution for the island. Up to this time, the Roman Catholic inherited pattern of the relation between Church and State had been assumed. Public institutions, schools, hospitals, cemeteries and certain legal ceremonies were in the hands of that church. Fired with the concept of the separation of Church and State, McCormick advocated it and it was well received by the more than sympathetic commission, who were for the most part Americans. Both groups, however, did not appreciate that the matter was not simply a civic or even an ecclesiastical arrangement, but that it was a way of life. McCormick was shocked when in the new system, on the death of the first evangelical, the Roman Catholic Church still retained the authority to insist and to obtain the obedience of the people to bury the Christian outside the

(1899)

The first full-time worker was Hugh _____.

(McCormick)

UNDERLINE the correct answer.
McCormick met Manuel Lebron in New York, Rio Piedras, San Juan.

(Compare your answer with the text.)

McCormick involved himself in the _____ _____*of Puerto Rico.*

(civic, affairs)

walls of the public cemetery. But the howl of protest was so great this time that the government had to assume the responsibility for all cemeteries.

The first baptisms in Rio Piedras took place on June 11 and among those baptized was Manuel Lebron, who became a leading pastor of the infant Baptist Witness.

Up to this point, no work had been started elsewhere although McCormick had in April visited both Yauco and Ponce to see what possibilities were present in them. Rudd arrived with his family in San Juan sometime in June. By June 29, Mc Cormick had the Rudds established in Ponce. Rudd immediately began to preach, speaking in the open air, on successive occasions.

Hardly had the Witness begun when it encountered a disaster which later was to prove perhaps it's greatest blessing. On August 7, 1899, a disastrous hurricane destroyed most of the island, wreaking *havock* and leaving many dead in its wake. Rudd and McCormick abandoned their work of church planting and gave their services to the government to provide food and clothes for the people. For six weeks, the care of the churches was under Mrs. Duggan and Mrs. Rudd at Ponce and Ida Hayes and Manuel Lebron in Rio Piedras. McCormick was named Inspector General of Rehabilitation by the Governor, with responsibilities to survey and assess the damage and small needs consequent upon the hurricane. Rudd was assigned to assist him. This experience was to give McCormick and the Baptist Witness, a national image. But little did these early Baptists appreciate that their introduction to the nation as the "giver of gifts" was to have some unfortunate effects upon their church life. But in 1899, McCormick had responded as any Christian should in face of need.

This experience gave the Baptist Witness a _____ image.

(national)

1900–1905

Between 1900 and 1905, the Witness of the Baptists developed quickly. Rudd and McCormick established work in other towns. Services were held in Caguas, Canovanas, Humacao, Fajardo, Sabana Llana and Carolina. And work was established on the southside at Playa de Ponce, Corral Viejo, Adjuntas and Yauco. On the central highlands at Coamo and Barros, churches were constituted while on the north coast there were preaching points in San Lorenzo and in Rio Grande.

Rudd and McCormick established work in other _____.

(towns)

McCormick left for United States in 1905 due to ill health, but during his time in Puerto Rico, he had attracted the attention of both the University and the Agricultural Experimental Institute to Rio Piedras and had influenced a sympathetic national opinion towards the Baptist cause. He was a great administrator, and beside this, had the good fortune of having attracted to himself some of the leaders of the new Puerto Rico. He had been of help to priests like Juan Ortiz Leon, the founder of the Christian and Missionary Alliance Church in Puerto Rico. Leon looked to McCormick as both a counsellor and a friend. So that through him McCormick was able to reach many well

placed persons in Puerto Rican Society.

In 1902, McCormick founded a Normal School in Rio Piedras and in the same year with the increase of personnel, he attempted to establish three centres for the work in Rio Piedras, Ponce and Coamo, respectively.

In 1903, Rudd who had been confronted with the rural church situation decided to begin a correspondence course for local pastors. He followed this up with a Pastor Institutes, held in Coamo in August, 1905. In March, 1904, McCormick published *El Evangelista,* a denominational newspaper which continued until July 1, 1915 when it was fused into the *Puerto Rico Evangélico,* an interdenominational paper.

Before McCormick left the island, the American Baptist Missionary Society, recognizing the potential for growth, sent in three couples — the Vodras, the Troyers and the Cobers.

The Vodras were stationed at Rio Piedras, the Riggs went to Ponce and the Troyers went to Coamo where they opened a small industrial school for girls.

Rudd began a correspondence _____ *for local* _____.

(course, pastors)

1905–1918

Between 1905 and 1918, the Baptists diversified their Witness. At Coamo, apart from the Industrial School a seminary was established in 1907. The seminary was the logical outcome of the correspondence courses begun at Ponce and the Training Institutes held both at Ponce and Coamo. In Ponce, a Day Nursery had been set up which allowed the parents to work in the factories with an easier mind. At Barranquitas a high school was established and a training school was set up called Villa Roble to train missionaries for Latin America. Because of this approach, there was an appreciable increase in Puerto Ricans on the staff and serving as pastors in some of the more influential churches.

The seminary was the logical outcome of both the correspondence _____ *and Training* _____ *held both in Ponce and Coamo.*

(courses, Institutes)

A. B. Rudd succeeded McCormick as Superitendent of the Mission in 1905. He had already conducted an important aspect of the work from Ponce, in the South. By 1904, the Baptists had dedicated the first rural church building and by 1914 when he gave up the general superintendency, the Baptist Witness was established in other southern towns, within the boundaries of the "Comity agreements," of 1898.

Rudd was in fact the moving force behind the establishment of a Baptist seminary. Classes were first held in 1905 in the church at Ponce. In 1907, the formal declaration of a seminary had been made at Coamo. Then, in 1910, the school was transferred to Rio Piedras on a site in front of the University of Puerto Rico. And it was designated the Grace Conway Institute in 1914.

Rudd was the moving force behind the establishment of a Baptist _____.

(seminary)

He encouraged the idea of what he termed an insular association. The idea was that such an association was an autonomous assembly being responsible for the evangelization of the island. Within it was formed two smaller district associations one in the North and the other in the South. The Association of Baptist Churches of Puerto

Rico met to discuss policy and gave general support to the work and continued until 1936, when the Home Mission Board absorbed it within its context.

With the departure of Rudd, there was a reorganization of the Mission. Detweiler, an American of considerable experience, was appointed General Superintendent, and he moved the churches into a definite interdenominational pattern. With the Depression, following hard upon the 1914-18 War, money was scarce. The American Home Mission Society which up to now had supported the Puerto Rican Witness began to look for ways to cut back. At first, through the United States Headquarters, there was overt encouragement towards self-support. After all this had long been the policy of Metropolitan Missionary headquarters (since 1888), and also that of the Conference of Missionary Societies. And further, the 1910 Edinburgh Missionary Conference had reinforced the approach. So the Missionary headquarters in New York was convinced in its stance, and Detweiler was put under pressure.

It must also be observed that from the very inception of the Mission, ideas of comity and interdependence as signs of the visible unity of the Church were not contradictory ideas. So when the idea of a unified seminary was suggested to Baptists it was welcomed. Unfortunately, Detweiler had to leave in 1918, but Riggs, his coleague, carried through the arrangements. The seminary came into being in 1919, housed in the Grace Conway Institute. It was supported by the major denominations of the island.

It suited the Baptists to enter because they did so on their own grounds and with an impressive staff which included A. B. Howells, who had been seconded to Puerto Rico for a year, and already famous for his work in Cuba.

The Baptists enterd the 1920s and 30s perhaps as the best organized and equipped church group to give to the people indigenized, evangelical Christianity. To them, the opportunity to minister to lepers had already been given. They had started institutes to teach nutrition and useful arts. The training of women, alongside men, for Christian work had begun in 1922 in the "Villa Roble" at Rio Piedras. A high school called the Academy had been established alongside it in Rio Piedras, and another in a rural area. Youth Work had become so enlivened due to the work of A. L. Story that by 1936 the Youth were producing their own denominational paper.

It was during the thirties too that the association became the sole authority of administrative policy. In 1930, mission work was handed over to an eleven man executive elected at the Annual Convention, whose business it was to control the budget, transfer workers and as much as possible to effect an equality between mission personnel and national pastors. It was to this settled situation that the Southern Baptists came.

There was a reorganization of the Mission with the departure of _____.

(Rudd)

New-Comers

Southern Baptists arrived in Puerto Rico through English families, related to military personnel at Ramsey Air

Southern Baptists arrived in Puerto Rico through the families of _____ *personnel.*

Base near Aquadilla. But Puerto Ricans became interested only in 1956, when some were baptized. Since then churches have been formed in Puerto Nuevo (1958), Ponce (1960) and Ceiba (1964).

Each church began with an initial approach to military personnel stationed on the island. As time passed, the congregations attracted Puerto Ricans, and services in English as well as Spanish resulted.

In 1961, the Foreign Mission Board of the Southern Baptist Convention consulted with the congregations in San Juan on the project and passed it over to the Home Mission Board. After two years the Board agreed to be supportive, but on a limited scale. But since then a Puerto Rican Baptist Association has been formed, which has attracted to itself other Baptists who were not sympathetic to either the comity agreements or the interdenominational stance of the "older" Baptists.

Who knows that with the obvious rejection of the older forms of inter-church relationships spelled out in Panama, New York and Edinburgh, to which American Baptists have contributed and benefitted but also been trapped, that this new approach, unrestricted by the old, may prove to be the growing point of a new generation of Baptists, if not surpassing yet equal to their ancestors in the faith.

Recent Expansions

The more recent Baptist expansions in the Caribbean were consequent upon decisions taken after a survey tour made by Frank K. Means, Baker James Cauthen and Charles W. Bryan of the Southern Baptist Convention in 1961. The sixties had seen a reduction of both Baptist Missionary Society and American Baptist Convention personnel in the Caribbean and the development of local leadership in the region. However, there were difficulties. Most of the Missions could hardly pay their way and so there were no funds for expansion. Secondly, the level of theological training was low except in a few instances and pastoral care was diffuse and thinly spread. Thirdly, the Witness was almost exclusively limited to English and Spanish speaking areas (with the exception of Haiti), but in most non-English speaking islands except Puerto Rico, the Witness was small and insignificant. The Dutch and Danish speaking areas were virtually untouched. Fourthly, the sub-groups within the Caribbean, such as the Javanese and the Chinese, were virtually untouched by the Baptist Witness and in some cases by the Christian faith itself.

It was therefore recommended and agreed that (a) the Foreign Mission Board of the Southern Baptist Convention develop a mission to the Caribbean and to implement this (b) Missionaries were to be appointed to work in the West Indian Federation (this political union was desolved in the 1960s), (c) in British Guiana and (d) in Bermuda. It was further agreed that language oriented Missions be developed in the Dominican Republic (Spanish-speaking) and in the Francophone areas of the Caribbean. It was also agreed that the Jamaica Baptist Union, which at this time

(military)

List three reasons for the Southern Baptist decision in 1961 to expand its work in the Caribbean. _____

_____

_____

_____

_____

_____

_____

(Compare your answers with the text.)

was somewhat suspicious of the movements of the Southern Baptist Convention, be assured that the Convention would co-operate on special projects and further training for its ministry.

Between 1961 and 1973, a period of association, church planting and development occurred which was assessed at a meeting in Cuernavaca, Mexico between February 26 and March 9, that year. The conference decided to implement a Programme Base Design which would include: (a) the providing of funds and personnel adequate for the tasks, (b) to update missionary and national skills and develop closer communication with existing national groups, (c) to make more personal and individual the relationship between the Southern Baptist Convention Missionary and the Board, (d) to use more volunteer laymen in workshops and to help in church planting projects, (e) to make use of mass media, audio-visuals and other aids for the strengthening of the local churches, (f) to develop family enrichment, as well as theological training to undergird the national churches in keeping with cultural patterns, (g) to investigate new areas of social ministry, and (h) to use the Baptist Spanish Publishing House to support these programme designs.

It was with this background, the core of which was developed in the later stages in participation with local Baptists, that the work in Bermuda, the Leewards and Windward Islands, and some work on mainland South America developed.

List the seven decisions taken at the Cuernavaca, México meeting in 1973.

(Compare your answers with the text.)

Bermuda

This island has always had a problem of identity. Geography has conspired against it. Set as it is in mid-Atlantic, the population does not readily identify with the rest of the West Indies, nor yet with North America. At various times the dominant religious trends were dictated more by political ties than by any other influence. The influence of New York can be discerned in the establishment of the Presbytery of New York there, and the Roman Catholic Church had its headquarters in Toronto. The Anglicans looked to Canterbury and for a long time Bermuda was considered high preferment in that Church.

Baptists came late to the Bermuda scene. It is quite possible that, as elsewhere in the general migration from the plantations of the Southern United States consequent upon the Wars of Independence (1776), a Baptist Witness began in this island. No firm evidence has, however, been unearthed before the foundation of the Emmanuel Baptist Church which dates its establisment from 1932, although there is some talk that the fellowship predates this date. This Witness was the singular expression of Baptist belief until 1956 when the Pendleton Church Covenant was formally adopted by a group consisting mostly of United States Air force personnel, in Alexandria Hall on July 22 that year.

In the 1950s a group of Americans stationed near Hamilton met to study the Bible and after sometime

Outline briefly the organization, growth, and

constituted themselves into a church. At first they sought affiliation with the Southern Baptist Convention, but this did not materialize immediately. Their first contacts were with the Texas Baptist Association and these lasted until 1958. Between 1958 and 1960, close ties developed with the South Carolina Association and during these years that association received the church reports. In 1961, however, the relationship with Texas was revived and continued until 1966, when the Foreign Mission Board in keeping with its mandate took over the work fully.

The first pastor of the new church was Billy Huston, a serviceman who served between August, 1956 and November, 1957. On his departure a layman Dominick Cimato served until Louis Jefferson of the South Carolina Association took over. Mr. Jefferson did not stay long and Cimato filled the breach until William Womack accepted the pastorate. He served between 1958 and 1965, when he resigned for health reasons.

Womack developed the church during those years in so much that there was need for two morning services and it was now clear that a permanent structure was necessary. The Sunday School had increased to such an extent that active plans had to be made to acquire a site on which to build.

From the very beginning this new Baptist Witness had been self-supporting. But with the envisaged expansion new arrangements were necessary. In 1966, the Foreign Mission Board accepted Bermuda as a Mission and Robert Harris, who had been in Peru under their auspicies, was asked to assume the task of developing the work further. The Harrises arrived on February 11, 1966 and in a year presided over the construction of a new church building which was dedicated on September 3, 1967.

The Baptist Witness has developed in several directions. As early as 1957, the central Witness in Hamilton had developed an outreach cause called the St. George's Mission. And at about the same time developed another in Southampton. This latter Mission collapsed but the Mission in St. George's continued. Together with this physical outreach, Baptists have a weekly television programme, and a sports programme.

The potential of the Bermuda Witness is great. Set as this Witness in in the midst of a pot-pourri of peoples, United States naval personnel, Canadian, Portuguese, West Indians and the British, an opportunity for moulding a people exists for it is this Baptist Witness which must provide the centre of unity which migrant peoples seek. If this Witness is to continue, the resources to be used must be (a) Bible Study, (b) a Worshipping community, (c) Witness through personal contact and the electronic media and (d) a good financial programme in order that the Witness may stand on its feet.

Leeward Islands Missions

The Leeward Islands form a chain of rocks, islets, coves and inhabited lands stretching from St. Kitts to

development of the Baptist church at Hamilton, Bermuda. _____

_____

_____

_____

_____

_____

_____

_____

_____

(Compare your answer with the text.)

The Baptist Witness has developed in several _____.

(directions)

The potential of the Bermuda Witness is _____.

(great)

Guadeloupe. These islands are for the most part Anglophone and until recently were virtually untouched by the Baptist Witness.

Antigua.— The Witness in Antigua, which is perhaps the oldest, developed in the 1960s, at the insistence of the General Association of Regular Baptists of the United States of America. The work seemed to have had its origins with the American naval personnel stationed there at that time. A church was formed called Central Baptist Church, but it was short-lived due to pressure from some highly placed Anglicans and dissension in its midst.

The Baptist Witness did not cease, however, as a mission begun by Central Baptist continued to be sustained as a Sunday School. To this came Cleo Morse, a Southern Baptist Convention pastor supported by the Clay Road Baptist Church, Houston. Morse did not remain for a long time due to the divisions in the little church and returned to the United States in 1961.

In the meantime, the Foreign Mission Board had taken a decision to use Trinidad as their headquarters for the work in the Eastern Caribbean. In 1969, Vernon Sydow, Jr., who had been in Brazil, was sent to Antigua to help develop the work and to support the work in St. Kitts, which was in need of direction. But Sydow soon resigned and left. So in 1970, Shelby and Frances Smith and their family were transferred from Trinidad to Antigua. Smith reorganized the church with the introduction of an all age Sunday School and a strong church training programme in music, administration and evangelism. About the same time, Lambert Mills, a Kittitian, was invited to work at Central Baptist Church as assistant pastor, but in August 1971, he went to the United States for further training. James Hazel, another Kittitian, was sent to Jamaica and was trained in the United Theological College. Both men have returned to assume pastorates on the island.

The physical plant was also expanded to meet the new needs. This expansion provided the opportunity for closer co-operation between Caribbean and United States church groups. The Work Project, already used in the region by Presbyterians and Anglicans, was widened to include medical assistance to the people. Not only was there building, but remedial and prevention dental work was undertaken in co-operation with the government.

The Witness spread because of this reason primarily to Barbuda, a dependence of Antigua and famous for its experiments in slave breeding during the nineteenth century. Here Bible Study groups and a weekly worship service were established. With the aid of other Baptists from the United States the local church constructed and installed a pump for the local well and so improved the central water supply. Simultaneously, a ministry to the prison and to the aged was begun.

In 1975, a decision was taken to make the Leeward Islands an independent Mission and subsequent to that date a deliberate attempt was made to spread the Baptist Witness in Barbuda, Montserrat, the Virgin Islands, St.

Outline briefly the organization, growth, and development of the Central Baptist Church in Antigua.

(Compare your answers with the text.)

Martin, Saba, St. Euthatius, St. Barthelemy, Anguilla and the French islands. As a prelude but also arising out of the Programme Base Design, it was decided to send Gary Harthcock to Antigua in 1976 to develop an agricultural mission. The Mission used techniques developed by the Jews in Israel and with trickle irrigation has maintained a project of fruit and vegetables.

St. Kitts.— The Witness in St. Kitts (St. Christopher) began in 1949. William Connor, an Anglican layman who had fallen foul with his rector because of some new found approaches to Bible Study while visiting New York in 1963, discovered that he was a Baptist. Connor had been excommunicated, but between 1949 and 1963, had established a strong Sunday School and a fellowship had gathered. But it was only on his return that he formally constituted the Antioch Baptist Church and began to establish adjunct missions now that he knew "what" he was. It was with Connor that the Sydows related, sometimes with some frustration because Connor was a great leader and a strong personality.

The Sydows developed an emphasis upon training around an Annual Conference for pastors and lay leadership. That this has been a success is seen in the fact that much of the pastoral leadership in the Leewards, emanates from St. Kitts.

Virgin Islands.— The Witness to the Virgin Islands came from Puerto Rico, as well as from the Leeward Island Mission. The Virgin Islands are under the political jurisdiction of both the United States and Britain. And although there is free movement between them, for ease of operation, the United States Virgin Islands are under the guidance of the Home Mission Board of the S.B.C., as they are thought to be a Home Mission! The British Virgin Islands, whose largest Island is Tortola, was influenced by several Baptist groups from the United States. There are at least four Societies and Boards at work there. The Leeward Island Mission contact derived from a request by the Mt. Carmel Church and its pastor, V. L. Roy Liburd for training. In order not to leave the church without leadership, Lester Boyd and his family were invited to be interim in 1976. Since that time Boyd has attempted to unite the four Baptist groups on the island and to discover and to use effectively the lay leadership available.

St. Maärten.— The Witness in St. Maärten is in its infancy. Hubert Helligar, who lives on the French side of the island, decided and has begun a language mission on the Netherland side of the island. The direction of the Witness is not clear except that Vacation Bible Schools have been held and a weekly worship service has been established.

Francophone Mission

The colonizing enterprises of France in the nineteenth century still obtains in the French Antilles. The dominance

William Conner discovered that he was a _____.

(Baptist)

Name two places from which the Witness to the Virgin Islands originated. _____

_____

_____

(Compare your answers with the text.)

The Witness in St. Maärten is in its _____.

(infancy)

Is the following statement true or false?
Language posed no problems for the Baptist Witness in the French West Indies. _____.

of Roman Catholicism has until recently made it virtually impossible to establish a Baptist Witness. Prior to the 1961 survey by the Southern Baptists, Caribbean Baptists, who were for the most part English-speaking, had paid scant regard to other language areas. The French-speaking areas were worse off because not only was French spoken, but the language of the culture was a *patois,* which was modified from island to island.

However, by 1947 the West Indies Mission, an interdenominational group, Pentecostalists and Seventh Day Adventists were at work on Guadeloupe and the surrounding islands. After the 1961 survey by the Southern Baptist Convention, a missionary was appointed to that language area. William Cains, after a period of orientation, settled in Guadeloupe in 1964 and set up a reading-room in Pointe - à - Pitre. This became the nucleus of a work. In 1967, the first three candidates were immersed.

Between 1967 and 1970, three churches were organized with a total membership of 100. The French-speaking work at first was related to the Leeward Island Mission, but since 1977, has an authority of its own. And this has enabled it to reach out to the other islands in a more organized way.

While the Baptist Witness attempts to reach the Francophone peoples by means of mass media, visual aids and music, it has not yet penetrated the life-style of the nation due to the peculiar social and political orientation of the region. Haitian and French Baptists have been most helpful in providing evangelists, and the Caribbean Baptist Fellowship in later times has been instrumental in providing teachers for conferences. Despite this there is need for indigenous leadership, which might only come when the Baptist Witness taps as Methodism has done the creole languages of the region. But this will mean involvement in the socio-political orientation of the peoples.

The Windward Islands

The Windward Islands form the southermost group of the chain of islands which reach as far as Trinidad and Tobago. These islands are for the most part Anglophone and, except for Barbados and Trinidad and Tobago, had no well established Baptist Witness.

Barbados.— The Baptist Witness in Barbados has not been well-documented, but in the 1920s some Baptist work existed. These missions were "self-sufficient" based upon an erroneous interpretation of the congregational principle. The congregations struggled on their own, but were severely handicapped by mortgage debts. In 1970, the Southern Baptist Convention attempted to develop a centre for theological education under Weldon Viertel, but this failed. Early in 1971, however, the Bethany Churches invited the Southern Baptist Convention to explore areas of co-operation with them. Viertel visited the churches in July, 1971 and was able to initiate a more permanent arrangement. By 1972, William Womack was appointed to

(false)

William Cains settled in _____ *à* _____

(Pointe, Pitre)

What conclusion does Russell make concerning the future of the Francophone work? _____

(Compare your answer with the text.)

Is the following statement true or false?
The Barbados Baptist Assembly was formed in 1974.
_____

be resident in Barbados and to explore ways of support and guidance to the remnant groups. During the succeeding year, Womack attempted by his own personal endeavours to heal the dissensions among the Baptists. This failed. Nevertheless in 1974, under his guidance the Barbados Baptist Assembly was formed.

The Southern Baptist Convention set out to co-operate with the Assembly to provide training facilities for its membership and pastors. In this regard, a Baptist College was set up and formally opened on October 21, 1979, to provide a training for the Caribbean area at a level beyond the Bible Institute, but below the established theological colleges in the region, for the time being. The College provides modules of training in specific areas. Because of the intensive nature of the training the time factor is reduced and by this means the cost is also reduced. William Womack, heads up this institution, and while not under the theological education commission of the Caribbean Baptist Fellowship, works closely with it.

In the meantime, the Baptist Witness has grown considerable. In Bridgetown, with the help of Jerry Harris and his wife together with several work teams from the United States of America, the city churches have been strengthened in their Witness. While dissension has not completely ceased the acceptance of Baptists as a genuine and integral part of the Christian Church has begun.

St. Lucia.— Recent Baptist work in St. Lucia began in 1947 with a survey done by Eugene F. McMillan of the Baptist Mid-Missions group centred on St. Vincent. While there is no hard evidence that a Baptist Witness had been established before, William Knibb in one of his letters did mention sending aid to the brethren after a hurricane devastated the island. Since Knibb's sympathies were wide "the brethren" may have been Methodists.

In 1948, however, as a result of the 1947 survey the Rev. and Mrs. James Wooster began work on February 28 of that year. They worked mainly in the capital, Castries, confining their work to a building rented for the purpose. Unfortunately, the building was destroyed in the Castries Fire of June, 1948. But the misfortune turned out to be a blessing. For since, the Woosters, who had lived elsewhere, were able to be of help to the needy, the Baptist Witness came to be respected in an island of a predominantly French Roman Catholic background.

In 1951, the Baptist Witness was strengthened with the addition of Rev. and Mrs. William Grant, and in 1953 with the Misses Iris Castle, Audrey Finkbeiner and Marjorie Mitchell.

The Woosters were recalled by their Missionary Society in 1961 and three years later were succeeded by Rev. and Mrs. R. O. O'Neil. In 1966, Rev. and Mrs. E. G. Gough succeeded the Grants who were recalled, and in 1967, Rev. and Mrs. Robert Vance were added to the staff.

Six churches had been established up to 1971, in Castries, La Clery, Beson, Anse La Raye, Ciceron and Gros

(true)

A Baptist college was set _____.

(up)

The Baptist Witness has grown _____.

(considerably)

Recent Baptist work in St. Lucia began in _____.

(1947)

They worked mainly in the _____.

(capital)

By 1971, six churches had been _____.

Islet. While there was no formal theological training undertaken, at least three young men have been trained in a Bible School in St. Vincent and have been serving as associate pastors. While at the same time self-supporting churches, West Indians have been called as pastors.

In 1974, the Windward Island Mission of the Southern Baptist Convention attempted to establish a work, but it collapsed. The Rev. Edward H. Laughridge who was chosen to begin the work asked for and received a transfer to another area. The work and Witness is still small, but there are plans to develop it in other directions, possibly through agricultural missions under the auspices of the Caribbean Baptist Fellowship.

St. Vincent.— On December 30, 1946, Rev. and Mrs. Eugene McMillan sailed from New York bound for Grenada. Ther arrived there on January 22, 1947. For sometime they had had a conviction that they should begin a Baptist Witness in the Windward Islands. But they had very little knowledge of the region and were not even settled in their own mind to which island God was leading them. In due course, they were led to St. Vincent and arrived there on April 6, 1947.

The couple rented a house in Arnos Vale, two miles outside Kingstown, where there was no established church. There, Thephilus Warner, a farmer and a devout man, welcomed them and asked them to build a church in Arnos Vale as he had been praying for this for a long time. The McMillians agreed and Warner donated a plot of land to the Mission for the purpose. By October of that year, a modest structure had been erected on the site with gifts from the United States of America and some local contributions. And a church was formally constituted on October 29, 1947.

By 1949, the work had developed to such an extent that additional help was necessary. Walter Spieth and his family arrived as additional help in April of that year. By the following October, Miss Katherine Ulmer arrived to serve as a children's worker. It was during these years (1949–1952) that another Baptist Witness was constituted in Kingstown.

On May 29, 1952, another couple arrived in St. Vincent, Mr. and Mrs. Ross Holmes and their two sons. Their presence was needed since the McMillians had had to go to St. Lucia, to relieve an acute staffing problem.

The years 1952–1971 display a phenomenal growth in this Methodist dominated island. Two other couples, Donald and Joyce Todd and Evan and Wanda Gough were added to the staff. These enabled the Witness to develop a Bible School which was designed to serve the whole region. This school was opened on February 9, 1953. In the same year, the Emmanuel Baptist Church at South Rivers was consecrated (October 18, 1953) and a permanent Youth Camp established (December, 1953).

By 1971, there were six churches, five pastored by Vicentians and self-supporting. There existed also a network to distribute tracts and pamphlets across the island.

(established)

Explain briefly how Baptist work began in St. Vincent.

_____

_____

_____

_____

_____

_____

(Compare your answer with the text.)

By 1949, additional help was _____.

(needed)

Between 1952–1971, phenomenal growth occurred in this _____ *dominated island.*

(Methodist)

The Baptist Mid-Missions are not the only Baptists on St. Vincent. Since 1976, the Windward Islands Mission of the Southern Baptist Convention has begun work. On December 31 of that year, Rev. and Mrs. Don Overstreet arrived in Kingstown.

This Witness was centred on Vermont on the Leeward coast at the request of Joel Daniel, who had been converted through the prison ministry of Grenada.

It began with a Home Bible Study in Daniel's home in February, 1976. This soon spread to the Kingstown area. A chapel has now been built and a congregation assembled.

Grenada.— Baptists have been known in Grenada since the latter part of the nineteenth century when "Shouters," an offshot of the Spiritual Baptists of Trinidad began to make pilgrimages to Grand Etang to perform lustrations and other rites. Thus the name "Baptist" in Grenada became associated with non-or quasi-Christian religious belief. And this persisted despite periodic visits from more orthodox Baptist groups from the rest of the Caribbean. There was thus no established Baptist work until the Herrins arrived in 1975.

The background to the establishment of this work is interesting. A convict on "Death Row" named Leon Edwards had listened while in prison to the "Baptist Hour." This is a devotional programme provided by the Radio and Television Commission of the Southern Baptist Convention. At first the programme was made available to the Grenada Radio by Baptists in Trinidad and through this ministry Edwards was converted. From the Richmond Hill Prison where he was confined, he wrote to J. P. Allen of the Commission. Allen became interested in his story and went to Grenada with a film crew to produce a film of his life. Allen filmed the story and before he left baptized him in the sea.

It was from this contact that the present established work sprang. Manget and Elaine Herrin had been at work in Guyana. Due to visa problems, they could not return there, so they were asked to pioneer the work in Grenada. Herrin arrived in August, 1975, and made contact with the gaol and Edwards.

The Herrins soon began Bible studies and Worship Services. And to support the work in the prison, the Herrins upgraded the recreation programme and started a trade school. The government co-operated by making facilities available. Elaine Herrin, who is an artist, developed projects which had an economic potential and with the use of radio undergirded these programmes which to some extent has begun to change the Baptist image.

Since 1976, and a clearer understanding of the Caribbean Mission other inputs have been made into the work. From the United States visits have been made periodically by teams of medical personnel which give their services free to the nation under the umbrella of the Baptist Mission. This has led to the establishment of a permanent dental clinic and this in turn led to the island being selected by the Baptist World Alliance as one of its

Southern Baptists entered St. Vincent in _____.

(1976)

Name the quasi-Christian Baptists known in Grenada before 1975. _____

("Shouters")

Who was Leon Edwards? _____

_____

_____

_____

_____

_____

(Compare your answer with the text.)

Name projects implemented by the Herrins. _____

_____

_____

_____

_____

_____

immunization pilot projects in 1979–1980.

An added dimension to the work is an experiment in "co-operative mission" between the Southern Baptist Convention and the Jamaica Baptist Missionary Society. Both bodies have co-operated in one "thrust" to the island, each body finding its own personnel, but the whole mission having *one* programme. This began in 1978 and appears to be launching a new phase in missions among Baptists in which co-operative missionary strategy is being developed.

There are about four church fellowships at work on the island, and the future looks promising.

Dominica.— Roman Catholicism has been the most dominant form of the Christian faith in this island. The history of its settlement dictated it, as very early it was in French hands. And this was during the active period of Jesuit missions. In the English-speaking areas, Methodism has had pride of place coming in as it did with a more determined effort on the part of the British at colonization on the defeat of the French in the Battle of the Saintes. Baptists have come to the island comparatively recently. This has been due to the efforts of Gabriel St. Rose, who had been influenced in St. Thomas (U.S.V.I.).

The Mt. Gerizim Baptist Church sought in the early 1970s some association with the Baptists related to the new Leeward's Island Mission and received a certain encouragement. However, due to some mis-understanding, communication broke down and this developed into division. In a measure this was healed when on the formation of the Windward Islands Mission, William Womack stationed in Barbados visited the Mt. Gerizim people and re-established communication. This led to the stationing of Freddie Walker, previously of Kenya, and his family in 1976. Walker's task was to act as a resource person to the indigenous work in Dominica in order to help it maintain growth.

Walker helped to organize a literature distribution centre, a financial aid programme to assist in church building projects, a radio programme on local radio using "Master Control," a popular programme of the Radio and Television Commission of the Southern Baptist Convention. Together with this dental and medical visits similar to those arranged for Grenada and Barbados were implemented. Despite the increased work, the Mt. Gerizim Church split and a part of the organization formed Deliverance Baptist Church.

In 1979, the island was struck by the most devastating hurricane on record. It wiped out most of Roseau and destroyed much of the island's infrastructure. But the Baptists through the Baptist World Alliance and the Caribbean Baptist Fellowship responded to the needs, and today the Witness is more firmly established, not only in the capital, but also in Boetica, on the rural southeastern coast.

(Compare your answers with the text.)

An added dimension to the work is an experiment in "_____ mission."

(co-operative)

Outline briefly Baptist work in Dominica. _____

(Compare your answer with the text.)

Is the following statement true or false?
As a result of assistance given to Dominica by Baptists around the world after the disastrous hurricane of 1979, the Baptist Witness is more firmly established in Dominica. _____

(true)

Caribbean Baptist Fellowship

It is seldom appreciated that the Caribbean contains thirty million people of varying cultural and language backgrounds. Apart from the fact that there are *four* major languages, the situation is complicated by specific local languages too. Baptists face a particular problem because only five million Caribbean people speak English as a first language, and the Baptist Witness tends to move along English-speaking lines.

Because of this, the history of the Baptist Witness has tended to be insular and particular. Wherever there has been co-operative endeavour, this has been against the backdrop of wider social upheaval. Thus, between 1776 and 1815, the Baptist Witness in the region could be interpreted as a reaction to the Anglo-American adjustments in the North and the economic arrangements in Europe itself. Between 1840 and 1860, the Witness was influenced by the intended political pressures and the attempt of government to create a new society in the post-emancipation period. Migration and land ownership accounted for the nature of the Witness between the 1880s and the 1920s, and certainly in the 1960s, the United States dominance in World affairs and national independence were contributing factors.

Since 1970, however, the scene has changed. Although the change was in a sense stimulated by the Foreign Mission Board of the Southern Baptist Convention; nevertheless, Baptist initiative has been from within the Caribbean itself. And instead of an isolationist posture, increasingly there has been an emphasis upon co-operation and unity.

It began with the *Lake Yale Conference,* which convened between April 13-14, 1970, in which some thirteen Caribbean conventions, unions and associations pledged to work together.

This action had of course been the culmination of years of "cultured" contacts between the larger Caribbean Baptist groups. It also took place not only against the dashed hopes of a West Indian Federation (1956–60) but the realized hopes of other regional groupings of which all Baptists were mindful. Not least, was the fact that other church groups had for a long time established and sustained regional contacts. And this was underscored by the presence of the United Theological College of the West Indies (1965) in which Jamaican Baptists had played a seminal role.

The Caribbean Baptist Fellowship, as the grouping was called, pledged to work together through the Foreign Mission Board of the Southern Baptist Convention to implement a literature project, programmes in personnel training and to present offerings through a joint mass communication undertaking. Each project was designed to be in one or other of the territories so that the Caribbean Baptist Fellowship would have a Caribbean wide impact. On the international scene, the Caribbean Baptist

The history of the Baptist Witness in the Caribbean has tended to be _____ and _____.

(insular, particular)

Is the following statement true or false?

At the Lake Yale Conference in 1970 some thirteen Baptist bodies pledged to work together.
_____

(true)

This grouping of Baptist bodies was called the
_____ _____ _____.

(Caribbean, Baptist, Fellowship)

Fellowship sought and got official recognition from the Baptist World Alliance in Tokyo, July, 1970.

Since the Lake Yale Conference most of the projects have been implemented. The Literature and Publications project has already provided Sunday School literature for the region which has caught the imagination of the whole constituency. The Theological Education project, established in Barbados, has got off to a slow start, but has through its study guides provided upliftment to the quality of theological discussion in the area. The mass communication project has proven a valuable ally to the evangelism programmes of local unions, associations and conventions.

As the Caribbean Witness now stands, it is perhaps more united than it has ever been. But there still exist other Baptist bodies outside it. It would make for more effective Witness if the American based missionary sending bodies were to arrive at some policy before local governments and church groups react to them. And at the same time it would be a good thing if the Caribbean Baptist Fellowship were to begin to indicate "contact programmes" for Baptist groupings in each territory, so unifying Baptists Witness. For the greatest need for Caribbean Baptists now is to *act,* rather than what they have tended to do in the past, to *react* to the events about them.

Since the Lake Yale Conference most of the projects have been _____.

(implemented)

The Caribbean Baptist Witness is now more united than it has ever _____.

(been)

Home Study Exercise

Basic activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. Identify the following persons: Rev. Thomas Paul, Elder William M. Jones, W. L. Judd, and Lucius Hippolite. _____

2. Outline briefly British Baptist efforts to establish Baptist work in Haiti. _____

3. What links did Haitian Baptists develop with Jamaican Baptists? _____

4. What effect did the involvement of the American Baptist Convention have on the Baptist Witness in Haiti?

5. Name five factors that Dr. Russell indicates have helped Haitian Baptists to develop.

6. Identify Alberto Díaz and F. W. Wood.

7. How did Southern Baptists first become involved in Cuba?

8. What agreement did Northern and Southern Baptists make in 1898 concerning the Caribbean?

9. Name two Baptist conventions organized in Cuba.

10. What was a major benefit of the decision of the Northern Baptist Convention of the U.S.A. to withdraw direct financial support from Cuban pastors?

11. What significant change occurred in Cuba during the 1950s and 1960s that affected Baptist Witness?

12. What did Arthur Wood and Elie Marc discover when they visited the La Romana estate?

13. Name the three levels of the Witness in the Dominican Republic taken by Southern Baptists.

14. What benefit came to Puerto Rican Baptists as a result of the 1899 hurricane?

15. What did the correspondence courses begun by A. B. Rudd in 1903 accomplish?

16. How did Southern Baptists arrive in Puerto Rico?

17. What difficulties existed in the Caribbean that led to the Southern Baptist decision to expand their efforts in the region?

18. What did the Cuernavaca Conference decide?

19. Describe the organization and growth of the Baptist church organized at Hamilton, Bermuda.

20. Describe how Baptist Witness began in (a) the Leewards and (b) the Windwards.

21. What are the major problems that have confronted the Francophone Islands?

22. What is the Caribbean Baptist Felllowship? What part does it play in the life of the Caribbean Baptist Witness?_____

_____

_____

_____

Supplementary activity (Levels 2 and 3).

1. What were the contributions of the Jamaica Baptist Missionary Society to Baptist work in Haiti?
2. What part did education play in the Baptist Witness in Cuba?
3. Outline Baptist work in Santo Domingo.
4. What was the significance of the Cuernavaca Conference?
5. What suggestions does Dr. Russell make to the Caribbean Baptist Fellowship?

Advanced activity (Level 3).

1. Write a paper showing the missionary involvement of Jamaica Baptists throughout the Caribbean region.
2. Describe the effects of the Communist revolution in Cuba upon the Baptist Witness there. Evaluate this experience and suggest what lessons can be drawn from it for the future Baptist Witness throughout the Caribbean.
3. Evaluate four methods of evangelization used in the Caribbean Baptist Witness.

Seminar Discussion

1. Discuss the evolvement of the Caribbean Baptist Fellowship. Discuss its organization and ministry. Talk about ways its help to the various Baptist groups in the Caribbean can be strengthened. What are its limitations? What does the future hold for this organization?
2. Discuss the effects of the Communist revolution on the Baptist Witness in Cuba. Can Baptists maintain a witness under Communist domination? Will they? What does this tell us about the importance of serious evangelism?
3. Discuss the methods that can be used most effectively in the evangelization of your area.
4. Discuss the expansion of Southern Baptists in the Caribbean.
5. Discuss the decisions taken at the Cuernavaca Conference. In what ways have they been implemented?
6. Dr. Russell states that only five million people in the Caribbean speak English; yet there are thirty million people in the region. He also says that the Baptist Witness has tended to move along English-speaking lines. In light of this fact, what can be done to expand the Baptist Witness to include these language areas of the Caribbean?