

# HOME MISSIONS

A Publication of  
The Home Mission Board  
of the Southern Baptist  
Convention

OCTOBER

1954



Vol. XXV No. 10



HOME BOARD PHOTO

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### By Courts Redford

Dear Friends:

On yesterday, September 8, the Executive Committee of the Southern Baptist Convention approved the request of the Home Mission Board that permission be granted this Board to borrow \$3,000,000.00. This will be used as a part of the Church Extension Loan Fund in helping new churches, which have not been constituted for more than seven years, to construct their buildings.

This loan will make it possible for approximately 300 churches to have houses of worship. It will do more than simply help to construct church buildings; it declares to a waiting, confused world that Southern Baptists believe in their message of hope through Christ. It reaffirms the desire of Southern Baptists to help new churches and declares to the unchurched areas that we wish to hasten the day when they, too, may have places of worship.

This investment in new buildings will bring joy to many hearts. It will help every denominational cause and agency. It will prove a good investment. Best of all, it will honor and glorify our Lord.

The Home Mission Board wishes to pledge its best wisdom in so administering these funds that all of these values may be realized.

In behalf of our Home Mission Board I wish to thank the members of the Executive Committee for the careful and prayerful consideration given the request.

We also desire to thank our many friends who are praying and laboring in our behalf. Continue to remember us in prayer.

Yours sincerely,

Courts Redford

## NEWS

### Good Attendance At Assemblies

Officials of the Home Mission Board were pleased with the response to the Home Board's programs at both Glorieta and Ridgecrest during the past summer. The meeting at Glorieta in July attracted 500 and in August 1,063 were registered at Ridgecrest for Home Mission Week.

Interest was keen in all the conferences and special appreciation was expressed by many for the preaching and Bible hours. Next summer's conference at Ridgecrest will feature the rural church work.

### Church Reaches Military Personnel

The First Southern Baptist Church of San Diego, California, located in the midst of several military installations, reports that seventeen of the young servicemen who attend that church have dedicated their lives to the gospel ministry. Rev. Cecil Pearson, pastor, says that approximately forty per cent of the servicemen attending the church are tithers. He also said that several of the seventeen young men dedicated to the ministry have already been licensed to preach and several are carrying on various types of services. In addition, twelve of the servicemen are mission volunteers and seven plan to be educational directors.

### Dates Set For Glorieta And Ridgecrest

Dates have been set for Home Mission Weeks at Glorieta and Ridgecrest for the summer of 1955. Home Mission Week at Ridgecrest will be June 2-8 and at Glorieta August 11-17. The special emphasis of the program at Ridgecrest will be the rural church. The program for the rural church conference is already being planned according to Dr. S. F. Dowis, secretary of the Co-operative Missions Department of the Home Mission Board. The personnel expected to appear on this program will consist principally of rural pastors and missionaries. All rural pastors and missionaries and rural church workers are urged to set aside this date and plan to attend.

### Plan For 2,555 New Church-Sponsored Missions in 1955

A goal of 2,555 new church-sponsored missions during 1955 was set by state superintendents and state secretaries at meetings during the Home Mission Weeks at Glorieta and Ridgecrest during the past summer. There are at present about 3,000 churches in the Convention territory sponsoring mission work. Home Board and state leaders hope during 1955 to lead the churches to sponsor an additional 2,555.

### Three Home Board Employees Lose Mothers By Death

Three employees in the headquarters of the Home Mission Board lost their mothers by death within one week's time in July. Losing their mothers were B. M. Crain, Business Manager of the Board; Dr. Lewis Martin, Secretary of the Department of Missionary Education; and Carlton Binns, the Board's attorney.

Mr. Crain's mother, Mrs. T. J. Creel of Dodson, Louisiana, died July 23 after a short illness. She was buried on the twenty-fourth in the family burying ground at Harmony Grove Cemetery near Dodson. Mrs. Creel, who was seventy-five years old, had been the mother of thirteen children. She is survived by six sons and four daughters. Three sons preceded her in death.

Dr. Martin's mother, Mrs. Shelby W. Martin, died July 28 at the age of seventy-eight. A native of Shelby County, Kentucky, she had lived most of her life in Kentucky until the last several years when she and her husband made their home with Dr. and Mrs. Martin in Decatur, Georgia, and a daughter, Mrs. E. Henry Vance, in Birmingham, Alabama. Mrs. Martin, a former student of Judson College in Alabama, had been active throughout her life in Baptist churches.

Dr. Binns' mother, Mrs. Laura Arnold Binns, died in Atlanta where she had made her home since 1910. She was a native of Georgia. She is survived by six children, four boys and two girls. Her preacher-husband preceded her in death in 1918. Mrs. Binns, who was eighty-nine years old at the time of her death, was buried at Washington, Georgia, July 24.

### Carpenter To Visit Pacific Area

Dr. Alfred Carpenter, director of the Chaplains Commission of the Southern Baptist Convention, left September 3 for a tour of the Pacific area and expects to return October 11. During that period Dr. Carpenter planned to visit all of the eighty-six Southern Baptist chaplains stationed in the Pacific area to assist in the promotion of their spiritual ministry. He also hoped to visit a number of Southern Baptist missionaries en route.

Dr. Carpenter's first stop was in Alaska where he spent ten days visiting military installations there. From Alaska he went to Japan, then to Korea, then to Okinawa, the Philippines, Guam, Hawaii and back to the States.

### City Missions Conference In Dallas

Dr. S. F. Dowis of the Co-operative Missions Department of the Home Board announces that the annual City Missions Conference will be held February 21-24, 1955, at Dallas, Texas. The group will meet on the encampment grounds of the Dallas Baptist Association. The program will consist primarily of demonstrations of the various phases of city mission work with special emphasis on church-sponsored missions. It is hoped that city missionaries will lead out in the establishment of new mission stations and new churches during 1955.

## HOME MISSIONS

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HOME MISSIONS

## From the Pen of

John Caylor



### "WHO'S CALLING"

THE ADVANCE PROGRAM of Southern Baptists calls for seventeen hundred foreign missionaries. The Home Mission Board needs to double its forces, too. In the states there is a call for more work than can be done by the present corps of workers. At the local church level there is the pressing need for more and better workers in the organization.

#### "Whom Shall I Send?"

When Isaiah looked about him, he was aware of the sinfulness of the people among whom he lived. His associates, the people he observed, the friends he met, all whom he knew were people of evil tendencies and sinful living.

The sixth chapter of Isaiah presents a picture of conditions "in the year in which Uzziah died" similar to the situation in the year of our Lord 1954. Young people see all about them conditions which would discourage stout hearts. There is sin everywhere.

There is need for more foreign missionaries in countries where fields are already open. There is also need for missionaries in other foreign countries not yet reached. The world beyond is a sinful world in need of a Saviour.

While more than half the people in the United States claim church membership, there are millions of citizens in our nation who are without Christ. This is a sinful nation. We are a sinful people.

The cry of heaven is "Whom shall I send?" Youth faces the tremendous needs and is challenged by the call of the Lord. Who's calling? It is the Lord. And he is calling for those whose lips have been touched by the cleansing coals from the altar of God.

#### "Who Will Go For Us?"

"The Lord wants me, and he can have me," said the junior girl as she stepped to the microphone. In her state Baptist encampment young people were being challenged to answer the call of the Lord. There were young people in their twenties. Others came in their late

teens. Here was a girl who was only twelve; but she felt the call of the Lord and her answer was simple and direct. Others had been asked to state why they had come to surrender for full-time Christian service. Answers were varied. The junior girl, in stating that the Lord needed her and wanted her and if he did, he could have her, gave the principles which had impelled all the young people who had come forward to indicate their surrender.

District assemblies, state assemblies, Ridgecrest, and Glorieta are all helping to answer the call of the Lord, "Who will go for us?"

Not all the young people who indicate their surrender will get to the mission field; but all who answer the call of the Lord will be able to find a place of service.

The Lord is calling.

#### "How Shall They Preach Except They Be Sent?"

It is not enough for lives to be dedicated to full-time Christian service. If all Christians felt called to special service there would be nobody to support those who serve in full-time dedication. This does not mean that only those who go as missionaries are called to dedicate themselves. The same needy fields appeal to those who cannot go. Volunteers for Christian service make a demand upon lay leadership to support the work.

In "calling out the called" there is the Master's call for those who will support the ministry of the Word at home and abroad. This means more Christians at home and more dedication of Christian income for missionary service. Every time God calls a missionary he calls a hundred Christians to dedicate their tithes and offerings to the work of the Lord.

This is the season of the year when church members are recording their commitments for church budgets. Let the budgets be enlarged and the percentages to missions greatly increased. Let every member tithe and put his whole tithe in the treasury of the Lord.

"Who's calling?"

"Bring ye all the tithes into the storehouse . . . saith the Lord."

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By Mildred Matthews  
Missionary to Cuba

IT IS SPRINGTIME in the year 1913. Mrs. Peelman of Florida has come to visit the Cuban Baptist Convention. She was invited by Dr. and Mrs. M. N. McCall for a very special purpose. We will listen in for a few minutes to their conversation as they sit in the McCall living room upstairs at the Baptist Temple in Havana.

Dr. McCall: "Mrs. Peelman, we are hoping that you are going to be able to help us organize our Cuban Woman's Missionary Union while you are here."

Mrs. Peelman: "I came prepared for that. When I received your letter inviting me, I immediately began to plan what I would do and say. How many societies do you have in Cuba?"

Mrs. McCall: "We have seven, but none of them are doing very much as an organization."

Mrs. Peelman: "What they need is an organization to tie them together and help them to realize that they are a part of something worthwhile, something bigger than just their little society. Do you have any women in the group who can serve as officers?"

Mrs. McCall: "Yes, there is a young pastor's wife. Her name is Mrs. Estrella Perez de Machado. She has the ability to be a leader some day if there is somebody to show her what to do. We also have Mrs. J. V. Cova who is very capable."

Mrs. Peelman: "What about Mrs. Mercedes Cole whom I met before dinner? Could she serve as an officer?"



Miss Mildred Matthews, WMU secretary of Cuba, and Mrs. Umbelina Garcia de Ladero, who was a Sunbeam when Miss Matthews first went to Cuba as a missionary and is now WMU vice-president of Havana Province.

Dr. McCall: "Yes, she is a very capable woman. I am sure she can be a great help in our organization. We will see how interested the women are when we go to Pinar del Rio tomorrow."

Perhaps the conversation continued but we go now from the McCall living room to the meeting place of the Baptist Convention at Pinar del Rio. Time has been given for the discussion of the possibility of organizing a WMU. Mrs. Peelman is speaking and Dr. McCall is serving as interpreter. The seven missionary societies do not all have women present to represent them but their pastors are present. All



agree that they want to organize. Officers are elected. Mrs. McCall is chosen for president with the understanding that the vice-president will preside at the meetings. Mrs. Machado is elected vice-president. Mrs. Cole is the recording secretary. Mrs. Cova is treasurer. And so begins the history of Cuban WMU with seven women's societies and no young people's organizations.

A few more years go by. It is spring again but this time the year is 1921. In August of 1920 I arrived in Cuba for the first time, too late to attend the convention

that year. In 1921 I am living with my co-worker in Cardenas. We are looking forward to our first Baptist Convention in Cuba. The meeting is to be in Colon. The Cuban girls insist that I must have a new dress for the convention. They tell me that it is such an important event everybody has new clothes. They insist that nobody would attend a Baptist Convention in Cuba without a new dress. And so I have my new dress. My co-worker and I go on the train from Cardenas to Colon with the Cardenas delegation.

We are to see other American missionaries there: Miss Louella Bell, Miss Kathryn Sewell, Miss Christine Garnett, and the McCalls. But we find Miss Garnett and Miss Sewell quite busy. There is to be a pageant at the WMU session and there must be some rehearsals. The YWA's, GA's, and RA's and the Sunbeams are to have part. The Cuban WMU has grown in eight years!

Time goes by again. It is the spring of 1954. The WMU holds its annual meeting in Havana with representatives from seventy WMS's and 148 young people's organizations making a total of 218 societies. Mrs. Estrella Perez de Machado and Mrs. Pura Cova de Hernandez, daughter of Mrs. J. V. Cova, have part on the program because Cuban WMU is closing its Ruby Anniversary year. We have planned a large coronation service for GA's and a recognition service for RA's. There is a combined choir of YWA's which will



By L. A. Warren  
Missionary to Indians  
Bernalillo, New Mexico

THE SUN had already sunk over the rim of the sandstone hills as we left the mission at the edge of Jemez Pueblo. We were going through the pueblo for the first time. Eva Panana directed our way as we drove slowly along the dusty street. We had promised that we would visit her grandfather before returning home that night.

Somehow the car is not tuned for this high altitude and almost stalled as we went up the last hill to her grandfather's house. Eva entered first and found that her grandmother had not yet retired. Soon the lights were burning brightly as a welcome to the new missionary family.

The house was quiet, which was a contrast to the noise in front of our mission.

The long spacious living room had very

little furniture but a spotless linoleum stretched from wall to wall. To the right was a kitchen in which, we learned later over a bowl of chili, hang many of the oil paintings of Jose Rey Toledo. It is in his home that we have services since he has moved to Santa Fe. To the left was the bedroom and as we looked our eyes fell upon the form of a sick man; this must be Grandfather Chinane. Eva introduced us to her grandmother who in turn made us acquainted with her sick husband. He was lying upon a single bed with a rope from the headboard to the foot to lift himself by.

Eva, my wife, and the children left the clean-smelling bedroom and I was alone with Grandfather and Grandmother Chinane. I learned that Grandfather Chinane had suffered a stroke and had

been in bed for four months. His left side was still paralyzed. I wanted to talk to him, but he does not speak English. He tried Spanish on me and I used up hurriedly what little I knew.

During the conversation he related how he sawed timber for eight years at Flagstaff, Arizona, that he has seven children scattered from New Mexico to California, that his first wife died in 1936, and that this is his second. There was one question I wanted to ask him, the one every Christian worker wishes to ask, "Are you a Christian?"

The question was phrased poorly in Spanish, but he understood and pointed to a picture of Christ and said, "Yes, I have him in my heart." His wife then told me he had promised to be baptized when he was well enough.

Thus we prayed for Grandfather Chinane that he soon could walk, attend church, and follow the Lord in baptism. Rev. L. M. Roebuck had given him a Spanish Bible and before we left the Twenty-third Psalm and the third chapter of John were read.

As we departed we watched him swing the long thin rag which he uses for a fan and stops momentarily to wipe the sweat from his brow. The words, *muy cansado* (very tired), which he used over and over in his conversation, ring in the missionary's ears. He is tired too, but happy that Southern Baptists have given him the opportunity to witness to this tired old Indian man, Grandfather Chinane. As we looked back from the highway, the light which had welcomed us went out in the Chinane home, but we know that the light of Christ still shines in the happy hearts of Grandfather and Grandmother Chinane.



Officers and workers in the seventy-first WMS of Cuba. Miss Ondina Maristany, (third from left) is the sponsor of this society.

sing a special number. Cuban WMU has grown again. This year our gifts have totaled \$3,616.50 of which \$1,851.12 was given during our three weeks of prayer. Now there are four vice-presidents, one for each Province to promote the work in each territory. The YWA's, GA's, RA's, and Sunbeams all have promotional secretaries. The superintendents of the departments of Community Missions and Mission Study are promoting their work. We have seven Missionary Training School graduates who are officers of our union and they are promoting the work in their fields.

Promotion is the order of the day. A sum has been allocated from our Cooperative Program for the promotion of WMU work. We have planned a way whereby the WMU expense fund can be increased for the work of promotion. We have our WMU camps at Yumuri which promote the work. We are seeing a new day because of the promotional work. We hope to see an increase in the number of societies and more efficient work. We believe it will be because of the work of promotion which the officers of our Cuban WMU are doing. Promotion brings results. We hope to see more growth as the years go by.



Baptizing at Little Cussetah (Creek Indian) Baptist Church near Sapulpa, Oklahoma.

## My Experiences in the Simultaneous Indian Revivals

By Robert S. Scales, Pastor  
Trinity Baptist Church  
Oklahoma City, Oklahoma

### MISSION ACCOMPLISHED

Months ago I was asked by C. E. Matthews of the Home Mission Board to assist in the Simultaneous Indian Revivals in June of this year. It was my distinct privilege to accept and to be assigned to help our own Russell and Faye Bowren at the Baptist Indian Center at Gallup, New Mexico, in an eleven-day meeting, June 27-July 7. My son Bobby led the singing and did fine work with the children and young people.

### RESULTS

The Lord blessed our efforts with a total of seventeen professions of faith, most of whom were received as candidates for baptism, two additions by letter, and seven rededications. This compares with a record of not more than five decisions in any previous revival there since Russell and Faye have been on the field. One previous revival resulted in only one decision—the

conversion of a lovely Navajo young woman who served as my interpreter in this meeting.

### REACTIONS

No one knows mission work without experiencing it such as we did in this meeting. From a distance it is glamorous. In reality it is gloriously hard work under the most discouraging and disheartening conditions. I came away with a new understanding of the task, a new appreciation for the missionaries, and a renewed interest in our whole mission program.

### THE FIELD

The Baptist Indian Center in Gallup is strategically located in the midst of thousands of Indian people, many of whom are living in almost primitive conditions. Lack of education, scattered and temporary residence on the reservation, an insatiable appetite for liquor, which white men are only too glad to sell them, and a lack of a

sense of morality in family relationships, all together make the people most needful of the gospel, which is their only hope.

### THE FOLD

The Baptist Indian Center might be called the fold into which the effort is made to bring the people. The building is rather unsightly, run down and inadequate for the type of program that needs to be carried on. The location is more suitable for a rescue mission than for the type program the missionaries desire to carry out. New property has been purchased by the Home Mission Board in the main business district area of the city of Gallup.

### THE MISSIONARIES

Russell Bowren might be characterized by such words as patient, plodding, persistent. He knows how to work with the Indians. I never saw anyone who worked harder, loved more, and complained less than this fine servant of Christ.

HOME MISSIONS



Sunday school at Little Cussetah Baptist Church. During revival they had a record attendance of 106.

Mrs. Bowren is talented, gifted, efficient. She is talented in the field of music, being able to play the piano and violin both well. In the field of business she has held most responsible secretarial positions. In the field of art she has most dexterous hands. Mother of three children she undertakes far more than she has time or strength to do.

### THE PROBLEMS

#### Opposition

While I was there, a man called whom we believed to be a priest and warned the missionaries to leave the Catholic people alone. In spite of this several were saved during the meeting.

#### Competition

Other missionaries, principally Independents, openly seek to woo away the people already enlisted in The Baptist Indian Center, although there are thousands unenlisted in any mission.

#### Disappointments

Some make profession and manifest no change. At our Saturday night service four Indian women were present who were drunk. The drunkest one was pleading with the others to be saved and go forward during the invitation.

#### Disrespect

Because of the beggar-like tactics of some missionaries, primarily Independents, who have no means of regular support from churches or denominations, many businessmen look down upon all missionaries. However, by reason of their high standard of Christian ethics the Bowrens have achieved a place of respect accorded few missionaries on this particular field.

#### Distances

The missionary furnishes transportation for the biggest part of his congregation.

He runs his station wagon like a school bus in all directions, gathering the people from a village here, a hogan there, and a roadside somewhere else. Gasoline prices are high. Distances traveled by him are tremendous. Expenses allowed for this type of ministry are wholly inadequate.

### THE REWARDS

Progress is being made in spite of every difficulty. The missionaries are beginning to see the fruits of their labors in the salvation of souls and the baptism of converts. Some families are becoming faithful and dependable pillars in the church.

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A study of the American Indian was conducted by the Christian Life Commission of the Southern Baptist Convention at Glorieta Baptist Assembly, Glorieta, New Mexico, during the past summer. This was more than the usual mission study. The group sought to discover the civic, social, and religious influences which vitally affect these first Americans.

We often speak of our missionary work in terms of "open doors," but not all the doors are open among the Indians, and especially among those of the Southwest. The missionaries of the Home Mission Board are a patient group, but they are none the less valiant in the face of the difficulties they meet in seeking to take the gospel into the closed pueblo as well as into the sprawling reservations.

One of the doors they find closed to them, strange to say, is the door of religion. A scholarly and Christian Indian teacher told us that his red brothers found it difficult to understand the white man's religion. When the white man came to America, he said, the Indians worshiped according to the ritual of their tribal religions which to them were beautiful and satisfying to their hearts and minds. When the Spanish came and sought to force compliance with the Catholic Church, the best that was achieved was a compromise between the imported religion of the Spanish and the native religions of the

Indians. It took many years to formulate this compromise into a system which the Indians could understand.

About the time this understanding was finally achieved, there came the evangelical branches of Christianity with a new interpretation of the Bible and of the Christian religion. The Indians could not understand it and met it with resistance. They still meet it with resistance. This is a part of the reason why the evangelical religions find it so difficult to get behind the walls of the pueblos where the Indian council is supreme.

Another door of opportunity is closed to our missionaries among the Indians because of our American brand of racism. The Indians of America have had to endure much oppression because of the white man's traditional belief that racial advantage brings racial supremacy. Superiority in arms and other weapons of force finally conquered the red man. We marched him off over trails of tears to the poorest lands we could find. It is true that the Government has sought to relieve the sorry lot of the Indian on these poor and unyielding lands, but all that is done is poor compensation for the lands we took from these early Americans.

Racial prejudice shows itself again against the young Indian people who complete their education in technical schools. Many of them go back to the reservation, not because they are indolent and lack

By A. C. Miller, Secretary  
Christian Life Commission  
Southern Baptist Convention

ambition, but because in a white man's world they cannot find employment by the white man who does not want them and whose laws turn the back hand of legal discrimination against them. The faithful missionary finds it extremely difficult to preach the gospel and give instruction in the teachings of Christ which the Indians know so many who are called Christians refuse to practice.

A third door which the missionaries find it difficult to enter is that of education. It was stated in our conference by educators among the Indians and employees of the Government that an estimated 12,000 Navajo children received no education. The few Government schools that have been established on their reservation are so far apart and the roads over the area are so bad that it is impossible to transport by bus or any other way the children to and from these schools. Moreover, the Government schools are so dominated by Catholics and Catholic influence that those of other faiths who attend the schools are in the minority and are told by the authorities that they must follow the majority as good American democracy demands. In a beautiful Christian testimony an Apache girl, who is now a student at Wayland College, said to our group that it was good to be in a Baptist school where one could be free to make her own choices and not be dominated by the majority of the group which denied her that freedom.

As we consider these conditions among the Indian people, particularly of the Southwest, and face them realistically, we become quite oppressed with the negative nature of our findings. But we should be happy in the conviction that we need not surrender to these difficulties. When we finally come to permit ourselves to think and act as Christians, we will come to accept the Indian as a person with feelings and ambitions like our very own. We will come to think of him in terms of his value in the sight of God and join with him in his struggle for his full and free citizenship. Then and then only will this nation, which was his country when we came, become for him a better country.

HOME MISSIONS

## Setting the Course for Home Missions

By Mildred Dunn

A GENTLE BREEZE drifted through the patio as the crowd started to gather for the semi-annual meeting of the Home Mission Board during Home Mission Week at Glorieta, New Mexico. Even the brightly colored flowers around the patio seemed to lift their heads in expectation. Soon the large conference room was filled with board members and a generous sprinkling of visitors. There was a general feeling that important things were to be discussed, that far-reaching decisions were to be made.

Following the roll call and recognition of missionary personnel and visitors, Dr. Courts Redford, who was just completing his first six months as executive secretary-treasurer, made his report. It was a lengthy report, covering almost every one of the many phases of home mission work. The report revealed that as of June 30 the Board had 992 missionaries exclusive of the summer student workers, an increase of fifty-five missionaries since December 31, 1953. Similar marks of progress were noted in many phases of the work.

Looking toward the future, Dr. Redford reported on the Four-Year Conquest for Christ, a program designed to implement the suggestions made by the Survey Committee. This committee has through the past two years been studying the program of the Board. The program is scheduled to begin in 1955 and close in 1958 in time for the Home Mission Board to participate in the Sesquicentennial Program of the Convention.

Annual emphases of the Four-Year Conquest for Christ will be as follows:

1955—Evangelism  
1956—Church Membership.

October, 1954

1956—Church Extension  
New Missions and New Churches.  
"Buildings for Others".

1957—Ministry to the Underprivileged, Neglected, Isolated, and Minority Groups.

1958—Co-operative Mission Endeavors  
Rural Missions and City Missions.  
Missionary Education.

The response of this program was highly gratifying to Home Board officials.

In closing his report Dr. Redford said: "Your secretary feels that he can speak for the entire staff and missionary force when he pledges to members of this Board the desire of every worker to be led by the Spirit of God and to make his talents and resources produce the largest possible dividends on the investments that have been made in home missions. We all covet your counsel and your prayers as we face the ever growing challenge of the future."

This statement seems typical of the spirit of the Home Board's new executive secretary.

The report on church loans by G. Frank Garrison, assistant executive secretary-

treasurer, was listened to with special interest, for more and more throughout the Convention Southern Baptists are becoming aware of the importance of helping new and struggling churches secure proper meeting places. Mr. Garrison spoke with great feeling, urging everyone present to realize what it will mean to Southern Baptists and the multitude of lost people in our land if churches can be successfully planted in needy areas at this time. In so many places the opportunity seems to be NOW and no one can predict how long these doors of opportunity will remain open.

At the annual meeting of the Southern Baptist Convention the Home Mission Board requested the Convention to approve the borrowing of three million dollars which in turn would be loaned to needy churches. The Convention had turned the matter over to its Executive Committee. The Executive Committee had in turn asked the full Board of the Home Mission Board to express itself on the matter. Therefore, at its semi-annual meeting the Board thoroughly approved the plan after certain rules and regulations governing the Board's

Continued on Page 28

## by ALICE A. BAYS WORSHIP SERVICES FOR TEEN-AGERS

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ALICE A. BAYS

has had wide experience in the field of worship and worship leadership for young people, both as teacher and author. She is the wife of Rev. J. A. Bays, First Methodist Church, Oak Ridge, Tennessee.

AT ALL BOOKSTORES

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## Wieuca Church Well Born

By John Caylor

ON SUNDAY, July 11, 1954, the Wieuca Road Baptist Church was constituted with 341 members. Dr. Pope A. Duncan, interim pastor, presided over the services. Dr. Monroe F. Swilley, pastor, Second Ponce de Leon Baptist Church, delivered the charge to the new church. He was also moderator of the constituting council. Dr. J. L. Baggott, Atlanta city superintendent of missions, was secretary.

Judson M. Garner, chairman of the steering committee, led in the activities of the Wieuca Road Mission until the church was constituted. He presented the history of the project which showed that the mission was operated only two months before its constitution into a church. On May 9, 1954, the first meeting of the mission was held with 220 members making up the group. There were 185 in Sunday school and ninety-five in Training Union. Offerings the first Sunday amounted to more than a thousand dollars as the group met in the R. L. Holt School near property which had been purchased for the new congregation.

In 1947 the missions committee of the Second Ponce de Leon Baptist Church, under the leadership of Pastor Swilley,



Judson M. Garner, chairman of the steering committee, gives the history of the Wieuca Road Mission at the organizational meeting. At left is Rev. Pope Duncan, interim pastor. At right is Dr. Monroe Swilley, pastor of the mother church.

purchased a corner lot approximately seven hundred feet square at Wieuca Road and Peachtree Road in the northeastern section of Atlanta. The location is in the center of one of the finest residential areas in Atlanta. The missions committee of Second Ponce de Leon Church, Judge Claude D. Shaw, chairman, after



Part of group attending the organization of the Wieuca Road Baptist Church, a mission project of the Second Ponce de Leon Baptist Church of Atlanta, Georgia.

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HOME MISSIONS

## New Kansas Church Has Phenomenal Growth

By Chaplain Karl W. Jarrell

Fort Riley  
Junction City, Kansas

The Southern Baptist Church of Junction City was organized June 11 with a membership of forty-eight. This new church, the ninety-ninth Southern Baptist church in Kansas, is located in a city of 13,000 people and is forty-six miles from the closest Southern Baptist church.

Already this little new church is planning a mission at Ogden, fourteen miles away, and at Abilene, President Dwight D. Eisenhower's birthplace, which is twenty-four miles from Junction City.

The Junction City church has had phenomenal growth as shown by the following record:

May 16, attendance, 32—members 16.  
May 23, attendance, 38—members 23.  
May 30, attendance, 45—members 38.  
June 6, attendance, 58—members 42.

securing the location and making preliminary preparations, led in a survey of the area to determine how many of the Baptists of that section of the city would be interested in starting a church. A communication was sent to all known Baptists within reasonable reach of the new property setting forth the intention of the group to start a mission. Seventy-four people met and carried out active solicitations so that the large meeting of May 9 was made possible.

Within the two months the Wieuca Road Mission operated, the Sunday school, Training Union, Woman's Missionary Union, and Brotherhood were fully organized and operating. A Vacation Bible school was conducted. When the church was finally constituted nineteen had been received by baptism, 235 had come into the organization from the Second Ponce de Leon Church, and sixty-three from other churches.

The Wieuca Road Baptist Church heard greetings from personal representatives of Atlanta pastors, the Atlanta Baptist Association, the Georgia Baptist Convention, the Home Mission Board, the Southern Baptist Convention, and the Baptist World Alliance. The Wieuca Road Baptist Church is well born. Its charter membership will be held open until September 30.

June 13, attendance, 73—members 54.

June 20, attendance, 80—members 62.

The new church is meeting at present in a defunct Hudson Agency display room and offices. It is located in the heart of Junction City. Prior to June 13 they were meeting in a house six blocks off main street and business section.

Chaplain Karl W. Jarrell has been asked to serve the church as interim pastor. This service is one of the many ways chaplains are helping establish Southern Baptist work around the world.



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## What of the Chaplains?

By J. W. Storer

President of Southern Baptist Convention  
Tulsa, Oklahoma

FROM RECENT first-hand observation, as well as from acquaintance with many of our chaplains, I trust that I may lay on the hearts of our people these men, who in a very real sense are missionary messengers of the gospel—on military duty at home and overseas.

In large part they are "forgotten men," little known by our churches, and to our churches of little concern. Conversely, because this is so greatly true, some chaplains have come to feel a sense of resentment toward the denomination, and question the possibility of "fitting in" when their terms of service have expired and they return home. Where this exists, I feel the maximum fault is ours, and the minimum theirs. By "ours" I mean the pastors who have stayed at home and have, to so great extent, given little if any concern to our brethren serving with the military.

Within recent weeks I have returned

from a very rich and heartening experience with many of our chaplains stationed in Europe, and have seen at first-hand what and how they do, and have had heartening talks with them.

Under the direction of Chaplain (Colonel) Edwin L. Kirtley, Command Chaplain, United States Army, Europe, I was with the Army July 3-15, and had a part in the dedication of the Retreat House, Berchtesgaden. The first group to use the Retreat House was the chaplains—it is open on rotation basis to all units of the European Army, enlisted men as well as officers. I was with them three days, participating in their crowded program.

Also I went to various and scattered kasernes, preached in chapels, met with them in counseling sessions, listened to the men in the ranks, and visited in the chaplains' homes. So doing, I've come to know something of their heartaches, their hopes, their side of the problems for which

daily they have to attempt a solution. Out of it I venture these suggestions:

1. Keep these men before the throne. This the churches can do. They should do it with as much concern as for our foreign and home missionary personnel. They ought to do it by name.

2. Each of these chaplains has a "home church." That church should see that he gets any mailed material any other member gets.

3. Every chaplain should have sent him by the state Baptist office a copy of the *Southern Baptist Handbook* and state convention annual proceedings.

4. Since every church has and will have men in the service, in every letter written by parents and friends there should be an encouragement to send back the name of the chaplain in his outfit. Thus the parent and friend would be able to write to the chaplain.

5. The state convention offices should, through the Chaplains Commission of the Home Mission Board, have a list of the chaplains and the approximate date of their separation from service so that in so far as possible they can be assisted as the Holy Spirit wills, in reentering the pastorate.

Remember, these men have been out of direct touch with the churches for years, and are, as it were, strangers in the land. These men have had the richest of experiences. They have gone through battle trials, and have had their faith tested in so many ways. They are pastor-minded. Let me quote just here from Col. S. E. Dutton, C. O. Karlsruhe Detachment, when speaking of Chaplain (Lt. Col.) James C. Sherwood, who was being separated from the service. (After September 1, by the way, Chaplain Sherwood's address will be Box 182, Vine Grove, Kentucky.) Col. Dutton began by saying:

"During my period of service I have had the opportunity and pleasure of serving in many units. And in many types of units. A majority of these units were large enough to warrant a staff of officers and included a chaplain, or possibly a chaplain's section. As a commander, or even as a staff officer and advisor to the commander, I have always insisted that one of the first spaces to be filled was that of the chaplain. I realize how important a position it is, and how much a chaplain can accomplish toward the welfare and morale of a command. The chaplain can, and does, take loads of problems and worries off the shoulders of the com-

Continued on Page 28

## An INDIAN'S Scalp or an INDIAN'S Soul

By M. V. Gannsen

Missionary to Indians  
Toas, New Mexico

WITH THE ARRIVAL of the Mayflower the white man believed it was the design of Providence to extinguish those savages in order to make room for the cultivators of the earth.

Year after year, mile after mile, westward, the idea became more fixed. The great American dream was the winning of the West by the cultivators of the earth.

In 1641 New Netherlands began offering bounties for Indian scalps. The white man was the first to scalp; not the Indian. The practice was adopted in 1704 by Connecticut, then by Massachusetts. The Reverend Mr. Stoddard of North Hampton said that Indians were to be hunted with dogs as were bears, Virginia and Pennsylvania followed.

On July 7, 1764, Governor Penn announced the following rewards: "For capture of an Indian more than ten years old, \$150.00; for scalp of a killed Indian, \$134.00; captured woman, \$130.00; for a boy under ten years old, \$130.00; for scalp of a killed squaw, \$150.00.

In 1814 a \$50.00 reward for Indian scalps was proclaimed by the Territory of Indiana. Indian men, like deer, were called bucks; hence, game to be shot.

The Colorado Legislature offered bounties for destruction of Indians and skunks. In 1867 (just eighty-seven years ago) Denver citizens offered \$10.00 for Indian scalps. The residents of Central City raised \$5,000.00 for buying Indian scalps at \$50.00 each. Dagwood, Dakota Territory, raised the price to \$200.00 per head.

In Oregon the Indian was trailed with dogs; springs were poisoned; women were clubbed to death; children's brains were knocked out against trees to save the price of lead and powder. Many pulpits sanctioned such practices.

So mile after mile for three thousand miles white men fought westward. Year after year for 266 years they justified their divine right of conquest. Then about 1900 they began a concentrated effort to preach the white man's God to them and NOW

wonder why they are so slow in accepting the white man's God?

Can you club and beat a man one day and the next expect him to respond? Of course, much of this was done by unregenerated men, but the Indian sees only the white man's skin—until he sees Jesus. We whites who have seen Jesus are necessarily bound by past history to squeeze every ounce of energy from ourselves in kind, loving, Christian service that our Indian people might see the living, resurrected Jesus.

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# AMONG the MISSIONARIES

## He Came To Help

Robert Tilton might easily have stepped out of a storybook. He lives in a nice trailer in a trailer court and has a little red foreign-made car in which all the children like to ride. His main hobby is playing the electric organ which he has mastered all by himself. His organ is mounted on a small trailer. He works in an airplane factory and is a bachelor.

Mr. Tilton's wooden leg has had a large part in shaping his life. He lost his leg when he was only eighteen years of age, and while lying in the hospital he had some precious time with the Lord. That is where he first came to know God's saving power.

The other day he was one of the first candidates to be baptized at our San Ysidro mission which is sponsored by the Chula Vista Baptist Church.

When some folk asked him why he, an English-speaking American, would want to become a member of a Spanish-speaking mission, he replied: "For years I have wanted to be a member of a church which is helping the Mexican people, and I believe that this church in San Ysidro is going to do that."

Although he has been with us for only a few months, his co-operative spirit and his sincere interest in our Mexican people has won everybody's confidence.

We are happy because he has already begun to practice on a special concert which he will present in our mission at Christmas time. Church membership to Robert Tilton is far more than a mere convenience, it is a real, living channel through which he can serve God.

—Eugene S. Wolfe  
Missionary to the Spanish-speaking  
San Ysidro, California

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## Dr. Storer Visits With Military Groups In Europe

We were delighted to have Dr. and Mrs. J. W. Storer of Tulsa, Oklahoma, as guests of our military establishment during their recent visit to Europe. Dr. Storer, president of the Southern Baptist Convention, was in Europe in the interest of the Baptist World Alliance meeting in London, England, in 1955.

Dr. and Mrs. Storer met with us at Karlsruhe, Germany, on the evening of July 11. Following a dinner at the Kaiserhof Hotel, where the large banquet hall was crowded with people, we went to the chapel where Dr. Storer preached to 227 of our people. This was far more than we had expected since it was summer and there are so many field problems among our troops here. As usual, Dr. Storer really "walked about Zion" in his sermon. My! that man can really preach. There were fourteen conversions that night.



Group which came across the border from Old Mexico to attend Vocation Bible school

Before he preached I assured Dr. Storer that my people were used to the invitation and he seemed to feel relieved. Dr. and Mrs. Storer's coming really blessed this whole military command and the city of Karlsruhe.

—Chaplain James C. Sherwood  
Karlsruhe, Germany

## Old Lady Finds Christ

She is a feeble old lady, but she listened as eagerly as a child when I sat with her in her humble little home and read the Bible to her.

Many times I came to her and would read and explain God's Word. Then one day very sincerely she said, "I do put all my trust in Christ." As I looked at her, the small virgin hanging on her neck caught my attention.

"If you are really trusting Christ for your salvation," I said, "you don't need the virgin there on your neck."

Swiftly she reached up and began to fumble with the chain. "I can't unloosen it," she said, "will you remove it for me?"

As I took it off her neck and then watched as she cast it aside, I breathed a silent prayer that God would help many others to put their unconditional faith in Christ.

Soon afterward she began attending our church services for the first time in her life and seems radiantly happy in her new-found faith.

—Aileen Williams  
Missionary to Spanish speaking  
Alice, Texas

HOME MISSIONS

## It Can't Be Done?

From the first trip I made over the border to Polomas, Mexico, when I first came on the field more than two years ago, my heart was broken by the need of the people. I asked the people on the American side if it would be possible to help those boys and girls learn about Jesus. I felt that they, too, were more of God's little ones. I was saddened by the answers: "It just can't be done. There is no way; you can't go over for a religious service and they can't come here. It would be useless anyway; they are not like us."

This year when the Home Mission Board sent us our summer workers, Mrs. Watson and I asked them if they would like to see Old Mexico. Sure they would, so over we went the first afternoon. Their hearts were touched as ours had been from the first. We talked to a man who owned a bus and he told us that he would furnish transportation for ten cents per day per pupil to Columbus, New Mexico, just four miles from the border. We asked the immigration officer about it and he said, "Sure, go ahead, just furnish us the names of those coming each day." The First Baptist Churches of Deming and Lordsburg underwrote the expenses.

The workers, Emily Helm and Nancy Perkins, went with the missionaries and two young women from Columbus, Sunny Lou Peer and Elvera Santiago, to Polomas a few days before the Vacation Bible school was to begin. We told the people about it and they were happy to know we were interested in them. But on Sunday, the priest told them not to come to the school and that the parents would be held responsible if they sent their children. We hardly knew what to expect, but when the bus arrived Monday morning there were thirty-nine boys and girls ready to board it.

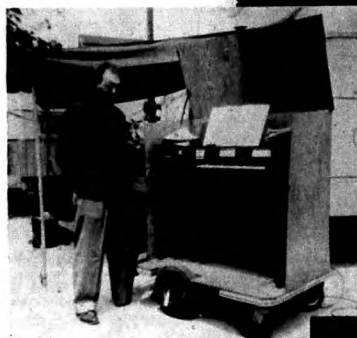
Then the persecution really began. The boys and girls were threatened. A woman stood at the international gate each morning telling them not to get on the bus. She took their pictures and said she would show them to the priest. She also told them that it was a sin to go to Bible school. One morning some were forcefully restrained from coming across the border and we had only sixteen children.

But the children loved Bible school and more came back the next day. One boy said "Martha told us it was *pecado* (sin) to come to this school, but we are learning about God, and we are making these plaques that say 'Dios es Amor' (God is love) and that's not *pecado*. I guess Martha just doesn't know."

We went to the gate each morning to



Old lady who is happy in her new-found faith in Christ.



Robert Tilton, an Anglo who has joined a Spanish-speaking church in order to help the Mexican people.



Dr. J. W. Storer, president of the Southern Baptist Convention, visits with Chaplain James C. Sherwood at Karlsruhe, Germany, during his recent trip to Europe.

—Roy C. Watson,  
General Missionary,  
Deming, New Mexico

October, 1954

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Bonfire of discarded Christmas trees attracts crowd as dirt is turned for new church building for Ridgecrest Baptist Church, Montgomery, Alabama. Left to right: Dr. D. M. Rivers, pastor First Baptist Church; Dr. Blount F. Davidson, superintendent of missions, Montgomery Baptist Association; Dr. J. D. Grey, then president of Southern Baptist Convention; John B. Riddle, pastor of mission church; and Dr. A. Hamilton Reid, executive secretary-treasurer of Alabama Baptist State Convention.

## They Bought a Subdivision To Build A Church

By Blount F. Davidson  
Superintendent of Missions  
Montgomery Baptist Association  
Montgomery, Alabama

THE THRILLING STORY of the Ridgecrest Baptist Church in Montgomery, Alabama, is a modern demonstration of divine power operating through men of vision and faith.

For many years Montgomery Baptists had sought in every way to purchase a building site and assist in the organization of a church in the rapidly growing southwestern section of the city known as Ridgecrest. They had a deep conviction that God was leading and were moved by the constant appeals of Baptists of that area.

A number of sites were considered, but in every instance a check of the records revealed that the property was restricted, either by the plat or by the deed, to residences. Apparently every door was closed.

But the Lord has his ways of opening doors, and what followed was certainly divinely inspired.

In October 1949 the commodious Clinkscapes home at 2506 Cleveland Road became vacant. Though apparently no property could be bought, the First Baptist Church, realizing that people were more

important than property, leased this residence, and on November 6 the Ridgecrest arm of the First Baptist Church had its first meeting.

On March 5, 1950, a council consisting of the ministers and deacons in the churches of the Montgomery Baptist Association met at 2:30 in the afternoon upon the invitation of the First Baptist Church. The council unanimously recommended that the Baptists present, with letters of dismission from churches of like faith and order, organize themselves into

a Baptist church.

The membership roll was signed by fifty-five persons as charter members of the new church. They chose the name "Ridgecrest Baptist Church" and extended a unanimous call to Rev. H. Richard Bills to become the pastor. Brother Bills served until the summer of 1951.

In setting up its first budget the church designated ten per cent of all receipts for the Cooperative Program and a worthy amount for associational missions. This percentage has steadily increased, and at the present time the church gives twenty-one per cent of all undesignated items to the Co-operative Program in addition to an increased amount to associational missions.

In 1950 a new subdivision was opened in this area and the owners, at the request of the association and the church, designated six lots on the plat for a church site. When the plat was submitted to the land planning section of the FHA it recommended that the church location be deleted as it did not believe churches should be opposite a strictly residential area. So once again the door was closed.

Some undeveloped property adjoined this subdivision but the owner would not sell less than a strip containing approximately forty-three acres. A preliminary study of the acreage revealed the fact that four and one-half acres could be set aside for the church and the remaining portion platted into 102 residential lots. The cost of the property plus the estimated cost of



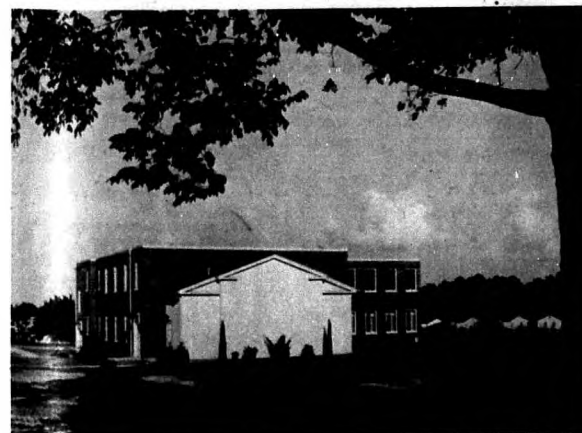
Deacon J. B. Sylvest, chairman expansion committee, presents a check for \$11,000.00, refunds on gas and water installations, to Pastor John Bob Riddle.

the improvements, including curbs, gutters, paving, storm sewer, other sewers, and the gas and water installations, totalled approximately \$160,000.00.

The Lord laid it on the hearts of four men in the First Baptist Church, Deacons J. B. Sylvest, C. Sam Ray, and Eugene Ballard, Jr., and Associational Superintendent of Missions Blount F. Davidson, to form a non-profit corporation to handle the property. The corporation was named Truett Manor in memory of the late Dr. George W. Truett.

The corporation secured an option on the property in question and had it platted. Two figures were placed on each of the 102

Continued on Page 26



The first unit of the permanent building for the Ridgecrest Baptist Church, Montgomery, Alabama.

October, 1954

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## Columbia Good Will Center Gets New Building

By Polly Dismuke

Good Will Center  
Columbia, South Carolina

"YOU SURELY had a lot of company yesterday," remarked one of the women of our neighborhood. From her door she had seen the nearly 300 visitors who came to the open house and dedication service at the Baptist Good Will Center, Columbia, South Carolina, on Sunday afternoon, July 25, 1954. The big day meant that a dream had become a reality.

The dedication service at three o'clock opened with the singing of the hymn "Rescue the Perishing." Dr. W. L. Williams, chairman of the Missions Committee of Fairfield Baptist Association, presided and gave recognition to various individuals and groups who had had a part in making the new building possible. Mrs. Mary Reese, a member of First Baptist Church, gave the building site. The Associational WMU, led by Mrs. Marie Collum, superintendent, furnished the apartment for the workers. Various firms gave big discounts, thus making the total

cost of the building approximately \$12,500.

Rev. Robert O. Barker, superintendent of missions of Fairfield Baptist Association, gave a brief history of the work. He told how several years ago the Riverside Baptist Church rented a small neighborhood house for a Sunday school. Other groups became interested in the needy section and helped. Later the Sunday school was discontinued, but other activities such as the Children's Hour and Mothers' Club, continued to serve and grow.

The association saw the need of establishing the work on a full-time basis. Plans were made for a new, adequate building. In February, 1954, the Home Mission Board appointed Polly Dismuke and Mary Lucy Parsons as missionaries. Soon construction was begun on the new building. The two workers arrived in Columbia March 15. The association furnished them temporary living quarters until they could move into the new building. May 28.

A program of activities for all ages is

provided. The program includes home-making and Bible classes for mothers as well as classes for all ages of children.

The Good Will Center does not have a kindergarten because the city has one at Irwin Park across the street from the center. But there is a special room designed for little children's activities. The pre-school-age group, called the Happy Hour, is sponsored by Eau Claire WMU. Rosewood WMU sponsors the Shining Stars for ages six to eight. For both of these groups there are special books, a nature center, block center, and a house-keeping center made from fruit boxes by the older boys. Every day at the Good Will Center you may hear children asking "Is this my club day?" They love to come to the Good Will Center!

The two missionaries find that simply living on the field among the people is the greatest opportunity for service. It is important to be available when needed, for the people come to the center to use the showers, get medical aid, discuss problems, or check out library books. Although the people readily come, the workers still consider home visitation important. The showers, food and clothes given in emergency, medical aid—all these are means of reaching them that they might hear the good news of Jesus.

The people of this area have missed many of the usual opportunities of life. Many adults cannot read or write. Several husbands and fathers are inmates of the state penitentiary nearby. The housing and living conditions are very poor. Drunkenness and broken homes are common. Many children are irregular in school attendance. Yet in such conditions God is at work changing lives, as they hear of Jesus and turn to him.

Fairfield Baptist Association is proud of the new building which is a testimony of the love of God for sin-sick souls. Pray that because of it many may accept God's greatest gift of all, his Son.

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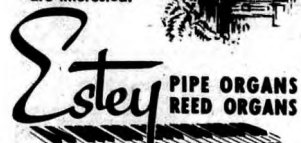


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## Southern Baptists' Work Among Deaf

By Carter Bearden  
Missionary to Deaf  
New Orleans, Louisiana

MISSION WORK among the deaf in the Southern Baptist Convention was started at the turn of the century by Rev. J. W. Michaels, pioneer missionary. Before Mr. Michaels started mission work he had served as the principal of the Arkansas School for the Deaf. He labored in the mission field over forty years prior to his death. Under his leadership many classes for the deaf were organized in the larger cities in our Southern Baptist Convention territory. Numbers of these classes are still in existence.

As the work grew Rev. A. O. Wilson, a deaf minister, was appointed by the Home Mission Board to assist Mr. Michaels. Mr. Wilson worked faithfully in the field until his death in 1939.

Rev. C. F. Landon, a hearing minister born of deaf parents, was appointed by the Home Mission Board in 1934. He is doing a good work. Mr. Landon's home is in Dallas, Texas, where he is a full-time worker. As the work continued to grow, another worker, Rev. J. W. Gardner, was appointed by the Board. He served faithfully and untiringly until his retirement on December 31, 1953.

Rev. Leslie H. Gunn, a hearing minister who has a deaf brother, dedicated his life to mission work among the deaf and is serving in Oklahoma City under the appointment of the Board.

Rev. Carter Bearden, who is deaf, felt the call to mission work to his own people while he was a student at the School for the Deaf in Austin, Texas, in 1945. He entered Gallaudet College in Washington, D. C., and in 1946 was transferred to

Baylor University as a ministerial student. Upon his graduation from Baylor, he entered the Southwestern Baptist Theological Seminary in the fall of 1951. At present he is a student at the Baptist Seminary in New Orleans and serves the deaf of that area.

He is a fairly good lip reader. South Avenue Congress Baptist Church, Austin, Texas, ordained him as a minister April 24, 1949.

Mrs. Laura Formwalt of Knoxville, Tennessee, is a part-time worker under the Home Mission Board. She does mission work during the summers. She is a teacher at the Tennessee School for the Deaf.

Charles Horton of Ft. Worth, Texas, at present a student at Baylor University, assists Mr. Landon as part-time worker. Mr. Horton is the son of deaf parents.

These missionaries rely heavily upon local workers to assist them in keeping the work going.

The work in the state of Texas, of which I am most familiar, has borne much fruit. Texas, being a great Baptist stronghold, has encouraged the deaf work in many of the Baptist churches.

The first class in Texas was organized at the Columbus Avenue Baptist Church in Waco, Texas, in 1902; next a class for the deaf was organized at the First Baptist Church in Dallas. A little later a class was organized at the South Congress Avenue Church in Austin. In 1924 a class was organized at the First Baptist Church in Houston. All have kept the mission work going through the years. Many

classes throughout Texas have been organized since the times mentioned above. Besides having Sunday school classes, some of the larger churches have a Training Union for the deaf, also a WMU and Brotherhood, and they often participate in the Wednesday evening prayer meetings. (Of course, it is necessary that the local worker always be on the job to make it possible for the deaf to have a part in the regular church activities.) First Baptist Church of Houston has a deaf man on its board of deacons, Carey C. Shaw, who is also a teacher of the Silent Bible Class.

In 1949 Mrs. Miriam Johnson, daughter of the late Rev. J. W. Michaels, saw the need of a Baptist organization for the Texas deaf and their workers, and it was under her leadership that the Texas Conference of the Baptist Deaf was organized. The leadership of this organization is composed of the deaf and their workers with the local Baptist pastors serving as advisors. This organization is affiliated with the Texas Baptist Convention. The conference is held annually on a date and at the place designated by the deaf representatives of the local church in attendance.

There is another state conference in Missouri. It is hoped that many other states will pattern after them, as this program has helped in the co-ordination of the work.

The Texas Conference of the Baptist Deaf has a paper which is known as *The Texas Conference of the Baptist Deaf Messenger*. It is published through the courtesy of the South Congress Avenue Baptist Church, Austin.

Dr. Gardner felt the need of a South-wide conference for the Baptist deaf and their workers. His vision coupled with his zeal brought this need into realization on December 29, 1948, in Memphis, Tennessee. It has proven to be most helpful to the Baptist deaf and their local workers throughout the Southland. This year's meeting was held in Memphis, Tennessee, June 10-13, 1954.

The Southwide Conference of the Baptist Deaf publishes a paper entitled *Southern Baptist Bulletin for the Deaf* through the courtesy of the Arkansas School for the Deaf in Little Rock. Ted Marsden, deaf worker and instructor in printing, made possible its publication.

## How Can Your Church Help The Deaf?

Conducting a Sunday school class in a local Baptist church for the deaf is no different from the regular Sunday school class program except that the teacher, if

Continued on Page 28

October, 1954

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## How A CHURCH Was Born

By Geneva Wilson  
Student Missionary

WHILE IN Vacaville, California, for a weekend I was privileged to spend the night with Mr. and Mrs. Carl McNeal. They are members of the First Southern Baptist Church. At breakfast the next morning they told me about the beginning of their church.

When they came to Vacaville, they looked the first Sunday for a Southern Baptist church but could not find one. They started attending a Lutheran church.

One day Mrs. McNeal asked a neighbor if she knew of a Southern Baptist church anywhere in the town.

"Oh yes," the neighbor replied, "they do not have a building, but they meet in a home."

Mr. and Mrs. McNeal joined the few Baptists and worshipped each Sunday in the home. Finally the group was able to rent a Seventh Day Adventist church. More people began coming. Finally they met to discuss plans for raising the money for a building.

"We had decided to give \$25.00," Mrs. McNeal explained. At the meeting one of the members, an old man, stood up and said, "I know that I don't have much longer to live on this earth. Everything I have, God gave it to me. I'm going to put away enough to bury me so I won't be a burden to anyone, and the rest of my savings I'll give to build this church."

All of the people were in tears, Mrs. McNeal reported, and many got to their feet and stated the amount of money they would give. Mr. McNeal looked at her and she looked at him. Finally he rose in his feet and instead of the planned \$25.00, stated he would give \$100.00. Money to build a church was raised during that meeting.

You can imagine the feeling I had when I walked into that church a couple of

hours later, knowing the story of its beginning.

I taught a Sunday school class of young girls. The secretary of the class, Donna Rico, a lovely young girl, was a converted Catholic. I learned later from Mrs. Anderson, the pastor's wife, that Donna's boy friend was also a Catholic, but was converted and had joined the Baptist church. His family ridiculed him until he left home, but later returned when his family requested him to and promised to respect his faith.

The church is in the process of building an educational annex. The labor is voluntary so the going is slow. The church membership has grown. There are eight Sunday school classes meeting in the auditorium, two in cars, and two in the pastor's home.

I am so happy in my work here as a student missionary because I'm sure it is the Lord's will. Our work is not too advanced and is struggling, but Southern Baptists have wonderful opportunities to witness for our Saviour here in California.

## CHANGES in Missionary Personnel

### NEW MISSIONARIES

Clater, B. Daniel (Negro Work), Oklahoma School of Religion, Langston, Okla.  
Evans, E. E. (Alaska), Grandview Baptist Church, Box 1046, Anchorage, Alaska  
Walters, F. H. and Mrs. (Canal Zone), Box 688, Pedro Miguel, Paraiso, Canal Zone  
Warren, Leland A. and Mrs. (Indian and Spanish-speaking), Box 272, Bernalillo, N. M.  
Wickham, Collins and Mrs. (Spanish-speaking), 295 E. Main, Raymondville, Tex.

### CHANGES OF ADDRESS

Beerra, Merred and Mrs. (Spanish-speaking), Box 597, Hondo, Tex.  
Conrad, C. E. (Rural Church Program), 122 Ransome St., Lafayette, La.  
Harold, W. C. (City Missions), 828 Meeting St., Charleston, S. C.  
Laws, Thomas and Mrs. (Chinese), 2745 1/2 W. 14th St., Los Angeles 6, Calif.  
Roberts, Mrs. Melvina (Indian), Box 375, Cuba, New Mexico

### RESIGNATIONS

Callender, T. D. (Negro Work), Oklahoma School of Religion, Langston, Okla.  
Calanell, Daidaris and Mrs. (Spanish-speaking), Box 427, Las Cruces, N. M.  
Curt, Frances (Good Will Center), Box 5134, Tampa, Fla.  
Hopkins, T. Ewell (Negro Work), Washington Baptist Seminary, Washington, D. C.  
Rios, Gilbert (Spanish-speaking), 611 S. Ferris Ave., Los Angeles, Calif.  
Yessie, Mrs. Lucinda (Indian), Box 961, Gallup, New Mexico



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## They Bought a Subdivison

Continued from Page 19

lots—its proportionate part of the cost of the land and its proportionate part of the cost of the improvements.

As the corporation had only an option and did not own the land it could not sell the lots. But it did accept each lot's proportionate part of the land cost as a deposit, to be held in escrow until all of the lots had been sold and title to the property secured. When that was done the purchaser of each lot was given a warranty deed to the lot subject to the improvement cost designated for his lot.

As a consideration for the low price under which these lots were sold it was agreed that all refunds under the gas and water installations would revert to the corporation for the benefit of the Ridgecrest Baptist Church.

Everything was not always rosy. There came a time when \$15,000.00 was badly needed to comply with the terms of the option and complete the purchase price of the property. The First Baptist Church took care of the emergency by lending the corporation the money, accepting as collateral an agreement to set aside a sufficient number of the unsold lots to guarantee that the church would not lose on the transaction. The loan was repaid before it became due. The only vacant lot in the subdivision is the one owned by the church as the site for a pastorium to be built later on.

After all of the refunds on gas and water installations have been paid, the church will have received approximately \$20,000.00 from the corporation in addition to the property itself which is valued at \$30,000.00.

Following the resignation of Brother Bills the church extended a call to Rev. John Bob Riddle and he began his ministry at Ridgecrest in November 1951. Shortly after his arrival the residence in which the church was meeting was sold and it became necessary to take immediate steps to build the first unit of the permanent building.

During the Christmas holiday season in 1952 members of the church collected the discarded Christmas trees from all over the city and arranged them in the shape

of a huge tree. On January 3, 1953 the president of the Southern Baptist Convention, Dr. J. D. Greer, spoke to several thousand people who had assembled for the occasion and in the light of the huge bonfire from the Christmas trees, ground was broken for the first unit of the new structure.

In September, 1953, the church called Dick Robertson as music-educational director, and he and the pastor have demonstrated the value of aggressive, consecrated team work.

A brief look at some of its activities is most revealing. Its church membership is now over 700 and of this number 190 have been received since October 1, 1951. Its Sunday school enrollment is 1,023 and four Sunday school departments meet in members' homes within a six-block radius of the building. The Training Union enrollment is 405. The budget for the current year is \$55,000.00 with twenty-one per cent going to the Co-operative Program. It owns property valued at \$127,000.00, including the lot for the new pastorium and a separate pastorium in which the pastor now lives.

To climax a recent revival, on May 9, 1954, this young church broke ground for its next unit of building, a \$75,000.00 addition. This unit will be a brick-on-site structure. The lower floor will house a temporary auditorium seating 725 in permanent seats, plus the choir and baptismal pool. The second floor will have four permanent departments and a kitchen. Space will be available to seat 290 at banquet tables. Work on this unit will begin immediately and is scheduled for completion in December of this year. The total educational space in the present building and the new building will care for over 1,000.

From its beginning the church has been mission-minded. Last year its mission contributions amounted to \$3,682.00 and the total gifts for the first seven months of the present associational year have already exceeded \$5,000.00.

It has an active missions committee that is now seeking a location for a branch Sunday school and church mission. Last year a mission revival, conducted in a neglected community by the Brotherhood of the church, resulted in eighteen conversions and enlisted many others in a local church.

A little over a year ago the association purchased an entire block (about four

## BOOK REVIEWS

**Ruth—The Romance of Redemption**, by J. Vernon McGee. Van Kampen Press. \$1.50.

Dr. McGee presents the book of Ruth as a study of Kinsman-Redeemer instead of the usually accepted idea that the book is presented merely to show the genealogy of Christ as reaching out to a Gentile

and one-half acres) in Normandale just across the street from a huge new shopping center. It paid \$40,000.00, and recently the company from which it was purchased offered the association \$45,000 and conservative real estate agents appraised it at \$60,000.

Since the Normandale project was launched, the Ridgecrest Church has enthusiastically supported the effort. The quote suggested by the Expansion Committee of the missions committee of the association was gladly accepted and placed in the church budget.

Only two weeks ago, the church took precious money needed for its own building fund and paid off one of the outstanding Normandale notes out of the \$11,000 received from gas and water installations, thus giving an extra \$2,350 to associational missions. This amount was in addition to the monthly payment of \$72.00 which the church had been sending in regularly each month as its contribution toward this project.

Stimulated by the unusual example set by this church, all of the churches in the association are making plans now to go all-out on the payment of the remaining balance on the Normandale project. As a part of the "M" Night program in December it is planned for Deacon J. B. Sylvest, chairman of the expansion committee, to publicly burn all outstanding notes, thus clearing the property of all indebtedness.

The First Baptist Church, which sponsored the Ridgecrest Church, is also the sponsoring church for the new Normandale Church which is destined to be one of the largest churches in this rapidly growing Southern city.

progenitor. He describes Boaz as a type of Christ and Ruth, his bride, the church.

**Farther Into the Night**, by Mrs. Gordon H. Smith. Zondervan. \$2.50.

A missionary returning to French Indo-China after the war describes conditions after the departure of the Japanese. The struggle of the Viet Namees against the Communist rebels reveal present-day problems—like reading tomorrow's headlines.

**The Lord of the Harvest**, by S. Franklin Logsdon. Zondervan. \$2.00.

The author deals with the manifestations and ministration of the Holy Spirit, treating such themes as

The Sphere of the Spirit's Life,  
The Distinctive Ministry of the Spirit,  
Definition of Purpose, and  
The Trail of Tears.

The messages are thought-provoking and challenging.

**Yielded Bodies**, by Robert G. Lee. Zondervan. \$2.50.

Dr. Lee in *Yielded Bodies* presents in a rich manner great Bible messages. One realizes the value of the human body, that God has fashioned the body to be a temple for his Spirit. The final chapter is entitled "The Resurrection Body."

**The Holy Spirit's Ministry**, by G. Wade Freeman. Zondervan Publishing House. \$2.00.

Dr. Freeman has compiled evangelistic messages on the Holy Spirit by Billy Graham, W. A. Criswell, W. R. White, E. D. Head, and others, the messages delivered in the Texas Evangelistic Conference in 1954. This is an excellent series of sermons on the Holy Spirit. The minister who studies these sermons will be refreshed in spirit.

**The Consuming Fire**, by Oswald J. Smith. Zondervan Press. \$2.00.

The author, a Canadian pastor and evangelist, presents ten dynamic sermons on qualifications for evangelism, evangelism in action, and lessons from evangelism. He also contrasts evangelism with the Bible and describes evangelism in the inquiry room and in foreign lands. The book is well worth reading and studying.

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## Setting the Course

Continued from Page 11

two loan plans were revised to guarantee extra security for the money loaned.

Constantly the Home Board has reminded the people that even the three million dollars will be only a stop gap and will not in any way meet the pressing needs of our mission fields. Therefore, a committee was appointed and charged with the responsibility of discovering ways and means of increasing the corpus of the loan funds. The committee was requested to report at the next annual meeting of the Home Mission Board in Atlanta, December 7 and 8. Included on the committee were: J. Boyce Brooks, chairman, Guy Rutland, Sr., C. G. Cole, T. J. DuRose, R. H. Cagle, and W. A. Duncan, ex-officio.

Another problem which was discussed by the Board and in which there was keen interest was that of co-operation with Baptists in Canada. The Southern Baptist Convention at its meeting in St. Louis, Missouri, had voted that employees of Southwide agencies such as the Home Mission Board and the Sunday School Board, be allowed to work in Canada under the direction of the Washington-Oregon Convention. Dr. Redford asked the Board to express itself regarding this problem. After considerable discussion, the Board voted for the Co-operative Missions Committee to make a thorough study of the situation and report back to the annual meeting of the Board in December.

## What of the Chaplains?

Continued from Page 14

mander. I never for a single moment want to be without a chaplain." And then he went on to give fine words of commendation for Chaplain Sherwood. The point I am making is the high regard in which the C.O.'s hold their chaplains. That is the way they all feel, and so expressed it to me. That being true, our Baptist churches are greatly missing a unique opportunity if they fail to consider such men where vacant pulpits occur.

6. If there be those who say of our chaplains that they lead a rich and soft life, Uncle Sam paying them high salaries and using them for "all things to all men", let me say to them, "You do not know

what you are talking about." I say it kindly, of course, but nonetheless sincerely. And if there are those who say, "I personally know of chaplains who have proved unfit," let me reply, "Quite probably there are—but you could say the same thing of some who are not chaplains, and in greater proportion." Why emphasize the negative?

7. Last, would it be too much to suggest that our state conventions make a place on their programs for a report on the chaplaincy? Through Dr. Alfred Carpenter of the Home Mission Board there can be secured names of chaplains on leave or on a home-based post who could speak and thus keep before our people these soldiers of the cross.

Of course, it is easily possible for anyone interested to get from Dr. Carpenter the names and AOP's of our chaplains, for he will have on file all that information. And I am sure it is not necessary to add that the chaplains whom I met and to whom I refer are not only men of high moral character but men who believe the Word and preach it without fear. The commanding officers in every area where I went told me that this the chaplain was expected to do, that is, preach the same gospel that he did in his home church, and for the same purpose. These Baptist chaplains of ours whom I met sincerely merit our respect, our confidence, and our love.

Our churches will profit greatly and the cause of Christ will be richly served if we keep these men in mind, before the throne, and in our pulpits when their separation time shall come.

## Southern Baptists' Work Among Deaf

Continued from Page 23

deaf, uses the sign language. If the teacher is not deaf, it is necessary for the teacher to have an interpreter. Regular Sunday school literature is used. The same is true in any of the other organizations of the church.

Following the Sunday school hour many of the churches provide interpreters for the deaf in order that they may participate in the worship service. The deaf take part in the service from the Doxology to the final amen. They worship the living God in spirit and in truth as do the hearing

## A Place for Jimmy

and others like him

By Charles A. Warford

Student Missionary



The picnic was an exciting change for the youngsters attending the Vacation Bible school at Wheldon Park.

The story of Wheldon Park, Springfield, Ohio, is one that could be equaled in hundreds of American cities. A government housing project with crowded living conditions, crying babies, no shade, and 70 children constitute this area. Approximately eighty per cent of the people never attend church services. The children are growing up without a knowledge of God and there is a yearning in almost every heart for something it does not possess.

It was in this section that I met Jimmy

members of the church.

You may ask the question, "What can I do for the deaf in my church?"

The following are some suggestions that may help you answer the above question:

Has the Lord spoken to your heart about the matter? If the answer is yes, then make a religious survey of the deaf in your city or town. Find out if there is a Sunday school class for the deaf in any of the churches in the city.

If there is a class you can find out from them how you can reach others in your community who are not enlisted.

Get names and addresses from the deaf you meet by chance in the stores or on the street.

Have one of the missionaries or workers among the deaf come to your church and help you organize a class for the deaf.

Seek an interpreter, if possible. You may find one, perhaps a son or daughter of deaf parents, who would be willing to serve.

Show a personal interest in the deaf.

Have a missionary to the deaf come as often as possible for encouragement.

Matimore. He was in a group of about thirty boys and girls who eagerly watched as we erected our tent. I paid particular attention to this seven-year-old lad because of his cheerful attitude and his willingness to work. He did his best to help us make the tent ready for revival services and Bible school. Many times he would hold my hand and ask for something else to do.

As we drove up for the first day of Bible school, Jimmy was one of the first of seventy children to greet us. His radiant smile seemed to start the day off right.

Jimmy soon proved outstanding in other ways as he applied himself in learning the Bible stories and helped take the offerings.

The experience that climaxed my friendship with Jimmy came during the invitation at a revival service one evening. He came up to me, placed his arms around me and said, "Charlie, I want to be a Christian." At this moment I saw my weakness. I told him what he must do to be saved, and as we prayed together he accepted Christ as his Saviour.

I know that God will use this little fellow's personality and life. He greatly appreciated the New Testament which we gave him, and he read from it every day.

Just before we student workers and our missionary leader left Wheldon Park he said, "I wish you people would stay all summer."

There was a mixture of joy and sadness as we waved good-by.

Wheldon Park now has a Southern Baptist mission in which Jimmy can develop his life for Christ.

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## Questions and Answers on CATHOLICISM

By William E. Burke

Field Worker, Home Mission Board

Q. What is confession?

A. "Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness" (Baltimore Catechism, p. 90).

Q. What sins are we bound to confess?

A. "We are bound to confess all our mortal sins, but it is well also to confess our venial sins" (Baltimore Catechism, p. 90).

Q. What does the church of Rome declare to be the sinner's duty?

A. He must go at least once a year to the priest in the confessional, and confess secretly to him all his mortal sins, that he may obtain pardon for them.

Q. Is this confession a secret and detailed confession of individual sins?

A. It is a secret confession, called "auricular" because it is made in the ear of a priest; and it is a detailed confession of all the mortal sins committed by the penitent since baptism, or since the last time he was at confessional.

Q. What is the technical view which the church of Rome takes of the confessional?

A. She calls it the tribunal of penance. In it the priest sits as a judge, with power to examine the penitents who appear before him, and to give or withhold absolution, and prescribe penances by way of satisfaction, as he may see fit.

Q. When was the confessional first instituted and made compulsory?

A. In the primitive ages of the church it was unknown. The first positive decree on the subject was made by the Lateran Council, 1215.

Q. Must priests and nuns go to confession?

A. Yes. Curious to say, although cloistered orders of nuns are enclosed within high walls and iron gates for protection against the wicked world without, and are therefore supposed to be less liable to temptation than others, "they must confess at least once a month; and besides the ordinary confessor, extraordinary con-

fessors are two or three times a year to be offered to them." The custom is for nuns to confess once a week. (Council of Trent, Sess. XXV, Cap. X). Priests confess their sins to other priests. The pope and each bishop have their own private confessors to whom they confess.

Q. What ingenious purpose has the confessional served in the church of Rome?

A. It has put all who frequent it in the absolute power of the priesthood. The priest obtains in the confessional a knowledge of the secrets of individuals and families, which puts them in his power and at his mercy.

Q. Is there any allusion to auricular confession in Scripture?

A. No. It is neither commanded nor even hinted at; nor is there a solitary case of it recorded.

Q. Did the early Fathers give their sanction to auricular confession?

A. No. Augustine said: "What have I to do with men that they should hear my confession, as though they could heal my disease?" Chrysostom said: "I do not compel thee to confess thy sins to men; uncover your conscience to God" (*De Incur. Dei. Nat.*, Paris, 1621. Quoted by Preston in *Romanism Weighed*, p. 91).

Q. What is the first duty of a sinner when moved by true contrition?

A. It is to confess his sins to God, and to God alone, and seek forgiveness through the blood of Christ. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Q. To whom alone should confession be made?

A. To God. David, Daniel, Peter, the publican, the penitent thief, all confessed to God. "I acknowledged my sin unto thee" (Psa. 32:5).

"WHO CAN FORGIVE SINS BUT GOD ONLY?" (Mark 2:7).

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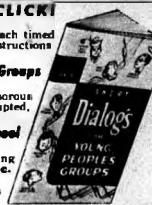
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