

HOME MISSIONS

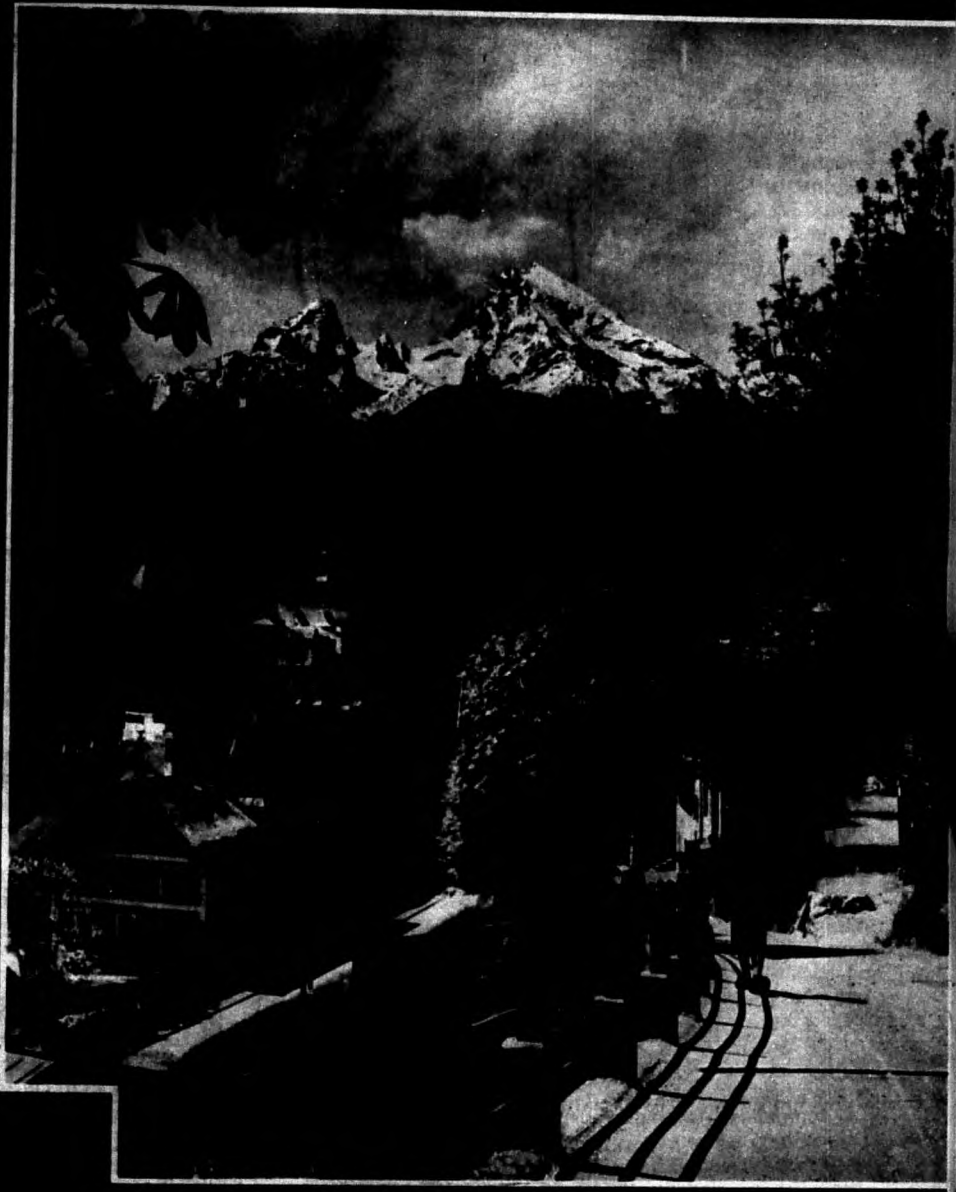
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1956



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What I Think of Cuban Baptists

By Courts Redford

IT WAS MY privilege recently to attend the workers conference of the Baptist pastors and missionaries serving in Cuba.

I chose to speak one day on "What I Think of Cuban Baptists." I want to pass on to you some of the things I said to them.

I am reminded that our Baptist work began in 1885, a little more than 60 years ago. At that time the Foreign Mission Board was unable to sponsor the work and the Home Mission Board was asked to help. Since that time there has been a close relationship between the Cuban Baptists and our Baptists here in the States. We feel that they are all just home folk. We belong to the same great Christian family.

I am also mindful of the splendid ministry of Dr. and Mrs. M. N. McCall, during their long service in Cuba. He helped to lead Cuban Baptists from a few struggling churches to a well-organized convention. He did more. He won the respect and the good will of political and civic leaders so that Cuban Baptists have enjoyed a good reputation throughout the island.

I am pleased with the leadership of Dr. and Mrs. Herbert Caudill. The fine fellowship among Cuban Baptists today, and the splendid progress of their work bear testimony to the effectiveness and faithfulness of these fine leaders. Their children have also been a blessing to the work.

I have been impressed by the fine indigenous leadership among Cuban Baptists. The leaders of their convention and its various departments and agencies are men and women of unusual ability and devotion. The convention is well organized and the work is as vigorously promoted as one will find in any area of the Southern Baptist Convention territory.

I am deeply concerned because these splendid leaders are called upon to carry such heavy responsibilities. Each serves as a pastor or teacher and at the same time carries the denominational responsibilities.

Upon every visit to Cuba I have been amazed, and greatly pleased, at the ability and devotion of our pastors. Those speaking at the conferences brought great messages and manifested a marvelous spirit of concern and confidence in their people and faith in the Lord.

Much is being accomplished through the radio ministry sponsored by the Cuban Baptist Convention. Splendid music is furnished by the choirs from several of the Baptist churches. The program is heard throughout the island and in Mexico and much of South America.

The Baptist Seminary in Havana is doing a splendid work. Practically every pastor in Cuba and most of the

women workers have attended this seminary. However, I am deeply concerned because the number of graduates is not adequate to meet the urgent needs of the churches and mission stations for leadership. We have at present 84 churches and about 170 missions. We have only 67 active preachers in Cuba and only about 15 men studying in our seminary.

The Baptist Clinic in Havana is rendering an outstanding service; however, this clinic cannot continue to serve acceptably in rented quarters. Provision must be made for a hospital building if these consecrated doctors are to meet the needs in this growing field. The hospital as now operated is definitely a missionary project.

Cuba has its own retirement plan for ministers and missionaries that are no longer able to carry on their work. This plan is already in operation and is meeting the most urgent needs of the retired personnel.

Cuban Baptists have their own paper, *The Baptist Voice*. Many of the churches have this paper in their budget and others are being encouraged to plan for such circulation. It is important that Cuban Baptists be well informed and thoroughly indoctrinated.

The Student Center building in Havana is nearing completion. It will be ready for occupancy by the opening of school this fall. I am greatly pleased with the progress of our student work adjacent to the campus of the university and commend the leaders for their fine ministry.

The most notable evidence of Baptist growth in Cuba is their local mission program. I noted with much satisfaction that nearly every church has one or more mission stations and some have more than 20. There is one church with 120 members that has 27 mission stations with an average Sunday school attendance of 1,000 each week. I observed that the financial support of the work in Cuba has increased very rapidly during the past five years. Much emphasis is being placed on stewardship and the people are being urged to tithe and to give liberally in special offerings for the various phases of denominational work.

I was pleased with the improvements that have been made on the camp property at Yumuri. This camp is used to a good advantage throughout the summer.

Dr. Caudill and his associates are to be commended especially for their vision in inviting Baptist leaders from the United States to visit Cuba and help in the work.

There are a number of urgent needs in our mission work in Cuba. First, and most urgent, is the need for more pastors and missionaries. The second is a need for more and better buildings. Third is a need for workers who will give their entire time to promotional activities.

NEWS

Southern Baptists Advance in Illinois

Dr. Charles H. Morris, pastor of the First Baptist Church, Metropolis, Illinois, reports that there have been 542 persons presented for baptism and 390 coming by transfer of letter, making a total of 932 additions to the First Baptist Church in the last four and one half years.

In spite of a decrease of almost 50 per cent in population, this church, in a city of less than 7,000, has continued to emphasize its program of evangelism baptizing over 100 persons each year. The church has just concluded a highly successful revival.

Missionaries Ill

Mrs. W. W. Boggan, who with her husband serves as missionary to the Indians in Sulphur, Oklahoma, has been critically ill at her home in Oklahoma. She was reported slightly improved at this writing.

Mrs. L. C. Smith of Pineville, Arkansas, who for many years served with her husband as missionary to the French in Louisiana, is still seriously ill following a stroke suffered last February.

New Mission Properties

Recent appropriations by the Home Mission Board for mission properties include: church building for Spanish-speaking, Trinidad, Colorado, \$15,000.00; church building, Spanish-speaking, Casa Grande, Arizona, \$20,000.00; church building, Spanish-speaking, Las Vegas, New Mexico, \$18,000.00; Indian center, Farmington, New Mexico, \$35,000.00; church building, Spanish-speaking, Bakersfield, California, \$16,250.00; and church building, Spanish-speaking, Sacramento, California, \$17,280.00.

COVER PICTURE

A scenic view of Berchtesgaden, Germany, in the snow-capped Bavarian Alps, where the European Armed Forces Baptist Association recently held a religious retreat attended largely by military personnel.

Plan 1959 Schools of Missions

Plans should be made now for your 1959 Schools of Missions. The Department of Missionary Education of the Home Mission Board has accepted all the requests for home missionaries that can be supplied through 1958. Contact your state directors of Schools of Missions to arrange for 1959 programs.

Individual churches may have Schools of Missions by using local people and visual aids.

Student Missionary Remains in West

I. Earl Williams, student summer missionary from West Monroe, Louisiana, has decided to stay in California after spending the summer there as student missionary. Although he was already enrolled in another seminary, he has cancelled and enrolled in Golden Gate in order to continue the work he started during the summer.

As he noticed town after town without a Baptist witness he said, "I saw a field extremely white unto harvest, but also one very difficult to reap."

Since the beginning of the Student Summer Mission Program of the Home Mission Board, many students have felt called to our pioneer and western areas after working in those sections during the summer months.

This year 390 students served under this program designed for mission volunteers.

Belvin To Work With Board

Dr. Courts Redford, executive secretary of the Home Mission Board and Dr. B. Frank Belvin, general missionary to the Creek and Seminole Indians, have issued the following joint statement regarding the recent differences between Dr. Belvin and the Board.

"We are glad to announce that the misunderstanding between the Home Mission Board and Dr. B. Frank Belvin has been amicably settled and that Dr. Belvin will continue to work with the Board for the evangelization of the American Indians."

HOME MISSIONS

A publication of the
HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



Give Attendance... to Doctrine

SOUTHERN BAPTISTS have promoted evangelistic crusades, enlargement campaigns, visitation programs, and stewardship rallies. There are many other emphases just as important and equally well presented. It is the fear of some that not enough attention has been given to doctrinal teaching and preaching. It is fitting that the emphasis of this issue of HOME MISSIONS should be on doctrine. The reader will do well to study, not just read, the two sermon synopses: "The Doctrine of Debt" and "Doing the Doctrines" by Herschel H. Hobbs. At Glorieta, Dr. Hobbs, speaker for Home Mission Week, preached on the doctrines.

At Ridgecrest, Leo Eddleman emphasized the doctrines. Evangelism is important—the most important thing in which a Christian can engage. After a person has been won to Christ he needs to be grounded in the doctrines. Baptists, of all people, must study the doctrines if they are to remain a distinctive people. Evangelism has made us; our doctrines have kept us. We have no catechism; we accept no decrees; we pronounce no shibboleths; we depend upon the Scriptures for our concept of the doctrines. The Bible is our guidebook.

Enlargement campaigns are important: the more people we get under the teaching of the Word and in the worship services of the church, the better we lead and the more securely we win and grow Christians. As we extend our influence, we need to deepen our doctrinal instruction.

Visitation in the name of the Lord is God's plan for the extension of the kingdom. People are won to Christ through personal contact. Preaching and teaching are important, but the personal touch with an individual testimony is one of the most effective means of soul-winning. The visitor needs to do more than point a sinner to Christ; he needs to help a Christian deepen

his life in the doctrines and in the social expression of his Christian faith. We need to do the doctrines.

Be a Good Minister

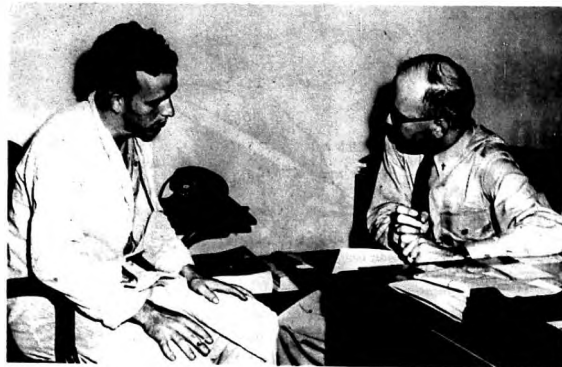
Paul, the elder Christian statesman, in a very intimate letter to his son in the ministry, Timothy, has a good deal to say to the young brother about how Christians ought to live. The social implications of the gospel are important as the older preacher discusses them with the younger. Then Paul wraps up his suggestions about Christian conduct in the definite doctrine of saving grace: "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Effective doctrine begins with saving grace. Paul believes in saving grace and he also believes in the graciousness of those who are saved: they ought to act like it.

"Be a good minister of Jesus Christ," Paul admonishes Timothy. How? By putting "the brethren in remembrance of these things," Paul declares. Then he suggests that the young minister avoid "old wives' fables" and controversy. There are some people who look upon doctrines as negative and Christian conduct as avoiding evil. Paul does also, but note his instruction to Timothy: "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Thus clothed in the armor of good conduct, the young minister is to "give attendance . . . to doctrine." He is to take heed to the doctrine and continue in it.

Doing the doctrines is as important as learning them. Source material for the learning of the doctrines is the Bible. The proving ground for the practice of the doctrines is in human relationships. From saving grace Christians are to move in amazing grace. The doctrines are effective in salvation and in service.

September, 1956

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Chaplain W. H. Vinson, native of Texas, counseling a patient at the National Naval Medical Center, Bethesda, Maryland. Chaplain Vinson entered the Navy chaplaincy in 1950. He served with distinction at Freedom Village in Korea during repatriation in 1953.

A PASTOR was sent by his church fifteen hundred miles to visit a member of his church confined to a hospital. He was able to spend one day at the hospital before returning to his pastoral duties. He saw the patient for approximately two hours. The visit of the pastor from such a distance was certainly commendable. However, he missed one of the most important opportunities to render spiritual service to his patient and the family.

The staff chaplain knew that the patient's illness was likely of a terminal nature. Since the pastor did not contact the chaplain or share with him important knowledge of the patient's spiritual background, the pastor missed an opportunity to prepare the family for the grave news that must be given them after his departure. The chaplain, who would visit the patient daily during his long hospitalization, lacked knowledge of the patient's church background. Just five minutes of conference between the pastor and chaplain would have meant more effective ministry for both in the months to come.

This incident is repeated frequently in hospitals today because most people have not realized the important place the hospital chaplain occupies on the hospital staff. In recent years, most hospitals have added chaplains to their staffs. As part of the healing team—physician, psychiatrist, chaplain—usually a minister is chosen for the hospital staff position because of his interest and training in ministry to the sick. He is on the staff because the patients need a religious ministry during crisis more extensive than possible

for the local pastor to render along with his other pastoral duties. The hospital chaplain is to supplement the ministry of the patient's pastor in every way needed. His effectiveness is greatly increased when the patient realizes that he has the cooperation of the pastor and is working closely with him.

When a church member is confined to the hospital, the pastor should call the hospital chaplain to tell him that the patient comes from his congregation. This initial contact can prove beneficial to all concerned—pastor, patient, chaplain—during the hospitalization. As the pastor,

it assures you that the chaplain will immediately contact you in case of critical illness or death. The chaplain is one of the first notified of change of condition of a patient. It means much to the patient for the chaplain to be able to say, "Your pastor asked that I see you and will come himself as soon as he is able." It saves much time for the chaplain to know whether the patient is an active church member, inactive church member, or non-church member before he contacts the patient.

If you have not done so, meet the hospital chaplains in your locality and



On a routine ward round Chaplain Vinson presents a New Testament to a dependent patient. A chaplain calls on each patient daily.

HOME MISSIONS

Hospital Chaplains Need Help

By W. H. Vinson, Chaplain, USN
National Naval Medical Center
Bethesda, Maryland

An Adequate Ministry

By Alford V. Bradley
Staff Chaplain, Walter Reed Hospital
Washington, D. C.



Chaplains at Walter Reed Hospital in their new white coats suggested by Staff Chaplain Alford V. Bradley (third from right). Before going to Walter Reed, Chaplain Bradley served with distinction and received numerous decorations. Especially outstanding was his leadership in starting mission work in new fields in Japan.

MAJOR GENERAL Leonard D. Heaton, a Southern Baptist, is the commanding general of the Walter Reed Army Medical Center, located in the northern part of the District of Columbia on a forty-acre plot of ground.

Its 1,250 bed space is usually well populated with patients who have about every disease or injury known to the human race.

The center also includes Walter Reed Army Institute of Research which spearheads the Army's medical, dental, and veterinary research and graduate education program. It has brought about many public health improvements and includes the country's oldest school of preventive medicine. Medical teams conduct research projects in many parts of the world.

Walter Reed Army Hospital, around which the center was formed in 1923, was founded 46 years ago in honor of Major Walter Reed, the Army doctor who conquered yellow fever. Since then it has cared

for over 390,000 bed patients (1,400 daily average). Considered one of the country's best staffed and equipped hospitals, its reputation has brought physicians from many parts of the world to observe its methods and take advantage of its teaching programs. The latest and most advanced techniques are used in all phases of the patient cure, care, and welfare. All new discoveries found here are shared with the American Medical Association for national and world benefit. Walter Reed utilizes its staff of seven chaplains as an integrated part of the healing team, a concept which is growing in medical and hospital circles. Recently the chaplains at Walter Reed were issued white knee-length coats as an

outer garment instead of the conventional blouse. Officially known as the Chaplain's Visitation Coat, the new departure in chaplains' wear has several advantages over the traditional duty uniform worn by officers.

Dressed in white, the chaplain automatically is associated as a member of the "healing team," since no rank is worn. Also the garment is more comfortable than the heavy, warmer blouse. In addition to the neat appearance, the coat may be worn with mask if necessary without undue changing of garments.

The work of the chaplains at Walter Reed as a part of the "healing team" is similar to that of the 119 Southern Baptist chaplains serving in military and civilian hospitals throughout the country.

SOUTHERN BAPTIST CHAPLAINS

There are vacancies for Southern Baptist chaplains in all branches of the services for Ready Reserves. Quotas for Active Duty chaplains are filled in all branches. The following chart shows the number of chaplains by branches and categories:

Branch	Regulars	Reserves on A-D	Total on A-D	Ready Reserve	Total	Auxiliary	Student Program	Civil Air Patrol
Army	30	106	136	332	468		38	
Nat. Guard				42	42			
Navy	52	42	94	92	186		22	
Air Force	24	117	141	96	237		3	
Vet. Adm.	32	P.T. 14	46		46			
Totals	138	279	417	562	979	12	63	56
								1,110

September, 1956

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By Alfred Carpenter
Director Chaplains Commission
Southern Baptist Convention



At Oteen Veterans Hospital in North Carolina, Patient Ollis Robinson receives tract from Chaplain Deyo J. Williams. After serving as Army chaplain during heat of Korean war and at the important spot of Trieste, he took special training for the hospital chaplaincy at Baptist Hospital, Winston-Salem, North Carolina.

PROBABLY the most lonesome of all people, and therefore most in need of a spiritual ministry, are those confined to hospitals. Especially is this true when the patient is far from home or on foreign soil.

Southern Baptist ministers respond to this need through the hospital chaplaincy. In the Veterans Administration hospitals, 46 are serving; in all branches of the military services at home and abroad, some 36 serve as hospital chaplains; in our

Southern Baptist civilian hospitals, there are 37 full-time chaplains. This latter group does not receive denominational endorsement by our Chaplains Commission, yet is a large portion of the total picture.

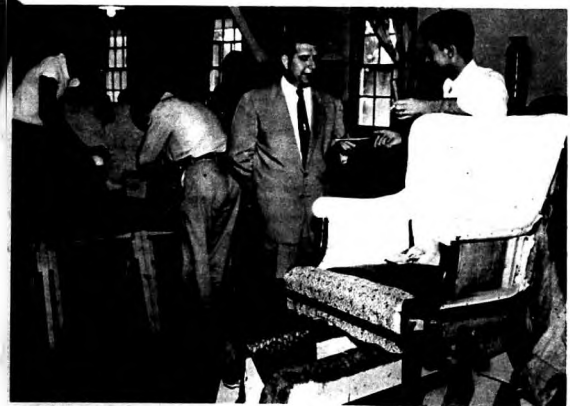
This is a highly specialized type of ministry in which the minister needs not only special training but certain capabilities and adaptabilities. He must understand his pastoral services and spiritual leadership and be acquainted with the medical, scientific, and administrative framework

within which the medical center operates.

The hospital chaplain ministers not only to patients but also to members of the staff and other employees of the institution. Often this extends far beyond the local community, across state lines, or overseas.

"Hospital chaplaincy is an exacting ministry. Being constantly in the environment of suffering, and often death, taxes a person greatly. The chaplain must have the undergirding of God's help, must be well founded upon an unconquerable faith, have an unbreakable hold upon the realities of eternity, a hope for his patients and himself that transcends all shadows cast by sorrow. There can be in him no selfishness or false pride. He must have clean hands, a pure heart, and be God's man in God's place," says Chaplain Clark O. Hitt.

Chaplain Deyo J. Williams of the Oteen Veterans Hospital in North Carolina says, "Although the chaplain is an ordained clergyman of his own particular faith, he is still clothed in flesh, and possesses feet of clay. Before he can be effective in his ministry to the patient, he must, of necessity, work through his own feelings. He should not, of all people, be a hypochondriac, nor must he fall prey to the so-called 'organ neuroses.' To be theological, his religious faith must be of such strength that fear and anxiety will not be prevalent. One's feelings are very contagious, especially in the sick room. The patient needs a great deal of emotional



The hospital chaplain is on the "healing team" in every phase of ministry and recovery. Here Chaplain Williams counsels patients in the rehabilitation ward.



support. The chaplain is one person who can answer this need. It can be seen that his roll in the structure of human relations is therapeutic itself, but this is not enough. The chaplain must sojourn in the realm of reality. He cannot allow himself to identify with the patient to the extent that his sympathies will eradicate his efficiency."

Dr. E. D. Wells, Jr., of the Department of Surgery of the Veterans Administration Hospital in Swannanoa, North Carolina, points out the importance of the chaplain as a part of the healing team. He says, "Rapid advances in the science of medicine today appear to be producing a balance between the two elements of medical practice, technical knowledge, and the art of medicine. In those patients suffering with mental diseases and malignancy, for example, a point is reached

where the microscope, operating room, and drug armamentarium are incapable of coping with the entire program. This need is met where the hospital chaplain or local minister becomes a member of the therapeutic team."

That the patient appreciates and benefits from the services of the chaplain is testified to by many such as the one who wrote the following note to Chaplain Roy Reynolds at the Veterans Administration Hospital, Houston, Texas:

"When I first entered the hospital I was frightened and much disturbed over the prospects of a major operation. Your visits and prayers did a great deal for me, as did my daily visits to the chapel. I soon experienced a feeling of peace and confidence. By the time I went to surgery I was sure that everything was going to be just fine, and it was."

Takes Chapel to Sick

CHAPLAIN James H. Dickinson, hospital chaplain at Parks Air Force Base, California, has developed an altar-on-wheels wherein he is able to take the Sunday services directly to bed-ridden patients. The Sunday services are recorded on tape and the playback equipment is mounted on a four-wheel service cart equipped with a small altar and Bible to give it a church atmosphere. This is wheeled directly to the bedside.

The chaplain has found that this innovation brings the message of the service more intimately to those who are unable to attend the services in the chapel.

Chaplain Dickinson is a native of Texas. He did graduate work at Howard Payne College and Southwestern Seminary. His last pastorate was Dallas, Texas, before entering the chaplaincy in 1942. He has served with an outstanding record of evangelism on assignments in the United States, and in the European and Pacific theaters.



Chaplain James H. Dickinson

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Doing the Doctrines

By Herschel H. Hobbs, Pastor
First Baptist Church
Oklahoma City, Oklahoma

ON ONE occasion Jesus challenged his hearers: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). At the Damascus road Saul of Tarsus inquired, "Lord, what wilt thou have me to do?" (Acts 9:6). As Paul did the doctrine his vision of missions was worldwide in its scope.

The apostle was the greatest missionary statesman since Jesus. Therefore, we should never let this phase of his mighty work be eclipsed by his incomparable role as author and preacher. We shall do well to study the missionary methods of the man under whose direction the Great Commission was forged into a crusade unequalled in either military or spiritual science and strategy.

First, Paul followed the guidance of the Holy Spirit (Acts 16:6-8). Even when Paul thought to do otherwise, he was ever sensitive to the guidance of God. In so doing, instead of a province, he took a continent for Christ.

Second, the apostle used whatever means were at hand. In Antioch in Pisidia and in Iconium he went into the synagogue on the sabbath day. At Philippi he preached first by the river-side, later in the streets of the city, and finally in their jail. In Athens it was the synagogue, market place, and the Areopagus. In Corinth, driven from the synagogue, he went next door to the home of Justus. From the synagogue in Ephesus he went into a school building. Publicly and from house to house he went. On the seashore, from the tower of Antonia, in the Sanhedrin, before governors and kings, aboard ships, on the isles of the sea, in his own hired house, and even before the highest tribunal of the empire. Imprisoned he used the written word as he preached the gospel, strengthened the churches, trained recruits, and directed the efforts of those associated with him.

Third, Paul established new churches. Realizing that the onward march of the Christian faith was to be "through the church" (Eph. 3:10) he planted little colonies of heaven wherever he went. These, in turn, became sounding boards of the gospel (1 Thess. 1:8) throughout the Roman Empire.

Fourth, the Apostle developed these churches in stewardship and missions. He rejoiced in the liberality of the church in Philippi: "Not because I desire a gift: but I desire fruit that may abound to your account".

Fifth, he sought to plant the gospel in new areas (Rom. 15:19-20). Not satisfied simply to rework the old fields he pioneered from Jerusalem "round about unto Illyricum." From that vantage point with the waters of the Adriatic Sea foaming about his feet, he gazed longingly at Rome "whenever I take my journey into Spain" (Rom. 15:24).

Sixth, this matchless missionary statesman took the cities for Christ. These were at the very heart of his strategy. In so doing he majored on key cities—Philippi, Thessalonica, Athens, Corinth, Ephesus, and Rome. From these centers he fanned out through others into the surrounding areas. Many places about Ephesus, for instance, bear no record of Pauline visits but

they received Pauline Epistles. Apparently, through others, Paul planted churches there which, in turn, reproduced themselves. Paul, the master tactician, realized that he could never take a country until he had won its cities.

The strategy of the first century must be the guiding principle for the missionary endeavors of the twentieth century. We shall do well, therefore, to sit at the feet of Paul to learn how best to cope with the gigantic challenge of this hour.

First, we must look to the Holy Spirit for leadership. He is the administrator of the kingdom of God. A careful study of the Acts of the Apostles reveals that every new development in the missionary program of the first century came about under the inspiration of the Holy Spirit.

Second, we must use every means at hand to further the cause of Christ. Through the marvelous means of transportation and communication we must go as we let the voice of God be heard. Too long have we surrendered these to influences other than Christian. Letter writing formed one of the most effective methods in the ministry of Dr. George W. Truett. Sometimes the greatest message can be delivered in the wayside pulpit through some man or woman whose heart God has touched. By the printed page, especially that of the Bible, we can go "everywhere preaching the word" (Acts 8:4). One of Billy Graham's helpers went into a small town in Europe. There an elderly man showed him a battered page which the man recognized as being a page from the Bible. When told what it was the old man said, "I knew that it was something special for it spoke to my heart as no other message ever did."

Third, we must pursue the effort of organizing new churches. Happy are we that the agencies of the Southern Baptist Convention have accepted the challenge of President Warren to establish within seven years a minimum of 30,000 new preaching stations. In our judgment our future emphasis should not be the building of a few plush turnkey jobs in church buildings. Rather our efforts should major on the largest number of preaching centers. If we begin the work in a given area, the people will find their way beyond that.

Fourth, our program of developing our people in stewardship must be enlarged. While Southern Baptists have exceeded all others in this regard, we still have much to do. The individual must be led to recognize God's will for his own life. Our churches shall have to give to missions in proportion to the giving program which they urge upon their members.

Fifth, we must press the battle until we have established churches in every area where such do not now exist. In city, town, and country this must be done.

Sixth, we simply must take our cities for Christ. Until this is done we shall never occupy the land that remains to be possessed. Even in the cities of the older area of our Convention we have much to do. But the greatest need of all is in the cities of those newly adopted areas. The task is almost an impossible one. But with God all things are possible!

Someone has suggested that our strategy for the next decade should be to focus on a given city each year—Los Angeles, Portland, San Francisco, Chicago, Cleveland, or Detroit. One recently said to me, "I wish that Southern Baptists could be ready to move into New York immediately after the Billy Graham Crusade there next year."

Taking a given city each year the forces there could then move into the regions roundabout. This is long-range strategy, but, in our opinion, it would pay off if we would learn "what the centuries say against the hours."

Southern Baptists, the time is at hand! The hour has struck! Let us do the doctrine, and we shall find that the doing is of God!

HOME MISSIONS

Saved in the Nick of Time

By J. C. Bunn, Pastor
Sequoyah Hills Baptist Church
Tulsa, Oklahoma



"MACK WHITNER has been saved!" were the first words in a letter written June 2 by Garnett Cole, pastor of Fair Baptist Church in Oklahoma to J. C. Bunn, pastor of Sequoyah Hills Baptist Church, Tulsa.

Mack was one of the hardest men to win to Christ I have known, but his conversion is a thrilling story. It illustrates the inherent values in the perennial program of evangelism suggested by the Southern Baptist Program of Evangelism.

The story goes back to March 29, 1952, when a fine young man and his wife were saved. They were Mr. and Mrs. Garnett Cole. That was at Velma, Oklahoma. Some members of that church had visited, prayed for, and worked with Garnett. He was carefully cultivated for the Lord. During the simultaneous revivals that year Garnett and Maxine were saved and baptized.

Under a program of conservation, much like that suggested by the Southern Baptist Program of Evangelism, they grew rapidly in the grace of God and the knowledge of his Word.

As a result of a census and through the personal interest of Garnett, the Velma church had a new prospect: Mack Whitner, a confessed and hardened sinner, who thought that he was beyond redemption.

It would be a very conservative estimate to say that the pastor of the Velma church, Garnett, and his wife Maxine, and others visited Mack over 100 times during the four years that have intervened.

It would have been so easy to give up on Mack. Is it not a fact that most soul-winners would have given up?

There were many times that Mack was visited when the visitors did not get inside the door. I was not able to get inside the house until after seven visits. It was also quite evident on several occasions that the visitors were not welcome. This is evidenced by one line from Garnett's letter: "He asked me to write you, and

he could not hold back the tears as he said, 'When he came to visit me, I always talked so hateful to him.'"

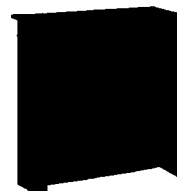
But that is not all of the story. On June 19 another letter from Garnett revealed that just 18 days after Mack's conversion he went on to be with the Lord. What a glorious experience it will be to see in heaven a man who was convinced at one time that there was no hope for him.

It pays to visit! It pays to keep on keeping on in this matter of visitation.

Furthermore, it pays to train those we win to the Lord to become soul-winners. What if Garnett Cole had never been won to the Lord? And what if after he had been won he had not been trained to win others? And what if after he had been trained he had not been faithful to a hard task?

The Southern Baptist program of evangelism with visitation and conservation is a simple workable plan for any worker of the Lord who is not afraid of work!

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Can Catholics Be Won?

By Frank F. Norfleet, Pastor
Immanuel Baptist Church
Paducah, Kentucky

ALONG with many others reared in the predominately Protestant evangelical Bible Belt of the South, had no real knowledge of Catholics and their particular beliefs or prejudices as I grew up. They were just another denomination. I accepted the generally-held idea of the friendly Southerner that "all churches are good." It came as a genuine shock to me, then, to discover some years later that the plan of salvation which is presented by the Catholics is vastly different from that which we teach. (They not only admit, but proudly affirm this.) I also discovered that their attitude toward us is vastly different from the one which we express toward them.

In the years immediately after coming into my first contact with them, the pendulum swung completely back in the other direction and I decided that it would be very difficult ever to win Catholics to Christ. To put it briefly, I felt that they were altogether wrong, hardened in their mistaken beliefs, and almost spiritually hopeless.

Two factors have now given me a completely different outlook on the Catholic question—time and my own experiences. I have found that they are not all prejudiced toward those of other faiths. Liberalism is not a one-way street. Open-mindedness is not limited to evangelicals.

Three experiences stand out. A young military policeman was tentatively engaged to a fine Baptist girl, whose brother was a

ministerial student. A former student in Harvard University, he had been reared in the strict Irish Catholic background of Boston. The girl insisted that they go to church together and they came to ours. Our friendship deepened. The last night he was with us, I took him aside, briefly explained the plan of salvation, had prayer with him, and told him that wherever he went, our prayers for his salvation would follow him.

Months later he wrote me from Ireland. In a letter interspersed with Scriptural quotations from the New Testament which she had given him as he left, he wrote me that he understood perfectly now; that he accepted Christ; and that he wanted our church to approve him for baptism. It was my privilege to baptize him when he returned from service. Today he is a happy, useful Christian in a church in southern Illinois.

A young Catholic bride attended our services with her Baptist husband. She was "worried," she said. We called it "under conviction." I sought and was granted an opportunity to talk with them both in their home, together. I presented her with a book explaining the differences in Baptists and Catholics. There was a very tender problem involved. Her father, whom she had adored, had been a devout Catholic. She had been reared in the Catholic church and was a product of parochial schools. This problem had to be faced head on. Tenderly it was pointed out to her that in making restitution for our sins, each of us had to give account of his own decisions to Christ and that even the relationship of parents to us must be secondary to that. After giving this prayerful consideration, a few days later, she came to make her profession public. Today she is one of our finest teachers of Intermediates and is a member of our church.

Another girl first came because of a problem concerning her forthcoming marriage. I counseled with her prayerfully and as compassionately as I could. The marriage later took place in another city. Returning to our city with her Baptist husband, she very tentatively visited our church. The first visit or so seemed to somewhat unnerve her. I later found out that, though she was educated in parochial schools, she had had little contact with the church, knew nothing of the Bible, and was totally ignorant of the plan of salvation as we understand it. Her husband faithfully and patiently witnessed to her. Finally she sought me out for a conference on just what Christianity was.

Our conferences extended across a period of several weeks and then, as her husband came to move his letter, she came to make her profession of faith. Today she is growing spiritually by leaps and bounds. Her husband is deeply happy in the step which she has taken.

Looking back, I can see some common elements in each of these cases. First, there was the element of *faithfulness* on the part of evangelical sweethearts, spouses, and/or friends. Secondly, there was the element of *patience*. In no case were they rushed. The Scriptural admonition to "Be still and know that I am God," was faithfully followed.

The King's business requires haste, but once the witnessing, which is our part, has been done, the prospects are in the hands of the Holy Spirit. In the third place, there was utter *dependence* upon the Scriptures as the inspired Word of God. Especially was this so in the observation of that basic principle which Dr. E. Y. Mullins called the competency of the individual. It is this emphasis which evangelicalism has that Catholicism does not.

It is in the faithful observation of this fact that there lies our greatest hope, humanly speaking, of winning the mentally alert, liberal Catholics whose minds cannot accept the idea of a man who has usurped the powers of God and whose hearts are seeking solace in other manners. It is Christ who can supply the answer to this heart hunger.

The Doctrine of Debt

By Herschel H. Hobbs, Pastor
First Baptist Church
Oklahoma City, Oklahoma

WHEN the Apostle Paul wrote to the church in Rome, "I am debtor" (Rom. 1:14), he spoke a language which modern man understands. Ours is a debt-ridden generation. With the highest outward standard of living in history we probably also carry the greatest debt load, nationally and personally, ever known to a nation of people.

But Paul's sense of debt was of another nature. According to Doctor J. B. Phillips' translation, "I feel myself under a sort of universal obligation, I owe something to all men from cultured Greek to ignorant savage. That is why I want, as far as my ability will carry me, to preach the gospel to you who live in Rome as well." The "universal obligation" which rested upon the apostle rests upon us as well.

In a very real sense the roots of the indebtedness of which Paul wrote ran back two thousand years to the time when God said to Abraham, "Get thee out of thy country . . . and I will bless thee and thou shalt be a blessing" (Gen. 12:1). In like manner our own debt goes back almost two thousand years to the time when Jesus said to his followers, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). The obligation upon us, as upon Paul, is related not only to those who await our ministry, but also stems from those who made it possible. Let us look first of all at Paul's debt and then at ours.

First, Paul was debtor to a long line of spiritual giants whose labors culminated in the ministry of our Lord himself. Abraham, moved of God, went out of his native land to found a spiritual line and a geographical home through which all the nations of the earth should be blessed. Moses, as the spokesman of God, gave to the world the law which became the background for the dealings of God with man. The prophets, as heralds of God, ex-

pounded the will of God to a chosen people. Finally, Jesus, the God-Man, wrought out in time the redemption which had been determined in eternity, and which became the gospel that Paul was under obligation to preach to all men.

Second, Paul was indebted to his own people, the Jews, whose spiritual heritage became a lasting contribution to the nations.

Third, he was debtor to the Babylonians. Unwittingly in their capture of the Jewish people they were the servants of God who moved to bring blessing out of adversity.

With the carrying away into Babylon and the destruction of the temple the Jews found themselves cut off from a center of worship. Jews were dispersed over the ancient world. Wherever they went they established synagogues. Thus the *Diaspora* provided little centers of Judaism wherein the worship of one God, the expounding of the Old Testament scriptures, and the hope for the Messiah, provided a spiritual climate and center in which the early Christian missionaries found a point of departure in preaching Christ to the pagan throngs.

Third, the Apostle was under obligation to the Persians and Greeks. In the fifth century B. C. Persia invaded and conquered Greece. The Greeks finally expelled the Persians, but the invasion furnished an incentive for revenge on the part of the Greeks. This purpose found expression in the exploits of Alexander the Great who in 333 B. C. launched a campaign which left the ancient world an island of Grecian culture. Wherever he went Alexander established the Greek language which gave to Paul the most exact linguistic vehicle ever known through which to declare the glorious truth of the gospel "unto the uttermost part of the earth."

(Continued on Page 31)

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Mrs. John Caylor of Atlanta, Georgia, demonstrates the use of visual aids in mission study at Glorieta during Home Mission Week.

SEPTEMBER is a time for mission study clinics. In some of the states the clinics will be devoted to the Foreign Mission Series; in others both Home and Foreign Series will be presented. It would be a serious oversight if mission study chairmen failed to make proper preparation for the fall clinics.

Herewith are represented the foreign mission books. See a review of these books in the special section of this magazine, "Book Reviews."

The graded studies will be more effective if definite plans are made and the materials are gathered.

Note herewith a picture of Mrs. John Caylor with a portion of her class in Glorieta for Home Mission Week. While the books of the Home Mission Series were not available, manuscripts had been processed and were available for review and presentation. There is more to mission study than simply presenting the reading matter found in the books. About 100 women, men, and young people attended sessions of the clinic. Mrs. Caylor said, "They took every piece of available display material and asked for more."



By John Caylor



Class listens attentively as Mrs. John Caylor teaches next year's Home Board series "Mission Field: USA."



The Foreign Mission Board 1956 mission study this December will be on the interesting country of Japan. These books for all ages are now available at your Baptist book stores.

The home mission studies on "Mission Field: USA" afford an opportunity to the teacher. Materials may be gathered from many sources. Note in the accompanying picture of display materials at WMU Week in Glorieta the various items in the exhibit. On the display table are miniatures representing items of interest in the study of Mission Field: USA: the Mayflower Pilgrims, a church, Indians, and representatives of national groups. In the display may be seen placards, posters, picture sheets, clippings, flip charts, and scrapbooks. All these are materials which teachers should be getting together now for their presentation of the Foreign Mis-

sion Series in November and the Home Mission Series in January and February. Display materials for mission study are found in all types of magazines, old and new. Home Missions and The Commission furnish a constant stream of illustrative material adaptable for current series. Amateur artists delight in trying their hand at drawing suggested materials. Novelty and antique shops offer for sale many varieties of object lesson materials.

Now is the time to gather material, both for the study of Japan in the fall and the presentation of "Mission Field: USA" in January and February.



Juniors are interested in Mrs. J. B. Lawrence's display at Glorieta Assembly.

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AMONG the MISSIONARIES

Spanish Classes Start Mission

In January, 1955, a few of the students in the Spanish classes at Oklahoma Baptist University, Shawnee, Oklahoma, gave practical expression to their interest in the Spanish-speaking people by making a religious survey of an area in the southern part of town where some Mexicans were known to live.

This census revealed 40 people of Mexican descent. The group took their findings to the leaders of the Wallace Avenue Baptist Church in the city, where a favorable response was found. The church set aside \$40.00 per month toward the support of a mission.

A small vacant store building was rented at 730 E. Oakland and services started Sunday, January 16, 1955. Don Coleman, Sunday school teacher in the Wallace Avenue Baptist Church, and his class, took a personal interest in the project from the beginning.

Only one man came the first two Sundays. The response was much better beginning with the third Sunday. Mr. Coleman served as mission superintendent and took a group from his Sunday school class to help with the classes which were taught in both Spanish and English. Soon a Sunday night service was started.

After three months had passed, Mr. Coleman was transferred from Shawnee, and Billy R. Shackelford, an O.B.U. ministerial student, replaced him as superintendent. Shackelford and his wife had volunteered for mission service several months previously and had felt the Lord was calling them to serve among Spanish-speaking people. He continues to serve the group as mission pastor.

The mission is known as Hope Chapel (*La Capilla de Esperanza*). Others helping from the beginning were: Janie and Suzie Englemann (daughters of Mexican missionaries and O.B.U. students); Ben

Hope and Berdie Lou Moose (now Mrs. Ben Hope); Shirley Hackett; and Mrs. Billy Shackelford.

Since the beginning of the mission services, one revival and one Vacation Bible school have been held. There have been six professions of faith.

This project is not only reaching a number of people who otherwise would continue neglected, but also furnishes a very practical laboratory for the training of prospective missionaries.

—Railey Sewell

Superintendent Indian Missions
Oklahoma

Thank You Ed, Thank You Lord

Living on the bayous and serving people who can be reached best by water, we



Immediately following their recent wedding, Rev. and Mrs. Walter D. (Jack) Turner left on their honeymoon, a 6,000-mile trip by car to Anchorage, Alaska, where he is to be pastor of the Calvary Baptist Church. The ceremony was performed in the First Baptist Church of New Orleans by Pastor J. D. Gray (right). Mrs. Turner is the former Carolyn Hannon.

needed a boat. Finally we were supplied the boat by some Baptists of Tennessee. Then we needed a motor to power it. By it we could make more visits and reach more people. But we did not have the money to buy one. We knew that our Lord knew that we needed a motor, so we turned the matter over to him.

Each day we prayed that we might have a motor to reach our people better. For a month or more it was our constant prayer. We remembered that the Bible says to pray without ceasing.

"Do you think we will get a motor?" asked Mrs. Pickens.

"Yes," we said. "Somewhere there is a Baptist who has one that he doesn't need. He would be glad for us to have it if he only knew about our need. We will depend on the Lord to let him know."

The next Sunday after lunch the phone rang. When we picked it up a voice on the other end said: "Hi, boy, you know who this is?"

"No," I answered. "But you're not French. I can tell that."

"No, I'm not French. I'm your brother-in-law in Bainbridge, Georgia. I have been thinking about you. Never been out there, but I know you live on the water. You must travel a lot by water. I've got a 10 horsepower Mercury motor. My church doesn't do enough for missions and the Lord has been good to me. If you can use it, I'll crate the motor and send it to you."

"Thank you, Ed," we said. "Thank you, Lord."



Members of the Chinese Baptist Church, Los Angeles, California, grandly break ground for new church building which will include an auditorium which will seat 300 and 17 classrooms. Thomas Love is mission pastor.

We knew there was a Baptist somewhere, but we didn't know it was our own brother-in-law.

—A. V. Pickens, Jr.
Missionary to the French
Montegut, Louisiana

Missions in Michigan

Michigan has a population of about 7,000,000 souls. Detroit alone has more than 3,000,000. Church listings fill over 10 pages in the phone directory. These include a host of brands and sizes.

In addition there are missions. This story is about one of those missions. It is Liberty Baptist, located in a community of working people, many from the South, some itinerants. The section is an old part of town and one in which patrol cars are busy.

The beginnings of this mission go back to an indefinite time when Hebron (Southern) Baptist Church started praying for a mission work in a needy section. In February, 1955, the church called me to help start and to pastor a mission. Home Board mission funds supplemented the salary.

The community was surveyed and a 45-by-16-foot building on a one-way street was rented.

About a dozen borrowed workers began services. Hebron furnished about 100 chairs, a piano was donated, and headliner cloth was bought for curtain partitions.

Services began Sunday afternoon, March 13, with W. E. Walker, associate superintendent of missions in the Motor Cities Association, preaching.

Thirteen-year-old Larry Campbell from across the street made a profession of faith in Christ the first Wednesday night.

Two student missionaries helped us take a survey in the early summer. On one call I met an old man with a serious heart ailment. I talked to him about his need of Christ, but there was no indication he accepted the Saviour. Soon afterward I preached his funeral.

The mission was constituted into a church July 10 with 17 charter members. A budget was adopted and 12 per cent voted to the Cooperative Program.

The budget was met about three months during the fall. Then a slump began and has continued in the automobile industry, affecting the churches. Receipts have decreased. Three families bought homes in suburbs.

There have been joys and sorrows which we have shared with the people. One young couple had a pretty blond two-year-old girl. One night as I drove up for prayer meeting, Richard, the father, got in the back seat and said, choking, "Brother Johnson, I want to talk to you. Our little Debbie left us today."

She had died of polio.

A mother was saved and baptized soon after the mission started. Her husband had been saved on a battlefield during the war, but never baptized. He felt he should give up a certain position where he was employed before coming into the church. After much meditation he did so. Before long their 12-year-old daughter was saved and baptized.

The associational letter in October showed the church had 24 members and



Billy R. Shackelford preaches in small Mexican mission started by interested students in the Spanish classes at Oklahoma Baptist University.

a Sunday school enrollment of 44 in six departments. Training Union enrollment was 22.

The church put the matter of a larger building on its prayer list, December 21. Six months later a year's lease was signed for a place nearly three times larger, at twice the rent.

The church is behind on some of its obligations, but has the faith to step out on the promises of God. It expects to be in the building for its first anniversary.

This is one mission in Michigan. The number is ever increasing in Southern Baptist work here.

—James E. Johnson
Mission pastor
Detroit, Michigan



Dr. Dick H. Hall, Jr., representative of the Southern Baptist Chaplains Commission, preaching at the first night session of the Baptist Retreat, Berchtesgaden.



Making final plans for recent Baptist retreat at Berchtesgaden are (l to r) Chaplain (Maj.) William C. Taggart, Chaplain (Lt. Col.) Clarence Q. Jones, Dr. Dick Hall, Jr., pastor of the First Baptist Church, Decatur, Georgia, Col. Harold H. Schulz, USAEUR chaplain, and Chaplain (Maj.) John E. Simpson.



(L to R) Dr. Edwin A. Bell, American Baptist representative in Europe, Chaplain Doyle Lumpkin, and Mrs. Bell visit between session of European Armed Forces Baptist Association's Retreat at Berchtesgaden, Germany.

Ridgecrest in the Alps

By Dick H. Hall, Jr.
Member Chaplains Commission, SBC

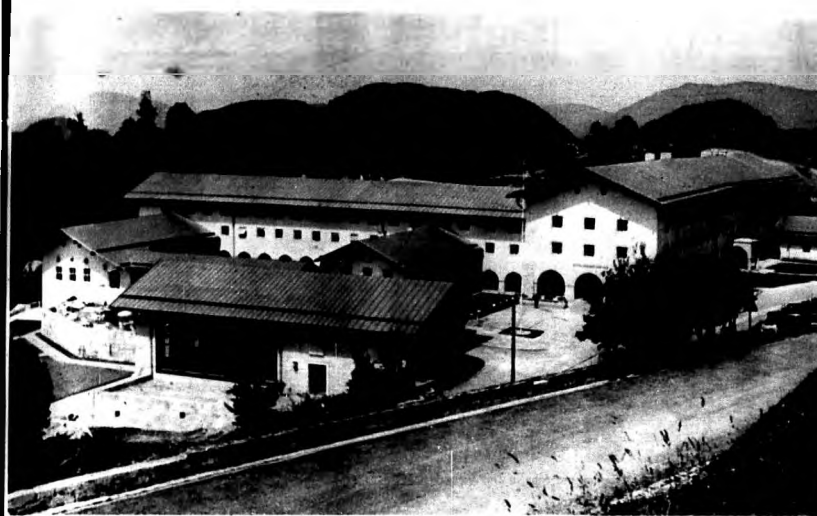
THE 543 who were registered for the European Armed Forces Baptist Association's Retreat at Berchtesgaden, Germany, June 25-29, came down from the mountain thanking God for a great experience.

The closing night service reminded one of some of the great decision services at our state or Southern Baptist assemblies. At that service 36 made definite life commitments for special service and 16 accepted Christ as Saviour. Several others came for re-dedication, and many others of the congregation indicated by a show of hands a decision of reconsecration. Strong men sobbed and all rejoiced in the evident working of the Holy Spirit. It was one of those experiences which many Christians desire but seldom witness. Such an experience will cheer and challenge for the rest of life's journey.

Chaplain (Maj.) John E. Simpson of Georgia, retiring president of the association, deserves great praise for the long planning and wise leadership that made possible the program. Chaplain (Lt. Col.) Warren Ferguson of Mississippi was elected president for the coming year. Other officers include: Chaplain Raymond H. Stephens, first vice-president; Chaplain F. L. Blackmon, second vice-president; and Chaplain Fredrick Nichols, secretary-treasurer.

Berchtesgaden, which has been designated as the location for a year-round program of religious retreats for our armed forces, is to be the place of meeting in 1957. Located in the snow-capped Bavarian Alps, this place was once used as a retreat by Hitler.

Among the program personnel were Dr. J. Penry Davies of St. Mary's Baptist



General Walker Hotel, Berchtesgaden, former retreat for Hitler, now used for religious meetings for members of US armed forces.

Church of Norwich, England; Dr. Edwin A. Bell, native Georgian, now living in Zurich, Switzerland, as European representative of the American Baptist Convention; Dick Hall, Jr., of the Chaplains Commission of the Southern Baptist Convention; and members of the armed forces.

The General Walker Hotel, where most of the classes and general meetings were held, was built in the Hitler regime for military purposes. There are four stories above ground and, we were told, seven stories below ground with tunnels connecting with other buildings. On the top of Kehlstein Mountain, 5,700 feet high, is Hitler's "Eagle's Nest." It is reached by bus on a road of marvelous engineering and then through a tunnel 400 feet long and 400 feet up in an elevator.

The Berchtesgaden area is, as Colonel Vandergrift said, a veritable fairyland of beauty. Majestic, snow-capped peaks remind one that there are still heights that always beckon upward.

One comes down from this mountain-top experience renewed in body, mind, and heart, thankful for our chaplains and resolved to pray more earnestly and often for them and for all those in our armed forces. Those who have gone from our communities deserve our constant spiritual

encouragement and interest.

Following the retreat, I, as representative of the Southern Baptist Chaplains Commission, visited various military installations in Europe.

General Henry I. Hodes, commander-in-chief, US Army in Europe (USAREUR) showed great interest in the retreat when he graciously received me at Heidelberg. He is a regular attendant in the services at his post chapel. The commanding officer at Berchtesgaden, Lt. Col. Kennard S. Vandergrift, told us, when we called, that General Hodes had visited the area recently and had directed that every possible encouragement and aid be given in promoting the religious life of the service personnel.

Chaplain (Col.) Harold L. Schulz, chief of chaplains USAEUR, a Lutheran preacher of deep piety and consecration, expressed great interest in our retreat and was very helpful.

Our pastors should visit the military chaplains at every opportunity. There is no easy task as they seek to minister impartially to people of many varied religious backgrounds. I have been greatly impressed by the work of our Baptist chaplains in particular and by the interest and co-operation of those in command.



20

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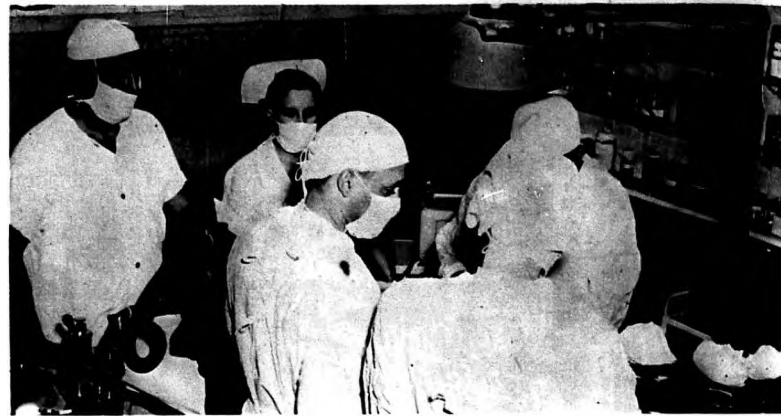
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Operations at Baptist hospital in Havana are done in crowded quarters. Much good is being done in spite of lack of proper facilities.

Cuban Hospital Needs Building

By Enrique Pina, Pastor
El Cerro, Havana, Cuba

IN 1952 several Baptist doctors in Havana, Cuba, under the leadership of Dr. Pascual Herrera, a faithful Christian deacon and lay preacher, started a Baptist hospital.

They rented a house with nine bedrooms and capacity for 17 beds and the necessary rooms for operations, drug store, offices, etc. They pay \$325.00 a month rent and \$250.00 a month extra for laboratory work done by a Baptist couple, Drs. Rey and Araminta Garcia.

The hospital is staffed, besides Dr. Herrera and the two Drs. Garcia, by Drs. Moises Machado, Jorge Castellanos, Antonio Senti, Noel Gonzalez, and Jhis Ahella. All are active members in our Baptist churches. There are also six Baptist nurses and other employees, all active Baptists.

Up to May 30, 1956, 25,000 persons had been treated in the out-patient department and 1,417 in-patients. About 20 of our pastors, including Dr. Herbert Caudill, superintendent of Baptist work in Cuba, and 25 pastors' wives have been hospitalized and 40 treated in the out-patient clinic.

What a great blessing it is for us to have such a place in time of sickness.

Much missionary work is being done in this little hospital without financial help.

There is a great need for Southern Baptists to do something for this missionary agency in Cuba. The construction of an adequate building is needed. Prayers and financial help are urgently requested.



The Baptist hospital in Havana is definitely evangelistic. Shown here with Bible class at the hospital is Dr. Pascual Herrera (back left).

HOMER MISSIONS



Religious services in one of the rooms at Baptist hospital in Havana.



Building which inadequately houses Baptist hospital in Havana. New building critically needed.

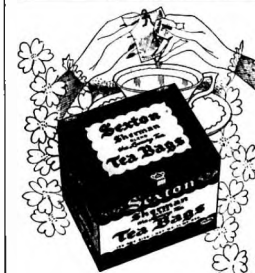
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