

HOME MISSIONS

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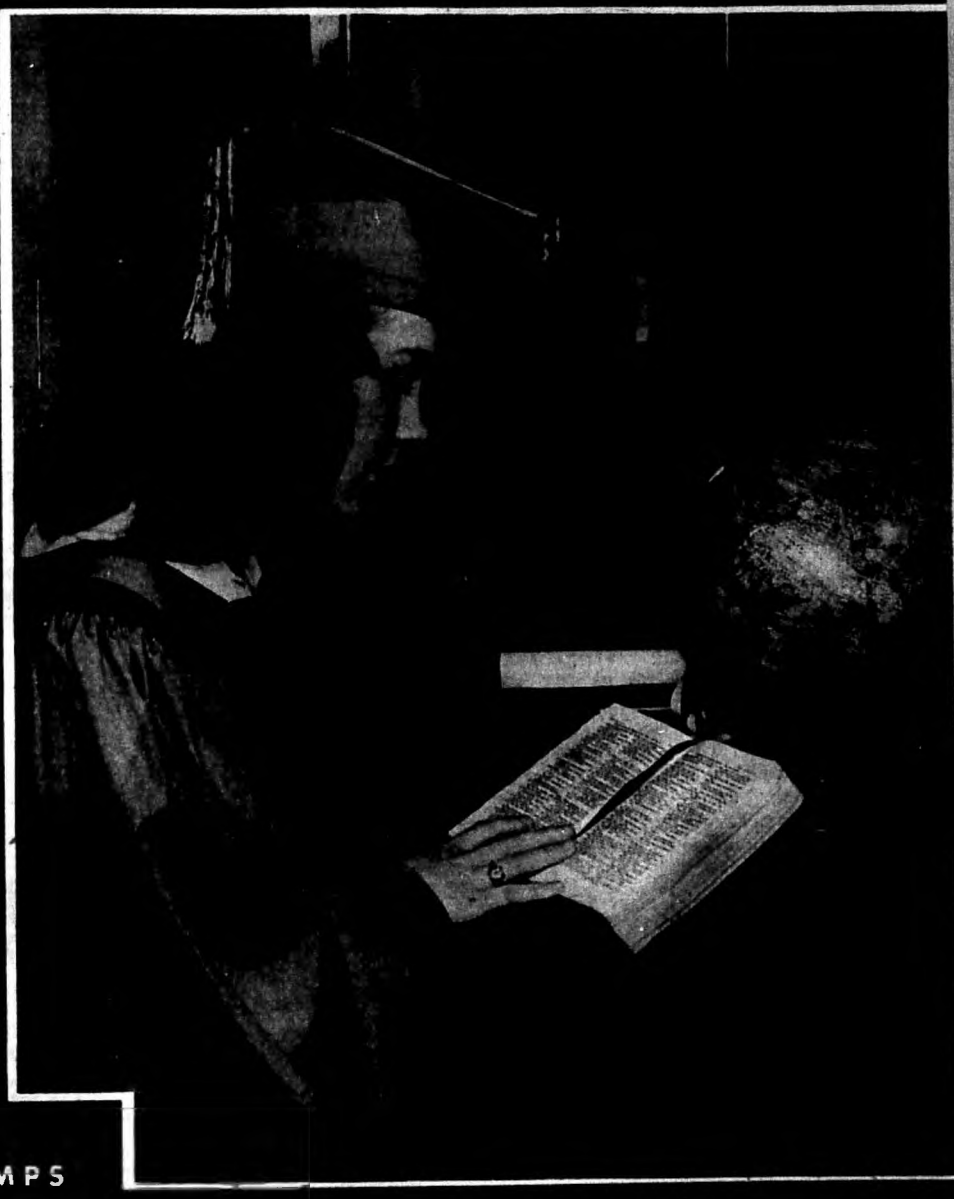
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JULY
1958



Vol. XXIX No. 7

SUMMER CAMPS
MEAN
WORLD RECRUITS



Walter Hering

AFTER MORE than five years of planning the Baptist Jubilee Advance got underway June 1 when 75,000 Baptist churches observed a nation-wide day of prayer for evangelism.

The Baptist Jubilee Advance had its beginning in 1951 when Dr. Porter Routh told the Executive Committee of the Southern Baptist Convention that in 1964 the 150th anniversary of organized Baptist work for missions should be observed.

He wondered if some fitting forward program should not be planned to climax with the celebration. About that same time Dr. C. Oscar Johnson of the American Baptist Convention was expressing hope that in some way all Baptists of North America could join together in a great fellowship meeting of some kind.

The idea grew, first with the public appeals of Dr. J. D. Grey of the Southern Baptist Convention, next with the organization of a world evangelization committee at the Saint Louis Convention in 1954, and finally with the fraternal addresses that President C. C. Warren of the Southern Baptist Convention made to other Baptist bodies.

An organization was completed, a name adopted, a program planned, and now we have begun the first year of that program with prayer emphasis.

The second step will be the developing of the organization of the Sunday school in Sunday school preparation

week, September 21-28. The Sunday school more than ever will fulfill its role as an evangelistic agency.

The third step will come on New Year's Eve when the churches again will join together in a simultaneous watch-night service. And so far as Southern Baptists are concerned the watch-night service is but a part of the commitment day program that comes the first Sunday in January. This is the day when men and women will dedicate the new year to soul-winning.

To this point everything has been in preparation for the great national crusade itself. The dates are March 15-29 and April 12-26, 1959. The idea is that churches in two separate zones will be conducting simultaneous revivals. It is doubtful that the world has ever seen such an intense evangelistic crusade by so many churches. The plans go something like this:

Mighty TV will place the message before the world in a 12-week televangelism series planned to bring the gospel straight into the homes of the people.

Bible study the first week in January will bring spiritual preparation. The book to be studied: *The Gospel According to Mark*.

Searchers will go afield February 1 to find the people. This is the day of nation-wide religious census.

Woman's Missionary Union and the Brotherhood are promoting intensive

use of the Home Mission Graded Series on "World Evangelism: in the Homeland" from January 15 to February 15.

A public advertising campaign to reach the unsaved through the newspapers will be launched in hundreds of cities. Special mats to present Baptist ideas and special mats to present the crusade will be used.

Soul-winners will be trained by the Training Union the third week of February, February 16-20.

Inspirational rallies will be held March 9 and April 6. Thousands of leaders will inspire one another. The rallies will be followed by neighborhood prayer meetings in hundreds of thousands of homes.

The preaching begins March 15 and April 12. Surely God will bless the efforts.

Through all of this runs a gospel theme: "New Life for You." It is the slogan chosen to present the New Testament message both to the unsaved and the saved. It is a challenge to the lost to accept Christ, to the saved to a new rededication.

The year of evangelism through cooperative witness is but the first step in the long advance program that will end May, 1964, when Baptists of America join together in a great fellowship meeting following the meeting of their annual conventions. All the way through, the theme is to be evangelism and the purpose is to honor God.

by Albert McClellan

JUBILEE ADVANCE PROGRAM OPENS



HOME MISSION



An Interesting Trip

By C. Curtis Redford

IT ALL STARTED when we left the airport near Decatur, Georgia, in a plane purchased for the use of Dick Miller in Alaska. It was six o'clock in the morning.

I climbed in beside the pilot and we proceeded beyond Birmingham and met a storm area before reaching Columbus, Mississippi.

With much disappointment we turned back and landed at Birmingham. The pilot went on to Atlanta with the plane and I later caught a plane to Fort Worth. I was scheduled to have a conference with Dick Miller there and go on to Salt Lake City for the meeting of a Regional Fellowship Conference for the workers of Utah, Nevada, and Idaho.

The plane was late in reaching Fort Worth, but I had a very profitable meeting with Mr. and Mrs. Miller and Don Smith, a student from Anchorage who is being graduated from Oklahoma Baptist University. Brother Miller will use the plane, made possible by funds from the Annie Armstrong Offering, in his work at Kotzebue and the missions at Kobuk, Selawik, and the one to be opened soon at Kiana. All of this work is within the Arctic Circle.

After this very delightful conference I took off for Denver where I had to spend about four hours in the middle of the night before proceeding to Salt Lake City. Those hours were long. I was tired and somewhat disappointed, too, because we had failed to deliver Dick's plane to him.

Every cloud has a silver lining, and the weariness all left me when Rev. Roy Ferguson, who met me at Salt Lake City, began to tell me about his work at Kearns, a small town just out of Salt Lake. It was my privilege to preach there Sunday morning and the marvelous spirit and loyal ministry of that group is enough to revive the most listless person. It was sample number one of what I was to see over and over again during the next four days.

The church now worships in a community hall but has purchased a very desirable site for a new building and also has a site selected for a mission. It is that sort of faith and sacrifice that characterizes our Southern Baptist work in the pioneer areas.

I spoke that night in the Rose Park church in Salt Lake City. This is the largest of our buildings in the state and the conference met there the next day.

We had a very profitable conference with almost 40 churches represented by about 100 messengers. There were an additional hundred visitors who registered.

The messengers voted unanimously to meet again in Salt Lake City, September 17-18, 1958, looking forward to the organization of a state convention composed of the three states of Utah, Idaho, and Nevada to begin functioning as of January 1, 1960.

July, 1958

The entire meeting was characterized by vision, faith, and unanimity of purpose. Representatives from the Home Mission Board, the Sunday School Board, the Foreign Mission Board, the Baptist Brotherhood, Woman's Missionary Union, and Golden Gate Seminary were on the program. Representatives of the Baptist General Convention of Arizona and the Southern Baptist General Convention of California were present and graciously gave all possible encouragement to the plans for organizing the new convention. Much emphasis was given to the 30,000 Movement and it is expected that the number of churches will be increased by at least one third before the convention is started.

Dr. Dowis, who gave very helpful guidance to those planning the future of the new work, traveled with me from Salt Lake City to Denver en route to Sheridan, Wyoming, where the churches from Wyoming, Montana, North Dakota, South Dakota, and Western Nebraska met for another fellowship conference.

Rev. Cecil Pearson, superintendent of missions in Colorado, met us at the plane. We visited a number of the prospective church sites in the Denver area.

At noon the next day, which was Wednesday, we left Denver in company with Cecil Pearson, Jack Stanton, Phil Card, and Miss Nicy Murphy on the 450-mile trip to Sheridan. Dr. Willis Ray, executive secretary of the Colorado Convention, was in the Sheridan area, and our conference on the 30,000 Movement was conducted Thursday morning. Dr. C. C. Warren, director of the movement, led this conference in a very effective way.

There are now about 125 churches in the Colorado convention and approximately 30 of them are in the four-state area comprising this fellowship conference. Most of these churches were represented by the 90 messengers in attendance.

No definite date has been fixed for the organization of a new convention but it was decided to hold another regional fellowship conference next year looking forward to the possible organization of the convention in the fall of 1960 to begin functioning in January, 1961.

As in the Salt Lake City Conference, so in the Sheridan Conference, there was manifest a unity of purpose and a consecration of effort that will guarantee success. I was much impressed by the high type pastors in these churches and by the fine guidance being provided by the area missionaries and the state officers. It is anticipated that more progress will be made in these pioneer fields in the next 20 years than was made in the average Southern state in the last 60 years.

I came away with a grateful heart for the sacrificial ministry of our leaders and with a conviction that every dollar of money and every ounce of work now will bear large dividends in the years ahead.

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NEWS

Steed Named State Secretary, Oregon-Washington



Rev. Lewis Steed, Washington pastor, has been named state secretary of evangelism for Oregon-Washington. Steed was pastor in Louisiana after his graduation from Southwestern Baptist Theological Seminary until he was called into service as a chaplain in the United States Army during World War II. He served again as chaplain during the Korean conflict. At the time of his appointment to the Oregon-Washington secretaryship he was pastor in Spokane, Washington. Steed is a native of Texas. He and Mrs. Steed with their three children have moved to Portland where they will make their home in the headquarters city of Oregon-Washington Baptists.

Survey Committee Invites Home Board to Conference

Dr. Douglas Branch, chairman of the Survey Committee of the Southern Baptist Convention, Dr. Redford reports, is seeking to find a date when representatives of the Home Mission Board can meet with all members of the Survey Committee to confer with them as to the future organization and work of the Home Mission Board.

Dr. Redford expresses appreciation

for the concern of the members of the Survey Committee for the mission task in the homeland. "We covet the prayers of all Southern Baptists as these friends and the representatives of the Home Mission Board seek to find God's will with respect to the organization and program that is now needed for kingdom advance in our home fields," says Dr. Redford.

The Survey Committee is expected to make a report to the Southern Baptist Convention in Louisville next year in the light of its re-study of the Home Mission Board's opportunities, responsibilities, and organization.

Committee on 1960 Emphases Adds Eighth Emphasis

At a June meeting held in the Home Mission Board Chapel, the 1960 Emphasis Committee of the Jubilee Advance reemphasized its seven goals and added another, as follows:

1. An increase in the number of churches having a Church Council
2. An increase in the number of "Four-Star" churches—having the four educational organizations, Woman's Missionary Union, Brotherhood, Training Union, Sunday school
3. A campaign to get every church member to read the Bible through during 1960
4. Two million study awards
5. To keep alive the spirit of evangelism with a major emphasis on personal soul-winning
6. Increased effort to organize new churches and missions as a part of the Convention's 30,000 Movement
7. Joint promotion of the enrollment goals in church organizations and phases of activity, as set by those responsible
8. Two per cent increase for world missions through the Cooperative Program

ABOUT THE COVER

Because of the inspiration they received at summer camps, countless young people have given their lives for world service. Believing that a call to serve is a call to prepare, these young people are readying themselves for the mission of bringing the world to Christ

HOME MISSIONS

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JOHN CAYLOR, Editor

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From the Pen of

John Caylor



FIFTY YEARS AGO

IT WAS 50 YEARS AGO, 1909 to be specific, that I got my first impression of state government. We had a few saloons in our little town of Opp, Alabama. But 1909 spelled doom for the open saloon in Alabama.

While I was only a small boy, I remember the tremendous ovation given to the victory of prohibition in 1909. Alabama was going to be sober. I did not know then all I know now about the background for that victory. I did remember that almost every week in the public school there was something in a textbook calling attention to the evils of alcoholic beverages. Teachers were concerned about drunkenness. They openly declared themselves for prohibition and against the open saloon. The public school was a force for righteousness.

It is now 50 years later. While children study physiology, or health and hygiene, as modern terminology has become more descriptive, they get some teaching about the evils of alcohol but not the specific instruction which used to be in the textbooks. I was not old enough to vote in 1909 but in my conscience I had voted over and over again for prohibition because my textbooks and my teachers had shown me the danger to health involved in the use of beverage alcohol.

Fifty years ago in the public school much attention was given to habit-forming activities and attitudes. Habit was considered an important part of character. Is there much mention of habit today? Are we not too well versed in psychology to dwell on such simple teaching as habit and character? It was generally conceded then that only old people who had to have their "toddy" were excused for drinking. For others, the first drink was likely to be the beginning of a habit to be shunned. Being reared in the country and the small town, I knew nothing then about the cocktail party or drinks in the refrigerator for company. The person who drank was considered a drunk. Whether he got drunk or not. The term alcoholism might have been known but was seldom heard. A person was either sober and abstemious or he was a drunkard.

Women looked away when they walked down the street past a saloon. It was not respectable for women to go inside the old saloon. What then was a disgrace now

has become too much a mark of high society. The cocktail lounge has all the respectability of a dignified parlor. However, it is difficult for any person who frequents the cocktail lounge or frequently drinks to be respectable in behaviour. It is impossible to wrap a cloak of respectability around debauchery no matter how beautiful the surroundings or beautifully attired the participants.

Sunday school literature is much stronger today in its appeal to sobriety and its challenge against alcoholic beverages. If we could get all our children in Sunday school and their teachers would bear down on temperance teaching it would make quite a difference in the attitude of the public toward the public nuisance of drinking.

Fifty years ago there was little effort to mix alcohol and gasoline on paved highways. Today we not only mix our drinks and mix alcohol with gasoline, we mix blood with gasoline and alcohol as we kill over 40,000 people a year in auto accidents. One out of four, or 10,000, deaths on the highway resulted directly from drinking. During holidays when highway accidents are at the maximum, more than half of them are caused by drinking, 55 per cent during Christmas holidays and 48 per cent during the long Labor Day week end.

Fifty years ago we had no problem with drink hazards on airplanes. Today there is a growing problem in that area. Many of the airlines, "to meet competition," serve alcoholic beverages to the disgust of most of the passengers, the dismay of those who reflect upon road hazards under like circumstances, and the dissatisfaction of pilots and stewardesses. It is an abomination of desolation to have alcohol in the sky. Is there no place where one can escape the awful stench of the alcoholic breath, the disgusting conduct of the imbibers, and the terrific danger of potential alcoholics?

It is high time clubs were formed to write the radio stations, TV outlets, newspapers, magazines, billboard advertisers, and all others who try to make alcoholic beverages attractive by advertising. If enough readers and listeners would write their convictions a genuine impression for good would be made.

July, 1958

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by Lila Belle Hopkins
(Second of three articles on the San Francisco Bay Cities Crusade)

WHEN BILLY GRAHAM

COMES TO TOWN

It was 5:00 on Friday afternoon. The chartered bus was loading. Teen-agers, their faces glowing with expectancy, and adults, with quiet eagerness, climbed aboard.

Soon on the freeway we joined the parade of other special buses, each with a yellow and red sign. "On Our Way to Hear Billy Graham." On some nights more than 100 chartered buses jammed the parking lots at the Cow Palace.

Heavy traffic slowed us and we arrived just in time to hear the announcement from the loud speaker. "We regret we can no longer hold reserved seats!"

Out of the bus and up the ramps we scurried with a hope of finding seats in the balconies. Many were running now and the corridors of the huge building looked little like a worship service would soon begin.

High up in the top balcony, above the choir, we found seats. Turning breathlessly then, to face the gigantic canyon of a cathedral, some of us gasped at the sight.

Cliff Barrows stepped to the microphone and 16,500 people stood to sing, "All Hail the Power of Jesus' Name."

What happens when Billy Graham

comes to town?

An earthquake of excitement vibrates through the city and across the state. Suddenly the newspaper headlines scream a startling whistle. Television and radio pick up the cry and a great army of believers, working on "Operation Andrew," move into action. "Operation Andrew" is the plan whereby Christians bring unsaved friends to the services. It is named after Andrew, "who first findeth his own brother . . . and brought him to Jesus" (John 1:41-42).

An overflow crowd of 23,000 crammed the opening service. Police turned away 2,000 more cars. Newspapers shoved aside lesser news, and half a dozen leading ones carried the full, or slightly condensed, text of Dr. Graham's sermons.

Each Saturday TV cameras of the nation focused on the Cow Palace. Near the rear, interpreting the gospel into sign language, stood our missionary, Glen Prock. In the counseling room Ila Ruth Jennings and Roy Cissna, missionaries to the deaf, counseled with their fingers. Near them Amelio Giannetta used his skill in Italian. (With his portable tape recorder, he

took the services to those unable to find seats at the Cow Palace).

Looking toward the harvest of the crusade, Dr. Hurchell H. Slagg and pastors and missionaries joined together in a determination to conserve the results of the crusade. Dr. Slagg and the Home Mission Board opened up new work in a strategic location in San Francisco as early as January for this very purpose.

The press has given wide coverage to Billy Graham, yet it seldom mentions the dedicated team of associate evangelists and helpers behind him: Cliff Barrows, a dynamo of power and ability; George Beverly Shea, with his quiet, deep consecration; Lorne Sanny and Charles Riggs, directors of counselor training and follow-up, and others on the team help explain the miracle of the crusades.

Daily radio and television programs augmented the sessions at the Cow Palace. Often, associate evangelists worked until far into the nights at the telephone and in special counseling rooms personally leading people to the Lord.

I heard Billy Graham preach at the Cow Palace. I observed him in the press conferences. I talked with him personally.

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Above, Billy Graham



Grady Wilson



George Beverly Shea
Folien Buchrock Photo



Tedd Smith

ally. "If one person's life is changed completely and forever, the crusade will have been a success," he said. He is a man obsessed with the necessity of proclaiming the gospel, whether it be to a crowd of 20,000, a lone reporter, or a traffic policeman.

Dr. Graham was concluding the Friday evening service. The hush that had settled over the vast auditorium when he had first stepped to the pulpit continued. From the blue draped podium he gave the invitation. Quietly people started forward.

From our eagle perch in the top balcony we could see them. They were of all races, all ages. A Junior Negro boy stepped out first. Behind him came a distinguished-looking man in his fifties. Steadily they came, until more than 500 stood at the front. And still the hush continued.

It was over then. Slowly, quietly, the multitude turned toward the exits of the great arena. There was no running in the corridors now. Occasionally there was humming as the invitation song lingered. I saw smiles in the crowd. There were tear-streaked faces also. Of one thing I was certain; a revival had come to our city!

July, 1958



The missions committee, First Baptist Church, Greenville, Tennessee

NEW LIFE for an OLD CHURCH

W.M.U. Circle
Theme Program

by Wendell Belew

THE FIRST BAPTIST Church, Greenville, Tennessee, has been in operation for many years. It has grown with its community—nestled in a wide valley between the Cumberland and Blue Ridge Mountains. A few years ago the congregation sold its property in a highly congested downtown area and bought a lot on a prominence a few blocks away. There they erected a beautiful building of colonial architecture with a tall, white spire striking into the sky.

About a year ago when the pulpit was vacant, the church sought a new pastor. Ultimately they were led to their own associate pastor, who had recently come from Southern Seminary. The young pastor, James Lindsay, set to work to lead his church in an enlarged spiritual and financial program. One of

the first projects was the undertaking of the Forward Program of Church Finance as promoted by the Southern Baptist Convention.

As a result of this program, the church budget was increased from \$38,000.00 to \$58,000.00 in one year. An enlarged budget made possible an enlarged ministry for the church. Gifts to the Cooperative Program were increased from slightly over \$5,000.00 to over \$10,000.00 a year. Gifts to the Cooperative Program and associational missions amount to 22 per cent of the local budget.

The church began to look at its own community to see how well it had met the needs there. The members discovered that their city had almost doubled its population in the last decade, but Baptists had not kept pace with the

HOME MISSIONS

JESUS LOVES EVEN ME

by Mabel Harrison

"I AM SO GLAD Jesus loves even me," sang a group of children at the migrant camp in Springdale, Arkansas.

It was Vacation Bible school time, and although the tent which served as a meeting place flapped in the cool wind and there was barely room for the more than 90 crowded on benches and around tables, there was indeed happiness in the hearts of everyone, especially members of the Supervisory Committee for Religious Work.

In 1948, some time after the migrant camp opened in Springdale, Rev. and Mrs. Sam L. Mayo came to work as missionaries. But because of the pressing need of the more than half-million migrants, these missionaries were compelled to move on to another field. A few interested Baptists carried on Sunday school Sunday afternoons and met for short Vacation Bible school and evangelistic services, but there was not

the concentrated efforts of the three Baptist churches in the city until the Supervisory Committee was organized.

Some may ask, "What is the Supervisory Committee and how does it work?" The answer to the first question is that it is a committee composed of one church-elected member from each church (elected in the fall along with other officers and teachers of the church) and the three pastors. Mrs. A. J. Kindred, wife of the pastor at Berry Street, serves as its chairman, while Rev. Burton A. Miley, pastor at First Church, is secretary.

And how does the committee work? When some of us are thinking about where we will spend Thanksgiving or Christmas, this group is busy planning for the needs of the migrants during the spring and summer months. Time for the religious work must be thrashed out

(the Federated Council of Churches is given equal time with the Baptists); a place of meeting in the camp or near it must be secured as well as a principal and preachers for the evangelistic services.

There was no trouble in finding a principal for VBS since Miss Christine Kissner, of Caudle Avenue Baptist Church, loves migrants and is so willing to serve each year. Nor was there any difficulty in securing preachers for the three weeks of evangelistic effort, since the three pastors were on the field and available.

The Supervisory Committee for Religious Work could be likened to the roots of a tall tree, spreading its influence to all branches in this great endeavor of religious activity.

There is the branch of clothing distribution, rooted in the committee. The great quantities of clothing sent from all over the Southland to our camp must be stored in a suitable place, then distributed on certain days of the week.

And while the principal of VBS is allowed to pick her workers for the school, this must have the approval of the committee. Members of each of the three Women's Missionary Societies must be notified when it is their time to serve refreshments to the children and adults in VBS. (This year there was a class for adults in Bible study.)

It is hard sometimes to estimate the value of seven weeks' Christian endeavor among migrants, because of the transitory nature of each migrant family. Yet this year something like 200 families were touched; the number of garments that have gone from the hands of our workers to those in need comes to 4,000. But perhaps the greatest thing of all is to know that 38 migrants are able to sing, "I am so glad Jesus loves even me enough to save me!"

July, 1958

Mrs. Smith, wife of Evangelist Howard Smith, a Home Mission Board worker, discovers the hospital as a mission field.

THE GREAT COMMISSION FROM a hospital bed

by Mrs. Howard Smith

MY HUSBAND and I had been gone on a two-week trip to a School of Missions and some speaking engagements on the West Coast of Florida. We had been back three days when I suddenly took sick.

I was rushed to the Hollywood Memorial hospital and placed in an oxygen tent.

For two days I lingered between life and death and then gradually I began to recover. After four days they took away the oxygen tent.

I was impatient to be out helping my husband in the last-minute preparations for our Jewish Evangelistic Clinic and the two association-wide study courses when he taught the study course book, *Our Jewish Neighbors*. I wanted to be a part of our associational preparations for Jewish Fellowship Week.

To me, the months of February and March are the most important of the year, yet it was during this time that God saw fit to incapacitate me. At first I was impatient, then angry. Then as I began to realize the opportunities that

God was presenting me even while flat on my back in a hospital bed, I relaxed and used my strength to take advantage of these God-given opportunities.

The first patient to occupy the other bed in my room was a woman who was an unaffiliated Baptist. As we became friendly I interested her in again becoming active and had the pastor of a church near her home come by and visit her. When she left the hospital she promised me that she and her husband would start attending church.

The next patient was a Jewish woman who was not active in her synagogue. In fact, she was more Jewish by birth than by religion. She seemed lonely and eager for fellowship. I found that she lived only a few blocks from one of our chapels in West Hollywood.

This chapel was planning a barbecue dinner on the grounds the day it was to be constituted into a church. I told the woman of the activities and the fellowship planned, and she became very much interested. A call to the pastor of the chapel, and his subsequent visit to

this patient were all that was necessary to arrange for her and her husband to be invited to attend this festive occasion. When she left the hospital she promised that she and her husband would attend these services at the chapel and that furthermore she wanted to know the next time my husband was preaching anywhere as she would like to go with me and hear him preach the gospel.

The third patient who became my roommate was a Christian who did not belong to any church. I told her of the many and varied activities of our Baptist churches, and she became interested.

She said she did not realize there was so much activity in a church. She also implied that she would like to attend one of our churches but she did not know where the one nearest her home was located.

My husband arranged for the pastor of a Baptist church to visit her and invite her and her family to attend services.

The fourth patient to occupy the bed next to mine was a Jewish woman who, like the other Jewish woman, was not active in any synagogue. I told her of my beliefs and faith. The next day was Sunday and we listened to my husband preach over the radio.

As he unfolded the plan of salvation and the necessity for each individual to personally consider his or her own relationship to God she became interested. She asked me many questions about what we believe and why. She also said that she wanted to hear my husband preach again. Before we were able to arrange for any of the local pastors to visit her she left the hospital, but I have her address and will be going to see her as soon as the Lord permits me to be up and around.

One of the most remarkable of all my experiences during this last stay in the hospital was the friendship that seemed to spring up between me and the rabbi of one of the largest syna-

gogues in Hollywood, Florida. During his hospital visitation to the Jewish women who were in the room with me we had opportunity on several occasions to talk at length. He was very much interested in our Southern Baptist program of promoting Jewish Fellowship Week, and just before I left the hospital he extended an invitation to my husband through me to preach to his congregation of 800 Jews some Friday night. We hope that Baptists all over the convention will be praying for us as we follow up this God-given opportunity to present our Christ to a Jewish congregation.

I came home from the hospital with a greater appreciation of how God works and how much he can do with the little bit we give him to work with. As we keep alert and aware of the opportunities that present themselves we will be able to see God's handiwork. More than that, we will be able to be content with whatever circumstances we are in because in all things we will be able to work for our Lord.





Dr. Brown measures Comedian Tor Johnson for baptism. Tor has played in more than 300 pictures and holds the title of champion wrestler of India.

A strategy meeting is being held to reach more movie personnel. Left to right: Mrs. Maxelle Randolph, retired actress and assistant to the pastor, Mrs. Brown and Dr. John Daniel Brown, pastor, Actress Joyce Taylor, and TV & Screen Actor Gregory Walcott.



THE UPS—AND—OUTS

OF THE WEALTHIEST CITY IN AMERICA

by John Daniel Brown
Pastor, First Baptist Church
Beverly Hills, California

BEVERLY HILLS is one of the most beautiful cities in the world! Most of the homes are valued from \$100,000.00 to more than a million. The per capita income in the Southland is less than \$1,700.00. In Beverly Hills it is \$7,200.00.

What would you do if you pastored in the midst of one million people and there was not another Southern Baptist church within nine miles of you? What if 200,000 of those were Hebrews? The Dallas and Fort Worth areas have around one million people, but they have more than 400 churches and missions.

Most people here are up-and-outs. They are as lost without Christ as are the down-and-outs, but they do not know it. The few churches here are treated as commercial businesses. Churches cannot be built in residential

sections. Three out of every four cars must be parked on private property. A new law prevailing in West Wood prohibits new churches from being built within a mile of an established church.

Why are there no more Southern Baptist churches in this great area? The price of locations prohibits it. A church must be a going church to begin with, and be in good quarters, or die! A 100-foot lot is priced from \$100,000.00 to \$500,000.00. Money and human souls are cheap here. The \$12,000.00 salary which a minister may make is a small income here.

We have some wealthy members in our church, but many such would be needed to build properly. We find ourselves wishing we could transfer some of the wide-open spaces available in the South on which to build a church. We are often lucky to find a place to park a car. Houses are hung on the mountainsides. Land is more precious than gold.

The churches grow slowly. The worldly challenge, places to go, and things to do militate against spiritual growth. Something seems to happen to many Baptists when they cross the California line headed this way. They come, see, do—do almost everything except serve the Lord. Unaffiliated Baptists are all about us. They say: "We are going back East before long." Some have been saying that for a quarter of a century.

Our church is six years of age and is not very large. But it is powerful. The members are actors, actresses, producers, businessmen, and men and women in the field of education.

Few people go to Sunday school and Training Union. They attend preaching. Some of the more famous actors come

late, disguise themselves, and leave services during the invitation.

This city is a sleeping giant. The people need the gospel. The cults have and are doing untold damage. Their propaganda mills run overtime.

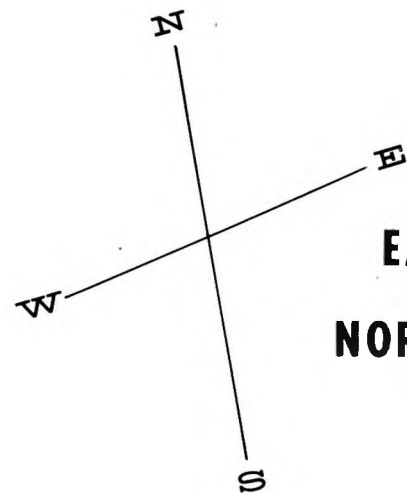
We do so wish! Yes, we wish for three things: (1) That you will pray for the work here, (2) that you will

influence your people who come this way to move their membership as soon as they arrive. Tell us where they live. Urge them to do their duty, and (3) that you will help the work in this great area with your financial support.

Eleven million lost people live in California; five million of these live in greater Los Angeles. We need you!

Two young Hebrews who were baptized in the First Baptist Church are Edward Bartel, professional artist, and Arthur Brown, photographer.





EAST DOES MEET WEST, NORTH DOES MEET SOUTH

Mrs. Billie Foutch Terry and Sam T. Cathey



by Agnes G. Ford

THE QUESTION of being "on the beam" means a great many things to people these days, depending on their age level and their ideals. To a group of 40 or more young people in Ypsilanti, Michigan, it means, quite simply, "Are you witnessing?"

Wherever they go, whatever they do for work or pleasure—they go about their way winning souls for Christ.

How did this particular group come into being?

Sam T. Cathey, pastor of the First Southern Baptist Church in this town of 60,000 people, gives credit to the recreation program. He says, "Our Christian fellowship and recreation program have inspired our young people to become soul-winners."

Why has this come about in this special way?

A community of working people, many from the South, some itinerants from "all over," and the college group brought in by Eastern Michigan State College had settled in Ypsilanti. They wanted a church.

In 1953 the Home Mission Board authorized the Southern Baptist work

and it was formed in Michigan under the leadership of Fred D. Hubbs, as executive secretary. The Eber Memorial Church in Detroit, a Southern Baptist church, sponsored the young church until it was able to take care of itself.

"Brother Sam," as the pastor is affectionately called by the 400 members of his lively church, reports happily that the First Southern Baptist Church is one of 44 Southern Baptist churches in Michigan, and it is fully organized.

"Everybody works in our church," reports 23-year-old Brother Sam, "from the Junior Royal Ambassadors to the members of the Men's Bible Class."

No one denies that one of the "work-est" members is a slim young woman, Mrs. Billie Foutch Terry, who is the education director, church clerk, and church secretary.

The basement of Mrs. Terry's attractive, two-story home is used for the Sunday school Young People's Department. The 29-year-old widow saw a need and met it by redecorating the large, roomy basement. The young men

VERNON YEARBY NAMED ASSOCIATE DEPARTMENT OF EVANGELISM

by Leonard Sanderson

REV. VERNON YEARBY, evangelism secretary for Alabama Baptists, has been named as associate in the Department of Evangelism.

As part of a five-member evangelism staff, Yearby will be responsible for developing church revival material for the 10,000 congregations in 44 states. He will also prepare detailed church participation programs for the 1959 North American Simultaneous Baptist Evangelistic Crusade.

The 44-year-old evangelist was pastor of the First Baptist Church, Midland, Texas, from 1942 to 1953. He was pastor of the First Baptist Church, Florence, Alabama, until becoming secretary of the Alabama Baptist department of evangelism in 1956.

He is a trustee for Southwestern Baptist Seminary, Fort Worth, of which he is an alumnus. He also attended Hardin-Simmons University, Abilene.

Dr. Yearby began his work with the Home Mission Board May 15.



of the department painted the ceiling as a project of their Sunday school class.

Mrs. Terry's home is always open for any church activity. The Men's Bible Class built a barbecue pit in the back yard. "It will hold 81 chickens," Mrs. Terry claims. Already several barbecues have been held and the church members are looking forward to others.

A back-yard fireplace is used for wiener roasts and marshmallow toasts.

The Junior RA's keep the Terry lawn mowed.

Saturday evenings are set aside for recreational activities of the young people, who call themselves the VFC's (Volunteers for Christ). Games and refreshments are enjoyed by the Intermediates and Young People. Hay rides, wiener roasts, watermelon feasts, pop parties, and popcorn socials are some of the activities which lead to Christian fellowship. The young people meet at the church at 7:00 for a devotional before leaving on a party. This is a "must."

The last Saturday night in each month is "family night" when pot-luck supper is brought and shared by all, followed by recreation, films, and other fellowship activities suitable for all age groups. Brother Sam says this brings the church membership into a well-knit family group and helps in the development of a well-rounded church program.

The young people, many of whom are titheers, since that is stressed especially to them, feel that they are "building day by day in Ypsilanti."

A long-range building program is underway. The Church Architecture Department of the Sunday School Board in Nashville helped with the plans. Completion of the building will take about five years. The first unit of the building was completed in the spring of 1957, and the church moved in.

"That was a fine day," said Mr. Cathey. With the help of the young people of Ypsilanti, the church should continue to grow.

AMONG the MISSIONARIES

Robert Meets Jesus

We had searched for weeks for a building suitable for use as a meeting place for the new Mission Center for Internationals here in Fresno. Finally we came across an abandoned liquor store and bar which had been closed for over two years. It was very dirty and in need of much cleaning.

After having told the owner that we would rent it, I was standing on the corner contemplating its use and the needed repairs when two young Mexican boys came along. I called to them to come over to the corner. I told them about the Saviour.

All the time I talked the boys looked at each other and smiled a bit self-consciously. I did not know if they understood or not. When I finished I told them that a new Baptist church would soon be started in the building on the corner, and invited them to come. One of the boys, Robert, said, "Maybe I can come and help you."

I gave them each two tracts and urged them both to read them with open hearts that they might come to know Jesus as Saviour. Almost a week passed before I saw Robert again, standing on the same street corner.

This time he was smiling broadly as he approached, carrying a phonograph record in his hand. We began talking and soon our conversation turned to his relation to Christ, whereupon he said, "I did." I said, "You did what?" He replied, "I took Jesus in my heart." "And when did this happen?" I asked. "The other day after I left you. I took the papers that you gave me and read them, and I took Jesus in my heart."

Naturally I was overjoyed at his decision, though a bit skeptical because of the response that I had gotten in the

original interview. I noticed the phonograph record that he carried and asked what it was.

He said, "It's for you. I brought it to you as a present. I got it at the record store down by the police station—they sell them for ten cents each. I only had a nickel at first and had to ask them to hold it for me until I could get another nickel." Then he held it out for me to receive. Doubt about his decision quickly left my mind as I read the title of the record. It was "Jesus Taught Me How to Smile."

Robert has been back to help at the Center, and as we begin our Bible study and other activities, we hope to lead him to baptism and growth in service as a Christian.

—George Bradley, missionary
Baptist International
Mission Center
Fresno, California

Dr. Guy Bellamy Director of Negro Work Home Mission Board

Dear Dr. Bellamy:

I am only four weeks away from receiving my B.A. degree, and I am thinking of much to be thankful for and many people to thank. I want to thank you especially . . . for being a wonderful Christian friend . . . helping me go to Carver where I have found God's will for my life. I am looking forward to the day when I shall finish my Master's Degree and sail for Africa.

I will never be able to repay you, but I hope someday to be a blessing to those I serve in Africa and here . . . a blessing to them like you have been to me and so many other boys and girls of my race.

I am grateful for the privilege of

working as a Student Summer Missionary . . . the scholarship . . . and your kindness to my family and friends.

Yours sincerely,
Verlene B. Farmer

Prayer Asked for Spanish-Speaking

Alfonso Melendez is a young Mexican of 19 years. He came to us looking for work at the site of our proposed building being constructed by Annie Armstrong Offering funds.

In talking to Alfonso we learned that he is not a Christian. Immediately we began witnessing and Alfonso responded favorably. After much talking and thinking we decided to press for a decision without being belligerent or arrogant. We all got down on our knees and put our elbows on a stack of lumber and prayed together that God would save Alfonso and give him the desire to be a witnessing Christian among his Mexican "hermanos" (brothers).

No, we didn't get the decision. But as the brilliant sun cast its warmth down upon the sand and sagebrush of the Mojave Desert we could not help but feel that possibly for the first time God was speaking in a personal way to this young man about his soul and his worth to the kingdom.

Won't you pray for the millions of Spanish-speaking people just like Alfonso in our home mission territory, ask God to give us faith to hold out in the face of discouragement, and give us patience which is so needed in working with the Latin-American people?

—W. L. Crumpler, Jr.
Missionary to
Spanish-speaking
Barstow, California

They Are Precious in His Sight

Our baptismal service a few weeks ago was a thrill to our hearts and there was rejoicing in heaven, we know. Four youngsters had given their hearts to Jesus and had their whole lives before them to live for God. These children picture vividly the wonderful mission situation on this home mission field.

In the three years we have been on this field, our baptisms have included 31 Navajos out of a total of 40. Twelve Navajos are awaiting baptism.

Since the first of the year 1958 we have been in the process of expanding our work by considering a full-time

HOME MISSIONS

pastor for the organized church, First Baptist, which leaves us free to spend our full time with the Navajo Baptist Mission. This dream, about to become a reality, we foresaw three years ago when we considered coming to this field of service.

—The Ted Trents
Missionaries to Indians
Shiprock, N. M.

Chinese Baptist Church Has Faithful GA's

Wendy Lee Ong is the most faithful Intermediate GA at the First Chinese Baptist Church in Phoenix, Arizona. Prayer meeting has something lacking when Wendy is absent, but that happens rarely, and usually only because of illness.

Wendy has done good work in GA, being a capable president last year and attaining the step of queen-with-scepter. On the last Sunday of 1957 she completed six years of consecutive perfect



Linda Hom and May Fong are two of the most active GA's at the Chinese Baptist Church. Wendy Lee Ong, right, holds a bar she received for six years perfect attendance in Sunday school.

attendance at Sunday school. When Wendy was seven years old, she began to study the piano and has attained the outstanding record for her age group in Arizona in the National Federation

of Music Clubs. A sophomore in Christian High School, Wendy is active in her school, a happy Christian who is a blessing to her friends and teachers and to her church as well.

The Menon Baptist Association of Florida recently completed a successful mission activity with 14 churches participating in the association Schools of Missions. Pictured are the missionary speakers and pastors who gathered for a period of fellowship at Rainbow Springs.



July, 1958

17

16

FROM THE LIVES OF OUR MISSIONARIES

by Rev. and Mrs. Ted H. York

September 8, 1957. This is our first Sunday on the Arapahoe-Cheyenne Indian field at Canton, Oklahoma, a new field for Southern Baptists. There were 19 in Sunday school today.

As we were taking some of the people home after the preaching service, we stopped at one home and as the children were getting out of the car their mother dashed out and said, "Get back in the car, quick; your father is very drunk." Before we knew what was happening, she climbed in the car and asked us to take her to town.

As we started to back out of the driveway, the husband came out of the house with blood streaming down his face, and grabbed hold of the car. During the next few moments, with the drunken husband trying to get his wife out of the car, and the wife and children crying and refusing to get out, we began to think there would not be a dull moment on this new field of serv-

ice where the Lord has placed us. We are grateful for his promise, "Lo, I am with you alway, even unto the end of the world." May this man be converted and become a leader for the Lord in his community.

September 30. Visited several families living in tents at Barefoot Park, the Indian camp grounds. Found one family sitting under a brush arbor watching a television program. The mother said, "I guess it seems strange that we are living in such a primitive way, and yet are watching television. But Indians will do most anything."

October 14. An Indian mother came by with a problem. She said it was her daughter's birthday, and she had planned to have two or three children in for a small party. However, she learned that her daughter had invited about 15 people and they would be expecting a full meal. She said she had only \$5.00 to spend on it and wanted

to know if we had any suggestions. Mrs. York sat down with her and helped to plan a meal she could serve, within the amount she had to spend. As she left, the Indian woman said, "Come on over and eat with us, if you can."

October 18. The Old Camps came by, saying, "We have a sick baby and cannot find anyone to take us to the hospital in Clinton" (about 51 miles away). We had just come in from taking the GA's and RA's home after their meeting, so we ate a hurried supper and took this family to the hospital in Clinton, returning home at 1:00 A.M.

December 25. We did not know whether anyone would come to prayer service tonight, but we did not want the Lord's house to be dark on his birthday. We went the rounds to pick up those who would like to come, and to our great joy 31 were present. "O ye of little faith," the Lord seemed to say to us.



Mrs. Ted York and Colis Bates, the young Indian girl who leads the singing at the Canton Baptist Mission. At center, the mission building. At right, a group of women at the mission hold their babies.

January 12. Another Junior boy gave his heart to Christ today. We had a record attendance of 63 in the service this morning. If you have never taught a class of 30 boys and girls between the ages of two and 12, you should try it. There were 29 in the Intermediate-Young People-Adult class. (The other four were babes in their mothers' arms.) We hope soon to train teachers so these classes may be divided. As we came home we rejoiced over the good attendance.

January 24. Had our first family night with 62 present. Everyone seemed to enjoy the evening of fellowship, fun, and worship. We plan to have family night once a month.

January 28. We organized a pre-school-age Sunbeam Band today. Since our ladies meet each Tuesday morning at 10:00, eat lunch together, and then stay in the afternoon until 3:30 or 4:00,

and since there are usually as many pre-school children present as there are ladies, we decided this would be a good time to have our Sunbeams.

After the ladies have had their Bible study and while they are doing their sewing or other handwork is a good time to take the children to another part of the room for their meeting. The mothers enjoy watching the children and, who knows, maybe one of these mothers may someday be able to take over the leadership of the group.

February 5. There were 49 in prayer service tonight. Seven of them were intermediates. This has been the hardest age group to reach. It looks as if our Thursday afternoon fellowship time for young people is bringing results. Many of the young people spend a lot of time in the four saloons close by. We are anxious to help them have good clean fun, along with our Bible study and

instruction in Christian living, to show them there is a better way of life. When we finally arrived home at 10:45 P.M., our speedometer showed we had traveled 105 miles since 6:00 P.M. when we left home to pick up the first carload, and at no time were we more than ten miles from home. This is the regular route we run twice each Sunday and once on Wednesday, picking up folks for the services and then taking them home afterwards.

When we apologized to the last carload because they had had to wait so long for their ride home, one young mother with her baby in her arms, said, "We don't mind; just so we have a chance to come to church."

A statement like this makes it all worth-while, particularly when word had come to us the Sunday before that this young woman is thinking seriously of her need of a Saviour.

EXCERPTS FROM A

Missionary Diary

Give attendance to

By J. B. Lawrence
Executive Secretary Emeritus, Home Mission Board

... DOCTRINE

REGENERATION OR SPIRITUAL LIFE IN CHRIST

IN THE FIRST chapter of his Gospel, John tells us that "the Word was made flesh and dwelt among us." But we do not get the full meaning and the rich implication of this statement until we come to Calvary. The crucifixion explains and consummates the purpose for which the Word was made flesh.

Christ crucified is the source of spiritual life and, as Saviour and Lord, Christ is the head of the redeemed family. The most characteristic designation which Paul applies to Jesus is, "the second Adam." "This title," says Stevens, "suggests the idea that He is the head and founder of a new humanity; that in Him a new human history takes its rise." The relevant passages are 1 Cor. 15:45-49 and Romans 5:19-21.

In Romans the apostle is contrasting death and life. Adam is the cause of death; Christ is the cause of life. "Since by man (Adam) came death, by man (Christ) came life." Christ is the counterpart of Adam. Through him comes the abundance of grace and the gift of righteousness which overcomes the power of sin introduced by Adam. For as by one man's (Adam's) disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous (Romans 5:19).

As the result of Christ's relation to God on the one hand and to man on the other hand, thus bringing together God and man in one person, we have the two natures involved in human redemption. God and man meet in Christ, the God-man, and share in the sublime sacrifice of the cross. Salvation is not something thrust upon the race in which it has no vital part apart from the benefits received. It is not simply the crumbs of benevolence falling from the tables of infinite plenty. Nor is it simply a commercial transaction in which God bargains through his Son to give the devil so much suffering for the souls of men on the one hand; and on the other hand bargains with men to give them eternal life if they will give his Son so much service.

But the legal side of this transaction—how Christ bore the sin of the race—is only one side of it. The life side should not be overlooked. Christ met the conditions of the law of sin and death in order that he might establish a new law of the spirit of life in the kingdom of heaven (Rom. 8:2). In the union of God and man in one being, there is established a new spiritual headship for the race. As the God-Man, Christ fulfilled and ended the old order of ritualistic observances for salvation and established a new order of salvation by grace through faith. Every divine condition was met so that in the new order established, men would be free from the limitations that

bound them under the law of ordinances. Jesus of Nazareth, the Son of God and the Son of man, assumed humanity's obligations, met the full penalty for all of humanity's failures, satisfied the law, and established among men a new kingdom—the kingdom of heaven—which kingdom is to be peopled by a new race (Eph. 2:14-18).

But that is not all. To purchase freedom for men is one thing; to give freedom to men is another thing. Man's trouble did not consist only in being a sinner, he was also spiritually dead. To establish the conditions of pardon for the race is of little avail unless men can be made alive spiritually. Salvation does not consist alone in the act of forgiveness; that is included, but a saved soul is a regenerated soul. The keyword in the religion of Jesus is life. That which he gives to us is eternal life. If the work of Christ means anything to the race it means a new heavenly life. Jesus brings us into the family of the Father. He brings human nature, the life of man, out of the depths to which it had fallen, and gives to man a new nature—the divine nature (2 Peter 1:3-4).

The Christian is a new creature in a new kingdom. This kingdom is a new thing in the world and the citizens of this new kingdom are citizens of a new order. It is a kingdom in which the citizens are heaven-born and because of their heavenly birth are new beings—Christians—in the family of heaven. A Christian is not just a new creature, he is a son. He has come into the possession of the highest type of life. This has been made possible in a supernatural way by faith in Christ (John 1:12-13).

When Christ assumed human nature, deity was brought into the life-sphere of humanity. But at the same time humanity was brought into the life-sphere of God. While the Son of God humbled himself in stooping to this relation, humanity was exalted by it. Human life was then invested with a new meaning. It was given a new-life level. There was established a new kingdom. This kingdom is the kingdom of heaven into which the followers of Christ are brought by a new birth, and become members of the family of God.

This conception at once rectifies, purifies, and elevates our view of the redemptive program of God. It is through the human life of the Son that we become acquainted with the Father. Only through that which is personal, only through that which is like ourselves, only through that which is moral, can God reveal his true character to us. This we find in his Son, our Brother, Jesus Christ, through whom we have eternal life (John 3:16).

BAPTISM

by William E. Burke

Q. What is baptism, according to the teaching of the Scriptures?

A. Baptism is the immersion in water of one who has believed in Jesus as his Saviour (Acts 8:36-38). Baptism is the way Jesus commanded each saved person to confess him before others (Matt. 28:19-20). Jesus commanded all who believe in him to be immersed; as he was (Mark 16:16). *Baptist Beliefs*, I. J. Van Ness, p. 4.

Q. Is baptism essential to salvation?

A. No. "Baptism does not save us, but shows that we have already died to sin and have been saved through Jesus' blood" (*Baptist Beliefs*, I. J. Van Ness, p. 4). See Rom. 6:3, 4.

Q. What is baptism, according to the teaching of Rome?

A. "Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven" (*A Catechism of Christian Doctrine*, p. 29).

Q. Does Rome teach that baptism is necessary to salvation?

A. Yes. Baptism is necessary to salvation, because without it we cannot enter into the kingdom of heaven" (*A Catechism of Christian Doctrine*, p. 30).

Q. What is the teaching of Rome in regard to infants born in Roman Catholic hospitals?

A. "A danger of death is certain and proximate, or if found recently dead, one must see to it that the child is baptized without further ado. Permission of parents is not required in order to baptize when there is real danger of death. The baby's rights to heaven have complete and total priority over any other rights" (*Routine Spiritual Care Procedures*, Gerald H. FitzGibbon, S.J., p. 4).

Q. What Scripture passage does Rome offer for her theory that baptism regenerates the soul, and secures the pardon of all past sin?

A. She refers to the words of Peter,

as translated by herself, "Do penance, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Q. Does this quotation prove baptismal regeneration?

A. No. Peter commanded the people to repent (not do penance) and believe in Christ, thereby the remission of all their sins would be secured.

Q. What Scripture passages does Rome offer for her theory that baptism is necessary for salvation?

A. She refers to the words of Christ, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and also, "He that believeth and is baptized shall be saved" (John 3:5 and Mark 16:16).

Q. What is the meaning of the first of these passages?

A. "Christ refers here to regeneration and spiritual purification by the Holy Spirit, and his words indicate the union of the symbol and the thing symbolized in the case of all believers" (*Romanism*, McDonald, p. 110).

Q. Mention a case which proves that baptism is not necessary for salvation.

A. The penitent thief on the cross could not have been baptized, yet he went at death to paradise.

Q. What is Rome's teaching in regard to the fate of infants dying unbaptized?

A. Rome says that all unbaptized infants go to Limbo for eternity. They will never see God.

Q. Are not Rome's doctrines and practices in regard to baptism to be traced to paganism?

A. Yes. "The two most prominent ideas, viz., the necessity of baptism to salvation, and its power to regenerate, are purely Pagan. Virgil tells of the souls of unhappy infants who died before receiving, so to speak, the rites of the Church, and who were on that account excluded from Elysium. Also, in

the Chaldean mysteries, baptism always preceded instruction, and Tertullian assures us that those who were baptized were promised regeneration, and the pardon of all their perjuries" (*Romanism*, McDonald, p. 112).

Q. Sum up briefly the result of Rome's unscriptural teaching in regard to baptism.

A. It substitutes baptism for the atonement of Christ and the regeneration of the soul, thereby making faith void; it makes the form everything and the thing signified nothing.

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Denton, Preston M. (Area Missionary), Martinsville, Ill.
Wilson, Bob (Area Missionary), 214 S. Mill St., Clio, Mich.

Changes of Address

Leach, M. M. (City Missionary), from 6620 Rita Ave. to P. O. Box 287, Huntington Park, Calif.

Transfers

Meliss, John (Jewish Worker), from 4312 Valerie, Bellair, Tex., to c/o Paul James, 10 East End Ave., Apt. 14 L, New York 21, N. Y.
Yearby, Vernon, from State Secretary of Evangelism to Associate Secretary, Dept. of Evangelism, 516 Burt Bldg., Dallas 1, Tex.

SOMETHING WE MUST KNOW



MASTERS OF DECEIT

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BY J. EDGAR HOOVER

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ROBERT TAYLOR NAMED DEPUTY CHIEF OF AIR FORCE CHAPLAINS



by George W. Cummins

SOUTHERN Baptist chaplain, (colonel) Robert P. Taylor, chief of the Personnel Division, Office of Air Force Chaplains, Washington, D. C., has been chosen as the new deputy chief of Air Force chaplains to become effective August 15, 1958. At the time of accepting this new duty he will be promoted to brig general.

Chaplain Taylor is a native of Kilgore, Texas, and a graduate of Baylor University and Southwestern Baptist Theological Seminary.

Prior to his entry into service, Chaplain Taylor served as pastor of South Fort Worth Baptist Church for three years. He was also pastor of a number of churches in and around Dallas and Fort Worth during seminary days.

Upon entering military service in September, 1940, he was assigned to Barksdale Field, Louisiana, and in April, 1941, was transferred to the 31st Infantry in Manila. At the outbreak of World War II his unit was transferred to Bataan where he was cited for bravery and awarded the Silver Star for gallantry in action.

At the surrender of American forces in Manila, he became a chaplain in the

prison camp hospital where he ministered to more than 10,000 patients. In the summer of 1944 he spent 14 months in solitary confinement for smuggling food and medicine to the patients. Upon removal from his cage, which was too small for him either to stand up or lie down, he was taken to the hospital as a patient. The Japanese thought he would not live.

Chaplain Taylor was taken to Japan and Manchuria on the infamous "hell ships" which suffered a loss of over a thousand lives. Although wounded and ill, he continued to minister as a chaplain to the survivors.

Following his liberation and return to the United States, Chaplain Taylor resumed his duties as a chaplain and has since held assignments of wing chaplain, Mather Air Force Base, California; deputy chaplain, Air Training Command; deputy chaplain, Air Materiel Command; chaplain for the Civil Air Patrol in Washington, D. C.; staff chaplain for headquarters, Air University, Maxwell Air Force Base, Alabama; and chief of the Personnel Division, Office of Air Force Chaplains, Washington, D. C.

In addition to the Silver Star, Taylor's decorations include the Bronze Star, the Presidential Unit Citation with two Oak Leaf Clusters, and the Philippine Presidential Unit Citation.

His wife is the former Mildred Good of Carrollton, Texas, and they have one son, Robert P., Jr., age seven.

HOME MISSIONS

Young People's Week

By Enrique Pina
Havana, Cuba

Young People's Week at Cerro, Havana, Cuba, presented something special every night. The Young People manifested great enthusiasm. Some newly-converted young men, who were not yet baptized, served with delight and are living separated lives. They witness and distribute tracts.

For eight days a laymen's revival was conducted. The pastor did the preaching and laymen led the meetings. The meeting house was crowded every night. At the last service 105 were present, more than half of whom were not church members. What a great opportunity!

Members give their testimony and new believers rejoice in seeing what the Lord is doing. Two choirs assist in the services. It is a joy to report progress in the Lord's work at Cerro.



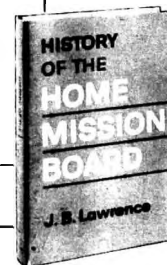
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Ricketts, Elise

B. Sept. 23, 1908, Norfolk, Va. Ed. Duval High School, Jacksonville, Fla.; New Orleans Baptist Theological Seminary. Worked in millinery and selling, Jacksonville, Fla.; records secretary, First Baptist Church, Jacksonville, Fla.; promotional secretary, Allapattah Baptist Church, Miami, Fla.; co-hostess, New Orleans Seminary; nursery worker, Parkview Chapel, Metairie, La.; part-time sales lady, New Orleans. App't. student helper, Carver Center, New Orleans, effective April 15, 1958.



Escobar, Deusedith Fernando

B. Feb. 5, 1931, La Palma, Darien, Panama. Ed. Instituto Justo Arosamena, Panama. Panama University. School teacher. '48-'58 Served as teacher, Sunday school and Bible school, supply pastor. M. Arsenia Sanchez Gutierrez Feb. 5, 1955. Children: 1 son, 1 daughter. App't. missionary to Panamanians, Panama City, April 10, 1958.



Escobar, Arsenia Sanchez

(Mrs. Deusedith Fernando Escobar)

B. Dec. 14, 1930, Panama City, Panama. Ed. Escuela Normal de Santiago. School teacher. '51-'58 Has served in Sunday school and Bible school. M. Deusedith Fernando Escobar Feb. 5, 1955. Children: 1 son, 1 daughter. App't. missionary to Panamanians, Panama City, April 10, 1958.



Guerrero, Christine P.

B. Jan. 2, 1933, Ustuppu, San Blas, Panama. Ed. one year in Panama de Liceo de Senioria; two years in Guatemala Coban Alta Verapaz; 2 years in Coban Instituto B. Nazareno; one year in Central America. Has served in Sunday school and local mission work. App't. missionary to Indians, Ustuppu, San Blas, March 6, 1958.



Hayans, Hermelinda

B. July 20, 1931, Ustuppu, San Blas, Panama. Ed. Instituto Biblico Nazareno en Coban Alta Verapaz, 2 years; Coban, 1 year; Guatemala, 1 year. Has served in Sunday school and local mission work. App't. missionary to Indians, Ustuppu, San Blas, March 6, 1958.



Jennings, Ila Ruth

B. Nov. 4, 1933, Charleston, Miss. Ed. Mississippi School for Deaf, Jackson, Miss.; Clarke Memorial College, '53-'55; Mississippi College, '55; Baylor University, '55-'56. Served as Ridgecrest staffer, '53, '54; has worked as assistant clerk, general office worker, I.B.M. key puncher. App't. missionary to deaf, Berkeley, Calif., March 1, 1958.



Wheeler, L. Winnifred

B. Aug. 22, 1927, Capulin, N. M. Ed. high school, Des Moines, N. M.; Eastern New Mexico College, '45-'48; Hardin-Simmons University, '49-'50. B.S. degree; WMU Training School, '50-'51 and '54-'55. M.R.E. degree; Tulane School of Social Work, '52-'53. Served as student summer worker, New Mexico and Texas, '46-'47, '51; counselor, Inlow Youth Camp, N. M., '49, '50; Child Welfare worker, Las Vegas, Albuquerque, and Roswell, '51-'54; child welfare, Missouri Baptist Children's Home, Pattonville, Mo., '56 to present. App't. social worker, Sellers Home, Jan. 20, 1958.

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Many times we drive through the city of Durant and see the Indian people loafing on the streets. These are people who need to know our Jesus. When the Home Mission Board extended our field to include the work among Choctaws of Oklahoma, we knew this was an answer to many prayers. Even our Christian Indians were begging for someone to help them and show them how to win their brothers and sisters to Christ.

Calvary Baptist Church, Durant, saw the need and paid rent on an old store building. The missionary and women of the Calvary WMU have visited the Indian families and invited them to the new Indian Center.

On February 16 we held our first services. Many times we had heard the cry, "Come over and help us." The time had come when the cry was being answered. That service was a wonderful one. We realized that the spirit of the Lord was with us in the work. Now there are from 22 to 36 attending Sunday school. As many as 28 Indians have been in the services. God is blessing in a mighty way. We trust that the work will be organized into a mission in a very short time. As many as 40 Indians have visited the clothing room. Opening the clothing room has proven a great help not only in taking care of the physical needs of the people, but in making an opportunity to reach them for Jesus and the church.

As the station wagon filled with little Indian children pulls up to the different homes and the children get out, they cry, "Come to see me." How happy we will be when they will say to others, "Come join me in my church. Come help me win others to Jesus."

A group of children fills the missionary's station wagon on Sundays



A mission for Indians in Durant, Oklahoma



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CHRIST RECLAIMS PRISONERS

by A. H. Coleman
Jailer chaplain
Montross, Virginia

It was difficult for me to leave the pulpit and accept a place as jailer-chaplain in Westmoreland County Jail, but the fruits of service justify the decision.

One prisoner came in after having been confined for several weeks, and Christ made a difference with him. He had been cynical, self-sufficient, and noncommittal, but repented of his misdeeds and determined to be a Christian regardless of the circumstances of living. Who can gainsay the value of his testimony in the "big house"? Remember, Paul witnessed while in prison.

Another friend served a short sentence in our institution and re-entered civilian life after finding Christ in prison. He obtained his old job and returned to thank all of those who helped him. He sought reconciliation with his loved ones. He now sees much deeper into the grace God provides for the lost.

Another had been convicted and has begun a five-year sentence. He felt conviction for his sins and, after a private talk with the chaplain, confessed Christ as his Saviour. He plans to spend his life with Christ even though he must spend the next five years in prison. He tells his mother in a letter that he regrets his past life and all the wounds he has given her. He promises to be a different person because of having met and known Christ.

One is reminded of John Wesley's slogan, "All at it, and always at it." The jailer-chaplain has his place in witnessing for Christ.

IOWA CHAPEL GROWS

by J. O. Gash, pastor
Davenport Baptist Chapel
Davenport, Iowa

On February 17, 1957, a group of Southern Baptists met in a home and organized the Davenport Baptist Chapel. This small group of not more than ten has grown until now there are 38 members, an average attendance of 55, with an average weekly offering of about \$65.00.

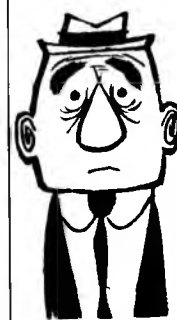
The chapel is sponsored by the First Baptist Church, Trenton, Missouri, which church not only shares with the Missouri state and Home Mission boards in the salary, but contributes generously to the building fund and other expenses of the chapel.

The first anniversary was held on February 16, 1958. At that time a building fund was started and is growing from month to month. The building committee is working hard to find a suitable location for a permanent church home.

Davenport is the third city in size in Iowa, with a population of 100,000. With Bettendorf, which joins Davenport and Rock Island and Moline across the Mississippi River, there is a total population of more than 200,000. These are industrial cities and individuals and families are coming here from many sections of our nation.

In our budget, which includes all we do, is found the state paper, associational work, and the Cooperative Program. Twenty per cent of our current receipts goes to the Cooperative Program.

The Southern Baptists in Davenport fall, in my judgment, into three classes: first, those who came and united with the churches of other denominations; second, those who have gone into the Southern Baptist churches; and third, those who have been here from one month to 40 years and have united with no church. Some of these have waited a long time for Southern Baptists to come. On this third group we are endeavoring to grow churches. It takes patience, understanding, time, love, leadership, salesmanship, faith, and hard work, and, they are worth all of these.



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