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JOHN CAYLOR

NOVEMBER 1959

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EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

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Borrow Not a Few

By Courts Redford

The multitudes ask, "Will the Home Mission Board help us?" We have answered yes to many, but we fear daily lest our faith be too small.



Intelligence is one of the faults of many churches and many individual Christians. It may be a fault of our Home Mission Board, too.

We sometimes think little thoughts and do little things and undertake little programs when God wants us to be big people and undertake great things for him.

In the fourth chapter of II Kings a ministerial student died leaving his wife a debt that was secured by his two sons. The wife, realizing that the creditors might come at any moment to claim her sons for slaves, went to Elisha, the prophet of God.

Elisha asked her what assets she had. She replied that she had only a little pot of oil. Elisha, knowing that God always starts with what we have and that what we have plus what he can do with it is enough to meet every emergency, told the mother to borrow of her neighbors empty vessels and fill them with her meager supply.

And the prophet added "borrow not a few." Perhaps the woman did not realize the number and size of the jars she borrowed would determine the amount of oil she would have.

The account does not tell of the questions asked by curious neighbors or of the weary hours she labored gathering the jars. She may have felt like quitting long before she did. Finally she closed the door upon herself and her boys and the jars. One can imagine the eagerness and anxiety as she started to fill the first large jar from the little pot of oil.

Behold, the oil continued to flow. That jar was soon filled, then another and another, until the last borrowed jar was filled. Then the oil stayed. The limitation of her supply was not on God's part but on her part. She could have had more oil had she borrowed more jars.

Her concern, her faith, and her work determined the measure of her success. She paid her debt and had money left for living expenses, but doubtless there were many days in the years which followed when her gratitude for God's blessings was mingled with self condemnation because she had not borrowed more jars.

The account does not tell of the woman's testimony of God's goodness as she returned the borrowed vessels in silent about the witness she gave the creditors when she paid the debt. It says nothing concerning the effects of the experience on her own life and on the lives of her sons. Many believers down through the years have been blessed by this mother's faith. The challenge of the prophet to "borrow not a few" has paid tremendous dividends.

This call to expect great things of God and to under-

take great things for God should challenge our hearts. This is no time for little paltry planning and meager stingy service. World needs demand large plans and big programs. The growing and persistently moving populations demand more witnessing and more facilities for worship. Neglected segments of the world's peoples cry out for help and for salvation. World conditions emphasize the sense of urgency. This is no time for faltering faith.

This idea of enlargement and expansion has caught the imagination of our people. It finds expression in the Third Jubilee Program, in the 30,000 Movement, in the Advance Program of Church Finance, and in many other plans for growth and expansion. This is a time of great expectancy among our people. They anticipate great revivals and great enlargement campaigns and great offerings and great mission programs.

They expect great things of the Home Mission Board. With one accord they acclaim the enlarged organization of the Board and the increase in its ministries. They rejoice in the closer cooperation with state conventions and with other agencies of the Southern Baptist Convention. They want and expect more converts, more churches, and more effective witnessing.

On every hand the multitudes are asking, "Will the Home Mission Board help us here?" We have answered yes to many people in many places, but we fear daily lest our faith be too small. We have laid hold of only a limited number of God's resources when he urges us to "borrow not a few." He expects us to appropriate many of our talents and much of our time, efforts, and money to the evangelistic and mission causes. This is our Baptist hour.

Pray that your Home Mission Board may faithfully meet this challenge of expectancy and may be able to do even more than our people anticipate. We know that God will do his part — let us do ours.

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HOME MISSION

November, 1959

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Douglas Brown and George Harris (center) and two Texas pastors who were sent to film Baptist opportunities in Mich. by the Hamilton Association of District Sixteen in Texas, study the East Lansing, Mich. area with Kenneth Day (l.), state superintendent of missions, and Fred Hubbs (r.) state executive secretary for Mich. They found 51,600 people with no Baptist church.

Deacon Takes Mission Opportunity in Work Transfer

What good can an eight-week work transfer to another city do for missions? Usually, none, but that wasn't the case with Art Boone, who was transferred from Somerset, Ky., to McCook, Nebraska. Having been a deacon at First church, Somerset, he was interested but surprised to find a Southern Baptist church in the little Nebraska town.

Organized about seven months previously, partially sponsored by a church in Mo., and receiving help from the HMB, Egan Park Baptist Church had a membership of 17, with an average attendance of 20 in Sunday school and Training Union. They met in a two-car garage with an attached wooden shed. The children held Sunday school classes in automobiles.

VBS was scheduled to begin in three weeks after Art's arrival. If funds were not received to finish the shed and pour a concrete floor, the classes would have to meet outside.

Art got involved. He consulted "home" churches who promptly came to the assistance of the small church in McCook.

The "shed" was finished and additional work done on the building.

Missions Reflect Growth

New York news that missions were started in Dunkirk by Erie Baptist Church of Buffalo and at Fairview, Mass., by Manhattan Baptist Church in N. Y. City reflects the rapid growth in the area. Baptist work is concentrated at opposite extremes of the state, with scattered churches and missions in between.

Mountain Missionary Injured

Mrs. Elizabeth Zieger, Health and Welfare Missionary for the First Baptist Church of Mt. Vernon, Ky., was injured when her jeep accidentally overturned on an isolated mountain road.

Dayton Studied for City Mission Program

Ohio and Home Mission Board leaders have studied the area of Dayton for institution of a city mission program. The city now is part of an area missionary territory and would become Ohio's first city mission program. The program is designed for cities of more than 100,000 population. Under the new program a city superintendent will be employed and possibly a good will and mission center will be established for the downtown area.



ABOUT THE COVER

John Caylor, master teller of mission stories, during 14 years of service as editorial secretary of the Home Mission Board, is pictured with the fruits of his editorial labors—home mission books and magazines.

Read the story of his life on pages 6-8.

HOME MISSIONS

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

WALKER L. KNIGHT, Editor

JACQUELINE DURHAM, Editorial
Assistant

Vol. XXX NOVEMBER, 1959 No. 11

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Published Monthly by the Home Mission Board,
Southern Baptist Convention, N. W.
161 Spring Street, Atlanta 3, Georgia

*Rates: \$1.00 per year or \$2.00 for three years.
Club rate (10 or more) 75 cents. Back rate
to churches, 60 cents.

*Change of Address: Please give both the old and
the new address.

Entered as second class matter, January 1, 1958,
at the post office at Atlanta 3, Georgia, under the
Act of March 3, 1879. Acceptance for mailing at
special rate of postage provided for in Section 538,
Act of Feb. 26, 1925, authorized Aug. 16, 1959.

HOME MISSIONS

From the Pen of

John Caylor



A Fond Farewell

Editor Walker L. Knight has given me the privilege of a "last word." Here it is.—John Caylor

"FROM THE PEN OF JOHN CAYLOR" is still at the top of this page; but you will notice from the masthead that I no longer edit *Home Missions*. On October 1, I passed the editorial gavel on to my worthy successor, Walker L. Knight. I leave the magazine in good hands. Editor Knight was presented to our readers by Division Director L. O. Griffith in the August issue of *Home Missions*. Dr. Griffith introduced the new editor by faith, I have learned to appreciate him by experience. For three months we have worked together in the Department of Editorial Service. I find my successor to be able, conscientious, gracious, and worthy.

And now a fond farewell to the readers of *Home Missions*. You have encouraged me during these 14 years and supported me through your prayers and your contributions in written materials. You have improved the quality of the magazine by criticizing what you did not like and by commending to the public the final offerings of the printed page. The magazine is for you. Readers have rights, and the Home Mission Board has respected these rights.

I wish to express appreciation to the administration of the Home Mission Board for allowing me to retire three months earlier than my original announcement. The opportunity to enter upon active service in a field which I like very much is the occasion for my going to the First Baptist Church of Little Rock, Arkansas, as associate pastor and director of activities. Please, good friends, contributors, readers, and others, change my address to First Baptist Church, 1201 Louisiana, Little Rock, Arkansas.

My first assignment in Little Rock will be to lead in the stewardship emphasis this fall. This is not a new experience for me. Dr. Lincoln McConnell, of the First Baptist Church of Oklahoma City, delegated that responsibility to me in 1924 when I was his associate. Since then I have laid the foundations for stewardship

emphasis where I have been associate pastor, pastor, or member. I have a conviction that stewardship emphasis is for the purpose of growing Christians and not simply for raising a budget.

My responsibility in Little Rock will be in the educational field also. Teacher training and leadership development will be a challenge to me, and the pastor assured me that I shall be expected to preach often.

And so, a fond farewell from Mrs. Caylor and me as we go to new responsibilities among new friends.

Mrs. Caylor has been helpful to me in my work as she has considered herself a lay reader and user of printed materials produced by the Home Mission Board. She has contributed articles to the magazine, criticized and complimented as she felt necessary, and has given the layman's point of view to the editor. This has helped.

Also, in Schools of Missions she has made a contribution to the promotion of the home mission enterprise. In conducting clinics on the Home Mission Graded Series and in teaching the books many times and to a large number of people, she has been able to give her reaction to the printed word. We shall be available for Schools of Missions and other engagements when we may be of service to the Home Mission Board.

We are entering upon a new day in home missions. The creation of divisions with directors and the grouping of departments into correlated activities will mean much toward the effectiveness of the business of promoting home missions. Increased budget and an increasing number of missionaries will make possible a wider reach for home missions.

As you have loved us, we have loved you. Our separation from official representation does not mean a separation from service. We are but home missionaries emeriti.

Master Teller of Mission Stories

by Walker Knight
Editor, Home Missions

WHEN SIX-YEAR-OLD John Caylor stood on the front porch of his parents' log farmhouse near the new sawmill town of Opp in southern Alabama, he was probably unaware that he was seeing the first beckoning hours of the Twentieth Century. But before the century was to run half its course it would lead him the length and breadth of a booming country in an insatiable search for education and down broad unending roads of service.

Like thousands in his native South, which was still struggling for a new economy after the devastation of the civil war and the boll weevil, he would move into the expanding southwest. There he would continue his education and become known as a student director, college president, and pastor.

The thirst for an education sprang from a state cursed by its lack of schools before 1900 and from parents who both held teachers' certificates. He was to have his own when he was 16.

Just before the recession of 1907 his father, Major General Caylor, sold the farm and invested in a mercantile company. By 1910 they were broke, and the family moved into "cutover" timber land near the Alabama-Florida border. When they finished clearing the saplings and had erected a house, 17-year-old John "put on long pants and started teaching school" in the living room. The primary purpose of the school was to educate his three sisters and a brother. Most of the community schools were started in this manner. For four years he taught, in Alabama in the winter and Florida in the summer.

He was converted under half-time preaching at the Opp church as an intermediate boy. At 22 he was pastor at the rural Green Bay Church, making \$2.00 for each of his monthly trips.

When he was called to preach, he thought he had to get into the ministry immediately. As a high school graduate

and four years a teacher, he took off for Louisville and Southern Seminary to "become a preacher and help to save the world before it was saved by somebody else."

His counselor at the seminary was caustic W. J. McGlothlin, professor of church history. As the lad registered the teacher noted his educational background and said, "Young man, did you give up all hope of ever getting a college education?" The surprised preacher-to-be determined to spend a year at the seminary then go to college.

Some five years later Doctor McGlothlin visited Birmingham's Howard College and discovered John Caylor

Through hundreds of books and articles, Editor John Caylor has told the story of missions to Southern Baptists.

deep into his preparation for a degree with plans for a doctorate. This time the advice was, "Young man, I think you have over-emphasized the classical. You ought to go on to the seminary." Instead, the next year found him at Oklahoma Baptist University with a degree and plans to attend the University of Chicago for his doctorate. A call to be registrar and secretary to the president at OBU detained him but briefly, for he had opportunity to go to the University of Alabama in Tuscaloosa, where

Dr. John Caylor has participated in a number of schools of missions, many of which were using books he had either written or edited. He is pictured here with Pastor S. W. Eubanks of Immanuel Baptist Church, Fort Smith, Ark., and Mrs. H. A. Slack and Mrs. John Fetro of the WMU.



HOME MISSIONS



he was also a student secretary and assistant pastor.

In Oklahoma he found a wife, Florence Finney of Arkansas; and in Tuscaloosa he secured his master's degree.

The three years immediately following Tuscaloosa were ones of rapid change. First he taught Bible at the University of Texas, then was educational director for Pastor Lincoln McConnell at First Baptist Church of Oklahoma City, and finally was Texas BSM secretary. During the six years as student secretary he was also president of Redeson Junior College for three years.

In 1931, W. R. White, pastor of Broadway Church in Fort Worth, secured him as director of activities and associate pastor; but two years later he went to Highland Church at Shreveport, Louisiana, as pastor. The next 26 years would be spent here and at Atlanta, Georgia.

Highland, 12 ministers went from the church into pastorates. From a church of an imposing debt and a small membership that was somewhat divided, it grew to more than 2,700 members and second in financial strength in the state. Louisiana College, in gratitude for his leadership of an expansion program, gave him the honorary Doctor of Divinity degree.

The climax of his active, varied ministry came when the executive secretary of the Home Mission Board, J. B. Lawrence, called him to become editorial secretary. Doctor Lawrence had started *Home Missions* magazine as a "big tract" to alert Southern Baptists to their responsibilities in home missions. Joe Burton had boosted circulation to 100,000 and Doctor Caylor raised it to 150,000.

For 14 years he was to edit the magazine, more than 120 mission study books, and style tracts and other printed material for the board. He wrote five of the mission books himself and has authored two books of sermons.

Ways of Witnessing, published this year, has sold 117,000 copies, the largest sale of any Southern Baptist mission book. His other books are *In Evangelist's Country*, *Christ in Our Cities*, *Our Neighbors of Many Tongues*, and *A Path of Light*. The sermon books are *America Needs God* and *The Great I Am's of Jesus*.

He says, "I still have some writing to do. There are two books of sermons that need to be finished."

Difficulties have never plagued him, probably because of his philosophy that "friction is traction, and reaction can become controlled action."

On criticism he said, "I have assum-

ed that any criticism leveled against me was correct in a measure; that if it could be corrected, I ought to correct it. If I couldn't correct it, I should accept it. Usually difficulties have been turned of the Lord into privileges and opportunities."

In evaluating his ministry he considers his greatest accomplishment the development of Christian personality as a pastor in those young people who have entered the ministry as a calling and those who have dedicated themselves to Christian service as laymen.

But the road of service still beckons. October 15 he became the assistant pastor of First Church, Little Rock, Arkansas. There he will help Pastor Paul Roberts build an administrative staff and lead in a stewardship program. "I want to be able to render a ministry for the Home Mission Board in Schools of Missions and as an emeritus missionary."

"I am still interested in home missions and expect to keep up interest, both in study and production."

"For a long time I have thought the service of the Home Mission Board could be improved if the administration were somewhat tightened to distribute administrative responsibility and enlarge the score of service."

"With the coming of the directors of



C. G. Cole, president of HMB, presents Certificate of Appreciation for 14 years of service to Dr. Caylor at the last Board meeting. Caylor attended as a Home Board staff member. Executive Secretary Redford looks on.

Dr. Caylor and Vernon Yearby of the Evangelism Division on an excursion to Alaska (below, upper left), and Dr. Caylor at work, backed by home mission series, (below, lower right).

divisions and heads of departments, organized and correlated into an advanced movement for home missions. I predict an accelerated home mission advance in the next few years.

"I also want to say 'thank you' to all the people who have made my work effective at the board — the administration, the field force, and the general public. They have done it. I have been their instrument to channel their materials to the reading public."

At Little Rock the Caylor's will join their daughter, Mrs. Jack Jones. Doctor Jones is the minister of music at First Church. They have another daughter, Mrs. C. R. McLellan of Baton Rouge, Louisiana, and a son, John Caylor, Jr., who is pastor of First Church in Blue Ridge, Georgia. There are eleven grandchildren.



"I ended up where I started," said Dr. Caylor. This speaking engagement at First Baptist Church, Opp, Alabama, where he was ordained and also his birthplace, was one of his last functions as editorial secretary of the Home Mission Board.

ADVANCE

through the 1960 Emphasis on Teaching and Training.

by Porter Routh
Executive Secretary, SBC

The lack of Bible knowledge and the absence of moral convictions revealed in a survey of servicemen, point to the need for more thorough teaching by churches.

Conscious of world events... believing the gospel is the only remedy... realizing that doors... have been closed by Iron and Bamboo Curiares, conscious of efforts of missionaries aware of the need to step up the tempo.

"Therefore, he resolved: That this convention... study ways and means of increasing the support of our Convention agencies and particularly world evangelism."

The time was 1954. The place — St. Louis, Mo. The speaker was Dr. W. C. Boone of Kentucky, as he brought the report of the Resolutions Committee. The Convention adopted the resolution and a committee, headed by Dr. Guy C. Moore, was appointed.

During the months following, the committee met and studied the needs for world evangelism. It was made clear that world evangelism does not start at the ocean's edge, but it must start in our hearts.

The suggestion was approved in Miami in 1955 that Southern Baptists ask all Baptists in North America to join with them in a five-year program of world evangelism to climax in 1964 with the Jubilee Celebration in Atlantic City. American Baptists, National Baptists, Canadian Baptists, and others joined, and thus was born the Baptist Jubilee Advance.

During this past year we have given much emphasis to evangelism, to the simultaneous crusades, to effective Christian witness. In 1960 major emphasis will be given to teaching and training; in 1961, stewardship; in 1962, church extension; 1963, world missions; and in 1964, the Jubilee Celebration, climaxing in a nation-wide meeting in Atlantic City.

Southern Baptists have been confronted with the charge that our major emphasis has been on programs rather than on depth of conviction or doctrinal understanding. We might make the countercharge that there are some persons who seem to give all of their

emphasis to study and theoretical discussion, without any application or sharing through some definite program.

This day demands that both extremes be avoided. Southern Baptists at times have become too concerned with techniques and the programmatic approach. We can well give this emphasis in 1960 to understanding anew the significance of teaching and training.

A recent study by a chaplain indicated that only 59 of a group of 387 airmen could name the testaments of the Bible. None of the men were able to name all of the Ten Commandments. Only 15 could name four Commandments. Only 30 could name one of the Commandments. There were none who could name all of the apostles of Jesus and only eight who could name the date of Jesus' birth within four years.

You might say that these were not Southern Baptists, but a similar study made of Southern Baptists indicates that 58 of the men sampled thought that the Sermon on the Mount was delivered by Moses on Mt. Sinai. A third of these Southern Baptist boys listed the four gospels as Matthew, Paul, Peter, and John, and a fourth thought Paul gave the Ten Commandments from Mars Hill.

Forty per cent thought that baptism washed away our sins. The tragic fact is that half of the men reported that no one in their church talked to them about making their lives count for Christ in the service. More disturbing than the lack of Bible knowledge was the absence of moral convictions on Christian attitudes, which would reflect Bible study and training.

Similar studies have been made on Baptist college campuses and have disclosed not only an ignorance as far as Bible content was concerned, but more seriously have revealed a tragic deficiency when it comes to interpreting what the Bible says in terms of attitudes and activities.

Certainly when we consider the language groups with which the Home

Mission Board works, we cannot say that they need Bible study and training more than the rest of us, but we do face the exciting prospect of training a large number of missionaries who might very effectively witness to groups which are represented in the world by very minute Christian populations.

The general objectives for the year are:

- To develop a new awareness of the unreached multitudes and to create a compassionate concern for their salvation.
- To gain new insight into the Biblical basis for the education and music ministries of the churches.
- To realize more adequately the significance of the relationships of preaching to teaching and training.
- To assist the volunteer workers in the churches in understanding the spiritual significance of their work and in preparing more adequately for their task.
- To make clear to each Christian the doctrine of Christian growth — that such activities as attending, visiting, witnessing, praying, worshipping, giving, and conserving are essential to the growth of every Christian.
- To lead each church to utilize effectively its ministries of Bible study, membership training and music and to encourage full participation in them and all worship opportunities.
- To develop new appreciation of the place and importance of the Christian home and to strengthen each family for its significant role.
- To relate the Christian faith to every activity of daily life, such as social, recreational, political, and business.
- To emphasize and interpret the vital role of our Baptist colleges, seminaries, schools, and Baptist Student Union in the teaching and training of Christian leaders for significant posts in all worthy walks of life.
- To gain deeper insight into the world mission program of Southern Baptists and to develop increasing support for it.

"We Will Win a

A goal of a million baptisms in 1964 has been set by the evangelism leadership of the Southern Baptist Convention. The goal was proposed by Dr. Leonard Sanderson, director of the division of Evangelism of the Home Mission Board. In the following interview Dr. Sanderson explains the goal and how Southern Baptists will seek to attain it.



the population increases



our record is 416,867

10

HOME MISSIONS

Q. How did the Division of Evangelism arrive at the goal of one million baptisms in 1964?

A. First, we have set progressive goals through 1964. Second, the division has studied closely statistics on Southern Baptist growth and on U. S. population increases. By April of next year it is expected to be 180 million. The population by 1964 may reach 195 million. For example, there are a half million four and five year olds in our Sunday schools who will be ready to make their decisions about becoming a Christian at that time.

Q. What are the progressive goals you mentioned?

A. Our goal for this year was a half million. For 1960 the goal is 550,000; for 1961, 600,000; for 1962, 700,000; for 1963, 800,000. There is a need for measurable soul winning goals. These should be high enough to challenge every Southern Baptist. This may be considered a fantastic number by some people, but businessmen all over the country are getting ready for a big business boom due to population growth; there is no reason why we should not prepare also.

Q. What is the highest number of baptisms ever reported?

A. In 1955 our churches reported 416,867. This was the first year of a convention-wide simultaneous revival effort. Another such crusade was held this year, and we anticipate more than 500,000 to be reported.

Q. Back to the goal of a million in 1964, will this be broken down?

A. Goals will be set for states, associations, and Southern Baptist churches. When the state secretaries voted to adopt this goal, some began immediately suggesting goals for their state conventions.

Q. What does '64 mean? Is it calendar or otherwise?

A. The year will actually start October 1, 1963. We are now in our year of 1960. In other words, it is based on the associational year, not the calendar year.

Q. What steps will your division take to lead Southern Baptists in achieving this goal?

A. We will seek to correlate the work with other boards and agencies. Information in brochures, other written materials, and such will be prepared. We will seek to revitalize the associational programs of evangelism, and details will be worked out on the procedure

Million in '64"



to implement this goal in local churches. In fact, we have set progressive goals for associations in seeking to reach the standards in evangelism, ranging from 300 next year to 750 in '63 and all in '64. We will also seek to enlist the same number in associational simultaneous crusades. Another goal will be in the number of Baptists committed to personal soul winning. These goals are two and a half million next year and are progressively larger to '64.

Q. When will you begin promotion toward this goal?

A. Immediately, committees have been appointed to work on goals



change the ratio to 1 to 10

breakdown, and the preliminary promotion has already started to our evangelism leadership.

Q. How will you count this million, from the report of churches or from all workers in the field?

A. The reports will be from churches reporting baptisms. Information will be taken from associational letters. Incidentally, the Division of Evangelism is projecting a follow-up program in keeping with the baptismal goals. This will be primarily through the Training Union and deacons of the church. There will also be an active program to reach non-active, resident church members.

Q. What has been the reaction so far to this goal?

A. Our state papers have, for the most part, given top display to the setting of the goals. I have never seen state convention secretaries

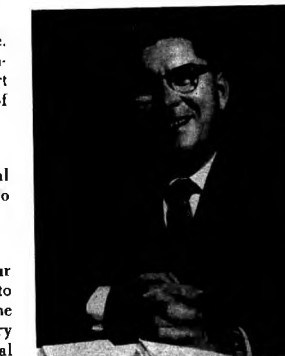
of evangelism more enthusiastic about a soul winning objective. Everywhere I go people are asking about the goal. I believe Southern Baptists as a whole will accept this goal and immediately start implementing the objective. Our people realize the necessity of winning more to Christ than during any other time in history.

Q. How much of an accelerated program is this?

A. This will mean doubling our baptisms by 1964. The baptismal ratio will increase to 1 to 10 for 1964, whereas the present ratio is 1 to 22.

Q. What difficulties must be overcome to reach this goal?

A. We need a deepened evangelistic consciousness on the part of our pastors and laity. If Southern Baptist pastors were to decide to do this and set a weekly and annual goal, they could reach the objective goals by themselves. One difficulty will be to help every pastor and every lay member to realize that they are a personal part of accomplishing these goals. They must realize that these goals are reasonable and obtainable.



an enthusiastic reception

11

November, 1959

"I WAS amazed . . ." was the oft-repeated phrase of student summer missionaries in reports of a ten-week period on home mission fields.

"Amazed . . .
 at my own feeling of inadequacy"
 at the lack of Southern Baptist churches"
 at the size of smaller churches"
 at the dedication of people to Christ in pioneer areas"
 at the desperate need for leaders"
 at the number lost in the United States"
 at the thrill I received in influencing lives for Christ"

Like the Cuban girl serving in Arizona who said—"When I was in Cuba, I thought that the U. S. was a completely Christian country, and that all of the people knew about these things. It was a great shock to me to see the many little children who need to hear the stories of Jesus."—all the young people were awed by the absence of knowledge of the Saviour which countless numbers, by the lost in their own land, and by the existing circumstances in this land of freedom and plenty

From pioneer and well-established areas, from work with Anglo and language groups, from city and country—the students cried out against the "universal problem of indifference"

indifference to personal soul salvation
 indifference to the salvation of one's fellowman
 indifference to Catholic oppression of freedom

These and many other impressions and experiences transformed the lives of 477 college and seminary students serving under the Student Summer Mission Program of the Home Mission Board

Beginning in 1944, thousands of students have served under the program. Many of these are now serving on state, home, and foreign mission fields.

Increased meaning for living, increased understanding of human destitution and need for Christ, and the urgency of finding and answering God's call are but few of the results of this student mission enterprise

Listen to the heartbeat which makes the list of applications increasingly long, eager, enthusiastic, and prayerful each year.

Summer missionary, Thelma Hayes, Warsaw, Mo., explains a scripture verse to a Spanish speaking boy in Denver, Colorado



MISSIONS

"Mission work is really work! It is prayer with feet—sometimes very tired ones."

"Missions is no longer simply a word surrounded by the mystery of the unknown and high-sounding ideals. It has become a work, full of reality, activity, and recognizable goals. It is tireless visitation, it is patience borne up by prayer, it is the heartbeat of a church in its concern for lost people, it is placing into the hands of a child for the first time a Holy Bible; it is the 'Go Ye' in Christ's Gospel."

MISSIONARIES

"They are living the Christian life not just preaching it."

"Often times the life of a missionary becomes so glamorized that we forget that they have problems. They give of themselves sacrificially with one purpose in mind—winning souls to Christ."

VACATION BIBLE SCHOOLS

"I think that church needed a great revival, and I feel that through having a VBS their revival really began."

"Working in Vacation Bible schools has made me realize the great influence they have on the lives of boys and girls."

ATTITUDE

"I was determined not to let it be said of me: 'Summer workers—summer not!'"

PIONEER SPIRIT

"Never before had I witnessed such dedication in following Christ."

"I was amazed at the enthusiasm and drive which possessed the folk of this area. Southern Baptists in the North want and need trained and qualified workers to help them advance. They are literally on fire for the Lord! A more dedicated group of Southern Baptists

ten weeks A missionary

by Jacqueline Durham
 Editorial Assistant

could never be found in any part of our great United States."

PREJUDICE

"I realized that I would spend the summer working with people who were different from any I had known before. They were different in appearance; they thought differently, their backgrounds were different, and they spoke a different language. Yet we had one thing in common that outweighed all the differences—that was a need to know Jesus Christ as Saviour."

"I thought it would take a lot of effort to love these families. At the end of the first week I found that I already loved them without any effort."

"I had never really worshipped with another racial group. I expected a different experience, but I soon came to realize in my own heart that people are essentially the same when they worship the living God."

"I found myself holding closely a little colored girl who was frightened. I did not consider her color when she came to me for comfort and love, even though I was reared with bitter prejudice all about me. The only concern I felt was that she was a child who needed Jesus. I could see the barriers of prejudice were harbored in my own life slowly, and I was glad."

NEED

"I realized that there were many more unsaved people in Christian America than I had ever dreamed of."

"The great need for home missions is heavy on my heart—if people were really aware of the multitudes who need to know Christ right here in our homeland!"

"There is a great need for more soul-winning churches in this area—not just a place in which to gather and worship—but a group of baptized believers who have one main purpose in mind—carrying a risen Saviour to the needy. This is being done by Southern Baptists, but they have but one church in Omaha, a city of approximately 300,000."

"My eyes were opened to the great need for witnessing, not only to those across the seas but also to the thousands here in the homeland who have never heard of Christ as their personal Saviour."

WITNESSING

"I know so well how every moment I call myself a Christian I must be the best representative of his kingdom that I possibly can."

"As my first Vacation Bible school began, I was aware of the fact that two

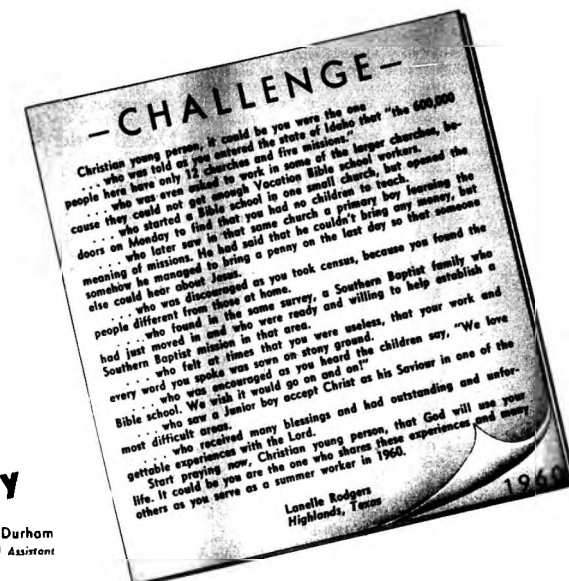
of my intermediates did not know Jesus as Lord and Saviour. My prayer was that God would use my teaching to His glory. Toward the day of decision, I prayed for an opportunity to speak with them alone, to read and explain the scriptures. This opportunity was granted. On decision day both of these young people came forward fully realizing what they were doing."

MY LIFE

"My mission work this summer taught me that I can depend on the Lord's leadership in my life."

"At the beginning of the summer I was a foreign mission volunteer to Spanish-speaking people. At the end of the summer I am still a mission volunteer, but God has shown me a new and different insight in regard to missions. He has shown me the needs in our homeland. He has shown me the needs in the various language groups. The needs are all around if we only take time out to look."

Who said it?
 (1) Zola Rodriguez, (2) Ed Thomas, (3) Margaret Arnold, (4) Marilyn Lavender, (5) Helen Dixon, (6) Martha Newman, (7) Peggy Hope, (8) Charles Etheridge, (9) Dale Young, (10) Ann Garner, (11) Nancy Goodson, (12) Patricia Milton, (13) Margaret Arnold, (14) Jackie Miller, (15) Carole Trimble, (16) Charles Etheridge, (17) Peggy Hope, (18) Jackie Shell, (19) Barbara Small, (20) Margaret Arnold, and (21) Helen Dixon



An Arkansas Doctor and Dentist
Gave their vacation on San Blas Islands As

Missionary Medics

by John Miller, M.D.
Camden, Arkansas

THIS SUMMER I was once again a missionary doctor. This thrilling experience had not been mine since my health failed when I was a missionary war prisoner of the Japanese. I was forced, because of my health, to resign from the Foreign Mission Board. Since then I have been a physician and surgeon at Camden, Arkansas.

For a week this summer, Dennis James Sawyer of Benton and I pulled teeth and gave medical care to the short, brown-skinned Caribe-Cuna Indians on the coral San Blas Islands south of the Panama Canal. Amid the swaying palms, the coconut trees, and ripening bananas I walked among primitive people who are still living as they did more than 400 years ago when unscrupulous Spanish conquerors ravaged the islands. The men are characterized by bright-colored shirts; the boys go naked, and the women wear huge nose rings and beautifully hand-made colored blouses. The houses are entwined vines with thatched roofs and hammocks serve as beds. Most of the cooking is done by campfire.

We flew from Panama to the islands, and moved from island to island by motor-powered dugout canoes through shark-infested waters. Eating out of cans, we were without the luxury of ice or purified water quite often. On one island we were forced to drink boiled river water.

Our dugout canoe had barely pulled up to the coral shore of the island of Tigre, when we discovered our first patient was to be the chief's married daughter. It was necessary to go to her straw thatched hut to see her. As we entered we saw the young mother sitting in her hammock, and her husband was on a stool nearby.

Through the missionary interpreter we were told she had a most serious malady, and the chief was anxious that something be done. She would permit no examination, and it took a half-hour of questioning before I could form any diagnosis. I had my findings proven by the examination of some of the older, native women.

Following her delivery eighteen months before, she had developed a fistula of the bladder. She was too embarrassed to leave her hut. We could not help the difficulty without a hospital, and my suggestion was that the chief take her to Panama for surgery. This gave us a greater opening among the people of Tigre.

It reminded me of the work done by Peter Parker as he "opened China at the point of a lancet" more than a hundred years before.

These people are without medical care, and most islands go as long as a year or more without a visit from a doctor. The people had turned to their native medicine men. I met one of these men at a clinic on the island at Ustuptu. Most of these barefooted men wore different colored shirts and almost always dark-colored trousers. Standing in the group of clinic patients with five or six young women gathered around him,

was a man in a well-worn white shirt and white trousers. He was a native medicine man.

I made friends with the medicine man and asked to be shown his home and how he worked. We went to his house and found large baskets of every imaginable object that could be used to drive away evil spirits. He used metal bolts, wood, bones, etc. He had many wooden idols, which we were told he either placed under the patient's hammock or rubbed against the affected parts.

He showed me a tonic that was being prepared in a hollowed-out log. He was soaking bark, roots, and stalks in water. This type of medicine has been developed through centuries by trial and error, and we know it often has true medicinal values.

There are five or six such medicine men on each island where one or two thousand people live. There will also be several women who call themselves midwives, but they are little more than witchdoctors.

However, on one island there are two midwives who have been trained to about the same as American standards. I had a lengthy visit with one, and missed only by three hours getting to deliver a baby which she had in mind letting me do. This would strictly have been something new for San Blas.

My most vivid impression of San Blas is how primitive the medical standards really are. They simply have no care, except what can be rendered by our evangelistic missionaries. We worked five days and held clinics on six different islands. Dr. Sawyer pulled 650

teeth from 400 people and left 150 who needed and wanted treatment. We were paying our own expenses and had planned only to be gone from our offices ten days. We now realize that we should have gone for a longer period.

I did eight surgical operations and treated an estimated 750 people. I literally saw patients from the time I rose until I went to bed. Even though there were many more than I could take care of, the people did not ask for medical care as they will when it is offered more regularly. We knew that we left islands with hundreds of seriously ill people who would not ask our help due to fear and prejudice.

I removed tumors from eyes under local anesthetic; I made a skin graft on a large ulcer of the leg on a twenty-year-old boy while men held him to the operating table; I removed a tumor from the elbow and another from the ball of the foot on a teen-age girl; but I found much that I could not do.

The burden of my heart is that every Southern Baptist medical layman will feel led to go to the San Blas islands on a working vacation. It is inescapable, the great need which exists; and it looks like the present condition makes an ideal situation for professional services in the name of Christ.

Southern Baptists have accepted the spiritual responsibility for San Blas, and it seems obvious that this should include the best medical care we can send. People stop and listen when they are in physical pain. Medical missionaries do not want to take advantage of people, but they seek every opportunity to present the message of Christ.

My work was as a general practitioner, but every type of medical personnel is needed. If you are a doctor, dentist, experienced nurse, medical technician, a sanitation worker, and in full sympathy with the Southern Baptist mission program, you should consider such a vacation.

The privilege to serve a short while in San Blas was one I could covet for every medical man who loves lost souls and the Southern Baptist mission cause around the world and at home.



The primitive conditions under which Doctors Miller and Sawyer worked are pictured in the photographs on this page. Dentist Sawyer pulled 650 teeth; Dr. Miller treated 750 people and did eight surgical operations during their week's "vacation."

"BROTHER VAN"

pioneer in the tropics



by Dr. Clyde Keeler
Professor, Georgia State College for Women
Milledgeville, Ga.

With a thousand diverse responsibilities—a theological seminary, a Baptist periodical for Panama, outboard motors for canoes, medicines, school supplies, pouring of concrete, construction plans for mission churches, direction of missionaries—R. G. Van Royen has led in the expansion of Isthmian Baptist work and communicates in both Spanish and English.

A soda bottle bomb of gasoline was placed between two tanks of compressed gas used for heating the Seminario Bautista, the Baptist seminary in the Republic of Panama. The tanks were also covered with gasoline, and a torch was thrown, igniting the bomb and sending broken glass in all directions. However, the fuel tanks did not explode.

This is just one of many problems which often face R. G. Van Royen, director of home mission work in the Canal Zone and the San Blas Islands.

I was with him the day he investigated the seminary bombing. In fact, for a number of days this summer I followed this tall, meticulous, and completely dedicated missionary. His responsibilities are legion, his assistants few.

At the seminary we did not find who did the bombing, but there is a Catholic family next door who have complained about the students' singing at their early morning worship when the family wishes to sleep. Part of the recalcitrance may possibly be traced to the fact that one son in this family is a priest and two daughters are nuns.

That same day Brother Van learned that 19 couples from a local high school, including a San Blas girl who receives Baptist aid, skipped school on a lark and went up town. Van would have to see about disciplinary action, and issue a warning that unless the rules are obeyed the support would stop.

At the seminary we learned of a tragedy at the Vacation Bible school for adults the day before. A woman had

a stroke while taking the written examination and died before a physician could be summoned. She was to be buried that day from the First Baptist Church of Panama. Later we attended the funeral.

Sunday was just as busy. First we went to Chilibre to the struggling First Baptist Church where Errol Palmer is pastor. There were 20 at Sunday school. But it is located in a strategic area where the population is increasing rapidly by migration from other regions.

Then we drove to the Paraiso Baptist Church where there is \$27,000 invested in the church building. Fabian Walters is pastor. Although this church is located near a large population, something was not right. There were only nine in Sunday school. The reason for this would have to be found out and corrected. Just another headache for Brother Van.

Under his direction the Isthmian Baptist work has expanded enormously, and he has had to occupy his mind with a thousand diverse matters such as outboard motors for canoes, school supplies, medicines, the composition and surfacing of concrete, the construction plan for mission churches, a Baptist

periodical for Panama, a theological seminary. His communications and preaching must be both in English and Spanish.

Sunday evening found us at Mission Domingo Dias. Brother Van preached in Spanish on "The Grace of God." The mission is housed in a small wooden edifice about 12 by 30 feet. On the pulpit was a cloth of scarlet bordered with gold. On a stand before the pulpit stood a vase containing pink roses and blue trumpet lilies of paper. A crude attendance board said: "Personas: 64." "Ofrenda: 98 centavos." Three naked light bulbs were suspended from the ceiling by twisted wires, while bugs and moths orbited about them.

I sat by the open door, the threshold of which was only a few inches from the ground which yields rank, tropical vegetation, to be hacked back from time to time with machetes. Out of this lush garden of nature there slithered a poisonous red brown snake three feet long that persisted in trying to enter the door.

Three little boys of various shades of brown who were not paying attention to the sermon anyway, tried to drop rocks on it. It would glide away only to return. Presumably, it was at-

tracted by the sound of the electric reed organ; but I told Brother Van that it was the Devil in the form of a serpent, going to mess up his sermon.

Monday found us at the Panama Baptist ministers conference where I spoke of the problem of primitive religions whose backgrounds are so similar the world over, and Brother Van had the tabernacle for the retreat area on his mind. Before the conference, however, the colored pastor had to disperse of a tough tarantula that lay spread out on the back of one of the chairs. Brother Vickers quickly went through the business of the agenda in English, translated by the pastor — and from time to time speaking in Spanish.

Later, while I was on the San Blas coast, Brother Van visited the islands on an inspection tour of the Indian missions I went along. At Ailigandi it was the question of selling a supply boat which had to be tested. At Okupeni (Playon Chico) it was how, when, and where to start the badly needed church. At Nargana enemies are trying to have the little church property appropriated on the excuse of expanding the landing field. The town council must be asked to provide a site of equal size elsewhere in the town.

R. G. Van Royen tackles all of these problems. It is his fundamental belief in the gospel of Jesus Christ, his enthusiasm for carrying out the great commission, and his total dedication of all the minutes and hours of his life to his enormous task that makes Brother Van the missionary he is.

Brother Van poses for a historic picture with Doctor Iglesias, native Indian director of the San Blas missions, and Chief Charlie Robinson, who permitted the first missionaries on the island of Nargana just 50 years ago. At right, Brother Van inspected the site for a church at Okupeni.



November, 1959



Outboard motors for the mission canoes must be bought. Brother Van discusses this with a native at Ailigandi. Then at Achutappa he tests the sawwhoriness, below, of a supply boat. At the wheel is Dr. Alcibiades Iglesias, missionary to the San Blas Indians.



But now I see!

A Navajo woman finds a new insight into the condition of her family through a home mission filmstrip. Here's her solution to the problem.



"Retired" missionary, Melvina Roberts, brings the rug and tidings of appreciation for His Story to Proclaim to L. O. Griffith.

"My little sons are just as lost as my drunken husband," cried the young Navajo Indian woman.

Since her conversion in April, she had urgently pressed toward the salvation of her drunken husband. This was her only thought.

In a Vacation Bible school, conducted by "retired" missionary, Melvina Roberts, she saw a filmstrip, *His Story to Proclaim*. Only then did she realize that Tommy, 10, and Robert, six, were without a Saviour, too.

Mrs. Roberts bought her projector from the Home Mission Board years ago and uses free-to-missionaries Home Board filmstrips. She uses visuals with the Indians constantly because "they make it so much more vivid and impressive."

Immediately the young woman began

to pray and witness to her sons. Tommy made a profession of faith at the close of the Vacation Bible school. The young Navajo woman still witnesses to her husband, but she also has the burden of a lost world on her heart. He is beginning to show some interest, and many times he passes the bar without stopping.

The Navajo woman's heart was full of appreciation for the filmstrip which

had opened her eyes. She was working on a beautiful rug made from wool she had sheared from her sheep. Three weeks of work went into the beautiful masterpiece of weaving; she wanted to send it to L. O. Griffith, producer of the filmstrip. Other Navajo women wanted to help and put their nickles and dimes together. They gathered about \$4 in spite of her insistent reply, "No, it didn't cost me any money."



"THANK YOU FOR 25 YEARS"
by Lewis W. Martin
Secretary, Department of Missionary Education

Twenty-five years of service with the Home Mission Board seems to be a very short time when one looks back. The time has seemed brief because God has been so good, many have been so very gracious, the opportunities for service have been so numerous and challenging, the tasks have brought great joy, and results have been gratifying. "To God be the Glory." May our expressions of thanks praise Him.

We are indebted to Dr. J. B. Lawrence, who advised our appointment to Mountain Mission Evangelism in July, 1914, and who brought me to the office in Atlanta, January 1, 1943. I shall ever be grateful to him for his confidence, guidance, and the opportunities he opened to me. I shall ever be grateful to Dr. Courts Redford for his helpful counsel while he was assistant executive secretary and for his gracious consideration since he became executive secretary and treasurer. His leadership, friendship, and all too generous editorial are sincerely appreciated.

We are truly grateful to Dr. John Caylar for his gracious spirit and for the emphasis he gave to our twenty-fifth anniversary in the September issue of this magazine. Especially do we appreciate the treasured friends whose communications appeared in that issue. In addition to these, a host of others have written and for their greetings we are grateful.

To the Home Mission Board and our Baptist people we express our sincere thanks for permitting us to serve Christ Jesus and his people in such an honorable and joyful service. With renewed vision and endeavors we face the future. It will be our desire to honor Christ in evangelism and in missionary education.



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Miami's Leach Leads The Latins to Christ

by Roy Dobbins
Miami Superintendent of City Missions

Miami Baptists, in response to the leadership of Home Missionary Milton Leach, have developed a program for the Spanish-speaking that has provided leaders, churches, and an associational organization.

Six scattered missions meeting in borrowed chapels; two Spanish-speaking pastors; thousands of Spanish migrants, destitute in sub-standard camps, out of work, with hungry, unclothed, and unschooled children — these greeted Milton S. Leach, Jr. in Miami, Fla., five years ago.

His background had prepared him for such problems. The son of a Spanish-speaking missionary in the west, he had served as pastor and associational missionary to Spanish people.

Miami Baptists saw in these people one of the greatest challenges in world missions. They turned to Leach for a program of work and he was able to provide it.

Miami is the gateway to Latin America; more than 200,000 Spanish-speaking people enter the United States each year through Miami ports. One out of every ten persons is Spanish-speaking, and 6,000 new Spanish people settle there each year. The metropolitan and state governments are planning a multi-million-dollar, 1,675-acre, "Interama" which will make Miami the international capital of Latin America.

Miami became a base of operations for foreign missions when the Cuban revolution ended. "You have just sent 33 missionaries to Cuba to witness for Christ," Leach told Carlos Corrales Corrales, pastor of Riverside Baptist Spanish Mission, had just told Leach,

"My church is finished. Last Sunday I had 39; this Sunday six. They have all returned to Cuba."

This is typical of the many problems in Spanish missions which Leach and the 45,000 Southern Baptists in Miami Association are seeking to answer.

Under Leach's leadership, many advances have been made.

He tackled the leadership problem; during last year eight couples and two single persons were on the job. However, trained leadership remains one of the big needs. An answer may be found when a Stetson University Spanish Extension School is opened in Miami, September 29, 1959. Leach will teach Old Testament, and Miss Jewell Smith,



Pastor Carl Roberts of Calvary Baptist Church talks with members of the church's Spanish department. Note the sign between them in Spanish. This is one of the Miami churches which holds services both in Spanish and English.

HOME MISSIONS

"How to Teach and Study the Bible." Twenty-five students are enrolled for the four-year course.

The problem of meeting places has been solved by bringing the missions into established Anglo churches where they share the building facilities. The plan for sharing varies. One example calls for the Anglo Sunday school to run one hour, 9:30-10:30, with their worship service running until 11:45. The Spanish Sunday school begins at 10:45, closes at 11:45, with their worship service running to 12:45. Ten complete Spanish missions with six other Spanish Sunday school departments are now meeting in Anglo churches, with a Sunday school enrollment of 1,200.

Leach has led in a Spanish Associ-



Milton Leach helps in Vacation Bible school at the Princeton Spanish Mission. These are Puerto Rican children.

ational organization. A Sunday school superintendent, Training Union director, WMU, and Brotherhood presidents lead on regular monthly associational meetings. After a joint devotional portion of the associational meeting, the Spanish people meet in special conference to study methods and plan their work. This enables the Spanish people to get acquainted with the total Baptist program. They even took a week to study the Spanish edition of the "Forward Program of Church Finance."

This bilingual organization and sharing of church buildings is followed because there is no predominately Spanish-speaking community in most of Miami Association, but rather a mixture of Spanish and English in an area already served by a Baptist church. These churches set up a complete organization for the Spanish congregation under the

leadership of a Spanish pastor. This Spanish group is a part of the church; and the two congregations share in business meetings, contributions to the church budget, and ministry in the community to Spanish and English alike. In six churches where the Spanish population is small, there is only a Sunday school department or class conducted in Spanish. Some of these may grow into full Spanish departments, or second generation Spanish Christians may eliminate the need for an expanded program of Spanish work.

The Spanish Associational organization is paying big dividends! Ten Spanish missions joined in the simultaneous revivals last spring. The Spanish pastors and leaders participated in an associational-wide evangelistic clinic and followed the "seventeen step" plan of preparation. Thousands of Spanish tracts and mimeographed announcements were distributed in the mission areas.

Three Saturdays before the revivals an ad was carried in the "Diario las Americas," a Spanish newspaper, and spot announcements were made over the radio. Spanish translations of the

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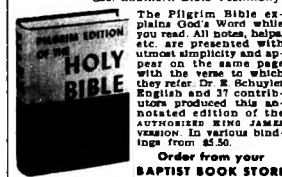
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revival hymns, "New Life for You" and "To God be the Glory," were taught to the people. One hundred thirty-seven professions of faith were made in the Spanish missions; four surrendered to full-time service, and 20 joined by letter.

Nine Spanish missions participated in the Southwide Sunday School Clinic and enlargement campaign in April, 1959. Spanish census cards were prepared and used by 40 Baptist churches. Every census taker took Spanish census cards along with instructions. Volunteers from Spanish missions took the cards and made follow-up visits.

Dr. Herbert Caudill and Dr. Jose Sanchez, working with the Home Mission Board in Cuba, were inspirational speakers during the clinic. Dr. Milton Leach, Sr., Jonas Gonzales, and Alberto Oliviera, all of Texas, directed three Sunday school enlargement campaigns with all the missions participating. Information sheets, charts, and outlines were translated into Spanish and given to the people. Dozens of new classrooms were located, new classes and departments organized, teachers elected, and a general improvement in Sunday school work resulted.

Baptist literature for most Spanish work is available from the Baptist Publishing House in El Paso, Texas. A section of the Baptist Book Store in Miami has been set aside for Spanish books. This has been a blessing in reaching, teaching, and training Spanish people. Spanish tracts are available and Spanish missions in Miami are using them by the thousands.

The Spanish Baptist Hour, started on September 1, 1958, has been highly successful. Letters requesting copies of the New Testament and other information have been received. Since there are few Spanish radio programs and no Spanish television program in Miami, this radio ministry has opened many doors for enlarging the Spanish work. Services at the Riverside Baptist Church, recorded by Leach, go on the air Monday, Wednesday, and Friday at 8:45 p.m. He has had two recent television broadcasts in Spanish, and a promise of more.

When Spanish pastors go visiting, they are often greeted with a friendly, "I know you. I heard you preach on the Baptist Hour. Won't you come in?"

More than 100 Spanish people attended the annual associational meeting in October. It was thrilling to hear their fine choir sing, but disturbing to think that Miami Baptists only sought to minister to these people ten years ago. Today they are an intimate part of the Miami Association program, and they are leading their own to Christ.

Among the MISSIONARIES

Three Generations Accept Christ During "Birthday" Month

On a recent Sunday, at the close of the morning service, we had four professions of faith, and one young mother came on the promise of letter. Three of those coming for baptism were christened Catholics. The fourth one was the 70-year-old Cherokee Indian whose conversion we witnessed a few months ago in his home.

As we watched this grandfather walk down the aisle, he was followed by his step-daughter, who was converted recently in a revival up-state. Then came her two Junior sons, along with another Junior boy whose parents are members of our church.

In the evening service another Junior boy came running down the aisle, accepting Christ as his Saviour. Joy was in the heart of everyone. One said, "It's like a real revival meeting," and we agreed.

Also, during the month we broke all records in attendance in our Sunday school. We had 36, topping the former record by one.

Our people are realizing that we do not have room in our "church-pastorium" combination to grow more. With a special offering of \$10.00 from a retired minister, we started a building fund. Our people have now added to this a little over \$100.00. Now we are looking into the near future when we hope to have a church building on the lot we own.

Why has God so richly blessed our efforts? It was through prayer — prayer offered in our behalf from friends in Texas, California, North Carolina, and

various other parts of the country as well as from Louisiana, who heard of our work and remembered us and our work in prayer on our birthday this month.

We know, because we have living evidence, that God does answer prayer.

—Rev. and Mrs. James G. Phelps Cloutierville, La.

La Hora Bautista Serves International Border

Across the desert, over the plains, into the mountains and to the eastern seaboard, the missionary zeal of a Southern Baptist church has joined with the burdened heart of a home missionary in a special way. The church is Highland Baptist Church of Portsmouth, Virginia, with its missionary-spirited pastor, W. Carlton Long. The missionary is Rev. Donald Phlegar. The mode of extending the gospel is a radio station.

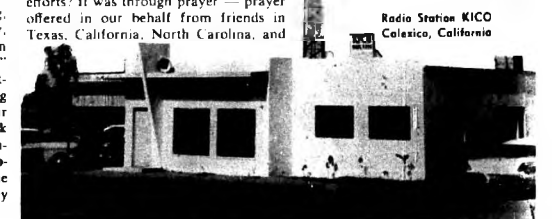
Radio Station KICO located in Calexico, California, serves both the American side and the Mexican side of the international border of the great inland empire of Southern California.

Today, the gospel of Christ is beamed into Spanish-speaking homes via *La Hora Bautista*. The Baptist Hour in Spanish.

This has been made possible because a praying missionary saw a need, a Baptist church felt its mission in a personal way, and Southern Baptists, through the Radio and Television Commission, produced the program.

Yet, we must realize also that such stations as KICO are to be commended for their spirit of public service which permits us to spread the gospel via radio.

—William W. Russell Ucaipa, California



HOME MISSIONS



Missionary Stoned In 1946 Has \$2,000 Budget and Bldg. in '59

As a missionary of the Home Board and of the San Marcos Baptist Association in Texas since 1935, I have organized the following missions: Kyle, Lockhart, Luling, and Seguin where we recently dedicated a precious temple costing \$22,000.00.

This last was the most difficult of all. In 1946 I began preaching in the streets where various times some people ran over me, sent rocks over our heads and stoned the place where we were meeting.

Then there was the decision of the local American church to sell the pastorum and the little temple in order to end the Baptist work among our people who speak Spanish because "the work was impossible among the Mexican people."

When the house had been sold, I asked permission to use the little temple for two more months. Two months later I gave the following report: an average of 42 in attendance at the Tuesday night worship and 14 professions of faith.

After this report they permitted us to continue using the little temple for a while. Later a brother from New Mexico came, still later another, and finally they called me again in 1957. We began on January 20 with 27 in attendance in Sunday school. From that date we began to grow until we had an attendance of 96 by May.

A special prayer for the mission made by the San Marcos Baptist Association, a donation of mine for four Sunday school classrooms in a little building 21 by 30 feet, was the reason for the construction of the new building. The enrollment of the Sunday school is 74. Last month the average attendance was 69. There were 14 baptisms in May and three on June 7. Our budget for 1959 is \$2,000.00, and today in our session I will suggest to the mission that we give for world missions (Co-operative Program) the tithe of our monthly offerings.

This last will establish a very solid basis for the future First Baptist Church of Seguin, Texas.

For three times I have been the missionary pastor of this mission and this last time the happiness of my life was for the acquisition of a new temple for the glory of God.

—Jose S. Flores San Marcos, Texas



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CHAPTER 16
AND I heard a great voice out of the
temple saying to the seven angels,
Go your ways, and pour out the vials
of the wrath of God upon the earth.
2 And the first went, and poured out
his vial upon the earth; and there
fell a noisome and grievous sore upon
the men which had the mark of the
beast, and upon them which worshipped
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LADY of FATIMA

"life-hope" of Catholics

THE ROMAN Catholic Church has pinned all its hopes for peace, and its victory over Russia, on "Our Lady of Fatima," who is supposed to have appeared to three Portuguese children on May 13, 1917, 27 days after Lenin and Trotsky arrived in Russia to take command of the Soviet Revolution. A pamphlet put out by the Roman Catholic Church of St. John the Evangelist in Philadelphia says:

"Souls who spread the holy message of Fatima are peace-makers according to the Lady's own Immaculate Heart. They have accepted a revealed peace plan. Its charter was written in Heaven, sanctioned by God, delivered by Mary and promulgated by the Holy Father (the Pope)."

The principal prophecy of "Our Lady of Fatima," as recorded by this Catholic pamphlet, is as follows: "If my requests are heard, Russia will be converted and there will be peace. Otherwise great errors will be spread through the world, giving rise to wars and persecutions against the Church; the good will suffer martyrdom, and the Holy Father will have to suffer much; differentiations will be destroyed; but, in the end, my Immaculate Heart will triumph and an era of peace will be conceded to humanity." (*The Converted Catholic* Magazine, June, 1947).

On another occasion Our Lady of Fatima prophesied that the whole world and especially Russia would be consecrated to her Immaculate Heart. This

prophecy was easily fulfilled — by Pope Pius XII, when he simply took it upon himself to consecrate the whole world to the Immaculate Heart of Mary in March 1944.

When Our Lady supposedly appeared for the last time, on October 13, 1917, there was a real migration of nations to Fatima. By noon more than 70,000 persons had gathered at the cave where Our Lady was accustomed to appear. Shortly after 12 noon, Lucia, the elder of the girls, exclaimed: "She is coming, kneel down." Spontaneously the entire multitude obeyed. The heavenly visitor was not visible to them. To the children she supposedly repeated her requests for frequent daily recitation of the rosary and frequent reception of Holy Communion. She promised special help at the hour of death to all who shall honor her requests made at Fatima. She revealed that she is the Queen of the Holy Rosary. There appeared with her St. Joseph and the Infant Jesus.

At present the entire Roman Catholic world is anxiously waiting for the details of a letter containing the remaining information of the message of Fatima, which is to be opened next year.

The following appeared in "The Tablet," a Brooklyn, N. Y., Roman Catholic newspaper, August 15, 1959.

"Question: Now that we are only a few months from the year 1960, will you please print again the details of the letter containing the remaining informa-

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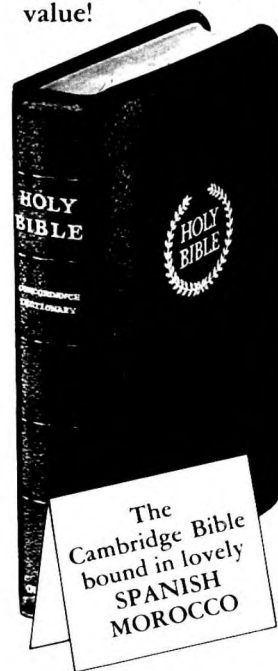
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tion of the message of Fatima, which is to be opened next year. Is there any inkling as to what we are to expect from that letter?

"Answer: No. The only living person who knows the contents of the letter containing the final message of Fatima's revelations is Sister Lucia (nee Lucia Abora), the sole survivor of the three little children who witnessed the apparitions at Fatima in 1917. She is a professed nun in Coimbra, Portugal.

"She was directed originally to retain this secret until told to reveal it. When, in 1939, she fell gravely ill, she obtained permission from Our Lady, through the insistence of her bishop, Correia da Silva, to put the content of the secret in writing and seal it in an envelope marked 'not to be opened until 1960.' The envelope was kept in the custody of the bishop until his death in December 1957. Now it is in the pos-

session of His Eminence Manoel (Cardinal) Goncalves Cerejeira, Patriarch of Lisbon.

"Contrary to reports circulated from time to time, this is still Sister Lucy's secret. It has not been opened for or by the bishop, the cardinal or even the Pope. There have been many conjectures as to its significance, some of them stem from grave fear that it contains dire news. There is no direct foundation for that; in fact, it may be a message of great hope and promise. While we await the information contained therein, we cannot afford to waste time in fearful anxiety. Now is the time to obey the requests of our Blessed Mother already revealed — that we pray the rosary every day and receive Holy Communion on the first Saturday of every month in a spirit of reparation and penance dedicated to her Immaculate heart."

Here once again we have the usual Roman Catholic practice of blotting out the power and mediatorship of Jesus Christ and attributing his prerogatives to Mary. God is pictured in this instance as writing a charter of peace and salvation for men in heaven and delivering it on earth through Mary. It is her "Immaculate Heart" that is taught will "triumph" over sin. Mary is prayed to by Roman Catholics as "our life," "our hope." Yet the Scripture assures us that Jesus is the only Saviour. He himself definitely states: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Thus also Peter in Acts 4:12: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

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Leaders from the state mission staff, the sponsoring church, and the mission met for planning sessions before the survey was conducted.

Here's the story on how
a Texas mission located their

Spanish Prospects

A pilot church survey project made in a Latin-American community in Plainview, Tex., has identified 278 out of 678 residents as prospective Baptist church members.

Conducted in Plainview's Frisco addition, an all Latin-American community, the survey was led by Oscar Romo and Robert Harvey, Texas Baptist language missions associates, and W. W. Whitely, of the state convention's direct mission office. Participating in the project were Latin American pastors of Texas Baptists' District Nine and young people from Plainview Baptist Mission, who took a day off from their regular jobs.

Plainview Baptist Mission is a branch

A picture of the completed survey was shown the people by, from left to right, Mission Pastor Robert Roche, State Workers O. I. Romo and W. W. Whitely, and Pastor Roy McClung of First Baptist Church of Plainview, Texas.



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Chaplain Green presents Chinese Bibles to Nationalists training at Fort Bliss, Texas.

by John E. Green
Fort Bliss, Texas

One of the greatest foreign mission opportunities in the world can be found at Fort Bliss, Texas. The 1st Guided Missile Brigade trains all NATO troops for Nike-Hercules missile-firing battalions. This has brought many foreign troops to Fort Bliss.

One of these groups is the Chinese Nationalists from Formosa. Through the efforts of Mr. and Mrs. Ben Louie, 36 of these men have been converted

to Christianity. Mr. and Mrs. Louie, a civilian Chinese couple, have a strong interest in winning their own people to Christ. Most of these men were baptized into the First Baptist Church of El Paso by Dr. W. Herschel Ford, pastor.

Mr. and Mrs. Louie invited these men to their home for meals. After the meals they talked to them about Christ and salvation in their own language.

Chinese Deals With Christ-centered Conversation

Warm hospitality and foreign mission enterprise: the double role played by dinner at the Louie's where Christ was the topic of conversation.

Though the two dedicated Christians have six children and limited funds, they have given unselfishly to do this work. God used this couple to do his will and bring salvation to these men.

Because of the language barrier, I could give only moral support to this program. We were able to make available our Chapel facilities and pray that God would win these men to him. We are grateful to God for this success story in mission work and give God the glory for this opportunity to have a part in world missions.

No Church is TOO Small

to have mission information

"All things are possible"—even a School of Missions in the remotest part of Southern Baptists' territory.

Northside Baptist Church, Woodruff, South Carolina, was engaged in a School of Missions in November, 1949. Raymond Brothers, missionary teacher to Nigeria, was speaking. In the audience, another teacher, Zig Boroughs and his wife, Mary, listened under the influence of the Holy Spirit. That night Zig and Mary Boroughs yielded their lives to do God's will.

Nine years later, September, 1958, Zig Boroughs, pastor of LaSalle Baptist Church, Niagara Falls, New York, was speaking in Schools of Missions in Maryland. Brother Boroughs related his experiences as pastor of a pioneer Southern Baptist church in western New York. The inspiration which he received from the schools and from the missionaries gave him a great thrill. The longing grew in the heart of Boroughs to have a School of Missions in his own church. The usual type of school would

have been impossible in the Frontier Association. The association, only a few weeks old, had five struggling churches and two missions, some of them 275 miles apart. Associational-wide Schools of Missions were impractical.

Articles suggesting a School of Missions on the local church level had been published by the HMB. The missionary organizations, Training Union, and Sunday school of LaSalle Baptist Church combined their efforts to promote a School of Missions within the church.

The curriculum was set up, teaching aids and study helps were ordered. Faculty was enlisted, including Rev. A. L. Walker, area missionary for western New York; Mrs. Walker; Rev. Walter Heilig, pastor of Pioneer Southern Baptist Church, Buffalo, New York; and Mrs. Heilig; Rev. Darty Stowe, director of missions in Ohio, represented state

HOME MISSIONS

missions for the school. Several nights filmstrips and slides were used.

The big problem was to get "live missionaries" before the church. It was impossible to have a different missionary from the home and foreign fields each evening. The LaSalle church had been privileged to have a number of Home Board workers in the church on other occasions, but there had been no personal contact with any Foreign Mission Board personnel. How could an isolated Southern Baptist church on the northern frontier of the nation get a foreign missionary to speak to them?

The answer was found through the First Southern Baptist Church, Syracuse, New York. Rev. Paul Becker, pastor, revealed that Miss Omni Abdarrachman of Indonesia was a member of their church. Miss Omni Abdarrachman of Indonesia, a former Moslem, won to Christ by Southern Baptist missionaries in her country, was studying at the University of Syracuse and attending the Southern Baptist church.

Miss Juanita Dy of the Philippines teamed with Miss Abdarrachman and attended the First Southern Baptist Church with her. Miss Dy, a Christian of another denomination and Miss Abdarrachman, products of missionary work in Southeast Asia, gave their Christian testimonies and told about their countries.

November, 1959

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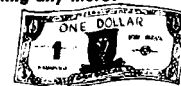
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MAKE HIS NAME GLORIOUS

by Dorothy Lehman Sumerau

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NEW APPOINTEES



Contreras, Dorothy
(Mrs. Daniel R. Contreras)
B. Feb. 6, 1933, Hanover, N. M. Ed. St. Mary's Academy. Daniel R. Contreras May 4, 1953. Children: 2 daughters, 1 son. App't. missionary to Spanish-speaking, Clovis, N. M., effective Aug. 15, 1958.



Contreras, Daniel R.
B. May 30, 1921, Santa Rita, New Mexico. Ed. Hurley High School, Hurley, N. Mex.; Pasadena College, '46-'47; New Mexico Western College, '47-'50. Has worked as salesman, Schrotter Gro. Co., '41, '42; timekeeper, Yee Moore & Hansen, '42; announcer-salesman, '46-'52, Silver City, and Clifton, N. M.; field representative, Home Furniture Co., '52. Served in Navy '42-'46. M. Dorothy Villines May 4, 1953. Children: 2 daughters, 1 son. App't. mission to Spanish-speaking, Clovis, N. M., effective Aug. 15, 1958.



Miller, Janice
B. Dec. 23, 1934, Statesville, N. C. Ed. Celeste Henkel High School, Statesville, N. C.; Mars Hill College, 2 years; Wake Forest College, 1955-'57; Southern Seminary, Louisville, Ky., 1958-'59. Has been summer worker with state Sunday school Board in Vacation Bible schools. App't. missionary, Avondale Good Will Center, Chattanooga, Tenn., effective July 15, 1959.



Denny, Maria W.
(Mrs. John C. Denny)
B. May 3, 1916, Aiken County, S. C. Ed. Windsor High School, Windsor, S. C. Has served as voluntary worker, Reese Good Will Center, member of Good Will Center Cabinet 1954 to present. M. John Denny May 9, 1941. Children: 1 son, 1 daughter. App't. worker at Reese Good Will Center, Columbia, S. C., Sept. 15, 1958.

HOME MISSIONS

CHANGES IN MISSIONARY PERSONNEL

NEW MISSIONARIES

Dance, Lee Innes (Superintendent of City Missions), 401 West Capitol, Little Rock, Arkansas.
Lewis, J. C. (Assistant Superintendent of City Missions), New Orleans, La.

TRANSFERS

Moore, W. T. (from teacher-missionary to Center Director), from Union Baptist Theological Seminary, New Orleans, La., to Baptist Education Center, Oklahoma.

Pavetti, Rev. and Mrs. Alexander (Sp.) from Immokalee, Fla., to Tampa, Fla.

Mendon, Rev. and Mrs. Daniel (Sp.) from Bayard in Rowell, N. M.

Note: The action to transfer Rev. and Mrs. Eufasio Salazar from Waco, Tex., to Wilmington, Calif. was rescinded.

Marquez, Rev. and Mrs. Jorge (Spanish), from Las Cruces, N. Mex., to 1205 Gibson Lane, Phoenix, Ariz.

Riarr, Rev. and Mrs. Walter C. (Indian), from Bernalillo to 727 Candelario, N. W., Albuquerque, N. Mex.

Rowland, Rev. and Mrs. F. C. (Indian), Cuba, N. Mex. to Box 278, Bernalillo, N. Mex.

Holsey, Rev. F. Harold (Indian), from Ponca City to Box 157, Hammon, Oklahoma.

Sanchez, Rev. and Mrs. Richard (Spanish), from Phoenix, Ariz., to Oliver Lane, Apt. #5A, Strawberry Point, Mill Valley, Calif.

RESIGNATIONS

Talley, Rev. and Mrs. Carl (RM), E. St. Louis, Illinois.

Wilson, Sara, (special), New Orleans, La.

Valdez, Rev. and Mrs. Apolonia (Sp.), Robinson, Texas.

Whittings, Rev. D. E. (Sp.), Bonardo, Texas.

Tames, Rev. and Mrs. Abel, (Sp.), Winslow, Arizona.

Corrales, Rev. W. C. (Spanish), Box 75, O'Donnell, Texas.

Penson, Rev. and Mrs. Charles C. (Spanish), 2615 Monterrey, San Antonio, Texas.

Perez, Mrs. Alfrida (Spanish), 101 Baptist Bldg., Dallas, Texas.

CHANGES OF ADDRESS

DeArmas, Rev. and Mrs. Rafael (Spanish), from Box 127, Knightsen, to Golden Gate Seminary, Box 122, Strawberry Point, Mill Valley, Calif.

Goodner, Rev. and Mrs. James (Indian), from 1843 Key Blvd., El Cerrito, to 1027 Tulane Avenue, San Leandro, Calif.

Hamrick, Rev. and Mrs. Audley, (Indian), from 1041 S. McKinley Dr., to 321 Valentine Dr., Gallup, N. Mex.

Harrison, Rev. and Mrs. Jimmy (Spanish), from 2215 Alameda Blvd., San Pablo, to Judson Ave., Apt. #38, Strawberry Point, Mill Valley, Calif.

Hopper, Rev. and Mrs. John D. (Spanish), from 87 A N. Broadway, Pittsburg, to Golden Gate Seminary, Strawberry Point, Mill Valley, Calif.

Wall, Rev. and Mrs. William (Indian), from 505 W. Broadway, to 3908 Sierra Vista, Farmington, N. Mex.

November, 1959

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