

# Landmark Baptist Historian

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*"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."  
Deuteronomy 32: 7*

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## ~ EDITORIALS ~

### **"BIRDS OF A FEATHER WILL FLOCK TOGETHER"**

The above is an old saying but indeed it is true in this present hour. It means simply this: chickens flock together. They do not like to associate closely with other fowls. This can be applicable to any fowls. Even so with men. Many years ago the Southern Baptist Convention made a deal or an agreement with the Northern Baptist Convention that California would be declared the territory of the Northern Convention, and hence, the Southern Convention would not work in this State. This was long before the late "Fundamental" movement started. All the while the true Landmark Missionary Baptists were working here, planting churches, and preaching the truth. Later the Fundamental movement began and members from both them and the Southern Convention moved to California. They soon found it intolerable to work with the Modernistic Northern Convention, and they at once began to cry "independent churches." We had a church in Pomona known as "The Mt. View Landmark Missionary Baptist Church." Some of the Fundamentalists and Conventionites moved into the town and joined this Landmark church. Later it was decided to move the church to the main part of town, and they all disbanded and went together under the name "Missionary Baptists." Each of the three groups were satisfied with the name and each of them are "missionary," as they believe in missions. They all worked together for some time, agreeing like cats and dogs. Finally the Fundamentalists withdrew and now have organized a "Fundamentalist" church here in Pomona. They are very modernistic according to the late Rev. Mr. Miles, who was called as "life time pastor and evangelist", as they will be affiliated with the World Fundamental Baptist Movement, headed by Dr. J. Frank Norris. Also according to the Rev. Mr. Miles, they will

## Goodbye 2015—Hello 2016

# Happy New Year

"cooperate with ALL THE OTHER CHURCHES OF POMONA." He had reference to the Holy Roller, Methodist, Presbyterian, Campbellites, Lutherans and others.

The Landmarks withdrew and united with the Landmark Missionary Baptist church of Ontario, four miles away. The others were left calling themselves "Missionary Baptists." They were not Fundamentalists. If they had been they would have gone with them. They were not Landmarkers, for if they had been, they would have gone with them. According to deacon S. H. Tolleson, who requested that the California Missionary Baptist be no longer sent to him, these so called "Missionary Baptists" have disbanded and will unite with the Southern Convention church in Ontario. It will take more than ten years to live down the dissension and stumbling stones that these three different groups caused while they were trying to get along together and work in the same church. Would it not have been better if they had never attempted to get along TOGETHER? They could not and still cannot get along together back in the South. If they can't there, then when will California churches wake up and see that they can't all get along together here. We have a great number yet in our ranks who really at heart are Conventionites. We even have some preachers who would join the late Southern Convention movement here on the Coast if they would have them, or if it weren't for some of their past crooked life in the middle-west. When will we learn to quit picking up preachers, whom the Convention has kicked out for immorality, and giving them the most prominent places in our associated capacity? I appeal to the Baptists of California to pull your pastor out on these questions. Force the issue until he OPENLY COMMITS HIMSELF EITHER FOR OR AGAINST CONVENTIONISM AND FUNDAMENTALISM. Let's stand for the Bible way of DIRECT MISSIONS and other essentials. The pages of this paper are open for anyone exposing "those who are AGAINST US." Paul says "mark them which cause division among you." The next issue of the paper will be RED HOT, exposing error. Renew your subscription at once and not miss this. ~ C. H. H. [Clarence H. Hardin]

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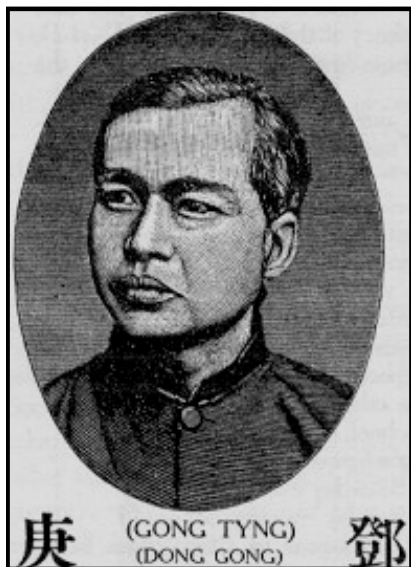
## Chinese Work on the Pacific Coast Excerpt from Mattoon

### I A. THE CHINESE WORK I. MISSION OF THE FIRST BAPTIST CHURCH OF PORTLAND. 1874 Note.

Although the Chinese work was really a part of the special work of the different churches engaged in it, yet it is of such magnitude that it is thought best to put it in a separate division. In August, 1875, several members of the First Baptist church of Portland began to consider the possibility of establishing a Chinese mission at that place, and Rev. A. R. Medbury, the pastor, in behalf of the church, wrote to ascertain if a thoroughly qualified Chinese convert, who could preach to the Chinese could be procured in San Francisco. Not securing one, Brother Medbury was opposed to any mission effort outside of preaching in the Chinese language, and the subject was not further agitated at that time. After wards learning from Rev. John Francis, of San Francisco, that Brother Dong Cong, a Chinese convert, was ready to accept the position, the subject was brought up again in May, 1874. From personal acquaintance, Brother Medbury recommended this brother as an exemplary Christian and thoroughly educated in Chinese literature. But as a change in the pastorate of the First Baptist church was then pending, the matter was again postponed until the arrival of the pastor elect. Rev. D. J. Pierce, who arrived July 22, 1874. Brother Medbury thus again alludes to this subject: "I have spoken before concerning the hope that the time would soon come when it should be the manifest will of God that this church should enter upon Christian work among the Chinese in this city, making the preaching of the precious gospel of Christ in their own language. If possible, the primary object of such labor. One prominent member of the congregation indicated a willingness to give liberal material support to such an enterprise. Members of the church have expressed a desire to labor in such a mission. Encouraging correspondence has been had with brethren in San Francisco concerning a devoted Chinese Christian and able preacher now in that city, whose services are available for the labor of a mission here. I have also conferred with your pastor elect about the matter and his heart is all aglow with true interest in it as I might have known it would be. And thus, as I go from you, I am glad of the assurance that both pastor and people will most heartily undertake this blessed work at the earliest possible time."

Brother Pierce brought the matter before the church October 8, 1874, stating that the object aimed at was the conversion of the Chinese. An earnest discussion followed, and after careful consideration, the mission was established October 15th, under a committee of five, Brother William Dean being very active in the work. Miss L. A. Mitchell and Miss Louisa Sparks, and some others whose names are not recorded, volunteered as teachers; and many others were active laborers for the cause. Miss Mitchell was a most faithful assistant in the school for several years, until her health compelled her to retire. She came to Portland from Illinois in 1869, and was about 18 years of age. Since her conversion, about four years previous, she had been a devoted and active worker in the mission cause, and was a good counsellor, having a very correct intuition of what ought to be done. At first there was considerable opposition to the movement, it being the first effort of the kind north of California. Disaster to the mission was predicted, and ruin to the church, but the brethren and sisters worked on, and paid little attention to the opposition. The church has never flourished better than since the mission was started. The opposition ceased and at length the mission was regarded as a part of the regular work. The pastor

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From Baptist Annals of Oregon  
1844—1900 Volume 1  
By C. H. Mattoon  
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# Chinese Work on the Pacific Coast

## Mattoon & The Home Mission Monthly

Continued from page 2

wrote to Rev. E. Z. Simmons, a lately returned missionary from China, now at San Francisco, about the call of Brother Dong Gong n to take charge of the school, and \$50 was appropriated out of the Sunday school mission fund, to be used in establishing it. November 1 1, 1874, Rev. E. Z. Simmons and Dong Gong arrived at Portland. Aided by the church committee, they soon arranged a plan, rented rooms and invited the Chinese people to receive instruction in the English language and Chinese doctrine. "To human sight the project was Utopian; to the eye of faith, a certainty. The Spirit of Him who has made the human heart, has spoken, and His children know that though China is 1 0,000 miles away, across a track less sea, yet the Chinaman is a neighbor."

From Baptist Annals of Oregon 1844—1900 Volume 1  
By C. H. Mattoon—© 1980, Norman A. Wells  
Page 206 [See pages 198—208]

### From the Home Mission Monthly Page 192—193

#### The Chinese Work in Northern and Central California.

BY MARTHA J. AMES.

The first Baptist mission for the Chinese of California was begun in Sacramento in 1854, by Rev. J. L. Shuck, who was also the first American Baptist missionary in China. He had labored there for about seventeen years, and then, being obliged to return to this country to bring home his motherless children, he accepted an appointment to labor in California among the Chinese. His work continued until the breaking out of the Civil War in 1861, when he returned to his home in the South, where he died shortly after.

During his seven years of work in California he baptized sixteen Chinamen and organized a church. Among those converted and baptized was one Wong Wui, who afterwards went back to China and became a most efficient preacher. He was pastor of one of the Canton churches, and was called the Luther of the Chinese Christians.

Chinese mission work by the Baptists was not again taken up until 1870, at which time the American Baptist Home Mission Society commenced its labors for the Chinese. Rev. John Frances, a most excellent man, but without a knowledge of the Chinese language, was appointed as missionary to the Chinese in San Francisco and elsewhere in California.

Not long after Dr. R. H. Graves, one of the most successful missionaries in Canton, China, returned to this country, bringing with him a Chinese convert, Fung Leung, who was appointed assistant missionary.

Dr. Graves himself helped to secure a footing for the mission. To him, Mr. Frances said, was mainly due the origin and establishment of the mission.

After but little more than a year's labor in California the Chinese helper, Fung Leung, died. He was a man of deeply devotional spirit and untiring energy, and his Christian life was marked by a spirit of self denial and consecration to the work of the Master. His life was felt to be such a power in favor of

Christianity by his heathen fellow countrymen, that they made his death an object of especial prayer to their idols, and now they point to his removal as a proof of the power of their gods.

In 1874 another missionary from Canton, China, Rev. E. Z. Simmons, returned to this country, and being obliged to remain on account of his wife's poor health, accepted an appointment to labor in the mission, remaining about sixteen months.

After this the mission struggled on for about two years, but the discouragements were so great and so many reverses came, that the Home Mission Society did not deem it wise to continue its help to the mission. Still a little band of Chinese Baptist Christians continued to meet together for prayer and worship in a

To be Continued

# **Jehu Lewis Shuck**

## **Early Baptist China Missionary**

**Jehu Lewis Shuck**

Early Baptist China Missionary  
*Virginia Baptist Ministers, Third Series*  
By George Braxton Taylor, 1912

The same year that saw Adoniram Judson, the first American missionary, go forth to foreign shores, saw also the birth of Jehu Lewis Shuck, who was to be the first American Baptist missionary to China. He was born in Alexandria, Va., September 4, 1812, when our second war with Great Britain was going on, and perhaps news of the battle between the Guerriere and the Constitution, which took place on August 19th, had not much more than reached the ancient Virginia town. If the story of his boyhood and youth is not generally known, an incident of his early manhood has been told far and wide. Judson in India and Luther Rice telling the story of the heathen far and wide in this land, had quickened the missionary spirit among the churches. A missionary meeting was held at which young Mr. Shuck was present. A contribution was called for and when the service was over the gifts of the people were being counted. There were bank notes, silver, and even gold. There was a card that had been put in by a young man at the back of the church. It had on it this one word: "Myself." "He could not give silver or gold to the mission cause so he gave himself." On September 10, 1835, he was set apart as a missionary to China, in the First Baptist Church, Richmond, Va., and on September 22d he sailed on the Louvre under appointment of the Boston Board of the Triennial Convention. He did not go alone, for on September 8th he had been united in marriage with Miss Henrietta Hall, of Lancaster County, Virginia, a daughter of Rev. Addison Hall. The marriage ceremony was performed by Rev. Henry Keeling. In one year from the time of their departure from their native land Mr. and Mrs. Shuck reached Macao, China. In his work in China, after leaving Macao, he lived successively in Hong Kong, Canton, and Shanghai. While in Hong Kong his wife, whose life has been written by Rev. Dr. J. B. Jeter, departed this life. In 1846, Mr. Shuck visited this country, bringing with him a Chinese convert, Yong Seen Sang. They were present in Richmond at the Southern Baptist Convention just starting on its career, and traveled extensively, making appeals for a church building in China. They were cordially received, and for long, long years afterwards Yong Seen Sang was distinctly remembered, and representatives of the Foreign Board were often asked questions as to his welfare. During this visit to America, when Mr. Shuck brought home his children, Mecha, their Chinese nurse, for whom Mrs. Shuck had often prayed, was baptized, December 4, 1846, by Dr. Jeter, who, fifteen years before, had baptized her lamented mistress. In October, 1846, he was married to Miss Lizzie Sexton, of Alabama, Rev. M. P. Jewett performing the ceremony. Upon his return to China Mr. Shuck went to Shanghai, where the rest of his life in that land was spent. While in Shanghai he erected a chapel and translated ten tracts. Mr. Shuck, with Messrs. Yates, Tobey, and James, [p.36] were assigned to this city to begin the mission here. Mr. Shuck arrived on November 26th. Yong and Min, converts at Canton, moved to Shanghai, and November 6, 1847, a Baptist Church of ten members was organized: "Yates, clerk; Tobey and Yong, deacons; Shuck, pastor." Mr. Shuck soon became familiar with the dialect. During an excursion that he and Mr. Percy took into the country each of them was presented with an idol which had been worshipped for many years. In reference to an out-station, which was established, Mr. Shuck remarked: "Let the brethren bear in mind that the Foreign Board of the Southern Baptist Convention was the first Protestant Board of Missions in the world who ever held property and gained a permanent footing in the interior of China." On November 21st his second wife died. On July 4, 1853, his connection with the Foreign Board was dissolved and the next year he went to California under the auspices of the Domestic Mission Board. On June 5, 1854, he had been married in Charleston, S. C., by Rev. J. R. Kendrick to his third wife, Miss Anna L. Trotti. During his seven years in of California as missionary to the Chinese he built a chapel in Sacramento, organized a church of sixteen members, and edited a Baptist newspaper. His first convert in California was Wong Min, who was afterwards for years a successful native preacher in Canton. In 1861, Mr. Shuck left California and located at Barnwell Court-house, S. C., being pastor the Blackville and Steel Creek churches. Not long before his death, which took place August 20, 1863, he said to a friend at his bedside: "Preaching the gospel has been the joy of my life."

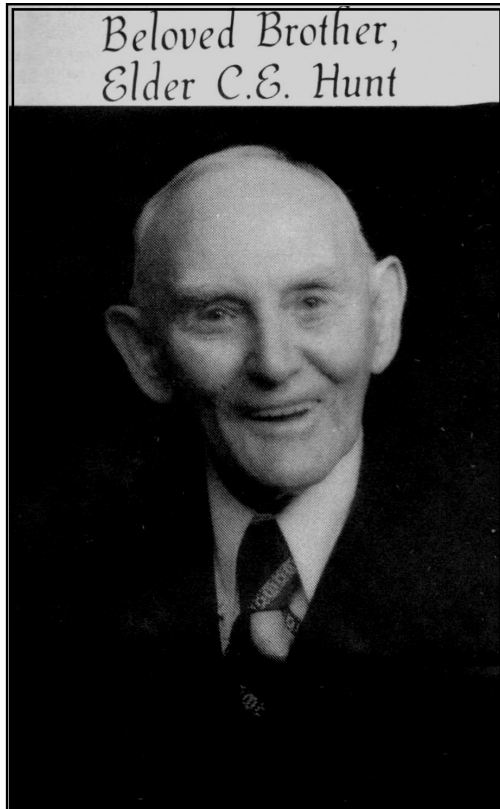
[Essay from George B. Taylor, *Virginia Baptist Ministers*, Third Series, 1912. Scanned and formatted by Jim Duvall.]

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# Elder C. E. Hunt

## Tribute To A Beloved Man of God

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Page Five

Beloved Brother, Elder C.E. Hunt  
(Continued from Page One)

town of Mt. Shasta and organized the First Missionary Baptist Church there, the Bible became his constant companion...it was a common sight to see him reading it while crossing the street, during lunch hours, or after work.

His memory of volumes of scripture enhanced his ministry, allowing him to quote entire passages. Sometimes a verse or two of an old hymn was sung to emphasize a point in his sermon.

As I became aware of politics and current World events, I realized that my grandfather also kept abreast in this area as well, even to the extent of writing letters to several Presidents of the United States when he wanted to express his opinion and strong Christian stand on Administration policies. The letterhead on his stationery has always read, "For what is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

The majority of you have known him as "Brother Hunt, the minister", because of this, "Papa's" request was that we be joyful at his "going home", his LAST "Victory in Jesus"... which was one of his favorite songs. His love, Godly example, and compassion for others has touched many lives.

Written by his grandchildren,  
Thaila, Karen and Edwin

### Tribute To A Beloved Man Of God

"Know ye not that there is a prince and a great man fallen this day in Israel?" II Sam 3:38.

As Elder C.E. Hunt's pastor for the past several years it is fitting that I write a brief tribute to his faithfulness to the cause of Christ.

During the years that I have privileged to be his pastor we spent many hours together. Many of them traveling up and down the state to various meetings. I learned to love and respect him as a man and for the principles he stood for. I was always encouraged during the preaching service by his presence and his amens. I knew that he understood what I was preaching about. I miss him today and his absence will be felt for a long time to come.

Brother Hunt's passing marks the end of an era. He outlived, so far as I know, those of his generation who were his associates in the ministry. I am thinking of brethren like Eld. Claude Moore, Eld. Tiz Griffith, Eld. John Cooper, Eld. Lee Dowdle, Eld. R.Y. Blalock and of course others whom I may not have known about.

Brother Hunt's private life as well as his ministerial life was an example as to what God's ministers should be. He was a man of the highest integrity, his word was as good as his bond; his moral character was the epitome of personal moral purity. Brother Hunt had a great compassion for lost men and women with a desire to see them saved. His love the Lord's church was such that he made many sacrifices for the cause of the Lord during his lifetime. He loved to preach, and hear preaching about the church, the Bride of Christ, etc.

As to the office of the pastor, Brother Hunt lent dignity to it. His life was in harmony with the statement of the apostle Paul when he said, "I magnify mine office". He was always, at all times "the preacher". Yet he enjoyed talking about the common things of life. He had a great sense of humor. He liked to laugh at something that was funny and enjoyed life.

Another outstanding attribute to Brother Hunt was his sweet and kind spirit. He was able to disagree with you and still love you and respect your privilege to disagree with him. He and I never had an argument over something that we did not totally agree on. During all the years that I knew him he never said an unkind word or treated me with disrespect.

Brother Hunt's ministry was a blessing to many, many people. Perhaps only eternity will reveal the great number of those whose lives he blessed. He loved to preach and was faithful to his "Calling" to the end. There can be no doubt in the mind of any who knew him as to his call to the ministry. May God bless his memory and his life as an example of what a God-called minister should be. He has gone to join the ranks of other blood bought, redeemed children of God. Thank God the parting is not permanent. We shall one day be united again with those saints who have gone on before us.

Elder Leonard Buttram



# Keith & Gloria Hill & First Landmark Missionary Baptist Church of Denair



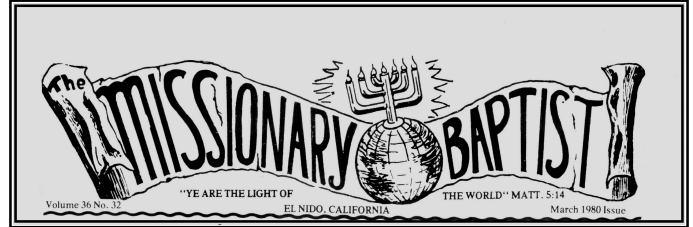
## Hill, Keith

Brother James Keith Hill Sr. was born March 8, 1957, in Toccoa, Georgia.

Keith was saved on October 10, 1976, in the First Missionary Baptist Church of Yuba City. The First Missionary Baptist Church of Yuba City baptized him one week later on October 17, 1976.

Keith surrendered to the ministry November 1979, and the FMBC of Yuba City licensed him. He became the assistant to the pastor from 1983-88. In September of 1988, Brother Keith was ordained and called to be the pastor of the Denair Missionary Baptist Church.

He went to be with the Lord on February 11, 2001. He is survived by his wife Gloria, along with his daughters, and son.



*This is my story  
This is my song*

Hello, my name is Gloria Hill. I am 23 years old and I am a member of the First Missionary Baptist Church of Yuba City. I have been a born again believer since September of 1976 and this is my story....

My husband and I had been going to church for two weeks, with the encouragement of two friends (Bro. David and Sis. Belinda Kimerer). When one afternoon the words I had heard in church touched my heart. I was at home cleaning house when I went down on my knees and prayed for Jesus to save me. I realized I was lost, and a sinner, and that Jesus had died for me, for my sins, and I felt so unworthy. But then I felt a peace all over and I knew I was forgiven, and where my eternal home would be. Two weeks later my husband was saved, and one week after that we were both baptized and joined the Lord's church.

Since then we've both been active in church and the blessings He's given us are wonderful. Recently my husband Keith surrendered to preach, I felt so blessed for the Lord to have called him. Pray for him and for me that we would continue to do His will.

My prayer is that we always be faithful to Christ and that our lights shine, so that others, and our two children (Jamie and April) would be Jesus in us. That they too, would want what we have in knowing the Lord Jesus as our personal savior.

Sincerely yours in Christian Love,  
Sister Gloria Hill

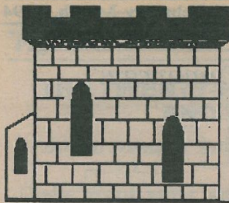


## Denair, First Landmark Missionary Baptist Church

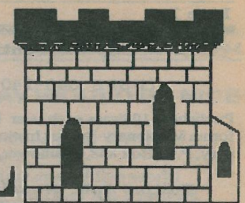
The FMBC, Denair, Endorsed by LMBC, Roseville, Missionary C. E. Hunt, was organized December 20, 1959 in Turlock. The following served as pastor: Homer Browning from 1957-64; Albert Runyan from 1964-72; Bill Wallace from 1972-74; Rubin Aust from 1974-77; R. A. Harless from 1978-88; Keith Hill from 1988-2001; and Todd Dornan since 2002. The church ceased representing in Old State in 1996 and began representing in Coop in 2001.

### *The History of Landmark Baptists of California Who We Are—Volume 2*

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# THE BAPTIST SENTINEL



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BELLFLOWER, CALIFORNIA

February-March, 1994

## FINAL ISSUE

### THE BAPTIST SENTINEL 1955-1994

The first issue of the Baptist Booster was put out on a mimeograph machine in July, 1955. It was edited by Allen Adkins while he was pastor of the First Missionary Baptist Church, Armona, CA. In December of that year Bro. Adkins changed the name of the paper to the Baptist Sentinel. He continued editing the Sentinel until January, 1959, when he gave it to the California Missionary Baptist Institute, Bellflower, CA, to be used as an organ to inform the churches about CMBI.

For about 3 years the Sentinel was published by an editorial staff consisting of E.A. Sharver, CMBI President, Hoyt Chastain, Vice President, Martin Canavan, Dean, and Carl Farrar, Business Manager.

In December, 1961, Hoyt Chastain was named editor. In December, 1962, Dr. Roy Reed came to Bellflower as pastor of the church and president of the school. In January, 1963, Dr. Reed took over the duties of editor and continued in that position for about 10 years.

Dr. I. K. Cross came to CMBI as administrative vice president in 1974 and became editor of the Sentinel, a position he held until he resigned from the school in 1986 and returned to Arkansas.

It was Dr. Reed's plan to re-assume the position as editor of the Sentinel, but he was able to edit only one issue before his death in June, 1986.

I was serving as Administrative Vice President at this time and the CMBI trustees asked me to edit the paper. I had served as part of a three-man editorial staff of the California Missionary Baptist, along with Jim Wilkins and C. E. Hunt for a short time, with Mary serving as the copy editor, though

not given that title. Mary had written a children's column for the Sentinel in 1959-60, and I had edited the church news column during the 70's, but this was a much greater responsibility, so I knew I had a lot to learn. The first thing I learned was that I needed a good copy editor, so I asked the trustees to elect Mary as copy editor, a job she has served in ever since. If the Sentinel has been any kind of success, it has been because of her largely unsung efforts. She progressed from a 3-weeks' lead time from typing the material, sending it to the printer, and receiving by truck the finished product, to the use of computer and a 3-day printing time. The CMBI office staff greatly improved mailing procedures and saved even more time.

Mary and I have tried to do the best we could with our limited abilities and training, learning as we went along, striving to continue the Sentinel in the same manner as its previous editors.

The Sentinel staff has always sought to print a well-balanced paper containing news of our churches, reports of mission work, current information about CMBI, and including in each issue a variety of sound Bible articles and sermons.

The subscriptions and offerings from the churches never fully paid expenses for the Sentinel, but while it was being used as an organ of the school, the deficits were absorbed by CMBI receipts. When the school closed in 1993, this financial resource no longer existed.

We regret we cannot continue the paper, but with CMBI closing her doors, the Sentinel in the red over \$12,000, and monthly income not even covering monthly expenses, we have no other option than to bid you farewell and ask you to remember us in your prayers.

--L. E. McCalister, Editor

### LONG BEACH MISSIONARY BAPTIST INSTITUTE/ CALIFORNIA MISSIONARY BAPTIST INSTITUTE

1956 - 1993

In the fall of 1956 at the messenger meeting of the Southern California Association of Missionary Baptist Churches (Old State) two men were the start of something that has had more effect on the churches of the West Coast than any other one thing in the history of our work here. Dewey Caves, a member of the Gloria Gardens Missionary Baptist Church and Bob Jones, member of the Bethel Missionary Baptist Church, Sunshine Acres, Norwalk, surrendered to preach at this meeting, causing the messengers to become involved in a discussion of the need of a school in southern California, so the young preachers would not have to move out of the area to attend school.

#### Several Efforts Expended to Establish Schools for Preachers

This is not to say there were no Missionary Baptist schools in California at that time, but because of the distances involved, certainly much more overwhelming then than now, the need of a school in the Los Angeles area was deemed critical. The book "Annals of California Missionary Baptists 1932 - 1968," edited by G.A. Williams, states on page 17, when relating the highlights of the 17th annual session of the California Missionary Baptist Association: "The schools mentioned were the Missionary Baptist Institute of Fresno and the Pacific Coast Bible Institute of Riverbank....The Riverbank school had just been organized."

Apparently other churches were responding to the need of having a Bible school in California, because the "Annals" goes on to report, in the summary of the 1950 state messenger meeting, that a resolution presented by the First Missionary Baptist Church of Oakdale and adopted by the messengers that: "In view of the fact that only limited support can be expected for several schools in the state..." the churches would look at "...the possibilities of building one state school, that all the churches might come to a cooperative agreement in a plan to

adequately support the school and its teachers" (p. 18).

#### CMBI Is Begun

A short time after the messenger meeting of the southern association in the fall of 1956, Gloria Gardens Missionary Baptist Church (now FMBC Bellflower) voted to start a Bible school and call it the California Missionary Baptist Institute. They drew their faculty from pastors in the area: Arden Johnson, La Habra; Randy Rudd, New Hope, Los Angeles; K.G. McKellip, Gloria Gardens; Merton Canfield, Bethel, Sunshine Acres, Norwalk. All of these pastors except Bro. Canfield had graduated from Missionary Baptist Seminary, Little Rock, AR. Bro. McKellip served as president, Bro. Rudd as dean.

By the end of the spring semester, 1957, Bro. McKellip was the only member of the original faculty still remaining. In order to keep the school going, he made a tour through the South looking for someone to serve as president of CMBI. He contacted Dr. Herbert Banks and the Gloria Gardens Church called him. In 1958 Bro. McKellip resigned and the church installed Bro. Banks as pastor, retaining him as president of the school.

It was under Bro. Banks' leadership the church's name was changed to First Missionary Baptist Church, Bellflower, on December 3, 1958. To keep your history straight, we must point out that this was all done in the fellowship of what we designate now as the Old State Association.

This will also explain the existence of another Missionary Baptist school in Southern California, sponsored by the First Baptist Church of Dominguez and named Long Beach Missionary Baptist Institute. Initially this was a night school with Martin Canavan and Travis Hubbard as instructors. Shortly after this, E.A. Sharver came as pastor of First Missionary Baptist Church, Lomita, and was added to the faculty. This school was mainly

(Continued on page 8)

#### THE BAPTIST SENTINEL

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**THINGS THAT HURT A PASTOR**

"Never have so many owed so few so much," are the words said to have been spoken by Winston Churchill concerning the sacrifice of the Royal Air Force as it protected the British nation. History reflects a principle that a few can affect the well-being of many. This principle can be seen for both good and evil. It was Adam who brought sorrow, pain, and death to the entire human race. It was Achan who brought death to his comrades and his family.

**Sometimes the Pastor's Family Is the Target**

As a pastor, I have experienced this principle and have felt and seen the pain and frustration that a few within the membership can bring. I feel that few of the members of a church ever realize the pain and sorrow that is being felt by their pastor is the result of the actions of some of the difficult members. Few members ever realize the injury that is brought on the pastor's wife. In fact it has been evident that some not having the courage to attack the pastor will often attack the pastor's wife and children to satisfy their lust for flesh. There is many a "Preacher's Kid" who bears the scars of such injurious attacks.

**How They Operate**

These few may operate very quietly or very obviously. Generally speaking, I have found that the longer they are free to cut and chew on the pastor and family, the more open they be-

come. Their activities will soon be recognized as they go from house to house.

**Sometimes They Are the "Pillars of the Church"**

Who are these "saints of barbarity?" Sometimes they are those who are considered to be the pillars of the assembly and feel they know what is best for the church. If they feel their authority and leadership threatened, they dare not sit back idly. They have been in silent control for years. Their control has been by the phone or over a cup of coffee. Here they plan their strategy before every business meeting.

Sometimes these "flesh eaters" are simply drug store quarterbacks. They have never felt the load of a pastor or paid any portion of the price of service. They have never faced the fiery darts of Satan, but can easily decide what action should be taken in every situation. It is easy that way; after all, they will never suffer because they will never face the fire for their errors.

Then there is the "family of the previous pastor, or the loyalist." Their concern comes when the present pastor is held in some esteem and their family or previous pastor seemingly will be forgotten. Their only hope is to tear at the present pastor to find some flaw and pull on that flaw until it becomes a great tear in the fabric of his character.

**What Can the Hurting Pastor Do?**

Now, what choice does this man of God have? Perhaps he can ignore the insults, lies, and slaps in the face he receives personally. But for how long can he ignore such abuse of family, wife, and tender children? How long can they survive till such abuse has destroyed his vigor of service, until he in frustration, like Moses of old, commits an error that will finish the destruction that these maggots have begun? The greatest question is, "Why should he continue like this?"

**Cultural Discipleship**

His choices are few. One is "cultural discipleship;" that is, the hope that the members will correct their errors through the preaching of the Word and conviction of the Holy Spirit. Devouring one another is not one of the fruits of a Spirit-filled life. My hope is that as a result of this article, some might see their error, repent and apologize both to the church and their pastor. If you have been listening to such injurious "brethern or sistern," you should stop them and challenge them to pray for their pastor. To encourage members to become self-disciplined, a pastor often preaches on such sins as lying, gossip, backbiting, and often he will be charged with badgering or picking on some

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and often he will be charged with badgering or picking on some member. You can see that he's in trouble, and will never please some.

**Public Confrontation**

The thought of eventually bringing public charges is difficult, even though the pastor has gone privately and then with witnesses to these difficult persons. One thing that strikes fear in a pastor's heart is that he might cause a split in the church. Sometimes these lawless members will use that as a club, saying, "You are splitting the church."

**Resigning - The Last Resort**

The thing that generally happens, after sufficient suffering and hurt and eventual loss of hope that anything could ever change, the pastor simply resigns. Those who manipulated have won; the pillars retain their control; the quarterbacks are right; the loyalists have the previous pastor's honor restored.

But it is not over, just to be repeated. Pastors, as human as they are, have some weaknesses, and his family, like the family of any other member, is not perfect. It's not over - just to start again. Now how long will a church survive?

*(Editor's Note: This article, written by a pastor who has experienced much of what he has written, was written with the hope that the readers will take it seriously and make any changes they can see they need to make. Pastors are hard to come by—we need to make some changes.*

—LEM

**Dear Sister Churches,**

We are writing you concerning the expenses of the Standing Missionary Committee of the American Baptist Association with regard to their meeting prior to the Annual Session each year. You are to be commended for your effort in helping to meet the expenses of the committee last year. Many of you led your churches to send at least one offering to help take care of this expense. There is a balance in the fund of \$5,229.81 to help meet their expenses this year.

We need your help again. We need to raise approximately \$8,000.00 this year to add to our balance of \$5,229.81.

**THERE FORE WE RECOMMEND THAT EACH CHURCH CONSIDER SENDING A ONE TIME OFFERING OF \$50.00 DESIGNATED "STANDING MISSIONARY COMMITTEE EXPENSE TO OUR MISSION OFFICE IN TEXARKANA.** Some churches will be able to send more and, no doubt, some may not be able to send \$50.00 but can send a lesser amount. As we all cooperate together we will once again take care of this special project.

A special "THANKS" in advance for your help in this endeavor. The messengers from our churches do not feel that money sent for mission should be used for committee meeting expense. Thus, this one-time offering from our churches will enable our elected committeemen to meet and prepare for our National Meeting.

Your Elected Committee, George H. Raley, Bill Kuykendall, Jame Floyd



**THE TWENTY-FIRST CENTURY SUNDAY SCHOOL AND THE CROSS-EYED BEAR**

*By Bill Johnson, Editor in Chief, Baptist Sunday School Committee*

God's Word never changes, but people do! As a Sunday School department superintendent before the Lord called me to preach, I struggled with the problem of helping children learn God's Word. In one teacher training session, someone mentioned that a child had gone home talking about being afraid of a cross-eyed bear named Gladly. Upon questioning the youngster, the parent learned that the Sunday School teacher had not taught about a cross-eyed bear at all; the child had misunderstood a song. The song was *Gladly, the Cross I'd Bear*. Children in those days had trouble making sense from many of the lessons.

Almost every Sunday School teacher has a story of this nature to tell. And every child who has ever attended Sunday School has come away with some misconception. It is not always the teacher's fault. Many times the wrong idea is conceptualized because of faulty curriculum. A major goal of curriculum, and of teachers as well, must be to help children make sense from every Bible verse. Students must be guided to construct meaning. Their minds must be able to paint a clear picture of Bible concepts.

In the twenty-first century it will be good for children to memorize Scriptures. But memorization alone is not enough. Children must be guided to personalize God's message. They must be led to apply Bible principles. God's Word must take on special meaning in the lives of children.

There are at least five ways in which children may be guided to construct meaning from Bible principles. Sunday School teachers must be provided curriculum materials which will help in these five ways. Mrs. Jeanie Cash explained them in a recent seminar for the writers of the new curriculum being planned by the Baptist Sunday School Committee. Jeanie, an elementary school principal, will join with Mrs. Deitra Reed, another professional educator in writing the new materials for first- and second-grade children. Following is a summary of what Jeanie told the writers.

1. Students many construct meaning by engaging in a variety of hands-on experiences. These experiences must challenge the child's thinking. They must focus the child's attention and involve every avenue of learning: seeing, smelling, touching, hearing and tasting. Some of these may be individual experiences, while others may include a group of children or the child and one or more adults.

The new curriculum being prepared by the Baptist Sunday School Com-

mittee for primary school children (grades 1 through 6) will help the teacher focus the attention of the pupil and guide the pupil to think about a scriptural principle.

2. Students construct meaning when they are allowed to put their thoughts into words or actions. A curriculum can help the teacher guide children to organize their thinking and clarify their thoughts. Children who put their ideas in writing can arrive at a more complete understanding of those ideas. Children whose ideas are incomplete may be guided orally to fill in the blanks of their understanding and clarify their thinking.

3. Students are able to make meaning from the Bible verse when the teacher uses primary source materials which are connected to their everyday lives. Jesus used real-life experiences when teaching His disciples. Children learn about Joseph's coat when they are shown a coat like Joseph's. They learn about God's love when they feel the warmth of their teacher's smile. Teachers need a curriculum which will help them encourage children to "get their hands on" Bible principles.

4. Students can more easily understand a concept when they are shown how to construct real, authentic things which demonstrate the concepts. Children learn when they play-act. They learn about David and Goliath by seeing a sling with five smooth stones. The new curriculum will help children construct meaning by using and incorporating the parts of a concept to form the whole.

5. Students can understand ideas when they are familiar with the vocabularies and activities associated with the idea. When singing the song about cross bearing, a child may call from his memory previous experiences about feeding the bears. He may not have learned that the word may also indicate carrying a load of some sort. The new curriculum will pay attention to biblical vocabulary words. As each concept is introduced, new vocabulary words will be used and explained.

Children must learn to associate Bible principles with routine life activities. Jesus said, "If ye know these things, happy are ye if ye do them" (John 13:17). Christian happiness is in doing the will of God, not just knowing it.

The writers and editors are working faithfully to provided these new curriculum materials in Fall Quarter, 1994. It is our prayer that we may help children learn the value of a Christ-like life.

**WMA REPORT AND REMINDER**

1994 is here already, and August is fast approaching. That is the time set by Glenn and Paula Knight (and Matthew and Jenny) for leaving their home here to establish a new home in the Philippines. The excitement they feel can be heard in their voices as they talk about it.

They have been visiting churches to get acquainted and to present to the churches their plans for the work they are anxious to begin in Surallah. Surallah is in central Mindanao and the building they plan to build will house the Beech Grove Itinerant Bible Training School, a Bible school for the training of the tribal people in that region. Basically, in the area of Surallah there are two tribes, the B'Laan and the T'Boi.

Their first project, after getting settled, will be to construct the building. They have been able to secure some equipment for the construction work that will be most helpful. They are still on target for beginning the construction in November or December. The blueprints are ready for Glenn to submit in person, as required by law, to the Provincial Building Inspector as soon as he (Glenn) arrives in Surallah.

Among the many things God has provided for the Surallah work is a big Heidelberg printing press. This is in addition to an offset press and a Multilith 1250 press which they already had. With this equipment, when their building is ready, they will establish the Philippine Missionary Baptist Press. Were you aware that, of the 87 dialects spoken in the Philippines, only 17 of them have the Bible? As soon as possible, the Knights will begin the printing of scripture booklets; i.e., the Gospel of John, Romans, etc., to get the printed Word into the hands of the people as quickly as possible. They plan, also, to begin publishing the Philippine Missionary Baptist Bulletin monthly, through which they hope to create a greater cohesion of the Missionary Baptist work throughout the Philippines. "We even hope," Glenn said, "to eventually expand this work throughout Asia. We have had correspondence already with a family in Hong Kong." So - God is increasing the vision!

They still have needs which the people of ABA churches can help supply. They do have their airline tickets, but the container to ship their household goods and their equipment will cost \$4700. They still need money for their vehicle fund. And they will need "start-up" funds once they are on the field.

The women of the National Women's Auxiliary chose the Surallah project as their goal for 1994. We

**ANY DAY WOULD BE NICE**

*By Jennifer Wood*

Pressures of the world,  
Our Lord God felt them all.  
Tempted beyond need,  
He felt everything.  
As it is said,  
Nothing is new under the sun  
Which God had created.  
Make the most of each day.  
Don't say anything  
That you might regret later.  
Question not His wisdom,  
Nor His advice.  
He was perfect,  
We are not.  
You are going to stumble  
And fall,  
Expect to.  
Don't give up,  
Just keep your eyes on Him.  
Grab some peace,  
Not only within yourself,  
But with God.  
Accept Him now,  
Don't delay...  
Eternal life is through Him only.  
He can see right through you.  
In His eyes,  
You're crystal clear.  
He sees right into your heart,  
Your mind, and your soul.  
We want to see those  
Gates of pearly white,  
And the streets of pure gold.  
All we see here is the  
Blue sky,  
Unclean air,  
And the green grass.  
A hideous world,  
Criminal, and killers on the rise.  
It all makes us cry,  
For we want to fly to You,  
To live eternally.  
Wait no longer,  
Come now,  
Oh Heavenly Father.



need to raise at least \$18,000. This is a goal that can be easily reached as we all pray, give and work together to accomplish it. Please bring your offerings to the national meeting in Orlando, Florida, June 21, or if you prefer, send them to our treasurer: Mrs. Nannie Norris, 120 Biggs Drive, Batesville, AR 72501. We can't all GO to the mission field, but we can all GIVE so that those whom God calls to go will have their needs supplied.

Glenn has a 21-minute professionally produced video of the Surallah Project and will send a copy of it to anyone who would like to have a copy. Contact him at Beech Grove MBC, 1301 W. 4th St., Fordyce, AR 71742, if you are interested.

**CALIFORNIA STATE COOPERATIVE ASSOCIATION MEETS MARCH 28-30 AT VISALIA, CALIFORNIA**

**A GRAND FAMILY FIASCO**

By Cathy O. Mendoza

Once every seven days is a Sunday morning, a day when we all must come to church and worship our God. Disgustingly, however, the chance of things going haywire on this day is seven times greater than any other morning of the week; sick babies, a toddler more irritable than normal, a teenager's hair not quite to her liking, dad's socks missing, mother's zippers stuck or stockings run, touchy tempers, and grumpy attitudes, to mention but a few. Seemingly a grand family fiasco comes on a Sunday morning. And each time this happens, let us focus on what is really happening.

First, God is grieved instead of honored. How can one focus on worship when the latest heated argument or family feud is on our mind? It would be nearly impossible to concentrate on the proper view of worshipping God.

Second, God's Spirit is hindered. There is nothing we can do that will glorify God when our spirits are not in tune with Him. How can a family start a Sunday right when they come in late, disrupting the special number or the preaching?

Third, hypocrisy is promoted—harsh words one moment followed by blessing God. *"Out of the mouth come praise and cursing, my brothers. This should not be"* (James 3:10).

So, what can be done to arrive for church on time with a minimum amount of frustration?

Call a family conference to discover the problem and discuss solutions. Remove from your mind that Sunday is the only day for you to sleep to your heart's content, relax, or go on a picnic. God deserves one day of each week after you've spent the whole of six days on yourself.

Guard Saturday night functions. Late Saturday nights are a prelude to chaotic Sunday mornings. Saturday night playhouse or Cinemagica on TV can be so enticing, making us forget that something special could be in store for us the following morning. *"Early to bed, early to rise, makes Sunday morning a pleasant surprise."*

Here are some more suggestions:

- Plan ahead. It wasn't raining when Noah built the ark. Prepare the baby bag, shoes, socks, and Bible ahead of time. Set the Sunday breakfast table on Saturday night. Avoid time consuming food preparation.

- Father must be briefed on what he can contribute to make Sunday a worry-free day. Check gasoline gauges, tire pressure, or pick the right tie for the right suit ahead of time.

- Set a departure time that doesn't require race car driving or unnecessary blaming of bus/keep driver. Plan to arrive five to ten minutes before actual arrival time. If commuting, allow fifteen more minutes for an un-

**FRESNO MISSIONARY BAPTIST INSTITUTE REPORT**

We are writing to you about our school in order to give you the latest update on how things are going. Bro. Burnes continues to improve in his home, but is still very sick. We know he is on your mind and in your prayers daily.

Because of the extended time of our president's illness and the likelihood of it being some time before he can assume his duties, the Trustees have placed June Godbehere in the position of Head Administrator for the school. Please call on him for any of your needs in this area.

It has been the policy of the school not to make pleas for support. However, since we are the only full service school on the West Coast, we are sure that you want us to do everything within our power to provide the very best education we can for our people. In order to do this, we need your support in every way you can give it. It is evident that a full time, qualified school administrator is needed, as well as needs in many other areas such as equipment and staff.

We are giving very prayerful consideration to a full time school administrator. Some have reservations about this, due to the lack of present support and the added expense of such a move. However, we know that our God can supply our every need. Will He use many of you to make this possible? We hope that as you examine the school you will determine it is one of the most important ministries you need to be more involved with.

Please write me a letter giving any input you have on how we can make our school the very best. Send it to the attention of L.D. Perdue, and I assure you it will be presented to both the staff and trustees. —L.D. Perdue, School Representative

usual traffic jam.

- Expect the unexpected. Satan will do his utmost to hinder your service to God.

- Reaffirm your commitment to fellowship with God's people. *"Not forsaking the assembling of ourselves as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching"* (Hebrews 10:25).

With all these in mind, the "Sunday Family Fiasco" need not happen. With the proper view of what Sunday should be, who and what it is for, and with proper time management, we can all be spared heated arguments, grumpy moods, and sour attitudes on Sunday mornings.

Should you find yourself running late on a Sunday, don't stay away; neither be complacent in doing so. Rather, quietly slip in, smile at the preacher, and come early next time. We'll understand for we've all been there. —Landmark Messenger

**TO THE CHURCHES OF THE CALIFORNIA COOPERATIVE ASSOCIATION OF MISSIONARY BAPTIST CHURCHES:**

We regret to inform you of the resignation of our missionary to Lake Isabella, Gerald Hosman, due to his ongoing health problems. We are enclosing a copy of his letter with this notification. On Jan. 13 Bro. Hosman requested to be released as of that date and this was approved. We wish Bro. & Sis. Hosman the very best in blessings from the Lord and ask you to join us in continual prayer for the improvement of his health.

In view of the number of souls saved (at least 9), 12 baptized, and the 32 current mission members, the Redlands Church is committed to the continued mission efforts in the Lake Isabella area with the goal of establishing a New Testament church there. The mission and Redlands Church will be working very closely in the calling of God's man to lead the mission. If any reading this report know of someone you would recommend to us for this work, please contact me as soon as possible.

Financially, the needs continue. In addition to paying Bro. Hosman's salary, housing, expense, and Social Security through January 31, 1994, and health insurance premiums for Bro. & Sis. Hosman beyond that time, other financial needs will include expenses to bring men before the mission and church in view of a call, expenses to move the new missionary on the field, and compensation to the new missionary. Also, you will note a deficit that has been incurred during the past couple of years.

To the churches and individuals who have supported the Lake Isabella work, the Redlands Church says "thank you." We would not have come this far without you and we ask for your continued support for the furtherance of this mission endeavor.

Additionally, there may be other churches who would give consideration to supporting the Lake Isabella mission work. If you need further information, please contact me.

Pray for us as we week out God's man for Lake Isabella. May God richly bless you.

In His service, Lonnie Wiggins, Pastor, First Missionary Baptist Church, 1100 Occidental Dr., Redlands, CA 92374, 909-793-4834.

**SANTA CRUZ REPORTS**

Landmark Missionary Baptist Church, Santa Cruz, CA, reports 4 new members added in Feb. Pastor Lester Miller was in the hospitalized 3 days in Feb., but is now well and back at work. His new home address is: 2160 17th Av., Santa Cruz, CA 95062, phone 408-462-0217.

—Peggy Lowe, Reporter

**VENTURA, CA, CHURCH ANNOUNCEMENT**

We were represented by letter at the messenger meeting of the American Baptist Association when it convened in Huntsville, AL, June, 1993. Due to an error we were not recorded in the yearbook. We have contacted Larry Clements, Recording Secretary, and we are on the list but were left out of the book.

We would like to reach as many churches as possible and let them know we are still represented. Our listing in the directory should read: LANDMARK MBC OF VENTURA: 1113 E. Main St., Ventura, CA 93001; Pastor: Perry Miller, 122 Pajaro Av., Ventura, CA 93004; 805-659-1975; Clerk: Hazel Miller, 122 Pajaro Av., Ventura, CA 93004; Music: Arlen Gilbreath.

**REPORT FROM CLOVIS**

The Lord has been so good. Arriving the last Sunday of September, the work has been such a blessing. The highlights have been the baptism of 6, 4 additions by letter. Brandon, the pastor's son, directed a drama that was performed the middle of December, with just under 200 people in attendance. The church ladies gave the pastor's wife a nice gift for Christmas and the pastor a bonus for the holidays. The theme of the new year is "MORE VICTORIES FOR '94."

—Wayne Beene, Clovis, CA, MBC

**OAKHURST, CA, REPORT**

Oakhurst Landmark Missionary Baptist Church, Roger Youders, Pastor, reports they had 18 additions in 1993: 9 by baptism, 5 by letter, 2 by statement, and 2 were reinstated. The Youth Group is very active for the Lord. Our ladies have re-established the Ladies Auxiliary and hosted the District Ladies Auxiliary Meeting in Feb. Our church is on the move forward for the Lord in 1994. Pray for us. —Pat Baker, Reporter

**A GREAT REPORT FROM A GREAT WORK IN A GREAT COUNTRY**

Palmerston North, New Zealand missionary, Gary Max, reports a young lady named Melanic came for salvation and 4 others saved recently came for baptism. They are Jason, 23, Chamic, 16, Tanya, 22, and Gaylene, 30-something. They have 3 others who are seriously considering baptism.

Work is continuing on their building, and they hope to have the outside finished soon. They planned their first preachers' seminar and retreat in Feb., focusing on their missionary endeavors and "the missionary company concept."

**MISSIONARY TO THE MORMONS**

Calvary Missionary Baptist Church, Henderson, TX, is pleased to introduce their missionary, Daryl Dimit, after voting to endorse him to work in Utah. Bro. Dimit says, "Six months ago, while we were in Salt Lake City, UT, doing research for our Mormon Outreach Ministry, the Lord laid a burden on our hearts to plant a New Testament church in this, the center of Mormonism. Since that time we have set our goals and energies toward this mission."

For the past several months he has made trips to Utah for researching locations and gathering information. He has visited many churches sharing his burdens and plans, as well as attending the state messenger meetings in Texas and Louisiana. All of this has been done without financial support from our church. He received offerings from churches he visited or paid his own expenses. I share this to point out his dedication and commitment to serve his Lord in Utah.

Born and raised in California, Bro. Dimit lived in Utah for 6 years before moving to Texas in 1985. He spent 14 years in cult bondage as a Mormon. His wife, Sharon, was used of the Lord to share the gospel with him and he was saved in April, 1991.

The Dimits have 4 children at home. Both Bro. and Sis. Dimit will receive diplomas from Texas Baptist Institute in May. They plan to leave for Utah in July of this year.

Our church asks that you consider giving our missionary the opportunity to meet our sister churches and get acquainted with him, his family, and hear his mission plans. There is much to share with you about this mission work and missionary.

You will be impressed with Bro. Dimit and his approach to mission work in reaching those living in Utah. Most people living in Utah have a Mormon background, but many non-Mormons are living there. Who could be better used of God to reach Mormons than an ex-Mormon who has been saved by God's grace?

Many will have the opportunity to visit with Bro. Dimit during the ABA messenger meeting in Florida in June.

For information about this work or to schedule the missionary for a visit, please call or write: Calvary MBC, 410 No. Marshall St., Henderson, TX 75652; or Mormon Outreach Ministry, Rt. 1 Box 509 B, Tatum, TX 75633.

**UPDATE FROM JALVING**

Six months ago I wrote the following in my report: "In order to help alleviate the demands of the quarterly payment on the church building, my wife and I have accepted a contract on the sale of our home. We plan to use some of the equity to help stabilize the schedule of payments. The City of Fort Collins has okayed my request to move my family into the unused portion of the church facility."

Since that time we sold our house, used some of the proceeds to catch up the payments and now with the money gone, the house sold, we humbly ask for any additional help that you may be able to give.

Our next quarterly payment is due on Mar. 1 in the amount of \$3,588.92. Presently we have approximately \$700 toward that payment. After that payment there will be just over 2 more years left on the note and the building will be paid for.

Attendance has been in the 21-26 range and the Lord has blessed us with some wonderful prospects. We have done an extensive mailing to the people in our neighborhood and held an open house for folks to see what we are all about.

Send offerings to Cache La Poudre Baptist Mission, 201 Whedbee St., Fort Collins, CO 80524.

Your brother, Joel H. Jalving

**MID-ATLANTIC MISSION DEVELOPMENT BEGINS ITS 6TH YEAR**

Mid-Atlantic Mission Development, sponsored by First Baptist Church, District Heights, MD, is beginning its 6th full year of operation. 1993 was a banner year with 18 churches of the Mid-Atlantic Missionary Baptist Association contributing close to \$12,000. To date, 70% of our association's churches support this work.

We have seen an increase in mission work in this highly populated section of our country. Many of our churches are sponsoring these works, and MMD is helping them to purchase property and build houses of worship. We need more missionaries for the millions living here who do not know Jesus. If you, as a church of Jesus Christ, cannot send us missionaries, won't you help us build up a work? Call Pastor Jim Holt, 301-736-8972, for more information.

**JOHN KOHLER REPORTS**

We have now been on the mission field in Michigan City, IN for about 3 weeks. During this short time, the Lord has heard and answered many of our prayers and has graciously enabled us to accomplish the following: (1) Settle into our new home. This has required much cleaning, painting, and organizing, taking up most of our time and energy so far. (2) Set up a study/office for the mission in the basement of our home. Grace and Christi worked especially hard on this project. The basement was built in about 1910, and the office is located in what used to be a coal room. It is not fancy or attractive, but we are very thankful to have this space in which to work. (3) Lease a highly-visible, easily-accessible meeting place at a bargain price of \$175 per month plus electric and a security deposit of \$175. It is strategically located near the center of the city and has good lighting and plenty of parking. Although it is quite small, we anticipate that it will meet our needs for at least the first year. We are to take possession of this property no later than Feb. 1, and we are waiting on the management to install new ceiling panels and carpet. We would like to purchase about 20-25 matching folding chairs and a folding conference table to furnish this new meeting place. (4) Mount a professionally-made sign mounted above the front entrance of our meeting place. It is 8' x2' and cost us \$145. The sign maker treated us very courteously. He mounted the sign for us at no extra charge and did so in sub-zero temperatures.

(5) Receive some free publicity for the mission in the newspaper and on the radio. We intend to do some media advertising before long to see if we can find prospects for the mission. (6) Learn of a few people who might be interested in visiting the mission once public worship services begin. We plan to follow up on these leads once we are able to obtain their names and address. (7) Do much study, planning, and preparation for beginning regular public worship services in the not-too-distant future. We are in need of some current adult and children's Sunday School quarterlies at this time. (8) Conduct regularly worship services as a family in our home. (9) Survive at least 2 major snowfalls and temperatures ranging from -5 degrees F to 30 degrees F. With the wind chill factor, temperatures have been as low as 50 degrees below zero. We feel like we have moved from Louisiana to Siberia! Pray that the weather will soon improve.

We are grateful to God for opening doors and working in our midst during these first weeks on the field. We are also very thankful to our sending church, Calvary of Minden, and other sister churches for helping to make

**A WORD FROM PERU**

The mission effort in Peru continues to thrive. Ricardo Roldan reports that there have been several professions of faith and additions to the Liberty Baptist Church of Trujillo. In December, Bro. Roldan went into the Andes Mountains to visit 2 missions of Liberty BC, and 2 churches have been organized from missions. While there, he preached in several services. There were more than 100 people in attendance in most of the meetings. Also, the Roldans report buying a piano so that piano lessons can be taught at the Institute in Trujillo.

Please continue to remember Bro. Roldan and his wife, Velton, in your prayers as they labor tirelessly in the mission field of Peru.

Inquiries about Peru missions can be sent to South Union Missionary Baptist Church, Rt. 1, Box 48, Daingerfield, TX 75638.

**ABA MISSION TREASURER'S REPORT**

BEGINNING BALANCE	33,201.76
RECEIPTS	106,386.35
DISBURSEMENTS	94,145.76
BALANCE CARRIED FWD	45,442.35

The Lord has blessed His churches with many opportunities of world wide mission work. The great men of God recommended to His churches for support are reaching many souls with the gospel. New churches are being organized over the world. Supporting churches are responding in a mighty way. The missionaries are being taken care of. Thank the Lord for being able to make this report.

It is time for recommendations to be made for the 1994-95 associational year. The responsibility for the recommendation of men of God rests upon the sponsoring churches. This responsibility will not be taken lightly. By the help of the Lord, the sponsoring churches will recommend men worthy of His blessings and the support of sister churches.

Be thankful to God with me for the wonderful financial reports the last 3 months. May His wonderful blessings continue upon the missionaries, their missions, and sponsoring churches. —D.S. Madden

this new mission possible. We are more convinced than ever that we are exactly where the Lord wants us to be, doing exactly (though not perfectly) what He wants us to do. Please continue to stand behind us as we do God's will in this place. We cannot accomplish a thing without the Lord's help and the support of his true churches.

—John A. Kohler, III, P.O. Box 9438, Michigan City, IN 46360.

**WORD HAS JUST COME FROM NEW ZEALAND** that Missionary Gary Max has been seriously ill with 2 types of pneumonia, glandular fever, and hepatitis. He is now better, but the recovery process will be a slow one. I know this good missionary would appreciate your prayers in his behalf. It would be wonderful if someone with both building and preaching skills could go over and help this worthy missionary through his recovery period. God continues to bless this work, with 7 baptized recently. —LEM



**CORNY? PERHAPS, BUT BIBLICALLY CORRECT**

The following appeared in a recent issue of the Wall Street Journal:

"In every community there are agencies of moral and cultural development that seek to shape the ways in which individuals conceive of their duties to themselves, their obligations to each other and their responsibilities before God.

"The family and the church are primary among these....These are the natural sources of legitimate moral teaching - indeed, the only sources....

"The mention of God may seem quaint, but it is clear that the behavioral problems (of our day) involve spiritual issues....

"One cannot imagine effectively teaching sexual abstinence or the eschewal of violence without an appeal to spiritual concepts. The most effective substance-abuse recovery programs are built around spiritual principles. The reports of successful efforts at reconstruction in ghetto communities invariably reveal a religious institution or a set of devout believers at the center of the effort."

The author of this article was a professor of economics at Boston University. In the Feb. 25 issue of the Wall Street Journal - Boston University professor of economics Glenn Loury penned a commentary entitled "God and the Ghetto." The premise of the article was decidedly Christian. Government and economic theory alone cannot solve the problems of the inner cities, Loury argued. Any real solution will require a recovery of the place of the family and the church and the values they teacher within a community.

"We do not give public voice to the judgment that it is wrong to abuse drugs, to be sexually promiscuous, to be indolent and without discipline, to be disrespectful of legitimate authority, to be unreliable, untruthful, unfaithful," Loury wrote in the February commentary. "The advocacy of a conception of virtuous living has vanished from American public discourse."

Surprisingly, it is only one of many such articles finding their way into national publications these days. And Loury's voice is but one of an increasing number proclaiming the need for this nation to recover its moral balance.

While Loury's article focused on the ghetto and inner city experience, it was in no way limited to that area of life.

In fact, Loury sees the effects of the loss of the place of family and church in all of society, as he explained in a recent interview: "I would say that what happens in the ghetto is not disconnected from what's going on in the larger society. And while I was addressing myself to the ghetto (in the Wall Street Journal article) I didn't mean to single out the inner cities as the only place in society where a restoration of faith and religious conviction would be valuable to us."

The effects of the loss of the two institutions in society are painfully evident. In the same week Loury was interviewed, newspapers were publishing daily reports about the trial of two 11-year-old boys accused of abducting and brutally killing a two-year-old toddler. At the same time U.S. News and World Report was carrying a cover story on the increasing violence among young people - and not just those who live in the inner cities.

Loury agrees such trends are somewhat the result of the sins of one generation being visited on the next. "I think all of us have a certain responsibility for what's going on with our young people.

"My view is it begins with the family and parents being responsible for their children. But we've pretty much taken the teaching of any kind of substantive morality out of the schools. And our politics don't much reflect a courageous standing up for ideals that I think a lot of people would have affirmed a generation ago."

The answer to the problem is clear—help family and church recover their place of moral standing in society. But that answer only raises another question—how?

Loury insists it must begin with individual action, with people who have the public ear standing up to defend the family and the church and their place in society. He acknowledges it may take a little courage to stand up for things that sound old-fashioned and corny. "But the truth is we haven't figured out a better way of raising children (than the family).

"And marital fidelity really is better than running around, better not just because it's consistent with religious teaching but also because it leads to happier and healthier lives. Teenagers having sex is not just something we have to accept but it's something that we really should try to limit or reverse. We should preach against it.

"It's my opinion that we can't make any progress if we're not willing to state out loud and forcefully what it is that we believe is right," Loury emphasizes. "And I think too few people are willing to do that."

Loury is not a minister or a theologian, just a layperson. But he still has clear views about how the church can restore its voice in society.

"My view is that the church has to be the church," he says. "In other words, if the question is how does the church

restore itself, it's by the people in the church, from the clergy on down, acting on their faith. And praying—we have to pray. This is my answer - and it's not a scientific answer - but we have to get down on our knees and pray.

"We have to live lives that are genuinely a reflection of what it is we believe. If there's going to be revival, if the question is how can we draw more people to the church, I don't think we can do it by a slick advertising campaign. I think we have to do it by being witnesses - in the truest sense of the word - of what a relationship with Jesus Christ can mean in people's lives."

Another part of the answer is that the church has to come out from behind its walls, Loury says. "It's not all done on Sunday. It's done seven days a week. It's not all done inside of buildings with people who have fancy clothes on. It's done out in the streets and in the schools and in the jails and in the hospitals....

"The church has to be the church." —Adapted from an article in The Baptist Message, written by C. Lacy Thompson

**"IN SEARCH OF THE PERFECT CHURCH"**



Once upon a time ... Marge and Sally came face to face in the produce section of their grocery store, as they

both reached for the same red-ripe tomato.

Marge stepped back and said, "Oh excuse me. I didn't see you there. You go ahead and take that tomato, and I'll find another."

"Well, I did see it first," snapped Sally. "Besides, I've got to get a salad to the church before noon."

Marge brightened. "You go to church? Me, too. Things have been so exciting lately that I can't wait until Sunday arrives just to see what happens next."

"You're kidding," said Sally. "I wish my church was like yours. Mine is so dull and boring. I can hardly wait until the last 'Amen' when I can get out the back door."

"Oh, I'm sorry to hear that," said Marge, as she placed a twist tie on her bag of tomatoes. "I guess we take our church for granted. You see, we have a new pastor, and we're enjoying his sermons so much."

"We have a new pastor, too, I'm sorry to say," said Sally, "but his sermons are dry and much too long. Not only that, but our music is so formal. I just don't know what's gotten into our choir."

"Oh, I love the music in my church," said Marge. "It never fails to inspire me, and it sets the tone for worship for the whole congregation."

Sally frowned, "I suppose the next thing you're going to say is that you

**Portrait of a Christian**

*Not only in the words you say,  
Not only in your deeds confessed,  
But in the most unobtrusive way  
Is Christ expressed.  
Is it a beautiful smile,  
A holy light upon your brow?  
Oh no! I felt His presence  
When you laughed just now.  
For me 'twas not the truth you taught  
To you so clear, to me so dim.  
But when you came to me,  
You brought a sense of Him.  
And from your eyes He looks on me  
And from your lips His love is shed  
Till I lose sight of you,  
And see the Christ instead.*

The above is a photocopy of a card given to me many, many years ago by a dear friend. I have treasured it, not because I feel it is in any way a description of me, but because it is the goal I strive for. Posted near my typewriter and/or computer, it serves as daily reminder of what the goals of my life are. I hope it will be of help to others as it has been to me.

—Mary McCalister, Copy Editor

also have a good youth program." "Well, now that you mention it, we do have an especially good group of young people and an excellent youth worker."

"I envy you," said Sally. "Our teenagers hardly speak to the rest of us, and our youth worker doesn't seem to take his job very seriously."

"I'm so sorry to hear that," said Marge. "I'll be glad to ask my prayer group to pray for your church, if you like."

"Prayer won't help us much," said Sally, as she threw two heads of lettuce into her buggy without even glancing at them. "Besides, I would never share anything so personal with anyone in our prayer group for fear that they would use the information for gossip about me."

"How awful," whispered Marge. "You can say that again!" responded Sally.

Sally wheeled her cart around and started to leave, but then paused. "You know, you look kind of familiar. Do you know you?"

"Well, I was thinking the same thing about you," said Marge. "Do you live in this neighborhood?"

"No," said Sally. She looked back over her shoulder and said, "Wait! I know where I've seen you."

"Where?" said Marge. "Church," said Sally grinning sheepishly. "You and I go to the same church." —Maggie Chandler, Contributed, the Baptist Trumpet

**THE FEAR OF BECOMING ACCUSTOMED TO WRONG**

Wrong is rampant. Even a casual reading of the newspaper or listening to the news reveals a terrible litany of wrongs.

It is a drive-by shooting of an innocent victim. It is a mall shooting taking the life of some person who happened to be in the wrong place at the wrong time. It is a drunk driver killing other motorists. It is a white-collar scam resulting in some losing their savings.

"We live in a world where the screaming of evil spirits is painfully audible," wrote Halford Luccock.

Is there any end to the news of wrong? Has the war against crime become a war in which people have become calloused to casualties? Is it possible that people could lose their capacity to be shocked by the wrong inflicted by some on others?

Yes! It is even possible for believers in Christ to almost shrug their spiritual shoulders in the never-ending confrontation with wrong.

Illustrations in the context of a question seem appropriate. Have believers grown accustomed to few making professions of faith in Christ in church services? Have believers grown accustomed to accepting abortion and the killing of unborn babies as just something that happens today? Have believers grown accustomed to treating the Lord's Day as just any other day of the week?

Grown accustomed? Have believers grown accustomed to gossiping about others and finding a sense of thrill in hearing gossip concerning others? Have believers grown accustomed to accepting broken marriages without having a broken heart? Have believers grown accustomed to some bad television ads and television violence as just the way it has to be? Have

believers grown accustomed to accepting sexual promiscuity as just the modern way? Have believers grown accustomed to accepting conflict in churches between staff and church as just a way of doing church? Have believers grown accustomed to accepting homosexuality as a style rather than a sin? Have believers grown accustomed to hungry people staying hungry?

What about Baptists? Have they grown accustomed to accepting plateau or decline as just part of it? Have they grown accustomed to not being too interested in seeking to understand Baptist history, doctrine or polity? Have Baptists grown accustomed to accepting the fate of the unbeliever without a broken heart?

Yes, all of these are tough questions dealing with sometimes touchy subjects.

But is there any sense of shock in discovering how used to wrong people can become? There should be. The issue of oughtness must be raised. Not everyone can fight every battle and not all who are concerned will do it the same way, but concern about righting wrong must never be abandoned.

The church must not be a reflection of the world, but rather it is to be distinctive and separate. The gospel of Jesus is good news in a bad world. Being in the world and not a part of the world surely involves not growing accustomed to the way the world does things.

While some are almost afraid to get out among others in public places because of wrong being rampant, believers must also face the fear of growing accustomed to wrong.

—Presnall H. Wood, Reprinted from The Baptist Standard

**FORGIVE FOR YOUR OWN PEACE OF MIND...**

Two men found it impossible to get along. Their personalities clashed. The situation between the men was so bad that one moved out of the state to another job. The man who moved did not immediately find peace. He was still ruled by anger toward the other man. His state of mind made it impossible for him to concentrate on his job. He was still miserable. One day he decided the time had come to follow the biblical command of forgiveness. In his office he forgave his adversary, in spite of the fact the man had not asked for forgiveness. He immediately found the peace he was seeking.

God's people are commanded to exercise forgiveness. The forgiveness we are to extend to others is a testimony of how God has forgiven us. God's grace covers all sins. God is able to forgive us of any sin.

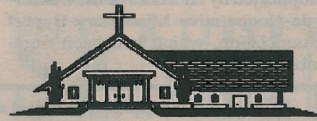
If we refuse to forgive those who have offended us, should we expect God to forgive us? Anger will continue as long as we harbor hatred, jealousy, or resentment toward others. Their actions toward us are no worse than our sins toward God. Since we have been forgiven by God, we must forgive others.

—Marc Shultz, The Baptist Monitor

**BETHANY MISSIONARY BAPTIST MISSION, OCILLA, GA,**

writes to say: "We are a newly started mission (March 1992) in the South Georgia area. Presently we are using an old church building that we lease; however, we hope to start a building program this spring. In anticipation of our new building we purchased 3 acres of land and are in the process of paying it off. Our building plans include a 2800 square foot building, costing \$15 per square foot to build. We are offering individuals and churches the opportunity to have a part in the Lord's work here. We are selling square feet at \$15 per square foot. The area we are going to build in is in need of a good scriptural, New Testament church. If you can't help us financially, please remember us in your prayers. —Ken Waters, Missionary, Rt. 2 Box 442, Ocilla, GA 31774, 912-468-5839; Roger Sumner, Treasurer, P.O. Box 541, Ocilla, GA 31774, 912-468-7138.

**MY CHURCH**



Having accepted Jesus as my Savior, and having made this known by uniting with His church, I want to give my church...

1. **AFFECTION** - I want to give my church affection that she might be strengthened by the knowledge that I, as a member will serve.
2. **APPRECIATION** - I want to give my church a kindly word of appreciation for her ministry and want to have a part in sending her ministry to the uttermost parts of the world.
3. **CONSIDERATION** - I want to give my church consideration and want to rejoice in the good she is doing and share to the most of my ability.
4. **ENCOURAGEMENT** - I want to give my church encouragement when temptation and annoyances make the work of Christ difficult.
5. **FAITH** - I want to give my church faith that she may be free to proclaim the message of peace, goodwill, and brotherhood.
6. **GRATITUDE** - I want to give my church gratitude and praise for the many things she has helped me to bear, and for courage in the time of trouble.
7. **PRAYER** - I want to give my church prayer each day that God may bless her ministry and make her services a blessing to everyone who enters the doors.
8. **REVERENCE** - I want to give my church reverence as the Divine Institution as a body of baptized believers ordained to teach mankind a better way of living.
9. **STEWARDSHIP** - I want to present to my church God's tithe and my offering.
10. **TIME** - I want to give my church enough of my time to help in the work of the Lord Jesus Christ, to win others to Him, when and where He needs me.

Make it a great day in God's meeting house by being present. Anticipate the joy. Greet one another. Show you care.

—Pastor David Price, Grace Notes

**TO ALL OUR CORRESPONDENTS:**

We are deeply appreciative of your sending us your bulletins, news items, and exchange papers over the years. But the time has come to ask you to remove the Baptist Sentinel from your mailing lists, as we will no longer use church and mission news items and articles. Again, thank you for your faithfulness. May God bless you real good.  
—Mary McCalister, Copy Editor



**MEMORIALS WELCOMED BY CAMP METOCHE**

If you are looking for a place to give a memorial offering, we would like to suggest Camp Metoche.

This is a flourishing, growing ministry sponsored by First Missionary Baptist Church, Bellflower, CA, where more than 60 people were saved last summer, and many, many more lives strengthened and guided in the right direction.

For every memorial of \$50 or more, we will place the honored person's name on a beautiful cedar plaque we are making from a slab of cedar cut from a fallen tree on our campground.

The honorees' names will be displayed for our campers to see each year, and their memories will carry on until our Lord returns. Those whose lives are changed by camp ministry will feel a lifelong gratitude to those who support the camp ministry.

Send your memorial offerings to Rob Tanner, Treasurer, Camp Metoche, P.O. Box 848, Bellflower, CA 90706. They will be acknowledged and the names added to the plaque as soon as it is finished.

We are looking forward to an excellent year in our camp ministry this year. We now have four weeks of Missionary Baptist camp scheduled, and are talking to another Missionary Baptist group about a week in 1995. We would love to have the entire summer booked with Missionary Baptist camps, and could do this if our churches would work with us in this.

God bless you for your support of the camp ministry. Pray for us as we continue this work.

L. E. McCalister, Camp Developer



**YOU TELL ON YOURSELF**

By the friends you seek,  
By the very manner in which you speak;  
By the way you employ your leisure time,  
By the use you make of your dollar and dime.  
You tell what you are by the things you wear,  
By the spirit in which your burden you bear;  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.  
You tell what you are by the way you walk,  
By the things of which you delight to talk;  
By the book you choose from the well-filled shelf.  
In these ways and more you tell on yourself.

**WE NEEDED A THOUSAND MORE OF THESE**

"I just received the December-January edition of the Sentinel and read most of it. It has some excellent articles, especially the two on the last page, and those on page six. Then I came to the end of the last page and was shocked and grieved to read your statement about silencing the voice of the Sentinel.

"I hope there will be a reaction on the part of the readers to keep it going. Since I am in Costa Rica the subscription price is \$7, but I am sending \$10 and hope you will not have to return it. No, don't send it back. If it doesn't go on subscription, use it to pay some of your back bills.

"I will be praying and trusting that God will work a miracle. God bless you and Mary and may He relieve the strain and stress.

"I want to praise the Lord because He has brought back my health and strength to this 91-year-old Baptist preacher-missionary. Last September I almost died --- even the doctors gave up hope, but not God's people here. They prayed and God answered prayer. Blessed be the name of the Lord."

Yours in Him, W.S. Goulding

"I enjoy reading the articles, also in keeping up with the news of the other churches and missions." --Irene Burnham, Anchorage, AL

"Thanks for the paper." --Rev. & Mrs. Levy Cooper, Huntsville, AL

"We enjoy the paper very much." --John & Lois Stevens, Sacramento, CA

"God bless all of you." --C.E. Woods, Clovis, CA

But we didn't get them, so, with this issue, we close a chapter in the history of California Missionary Baptists, and a part of our lives that will leave a great void. We have tried to remind you of a little bit of the heritage the Baptist Sentinel has left to our people. Only eternity will reveal the impact on the lives of our readers.

God bless you all!  
Regretfully,  
L. E. McCalister, Editor  
Jerry Coffman, Editor  
Mary McCalister, Copy Editor

An added note from the copy editor: Perhaps my husband is thinking, "No more TV dinners the week the Sentinel is put out." Perhaps those who have seen my house during that time might say, "Well, she should at least be able to keep her housework done now." But these are not my thoughts. I will miss the Sentinel as much or more than any of its readers, and have probably gained more from it than anyone else. I'll miss you!  
--Mary McCalister

CMBI (continued from page 1)

supported by churches of the California Cooperative Missionary Baptist Association, which had been organized in 1952.

Perhaps this is the time to interject a little history of California Missionary Baptists, for those readers who are not familiar with why we have two associations. I return to Bro. Williams' "Annals" because he gives a concise summary of the split. His report of the March, 1951 messenger meeting includes the report that the Ridgecrest Church was refused seats at the meeting because 6 messengers opposed their being seated. He states:

"This meeting will not be soon forgotten. Article 7 of the Statements of Cooperation was the trouble-maker in this meeting: 'Churches in harmony with the principles of this association may be admitted by UNANIMOUS vote of the messengers. They are to furnish satisfactory evidence of their faith to the messengers.'...The rule was being applied in the Redlands meeting, 'line up or get out.' This was a cruel statement, but it was not as cruel as Article 7. Churches and pastors were being forced to yield to the will of six votes, or three votes, as it was in another meeting later this same year....The parting of the way for California Baptists had come. On February 12-13, 1952, seventeen churches met to organize an association under a new Statement of Cooperation. Their first annual session was held at Armona on May 13, 1952. There were 24 churches represented at this meeting" (pp. 20, 21).

**With God, And With Men Who Listen to Him, All Things Are Possible**

What Bro. Banks faced, as he became pastor of FMBC, Bellflower, and president of CMBI, was the existence of two Missionary Baptist schools not more than fifteen miles apart, one representing the California State Association (Old State) and one the California Cooperative Missionary Baptist Association. It might have seemed an impossible task to those of us who were perhaps almost too closely involved in the split, but Bro. Banks was up to the challenge. By the beginning of the fall semester, 1958, he had done the impossible--he had brought the two schools together. That first year, with the two schools becoming one, CMBI had about 50 students.

Carl Farrar, First Full Time Dean

Bro. Banks was the leader in another great step of faith when he led the church to call Dr. Carl Farrar to serve as full-time dean. And the school did grow! Not only in students and faculty, but also in its acceptance by the churches, not only throughout California but all the western states and the nation. It soon became known as one of the finest schools in our fellowship of schools.

Dr. Banks resigned in 1960 and was followed by Bro. Allen Adkins as pastor of FMBC. He did not choose to serve as president of the school, so the church named Dr. E.A. Sharver, pastor of FMBC Lomita, as president. During Dr. Sharver's tenure as president the CMBI building was erected. He led the church to float a \$40,000 bond issue to pay for the building, repaying it out of the general operating fund. Skilled workers from our churches all over the West contributed their time to build the build-

ing. I know my church, FMBC, Brentwood, graciously gave me several weeks' time off from my pastoral duties, and I drove to Bellflower each Monday to work all week. Because of

in 1993 it maintained this standing and was so recognized by the State Superintendent of Schools and State Board of Education.

**A Time of Changes**

This prosperity continued until events changed the complexion of our lives. The GI Bill came to an end and many who might have enrolled did not do so. The economy changed drastically in the Los Angeles area, making it much more expensive for students to live here. At the same time, jobs which had been readily available became much harder to find.

There were many personnel changes as well. Dr. June Godbehere moved to northern California. Dr. Chastain moved to Texas. Dr. Martin Canavale died. Dr. D.S. Madden moved to Texarkana. Dr. Travis Hubbard, giving his age and the distance of commuting as his reasons, resigned. Dr. Reed died. Dr. Farrar died. Dr. Croft resigned and moved back to Texarkana.

All these circumstances combined to reduce the number of students and the number of faculty members available to teach. Finally, due to the lack of students, finances, and faculty CMBI closed its doors in May, 1999 after 37 years of operation.

God truly blessed during these years. At one time as many as 90 churches had pastors who had received the training at CMBI. At least 6 other ABA schools have had administrators on staff who had been trained at CMBI. Missionaries serve in at least nine foreign countries and are serving churches and missions in most of the 50 United States where we have churches.

**God Has Done It All**

God has been wonderful to us here at Bellflower. The great churches of California, and throughout the nation have upheld the church, school, faculty, and student body with prayer and supplied the support that has permitted FMBC Bellflower to serve the needs of our churches.

We thank each of you for your concern, prayers, and fellowship.  
--L.E. McCalister, past Administrative Vice President

all this volunteer labor, the building was built at minimum cost.

Thus, in just four years the churches of California had rallied to the support of CMBI so that, not only was Dr. Farrar paid full time, the other faculty members reimbursed for their expenses, and a \$40,000 bond issue was being paid off.

**Dr. Roy M. Reed Comes**

On October 14, 1962, Dr. Roy M. Reed was called as pastor and president, and, under his leadership CMBI continued to grow and flourish. Enrollment grew to over 125 full time students per year.

**Great Years for CMBI**

During this time the school gained the recognition of the U.S. government, when in 1963 CMBI received its certification to train GIs and then in March, 1964 was certified to train foreign students. In May, 1966, CMBI was recognized by the California State Board of Education as a Class B school (a Class A school is one fully accredited by a national accrediting board) and was granted permission to grant degrees from a two-year associate of arts degree to a full Ph.D. Until CMBI closed its doors as a seminary

**In Memoriam**

The following memorial gifts were given to C.M.B.I.

Mr. and Mrs. Donald Lewis

*In loving memory of*

**Lois Neldon**

C. E. Woods

*In loving memory of*

**Autry Lee Beene**