

LEADERSHIP EDITION

Home JANUARY 1961
missions

Work Flourishes
In Tense Cuba
Our Important History



Missions Today

Cummins Named Director of Chaplaincy

George W. Cummins was named director of the Southern Baptist Chaplains Division by the Home Mission Board. Cummins, associate director of the commission since 1955, has helped to plan and lead the work. He is a Kentuckian, a graduate of Georgetown College, from which he holds a doctor of divinity degree, and of Southern Baptist Theological Seminary; he is a former Navy chaplain, pastor and missionary.



Twenty-five home mission appointees hear Miss Alma Hunt, executive secretary of Women's Missionary Union, during orientation conferences in Atlanta. The candidates were appointed in the first public appointment service to be held during the annual meeting of the Home Mission Board. (See page 31)

First Mexican Elected To Convention Office

Leobardo Estrada, pastor of the First Mexican Baptist Church of Los Angeles, Calif., was elected first vice president of the California Baptist Convention. Estrada, preacher on "La Hora Bautista," produced by the Radio and TV Commission, is the first foreign-language-speaking person to hold a convention office in California.

100th Baptist Church Constituted in Michigan

The 100th Baptist church in Michigan was constituted in Detroit, Dec. 18. A mission of Fellowship Baptist Church, the New Hope Baptist Church has 27 members and meets in a rented building.

Baptists to Use \$10,000 For Miami Latin Relief

Needy Latin Americans in Miami, fleeing turbulent conditions at home, will receive \$10,000 in relief from the Home Mission Board. Most of the \$10,000 will go directly into food and supplies or used to pick up and distribute donated supplies.

Home Board to Ask For Loan Corporation

The Southern Baptist Convention will be asked to approve a multi-million dollar church loan corporation, to be controlled by the Home Mission Board. The board took the action following a recommendation of its church loans committee with the advice of an advisory committee composed of top financial leaders of the nation (below). According to Church Loans Director G. Frank Garrison, the \$3 million suggested for the corporation could secure bond sales of \$20 million.



Home MISSIONS

A publication of the Southern Baptist Home Mission Board

Walker L. Knight, Editor
Jacqueline Durham, Editorial Assistant

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On the Cover

Nora Naranjo, daughter of Missionaries Mike and Rose Naranjo, examines a copy of *Blue Flower*, the 1961 Primary mission study book which tells of the beginning of Baptist work among the Navajos. See pages 5-10 for additional information.

The Missionary Speaks

"No one enjoys things
more than Joey.
Joey is blind . . ."

by Mr. and Mrs. James Phelps
Missionaries to French
Claiborneville, Louisiana

AS WE planned for Vacation Bible school, we kept Joey in mind. We knew that adjustments would have to be made in study and activity periods. Questions came to our minds and prayers were offered that we would be able to arrange the program so Joey would feel that he belonged and would be helped spiritually.

Joey attends our church regularly. The Braille Bible, given Joey by a group of concerned people, made our Bible study easy.

Joey's mother helped us write the books of the Bible on cardboard strips in English and Braille and attach flannel to the backs of the strips of cardboard. We divided the strips among the children, and they placed them in order on the flannel board. Joey read the names of the books as hastily as the others. Before the week was over, he could recite all the books of the Bible.

Relaxation time was easy and fun with such games as "Simon Says," "Feathers," and a "Bible Baseball" game.

Our big question was the creative activity period. What could a child do with his hands without being able to see.

We decided on trinket boxes using popsicle sticks. Joey's sense of touch excels that of one who can see. He began his box with supervision; every stick had to be straight and level, or Joey would quickly know something was wrong. He completed his handicraft with almost a perfect job.

Seventy people attended our commencement program.

Joey played the piano as his class sang, and he joined in loud and strong. Joey says that one week is just not long enough for Vacation Bible school.

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Games Athletes Cheering Sections

by Courts Redford

Executive Secretary, Home Mission Board

GAMES, races, athletes, crowds, the stadium, the cheering section, the winner.

They are all mentioned or inferred in the twelfth chapter of Hebrews.

These verses are preceded by the roll call of the heroes of faith, the great victors of other days. The author pictures this as the day of the great relay race. These heroes of old are in the stands. They are no longer participants, but their spirit of expectancy and victory still pervades the scene.

This race is a peculiar type of relay race. Each generation runs his lap of the race and then hands the emblem of his team to the next generation. He then takes his place as a spectator in the stands. The oncoming generation becomes the runner and the race proceeds.

The author pictures us as the participants of our day. "Seeing we are compassed about by so great a crowd of witnesses," he says, "let us lay aside every weight and the sin that does so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Those who have gone before have run well. Some gave their lives in defense of that faith. In 1636 Roger Williams was banished from the Massachusetts colony for upholding his Baptist beliefs. Everywhere Baptists were held in disfavor. In Connecticut a Baptist minister was put in the stocks for preaching the gospel contrary to law. Many Baptist preachers were publicly whipped in Boston for preaching.

In Georgia a Baptist preacher was brought into court for holding a religious service without a permit. However, these small groups were obedient to the faith and despite persecution, hardships, poverty, and conflicting interests, these tiny bands continued to grow.

Without prestige or status, without buildings or financial help, without institutions or denominational support, these small churches carried on until spurred by interest in missions at home and abroad they joined in united efforts.

In 1814 there was begun in Philadelphia the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. The Home Mission Society was organized in 1832.

In 1964 we shall be celebrating the Third Jubilee, or 150 years of organized Baptist work in America.

Those early heroes of faith passed the emblem of faith in our Baptist cause on to the next generation. Thus from generation to generation the race has been run. Each generation has produced its great leaders. Despite the persecution and hardships, the division into two conventions previous to the Civil War, the ravages of that war, and the hardships of reconstruction, the anti-missionary movement, and the awful toll of apathy and indifference, the runners have continued steadfastly on their course.

The last 30 years have been a period of marvelous growth

despite the great debt that hung as an ominous cloud over Southern Baptists in 1930.

The population of the United States has increased 46 per cent during this period, but Southern Baptists membership has increased 152 per cent. Thus, Southern Baptists have grown more than three times as rapidly as the population. The number of Southern Baptist Churches has increased only 32.8 per cent but the number of baptisms has increased 145 per cent. Total offerings have increased 105 per cent, thus showing the marvelous growth of our income and of our stewardship response. The number of missionaries of the Home Mission Board has increased during these 30 years 1340 per cent and the financial support received from the churches for the Home Mission Board has increased 1050 per cent.

Our forbears during the last generation have run well. We have from them a great heritage and unto whomsoever much is given, will much be required. God is expecting something great of Southern Baptists in this our day and generation.

There are a number of factors that have contributed to the growth to which we have referred.

Southern Baptists have emphasized the study, the teaching, and the preaching of God's Word. They have accepted the Bible as the Word of God and their rule of faith and practice without equivocation.

They have maintained a great spirit of evangelism. They have promoted both personal evangelism and revival meetings. They have emphasized perennial soul-winning. The results have been gratifying.

They have emphasized a church-centered mission program. This policy has been followed in practically all of the older convention states and has become one of the major goals in the pioneer areas.

They have an excellent Christian Education program. The Sunday School Board, Woman's Missionary Union, the Brotherhood and our Baptist colleges and seminaries have been instrumental in training a consecrated leadership for our churches and denominational agencies.

Southern Baptists in recent years have placed a major emphasis on stewardship. This includes not only the stewardship of money but the stewardship of time, talents, and life itself. Many have responded to the call for church-related vocations. Men and women who serve as lay-workers realize they have definite stewardship responsibilities.

The participants and the times have changed in this race of life, but we still have the same coach. He is our Lord, he is our friend and counsellor, he is our Saviour and Master. Now and then we hear the remark that "the coach surely made that fellow over." That is what our coach does. No wonder the writer of Hebrews describes the runner as "looking unto Jesus, the Author and Finisher of our Faith."

HOME MISSIONS



by Walker L. Knight

Editor

To Tell the Story

THE CRISP, full colored image thrown on the screen startled the congregation who had gathered for a slide presentation on home missions. Instead of the Indian or other language person they had expected, two serious, year-old babies were whispering to each other.

As a pleased reaction rippled over the audience a soft, pleasant voice announced, "We've something to tell you." The image on the silver screen changed to the one-toothed grin of another happy child, and the voice said, "This pleases us very much to be able to tell the story of home missions."

The baby pictures and the soft voice were the unmistakable touch of L. O. Griffith, director of the division of education and promotion for the Home Mission Board. For almost ten years he has used babies, gourds, flowers, and hundreds of other "gimmick" pictures to help hold an audience still while he told the home mission story.

January, 1961

If you recently have seen a filmstrip on some phase of home missions, read a home missions tract, received a piece of mail on home missions, attended a school of missions, seen a news story or picture on home missions, studied a book on the subject, or read *Home Missions* magazine as you are now doing—then you have encountered the work of the division which L. O. Griffith directs.

Unlike the other four divisions of the Home Mission Board (missions, evangelism, church loans, and chaplaincy) this division functions without a mission program, but it is dedicated to telling the story of work which the other four divisions accomplish.

Griffith believes Southern Baptists are making strides in educating their members that missions is central in the Bible and in the New Testament church, and that every church organization which functions properly teaches missions.



In a Home Board cabinet meeting, fourth from left, or out on the field, Griffith gives a job his best.

Home Board Photos by Rogers



"The trend in mission education is to a church-wide, year-round, and world-wide approach," Griffith says. "Twenty-five years ago what the pastor said from the pulpit and the training given by the Woman's Missionary Union was about the extent of mission education in a church. Now mission education is becoming a total program of every organization, activity, and function of the church."

Such trends have multiplied the demands for the materials and services of the division of education and promotion. Three departments and two services constitute the division. The departments are missionary education, promotion, and editorial. The services are circulation and pictures. Twenty workers staff the division.

Since someone said it takes a year to even say "hello" to Southern Baptists, and with even a more generous estimate on the speed of contact, the task of these workers to keep nine and a half million scattered Baptists informed of needs, accomplishments, programs, and changes staggers the most optimistic.

Griffith, born and educated in Kentucky where he served as pastor and later as state missions director, developed early in his ministry a strong love for visuals, probably because they were so effective in holding the attention of mountaineers in the missions his churches sponsored.

With an inborn ability to understand people and well equipped in the art of persuasion, his eight years as director of promotion at the Home Mission Board were fruitful and rewarding. When the Board was re-organized into divisions Griffith was named director of the new division.

His task is to provide the goals, limits, and cohesion to the division, as well as hundreds of "projects" each year. These projects may originate in committees, over lunch, or during one of his late hour sessions at home, but they are thrashed out in brainstorming sessions before assignment within the division.

HOME MISSIONS



A typical project now in progress is a source guide for editors with background information on home mission history, programs, personnel, and departments. Another is the writing and mimeographing of a biographical sketch on every missionary and employee.

In a recent six-month period the division produced three filmstrips, a school of missions guidebook, the monthly magazines and leadership inserts, 14 tracts, 120 news stories, and mailed hundreds of photographs to papers and magazines. In addition the library was moved and expanded, programs and exhibits were prepared for assemblies and conventions, and the graded mission study series was released.

But the work did not stop there. The circulation service addressed thousands of direct-mail pieces as letters and other materials were sent to the many publics of the mission board, and hundreds of speakers were scheduled for schools of missions and other meetings.

January, 1961

A MAJOR FORCE

HOW Southern Baptists became a major force in Christian world missions will be studied in the churches preceding the March week of prayer for home missions in 1961.

The books and teachers' guides for this study are one of the products of the department of editorial services within the division of education and promotion. Sales on the series for 1960 were more than 365,000.

"Our Baptist Heritage in Missions," the theme for the series for 1961, develops the story of Luther Rice, the formation of the Southern Baptist Convention, and other stories of pioneer missionaries.

The Dreamer Cometh, the book for adults, is the biography of Luther Rice, considered by many to be the father of organized Baptist life in the United States. Author of the book is William A. Carleton of Mill Valley, California, professor of church history at Golden Gate Baptist Theological Seminary.

Harold Dye of San Jose, California, pastor and nationally known author, uses a composite of dedicated young

people in *His to Command*. Dye's book will be studied by young people.

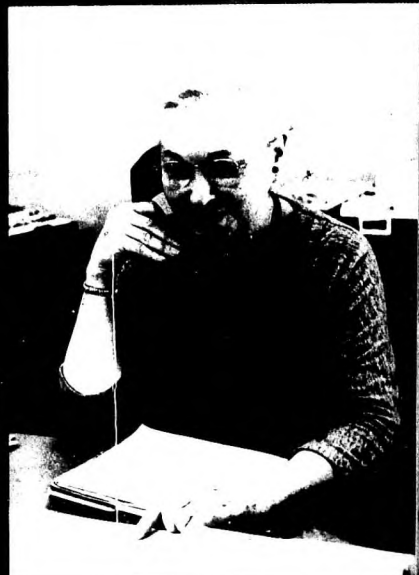
No Greater Heritage is the story of Dan, a young boy in his early teens whose interest in journalism leads him to an assignment to "cover" Baptist history for his pastor with the local newspaper editor as critic. Written by A. B. Cothron of Nashville, Tennessee, a typographer and book designer for the Sunday School Board, the book will be studied by Intermediates.

Elizabeth Provence, home missionary in New Orleans, drew on her 20 years of denominational work in Florida and her personal knowledge of Willie King to write *Sawgrass Missionary*. The book, for Juniors, is the story of a Choctaw Indian who was the first Southern Baptist missionary to the Seminole Indians in the everglades.

Blue Flower is the name of the Indians gave to Miss Pauline Capmack, missionary to Pueblo Indians of New Mexico, and it is the title of the book for Primaries. Author of the book is Jacqueline Durham, editorial assistant for *Home Missions* magazine.

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Editorials

by Walter L. Knight

If the church can be closed to those around it why should it be concerned with those beyond it?

CAN A CHURCH CLOSE ITS MEMBERSHIP?

OUR CHURCH has voted to close its membership," a businessman said. "We feel that we have all of the members we can take care of and will not accept any others at this time."

Can a church close its membership and remain a church? To ask the question is almost to answer it for most Christians, but that such has happened points to unhealthy trends in American Protestantism.

All churches restrict their membership, some more than others, but the restrictions are designed to keep the membership Christian. The restrictions usually include a profession of faith, baptism, and a statement or letter from another church. For many denominations membership comes by

being born into a Christian family.

For this layman's church the size of the membership became the restrictive force, although fears of integration may have hastened the move. We have heard of others closing their membership who did not want to build, and even of one Arkansas church which struck oil and divided the proceeds to a closed membership.

Such action denies the missionary commission of Christianity, for if the church can be closed to those around it, why should it be concerned with those beyond it?

However, many churches have closed their membership without a formal vote. Thousands report a year's effort without baptizing a per-

son. Others slowly die of spiritual starvation amidst a sea of people to whom they are unwilling to minister.

Admittedly a church exists for purposes other than witnessing, but the force which thrust Christianity into the New Testament world was evangelism.

Many are saying that Protestantism is degenerating. Beside an increase in religious sayings and doings, no longer are churches insisting upon the sinfulness of man and his lost condition. Instead of sharing our faith, we are seeking only what personal benefits can be derived from it.

The selfish closing of the membership of a church underscores such trends.

ON THE GOLD STANDARD

THE INTELLIGENCE and experience of the young man were revealed in his conversation. He had worked in a mental institution, for a funeral home, and as a bell boy in hotels. Now he was employed by the federal government.

He was explaining why he had left the lucrative employment of the famous resort hotel where he had sometimes made as much as \$50.00 in one day.

"Every value was reduced to the dollar," he said. "Everything is bought and sold. Employee battles

employee through kickbacks and patronage for the big tipper. I found myself losing all values, so I quit."

Actually, he had only rebelled at the excesses, for further conversation revealed he gambled, drank, and was not above dipping into the cesspool of immorality.

How representative is this of American life? What values do rule our lives? How many times in the past year or two have you seen immorality of one sort or another poison the lives of acquaintances, in the

church and without? For every instance which flames into notice, how many smoulder under the surface of public recognition?

Like the young man, Americans are repelled by the excesses but they embrace it all in moderation. The only value they will not surrender is the dollar, and this too often measures the worth of the church, the effectiveness of the pastor, and the importance of his neighbor.

We seem to be going on the gold standard entirely.

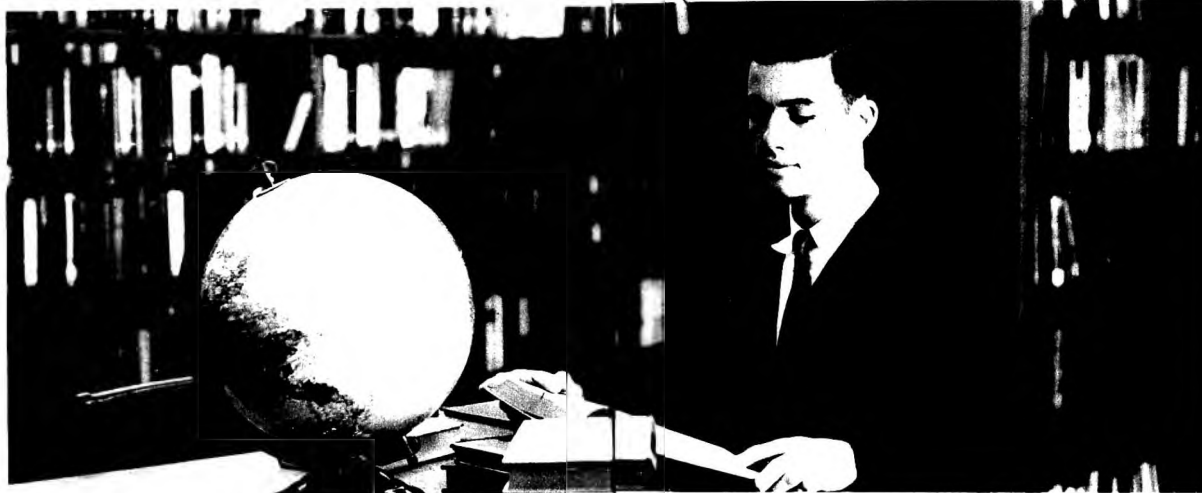
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A knowledge of the past activity helps the people decide the course of tomorrow's action and to plan for greater advances.

by Davis C. Woolley
Executive Secretary,
Historical Commission

OUR History Is Important



RECENTLY a pastor wrote of four young people of his acquaintance, some members of his own Baptist church, who deflected to another denomination. What are the conditions permitting a ministerial student in a Baptist college to be influenced away from his denomination? The pastor concluded that this generation has no appreciation of the conditions that have made Baptists. Further he said the historic circumstances are unknown to today's youth, circumstances which include severe persecution of Baptists by the people of the denomination which the young preacher had embraced.

Congressman Walter Judd in an address before the 1960 opening convocation of New Orleans Baptist Theological Seminary stated, "A main reason why we have not understood the adversary is because we have not fully understood ourselves and our culture and heritage." He further said, "We have almost forgotten that our heritage in this land is a religious heritage, predominantly a Christian heritage."

Baptists can go further in speaking of their heritage in America, because Baptists had a large part in the establishment of a nation—the first nation in the history of the world—guaranteeing full religious liberty to all citizens. Baptists helped establish a government which was of the people, controlled by the people for the people, rather than the people being controlled by the government.

The sacrifices and sufferings of Baptists in their struggle for religious liberty should be understood by every Baptist. For when these things are understood there will be a greater appreciation for and a stronger conviction concerning the Baptist heritage. The story needs to be re-told to every generation—to tell it the story of history must be learned. The recorded history must be studied; the facts must be unfolded and the facts must be known. These are reasons why it is important that Baptists should study history.

History is important, especially Baptist history, because history tells of people and what they have done. History is important because people are important! Today's activity is tomorrow's history, and today's history tells of yesterday's activity. Most Baptists are interested in the story of yesterday's activity in which people were engaged. Baptists are engaged in God's work and the importance of God's

work increases the importance of the record of it.

Baptist history is important to the average Baptist, too, not just to the scholars and the historians, because a knowledge of the past activity helps the people decide the course of tomorrow's action and to plan for greater advances. In the affairs of Baptist churches the voice and vote of each member are important. Therefore, Baptists must be informed as to the programs of today and their relationship to the beliefs and practices of Baptists.

The achievements of today can never be understood without knowing the struggles and difficulties of those who brought about the conditions for achievement. When Baptists understand the background and progress of past achievements, then worthy and workable programs for advance may be intelligently planned for the future. These future plans are based on the potential of the church members in relation to past accomplishments.

More Fascinating than Fiction

To look into the past and learn the thrilling story of those Baptist stalwarts who pioneered in establishing the denomination is more fascinating than fiction. It is often like piecing together

a puzzle and solving a mystery, especially when the full account has to be gathered from many sources. This is often necessary because Baptists have not always kept accurate and full accounts of their activities. This is true of associations as well as of churches. Many interesting titles have been given to stories about those who have served well in the past. Consider these as examples: "Giants In The Land"; "I. B. Tidwell Plus God"; "Out of His Treasure"; "Not Yours But You"; and "The Dreamer Cometh."

Reading and studying Baptist history is important today for another reason. It gives to the individual a sense of victorious participation in a world-wide quest in accordance with the commands of the scripture. One is able to see that Christianity as represented in the Baptist causes has triumphed over discouraging circumstances and actual enemies. In history one sees that Baptist work has been blessed of God and is more than just a man-made movement of mechanical endeavors. It is a program divinely approved in its underlying purposes which have been unfolding across the years in the lives and actions of many Baptists. History reveals that today's efficient plan of Baptist activity

based on yesterday's achievements is accomplished by dedicated men and women who have been able to discern God's will for their time.

"What Mean These Stones?"

Just as the children of Israel needed to be reminded of God's goodness in leading them and delivering them from bondage, so Baptists need to be reminded often of God's goodness to his children. This can best be done by a recounting of the manner in which God has blessed an unpromising group of people and made them into a world-wide influential body of believers.

To answer the question, "What mean these stones?" gave the Israelites an opportunity to explain to their children the hardships and the deprivations of their forefathers, and to show them the great blessings of God's goodness in deliverance. The little children were taught their dependence upon God as their daily sustainer. The Hebrew people to this day relate themselves to God's dealings with his children in the long ago. Baptist people need to relate themselves to the work of God and to feel themselves a part of the great stream of his providences that have brought them to this place and hour. They need to have a sense of purpose

that gives them reason for being here today. When Baptists study Christian history they can discover that God has real reason for their being where they are.

Baptists will receive encouragement and be given strength for their tasks as they are made aware of the fact that God uses ordinary Christian men and women to do his extra-ordinary tasks. One's faith is reinforced when he is made to see that "the whole world is in his hand" and he is still using unpromising people who accept his promise of his presence in power that they may perform his purposes.

Pointing to the Mistakes

History also points up the mistakes Baptists have made in the past. The account of some of these errors may read like a tragic novel, but they are not only interesting and intriguing stories, they are also signals to present day Baptists warning against the errors of yesterday. These historic accounts point Baptists to a more diligent seeking of God's way and a more intelligent planning for the achievement of his purposes.

Such past experiences have caused the agencies of the Convention to erect safeguards and protective measures to prevent the repeating of past mistakes. History does not necessarily repeat itself. "Only those who refuse to learn from history are destined to repeat it," someone has said.

Baptist history can give an appreciative understanding of the real values that distinguish Baptists from other denominations. Without this, one can mistakenly think that Baptists are just like other Christians and that one church is as good as another. But the accounts of the courageously sacrifices and sufferings of Baptist forefathers even to the shedding of blood and the giving of lives will convince one of the real values of the priceless heritage of the Baptist faith. The understanding of these historic values will result in the wholehearted dedication to the time-honored distinctives of the Baptists and a loyal devotion to the teachings of the Bible.

There is nothing that helps to ground the new Christian in the fundamentals of the faith and introduce him to the many and varied activities of his church like a study of the history and the heritage of his denomination. This is especially so if the individual has not grown up in the activities of a Baptist church.

One is likely to wonder why there are two mission boards instead of one until he understands how the two came into being with distinct areas of activity and peculiar fields of responsibility.

Extreme Unction

by Wm. E. Burke
Atlanta, Ga.

A monthly factual presentation of various aspects of Roman Catholicism by a former Catholic priest, William E. Burke

BECAUSE of the many newspaper and television pictures of priests administering "Extreme Unction" or the last anointing to dead or dying people at the scene of accidents, I have been asked by many to explain these "last rites" of the Roman Catholic church for the dying and the dead.

Extreme unction is defined as "the anointing by the priest of those in danger of death by sickness, with holy oil, accompanied with a special prayer." (Di Bruno's *Catholic Belief*, p. 98).

In administering this Roman Catholic sacrament the priest anoints the eyes, the ears, the nostrils, the lips, the hands, and the feet of the dying person with olive oil blessed annually by the bishop on Holy Thursday. "This is done because these may have been employed, during life, in offending God." (*Manual of Prayers*, p. 517). This sacrament can be given to a person "at least conditionally, who has been dead three hours or more in case of sudden death." (*Routine Spiritual Care Procedures*, p. 3).

"The effect of this sacrament is to cleanse away sins, and also the remains of sins, to raise up and strengthen the

soul of the sick person by exciting in him a great confidence in the divine mercy, whereby he bears more easily the pains of his sickness, and more readily resists the temptations of the devil." (Council of Trent, Sess. XIV., Cap. I-III) The Council of Trent also says, "Whosoever shall affirm that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick, let him be anathema." (Ibid., Canon 2).

In its present form the sacrament of extreme unction was not introduced till the Twelfth Century. During the preceding centuries it was never heard of as a sacrament. The Roman Catholic church claims that it was instituted by Christ and practiced by his apostles, but she is not able to indicate the time or place of its institution.

The text on which reliance for proof of this sacrament is based is the statement of James, "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins,

they shall be forgiven him." (James 5, 14-15).

The anointing spoken of by James and the administration of extreme unction by the Roman Catholic priest differ in every respect. (1) In the former, the oil was not consecrated; in the latter, the oil must be holy oil, consecrated by the bishop. (2) In the former, the anointing was by the elders, not necessarily apostles or teaching elders; in the latter, the unction must be by the priest. (3) In the former, the anointing was a simple process; in the latter, it is a most elaborate performance, repeated not less than six times, with a repetition each time of the same prayer. (4) The former was not to be performed at death, or when death was apprehended; the latter is to be performed only when death is apprehended." (*Romanism*, McDonald, p. 179).

There is absolutely no proof in scripture for this so-called sacrament. "Even the learned Cajetan, who opposed Luther, admitted that extreme unction is not to be found in the Epistle of James. He contended that it ought to be received on the authority of the church" (Ibid. p. 180).

It is in accordance with this strange ritual that Roman Catholic priests are pictured as heroes in the newspapers and on television when administering extreme unction or the last rites of their church.

Because of this convenient method of being prepared for the hereafter, all Roman Catholic people pray fervently, especially to Mary, during life that a priest by some lucky chance may be able to get to them as they lie dying, or at least shortly afterwards. By the application of oil to their bodies by a priest, they erroneously believe that they can be absolved from the sins they have continued to commit up to the moment they are struck down by a fatal accident or sickness. For this same reason, the one consolation of their parents and relatives is that "the priest got to him before he died."

Apart from what Jesus Christ really taught about the forgiveness of sins, God would indeed be a most unfair God were he to entrust a man's future in hell or heaven for all eternity to the chance presence of a priest at his death-bed.

The only unction that can strengthen the soul against death is the unction of the Holy Spirit that enables the believer to say, "O Death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15, 55-57).

What Christianity Does in a Boys School

EAGER response to religious teaching, dramatic results, and startling changes in attitude are not rare at the Florida School for Boys at Okeechobee.

Religion is not imposed on the boys, rather, they are guided in seeking God for themselves.

John Dickson is employed as full time Protestant chaplain and Michael Beerhalter, pastor of St. Anastasia Church in Ft. Pierce, ministers to the 35 Catholic boys out of the 300 at the school.

Chaplain Dickson told the story of the prodigal son in a worship service and followed it with a story of a baseball player, noted for never arguing with the umpire. When the player turned to the umpire and said a few words after striking out, everyone wondered, until they learned that he has simply said, "I'd give anything to have that one over."

One of the boys connected the story with his own life. "There are a lot of chances I'd like to have over," he said. "But I can't. From now on, I want to be able to look back and feel good, instead of bad, about what I've done." That boy is now an officer in the campus Christian Fellowship Club.

Churches in the area have done much to dispel the distrust and suspicion of boys toward everyone according to Dickson.

The Christian Fellowship Club which meets one night each week for discussion films on self improvement and other informal activities is sponsored by a church at Ovidio, Florida. First Baptist Church of Okeechobee sponsors the Sunday school, supplying teachers and literature. Ninety per cent of the boys attend Sunday school, even though it is voluntary. The choir boasts 61 members with 30 more on the waiting list. Voluntary Bible study classes are also available. Worship services are held twice each week.

The chaplain says that the choir shows its appreciation to the churches by presenting programs in the churches. One boy plays solo trumpet, another the organ, and one sings. Some volunteer to give their testimonies and plans after they leave the school.

In all religious activities the students do much of the teaching. One boy specializes in reading the Scripture. Others lead public prayer or lead discussions.

Many stories are recalled by the chaplain. One involved a boy committed to the school for vandalizing a church. He gradually took an interest in the religious activities. When he started home,

the superintendent of the school and the chaplain advised him to see three persons: the pastor of his church, the principal of his school, and a man the chaplain knew would give him a job.

The first thing the boy did was apologize to the pastor of the church he

had damaged and ask to repay the congregation. Then he sought out the man who might give him a job. Reports have come back to the school that the boy is working in the citrus industry and has proven honest, dependable, and industrious.

Keep Up-Read Home Missions



A NEW HEAVEN AND A NEW EARTH

by J. B. LAWRENCE

A sane, Biblical interpretation of the book of Revelation, unveiling Christ in his conflict with Satan for possession of the earth.

Dr. Roland Q. Leavell says: "Dr. Lawrence has done a remarkably fine piece of work in interpreting the difficult yet interesting book of Revelation."

Dr. R. G. Lee says: "The triumphant tone of it, the exaltation of Christ through it all, and the assurance of victory over Satan which runs through it is wonderful."

Dr. James L. Sullivan, Executive Secretary, Sunday School Board, says: "A most interesting and profitable study which is thought inspiring, gives evidence of intense research, is well organized, and gives to one a sense of Christian victory."



Photo by Elliott's Peachtree Studio

ORDER FROM YOUR BAPTIST BOOKSTORE



The Chaplain

After four decades in the ministry with the avowed purpose of walking by faith, Alfred Carpenter, director of the Southern Baptist Chaplains Commission, retires.

A FEW DAYS before, the couple had stood for a long time, saying nothing, gazing dreamily at the farm they had longed for so long.

"It will soon be ours," the young man had said, smiling, as he slipped his arm around the slender waist of his dark-haired wife. "We almost have the money, Minnie."

He had envisioned the fields bursting with growth, then golden for harvest, and a healthy herd of cattle grazing in the pastures.

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"Well, what did you tell him?" She smiled warmly at him, and he knew that whatever his answer, it would be all right with her.

"I told him if he'd help me get rid of everything—my crops, equipment, and my cattle—so I could get an education and take care of you—I'd do it."

Within a month they had sold everything. Alfred Carpenter entered Oklahoma Baptist University and the gospel ministry.

The span of years between 1922 and 1961 were unknown to him then. In retrospect he speaks of the most important element of those four decades: "Since I surrendered to the ministry, it has been simply to leave life's program in the hand of the Lord and to walk by faith, and when opportunities for service were beyond my estimate of my ability, to depend upon the same Lord with the same faith."

Alfred Carpenter's opportunities have been beyond his estimate of his own ability many times, but never beyond the estimate of others nor more than his faith, talents, and determination could perform with utmost effectiveness.

One has only to follow his "life's program," from the day he left his Oklahoma farm to his retirement this

month as director of the Southern Baptist Chaplains Commission to be convinced of a lasting, meaningful ministry.

The First Baptist Church at nearby Cement, Oklahoma, called the young man of 30 as pastor during his study at OBU. Though born in New Jersey, he was transplanted to the middle west at the age of 10. He understood the people and loved them; his ministry was successful.

His next move was to Southwestern Baptist Theological Seminary for a bachelor of theology degree and a masters degree in religious education. During those three years, Vickery Baptist Church in nearby Dallas claimed him as their pastor.

Minnie Bryant Carpenter was by her husband's side as he entered the ministry, and she shared his dedication in preparation and service. When he felt the call to the mission field, she was ready to make Panama her home. Carpenter served as pastor of the Balboa Heights Baptist Church in the Canal Zone and as superintendent of missions in the Republic.

"He laid a solid foundation for Panamanian missions and through serving as interim chaplain at Ft. Clayton Army Hospital and on maneuvers with troops came to a greater appreciation of chaplains and military personnel," said E. L. Ackiss, veteran chaplain, scholar, and mission leader. Carpenter was also designated as chaplain on the staff of the governor of the Canal Zone. These were his first contacts with the chaplaincy.

The missionary zeal which took him to Panama, never left Alfred Carpenter. Except for one pastorate, the rest of his career was spent on the staff of Southern Baptists' Home Mission Board.

That last and eventful pastorate lasted seven years. An evangelistic ministry

and notable leadership were the keynotes of Carpenter's years at the First Baptist Church of Blytheville, Arkansas. He filled many posts: president of the board of trustees of Jonesboro Baptist College, chairman of missions and evangelism for the Arkansas Baptist Convention, a member of the state mission board, president of Siloam Springs Assembly, and associational moderator.

World War II broke out in 1941. The Southern Baptist Convention turned to the Home Mission Board to deal with the government in supplying Southern Baptist chaplains and to promote work in military and defense centers. A man with missionary zeal, with pastoral experience, and a familiarity with the chaplaincy was needed to lead this endeavor. The Board turned to Alfred Carpenter.

Carpenter left the pastorate and be-

JUST RETURNED from a trip abroad, Carpenter records his impressions.



HOME MISSIONS

HOME MISSIONS LEADERSHIP EDITION

161 Spring Street, N. W., Atlanta 3, Georgia

JANUARY, 1961

VOL. XXXII, NO. 1

Home Board to Ask for Loan Corporation

The Southern Baptist Convention will be asked to approve a multi-million dollar church loan corporation, to be controlled by the Home Mission Board.

The action was taken by the Board following the recommendation of its church loans committee with the advice of an advisory committee composed of top financial leaders of the nation.

The advisory committee counseled against implementing a funded reserve previously considered. The funded reserve proposal, having been approved by the convention last May, would have used loan funds to secure church loans and bonds.

"The limitations placed by the convention on the funded reserve rendered it largely ineffective," the report stated.

The proposed corporation, to be known as the Baptist Home Mission Board Church Loan Corporation, will start with more than \$3 million to be transferred from the church extension loan fund.

Added to this will be funds from the capital needs section of the Cooperative Program. The convention had set up \$4 million for the church extension loan fund during 1959-61.

The corporation, as suggested by the advisory committee and the church loans committee of the home board,

will be able to issue bonds for sale to the public. This will enable the corporation to increase its available loan funds to as much as six and two-thirds times its assets.

According to G. Frank Garrison, director of the Church Loan Division, the \$3 million could secure bond sales totaling \$20 million.

The financing will work in this manner. Bonds will be sold to investors with a set rate of interest and maturity. The funds thus derived will be used 1) to make loans secured by a first lien on the church's property, 2) to purchase first mortgage church bonds. The mortgages and bonds purchased will secure the bonds issued by the corporation.

The proposal will be presented to the Southern Baptist Executive Committee in February, and, if approved, will go to the convention at its meeting at St. Louis in May.

One board member termed the action, "The most momentous decision the Home Mission Board has ever made in this realm."

Ben Wooten, chairman of the board of directors of the First National Bank of Dallas, said, "This will perhaps be the largest thing the Home Mission Board could do to provide money for churches."

Others on the advisory committee besides Wooten are Wallace O. Duval

Jelene Durham
Assistant, Home Missions



am chaplains—Ridgecrest, 1957.
arge W. Cummins, then associate
M. Von Allmen presents Carpen-
Chaplains Association.

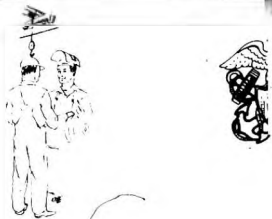


may not even chaplain work at home and abroad."

In addition to 440 active duty military chaplains and 795 military chaplains in other categories, active Southern Baptist civilian chaplains number 240. Southern Baptists only recently entered this field as a denomination.

Carpenter has led in setting up policies to emphasize the need for civilian chaplains to the convention, to cooperate with the chaplains, and to coordinate the work with other denomi-

January, 1961



After four decades in the field, Alfred Carpenter, director of Home Missions, stands outdoors.

A FEW DAYS before, the couple had stood for a long time, saying nothing, gazing dreamily at the farm they had longed for so long.

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of Atlanta, president of the Atlanta Federal Savings and Loan Association; Frank P. Sanford of Birmingham, Ala., chairman of the board of directors, Liberty National Life Insurance Company; H. K. Wadley of Texarkana, Ark., oil operator and philanthropist; Carl G. McCraw of Charlotte, N. C., president of First Union National Bank of Charlotte; and H. Terry Parker of Jacksonville, Fla., bank director, realtor and director of Gulf Life Insurance Company.

HMB Budget Nears \$4 1/2 Million

Southern Baptists will spend \$4,425,000 to support the work of 2,034 missionaries of the Home Mission Board in 1961.

This exceeds the budget of 1960 by a third of a million, according to Courts Redford, executive secretary.

Most of the funds will be supplemented by budgets of state conventions in carrying out the mission work in the United States. In another action the Board completed co-operative agreements with additional states, making a total of 23 of the 28 state conventions in the plan.

These agreements provide for the ratio of financial assistance from both states and Home Board, place the direction of missionaries for the most part under state leadership, and spell out the working arrangements.

The new states entering into agreements in 1960 are Alabama, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia.

An increase of \$99,411 in the Annie Armstrong Offering for Home Missions and \$250,000 additional from the Cooperative Program for missions accounted for the increased budget, according to Redford.

"A larger portion of the budget will go to less developed areas of work," he said. The budget is distributed among the Board's five divisions with \$3,331,694 going to the big missions

division. This division, headed by Arthur Rutledge of Atlanta, includes departments of city, associational, and pioneer missions, language group ministries, work with National Baptists, survey work, and a new special mission ministries department.

The evangelism division with offices in Dallas, Tex., received \$165,276, education and promotion—\$173,682, chaplains—\$85,460, church loans, \$156,974, and the remainder went to general missions—\$367,200, and administration—\$251,688.

An increase of \$58,000, for a total of \$197,892, for student summer missionaries indicated the Board is backing financially its plan to place 800 students on the field this summer.

This is part of an increased emphasis on starting new churches and missions as a part of the 30,000 Movement and the 1962 Jubilee Advance year of church extension.

Officers re-elected at the meeting were president, C. G. Cole of Atlanta; state vice president, John Landrum of Mississippi; local vice president, W. A. Duncan of Atlanta, and secretary, Mrs. S. L. Astin of Atlanta.

Pioneer

New Church in Wisconsin

Area Missionary Frank Burress reports beginning of construction for a new church building in Wisconsin. The East Madison Baptist Church broke ground in November for a 30 by 56-foot frame building. Construction began immediately, and the group expected to occupy the new \$28,000 home by January 1.

Designed by a local architect the building will seat 135 persons and contain educational space in the basement, according to Pastor Samuel Hunt.

16-B



HOME MISSIONS

West Virginia Reports Advance

Southern Baptists in West Virginia have started 21 new missions, seven of which have become churches, and received five organized churches into their fellowship since February, 1958.

The report was made in a recent state-wide meeting of pastors, lay members, and visitors from Virginia, Kentucky, and Ohio.

Three of the pastors discussed phases of the theme: "Forward With One Accord"—in purpose, in perspective, in planning.

The group set fall of 1962 for a state-wide simultaneous revival crusade, and re-elected W. L. Jenkins pastor of Mary Burke Memorial Baptist at Princeton as president.

30,000 Movement

Association Sponsors Church To Spur 30,000

An Indian mission, started in November in North End, Oklahoma, is sponsored by the Perry Baptist Association in Enid.

Vernon Pendleton, the association's missions superintendent, said the at-

tendance included a majority of Otoes, with a few Pawnee, Comanche, Iowa, Creek, Choctaw, and Omaha Indians.

The group meets in the oldest continuous church house in the Cherokee strip which was vacated by another denomination, Pendleton said.

36 Unreported Missions Reported in Mississippi

Hinds-Rankin Associations have reported 36 missions for the 30,000 Movement, some of them dating back to 1956 when the movement began.

Eighty-five churches are involved in the mission activities, according to J. Clarke Henaley, superintendent of missions in Hinds Association. He has guided the mission work in Hinds, Rankin, and Madison counties.

Fourteen churches are sponsoring 34 institutional missions. Hinds County churches sponsor Briarwood Mission and jointly with Rankin County churches sponsor the Mc-Laurin Heights Mission, both of which will become churches.

Mississippi's goal in the 30,000 Movement is 300 church-sponsored missions and 150 new churches. Fifty-seven missions and 27 churches were reported during 1960, bringing the total to 110 missions and 95 churches reported since June 1956.

Hawaii Baptists Vote To Dissolve Mission

Messengers to the annual meeting of the Hawaii Baptist Convention voted to dissolve the state body's Hawaiian Baptist Mission December 30.

The mission was organized in 1940 as an agency through which the work of the newly-arrived Southern Baptist missionaries was conducted. Last year this work was transferred to the convention which was set up in 1943.

Messengers decided to hold six leadership training clinics for Sunday

school workers simultaneously on four islands of the Hawaiian group including Oahu, Maui, Kauai and Hawaii.

The convention will hold state-wide revivals from March 26-April 2. Stewardship, church architecture and music will also be emphasized next year.

Hawaii Baptists number 5,686 in 24 churches and eight missions. In addition three new congregations were organized during the year.

16-C

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January, 1961

Jeline Durham, assistant, Home Missions



Chaplain W. Cummins, then associate M. Van Almen presents Carpenter to the chaplains—Ridgecrest, 1957.





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Language

Panamanians Appointed To New York Work

The Southern Baptist Home Mission Board has appointed missionaries to work with Panamanians in New York City, according to Loyd Corder. Corder is secretary of the board's language groups ministries.

A Central American couple, David and Eileen Morgan, of Panama, will begin work January 1. The Morgans have served as home missionaries in Cristobal, Canal Zone for almost seven years.

The congregation in Brooklyn is composed of about 40 Panamanians of West Indian and Jamaican extraction. The group has held fellowship meetings for a year under the leadership of Basil Hewitt, a Panamanian layman, and a Southern Baptist chaplain in the area, Corder said. Using the Y.M.C.A. for services, the Brooklyn Chapel is sponsored by Manhattan Baptist Church of New York City.

"It is expected that the congregation will develop to full self-support within a period of three years," said Corder.

Morgan, born in Corn Island, Nicaragua, is a graduate of both Calabar College and Theological Seminary. He served as pastor at Corn Island, in Jamaica, and of Bethany Baptist Church at Rainbow City, Cristobal.

Mrs. Morgan was born in Kingston, Jamaica of British descent. A graduate of Bethlehem Teachers' College, she attended Hunter College in New York. She taught school in Jamaica for 15 years.

CHANGE OF ADDRESS

Rev. Oley C. Kidd, City Mission Supt., 807 South 20th Street, Birmingham, Alabama.

Rev. & Mrs. Leland Warren, Spanish, General Delivery, Granger, Washington.

David H. Perkins, Pioneer Pastoral Missionary, Route 3, Plattsburgh, N. Y.

and mission leader. Carpenter was also designated as chaplain on the staff of the governor of the Canal Zone. These were his first contacts with the chaplaincy.

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That last and eventful pastorate lasted seven years. An evangelistic ministry

Baptists Seek

Southern Baptists in February will seek to re-enlist their moving members, an estimated one out of every four.

February has been designated "Transfer Church Membership Month" by the evangelism division of the Home Mission Board, according to C. E. Autrey, director.

Many of these two and one-half million never affiliate with the local church in the new city, and a plan for meeting this alarming problem of non-resident membership has been presented to Southern Baptist churches.

In a booklet published by the evangelism division, entitled, "What are you doing about the problem of

Work with National Baptists Expands

Southern Baptist work with National (Negro) Baptists will expand in 1961 into two states in addition to the 15 where they are now co-operating.

Victor Glass associate secretary of the Home Mission Board's department of National Baptist work, made the announcement following the annual conference of workers in Memphis, Tennessee.

Guy Bellamy of Oklahoma City is director of the conference and secre-

Dr. C. A. Dahney, St. Supt. of Missions, 1470 S. Holly, Denver, Colo. Rev. & Mrs. Guillermo Benitez, Spanish Student Missionary, Box 32, Topeka, Kans.

Rev. & Mrs. Ray M. Douglas, Migrant Missionaries, P. O. Box 1231, Fresno, Calif.

Dr. Byron F. Todd, City Mission Supt., 1441 Fulton, Fresno, Calif.

16-D



HOME MISSIONS

Moving Members in Feb.

moving members?" pastors and churches are urged to be aware.

Awareness of the problem of non-residency, awareness that they are involved in the problem, and awareness of their responsibility for alleviating the problem are stressed.

"It is as important to know who is moving out as who is moving into your community. When a member moves, it does not relieve the home church of total responsibility," the booklet states.

A method of communication between churches is suggested. The plan calls for introducing the moving member to a pastor and a church in the new area, encouraging the member to transfer his membership to a near-

by church, and notifying the church and pastor in the area that the member is moving into the community.

A schedule has been planned by the evangelism division to reach its peak in February. December was named as a time to study church rolls for non-resident members; January—correspondence to and about non-resident members, using introduction, encouragement, and notification cards; February—find, visit, win, enlist non-resident Baptists to transfer church membership.

After this initial drive, it is hoped that all churches will continue to emphasize membership transfer throughout the year, Autrey said.

tary of the National Baptist department for the mission board.

During 1960 there were 68 workers employed in co-operation with Southern Baptist state conventions, schools, and with the National Baptist conventions.

Glass said that funds have been appropriated for work in New Mexico and Kansas. Kindergarten work was started in 1960 in North Carolina, Louisiana, and Oklahoma, and extension classes were established in west-

ern and northeastern states.

The Memphis conference is an annual review of work, when personnel explore new techniques, improvements of methods, and give orientation to new personnel. This year 125 attended from 14 states.

Those at the conference viewed the first showing of the filmstrip, "Co-operating with National Baptists." The filmstrip was produced by the Division of Education and Promotion of the Home Mission Board.

Baptists to Pledge Soul-winning Effort

Southern Baptists will be called upon to begin the new year by pledging to win souls during 1961.

Soul-winning commitment day will be held in the majority of the 32,000 Southern Baptist churches and missions on January 1, according to C. E. Autrey director of the evangelism division of the Home Mission Board.

"If the world is ever brought to Christ it will be done by the 'one by one' technique. Men accept or reject Christ individually," said Autrey.

Church members will be asked to sign cards of commitment to personally win others to Christ. The drive calls for sermons on soul-winning, training in soul-winning, visitation and prayer for effective results.

A goal of four million soul-winners, has been set, Autrey said.

State secretaries of evangelism have distributed tracts and posters promoting the event. Books, visual aids, and tracts are available for teachers of soul-winning training classes.

In addition to 440 active duty military chaplains and 795 military chaplains in other categories, active Southern Baptist civilian chaplains number 240. Southern Baptists only recently entered this field as a denomination.

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January, 1961

Jeline Durham
1st. Home Missions



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Televangelism Enters Third Year

Televangelism will enter its third year as an integral part of Southern Baptists' program of evangelism, January 1. THE ANSWER series will be televised during the first 13 weeks of the year.

Denominational leaders and interested church workers can engage in active program of personal evangelism through the new 1961 dramatic films. The films open the way for advance in the winning of souls for Christ and the graphic portrayal of the truth of the Bible for the strengthening of God's people.

The Radio and Television Commission suggests that churches appoint televangelism directors to encourage individual visitation to church prospects using the forthcoming television drama as an aid to follow-up.

Group viewing by Sunday school and Training Union groups is suggested.

Associational chairmen of evangelism have information regarding local telecasts. Other information and literature are available from TELE-VANGELISM, P.O. Box 12157, Ft. Worth 16, Texas.

January Schedule for Televangelism

Date	Title	Theme
January 1	"House Of The Wicked"—Christian Citizenship	
January 8	"The Woman Who Played God"—Selfish Love	
January 15	"Teen-Age Loyalty" (east of Mississippi) — "Teen-Age Crusade" (west of Mississippi) —	Christian Loyalty Solving Youth's Problems
January 22	"Teen-Age Conflict" (east)—Science vs Christianity "Ah! Eighteen" (west)—Teen-age Marriage	
January 29	"Salvage Job"—Reaching the Delinquent	

Watch your Sunday or state Baptist paper for correct time and station.

STATE MISSION SUPERINTENDENTS MEET IN ATLANTA

Plans for the big year of church extension, 1962, and the 30,000 Movement will receive a major emphasis at the annual meeting of the state mission superintendents January 4, 5 in Atlanta.

State chairmen of the 30,000 Move-

ment will also attend the meeting at the Home Mission Board.

Kenneth Scott Latourette, prominent historian and Baptist leader, will speak at three of the four sessions. Latourette is the author of numerous books, including a seven volume history of the expansion of Christianity.

The subjects of the conference range from new developments in home missions, state convention and home board co-operation, to a study of the aspects of the 30,000 Movement.



HOME MISSIONS

Home Missions Filmstrips

All in color, packed with two manuals, available from Baptist Book Stores

● **Adopted Americans** ★★ Many nationals from foreign lands are adopted Americans and some have been adopted into the family of God. Language missions in the United States is emphasized. \$5.00

● **Blue Flower and the Pueblo Indians** ★★ Primaries learn of some of the results of the work of Miss Pauline Cammack, a pioneer missionary, in addition to actual information about some Indian customs. \$3.50

● **Church Community Survey** ★ How-to-do-it filmstrip to assist groups in conducting surveys. \$3.50

● **Co-operating with National Baptists** ★ Southern Baptist work with Negro Baptists is permanent, comprehensive, and growing. \$3.50

● **First Americans** ★★ Learn about Indians all over the United States, how they live, and how their lives have been changed by the Jesus story. \$3.50

● **Grandfather's New Church** ★ A city family attends a service of appreciation for the pastor of Grandfather's new country church. They see the contribution of the old church toward the new Four-Star church. Primaries and Juniors. \$3.50

● **His Story to Proclaim** ★ Children tell the story of spiritual need and harvest by Southern Baptists through the Home Mission Board—actual situations where missions and churches were started. (Includes children's script). \$5.00

● **Home Missions in Action** ★ A human interest account of the results of the Cooperative Program and the Annie Armstrong Offering for Home Missions, with actual names and places from the mission fields. \$3.50

● **Let's Take a Trip** ★ By car, plane, and train, the children take a magical trip. Primaries and Beginners find that homeland children have much in common, and discover how they can help in missions. \$3.50

● **New Life For You** ★ How-to-do-it filmstrip for training in personal soul-winning. \$5.00

● **One Nation Under God** ★ Designed for use as a worship program with narration by leaders, special prayers, and audience participation. Released in co-operation with the WMU, it presents the ministries of the Home Mission Board and has material concerning the Annie Armstrong Offering. \$3.50

● **Pricillas Heritage in Home Missions** ★★ Presents the challenge of our Baptist predecessors in the faith and how present day young people are grasping their heritage in missions. For Intermediates, Young People, and Adults. \$3.50

● **Taking Church to the People** ★ Church-centered missions reaching out to churchless communities. \$5.00

● **Teamed for Missions** ★ A little league football team helps make important points about associational missions. The theme is churches working together as a team for world mission. For Intermediates, Young People, and Adults. \$3.50

● **Today's Pioneers** ★ Reveals the growth and development of Southern Baptist churches and missions in northern sections of the United States from east to west. \$3.50

● **World in Miami** ★ The 1960 Convention city shows mission work and needs and interesting points in Miami, Florida. \$2.00

★ Filmstrips released during 1960

★★ Teaching aids for the 1961 study series "Our Baptist Heritage in Home Missions"

Missionaries may secure filmstrips free from:
Division of Education and Promotion
Home Mission Board
161 Spring St., N.W., Atlanta 3, Ga.

16-G

Many new films emphasize missions and baptisms abroad.

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Jeline Durham
Instant, Home Missions



om chaplains—Ridgecrest, 1957.
rge W. Cummins, then associate
M. Van Allmen presents Carpen-
Chaplains Association.





After four decades
Alfred Carpenter, di

A FEW DAYS before, the couple stood for a long time, nothing, gazing dreamily at the they had longed for so long.

"It will soon be ours," the man had said, smiling, as he sl his arm around the slender waist of dark-haired wife. "We almost hav money, Minnie."

He had envisioned the fields bu with growth, then golden for ha and a healthy herd of cattle grazi the pastures.

But now the young man felt a st stirring in his soul. "Minnie, God me to preach," he said finally.

"Well, what did you tell him?" smiled warmly at him, and he that whatever his answer, it wou all right with her.

"I told him if he'd help me ge of everything—my crops, equip and my cattle—so I could get an cation and take care of you—I'd d

Within a month they had sold e thing. Alfred Carpenter entered homa Baptist University and the g ministry.

The span of years between 192: 1961 were unknown to him the retrospect he speaks of the mosi portant element of those four dec "Since I surrendered to the minist has been simply to leave life's pro in the hand of the Lord and to by faith, and when opportunities service were beyond my estimate of my ability, to depend upon the same Lord with the same faith."

Alfred Carpenter's opportunities have been beyond his estimate of his own ability many times, but never beyond the estimate of others nor more than his faith, talents, and determination could perform with utmost effectiveness.

One has only to follow his "life's program," from the day he left his Oklahoma farm to his retirement this

City Missions

Detroit To Receive Big City Funds

The Detroit area, with nearly four million residents and only 39 Southern Baptist churches, will receive \$100,000 from the Home Mission Board for church sites.

The funds will be used to purchase mission and church sites in strategic sections of the metropolitan area, and the sites will be held until churches can be established and repay the loan which is without interest for two and one-half years.

The action was approved in Atlanta at the annual meeting of the mission board as a part of the adoption of a \$445 million budget.

Detroit thus became the fifth major city to be included in Southern Baptists' "Big Cities" ministry, following such metropolitan giants as Chicago, New York, San Francisco, and Seattle. In the past four years these cities received more than a half million dollars in such loans.

The City Missions Department, of which Fred Moseley of Atlanta is secretary, administers the program. He indicated that his department will concentrate on some city year by year.

Baptists to Use \$10,000 For Miami Latin Relief

Needy Latin Americans in Miami, fleeing turbulent conditions at home, will receive \$10,000 in relief from the Home Mission Board.

"More than 300 Latin Americans reach Miami each week," said Courts Redford, executive secretary of the mission board. "The Spanish population in Miami has jumped from 60,000 five years ago to 135,000 today.

"Doctors, lawyers, and trained technicians would be happy to find a job washing dishes or mopping floors, but most of these people do not speak English, and even under normal cir-

cumstances would have difficulty in finding work, according to our missionaries in Miami."

Central Baptist Church of Miami has offered a building, and most of the \$10,000 will go directly into food and supplies, or the money will be used to pick up donated supplies and pay for their distribution.

"Spanish pastors and members are helping to meet the need," according to Milton Leach, Jr., Missionary to the Spanish speaking in Miami. "One family is caring for 12 refugees."

Redford emphasized that this was not a permanent relief or mission center. He said that if necessary additional workers would be transferred to Miami for the emergency.

16-H



HOME MISSIONS

ns' Chaplain



by Jacqueline Durham
Editorial Assistant, Home Missions

came a major force in establishing and developing the Chaplains Commission. He led in the formation of policies which have guided the Commission since 1941. Southern Baptists supplied their quota of chaplains for World War II. To those chaplains, Alfred Carpenter was counselor, friend, and a source of constant encouragement.

When the war was over, the duty of secretary of the Board's direct mission work in Panama, Cuba, in mission centers, and among language groups in the United States was added to Carpenter's work. Some saw no reason to maintain the Commission, but Carpenter held out for its continuation. The next three years were so filled with other mission responsibilities that the Commission went without special attention, but Carpenter managed to keep it functioning.

He went back into the work full time just before the Korean War, in time to rebuild the Commission's status for the conflict.

Carpenter sees the military chaplaincy as a "permanent ministry" because of the necessity of an active established military defense. He believes it to be one of the greatest public relations instruments the denomination possesses.

"The chaplaincy has developed to where it is a public relations asset, projecting Southern Baptist influence into areas where the denomination is not established and many times cannot go. The chaplains and the staff are in constant contact with people outside," he explains. "It has been a source of joy and satisfaction to me that the chaplains have the opportunity to pave the way for new Baptist work at home and abroad."

In addition to 440 active duty military chaplains and 795 military chaplains in other categories, active Southern Baptist civilian chaplains number 240. Southern Baptists only recently entered this field as a denomination.

Carpenter has led in setting up policies to emphasize the need for civilian chaplains to the convention, to cooperate with the chaplains, and to coordinate the work with other denomi-

January, 1961



A WATCHDOG FOR CARPENTER, right, from chaplains—Ridgecrest, 1957. Chaplain Wolfs makes the presentation. George W. Cummins, then associate and Carpenter's successor, looks on. Below, A. M. Von Allmen presents Carpenter with a citation from the National Military Chaplains Association.





national agencies. He feels that "with-increasing interest, the industrial and institutional chaplaincy is coming into its own convention-wide, though individual Baptist pastors have been in the work a long time."

Military assignments have taken this stately gentleman around the globe. He was requested by chairman of the interior chiefs of staff, George C. Marshall, and First Secretary of Defense Forrestal to cover fields in the interest of religion in the military. His itineraries have included Africa, India, Burma, China, Europe, the Caribbean, Alaska, Japan, and the Pacific.

His service has been recognized by his country with honors and citations. In 1959, the National Military Chaplains Association cited him "for strengthening religion and morality . . . in American life." He has a presidential citation, medal of merit, and certificates of appreciation from the Army and Navy Departments.

As Alfred Carpenter retires at the end of 1960, he foresees a greater ministry for the chaplaincy than that obtained thus far.

As you view this serious and determined man, watch his brow wrinkle in thought, see the conviction and drive of his gestures; as the accomplishments and leadership of this stalwart in the Christian faith stare up at you from a

FAREWELL DINNER brought testimonies and letters from all walks of life about Carpenter. Courts Redford, Home Board executive, speaks above, as did the deputy chief of Air Force chaplains, and the director of chaplaincy services of the General Commission on Chaplains and Armed Forces Personnel, both from Washington, D. C. Carpenter the preacher, right, at Sampson Air Force Base, Geneva, New York.

printed biography; as you remember how easily a laugh can replace the firm set of the mouth and chin, the kindness and love that flows outward from this personality, the manner that evokes warmth and respect in those who know him—you wonder, "Will he miss it? What will he do?"

So you ask him: "I'll miss it, yes—the urgent drive that goes with the responsibility of mission leadership and the fellowship of the chaplains out on the field."

"I have planned nothing definite, but I have the same faith and the same Lord that I've always had. If he has something that he wants me to do, it will open up," he says with quiet confidence and complete lack of human egotism—and you know that assuredly this is true.



HOME MISSIONS

Four Tentmakers Honored

Southern Baptists have honored four participants in the Tentmaker Movement, a plan which places self-supporting workers on home mission fields.

The announcement was made by Glendon McCullough, personnel secretary for the Home Mission Board.

McCullough reported Kenneth King of Green Bay, Wisconsin was named honor tentmaker contact for 1960; Miss Elsie R. Hayes, honor permanent tentmaker; and college students, Deanna Davis and Jerry Windsor, outstanding summer workers.

More than 1400 men and women have served under the tentmakers plan since the movement started in 1951, and 208 served this year, according to McCullough. Honors for those rendering outstanding service began in 1957.

Miss Hayes, the permanent tentmaker honored, teaches art in the public schools of Pike County, Kentucky, working in the local church and its missions in her spare time. Her work was so outstanding during the year, that the State Board assisted her financially during the summer so that she might remain to help with Bible schools and youth camps.

The tentmaker contact for 1960 utilized four tentmakers during the summer months. King, who is pastoral missionary in the Green Bay area and pastor of Calvary Baptist Church, has requested tentmakers for three consecutive years.

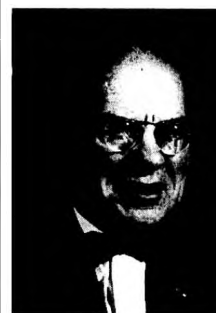
Miss Davis, a native of Ashland, Kentucky, and a student at Hardin-Simmons University, Abilene, Texas, worked as a clerk-typist in a Silver Springs, Maryland, laboratory. There she led the youth program at Georgia Avenue Baptist Church, laying the groundwork for a permanent program. She organized a youth council, youth fellowships, and led youth workshops and retreats.

Windsor, a native of Webb, Alabama, and a student at Howard College in Birmingham, served as a volunteer worker in First Baptist Church of Longview, Washington, and worked for Weyerhaeuser Timber Company. In nominating Windsor for the honor, Educational Minister Sidney Schmidt revealed that Jerry assisted the pastor in many church activities, including the sponsoring of a new mission.

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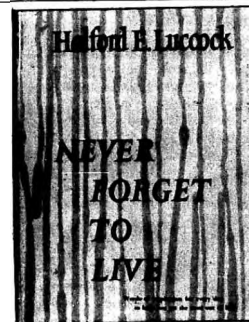
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Commitment— Greatest Need in Personal Evangelism

by John F. Haylik
Evangelism Secretary, Kansas Baptist Convention

AN ALARMING scene was flashed on our T.V. screens recently from San Francisco. Hundreds of college students were demonstrating against the congressional inquiry into communist subversion. They chanted their hymns of hate, screamed their slogans, risking disgrace and jail sentences. They were committed. Communism is winning disciples because they are committed to a cause.

What can change the signs on our church bulletin boards, "Every Baptist a Soul Winner" from a mere slogan to a living glorious reality? The answer is *commitment*! Southern Baptists are failing in personal soul winning because of a lack of commitment.

Our failure in this priority task is not due to fear, ignorance, or lack of leadership. All of us have seen a new Christian in the first flush of a new experience win others to Christ in spite of both fear and ignorance. His desire and commitment overcame both.

Tremendous possibilities are latent in Soulwinning Commitment Day which Southern Baptists will observe January 1, 1961. The fact that this is New Year's Day will make it all the more significant.

Suppose that Southern Baptists had 50,000 young people on the college and university campuses of America committed to personal soulwinning? Suppose we had 500,000 men and women in the labor movement committed to winning people to Christ and the church? Suppose we had 500,000 committed soulwinners active in P.T.A. organizations? Suppose we had another 50,000 professional and white collar people committed to the task of making disciples in the business and professional world? Suppose they were dedicated to subverting error with truth. This is not visionary, this would be New Testament faith in action. It could result in two million brought to Christ and the church within a year!

A Junior boy in the Midway Baptist Church of Wichita, Kansas, was committed to win a soul. He took a Gospel of John and witnessed to a group of playmates playing in his basement. He won one of the boys to Christ and the following Sunday night the pastor baptized the boy. What one committed Junior boy did anyone else can do.

Leonard Sanderson, pastor of the First Baptist Church of Lake Charles,

Louisiana, says that at least 75 additions last year came as a result of Soulwinning Commitment Day. J. O. Scheer, a pastor in Liberal, Kansas, says that at least 18 additions to the church last year came directly from Soulwinning Commitment Day.

A questionnaire was sent to representative pastors in three states regarding a day of commitment to personal evangelism. Every pastor said it resulted in people being won that otherwise would not have been won. The pastors agreed they found a number of new prospects for evangelism.

Materials on Soulwinning Commitment Day will be sent to pastors by state secretaries of evangelism. Commitment cards can be obtained from the Baptist Book Store.

What will we do on this day if we are to make it a truly significant day in the life of our people, our churches, and our denomination?

The pastor in his messages for this day will play on every string of the evangelistic harp: the command of God to win souls, the terrible danger of the eternally lost soul, the joy and reward of the soulwinner, the change that God works in the redeemed life. The pastor's invitation to come and make a commitment will be earnest, pleading, and unhurried. It will be an invitation to come and sign a commitment card because they have made a commitment in their hearts.

The impression of the service will be burned on their hearts with prayer. All of the soulwinners on their knees at the altar with the pastor praying would be a fitting climax to such a service.

Training and further inspiration should be provided for those who are committed to personal soulwinning. A study course would provide needed techniques. A difference between Sunday School and church visitation and personal soulwinning visitation should be made clear in these studies. This type of visiting should be properly related to the church program. But they should be constantly reminded that some of their greatest opportunities will be in shops, factories, stores, and homes.

They should be related to the regular soulwinning visitation and pre-revival visitation.

Recognition of the soulwinner should be made when someone comes for baptism and church membership that they have won.



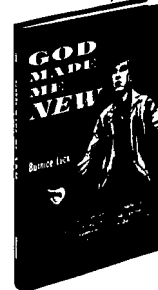
THIS MODEL OF AN F-105 IS ONLY ONE OF 65 factory models which Chaplain William M. Cuthrell, Jr., rotates in his display case every two weeks at the base chapel, Dow Air Force Base, Maine. Cuthrell recently realized a long-time ambition when he became a sonic buster, flying as a passenger in an F-101 Voodoo. An avid aviation enthusiast, Cuthrell has always been interested in models especially since he introduced the hobby to the boys at Mississippi Baptist Children's Home in 1957. A1C Robert Sperry, chaplain's assistant, right, views one of the prizes of Cuthrell's collection.

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AMONG

the missionaries

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I HAVE a long stay here in New Orleans but with staff members who are dedicated to God and to loving us, I will always love it with all my heart.

It took this shocking, drastic, and cutting experience to knock me off the pedestal I had constructed for myself. To make me realize that I had fooled people, but not God and not myself.

My reputation, always good, made me brave to the idea that I could live any life I chose and get by with it.

I praise the Lord that I did not get by. The greatest assurance I have now is to know he is with me at all times.

The "me" I created from lopsided standards has already begun to show improvement since God took over.

It was the realization that my services belong to him that determined my decision for full time Christian service. I know that wherever he calls me, I am ready to go, to serve, to do, but most of all to be what he wants me to be.

This is such a blessing for me, and I want to help keep other girls and boys from making the same mistake. Please tell young people everywhere my testimony.

Before this happened, I was a "church-goer." At one time I was completely sheltered from the evils of the world. I grew tired of being good, and now I know I was trying to get to Heaven on my good deeds—I wasn't being good because I felt God, but because it was expected of me.

Tell young people that I didn't jump into this all at once. The devil doesn't work that way. It began with an occasional cuss word. Then I began to smoke—Oh! how big I was becoming.

Everything I did was all right because I was accepted by "the crowd." I found fun in stealing records and cosmetics. I introduced many of my friends to their first drink. Then, moving to one of the largest cities in the state, I used the voice God gave me for pro-

gressive jazz bands, cocktail lounges, and the like.

Then came the life of fancy parties at fancy apartments with fancy young men with a fancy talk.

Still I was the perfect churchite—not Christian. I sang all over the city in his name.

Shortly before I realized how caught I was, my preacher gave the plea, "What do you choose—Jesus Christ or ruin?" I said, "Ruin, God! I'm not ready for you. When I am, I'll let you know."

A week later I was sitting in a doctor's office hearing the shattering news that my life was ruined.

Tell young people that sorrow is something that can make us or break us. We can become wiser or more foolish.

Once I prayed, "God, let me die; let me be rid of this burden that is far too great."

Now, I pray, "God, there is so much to learn. Please help me to be strong."

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HOME MISSIONS

Prayer Meeting on a Mission Field

by John E. Hollingsworth

THERE seemed to be something electric in the air—something that gave me the feeling of expectancy. The cool night breeze of Panama was gently blowing, causing the tropical undergrowth to stir slowly, as we drove along the primitive road that led to the Southern Baptist Mission located at Bique.

I turned to my companion, Juan Acosta, and haltingly asked in my best high school Spanish, "Is every Wednesday night prayer meeting night at your church?" With quick flashing brown eyes, he nodded his head. The answer was, "Si." Although Juan Acosta had only a small working knowledge of English we fellowshiped together like two Southern Baptist preachers can.

It didn't take us long to reach his church located just beyond Arraijan, Panama. The small congregation quickly gathered around their pastor and his North American guest. Their eyes beamed and their smiles told me much

about our Home Mission Board's advance in this Crossroads of the World.

As they prayed together and sang the old familiar hymns, my memory took me back to student days at Southern Baptist Theological Seminary in Louisville, Kentucky. Here Juan Acosta, a student pastor, was working in his church field after hours from his classes at the Baptist Bible Institute of Panama.

In spite of my day-dream, I suddenly returned to reality when Juan Acosta asked me to speak to his flock. I am sure that I expressed myself incorrectly, but I am also sure that the spirit of Christian fellowship could be felt. That group of Christians ignored the thatched roof and the hard wooden benches.

As we returned from Bique, I could only think how truly white the fields are unto the harvest in Panama.

Juan Acosta is now serving at Las Tablas, Panama

THREE GROUPS OF DEAF PEOPLE HAVE A MINISTRY at the Island Home Baptist Church in Knoxville, Tenn. The church is next door to the Tennessee School for the Deaf. The church ministers to three groups: 1) A Sunday school class for pre-school age deaf children, below; 2) A Bible Fellowship group which meets Sunday evenings during Training Union, consisting of faculty and staff members of the school for the deaf and their families, and local deaf young people and adults; 3) A group which attends the regular morning worship service and was started in September, 1960. This group consists of deaf members of the church and others in the community who are interested. Messages are interpreted by Waverly Atkins, a ministerial student at Carson-Newman College, who plans to enter work with deaf, and now does visitation in addition to interpreting. "His presence and work is a definite spiritual contribution to the service," said Pastor John I. Kizer.



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A Tale of Two

June 1955: two Lubbock, Texas pastors knelt in prayer. The object of their prayer: a pioneer missions project in Colorado. A few months later: the younger left his pastorate for Colorado to lead a new mission sponsored by the older's Lubbock church.

Churches

by Charles H. Rankin
La Junta, Colorado

IN THE STUDY of First Baptist Church, Lubbock, Texas, two men knelt in prayer. The time was June, 1955: The men were J. Ralph Grant, pastor of the church, and John P. Baker, pastor of Trinity Baptist Church in that city. The object of their praying was a pioneer mission project in Colorado.

A month before, Baker was evangelist in a revival at First Southern Baptist Church in Colorado Springs, an outpost in Southern Baptist pioneer territory. The pastor, W. C. Bryant, showed him a vacant plot not far from Pikes Peak in the southwest part of the city on which oilman William Fleming, of Fort Worth, Texas, had made a deposit for a new church site. But there was not yet a pastor or sponsor. Right after this revival, while listening to S. F. Dowis, then with the Home Mission Board, speak in Casper, Wyoming, Baker felt the finger of God pointing to him to be pastor. Next was to find a sponsor. This, Baker felt confident, God would provide.

Such was the burden of the two Lubbock pastors. Baker had already resigned the Trinity pastorate to answer God's call to Colorado. Trinity Church, beginning as a mission of First Church, had grown to 1,340 membership with 650 Sunday school enrollment. Baker, its first pastor, had served

eight-and-a-half years. Grant's ministry had touched his life profoundly. A bond of faith and fellowship was forged between them years earlier, when young Baker surrendered to preach at First Baptist Church of Beaumont, where Grant was then pastor.

Things began to fit together. Already, First Church, Lubbock, had a western mission committee, Grant stated; but up to that point it had not been committed to any specific project. The matter was laid upon their hearts by Baker. Then the committee went to Colorado to see for themselves, returned to endorse the entire project, and presented their recommendation to the church. Shortly afterward, the congregation enthusiastically and unanimously agreed to undergird the Colorado mission.

The church called Baker as mission pastor and sent him to Colorado with directions to secure the land and a temporary meeting place. This proved a delicate and difficult task, due to restrictions preventing a church building in that area. However, after 60 weary days the land was purchased for \$30,000.00, including legal fees. A waiver was also secured for permission from near-by neighbors to hold services in the pastor's home, which was purchased with the help of a \$4,000.00 loan from the Lubbock church.

Services began the last Sunday in July, 1955. Fourteen were present, and 14 joined by letter. To augment this small beginning, the sponsoring church sent \$1,500.00 for deposit in a local bank to be used for literature and other needs in the new mission, plus a truck load of chairs, tables, and furnishings to set up "housekeeping."

The church in Texas continued to stretch its arm west-

ward when Herbert Brasher, architect, went to Colorado Springs to survey the site and sketch building plans. He drew blueprints calling for 12,500 feet of floor space. The church and mission eagerly adopted these plans furnished gratis by Mr. Brasher.

Two other laymen, W. C. McManus and John Spikes, with their wives, left the Lubbock church in September, 1955, and established residence in Colorado Springs to oversee construction. Despite a severe winter and a steel strike, making progress painfully slow, the last stroke of paint was applied and the final row of pews put down in time to move into the new edifice on June 15, 1956. The auditorium seating 300 had equal educational space. The name Skyway Baptist Church had been selected almost a year before completion of the building.

By this time the mother church had invested \$134,000.00 in the western mission. These investments began to return full dividends. Skyway's Sunday school soared to 600 by 1958, a signal to enlarge facilities. Rather than leave the new congregation to its own limited resources, their sponsor secured an additional \$70,000.00. The Lubbock church was still paying an ample salary to Pastor Baker and making monthly notes of \$1,066.00 on Skyway's property. When Skyway becomes independent it will assume the balance of this indebtedness.

These obligations did not prevent the Texas group from responding as readily as ever. Again Mr. Brasher furnished sketches for additional space, which were adopted and set in motion to provide 8,000 feet more educational space and expand the sanctuary by 200 seats, or a total of 500 seating capacity in the auditorium.

Besides its unusual and prolonged sponsorship, Lubbock First Church affiliated with Colorado Baptist General Convention so as to participate in affairs of the state convention through the mission. Skyway gave ten per cent of its own offerings to the Cooperative Program through Colorado Convention. Through increased giving each year, Skyway now gives 15 per cent to the Cooperative Program. Among 150 churches in Colorado convention, Skyway ranks with the top ten in giving.

By extending itself toward Macedonia and not withdrawing help too soon, the Texas church has had a part in Skyway winning 284 to Christ in five years, enrolling a total of 1,250 in Sunday school, a total of 726 in Training Union, and enlisting 597 Baptists during this time. Moreover, the pastor was freed from secular work to devote his time to pastoral duties and lead the church to full stature. (Many pastors in Colorado Convention engage in outside employment, since only one-third of the churches are self-supporting.) In 1959 Skyway had 78 baptisms, leading all other churches in the state convention; it led again with 89 in 1960. Skyway has been a pacesetter in earning training awards under Paul Nesselrood's leadership in music and education.

Skyway Baptist Church, standing with seven other Southern Baptist churches in a city of nearly 100,000, where 5,000,000 tourists pass annually, takes its place as a light-house in a strategic community. An Air Force Academy, Ft. Carson, Colorado College, and State School for the Blind and Deaf are nearby.

Fred Gustafson, deaf-mute from the State School, was the first man baptized at Skyway. Twenty-three other deaf friends have been won to Christ through the church. Out of these has grown a ministry to the deaf with 27 enrolled in Sunday school. Mrs. Baker, using the sign language, teaches this class and interprets her husband's preaching.

The Bakers rejoice to have a part in carving out the Baptist name across a new land. Their small congregation stood with 91 others in November, 1955, to form the Colorado convention, which stretched across five and one half states. While planting the gospel in this pioneer country, the Bakers are building a strong New Testament church. First Baptist Church in Lubbock, by extending a warm hand to help them, has a significant share in this amazing enterprise. Together they have written an imperishable chapter of missions in the homeland.

A BOND OF FAITH AND FELLOWSHIP forged between the two men when Baker, right, surrendered to preach at the church where Grant was pastor, was intensified when they collaborated on the development of a new church.



Home and Foreign Missions United

by Virginia H. Hendricks
(Writer of Baptist Press Column,
"Globe-Trotting With Gandy")

When a church is needed Baptists pitch in and help each other. In this case it was a chaplain, a foreign missionary, lay servicemen, and lay people from pioneer mission fields.

ON OCTOBER 31, 1960, more than 60 people gathered in a vacant home in Chateauroux, France, to organize the city's First Baptist Church. Twenty-five signed the charter that night, and a total of 38 signed it within the next few days. One third of the signees were intermediates and young people.

Earlier in the year, Southern Baptist chaplain James Taylor had established a Saturday night Baptist Training Union and worship service for Baptist personnel. As the group became aware of the needs of Baptist work in France, they dedicated themselves to doing something about it.

"It is interesting to note that both home and foreign missions have co-operated in establishing this pioneer

church. Southern Baptist chaplains should take note of James Taylor's example in accepting the challenge to serve Baptists in a foreign land in addition to the needs of his military personnel!" said Jack Hancox, Southern Baptist missionary to France and Southern Baptist Seminary classmate of Chaplain Taylor, in his charter service message.

Only 2000 of France's 45 million people are Baptists. France lost 1,700,000 young men in the last World War, and the Algerian war is still taking a toll. Many of the Baptist pastors were among these casualties. French Baptist churches had also been destroyed. Thus French Baptists had a staggering task to remake Baptist church work in France. About 15 new preaching sta-

tions or churches have been established since the war. It is this type work that the American churches at Chateauroux, Orleans, and Evereux will assist. Several other communities of Americans in France also want to start American churches.

Why should Baptists want to start American churches overseas when the Protestant chapel program can use their trained talents so readily? The new church in Chateauroux demonstrates the answer.

The church is temporarily meeting in the house which Chaplain Taylor vacated when he moved into government quarters. The members are looking for a building that would be suitable for a French Baptist church. When they find

SIGNING THE CHARTER ARE THE BOB ANDRESS, NEWLY ARRIVED FROM PIONEER WORK IN SEATTLE, WASH.



CHAPLAIN TAYLOR, left, reads charter, while weapons expert, Major R. Peltier, pastor of the new church, looks on. Foreign Missionary Hancox in background.

one, they will contact Henri Vincent, president of French Baptists, who, if the building pleases him, will purchase or rent it with funds given to the French Federation by the Chateauroux church. The American church will furnish the monthly salary for a French pastor to come and start work there as well as pastor a new church in Tours. The Americans and French will share the church building and cooperate in any way possible to help spread the Baptist faith among the French. All

assistance will be channeled through the well-established and ably led Federation of French Baptists.

Pastor of the vigorous Orleans Baptist Church, the first American church organized for Southern Baptists in France, Hancox, at the charter service, reminded the new church:

"You did not have to go to a pope, or bishop, or commanding general. . . the Lord led you to establish this church, and you have followed this." (Hancox held up his Bible.)

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Black Flourishes

SOUTHERN BAPTIST work in Fidel Castro's Cuba flourishes in spite of severe tensions and uncertainties.

So reported leaders of the denomination's home mission board following a trip to the island where they conferred with Baptist leaders of western Cuba concerning the budget and program for 1961.

A "modest expansion" of work is anticipated in 1961, despite the return of one missionary family who had worked with English-speaking residents of Havana.

Making the trip were Arthur Rutledge, director of the missions division, and Loyd Corder, secretary of the language groups ministries department.

"In view of the excellent response to the gospel which we found in Cuba at this time," Rutledge reported, "it is expected that the Home Mission Board will make a modest expansion of the work there in keeping with what is being done on other home mission fields."

Both Rutledge and Corder were pleased with results of an evangelistic crusade just closed in the Havana Province where 2,192 professions of faith were reported by 46 churches and missions.

"If the present trend continues, this will be the best year Cuban Baptists have ever had," said Nemesio Garcia, pastor of the McCall Baptist Church in Havana and secretary of the mission board of the Cuban Baptist Convention.

One seminary student, who had preached during the crusade, warned, "If we fail to evangelize Cuba now, it is our fault and not anyone else's."

Crusades in the other three western provinces where Southern Baptists work were scheduled to follow the Havana effort.

Rutledge and Corder, who speaks Spanish, met with all eight of the denomination's missionaries, officers of the Cuban convention, and various other Baptist leaders.

They reported no interference in public meetings, that visitation in the homes was well received, and that hundreds are attending Baptist churches for the first time.

"There are many evidences of a widespread spiritual hunger," Corder ob-

served, "and although the newspapers were filled with anti-U. S. statements, we met with no discourteousness."

"We were told that on weekends the militia does its training, and arms are much in evidence, but on the Monday and Tuesday we were there we saw no more soldiers, policemen, or militia than we would see in U. S. cities," he added.

Commenting on reports that the denomination's schools may be in jeopardy because of the government's emphasis on public schools, both Corder and Rutledge said there had been no intimidation of interference by the government in the Havana seminary, and that the elementary schools were having only to conform to the public educational standards.

Herbert Caudill, director in Cuba of Southern Baptist missionaries for the Home Mission Board, writes, "The situation in Cuba today is much more orderly than when the Machado government was overthrown in 1933. At that time there was mob violence, but no religious persecution. In spite of all the pressure that has been brought from the outside against Cuba, the flags, consulates, and embassies of all countries have been respected."

People who have read the press reports in the United States are surprised when they visit Cuba to find no difficulties when they visit the island. Most of the troubles do not involve the people, and their life is seldom disturbed.

This seemed to be the report of Loren Williams of the Baptist Sunday School Board when he visited the churches in Cuba to assist with music activities.

He saw signs, though, which read, "Cuba, Yes; Yankees, No." The people told him that the signs were directed at United States business and political activities, not at individuals.

Williams had visited Cuba when Batista was in control and then police with drawn guns stopped him several times.

"I moved about freely this time," he added. "The country seems very peaceful. The people seem very happy. I saw a one-crop country become diversified in agriculture. Now schools have been built since the revolution and they say there are no unemployed school teach-

In Tense Cuba

ers. Highways are improved. I saw new housing areas that were not there on my last two visits."

As Castro took over more property belonging to United States citizens, he accused others in the United States with trying to invade Cuba. He said that the United States government was trying to start a war.

The U. S. state department finally warned our citizens in Cuba that they should leave the island for their own safety. This word was relayed to our ten missionaries who are citizens of the United States. Many had been in Cuba more than 30 years.

Leaders at the Home Mission Board in Atlanta, Georgia, said they would not withdraw the families without the missionaries, but they left the decision to the missionaries themselves.

Many of the U. S. citizens had already left the island, and the English language church where missionary Tom Law served in Havana had lost most of its members. Mr. and Mrs. Law decided to leave Cuba with their children since their work could no longer be done as well as in the past.

But the other missionaries decided to stay and help Cuban Baptists to preach the word of God. As Superintendent Caudill said, "Churches of all denominations are wide open and hold all the services they have ever held."

"We have no hindrance of any kind in performing our work which is what we are here for," wrote Mrs. David Fite of Havana to Loyd Corder, secretary of language groups ministries department of the Home Mission Board. "As long as this situation continues, I cannot conscientiously leave."

She added, "I would much prefer to risk a little danger and be where I feel very definitely at this time the Lord wants me to be."

So in the 85 churches and more than 200 missions in Cuba, the work is growing at a faster rate than in many years, but no one knows how long things will continue with a climate of freedom. There are more than 150 Cubans employed by the churches and the Home Mission Board. Even if the missionaries have to leave, the work can continue.

The Cuban people love their Lord and work hard. "We have people in

Cuba who are well trained and who have ability to carry on the work without United States leadership if necessary," Loyd Corder says.

The situation is grave and it is a cause of prayer by all Christians that more and more of the six million people on this beautiful island might come to know Jesus Christ as their Saviour.

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Rev. and Mrs. Marion D. Oates. Appointed to a new work with Spanish-speaking in Fresno, Calif. He was born in Belleville, Ark., attended Baylor University, A.B. Degree, Southern Baptist Theological Seminary, B.D. and Th.M. Degrees, Language School of San Marcos University, Lima, Peru, and Central Seminary (working on Th.D.). She has A.B. Degree from Westmont College; attended Carver School of Missions and Social Work and Language School in Peru. He served as associate pastor of Logan Heights and First Baptist Churches in San Diego, Calif.; camp pastor at Ridgecrest Boys Camp, pastor of First Baptist Church, Salyersville, Ky., and foreign missionary to Peru for 10 years.

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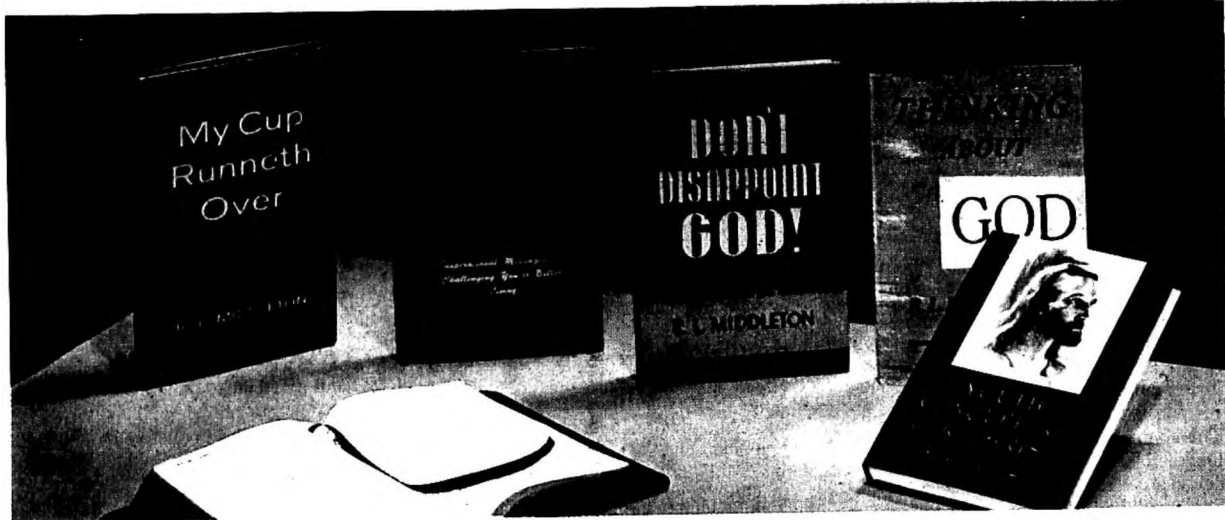
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