



Missions Today

Chaplaincy Director to Tour Europe, Near East

George W. Cummins of Atlanta, the director of the Home Mission Board's Division of Chaplaincy, has announced plans for a tour of Europe and the Near East, starting April 6 in New York. During his eight week tour, the first since he became director of the division more than a year ago, Cummins will visit chaplains, military personnel and military establishments. The itinerary will include England, France, Germany, Italy, Turkey, Libya, and Spain. In Germany, Cummins will speak and lead conferences at the annual conference for Baptist chaplains, military personnel and families at Berchtesgaden May 7-10. Some 500 Baptists gather here each year for this meeting.

Eugene Pratt Elected to Seminary Post

Eugene T. Pratt of Jefferson City, Missouri, for the past five years state secretary of evangelism for the Missouri Baptist Convention, has been elected as associate professor of evangelism at Southwestern Baptist Theological Seminary in Fort Worth. Pratt is a graduate of William Jewell College and holds degrees from Southwestern and Southern Seminaries.

Board to Sponsor Reception for Missionaries

The Home Mission Board will sponsor a reception honoring home missionaries during the Southern Baptist Convention in San Francisco. The reception, to be held Wednesday afternoon June 6, will be from three to five o'clock. Everyone is invited to meet the missionaries during this period.

Waco, Texas, and Gulfport, Mississippi, Report Surveys

A church community survey of greater Waco, Texas, which counted 106,431 persons, indicated the central Texas town to be 60.8 per cent Christian. There were more than 45,700 residents not members of local churches. And another survey of Gulfport, Mississippi revealed only one of every two residents were members of local churches.

Southern Seminary Agrees to Carver Merger

Trustees of Southern Baptist Theological Seminary in Louisville accepted a proposed merger with Carver School of Missions and Social Work. The Carver School campus adjoins the seminary. The seminary pledged to continue Carver's purposes of training students in church social work and advanced mission studies. Approval is required of the Southern Baptist Convention. 1963 is expected to be the closing year for Carver.

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Controversy

Anyone who has read state papers published over a period of a century and one-half realizes the present attention to controversy is more faithful to the Baptist genius than the silence and timidity which had characterized our papers until the last decade. It is healthy to recognize that differences exist. Modern psychologists indicate the repression of conflicts, whether the repression is deliberate or unconscious, is unhealthy. Maturity is related to the facing of problems—resolving the resolvable and adjusting to the irresolvable.

Hugh Wamble
Kansas City, Missouri

I thoroughly agree that "As the denomination allows its publications to handle controversy a more responsible press develops." And you might add, "And a more responsible denomination is made" because without both sides of an issue being presented in our state papers our people cannot make the right and correct decisions I have felt for many years that our state papers were making a serious mistake by avoiding controversial questions.

Alvin G. Hause
Orlando, Florida

Now in Cuba

Right now is about the most critical time we have had in Cuba. I understand hundreds of public school teachers have resigned rather than teach what is evidently about to be demanded. Classes were to have begun January 15 but it seems the date has been set back, rather no definite date has yet been set. I would say the matter facing public school teachers is just about the most important one any group has had to face.

Herbert Caudill
Havana, Cuba

Cover



Pastor Ted Dougherty of the 1,400-member Oakhurst Baptist Church in Decatur, Georgia, is leading his people in the Church Development Ministry as projected by the Home Mission Board. The ministry is in wide usage by smaller churches, and the Oakhurst Church is a pilot project in adapting the plan for churches with larger memberships. See pages 5-10 for a more detailed report on the Church Development Ministry.

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An Interest in Missions
Last fall we sent *The Commission* to a select number of our families, and we had the largest collection of Lottie Moon ever. We are writing to send *Home Missions*. This is a private project. My wife who went home about three years ago was very much interested in missions, and I am trying to follow what I think she would like to do. She would have been 80 her next birthday, and I am past 84.

O. Joe Howard
Greensboro, North Carolina

Home Missions is communicating. I've loaned my copy thrice and it is worn to within "one more readership" of its life. The pix were full of drama, pegged on top-story news interest and the text contained lots of factual information wrapped in human interest—flesh and blood. This sort of photo journalism and feature reporting (my terminology) communicates the importance of missions to the layman.

John C. Taylor
Carbondale, Illinois



an attitude of gratitude

by Courts Redford
Executive Secretary, Home Mission Board

JOHN GLENN, our honored astronaut, in speaking to the people of his home town declared, "I'm glad to be an American."

In my own mind I say, "So am I." And I have been thinking why—what does America mean to me?

As we take inventory, we are grateful for our fertile lands, our natural resources, our bountiful water supply, and our favorable climate. But, all of that does not constitute my conception of America.

One who studies history is proud of the rich heritage our forebears have given us. One thrill as he reads of the heroes of the Revolution, the pioneers of the West and the leaders of social and economic progress. One must realize he is the recipient and the beneficiary of their sacrifices and achievement but our heritage, as wonderful as it is, does not constitute the America of our day.

The glory in the purpose and spirit of those who first came to our land. They came seeking freedom and the right to worship according to the dictates of their own consciences. They

came with a dream of liberty and democracy. They made the dream come true and gave us the greatest system of government the world knows. But, the wisdom and labors of those who have gone before constitute only the background of the America of our day.

We thank God for the privilege that

America has given to the peoples of

all lands as they have come to our shores. The rich and the poor have found here the right to dream and the privilege of making those dreams come true. All races have come and the United States has become the melting pot of all races and the mosaic of all peoples. This cosmopolitan culture of the past is a characteristic of our culture, but it is not America.

Our culture has been shot through and through with faith in a living God and a recognition of divine power and leadership. God is recognized in the Declaration of Independence and in our Constitution. Those who take the oath of office usually do so with the hand upon the open Bible. Even our coins bear the motto, "In God We Trust."

Majestic temples of worship and church

spires bedeck our metropolitan areas and our countrysides. America is a land of religions, but these forms and symbols of worship do not constitute America.

The United States is a rich nation. With only six per cent of the world's population, it boasts about half of the world's wealth. Her trade and commerce are known far and wide. Her homes, her luxurious living, her ease and comfort, yea, and her waste and extravagance, are known throughout the world. Her scientific and technological development have been the marvel and perhaps the envy of modern civilization. But, these riches do not constitute America.

What then does one mean when he says, "I'm glad to be an American"?

It is true he includes a sense of gratitude for the glories and achievements of the past. He most surely appreciates the culture and the spirit that has been handed down from his forebears. He is conscious of the debt he owes to those who have suffered and bled and died for the freedom he enjoys. He realizes he is debtor to the past and is a steward of the blessings that have been handed down to him.

But the true American lives in the present. America is now the hearts and minds and attitudes and dreams and labors of the people who live today. America is people—today's people—all of them who live in this wonderful land of ours.

Our strength is not vested in our resources or our wealth, but in our people and in the God whom they now worship.

We cannot live in the past. We must live in the present. The spiritual values which have contributed so very much to the America of yesterday must be claimed and appropriated by each generation for itself.

America has been known as a Christian nation, but it is always only one generation from atheism or communism, or paganism. If one generation fails, America will go the way of the other nations that have forgotten God.

What a responsibility is upon us who love God and who want a Christian homeland!

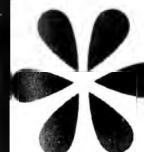
Should we fail to lead our children to know Christ and to have faith in God we fail not only our generation but those who have gone before and those who may come after us.

We dare not fail—we shall not fail.



MEMBERS OF GREGORY CHAPEL BAPTIST CHURCH, Amory, Mississippi, pause after Sunday worship services. The Amory church is a participant in the Church Development Ministry sponsored by the state convention and the Home Mission Board.

CHURCH DEVELOPMENT MINISTRY new life for your church



By Walker L. Knight

Editor, Home Missions

A NATIONAL MINISTRY for church development has skyrocketed into wide usage by Southern Baptists, with churches recording some fantastic percentage increases in giving and growth.

One church, which a mission leader said was dead for all practical purposes, was resurrected to such an extent that its mission gifts increased 2006 per cent. The pastor was so unsure he sent the figures in for the mission leader to refigure.

Or take the example of the Baptist church in tiny, sleepy Carrollton, Mississippi, on the fringe of the Delta area. Once a community of great promise that barely missed becoming the capital of the state, it is now bypassed by highways and industry.

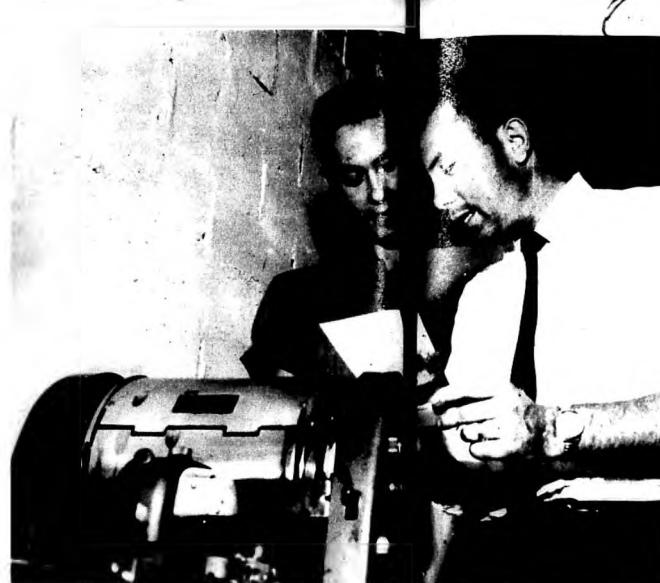
The church has waxed and waned with the community over more than a century and a quarter. Members point proudly to a memorial window for the senator who wrote the state's constitution and the record of being one of the first churches in Mississippi with a Woman's Missionary Society.

Carrollton had served wealthy Delta farmers as a place to live near their farms, but far enough away to escape unhealthy conditions. When these conditions improved, the farmers moved nearer their work, and Carrollton decayed. Houses stood empty; streets and sidewalks went unrepaired.

The church also suffered. Its downhill brick walk became dangerous; its buildings stood open, an inviting haven for stray cattle. In the last ten years industry has strengthened nearby towns, and Carrollton is catching the overflow of workers who have picked the small town as a place to live.



MRS. DOUG CHATHAM PLAYS with her daughter, Teresa, in the project nursery at Bond Baptist Church, Bond, Mississippi. Teresa's king-size play pen was made from a reclaimed hog feeding trough.



JEROME FULTON AND PASTOR Doug Chatham of Bond Baptist Church examine the church bulletin which was begun as a church development project.

Now there's a new walk in front of the church, a new educational building, and the historic sanctuary has been repaired.

Improvements really took a jump this past year when Pastor James Duke discovered the newly launched Church Development Ministry of the Home Mission Board and Mississippi Baptists.

"This ministry, with its program of planning, is a new lifeline for churches, especially for small churches and young preachers like myself," Duke said. "It is showing us where we have failed and how we can do God's work."

Hundreds of churches, such as the one Pastor Duke serves, have found themselves in need of direction in knowing what constitutes an adequate ministry within their church, to the local community, and to the larger world community. This was especially apparent in rural areas.

The need for a denominational ministry was first seen by leaders serving on the Long Range Rural Church Committee for Southern Baptists. They worked with the Associational Missions Department of the Home Mission Board in planning and developing the ministry.

Research for the project goes back as far as 1912, but

the most intensive work has been in the last ten years. The committee encouraged the establishment of programs at state conventions. Studies were made by seminaries and colleges seeking to pinpoint the needs and to find a means to meet them.

The church development plan was first designed as means to aid churches in small communities, but even before it was launched plans were made flexible enough for any size of church in any type of community.

Lewis Newman, a short, stockily-built dynamo from Texas, was asked by the Home Mission Board to formalize the ministry and promote it among the state conventions and associations. At the time Newman was teaching at the University of Corpus Christi and directing a novel service-training program. (This is also being developed throughout the nation, but that's another story.)

Newman, whose love of sports and outgoing personality seem to contradict the list of degrees he has earned (including a doctorate from Southwestern Baptist Theological Seminary), hit the ground running. Workers in the denomination said it would take at least two years to prepare the material and establish pilot projects.



PASTOR JAMES W. DUKE of Carrollton Baptist Church, Carrollton, Mississippi, points out projects to be completed with development committee members Mrs. R. A. Cooper and Chairman L. E. Nunley.

CARROLLTON COMMITTEE MEMBERS L. E. Nunley, Mrs. F. L. Marshall, Mrs. James Duke, James Duke, pastor, and Mrs. R. A. Cooper confer on church development projects from the church development handbook.



CDM

J. N. NUNLEY AND PASTOR JAMES W. DUKE put up welcome sign near town limits of Carrollton, Mississippi as part of church development project for Carrollton Baptist Church.

LONESOME HOUND INSPECTS the front steps of Gregory Baptist Church near Amory, Mississippi. The church gave more in the first nine months it participated in the Church Development Ministry than it had given in five years, received more members into the church in those nine months than it had received in a total of nine years. Joseph Oliver, associational superintendent of missions, is pastor.

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MRS. T. A. MILLER, FOREST THOMPSON, and Mrs. Forest Thompson of the church library committee examine books in the new library begun as church development project of Bond Baptist Church.

They reckoned without really knowing Lewis Newman without being aware of the exceptional need for the ministry and the vacuum of material available to meet the need.

By the time he had moved his family to Atlanta, Newman studied similar programs of state conventions, such as Texas, Tennessee, North Carolina, Illinois, and Oklahoma. He adapted these into a basic ministry for convention-wide promotion.

The guidebook was in type in less than six months, and within a year thousands of churches were exposed to the ministry as 12 state conventions adopted it almost immediately. Today 23 of the 28 state groups jointly sponsor the ministry with the Home Mission Board. Others are studying it.

The ministry stresses development toward a better church, a better community, and a better world. It also includes recognition of outstanding pastors and churches by each state and then by the Home Mission Board.

The heart of the ministry is a concise guidebook, which has the imprint of the Home Mission Board and the sponsoring state group. The book leads each church through two phases: (1) a survey of the community to find the religious affiliation of all residents, (2) an inventory of the

ministries of the church, which not only indicates what they are doing but what they are not doing as well; (3) the adopting of immediate and long range projects in the areas of a better church, community, and world, and (4) the preparation of a record of the church's progress.

Take the case of Pastor Duke. When he introduced the ministry to Carrollton Baptist Church, he first discussed it with key leaders, then presented it to the church for adoption.

The church was then enrolled with the missions department of the state convention, a news story was sent to a local paper, and a general progress committee appointed. They made plans to use the ministry for five years.

Twenty-five projects were set for the first year. They included such items as a library service, a calendar of activities, highway signs, standard church organizations, and preparation for the Civil War pilgrimage.

Each project was assigned to an organization or committee. And periodic checks were made during the year to keep the projects in the minds of the people. At the end of the year, a special review session was held with the church.

The record of progress, which was kept with pictures and stories in a large notebook, was given to the state leadership for grading and recognition. Although Carrollton Baptist

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LEWIS NEWMAN, WHO FORMALIZED the Church Development Ministry for the Home Mission Board, examines materials in his office in Atlanta, Georgia.



THE FIRST BAPTIST CHURCH OF CONCORD, ARKANSAS entered the church development ministry in May, 1961. At the same time they voted to build a new educational building and make necessary repairs and improvements on their old building. The projects proposed and completed were: educational building 42 x 54 feet area (see arrow); baptism installed; refinishing of floors in old building; new Baptist hymnals secured; departmentalize Sunday School and Training Union (October 1961); Brotherhood sponsorship of Little League and Pony League baseball teams; restrooms near completion; church survey almost complete. The pastor, Noble Wiles, reports increased interest on the part of the membership with the average attendance boosted from 60 to 98 the first three Sundays of October, the highest attendance being 111. Wiles also reported 12 baptisms.

CDM

Church failed to receive state recognition for this first effort. Pastor Duke feels the church has benefited from the challenge, the guidance, the planning, and the incentive for accomplishment which the ministry has provided.

Many of the states are planning recognitions during their state conventions. Newman has worked with them in establishing four categories: first, those below 100 members; second, below 200; third, below 500; and fourth, 500 and above.

Churches in each of these categories will receive national recognition at Glorieta and Ridgecrest Baptist Assemblies. And from the entire group, one outstanding church will be recognized as the Southern Baptist church of the year in the Church Development Ministry.

Foy Rogers of Jackson, Mississippi, state superintendent of missions, expressed his state's appreciation to the Long Range Rural Church Committee and to the Home Mission Board for the ministry.

He said, "This is the answer to the rural or city church problem. This first year 14 of our churches completed the ministry. They averaged giving 30 per cent more through the Cooperative Program. They averaged baptizing twice as many people than the year before. They reported a total of 35 young people dedicating their lives to church related vocations."

What are the factors which projected this ministry into acceptance and prominence in such a short time. Of course, the years of planning, the personality of Lewis Newman, the vacuum of material all played a part. But these are only part of the answer.

A quick look at the material of the guidebook gives the impression it is too simple and lacks depth. A study of it however, indicates that each line has behind it volumes of material. For example, one line asks, "Does our church have adequate enrollment in Sunday School, Training Union, WMU, Brotherhood, Vacation Bible School, and the Church Music Ministry?"

One then realizes that it is a simple, basic outline of most of the ministries of a Southern Baptist church. Because it is only an outline, it is flexible, providing for any situation and allowing for a maximum of initiative by the church and its leaders. And it deals in tangible, not abstract, terms.

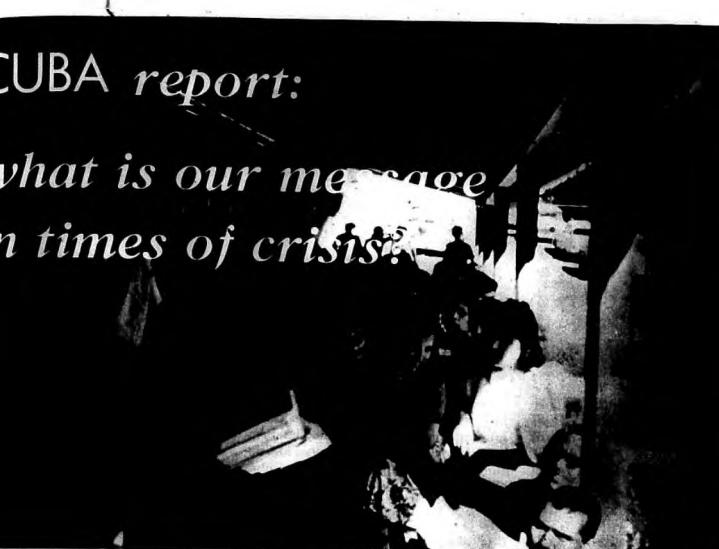
As Newman states it, "This brings to bear the resources of the entire Convention at the point where the church says 'We think this is what God wants us to do!'"

He also quickly points out that it protects the autonomy of the church. At no place is the church told what to do and at no time are church leaders encouraged to proceed without authorization from the church.

Another factor is that of recognition of outstanding churches, of providing a record of what has been accomplished and of what needs to be done.

"Then God has certainly added his blessings," Newman says. "We could not have accomplished anything without his leadership."

CUBA report:
*what is our message
in times of crisis?*



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HOME MISSIONS April, 1962

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by Herbert Caudill
Superintendent of Missions for Cuba

ONE easily talks about risk, sacrifice, faith, and obedience when everything goes fine and danger seems far away. It is another matter when abrupt changes bring about new systems. Do we have a definite message when there is a real need, or do we have the good news, the gospel, only for favorable times?

When we were informed diplomatic relations had been broken between the United States and Cuba I wondered what the Lord had in store for us. Was this a sign to abandon the field where we had worked for more than 30 years, or were we to continue?

We decided to continue with our work and wait upon the Lord. I began reading the Bible giving special attention to the promises of God. Six thoughts stood out as the study developed:

- *God's promises are conditioned on our obedience.*
- *Do not be afraid, but speak and do not be silent.*
- *A great door and effectual opportunity is opened to you.*
- *There are many adversaries.*
- *No man shall lay hands on you to harm you.*
- *I will be with you always, even until the end of the world.*

This assured us the Lord definitely was leading us to continue. Several lessons have come to us as we have sought to follow him.

People live under all kinds of government.

The Christian is a citizen of two worlds. Jesus' kingdom is not of this world but his followers are in this world, and he tells them they are to be the salt of the earth and the light of the world. We as Christians should be the very best type of citizens regardless of the government of the nation in which we live. Joseph, Daniel, John the Baptist, and Paul lived under governments which were far from ideal, but they served their God the very best they could in the times in which they lived. Undoubtedly life is more tranquil and secure in some nations than in others.

Jesus taught us to pray, "Give us this day our daily bread." We are to live one day at a time, and use that day the very best we can under the leadership of the Lord. One should be provident and store up for the future, but the prime concern is that our needs for this day be met. We have changed our diet a little, but thus far we have not suffered. Our friends have been very helpful in seeing we do not lack any needful thing.

CUBA report:

FIVE CUBAN YOUNG PEOPLE ARE FINISHING THEIR STUDIES AT THE BAPTIST SEMINARY IN HAVANA AND WILL BE ENTERING FULLY INTO THEIR WORK AS MISSIONARIES BEGINNING APRIL 1, 1962.

When we think of bread the thought comes up, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." We have a spiritual message to give to the Cuban people at this time, and I believe if we are faithful in that ministry our physical needs will be cared for.

Do not be anxious about tomorrow, for tomorrow will be anxious for itself.

We are prone to try to anticipate what is going to happen and work out our plans ahead of time. Jesus tells us that when we are in a difficult situation we are to take no thought of what we are to say for he will give us the appropriate word at the right time.

The last week in September we were informed our radio program was being suspended. However, we were given the opportunity to talk over the situation. The man with whom we had the interview gave us a principle that one may use frequently, "Don't take off your shoes until you get to the river. You may find that the river is dry, and you will not have to take them off." It is easy to become disturbed over problems and decide nothing can be done about them before making any effort to solve them. The matter of the radio was a real problem, but after four Sundays without programs we were again on the air on October 29. Other matters have been solved in a similar way.

Use what you have for the Lord.

I have a conviction we will not lose what we have been using definitely for

CARLOS HERNANDEZ, a student in the Institute of La Vibora in Havana and a graduate of the Baptist Theological Seminary in Western Cuba will serve in Candelaria, Pinar del Rio Province, Cuba.

LEONOR MARTINEZ, a Spanish teacher at the Havana Seminary, will work alongside the mission at Diezmero, Guanabacoa, Havana Province. She is a graduate of the Baptist Theological Seminary of Western Cuba and Havana University.

REINALDO SANCHEZ, a student in the Institute of La Vibora, Havana and a graduate of the Baptist Theological Seminary of Western Cuba will work at San Antonio de los Baños, Havana Province.

AGUEDO SANCHEZ, a student in the Institute of La Vibora, Havana and a graduate of the Baptist Theological Seminary of Western Cuba will work at San Antonio de los Baños, Havana Province.

NATANAEL MOLINA, son of Missionary Bibano Molina, will serve in Melena del Sur in Havana Province. He is a student in the Institute of La Vibora in Havana and a graduate of the Baptist Seminary of Western Cuba.

CUBAN BOYS IN UNIFORM stand near one of the buildings at Baptists' Camp Yumiri in Cuba. More than 450 people attended the five day camp held in January; many decisions were made, and some gave their lives for Christian service.

have 30 students enrolled. The McCal Church is constructing an educational building which also will give added facilities to the seminary. It is taking longer to build than at other times, but the construction is going forward.

Our churches have not been affected in their work. There has been an increase in attendance. In two towns we have been able to move to places offering better facilities, and we have bought one small house for a mission. It is becoming increasingly difficult to get a place to start new work, but several new missions began this past quarter. It is important that what we have been used definitely for the Lord's work. We have had no trouble with our student center and student work.

The power of prayer.
Some time ago two difficult problems seemed to have no solution. One Tuesday both problems were settled as by miracle without any effort on my part. On Thursday I had the answer when one of our women told me, "Your name was on our prayer list on Tuesday." The women prayed and the solution to the problems came.

The prayers of the entire membership of our Cuban churches and of thousands of people in the United States have undoubtedly given us strength.

Hardly a week passes in which we do not have reminders that people are praying for our work.

God is able.

Some time ago Romans 4:21 came

to me with full force, "Being fully persuaded that, what he has promised, he is also able to perform." There is no lack of power on the part of God. If there is any failure, it is due to our failure to obey his commands and believe his promises. Just as God promised to be with Abraham and Jacob, just as Jesus promised to be with his disciples, I am firmly convinced he will be with us until we finish that work for which he has called us and is using us. God's promise to be with us is a personal present reality. He is with us now. He will lead us until we get to the end of the journey which he has commanded us to take.

We must continue by faith and not by sight.
When the night is dark and rainy or the fog is heavy we must proceed with greater caution.

One night I was in a meeting with a group of about a dozen men, leaders in two of our churches. We had studied fully the matter that brought us together. Then one of the men asked, "What do you think of our present political situation?" That was a loaded question which could not be answered yes or no.

My reply was, "As you know I travel quite a bit. My car has lights which make the highway visible for perhaps two or three hundred yards ahead. I go forward at an appropriate speed and new stretches are made visible. I do not have to see all of the road at any

given time, but just enough to keep going. Of course, it is important that I be on the right road, the road which the one who has sent me has instructed me to travel." I do not know just what is going to happen, but thus far he has led us on.

We are living in a period when atheistic teaching is being pushed. Our young people are having to bear the brunt of much of this. We must do all we can to strengthen their faith. The difference now and in the past is that now the teaching has been brought out into the open. People were just as materialistic three years ago as they are now, and certainly not more religious. I think religion is meaning more to many people than it used to. Our faith still may cost us something, but we know whom we have believed.

During the past few days the words of the hymn, "He Leadeth Me," have been running through my mind:

*Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis thy hand that leadeth me.*

So far we have been carrying forward our full program of activities. We ask him who has promised to be with us to lead us each step of the way. One step at a time is enough. If Jesus leads we cannot go wrong.

HOME MISSION

April, 1962

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PURGATORY pagan or Christian origin ?

by William E. Burke
Atlanta, Georgia
a former Roman Catholic
priest

IN EVERY religious system, except that of the New Testament, the doctrine of a purgatory after death and prayers for the dead have always found a place. In ancient and modern times, we find that paganism leaves hope after death for sinners, who, at the time of their departure, are unrepentant and consequently unfit for heaven. For this purpose a 'middle state' was invented in which guilt could be removed in the future world by means of purgatorial pains.

In Greece the doctrine of a purgatory was taught by the very chief of the philosophers. Thus Plato, speaking of the future judgment of the dead, holds out the hope of final deliverance for all, but maintains that, of "those who are judged," some must first "proceed to a subterranean place of judgment, where they shall sustain the punishment they have deserved." (Plato, *Phaedrus*, p. 249).

In pagan Rome, purgatory was also

held up before the minds of men. Virgil, celebrated poet of Pagan Rome, describes its different tortures in his writings. (*Dryden's Virgil*).

In Egypt, substantially the same doctrine of purgatory was taught. But once this doctrine of purgatory was admitted into the popular mind, then the door was opened to all manner of priestly functions. Prayers for the dead go hand in hand with purgatory. No prayers can be completely efficacious without the priest as intermediary and no priestly functions can be rendered unless there be special offerings for them. Therefore, in every land we find the pagan priesthood "devouring widows' houses," and making merchandise of the tender feelings of sorrowing relatives sensitively alive to the immortal happiness of their beloved dead.

Such was the operation of the doctrine of purgatory and prayers for the dead among avowed and acknowledged pagans, and it differs in no way from the operation of the same doctrine as taught by the Roman Catholic church. The doctrine of purgatory is purely pagan, and cannot for a moment stand in the light of Scripture. For those who die in Christ no purgatory is, or can be needed; for . . . "the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). If this be true, where can there be need for any other cleansing?

From all quarters there is the same testimony as to the burdensome character and the expense of these posthumous devotions. One of the oppressions under which people in the Roman Catholic church labor is the periodical nature of having masses offered for their departed relatives and friends, for which they are required to give an offering when death has carried away a member of a Catholic family. Not only is there a funeral mass for the repose of the departed at the time of burial, but there is what is called "the month's mind" mass, that is, a mass is offered on behalf of the deceased when a month after death has elapsed, and also an anniversary mass when a year has elapsed, and each year thereafter.

A similar practice was in vogue in ancient Greece: "There in the Argives sacrificed on the thirtieth day (after death) to Mercury as the conductor of

the dead." (*Muller, History of the Dorians*, Vol. 11, p. 405).

Thus the whole doctrine of purgatory is a system of plain pagan imposture, dishonoring God, deluding men who live in sin with the hope of atoning for it after death, and defrauding them at once out of their property and salvation.

In all pagan religions the case was the same. In Tartary, "The Gurjum, or prayers for the dead, says the *Asiatic Journal*, are very expensive." (*Asiatic Journal*, Vol. XVII, p. 143). In Greece, says Suidas, "the greatest and most expensive sacrifice was the mysterious sacrifice called the *Telete*." (Suidas, Vol. ii, p. 879) a sacrifice which, according to Plato, "was offered for the living and the dead, and was supposed to free them from all the evils to which the wicked are liable when they have left this world." (*Plato*, Vol. ii, pp. 364-65).

In Egypt the exactions of the priest for funeral dues and masses for the dead were equally burdensome. "The priests," says Wilkinson, "induced the people to expend large sums on the celebration of funeral rites; and many who had barely sufficient to obtain the necessities of life were anxious to save something for the expenses of their death." (*Wilkinson*, Vol. ii, p. 94).

What thanks, therefore, ought we not render to God, that, from a system such as this, we were set free by the blood of Christ. How great a favor to be delivered from trusting in such teaching that can no more take away sin than the blood of bulls and goats. How blessed to feel that the blood of the Lamb, applied by the Spirit of God to the most defiled conscience, completely purges it from dead works and from sin. How fervent ought our gratitude be, when we know that, in the name of no creature, but of God's eternal and well-beloved Son we are saved.

The New Testament shows us Jesus Christ as a most tender and compassionate high priest, who is touched with a feeling of our infirmities, having been in all ways tempted as we are, yet without sin. Surely the thought of all this while inspiring tender compassion for the people of the Roman Catholic church, ought to make us stand fast in the liberty wherewith Christ has made us free.

HOME MISSIONS

now it was the time of the

by Belden Menkus
Nashville, Tennessee

"AND THE disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve." (Matthew 26:19,20)

The term "passover" (or *Pesach*) comes from Exodus 12 and recalls the midnight when the Lord struck dead the firstborn in every home in Egypt. But, he passed over the homes of faithful Jews and let their firstborn children live. Too, in a sense Passover commemorates the time in Exodus 14 when the Lord divided the waters of the sea and let the Jews pass over on dry land and escape the arms of Pharaoh.

These rulers of Egypt had kept the Jews in slavery for generations. It took the power of God, demonstrated in ten separate plagues, to bring about the release of the Jews from that bondage. And, in the process of this redemption the Jews first became a nation.

Passover is a strong way for Jews to identify themselves with other Jews everywhere. The entire observance of Passover assumes that each one who participates will consider himself as being one of those who came forth from Egypt with Moses.

The Passover of today is not the Passover of the time of Jesus. It has changed significantly in the intervening centuries. For instance, the lamb once slain and eaten by those who observed the feast has become a bit of roast lamb shank displayed in an ornamental plate at the ritual meal.

Passover preparations begin in the tradition-minded Jewish home about 30 days in advance. The period of several weeks that intervene is somewhat like the pre-Easter Lenten period observed by some Christians. Actually, Passover and the related seven days of unleavened bread are celebrated together. During that period *Chametz* (or leaven) is not eaten in observant Jewish homes.

Mazah (unleavened bread), made of special flour protected from fermentation is the only bread properly eaten. (" . . . and they baked unleavened cakes

do everyone in your community) to share your experience of redemption in Jesus Christ. Throughout the Easter season major on the love of God demonstrated in Jesus. This will give a new perspective to the sufferings of Christ and a new meaning to his resurrection.

1 A single sheet graphically describing the traditional way to prepare a Seder is available without charge from Department PS, Barlow's 80 DeKalb Avenue, Brooklyn 1, New York.

2 An extremely helpful *Haggadah* may be secured for 20¢ from The Anti-Defamation League, 515 Madison Avenue, New York 22, New York.

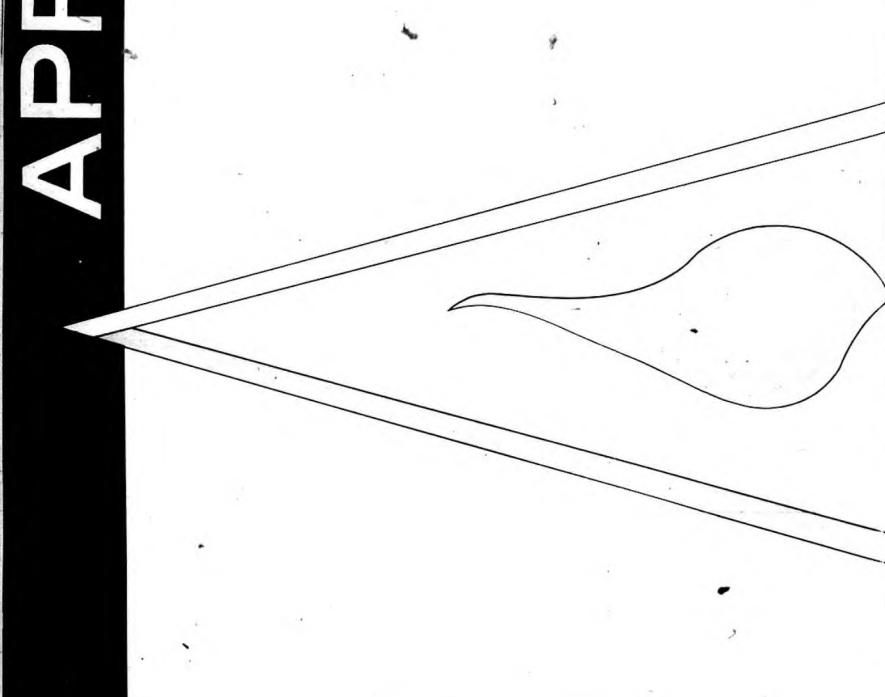
3 Suggestions for observing Jewish Fellowship Week are available from the Department of City Missions, The Home Mission Board, 161 Spring Street, Northwest, Atlanta 3, Georgia.

NER TAMID,
THE ETERNAL
light burns con-
tinuously before
the ark housing
the sacred scrolls
of Judaism. This

light is the symbol of the divine spirit of God of the Jewish faith . . . the presence of the holy spirit of the Christian faith. It represents God, "our light and our salvation." Use the poster on the next two pages which bears the symbol of Ner Tamid to promote Jewish Fellowship Week in your church. Urge your members to participate in inviting Jewish friends to church and visiting in their homes.



APRIL 9-15



HOME MISSIONS

LEADERSHIP EDITION

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

APRIL, 1962

VOL. XXXIII, NO. 4

Race Issue Described as Reaching All Areas

The race issue in the United States today touches most areas of life—religious, social, political and economic, a Baptist leader declared in Nashville.

Its political effect may still be seen in the campaigns for office throughout the south, where candidates are outspoken on the segregation issue in order to gain votes, Foy Valentine of Nashville said.

He is executive secretary of the Southern Baptist Convention Christian Life Commission.

Speaking to the advisory council on Southern Baptist work with negroes, Valentine continued, community leaders in Dallas and Atlanta last year "did not intend to let the die-hard segregationists spoil their plans for continued economic growth."

Reviewing racial developments nationwide for the past year, Valentine said racial issues were not confined to the South. He mentioned areas of New York City and two other cities—Chicago and New Rochelle, New York—as examples in the North.

"Perhaps it is in the religious life of the land that the magnitude of the race problem is most clearly reflected," he said. "The conflict in the churches is not just philosophical. There is a clash of convictions between pastors and people, between denominations, between churches within the same denomination, and between official church pronouncements or convention resolutions and rank and file prejudices."

He said the Southern Baptist Convention has been reluctant to give attention to this matter in recent years.

Valentine reviewed the admission of negroes to Mars Hill College, Mars Hill, North Carolina; Ouachita College, Arkadelphia, Arkansas, and University of Corpus Christi, Texas, during the past year. All are Southern Baptist-related.

He also recounted actions of state Baptist conventions last October and November on the race issue. A policy statement of the SBC Sunday School Board for allowing Negroes to attend its summer assemblies in North Carolina and New Mexico was reviewed.

In questioning after Valentine's address, one councilman told of a Southern state in which Negroes enrolled at the segregated Negro state college. They observed Baptists in the forefront of denying rights to Negroes, he said.

"They told me," this councilman continued, "They intended to go back to their country and do everything they could to keep Southern Baptist missionaries out of our country."

Another told of a man from the South Pacific who came to the United States at American taxpayers' expense to learn military tactics. Stationed at Ft. Benning, Georgia, for six months, he was relegated to inferior status in the segregated society of that area, the councilman said.

16-A

WEEK

APRIL 9-15

"He learned how to use a gun—now he wants to use it on us," he concluded.

The Advisory Council, an unofficial group, has representatives from many SBC Agencies and state Baptist conventions. It seeks ways in which Southern Baptists may better cooperate with Negro Baptists.

Latin Refugee Slide Set Released by HMB

Southern Baptists' ministry to Latin American refugees through relief and resettlement is presented in a 35 mm slide set released by the Home Mission Board.

The 14 slides and script, available for \$3.00 on a share-the-cost basis, were taken recently in Miami where more than 100,000 Cubans and other Latin Americans have entered the United States as refugees.

The pictures show those who have fled, loved ones meeting them, Southern Baptists' response to their needs, and suggestions for others to help.

The slide set is available from the Division of Education and Promo-

tion, Baptist Home Mission Board, 16 Spring Street, N.W., Atlanta 3, Ga.

Church and Social Work Conference Announced

"New Dimensions in Christian Service" will be the theme for the Church and Social Work Conference at Carver School of Missions and Social Work, Louisville.

The three day conference, to be held April 9-11, will deal with relationships of the city church and city missions program, to welfare ministries. Areas to be discussed are alcoholism, juvenile rehabilitation, children in institutions, meeting the needs of the aged, and the role of the city church.

Key speakers will be Paul Crandall, executive secretary of Richmond Baptist Association, Richmond, Virginia and Henry J. Whiting, executive secretary of the Division of Welfare, National Lutheran Council.

For information concerning accommodations write to Michael L. Speer, Director of Administration, Carver School of Missions and Social Work 2801 Lexington Road, Louisville, Kentucky.

Summer Workshop to Be Held at Carver

Carver School of Missions and Social Work, Louisville, Kentucky, offers exceptional opportunities for home mission workers in their summer workshop in missions which will be held June 11-29, 1962. As much as two semester hours credit can be gained in each of the following courses:

Subject	Teacher
Associational Missions	Foy Rogers
Local Church Missions	M. Wendell Belew
Christian Missions in Rural Areas	Henry Walden
Indians of the Southwest	Hugh A. Brimm
Philosophy of Missions	George A. Carver
Literacy Missions	Robert O. Laessig
Juvenile Delinquency	S. Kathryn Bigham
Contemporary Social Systems	J. Herbert Gilmore

Arts and crafts will be taught by Virginia Burke and offers one semester hour of credit.

Matriculation fees range from \$18 to \$15 and board for the entire term is \$60 for a double room occupancy and \$70 for a single room occupancy.

16-B

1962 DAILY SCHEDULE FOR ASSEMBLIES HOME MISSIONS CONFERENCES

Theme: "Sharing Christ in Our Land"

A. M.	Glorietta	Ridgecrest
7:30—Breakfast	August 2-8	August 16-22
8:30—Bible Study	Courts Redford	W. Morris Ford
9:30—Conferences	Home Mission Board	Longview, Texas
11:10—Recess		
11:30—Mission Period		
"Home Missions Serving the Church"	(Friday) L. O. Griffith	(Friday) L. O. Griffith
"Unfinished Task of Home Missions"	(Tuesday) A. B. Rutledge	(Saturday) A. B. Rutledge
"National Baptists"	(Monday) Geo. W. Cummins Caesar Clark, speaker	(Wednesday) Geo. W. Cummins Sandy F. Ray, speaker
"Sharing Christ with the Whole World"	(Saturday) C. E. Autrey Rogers Smith, speaker	(Tuesday) C. E. Autrey T. A. Patterson, speaker
"How Home Mission Board Uses Mission Dollar"	(Wednesday) Frank Garrison	(Monday) Frank Garrison

P. M.		
12:00—Message	4:30—Picture Preview	
12:30—Adjourn	6:00—Supper	
1:00—Lunch	7:00—Vespers, two missionary testimonies	
2:00—Conferences	7:30—Visuals—except Thur., Fri., and Sun.	
4:00—Adjourn Conferences	7:45—Song Service	
	Sermon—except Thursday night:	
	Kenneth L. Chaffin Southwestern Seminary	Warren C. Hultgren Tulsa, Oklahoma

First session at both assemblies will be on **THURSDAY NIGHT** at 7:00 P.M. Thursday night service to include a few minutes on program explanation, introduction of some program personnel, and testimonies of newly appointed missionaries, some to be appointed, maybe presentation of certificate of missionary retiring. Brief summary by a missionary for closing.

Music
Donald E. Barks
New Orleans, La.
Dwight F. Phillips
Decatur, Ga.
Mission Conference Leaders
W. E. Grindstaff
Merrill D. Moore
Stewardship
Commission
Commission

Cooperative Program to be studied (where graded series is not taught), in Adult, Young People, Intermediate, and Junior conferences.
Conferences held in 1961: Associational Missions, Chaplains, "Mrs." Chaplains, City Missions, Evangelism, Jewish Work, Juvenile Rehabilitation, Mission Centers, Pioneer Missions, 30,000 Movement, Work with National Baptists.

16-C

WEEK

APRIL 9-15

STATE DIRECTORS OF WORK WITH NATIONAL BAPTISTS

Indiana Moore, E. Harmon State Convention of Baptists in Indiana (Shipping address 214 W. Main St.) P. O. Box 38 Plainfield	Mississippi Samling, Gordon Mississippi Convention Board Box 528-Baptist Building Jackson 105	Oregon-Washington Steed, Lewis Baptist General Convention of Oregon-Washington 3115 NE 11th Avenue Portland 13
Kansas Kan. Convention of Southern Baptists 221 W. 12th Mpls (Box 729) Wichita	New Mexico The Baptist Convention of N. M. 600 Canyon Ave., S. E. Albuquerque	South Carolina Lindsey, Harold E. General Board of the State Convention of the Baptist Denomination in South Carolina 1301 Hampton Columbia 1
Kentucky Colvin, A. B. General Association of Baptists in Kentucky Kentucky Baptist Building Midwaytown	North Carolina Hepner, Julian Baptist State Convention of North Carolina 1001 Hillsboro Street Raleigh	Texas Fraser, C. Wade Baptist General Convention of Tex. North Carolina 208 Baptist Building Dallas 1
Louisiana Hewitt, John Louisiana Baptist Convention 1250 MacArthur Drive Alexandria	Ohio Stigler, Leonard State Convention of Baptists in Ohio 1000 Main Street Columbus 15	Tennessee Dowell, F. M., Jr. Baptist General Convention 1000 Main Street Nashville 5
Maryland Graham, Roy O. Maryland Baptist Union Association 100 East 23rd Street Baltimore 1	Oklahoma Pennington, J. A. Baptist General Convention of Oklahoma 1141 North Robinson Oklahoma City 5	Virginia Danson, W. B. Virginia Baptist Board of Missions and Education 1 West Franklin Street Richmond
Michigan Huber, Fred D. Baptist State Convention of Mich.	Alabama Bicker, George P.O. Box 870 Montgomery 2	Alabama Maynard, Mrs. L. F. 1028 Colonial Court Mobile
Arizona Davson, Irvin 316 West McDowell Phoenix	Indiana Keller, W. J. P.O. Box 38	Georgia Knight, James F. 311 Main Street Macon
Arkansas Clegg, C. W. 201 Baptist Building Little Rock	Kansas Markham, Meader P.O. Box 728	Missouri Hart, Clyde Baptist Building 401 West Capitol Ave. Little Rock
California Walker, Edmund R. P.O. Box 1221 1400 Broadway Fresno 21	Louisiana Cunningham, J. Edward 1644 South Linnetone Lake Charles	Louisiana Hart, L. T. Box 31 Alexandria
Colorado Dabney, Connie A. 1117 North Holly Denver 22	Michigan Day, Kenneth 2000 Grand River Detroit 19	Mississippi O'Neal, Jack P.O. Box 1231 Fredericksburg
D. C. Crowder, William J. 1620 16th Street, N. W. Washington	Mississippi Rogers, Fred P.O. Box 530 Jackson 5	Missouri Hart, L. T. Box 31 Alexandria
Florida Peterson, Charles E. Florida Baptist Building 1230 South Orange Avenue Jacksonville 7	Missouri Mapier, Bruce C. Baptist Building 213 Adams Street Jefferson City	Alabama Hart, L. T. Box 31 Alexandria
Georgia King, Bernard D. 291 Peachtree Street, N. E. Atlanta	Alabama Johnson, Joe Carl Box 485 Albuquerque	Alabama Hart, L. T. Box 31 Alexandria
Illinois Cameron, Harold E. Baptist Building	Mississippi Kingsbury, Horace 1301 Hampton Street Columbia 1	Georgia Cason, D. V. 291 Peachtree Street, N. E. Atlanta 3
Arkansas Clegg, C. W. 201 Baptist Building Little Rock	Alabama Kingsbury, Horace 1301 Hampton Street Columbia 1	Missouri Hart, L. T. Box 31 Alexandria
California Walker, Edmund R. P.O. Box 1221 1400 Broadway Fresno 21	Alabama Kingsbury, Horace 1301 Hampton Street Columbia 1	Mississippi Roberts, J. T. 114 North Robles Oklahoma City
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Illinois Cameron, Harold E. Baptist Building	<	

APRIL 9-15

Hamilton Center
Colleges Cowley
Dale Winship
2664 Pauline St.
New Orleans
Baptist Children's Mission
729 Second Street
Elizabeth Florence
Carolyn Evans
Amelia Repold
Jean Stumper
Sue Stumper
New Orleans
Teledano Mission
831 St. Charles Avenue
Betty Hart
Nell Booker
Helen Seal
Maryland
Baltimore

MISSION CENTERS

District of Columbia 3301 Tenth Street
Washington
Anna E. Jokinen Center
6021 Rock Creek Pkwy. S.E.
Edna Wooster
Rev. and Mrs. Martin Pratt
Mr. Franklin Helms
Georgia
Atlanta
Hill Street Baptist Center
501 Hill Street S.E.
P.O. Box 100
Virginia Ogletree
Dorcas Sturmer
Atlanta
Lucille Avenue Mission
955 Lucille Avenue S.E.
Rev. and Mrs. Howard Johnson
Savannah
Savannah Baptist Center
315 Broad Street
Julie Bordette
Rev. and Mrs. John Beam
Maryland
Baltimore
Canton Baptist Center

WEEKDAY PROGRAMS

Florida
Miami
Little River WDP
405 N. W. Eighth St.
Georgia
Atlanta
Capital Avenue WDP
670 Capital Avenue, S.E.
Louise Probst
Susanne Willis
Louisiana

Illinois
East St. Louis
Baptist Rescue Mission
333 Collingdale
Mr. and Mrs.
Rev. Henry Berah
Louisiana
New Orleans
Good Samaritan Home
3151 Dauphine Street
Joyce C. Schuch
Zola Dillon
New Orleans
740 Magazine Avenue
Baptist Rescue Mission (Men)

RESCUE MISSIONS

Rev. and Mrs. J. T. McGill

New Orleans

Saint Louis Baptist Home

333 Collingdale

Mr. and Mrs.

Rev. Henry Berah

Louisiana

New Orleans

Good Samaritan Home

3151 Dauphine Street

Joyce C. Schuch

Zola Dillon

New Orleans

740 Magazine Avenue

Baptist Rescue Mission (Men)

Kellogg Mallory
201 Biscayne Ave.
Paul Gilford
Larry Farnam
South Carolina
Casper Park
1728 Gist St.
Gladys Farmer
Gloria Farmer
Fernanca GWC
Marie Denney
Tina Standard
Columbia
Reese GWC
1000 Main St.
Rev. and Mrs. K. W. Rabon

Texas
Amarillo

Good Will Center

1625 S. Arthur

Travis Fugle

Dallas

Good Will Center

2804 McKinney

Rev. and Mrs. Floyd Shockley

Alma Kidd

El Paso

Baptist GWC

219 S. Main

Althea Williams

Mrs. Rosita Ramirez

Mrs. Aurora Villegas

Mr. Minell Graves

Texas

Dallas

Evans Street Center

1705 Conduit

Rev. and Mrs. D. Holt

Marilyn Kirksey

Dolores Kabe

El Paso

Baptist Mission Center

912 East Peach

Rev. and Mrs. Robert Melton

Doris Nohr

Port Arthur

Baptist Mission Center

1000 Main Street

McWhorter

Mrs. Cecil Rousseau

Virginia

Alexandria

Baptist Center

1801 King Street

Rev. and Mrs. Oscar Lumpkin

Roanoke

Baptist Mission Center

1619 Wino Avenue

Rev. and Mrs. Allen Seward

Weekday Programs

458 Ladycliff Avenue

Rev. and Mrs. George Medina

Ohio

Cincinnati

Bethany Baptist Church WDP

110 Buckeye

Rev. and Mrs. Roger Easter

Texas

Lubbock

Paradise Baptist WDP

420 4th Street

Rev. and Mrs. Durrell Davison

RESCUE MISSIONS

Rev. and Mrs. J. T. McGill

New Orleans

Saint Louis Baptist Home

333 Collingdale

Mr. and Mrs.

Rev. Henry Berah

Louisiana

New Orleans

Good Samaritan Home

3151 Dauphine Street

Joyce C. Schuch

Zola Dillon

New Orleans

740 Magazine Avenue

Baptist Rescue Mission (Men)

3939 Cassilly Blvd.

Robert Delaware

RESCUE MISSIONS

Rev. and Mrs. Hubert Neely

Texas

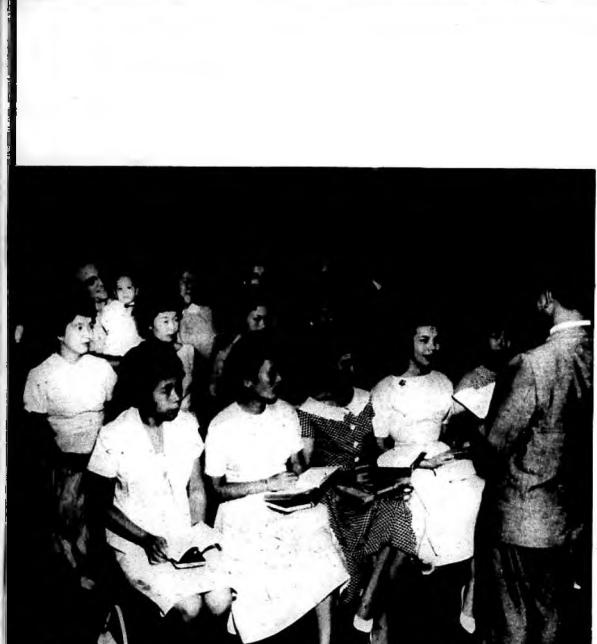
Waco

Downtown Rescue Mission

100 Waco

Robert Delaware

JEWISH FELLOWSHIP WEEK



JAPANESE WIVES of marines stationed at Cherry Point Marine Base hear a Bible lesson from Satoshi Hayakawa, Southeastern Seminary student. A Buddhist missionary is also active in the Cherry Point area.

JAPANESE MISSION AT CHERRY POINT

by Phil Royce
Wake Forest, North Carolina

Buddhism vs. Christianity in North Carolina?

This is the struggle in which Satoshi Hayakawa, student at Southeastern Seminary, is now engaged at the Cherry Point Marine Base.

In September 1947 Hayakawa's sister killed her five year old daughter and took her own life. She had lost her husband during the war and wrote Hayakawa that she had lost all hope in the future.

This experience was very shattering to Hayakawa who was then studying law at Yokosuka. He was working at that time in the U. S. Army Base chapel and went to talk with Chaplain Ralph Zumwalt of Ft. Leonard Wood, Missouri. After counselling with Zumwalt, Hayakawa was led to faith in Christ and attended Fukuoka's Seinan Gakuen Seminary in Japan.

Pastor of the Yokohama Baptist Church in Yokohama, Japan, Hayakawa is taking special studies at Southeastern this year. On weekends he goes to Cherry Point in an attempt to win the Japanese wives of Marines to Christ. If he delays, he feels their souls will be captured by the Nichiren religion, a form of Buddhism that is enjoying tremendous growth across the world.

Many of the Japanese wives are lonely and do not speak or write English. They need help in problems they face far from their native country. The husbands would like for their wives to be Christian though many are not Christian themselves.

The program of missions to the Japanese wives was conceived by the pastor of the Cherry Point Baptist Church, Wister Hamilton, and members of the congregation. A committee on Japanese affairs has been active for two years. Its chairman is a Marine sergeant, John Riddle.

A religion thought dead by some, Buddhism has been meeting remarkable success at Cherry Point. A Buddhist missionary is now active in the Cherry Point area. Of 260 known Japanese wives on the base, it is believed that 93 are now Buddhists. In contrast, only three are Christians. In all, there are 3,000 Japanese wives in North Carolina, many at Camp Lejeune and Fort Bragg. Buddhism has made inroads at these bases also.

Who is Nichiren and the religion he

taught? Nichiren was born in 1222 to a Japanese fisherman. He became a Buddhist while a child and in 1271, at age 50, came to believe that he was the Eternal Buddha. His intention was to save the world by the attainment of each individual's happiness in life.

Its growth since World War II has been nothing short of spectacular. From a handful of reorganizers after the war, its membership has soared to include 1,500,000 families and nearly 4,000,000 believers in almost every country in the world.

Each Nichiren believer is given a little white tablet which supposedly contains the divinity of Nichiren's life. Placed in a family altar, this tablet protects the believer and assures him of material success and eternal life. In Japan, these tablets may be seen hanging from the rear-view mirrors and sun-visors of some taxicabs and streetcars.

While Hayakawa is championing the cause of Christ among the Japanese women, he is not without support. Included in the ranks of concerned and active supporters are E. L. Spivey, director of the North Carolina division on missions, the general board, and the entire Convention.

Last year, another Southeastern student from Japan, Masamitsu Yatsuda, was active in the mission work. One of the three Christians among the Japanese wives was won by him. Hayakawa has been going to Cherry Point on weekends since August.

Hayakawa is editing a four-page newspaper in Japanese which will be printed and sent to the wives at Cherry Point. Copies will also be sent to Baptist churches in the areas of the other bases in North Carolina.

Assisting in this joint project are the seminary and the state missions division. Plans have been formulated to make the newspaper a continuing project. In addition, pamphlets containing the gospel message will be printed and sent to the Japanese wives in the state.

Learning of the work of Hayakawa, the Woman's Missionary Union decided to appropriate funds to buy a Japanese typewriter for Hayakawa. Until this typewriter arrives, Hayakawa sends the copy to Japan where a friend, Charles Whaley, a Southern Baptist missionary, will type the article in Japanese. The copy will then be sent to Southeastern,

photographs made and the paper produced by off-set printing.

The response of one woman to Hayakawa's message of Christ has been heartwarming to the 40-year-old lanky Baptist pastor. Recently, Hayakawa received a letter from a woman at Cherry Point who wrote, "I have accepted Jesus as the Son of God. I am returning to Japan and will not be able to see you again. But I will go to church every Sunday."

- Reprinted from *Charity and Children*

HOME MISSIONS

April, 1962



CARRYING THE GOSPEL MESSAGE in print as well as by preaching, Satoshi Hayakawa points out an article to Ben C. Fisher, standing, administrative assistant to the president of Southeastern Seminary; and E. L. Spivey, secretary of the division of evangelism for the North Carolina Convention.



by Leonard E. Bennett
Atchison, Kansas

the pitching preacher of



FORMER DODGER PITCHER, Frank D. Minton gives Atchison Little Leaguers Stan and Mike Purdy instruction in the proper art of bunting.

FRANK D. MINTON of Wichita, Kansas left a successful career with the Dodger baseball organization to accept the challenge of Southern Baptist pioneer work in the Midwest. He has applied his skill and energies to building a mission program in Atchison, Kansas, where he is known as the "pitching preacher" on the mission field and the baseball diamond.

Minton started pitching professional baseball for Shawnee, Oklahoma, in Class D with a 17-won, seven-lost record. The next season, he advanced to Class C at Great Falls, Montana, then moved up to the Dodgers' Reno, Nevada, Silver Fox team for his third and most successful year. At the height of his career, Minton decided not to accept the new contract in 1958 to the Green Bay, Wisconsin, team in the Three-I League. Instead, he accepted the pastorate of the Cunningham, Kansas, church.

When asked his reasons, Minton replied: "I've wanted to preach since 11 years old. I was saved at that age and felt the call. When pitching before the huge crowds that follow professional baseball, I felt the urge grow stronger to reach those people with the word of God."

He and his wife, Joyce, are parents of three children: Bruce, age six; Lori Dee, age three; and Lisa Ann, two.

20

own hands, all the while teaching and leading his congregation.

"I've never been able to forget their sacrificing example, so I decided to become a part of Southern Baptist mission work. This means organizing new churches, building congregations, working for attendance, accomplishing God's bidding through determination. It means more to me to pioneer a church than all the tall steeples, plush carpets, and other luxuries of bigger churches," Minton declared earnestly.

Now at 27, with four years of ministry and pioneer work behind him, Minton is sure he made the right decision.

"The most difficult part of my decision to give up baseball for the ministry was giving up a life-time ambition as a boy and young man to be a major league baseball pitcher. I knew every time I went to the pitcher's mound and faced the stands, I would feel that desire to tell them of the wonders of Christ. I often felt that if I could be allowed just five minutes to preach before pitching each game, then I would have both my desires fulfilled. But, knowing in my heart that I was called to preach, the ministry won over baseball." Six weeks after making his decision, Minton accepted his first pastorate.

After three months at Cunningham he moved to his home town of Wichita where he pioneered and helped build, from the ground up, the Tyler Road Southern Baptist Church. Three years later he chose again to pioneer another church.

The newly formed Atchison church held its first service April 23, 1961, in a condemned store building destined to be razed for urban renewal. Fourteen persons formed the nucleus of the congregation.

The congregation continued to make use of the temporary quarters until late in August when arrangements were completed to obtain a chapel. A church building was purchased from the General Baptist Church organization and services were held under more favorable conditions Sunday, August 13.

The basement of the church has been converted from an open room into class rooms. A new furnace has been installed, new lighting fixtures added, the grounds cleared and paint applied where needed. Sunday school enrollment has reached 86 and church membership totals 55. Twenty-two persons

Atchison

have been baptized by the church since its meager start, 18 of them having been baptized since moving into their chapel.

Kansas City Association presented them \$584.00 for the down payment on the building. The Odham Little Church Foundation, with headquarters at Houston, Texas, gave them \$506.00 to assist in church remodeling. The Calvary Baptist Church of Kansas City, Missouri, pastored by Conrad Willard, furnished new lighting fixtures for the auditorium.

Roger Knapton of Kansas City, pastor of the mother church, the First Baptist Church of Bethel, provided invaluable assistance and guidance. They also supplied Sunday school teachers for two months until Atchison was able to provide its own.

Two home mission summer workers, Billie Sue Turner of Dadeville, Tennessee, and Wanda Williams of Owensboro, Kentucky, helped conduct Vacation Bible school. They also promoted a census.

Minton outlined a seven point plan for building attendance and membership which included a survey of the city, a complete census of the city, Thursday nights visitation to contact people of the census and talk with them encouraging church attendance, advertising in the newspaper, following up every possible contact, speaking before numerous civic groups, and mailing information and invitation letters to prospects.

"Personal contact in the people's homes was our big concern," Minton said. "We worked on this one point and that made a difference of increased growth."

Although working heart and soul for the cause of Christianity, Minton hasn't completely deserted baseball. He still mixes it in his talks to other churches, civic groups, and gatherings. When time allows, he even pitches for men's teams in the area, and still packs an effective left arm.

Minton is ready and willing to help out with the youth programs in Atchison. He spends many hours with boys on the ball diamond showing them the correct way with a baseball, with leadership, with companionship, and with Christian living. Periodically he conducts baseball clinics in Atchison and surrounding areas to teach baseball. He has turned several baseball students into regular Sunday school patrons with his successful winning combination.

HOME MISSIONS

April, 1962

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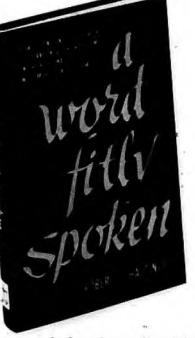
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A Salute to Courage and Faith

THIS IS a salute to the courage and faith of the six missionaries* of the Home Mission Board who have remained in Cuba. They remain where they are voluntarily and have done so for more than two years. At the first sign of difficulty the Board gave permission for anyone desiring to do so to return to the United States for re-assignment.

Others have returned at various times during these years—because they had children of school age, or because their phase of the work was stopped, or because of political reasons. This is not to say they lack courage, and it is possible, because of less emotional involvement, they had a clearer insight into the true nature of events as they occurred. In fact, the decision to leave may have required as much courage then as it does now to stay. However, this is written not of those who left, but of those who have stayed.

Each of these who has stayed loves Cuba and the Cuban people with the strength of emotion seemingly given only to those who adopt an alien land. They have spent from 10 to 30 years, preparing a foundation for the gospel. For Christ's sake they have wept over Cuba, rejoiced in an apparent better day, and now sorrow again in knowing the men who rule this beautiful island are dedicated to atheism and consider religion as an opiate of the people.

In his article Doctor Caudill has felt God's promise, "No man shall lay hands on you to harm you." Yet he cites in other paragraphs the example of John the Baptist and Paul. Each of these were, I feel, as completely in the will of God as it is possible for man to be, yet each lost his life for the gospel's sake. And then there was William Wallace in China. But of this I am also certain, that if we are doing God's will, what does happen will result in the greatest good that is possible for us to accomplish with our lives.

The courage and faith of these in Cuba, no matter how devious the mental route which first prompted them to stay, shout to Southern Baptists for a salute of prayer that the door which is now open may remain so and that souls may be won to Christ. Such courage and faith demand like dedication at home as well as on the Cuban mission field.

Can we not say with Herbert Caudill, "Our faith still may cost us something, but we know whom we have believed. . . . One step at a time is enough. If Jesus leads we cannot go wrong."

*Herbert and Mrs. Caudill
J. David and Mrs. Fine

Lucille Kerrigan
Ruby Stiles

APRIL

8th

confront... commit

by Nathan Porter
Associate Secretary, Personnel Department
Home Mission Board

IN THE comic section of the paper, Peanuts and Linus are discussing the matters of the world. Linus remarks that when he grows up he wants to be a real fanatic. Peanut questions Linus as to what he wants to be a fanatic about. Linus replies, "Oh, I don't know, it doesn't really matter; I'll be a sort of wishy-washy fanatic."

But, it is entirely possible mission efforts now continue in Cuba with so little harassment simply because the government has its hands full with what it considers more important things. There may yet be a few years, at the most, for an open strong witness. Let us pray for effective work and a continued witness.

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God does not call missionaries to go overseas and others to stay in America. God calls all to go.

A man with Jesus in his heart is a missionary. A man without Jesus in his heart is a mission field.

Southern Baptists have no missionaries among seven million Polish descendants living in our America. Chicago, Illinois has more Polish speaking people than any other city in the world other than Warsaw, Poland. Volunteers are urgently needed to serve among the 300,000 Portuguese speaking people of our land.

Time magazine reported the Spanish-speaking population of New York City to be one million. Only 40,000 of these claim to be evangelical Christians. There are more than eight million Spanish-speaking people in America. Some pulpit among the Spanish have been vacant for over two years because very few have surrendered to go to our land as missionaries to the Spanish-speaking people.

Missionaries are urgently needed among the Spanish, Indian, deaf, oriental, Russian, Portuguese, Filipino, Polish and Yugoslavian in the U.S.A.

Five cities of the United States contain one-tenth of the nation's population. Here, and in other areas of pioneer missions, a dynamic witness for Christ is practically non-existent.

"I am a missionary in the ugly part of town to underprivileged multitudes. My mission task is to love and save the poor, the dirty, the drunk, the unwanted. The penitentiary has cast its shadow upon us so long that children grow up expecting to go there, 'just because I am a boy.'

In 1961, in the United States, 900,000 high school undergraduates quit school forever. Their reasons were frequently shallow and naive. One very real reason may be that this generation has no commitment, no compelling purpose in life.

April 8 is Life Commitment Sunday. This is a time for young people to confront the call for total commitment of life to Christ and the urgent challenge of mission fields in our America.

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In 1961, in the United States, 900,000 high school undergraduates quit school forever. Their reasons were frequently shallow and naive. One very real reason may be that this generation has no commitment, no compelling purpose in life.

April 8 is Life Commitment Sunday. This is a time for young people to confront the call for total commitment of life to Christ and the urgent challenge of mission fields in our America.

Missionary to the deaf, George Joslin stood with his wife at an appointment service in Atlanta, Georgia. In his testimony he said, "I was saved when I was eight years old, and by the time I was nine I knew that God was calling me to be a medical missionary to China. During high school I found out that China was closed to missionaries. I decided to drop China from my call. In college I discovered that my interests and abilities did not lie in the field of medicine. I dropped the word 'medical' from my call. I would be a 'missionary.' In seminary I became satisfied to drop the 'missionary' and to be 'just a preacher.'

Joslin added, "I have come to realize that God's will for my life has never changed. When I was nine years old, I

didn't know there were any deaf people, or that missionaries were needed to tell the story of Christ with their hands."

God does not call missionaries to go overseas and others to stay in America. God calls all to go.

A man with Jesus in his heart is a missionary. A man without Jesus in his heart is a mission field.

Southern Baptists have no missionaries among seven million Polish descendants living in our America. Chicago, Illinois has more Polish speaking people than any other city in the world other than Warsaw, Poland. Volunteers are urgently needed to serve among the 300,000 Portuguese speaking people of our land.

Time magazine reported the Spanish-speaking population of New York City to be one million. Only 40,000 of these claim to be evangelical Christians. There are more than eight million Spanish-speaking people in America. Some pulpit among the Spanish have been vacant for over two years because very few have surrendered to go to our land as missionaries to the Spanish-speaking people.

Missionaries are urgently needed among the Spanish, Indian, deaf, oriental, Russian, Portuguese, Filipino, Polish and Yugoslavian in the U.S.A.

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two chaplains honored:



Colonel Samuel F. Bays



Captain John H. Craven

Two Southern Baptist chaplains have been honored by military and alumni organizations for distinguished service.

The Reserve Officers Association announced the election of Col. Samuel F. Bays, U. S. Air Force, as its "Chap-

lain of the Year" for 1962. He is Staff Chaplain, 26th Air Division, Hancock Field, Syracuse, New York.

Chaplain Bays is a native of Dublin, Texas. He attended John Talton College and Howard Payne College and

was pastor at Belmorhea, Texas before entering the U. S. Army as chaplain in 1942. He is married to the former Emma Lee Gilbreath of Stephenville, Texas, and has one child.

In his present capacity at Hancock Field, Chaplain Bays plans and coordinates the religious programs and activities of approximately 16,000 officers and airmen of the Division.

Captain John H. Craven, U. S. Navy, was named for the distinguished Life Service Award presented by Southwest Baptist College, Bolivar, Missouri. The Life Service Award is the highest honor which Southwest Baptist College confers on a former student.

Chaplain Craven joined the U. S. Marine Corps in 1933. Two years later he was granted a special discharge and began to prepare for the ministry. He received the A.A., B.A. and Th.M. degrees from Southwest Baptist College, William Jewell College, and Central Baptist Theological Seminary respectively. He is married to the former Betty May Smith of Wichita, Kansas, and has two children.

He is stationed at Marine Corps Schools, Quantico, Virginia.

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SOUTHERN Baptists are nearing the halfway point in their effort to organize 30,000 missions and churches by 1964, according to a report by C. C. Warren of Charlotte, N. C., director of the movement.

Warren released the figures in Nashville during meetings of committees which are helping direct the effort. As of January 1 there have been 14,210 units started, including 4,688 churches and 9,522 missions.

According to Warren, this was an increase of 1,414 over the report released in August, with 513 more churches and 901 additional missions started.

The present year, designated as the year of church extension, is expected to record one of the largest growth records during the eight-year emphasis. The movement started in 1956 with a challenge Warren made when president of the Southern Baptist Convention.

The 1962 goal is 6,000, and all units of the denomination are making an effort to report 4,000 new missions and churches started by June when the convention meets in San Francisco.

The following figures indicate what each state Baptist convention has accomplished, plus the work of foreign missionaries:

TOTALS 4,688 GRAND TOTAL 14,210

State	New Churches Organized	New Missions Established
Alabama	190	431
Alaska	18	30
Arizona	71	179
Arkansas	84	107
California	270	551
Colorado	83	209
Cuba	4	51
District of Columbia	8	9
Florida	237	388
Georgia	167	245
Hawaii (included in Foreign Mission report)		
Illinois	188	562
Indiana (began Jan. 1, 1959)	45	100
Kentucky	147	315
Kansas	52	137
Louisiana	103	140
Maryland	63	136
Michigan	76	104
Missouri	121	454
Mississippi	106	131
New Mexico	51	127
North Carolina	171	293
Ohio	180	325
Oklahoma	113	262
Oregon		
Washington	66	143
Panama Canal	7	10
South Carolina	107	202
Tennessee	162	227
Texas	341	601
Virginia	81	122
Foreign Missions	1,376	2,931

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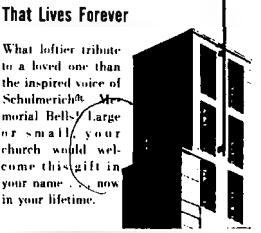
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Oving Theodore Hagan appointed pastor for Lincoln, Nebraska. Native of Brooklyn, New York. Graduate of Iowa State University, Southern Baptist Seminary, Louisville, B.D. and Th.M. degrees. Married to Louise Collier Hagan and has two children. (6-1)



Preston Pendergrass appointed teacher-missionary for Friendship Junior College, Rock Hill, South Carolina. Native of Chester County, South Carolina. B.D. and B.A. degrees from Johnson C. Smith University. Married and has four children. (6-1)



Guy Dale Ward appointed as an associate missionary for Wewoka, Oklahoma. Graduate of Oklahoma Baptist University and M.R.E. from Southwest Baptist Theological Seminary. Married and has two children. (5-1)

Appointees:



Rafael G. de Armas and Clysta Hill de Armas appointed as language missionaries with Spanish-speaking in Miami, Florida. De Armas is native of Cera, Havana, Cuba. Graduate of North Greenville Junior College, Furman University, B.A., attended Golden Gate Baptist Seminary. Mrs. de Armas is native of Greer, South Carolina. Attended North Greenville Junior College, Furman University, B.A., Golden Gate Seminary, M.R.E. (11-28) (10-5)



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Appointees:


Geneva Emma Silverio


Armando Silverio and Geneva Emma Silverio appointed as language missionaries for Italian-speaking in Tampa, Florida. Silverio is native of Joliet, Pennsylvania. Mrs. Silverio is native of Lake Geneva, Florida. They have three children. (7-7) (2-24)

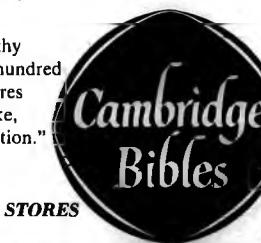


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