

## 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.

## Home Missions

Walker L. Knight, Editor  
Patricia Dale, Editorial Assistant

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### 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.

Vol. XXIII  
Published Monthly by the Home Mission Board  
All Rights Reserved, N. W. Atlanta, Georgia  
\*Rate: \$1.00 per year or \$1.00 for three years, advance (10 or more)  
75 cents. Single copies to churches, 50 cents (10 or more)  
\*Change of Address: Please give both the old and the new address.  
Second class postage paid at Atlanta, Georgia.

April, 1962

### 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

### 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 thrills 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 to 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.

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



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

the most intensive work has been in the last ten years. The committee encouraged the establishment of programs by 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 a 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**





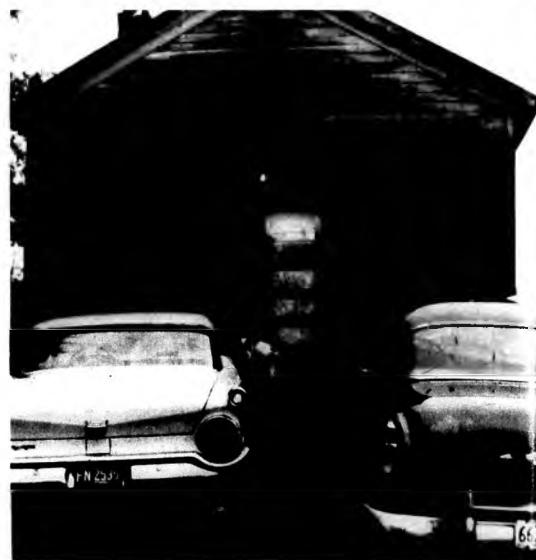
J. N. NUNLEY AND PASTOR JAMES W. DUKE put up welcome sign near town limits of Carrollton, Mississippi as part of church development project for Carrollton Baptist Church.

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.

**CDM**



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.



TWO YOUNG PEOPLE WHO HAVE surrendered for full time Christian service, Roma Harrison and Jerome Fulton, talk with Pastor Doug Chatham. Seven young people have surrendered to full time Christian service, including two for the ministry, during the three months of church development at Bond Baptist Church.

They reckoned without really knowing Lewis Newman or 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 had 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 use.

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 carries the imprint of the Home Mission Board and the sponsoring state group. The book leads each church through four 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





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); baptistry 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.'"

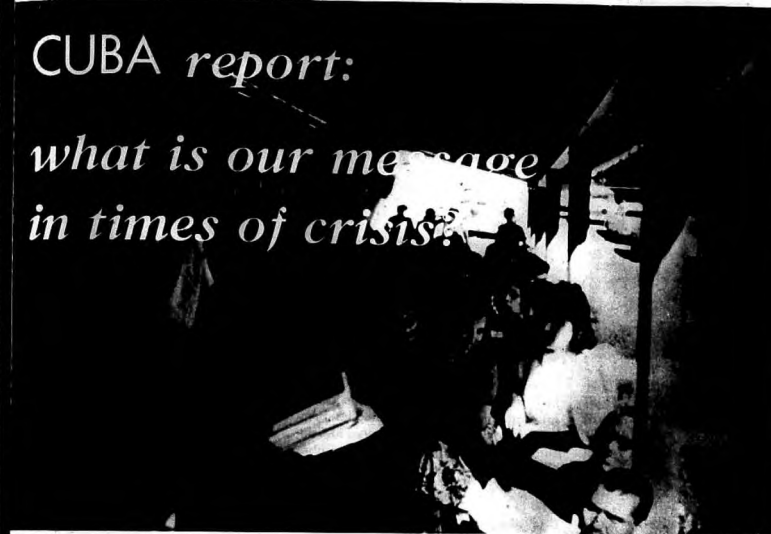
He also quickly points out that it protects the autonomy of the church. At no place is the church told what to do and at no time are church leaders encouraged to proceed without authorization from the church.

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?



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.

Running away from a problem neither solves the problem nor protects him who runs. Jonah thought he would get out of preaching to Nineveh by taking a long vacation trip to Spain, but the Lord called him back and he had a very successful evangelistic campaign in Nineveh. Elijah became frightened at the threats of Jezebel, but God assured him there were 7,000 faithful followers of Jehovah and he must return to Sa-

maria to finish his work. We are safe if we are where the Lord wants us to be. It is dangerous for a Christian to go where the Lord has not sent him, especially when he has received definite orders about what he should do.

Material things have their place in life, but not the first place.

This fact was quite evident when we were asked to turn in our old money and get new money in exchange. When the banks closed for the week the old money would buy anything on the market. When they opened for business the following week the old money would not buy anything. For a couple of days we had no money, but we got along all right. Perhaps this helped us to understand a man's life does not consist in the abundance of things he possesses.

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.



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 Cardelaria, Pinar del Rio Province, Cuba.



LEONOR MARTINEZ, a Spanish teacher at the Havana Seminary, will work also with the mission at Diezmero, Guantabaco, 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 serve at Camajuani, Las Villas 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 Bibiano 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.

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

the Lord's work. Many things in our program will have to be studied and changes of emphasis and methods will come.

We will not be able to continue at present with our schools. When private schools were intervened, our properties, except four buses, were returned but we are not allowed to conduct school. Perhaps we were not using our schools effectively for religious work.

Last spring our camp was under military occupation and trenches were dug in several places. Some said, "We will not be able to use the camp this summer." We prepared our summer program and showed our plans to those who had taken possession there. They told us to go ahead with our plans. Then it seemed that leaders of the literacy campaign wanted to use our buildings. We explained we had a program and part of the time at least we would need everything we had. We were able to carry out our full program as planned with just about double the attendance of any previous summer. Last fall we held an eight weeks' course for Christian workers with a splendid group of young people. January 8-12 we had more than 450 people at camp, mostly young people. Many decisions were made to follow Christ, and others gave their lives for Christian service. We were to have another eight weeks' course there this spring.

Our seminary has been able to carry on its work without hindrance. We now

have 30 students enrolled. The McCa 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 if 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

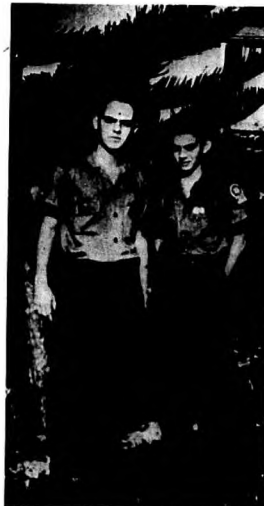
given time, but just enough to keep going. Of course, it is important that I be on the right road, the road which the one who has sent me has instructed me to travel." I do not know just what is going to happen, but thus far he has led us on.

*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.



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.

# 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 in 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 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 Gurjumi, 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 priests 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 teachings 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.

## 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 armies 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

... because they ... could not tarry ..." Exodus 12:39) The house must be carefully cleaned to assure the safe removal of all leaven or leaven-prone substances (such as vinegar or mustard). The traditional Passover celebration requires the use of cooking utensils, dishes, table cloths and foods specially for use only during Passover.

The Passover meal (*Seder*) is a family observance on the first night of the Passover period. (It is repeated on the second night by the traditionally observant Jewish family.) The *Seder* (or order) is a deeply significant ritual. All the foods eaten have a special meaning. What is said and done by those who participate in the *Seder* is governed by the meaningful tradition of the *Haggadah* (or story).<sup>1</sup>

It is not accidental that Easter and Passover occur at the same time of the year. The Lord's Supper we observe from time to time has its roots in Jesus' celebration of the Passover. Easter recalls the unique power of the love of God. Too often Easter is a period of hatred rather than love. We cannot properly understand the meaning of Easter when we major on hatred of those few Jews who had a part in the death of Christ. Especially at Easter we should measure our teaching and preaching by how well they communicate our experience of the love of God to our Jewish friends and neighbors.

Coming several weeks before Passover this year, Jewish Fellowship Week provides an excellent opportunity for you to learn more about Passover and how it is observed. Jewish Fellowship Week in your church will provide a special opportunity to get to know your Jewish friend or neighbor and for letting him get to know you.

Ask your Jewish friend or neighbor to tell you how he observes Passover. Express your interest in participating in a *Seder* in his home.

Easter comes this year in the midst of the Passover season. Invite your Jewish friends and neighbors (as you

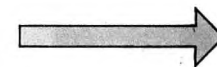
do everyone in your community) to share your experience of redemption in Jesus Christ. Throughout the Easter season major on the love of God demonstrated in Jesus. This will give a new perspective to the sufferings of Christ and a new meaning to his resurrection.

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

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

<sup>3</sup> 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 continuously 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 countries 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

"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  
Associational Missions  
Local Church Missions  
Christian Missions in Rural Areas  
Indians of the Southwest  
Philosophy of Missions  
Literacy Missions  
Juvenile Delinquency  
Contemporary Social Systems

Teacher  
Foy Rogers  
M. Wendell Belew  
  
Henry Walden  
Hugh A. Brimm  
George A. Carver  
Robert O. Laessig  
S. Kathryn Bigham  
J. Herbert Gilmore

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

Matriculation fees range from \$10 to \$15 and board for the entire term is \$60 for a double room occupancy and \$70 for a single room occupancy.

1962 DAILY SCHEDULE FOR ASSEMBLIES HOME MISSIONS CONFERENCES

Theme: "Sharing Christ in Our Land"

A. M.	Glorieta August 2-8	Ridgecrest August 16-22
7:30—Breakfast		
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 Stewardship Commission	Merrill D. Moore Stewardship 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.		

APRIL 9-15

Special to Camp Directors  
free materials available for camps

Filmstrips	Check Ones Desired
Grandfather's New Church	_____
His Story to Proclaim	_____
First Americans	_____
General Materials	
Color Post Cards	number needed _____ (one for each camper)
Map showing home mission fields	number needed _____ (one for each leader)
Tracts on home missions (2)	number needed _____ (one for each camper)

CLIP THIS SHEET AND  
MAIL TO:

DIVISION OF EDUCATION  
AND PROMOTION  
HOME MISSION BOARD  
161 Spring Street, N. W.  
Atlanta 3, Georgia

\*PLEASE DO NOT GIVE A POST OFFICE BOX ADDRESS AS MUCH OF OUR MATERIAL  
IS SENT BY NOTOR EXPRESS.

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SUPPLEMENTARY DIRECTORY

A listing of personnel closely affiliated with the work of the Home Mission  
Board, most of whom do not receive financial assistance from the Board.

STATE SUPERINTENDENTS OF MISSIONS

<b>Alabama</b> Ricker, George Box 470 Montgomery 2	<b>Illinois</b> Cameron, Harold E. Box 271 Carbondale	<b>New Mexico</b> Johnson, Joe Carl Box 485 Albuquerque
<b>Alaska</b> Watson, L. A. Box 1862 Anchorage	<b>Indiana</b> Radford, F. J. Box 185 Ellettsville	<b>North Carolina</b> Spivey, E. L. 201 Hillboro Street Raleigh
<b>Arizona</b> Hurks, E. W. Jr. 316 West McDowell Rd. Phoenix	<b>Kansas</b> Marshall, Masler Box 729 Wichita	<b>Ohio</b> Walker, Arthur L. 1580 East Broad Street Columbus 3
<b>Arkansas</b> Caldwell, C. W. 215 Egan Building 481 W. Capitol Ave. Little Rock	<b>Kentucky</b> Colvin, A. B. Rivertown Building Shelbysville Road Middleburg	<b>Oklahoma</b> Scanlan, Sam 1141 North Robinson Street Oklahoma City
<b>California</b> Walker, Edmond Box 1231 Fresno	<b>Louisiana</b> Stagg, W. L. Box 311 Alexandria	<b>Oregon-Washington</b> Hood, Roland F. Box 3343 Portland 8
<b>Colorado</b> Dakney, Connie A. 1410 South Holly Denver 22	<b>Maryland</b> Evans, J. N. Jr. 180 East 23rd Street Baltimore 18	<b>South Carolina</b> Lindsay, Harold L. 130 Hampton St. Columbia 1
<b>D. C.</b> Crowder, William J. 1628-16th St., N. W. Washington	<b>Michigan</b> Day, Kenneth 22059 Grand River Detroit 19	<b>Tennessee</b> Baumgartner, Leslie 1812 Belmont Boulevard Nashville 5
<b>Florida</b> Peterson, Charles 1230 Hendricks Ave. Jacksonville 7	<b>Mississippi</b> Rogers, Fay Box 530 Jackson	<b>Texas</b> McLaughlin, Charles P. Director, Missions Division Baptist Building 703 N. Ervey Dallas 1
<b>Georgia</b> Hinson, Arthur 291 Peachtree St., N.E. Atlanta 3	<b>Missouri</b> Maglier, Bruce C. Baptist Building 213 Adams Jefferson City	<b>Virginia</b> Danton, William E. Box 2-R Richmond 4

STATE SECRETARIES OF EVANGELISM

<b>Alabama</b> Longshore, Ralph Alabama Baptist Convention 403 South Perry Street Montgomery	<b>California</b> Armstrong, Wade The Southern Baptist General Convention at California 1405 Broadway Fresno 21	<b>Florida</b> Maliga, Paul Florida Baptist Convention 1230 Hendricks Avenue Jacksonville
<b>Alaska</b> Watson, L. A. Box 1862 Anchorage	<b>Canal Zone</b> Jammott, David Baptist Home Missions Box 3647 Balboa	<b>Georgia</b> Russell, R. T. Georgia Baptist Convention 261 Peachtree St., N. E. Atlanta 3
<b>Arizona</b> Lewis, W. D. Baptist General Convention of Arizona 316 West McDowell Road Phoenix	<b>Colorado</b> Bayless, O. L. Col. Baptist General Convention 1470 South Holly Denver	<b>Hawaii</b> Nash, Stanton H. Hawaii Baptist Convention 1803 South Beretania Street Honolulu 14
<b>Arkansas</b> Read, Jesse Arkansas Baptist State Convention 249 Baptist Building Little Rock	<b>D. C.</b> Crowder, William J. D. C. Baptist Convention 1628 Sixteenth St., N. W. Washington 9	<b>Illinois</b> Swaps, Lee Illinois Baptist State Association 206 West Main Carbondale

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WEEK

APRIL 9-15

#### Indiana

Moore, E. Harmon  
State Convention of Baptists  
in Indiana (Shipping address)  
218 E. Main St.  
P. O. Box 58  
Tipton

#### Kansas

Kan. Convention of Southern Baptists  
221 North Main (Box 729)  
Wichita

#### Kentucky

Coburn, A. B.  
General Association of Baptists  
in Kentucky

Kentucky Baptist Building  
Middletown

#### Louisiana

Havill, John  
Louisiana Baptist Convention  
1250 MacArthur Drive  
Alexandria

#### Maryland

Graham, Roy O.  
Maryland Baptist Union Association  
100 East 2nd Street  
Baltimore 18

#### Michigan

Hubb, Fred D.  
Baptist State Convention of Mich.

#### Mississippi

21209 Grand River Avenue  
Detroit 19

Miss. Baptist Convention Board  
Box 580—Baptist Building  
Jackson 102

#### New Mexico

Green, Alton  
The Baptist Convention of N. M.  
616 Central Ave., S. E.  
Albuquerque

#### North Carolina

Hopkins, Julian  
Baptist State Convention of  
North Carolina  
301 Hillboro Street  
Raleigh

#### Ohio

Stigler, Leonard  
State Convention of Baptists in Ohio  
1080 East Broad Street  
Columbus 15

#### Oklahoma

Pennington, J. A.  
Baptist General Convention of  
Oklahoma  
1441 North Robinson  
Oklahoma City 5

#### Oregon-Washington

Steed, Lewis  
Baptist General Convention of  
Oregon-Washington  
811 N. W. 20th Avenue  
Portland 18

#### South Carolina

Lindsey, Harold E.  
General Board of the State  
Convention of the Baptists  
Dissemination in South Carolina  
1201 Hampton  
Columbia 1

#### Texas

Fraeman, C. Wade  
Baptist General Convention of Tex.  
208 Baptist Building  
Dallas 1

#### Tennessee

Dowell, F. M., Jr.  
Tennessee Baptist Convention  
812 Belmont Boulevard  
Nashville 5

#### Virginia

Denton, W. B.  
Virginia Baptist Board of  
Ministry and Education  
1 West Franklin Street  
Richmond

### STATE DIRECTORS OF SCHOOLS OF MISSIONS

#### Alabama

Richer, George  
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Montgomery 2

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216 West McDowell  
Phoenix

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Caldwell, C. W.  
301 Baptist Building  
Little Rock

#### California

Walker, Edmund R.  
P.O. Box 1221  
1405 Broadway  
Fresno 21

#### Colorado

Debnay, Canale A.  
1470 South Holly  
Denver 22

#### D. C.

Crowder, William J.  
1628 16th Street, N. W.  
Washington 5

#### Florida

Peterson, Charles E.  
Florida Baptist Building  
1250 Hendricks Avenue  
Jacksonville 7

#### Georgia

King, Bernard D.  
291 Peachtree Street, N. E.  
Atlanta 5

#### Illinois

Cameron, Harold E.  
Baptist Building

#### Indiana

21209 Grand River Avenue  
Detroit 19

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616 Central Ave., S. E.  
Albuquerque

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Lexington

#### Louisiana

Slagg, W. L., Jr.  
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Alexandria

#### Maryland

Evans, J. N., Jr.  
Baptist Building  
100 East 2nd Street  
Baltimore 18

#### Michigan

Day, Kenneth  
22009 Grand River  
Detroit 19

#### Mississippi

Rogers, Roy  
P.O. Box 530  
Jackson 5

#### Missouri

Maples, Bruce C.  
Baptist Building  
213 Adams Street  
Jefferson City

#### New Mexico

Johnson, Joe Carl  
Box 485  
Albuquerque

#### North Carolina

Spivey, E. L.  
301 Hillboro Street  
Raleigh

#### Ohio

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1680 East Broad Street  
Columbus 5

#### Oklahoma

Scantlan, Sam W.  
1141 North Robinson  
Oklahoma City 5

#### Oregon

Hood, Roland P.  
Box 3541  
Portland 8

#### South Carolina

Hammatt, Horace  
1301 Hampton Street  
Columbia 1

#### Tennessee

Baumgartner, Leslie  
1812 Belmont Blvd.  
Nashville 5

#### Texas

Farmey, Darwin  
Baptist Building  
Dallas 1

#### Virginia

Denton, William  
P.O. Box 2-R  
Richmond 4

16-F

### STATE DIRECTORS OF WORK WITH NATIONAL BAPTISTS

#### Alabama

Hester, H. O.  
Box 878  
Montgomery 2

#### Arkansas

Hart, Clyde  
Baptist Building  
401 West Capital Ave.  
Little Rock

#### California

O'Neal, Jack  
P.O. Box 536  
Fresno 15

#### Georgia

Cannon, D. V.  
291 Peachtree Street N. E.  
Atlanta 3

#### Louisiana

Maffey, T. L.  
Box 311  
Alexandria

#### Mississippi

Dawth, W. P.  
P.O. Box 536  
Jackson

#### Missouri

Bell, Loren J.  
Baptist Building  
Jefferson City

#### North Carolina

Goring, W. R.  
Baptist Building  
301 Hillboro St.  
Raleigh

#### Oklahoma

Roberts, J. T.  
1141 North Robinson  
Oklahoma City

### JUVENILE REHABILITATION WORKERS

#### Alabama

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1025 Colonial Court  
Mobile

#### Georgia

Keight, Jesse F.  
3381 Mary Drive  
Bacon

#### Kentucky

Burnette, Miss Laura  
421 Scott Street  
Cottages

#### North Carolina

Woods, A. B.  
419 Steward Road  
Shelby

#### Oklahoma

Swager, Frank  
550 N. 6th  
Muskogee

#### South Carolina

Enall, W. O.  
9 Biber Building  
Spartanburg

#### Tennessee

Stclair, W. C.  
305 Market Street  
Knoxville

#### Tennessee

Cayce, Jack  
c/o Jovelle Court  
Nashville

#### Texas

Waggoner, L. C.  
1115 Lewis Street  
Waco

Hawkins, C. W.  
1114 Texas Ave. Bldg.  
Houston 2

### GOOD WILL CENTERS

#### Arizona

Tucson  
Friendship Center  
Greer 848 S. 9th Ave.  
Mail 248 W. 32nd  
Helen Lambert

#### Florida

Miami  
Baptist GWC  
117 N.W. Eighth St.  
Rox Lee Frauke  
Wilfred Womack  
Tampa

#### Illinois

Granite City  
Lincoln Place Mission  
600 North-ague  
Vivian Wilson  
Sarah Frances Diaz

#### Georgia

Atlanta  
Dawson GWC  
216 Waverly Way  
Doris Rogers  
Hazel Rhodes

#### Magnolia GWC

308 Magnolia St. N. W.  
Freddie Mae Reno

#### Stewart GWC

153 Stewell S. E.  
Elizabeth Lundy  
Myrtle Salter

#### Macon

Baptist Community  
Center  
2091 Second St.  
Beryl Flanagan

#### Kentucky

Lexington  
Baptist Center  
722 West High St.  
Anne Thule  
Loudville

#### Louisiana

1818 Portland Ave.  
Ruth Smith  
Lydia Whetzel  
Cerald Roper  
Erre Richardson

#### New Orleans

Carver Center  
3701 Annunciation St.  
Johnnie Lee Hobbs  
Rose Reid  
Mr. John Rea

#### Friendship House

813 Elysian Fields  
Ada Young  
Celia Brown  
New Orleans

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WEEK

APRIL 9-15

Hamilton Center  
Colleen Crowder  
Doris Winkler  
2444 Audine St.  
New Orleans  
Rachel Sims Mission  
725 Second Street  
Elizabeth Provenza  
Carolyn Evans  
Amelia Rappold  
Jana Stamper  
Sara Wilson  
New Orleans  
Telegraph Mission  
833 Louisiana Avenue  
Betty Hart  
Hall Doucet  
Helen Seal  
**Maryland**  
Baltimore

**District of Columbia**  
Washington  
Anne B. Johnson Center  
4025 Ninth St. S. E.  
Edna Woolter  
Rev. and Mrs. Martin Pratt  
Mr. Franklin Helms  
**Georgia**  
Atlanta  
1111 Street Baptist Center  
505 Hill Street S. E.  
P.O. Box 4432  
Virginia Ogletree  
Dorcas Sisters  
Atlanta  
Lucille Avenue Mission  
955 Lucille Avenue S. E.  
Rev. and Mrs. Howard Johnson  
Savannah  
Savannah Baptist Center  
313 East Harris St.  
Julia Nordette  
Rev. and Mrs. John Dean  
**Maryland**  
Baltimore  
Carmel Baptist Center

**Florida**  
Miami  
Little River WDP  
406 N. W. Eighth St.  
**Georgia**  
Atlanta  
Capitol Avenue WDP  
470 Capitol Avenue, S. E.  
Louise Frost  
Sumner Willis  
**Louisiana**

**Illinois**  
East St. Louis  
Baptist Rescue Mission  
135 Collinsville  
Mail Box 338  
Rev. Harry Birch  
**Louisiana**  
New Orleans  
Good Samaritan Home  
3131 Gayphree Street  
Joyce Carmichael  
Zola Dillon  
New Orleans  
740 Esplanade Avenue  
Baptist Rescue Mission (Men)

Kellogg Mallory  
1127 Bienville Ave.  
Paul Gilford  
Lauri Thomas  
**South Carolina**  
Columbia  
Capitol Park  
128 Old St.  
Clayton Farmer  
Columbia  
Forsythe GWC  
Marie Denny  
Erlyn Stanford  
Columbia  
Kane GWC  
1730 Old St.  
Rev. and Mrs. K. W. Rabon  
**Texas**  
Amarillo

#### MISSION CENTERS

3308 Yocum Street  
Rev. and Mrs. Thomas Pallett  
**New Mexico**  
Albuquerque  
Friendship Center  
Atisco and San Yacinto  
Rev. and Mrs. E. M. Treadwell  
Albuquerque  
Neighborhood Center  
1828 Edith Street  
Rev. and Mrs. Robert Gross  
**North Carolina**  
Spartanburg  
Dan Valley Baptist Mission  
304 Morgan Road  
Dorothy Miller  
**Tennessee**  
Chattanooga  
Baptist Mission Center  
2009 Ruby Street  
Rev. Dorcas Highlander  
Mrs. Grant Wilson  
Evadne Heath  
Elizabethton  
Watauga Baptist Center  
500 Watauga Avenue

#### WEEKDAY PROGRAMS

New Orleans  
Coliseum Place WDP  
1516 Camp St.  
Bonnie McGuire  
**Maryland**  
Baltimore  
Seventh Baptist WDP  
1921 St. Paul St.  
Baltimore 18  
**Michigan**  
Detroit  
Cass Park WDP

#### RESCUE MISSIONS

Rev. and Mrs. J. T. McGill  
New Orleans  
Sellers Baptist Home  
and Adoption Center  
2010 Pershing Street  
Mrs. Allene LaFollette, Dir.  
Miss Lucille Ladd (SW)  
Mrs. Mollie Swanson (Matron)  
Mrs. Marie Cabozie (Sec.)  
Miss Jelene King (Sec.)  
Mrs. Lillian Robertson (Nurse)  
Miss Anita Popwell (Nurse)  
Miss Anna Prether (Student SW)  
Dr. H. L. Rutledge (Counselor)  
(3909 Canfield Blvd.)

Good Will Center  
1422 S. Arthur  
Tyrus Fegle  
Dallas  
Good Will Center  
204 McKinnon  
Rev. and Mrs. Floyd Shockey  
Alma Kidd  
El Paso  
Baptist GWC  
2019 Louisville  
Allene Williams  
Mrs. Ronita Raulson  
Mrs. Aaron Villages  
**Virginia**  
Roanoke  
Friendship House  
404 Elm St. S. W.  
Betty Jean Shik

Mrs. Minell Grove  
**Texas**  
Dallas  
Ervey Street Center  
1705 Cornish  
Rev. James D. Holt  
Baptist Mission  
Delaware Echo  
P. Worth  
Baptist Mission Center  
915 East Peach  
Rev. and Mrs. Robert Melton  
Dorcas Voice  
Port Arthur  
Baptist Mission Center  
1438 Shreveport  
McWhorter  
Mrs. Cecil Rousseau  
**Virginia**  
Alexandria  
Baptist Center  
1301 King Street  
Rev. and Mrs. Omer Lumpkin  
Roanoke  
Baptist Mission Center  
1619 Wino Avenue  
Rev. and Mrs. Allen Seward

458 Ladyard Avenue  
Rev. and Mrs. George Medina  
**Ohio**  
Dayton  
Bathany Baptist Church WDP  
110 Buckeye  
Rev. and Mrs. Roger Baxter  
**Texas**  
Lubbock  
Parkdale Baptist WDP  
420 4th Street  
Rev. and Mrs. Dorell Davison

**Oklahoma**  
Oklahoma City  
Grace Rescue Mission  
108 West Reno  
S. W. Casey  
**Tennessee**  
Memphis  
The Baptist Center  
122 Linden Avenue  
Rev. and Mrs. Hubert Neely  
**Texas**  
P. Worth  
Downtown Rescue Mission  
1107 Main  
Robert Delawere

JEWISH

FELLOWSHIP

WEEK





JAPANESE WIVES of marines stationed at Cherry Point Marine Base hear a Bible lesson from Satoshu 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 Satoshu 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 Gakuin 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

founded? 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 sunvisors 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*

CARRYING THE GOSPEL MESSAGE in print as well as by preaching, Satoshu 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.

**F**RANK 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.

Minton was born at Wichita in August of 1934 and graduated from high school in 1952. He was a varsity football and baseball star in high school and enrolled at the University of Oklahoma with the assistance of a baseball scholarship. While playing pro-ball, Minton continued between seasons as a senior student and received his B.B.A. degree. After dropping his baseball career, Minton enrolled at Midwestern Baptist Seminary in Kansas City. He plans to complete his seminary work at Southwestern Baptist Theological Seminary in Fort Worth in the next year and a half. During his baseball playing days he attended church wherever his team played. He preached in every town on his circuit the last two years.

"I always knew God had called me to preach," Minton said, adding, "This was one impression that never deserted me. I would rather be a preacher than the greatest baseball player in the world. I was inspired to preach in the Southern Baptist Pioneer mission area by seeing what the men who preached in Montana had to do to have a church. They preached in store fronts—as I had to do at first—old garages, vacant houses, homes, or any place."

Minton cited one example of a minister, Harold Dillman, presently serving in Utah, who actually went so far as to construct a church building with his

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, this time at Atchison.

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 cleaned 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.

April, 1962

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My occupation is \_\_\_\_\_  
My beneficiary is \_\_\_\_\_ Relationship \_\_\_\_\_  
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2					
3					

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If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered: \_\_\_\_\_

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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 Taffton 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 Irma 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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## 30,000 Movement

### Nears Halfway

### Point for SBC

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:

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
TOTALS	4,688	9,522
GRAND TOTAL		14,210



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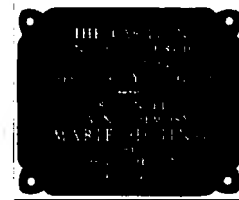
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Clysta Hill de Armas



Rafael G. de Armas and Clysta Hill de Armas appointed as language missionaries with Spanish-speaking in Miami, Florida. De Armas is native of Cienfuegos, 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)

HOME MISSIONS

## Appointees:



Oving Theodore Hagan appointed pastoral missionary 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. (1-1)



Guy Dale Ward appointed as an associational missionary for Wewoka, Oklahoma. Graduate of Oklahoma Baptist University and M.R.E. from Southwestern Baptist Theological Seminary. Married and has two children. (5-11)

Note: Birth dates are included in biographical data so that you may add each new missionary to your prayer calendar. Check the numbers after each sketch which are given in order missionaries are named.

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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 Joffre, Pennsylvania. Mrs. Silverio is native of Lake Geneva, Florida. They have three children. (7-7) (2-24)

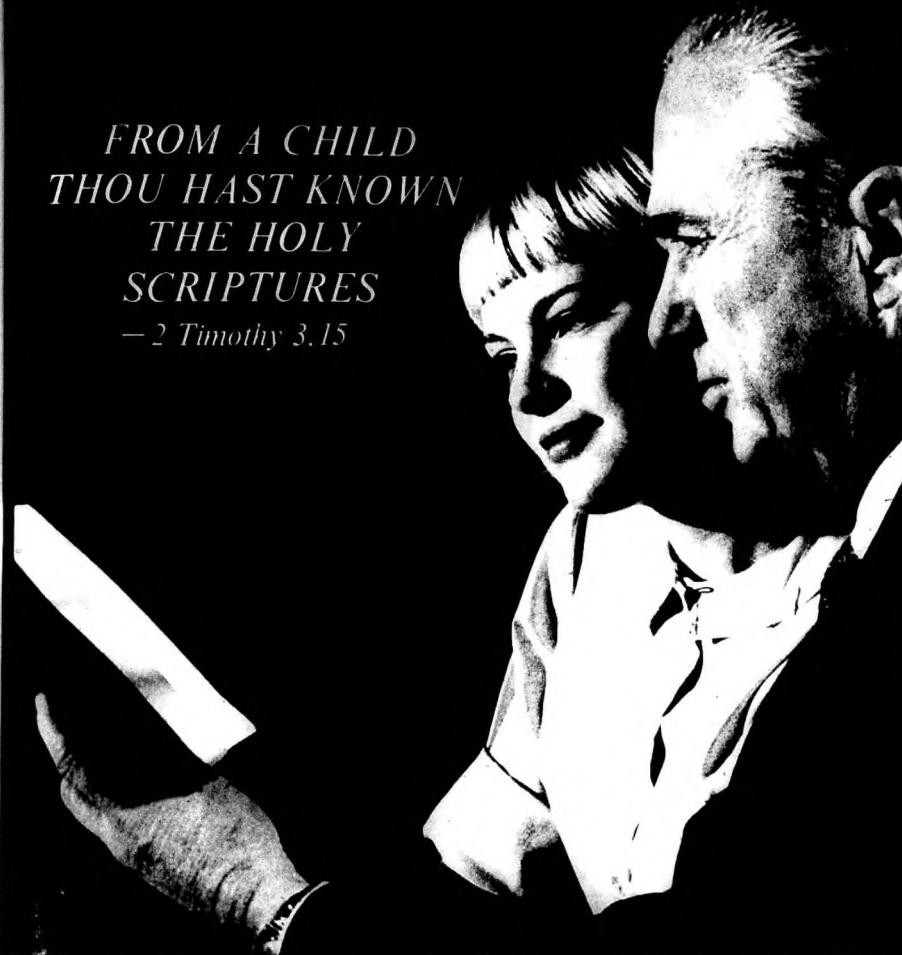


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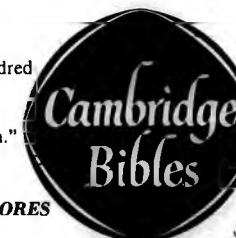
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