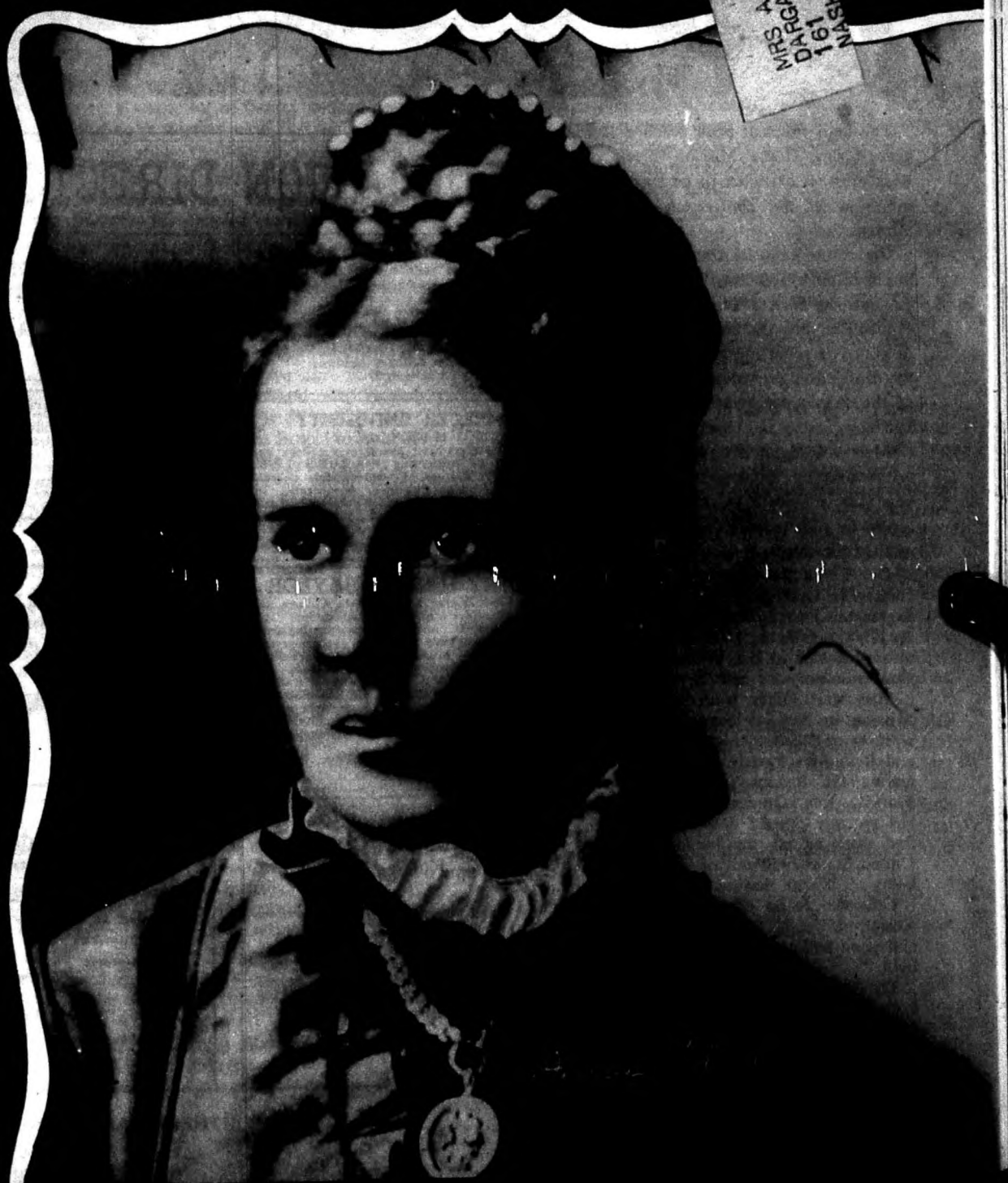


Southern Baptist
HOME MISSIONS

MARCH, 1949

MRS. AGNES K. L.
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161 - NASHVILLE

VOL.
XX
No. 3





The high spiritual peak reached last year during Home Mission Week at Ridgecrest, is expected to be surpassed this year at the conference, June 1 through 7.

One of the main features will be conferences on evangelism, including discussions on mass evangelism, personal evangelism, how to solve the problem of churches reporting no baptisms, and the evangelistic crusades to be held west of the Mississippi in 1950 and east in 1951.

Always a highlight are the personal testimonies by the missionaries. This year various fields of work will be represented by such outstanding personalities as the following:

Dr. Frank Belvin, missionary to the Indians in Oklahoma; Rev. Miguel A. Lopez, missionary-pastor to the Spanish-speaking people in New Mexico, and also president of the Mexican Baptist Convention of that state.

Miss Mary Hines, from Rachel Sims Mission in New Orleans, will tell of work among the underprivileged groups, and Rev. Alex Pasetti will tell of work among the Italians in West Tampa, Florida. Rev. George M. Fujita, who has recently opened Southern Baptist's first work among the Japanese in the United States, will tell of the progress being made with that race in California.

Conferences on city missions, rural church program, schools of missions, and good will center work, will also be held.

Dr. R. G. Lee and Dr. W. A. Criswell, both of whom brought outstanding inspirational messages at the conference last year, have been secured to bring the evangelistic messages this year.

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HOME MISSIONS

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Vol. XX

MARCH, 1949

No. 3

IS IT SO?

By J. B. LAWRENCE

"Is it so?" a friend asked me the other day. "Has the Home Mission Board a whole lot of money tucked away that it could be using in its mission work?"

No, it is not so," we replied. "Why do you ask?"

"I have heard," said he, "that the Home Mission Board has plenty of money that it is not using in its mission work, and I want to know for sure if it is so."

We can tell you for sure, it is not so," we answered. We are using all the money we have—and we say emphatically, *all we have*—for the specific purpose for which it was given. Every dollar we have and every dollar we shall receive in 1949 is specifically allocated and will be used for the purposes for which it is designated.

We have money, but all the money we have is designated for specific purposes and can be used only for the purpose for which it is designated. It is the policy, purpose, and practice of the Home Mission Board to hold as a trust every dollar received and to use it only for the purpose for which it was given. We have never varied from that practice in a single instance, as our records will show.

Not only so, but every check drawn for any purpose has behind it the authorization of the Board by a resolution passed either by the Board or by the executive committee of the Board. The certified accountants who audit the books of the Board every year read all the minutes of all the meetings of the Board and of the executive committee. They check every financial transaction against the actions of the Board of the executive committee to be assured that there is proper authority for every check drawn and the proper administration of every designated fund.

We have money on hand, but it is money specifically allocated and held in trust for the objects for which it is allocated. We have \$800,000 set up as an emergency fund, which is \$500,000 short of the amount recommended by the Convention. All the Convention agencies were instructed to set up adequate reserves against any contingency that might arise due to economic conditions. This fund is to prevent a debt in case there should be a depression and receipts fall off.

We have the building loan fund, which is a trust set up under the laws of the State of Georgia and can be used only in making loans to churches.

We have the Annie Armstrong offering made by the Woman's Missionary Union in March of each year. All of this offering is definitely designated. The money is re-

ceived in March, April, and May, but the designations made for missionaries' salaries and buildings extend through the twelve months, from June to June. We necessarily would have a large part of this offering on hand immediately after the money comes in, but it is all specifically designated, and is so used.

We have permanent trust funds. This is money given in trust to be invested and only the income used. This fund and all amounts received for this purpose are immediately invested in the highest grade securities.

We have the income from the Bottoms Trust. This is specifically designated as to its use by the trust indenture. This income usually is received in February each year and is used during the year for the objects designated in the trust.

We have the general fund. This is the money coming from the Cooperative Program and from undesignated gifts. This money is received monthly and is used in the current operating budget of the Board. The amount coming to the Home Mission Board from the first four million dollars received from the Cooperative Program is the current operating fund of the Board. The amount coming to the Home Mission Board from the receipts of the Cooperative Program above four million dollars is for capital needs. All of this money is allocated for 1949, and that, together with the amount designated from the Annie Armstrong offering, constitutes the operating budget of the Home Mission Board for 1949, and it will take every dollar of it to meet the mission program of the Board as now projected.

In the above we have given an accurate statement of the finances of the Board. We do not have any money "tucked away" that is not allocated. The annual operating budget of the Board for 1949 will absorb every dollar that we receive and we will be fortunate indeed if we can operate on the amount received without dipping into the capital needs fund, which the Convention voted we might do if necessary.

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J. B. LAWRENCE

Editor

JOHN CAYLOR

Managing Editor

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A Hard Job But Worth It

By CHRISTINE GARNETT

(Missionary at Consolacion del Sur, Cuba, who was asked to supervise the construction of the new church building at Palacios, Cuba.)



At dedication of new church, Palacios. Superintendent Herbert Caudill speaking. Others on platform include Miss Christine Garnett, mayor of the city, and Rev. Luis M. Gonzalez, preacher of dedicatory sermon.

FOR weeks I literally lived on the bus, getting prices on materials, consulting masons and carpenters, but at last we were ready for the beginning. I fear that had I known all that was beyond that beginning I would not have had the courage to undertake the directing of the work.

Palacios is an hour and a half away from my home, a small junction where I waited long hours, hoping that the little country bus (and no busses in the world could be like these) would come finally, wishing for even a stone on which to sit and rest a sometimes too tired body.

It has been hard at times to negotiate with grasping workmen who have in mind only the profit.

There have been times when important decisions had to be made, such as when the workmen were asking for more money. I wrote Superintendent

Herbert Caudill, asking whether we must stop the work. His reply was, "No money, but continue work."

One day the mason surprised me with a tale of extra money for the "second floor." At last I caught the mystery of the pulpit. Then came the mystery of the "ministry" which proved to be the baptism. They came, ten of them, and their husky voices for the first time trying to sing a chorus about Jesus, greatly moved me.

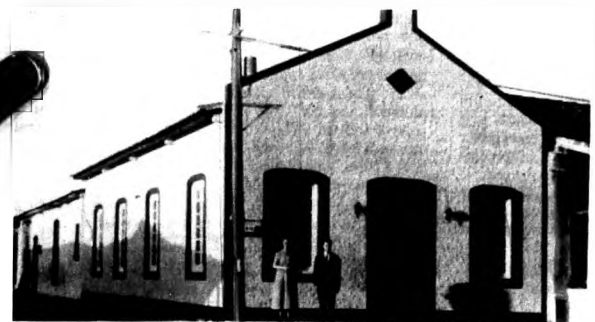
So thus, as in this case, I have been able to turn hindrances into ways of reaching the people.

Building a church in Cuba has meant many, many days with a combined breakfast, dinner, and supper at seven in the evening, but perhaps that is well for an "overstout old lady." It has

meant, too, many opportunities for explaining our Lord and His precepts to men, women, and children, some of whom came peeking into the windows, afraid to enter, amazed at a church without the Catholic splendor, and the numerous saints. These were opportunities that some day God will turn into souls for His kingdom.

Finally, after many months of hard labor, the building is completed, the church which had its beginning in the dreams of twelve Baptists in the small interior town of Palacios. Prayer, sacrificial giving and a burning consciousness of the need, together with the Home Mission Board's \$3,500 contribution, helped them erect a veritable palace in this town called "The Palaces."

Filled to overflowing on the dedication night, December 14, the church started what is hoped will be a glorious work. Thus our great work in Cuba moves on.



New church at Palacios, Cuba, dedicated December 14. Congregation moved from dingy, rented house, to this worthy place of worship.

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By C. DEWITT MATTHEWS

Pastor, First Baptist Church, Dallas

He was a native of Scotland, having a doctorate in philosophy. He was also a former Protestant. He came to the first meeting of the pastor's conference although he did not participate in the discussions. In the after meetings he was cordial, confident and cocky! I wanted to know him better, and watched for my opportunity.

As we left the church I caught step with him, and, at my suggestion, we went a half block to his home. This was the moment for which I had waited.

I notice that you are at all our meetings. I said, wondering how he'd reply. That is unusual for a Catholic priest, isn't it?

Well, yes. That is, I suppose it seems so to you, he rejoined.

Your predecessor in this parish never came. I quickly answered. "In fact he was aloof and unfriendly. You, on the other hand, are democratic and approachable. I've never met a priest quite like you." He was, naturally, pleased by the compliment.

Perhaps," he said, "that is traceable to my Protestant background. I became a Catholic in my late teens, having been Presbyterian before that."

Why did you become a Catholic?" I asked.

My pastor made some dogmatic statements in a sermon about the evils of Catholicism, and, contrary to what he assumed would be the effect of his attack, I became very anxious to know the local priest. Ultimately I became a Catholic, and a priest.

Do you really believe that the Catholic Church is the church Christ established?" I pressed him.

Emphatically," he snapped. "More than that, I believe it is the only legitimate channel of God's grace to man. All non-Catholic sects are hybrids, and pitiful offshoots from Catholicism which, some day, will come back into the fold."

You are a Catholic, aren't you?" I smilingly said. "That's the same idea they all have, apparently, but I won-

dered if you really believe that, since you came out of Protestant beginnings."

"I would never have made the change had I not been convinced of its truth," he said with finality.

"Then you are opposed to non-Catholic groups?" I asked.

"Opposed in the sense that I think they are in error. If I had my way I'd see that every person in this city became a Catholic," he said with a challenge in his voice.

"By fair means or foul?" I shot back.

"By every means within the law," he retorted.

That last remark reminded me of Protestant press reports I had seen which described the pressure Catholics exert upon non-Catholics in other countries. So I said, "Catholics are not always too careful to restrict their persuasive measures to those within the law."

Immediately he bristled, and demanded, "Just what do you mean by that statement?"

"Oh, a little matter of making it difficult, if not impossible, for Protestant missionaries to enter South America," I said nonchalantly.

Can any man act for God in forgiving sins? Are Baptists right in trying to evangelize Catholics? A Baptist pastor relates here a true conversation on these and similar questions. The name of the priest is, of course, fictitious.

"Why should they be admitted there?" Catholics were there first, long before Protestants ever got the idea," he cuttingly said.

"Why shouldn't they be admitted?" I insisted. "They enter other areas around the world and are welcomed. Besides, I can't forget that Protestants colonized these United States first, too, but Catholics are welcomed, nevertheless."

Ignoring my last statement, he said, "If there is anything that arouses my resentment, it is the stubbornness of Protestants in persisting to send their missionaries to countries where the people are, and always have been, Catholics." Shifting himself in the chair, he continued, "Certainly the Catholic church prevents their entry whenever possible. One would think that Protestants consider South Americans and Mexicans to be barbarians. They are Catholics!"

At this statement, I felt my own calm subsiding, as I rose to the challenge.

"Do you mean to tell me that all people in so-called 'Catholic' countries should be left alone by Protestants, under the pretext that they are already Christians?" I asked in evident amazement.

"That is exactly what I mean," he said with obvious feeling.

I have no fight to make with Catholics because their beliefs differ from mine," I said, "but, I do resent the persecution and intimidation the Catholic hierarchy imposes upon people who hold religious convictions different from theirs. I don't even mind an occasional argument, although it seldom accomplishes anything but to solidify prejudices. But when church property is destroyed, ministers attacked, worshippers threatened, and religious services interrupted all in the name of one religious point of view, that is intolerable."

"Where are these conditions you describe?" he asked in faked innocence.

"In varying degrees in practically every country where Catholics are in the majority," I replied. "It is worse in some areas than in others, of course, but it is despicably true in Central and South America, Mexico, Spain, and Italy, to mention only a few countries. We have plentiful case histories of such unlawful usurpation of authority by Catholics even where the civil laws provide equality of religions."

Continued on Page 15

March, 1949

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Preparation and Perpetuation

By NANCY COOPER

Miss Nancy Cooper, who served for two years as field representative for the Home Mission Board and has recently been elected Executive Secretary-Treasurer of the Woman's Missionary Union of Arkansas, in this article expresses her gratitude for the information and inspiration which she gained while an employee of the Board. This experience was a strong chain in the events in her life which have given her an enlarged vision of the mission task of Southern Baptists.

School, "the school of experience," leading to that crowning opportunity to serve as field representative for the Home Mission Board.

After observation of some of the work being done by our denomination through the Home Mission Board, I longed to make the clarion call to Southern Baptists.



Miss Nancy Cooper, Executive Secretary-Treasurer of Woman's Missionary Union of Arkansas

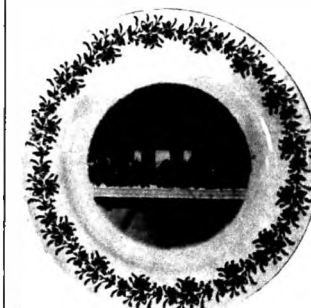
REFLECTIONS on contributing factors to preparation for the task of working in my native state, Arkansas, as Executive Secretary-Treasurer of Woman's Missionary Union, lead me to recognize many steps of "progressive education."

Coming along before "baby sitters" were in vogue, I accompanied my mother to meetings of the Ladies' Aid Society. Then there were Sunbeam Band days when, for the first time, there came a realization of a Holy plan for the wholly consecrated giver and gift. Silent years of missionary instruction preceded the dawn of an era of fellowship and training in Young Woman's Auxiliary, Woman's Missionary Society, Woman's Missionary Union Training

tists. "Behold America." As contacts were made with Spirit-filled men and women serving out "yonder" beyond racial, language, geographical, social, economic barriers, representing a great Southern Baptist constituency numbering more than six million, an enlarged desire seized my heart and found expression in "Possess the land America." Mission fields became realities.

Continued on Page 18

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SOUTHERN BAPTIST HOME MISSIONS

Achievements and Objectives

By COURTS REDFORD

THE Lord has wonderfully blessed the Home Mission Board during the six years from 1942 through 1948.

THE last of the burdensome debt was paid on May 12, 1943. Thus one of the shackles which had bound the Board was loosened and opportunities for service were released.

DURING this period the number of active missionaries, exclusive of student summer workers, has increased from 435 to 740. The total number of baptisms reported has increased from 15,928 to approximately 34,000.

MUCH of the vital growth has been in the types of services rendered and fields occupied. Some of this can best be appreciated by a study of the departmental achievements as set forth herein.

SOUTHERN Baptists should thank God for these marvelous victories and consider prayerfully the home mission opportunities and objectives as they face the future. The departmental objectives are set forth on the following pages.

Central AMERICA



Spanish Mission Church in Costa Rica

Achievements (1942-1948)

Work reorganized in Panama and the Canal Zone, and new work started in Costa Rica

	1942	1948
Missionaries	6	26
Baptisms	10	151

Objectives (1949-1954)

A Baptist center in Panama to serve as the hub for a great mission program. Three additional missionary couples and \$464,000 for capital needs. Annual operation, \$47,500.

Cuba

Achievements (1942-1948)

Cuban Baptists have an average of two missions for every church and one and one-half times as many in Sunday school as in church membership.

Increase in missionaries 19%

Increase in church membership 25%

Increase in baptisms 60%

Objectives (1949-1954)

Completion of new college and seminary building. Five new American workers, and an increase of 25 per cent in native personnel. Capital needs, \$460,000. Annual operation, \$140,000.



India

Achievements (1942-1948)

In 1942 we were working in only 8 Indian pueblos, in 1949 in 17 of the 19 pueblos. Then no work among Navajos, Alamos, and at Canyoncito. Now have 6 workers.

	1942	1948
Missionaries	76	96
Professions of Faith	419	824

Objectives (1949-1954)

Twenty-three workers added for vacancies and for new fields. Capital needs, \$429,000. Annual operation, \$148,440.



Inside a Navajo Hogan, this old Navajo woman is spinning wool from which she will make rugs. Canyoncito, New Mexico.

Language GROUPS

Achievements (1942-1948)

Number of workers increased from 182 to 212, an increase of 40%. Professions of faith increased 71%. Work started among Japanese, Chinese, Mexicans, and Italians on West Coast. Per capita gifts among Spanish-speaking increased from \$4.15 in 1942 to \$17.35 in 1947.

Objectives (1949-1954)

Appoint 26 workers to fill vacancies and 85 to enter new fields among 8,500,000 people in language groups. Capital needs, \$1,753,000. Annual operation, \$454,300.

Language groups include Mexican, Spanish, Cubans in the States, French, Italian, Japanese, Chinese, and 30 other nationalities.



Members of Sunday School Chinese Baptist Church, San Antonio, Texas



Two boys at lunch at Center, Tampa, Florida. Misses Frances and Rebecca Terry have 35 youngsters in this kindergarten.

MISSION CENTERS

Achievements (1942-1948)

30% increase in number of centers

160% increase in number of workers

600% increase in number of conversions

The appointment of a goodwill center field worker

Objectives (1949-1954)

Appoint 8 workers to fill vacancies and 6 to open three new centers. Improve properties and programs of present centers. Capital needs, \$125,000. Annual operation, \$52,780.

Rescue Missions and CHILD PLACEMENT BUREAU

Achievements (1942-1948)

Conversion in Men's Rescue Mission increased from 470 to more than 600. Woman's Emergency Home ministered to 65 cases in 1947 as compared with 41 in 1942. Child Placement Bureau was added in 1948.

Objectives (1949-1954)

Render largest possible service to the friendless and unfortunate and help to find desirable homes for the children born to the unmarried mothers. Capital needs, \$110,000. Annual operation, \$21,500.



Baptist Rescue Mission, New Orleans, Louisiana.

NEGRO Work



Dr. S. E. Grinstead, B.S.U. Secretary, missionary, Home Mission Board, Joe Williams, president national B.S.U. (Negro) A & I College, Nashville, Tennessee.

Achievements (1942-1948)

	1942	1948
Teacher missionaries	17	26
Enrollment in institutes	4,623	12,917
Negro centers in cities	none	11

In addition, the following phases of work have been started:
Baptist student unions in Negro colleges;
Negro participation in summer mission program;
College extension classes;
Scholarships for Negro students;
Full-time Secretary of Negro work has been added.

Objectives (1949-1954)

Open Negro centers in at least five additional cities. Enlarge Baptist student union work. Increase number of extension classes and institutes. Annual operation, \$150,000.

OTHER PHASES OF WORK

DEAF

Achievements (1942-1948)

Workers increased from 4 to 6. Began using students in this work during summer.

Objectives (1949-1954)

Minimum of 10 workers. Services for deaf in all large cities. Annual operation, \$17,520.

MIGRANT

No work in 1942. Now have two mobile units with 4 missionaries to serve 1,000,000 agricultural workers.

One additional mobile unit with two workers. Improve equipment. Capital needs, \$25,000. Annual operation, \$30,000.

CHAPLAINS

During the war there were 1,254 Southern Baptist chaplains in service. They reported 298,512 professions of faith. There is now a full-time director and 221 Southern Baptist chaplains on duty.

Secure better understanding and appreciation of the ministry of Baptist chaplains, and better integrate this service in our denominational program. Annual operation, \$10,000.

JEWS

Efforts are being made to reach the Jews through the Friends of Israel clubs, personal visitation, special services, and attractive literature.

To better correlate work of all interested groups and secure necessary personnel to make the program effective. Annual operation, \$15,000.

ALASKA

On January 1, 1949, the Board started a mission program for Alaska in co-operation with the Alaska Baptist Convention. A minimum of five missionary couples is needed for this field. Only two are now being supported.

CHURCH BUILDING

Through the Extension Revolving Loan Fund and the Church Building and Loan Fund approximately \$1,800,000 has been made available to help churches to construct new buildings or improve present properties. More funds are badly needed.

CO-OPERATIVE MISSIONS

CITY

The Home Mission Board is co-operating with the respective state mission boards in the promotion of city, rural, mountain, and western missions.

RURAL



Achievements (1942-1948)

	1942	1948
City mission programs	4	44
Mission stations	71	838

During these years 371 new churches were organized, 312,333 mission services were conducted, and 77,994 professions of faith reported.

Objectives (1949-1954)

More attention to Baptist growth in large cities. Field workers to assist in small cities and large towns. Assistance in conferences and in production of literature. Annual operation, \$66,000.

Achievements (1942-1948)

No rural work in 1942. Assisted in the support of 90 workers in 13 states in 1948. Since program was started in 1941 there have been 112 new churches organized, 222 churches revived, and 285 new missions established.

Objectives (1949-1954)

A rural program in every state. Encourage a rural emphasis in Baptist schools and the production of needed literature. Special assistance to destitute rural areas. Annual operation, \$84,000. For buildings in needy fields, \$250,000.

Western Missions

Achievements

Because of the peculiar needs, the work in California, New Mexico, and Arizona is separated from the rural and city departments. In 1942 no general co-operative work was promoted in this territory. Now 27 work-

	1944
Number of churches	76
Total membership	1,048
Gifts for missions	\$11,471
Number of conversions	619

Objectives

Co-operate in serving unreached fields, constructing church buildings, reaching multitudes of migrants and foreign groups.

Mountain Missions

Achievements

No mountain missions in 1942. Now a full time worker surveying these fields and co-operating with rural agencies in developing churches in mountain areas.

ers are employed. Such workers have organized 128 new churches and opened 233 new missions. The following record of growth in California for a 3-year period is encouraging:

	1947	Percentage gain
	178	114%
	18,185	260%
	\$88,318	417%
	2,699	318%

and encouraging churches and associations in developing their mission fields. Minimum of 10 new workers needed. Annual operation, \$100,000. Church Building Fund, \$1,000,000.

Objectives

Co-operate with the respective state mission boards in formulating and promoting a program to develop Baptist work in isolated mountain sections. Annual operation, \$15,000.



State secretaries of evangelism were among those attending a Convention-wide evangelism conference in December, 1948.

EVANGELISM

Achievements

No department in 1942. Three workers serving in 1948. Evangelistic conference in 18 states. Nineteen states represented at Convention-wide conference of state secretaries of evangelism. Workers personally directed 11 simultaneous crusades resulting in 10,348 additions to the churches.

STUDENT SUMMER Mission Program

Achievements

In 1942 five students participated; in 1948 there were 286 of 8 nationalities who reported 3,728 conversions. Many missionaries have already been found and tested for mission service.

Objectives

Help missionary volunteers to discover their aptitudes and interests; find and test missionary personnel; reinforce our missionaries on the field at the time when help is most needed; use 300 students in mission service annually. Budget needed, \$75,000.



The River Front Program has three missions with kindergartens in each and a total enrollment of one hundred thirty.

Objectives

A state secretary of evangelism in every state; simultaneous revivals in all Baptist churches west of the Mississippi River in 1950; simultaneous revivals in all Baptist churches east of the Mississippi River in 1951; an evangelistic program for youth; wide distribution of promotional book entitled *Our Southern Baptist Program of Evangelism*. Annual operation, \$35,000.

OTHER Achievements

Radio messages over 70 stations in 18 states, Alaska, and Cuba, using English, French, and Spanish languages.



Education has increased mission interest. 8,100,000 copies of *Southern Baptist Home Missions* have been circulated, and 117,912 books have been distributed since 1942.

Schools of Missions have had an aggregate attendance of 3,000,000 in 1 year. The department was organized in 1941. Last year 149 programs reached 2,149 churches.



Visual education is proving to be an effective means of missionary education. Six moving pictures and twenty slide sets have been produced.

Assemblies at Ridgecrest and in the West, and specialized conferences for rural workers, city superintendents, Negro leaders, evangelistic workers, goodwill center directors, language groups, and others, have been most helpful.



Scholarships have been provided annually for approximately 10 students from minority groups.

The Home Mission Task IS LARGER THAN EVER BEFORE

Figures compare Convention territory in 1925 with 1948.

I. GREATER AREA NOW INCLUDED IN CONVENTION TERRITORY



II. MUCH GREATER POPULATION TO BE Served

Each figure represents 4 million of TOTAL POPULATION

1925 73% increase

1948 73% increase

Each figure represents 500,000 of LANGUAGE GROUPS

1925 100% increase

1948 100% increase

Each figure represents 4 millions. The green figures represent the POPULATION NOT WITHIN REACH OF A BAPTIST CHURCH THAT CAN SERVE THEM.

1948 27% with no Baptist church privileges

THE HOME MISSION BOARD IS MINISTERING TO MORE THAN EVER BEFORE

There are now 740 missionaries serving among 73,000,000 people in the Convention territory, in Cuba, Panama, the Canal Zone, and Alaska.



also: friendless — poor — uninformed
— delinquents — new residents — pioneers

33,000,000 of these people are unchurched.

ADEQUATE RESOURCES ARE NECESSARY FOR THIS ENLARGED PROGRAM

During the past three years the Southern Baptist Convention has reduced the allocation of co-operative funds for home missions from 23-1/3% of total Cooperative Program receipts to 16-1/2% of the first \$4,000,000 and 16.41% of receipts above \$4,000,000.

This means an annual loss of approximately \$410,000.

Money is now lacking to fill 63 vacancies in mission churches and centers on present home mission fields.

Locations for 151 new missions have been surveyed and approved by the department of direct missions. Practically none can be entered with present resources.

MISSIONARIES ARE AVAILABLE... REQUESTS FROM THE FIELDS ARE URGENT... MONEY IS LACKING

In response to the request of the Executive Committee of the Southern Baptist Convention the Home Mission Board on August 31, 1948, submitted a detailed survey of minimum needs for the next five years which revealed the following:

Annual operation . . .	\$1,938,980
Annual capital needs . . .	928,200
Total budget needed . . .	\$2,867,180
Total missionaries by 1954 . . .	988

WHO FORGIVES SINS?

Continued from Page 5

"Protestants' record of persecution is just as black," he dodged.

"Not in the modern area, and, furthermore, you can't cite an authentic case of Baptists ever having taken such an attitude," I said with a calm voice, made strong by an unchallenged record of Baptist insistence on religious freedom.

"We Catholics will co-operate with non-Catholics in every civic cause, but we will not budge from our position about the church," he explained, "and you are wasting your time in suggesting such a possibility."

"What is your position on the church, and where did you get it?" I asked.

"It is simply that when Jesus gave the keys of the kingdom to Saint Peter he committed them to us, and upon Peter and this committee he built his church," he blandly said. "That was the Catholic church! Our opposition to other religious sects, as intolerant as it appears

to you, grows out of our conviction that God has committed into Catholic hands the treasure which is the gospel. If you believed that would you not fight all efforts to compete with it?"

"No, I would not fight, nor coerce, nor intimidate," I replied. "I would continue doing as I am now doing, persuading, loving, explaining, but never fighting or persecuting any man because of his religious beliefs. But there's one thing I would fight for."

"What is that?" he asked.

"I'd fight just as defiantly to protect your right to be a Catholic as I would mine to be a Baptist, or someone else's to be an atheist. For religious expression, if it is to be vital, must be free," I replied, my voice rising with intensity.

"Then, we are impossibly separated," he said, "and it is utterly profitless to attempt to bring our beliefs into harmony."

"They don't have to be in harmony," I explained, "but in America, at least, every man must respect every other man's right to hold and to express his own faith, however different it may be. Thank God that is written in the Constitution of this nation!"

"Don't tell me you believe that truth is divided!" he said, his eyes flashing as he spoke.

"No, I agree that truth is one, but I also believe that every man has an inalienable right to express and interpret truth as he sees it, and let his life and destiny rise or fall, be blessed or be damned, by that conviction. Nowhere else on this earth is that concept so strong as it is in these United States. I would remind you that the American Constitution is the chief reason that Catholicism can live and progress in America so rapidly. Plans are fast formulating to make America the strong Catholic country. But if and when that day comes to these free shores, it will be interesting and revealing what pressure will be exerted on non-Catholic groups. Wherever Catholicism is in the majority it wields the big stick, but when it is outnumbered, like it is here in our city, it walks quietly, and evidences at least some degree of religious tolerance."

I was surprised at myself, for I had gotten up from the chair and was standing over my new friend like a lawyer summarizing his final plea to a jury.

"I admit that we intend to make America Catholic as rapidly as possible, but would you not make it Protestant if you could?" he parried with the question.

Continued on Page 16

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In Appreciation of Services Rendered

WHEREAS, on January 1, 1948, Mrs. Una Roberts Lawrence was relieved of her duties as an employee of the Home Mission Board by the executive committee, making it possible for her to give her entire time to the completion of the writing of the history of the Home Mission Board, we, the members of the committee on education and publicity, wish to present these resolutions of our deep and sincere appreciation for the outstanding and notable service she has rendered the Home Mission Board during the twenty-two years that she has been an active employee of the Board.

Mrs. Lawrence came to the Board during the most disastrous days of the Board's history. She gave herself untiringly in helping the Board regain its influence and strength. For at least a decade or more she labored in the field, often traveling as much as 21,000 miles a year in the interest of the Board. At the same time she was writing from one to three mission study books each year. During her active connection with the Board she wrote about twenty-two or more books and booklets which in the time of the Board's greatest need have been gloriously used of God to keep the light of knowledge, interest, and faith in home missions burning brightly.

We are told that it was Mrs. Lawrence who first suggested that our entire Home Board staff should assemble for prayer each morning.

One of Mrs. Lawrence's greatest contributions to home missions was the exhibit which she prepared first for the meeting of the Baptist World Alliance in Toronto, continuing until 1944 in charge of it. For this she provided personally all of the photographic equipment, such as cameras, both still and moving, projectors, and necessary accessories to make possible the pictures of our work. She led in the production of the first moving pictures of mission work

produced by any Southern Baptist Convention mission agency. She also had a part in the production of the first mission books for children with pictures. She pioneered in the first presentation of leaders' materials for teaching missions gathered into one volume.

Mrs. Lawrence also inaugurated a rotating mission study reading program among the women of the South. It was largely through her efforts that the W.M.U. came to include the children of our home missionaries in the Margaret Fund. At present there are about 29 sons and daughters of our home missionaries sharing these benefits because God led her to inspire the W.M.U. to meet this great need.

She served voluntarily as mission study chairman of the W.M.U. of the South for 13 years. During all of this time she either wrote or supplied at least three-fourths of the material for the Weeks of Prayer program and study.

We are indebted to her for the creation of a broader general appreciation of the ministry of the Home Mission Board and of a deeper interest on the part of people in minority groups.

Mrs. Lawrence often did her intensive work under physical strain, which is a fine example to all of our missionaries and employees.

She has had the joy of seeing the W.M.U. offerings to home missions increase from \$60,054.67 in 1926 to \$468,801.54 in 1945. For twenty-two years she has been the devoted servant of our Lord and of this Board.

THEREFORE, be it Resolved, that we, the members of the Home Mission Board, in annual session, do hereby express our deep gratitude to Almighty God for the wonderful ministry of Mrs. Lawrence among Southern Baptists and of the world, do thank her with all of our hearts, and desire that these resolutions be sent to her, recorded in our minutes, and published in *Southern Baptist Home Missions*, and that we wish her Godspeed in the writing of the history of the Home Mission Board, to which we look forward as the greatest of all of her books and, which we feel will also be used of God mightily in the promotion of the interests of the great cause of home missions, to which we are all also giving of our best.



Mrs. Una Roberts Lawrence

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Respectfully submitted,
JAMES P. WESBERRY,
Chairman.
J. ROY CLIFFORD,
Secretary.
JAS. F. BURRIS.

Who Forgives Sins?

Continued from Page 15

"I would make it Christian," I said, "but not with the weight of one little finger of coercion. Nor do we want control of the state. We want free religious expression in a free state. You want only one religious expression in a state controlled by the Catholic church. That's the long, sordid history of every nation where Catholicism has been strong enough to impose its will. We want free, unfettered access to God for every man, for only God can forgive sins."

Continued on Page 17

Who Forgives Sins?

Continued from Page 16

"I disagree," he said, "about forgiving sins."

"Oh, I know you disagree," I replied, "but this is still America! We can agree or disagree without fear of reprisals."

"I mean that I, Elbert McPheeters, can forgive sins," he said, as he got to his feet and pointed a finger at himself. "I am God's official representative in this parish to forgive sins. I do it every day."

I had heard of such things, but I had never actually heard a man say it before. So for a moment, I just stared at him.

Then I said slowly, "That's the most preposterous thing I've ever heard an intelligent man say. You don't really believe that! You mean that you pray to God on behalf of sinners, but God forgives them."

"No," he said, "that's what you say you do. But I, Elbert McPheeters, priest of God, and representative of God's only true church in our city, forgive sins on behalf of God."

I walked to the door, and he followed me, smiling all the while. I had stayed too long, missed my lunch, and now an appointment was awaiting me in my office.

"I know you think it is incredible," he said pleasantly, "but we Catholics believe these things, and we are out to see that others believe them, too."

Reaching the walk outside, I turned, still unbelieving, toward the little man who, in spite of what I had heard him say, I still liked. Then I said, "McPheeters, it has been a revelation to come to know you better. As you say,

we are poles apart religiously, although only three blocks separate our churches.

I like you personally, but what you've said today about the Catholic church being the only channel of God's grace and that you can forgive sins, leaves me cold. That's either insanity or blasphemy, and you're not insane! Before I go, I am reminded that Robert Brown-

ing in his 'The Ring and the Book,' has Molinos, when he is condemned as a heretic, say, 'We shall meet again in the judgment day and then it will appear on which side, on yours or on mine, is truth.' If you are right, McPheeters, then I am hopelessly wrong. That I can never believe. I think there will be a lot of surprises on the great Judgment Morning!"

Perhaps some time we shall sit down again together, for I like The Very Reverend Elbert J. McPheeters—and I am not afraid of any of his dogma—but I am amazed at what an intelligent man can believe.

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PREPARATION AND PERPETUATION

Continued from Page 6
churches, Good Will Centers, kindergartens, schools, homes. "Messengers of the maximum" became friends, personal representatives. The vast throngs dwelling in darkness indelibly wrote across my heart the urgency of the task committed unto the redeemed. What realizations were mine during those years of personal contact with Home Mission work! What glorious experiences!

The name of Woman's Missionary Union defines its purpose—missions—and missions originated in the very heart of God. Born of prayer and a consuming desire to share the blessed gift of Life Eternal, the organization continues along the charted course with its five guideposts—prayer, study, tithes and offerings, community missions, missionary education of young people.

Although a lifelong beneficiary of the far-visioned program of the organiza-

tion, a new appreciation of its true worth came as I worshipped in churches made possible by the gifts and prayers of the women and young people enlisted in Woman's Missionary Union; as I had fellowship with missionaries whose salaries, however meager, were "underwritten" by the special Annie W. Armstrong offering for Home Missions; as I came to call "friend" scores of people of more than a dozen nationalities who had accepted the gift supreme taken by those special messengers undergirded by prayer.

However inadequate the preparation may have been, every Christian experience through the years has contributed; and to Him who gave, I return a life dedicated to the perpetuation of a missionary program designed to reach the last person in the farthest outpost.

Change in Mission Personnel



Dr. L. A. Brown

In order that Dr. Alfred Carpenter may devote all of his time as director of the Chaplains Commission for the Southern Baptist Convention, Dr. Courts Redford, assistant executive secretary, is assuming temporary charge of the department of direct missions until a suitable person can be secured to replace Dr. Carpenter.

Dr. L. A. Brown of Los Angeles, California, who has been serving as general field worker for the Home Mission Board in the Western states, has been elected field secretary in the direct missions department, and will assist Dr. Redford.

Dr. Brown is a graduate of Southern Baptist College, Bolivar, Missouri; Central Missouri State Teachers College, Warrensburg, Missouri; Southern Baptist Theological Seminary, Louisville, Kentucky; and Webster University, where he earned his Ph.D. degree.

A pastor since the age of seventeen, he has been successful in his work among the language groups. He speaks four languages—English, Spanish, German, and French.

New Subscription Rates Next Month

March is the last month for the present subscription rates to be in effect for Southern Baptist Home Missions.

Beginning April 1, increased rates will be effective.

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L. W. Martin Given Doctorate



L. W. Martin, superintendent of Schools of Missions for the Home Mission Board, was recently honored by his alma mater, Georgetown College, Georgetown, Kentucky, with the degree of doctor of divinity.

Dr. Martin has been with the Home Mission Board since 1934. For eight

and one-half years he served as mountain missionary in Kentucky. For the past six years he has served the Board as superintendent of Schools of Missions. Prior to coming to the board he was pastor of various churches in Kentucky.

Missionary's Home Burns

Friends of Miss Kathryn Sewell, missionary emerita of the Home Mission Board, will regret to learn that her beautiful Colonial home, "Riverside," at Cedar Bluff, Alabama, has burned.

"Riverside" has been the scene of many activities and social gatherings for missionaries and friends since Miss Sewell retired to her Alabama home. Some time ago failing health made it necessary for Miss Sewell to retire from missionary service in Cuba, but she has consistently continued to manifest her interest in home missions. The influence of her home and her personality has been felt by many, including young people from Cuba, who have visited her from time to time.

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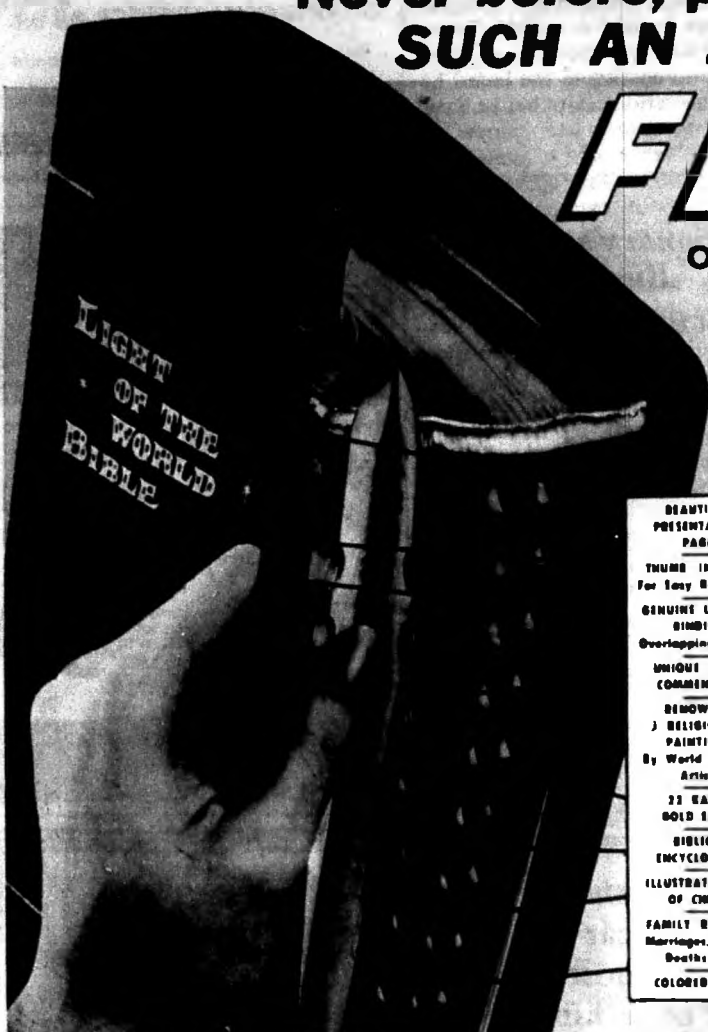
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