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Vol. XXIV No. 2

HOME BOARD PHOTO

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THE TREASURE OF THE GOSPEL

By F. Townley Lord. A collection of ten sermons preached by F. Townley Lord during the 1951 evangelistic campaign among Baptist churches in the South. Five sermons each are grouped under the headings, "The Heritage," and "The Foundation in Christ." They invite all evangelicals, especially Baptists, to a fresh experience of gratitude for our heritage. They reaffirm the foundation for our faith that is laid in Christ, in all the variety of his ministry. \$1.50



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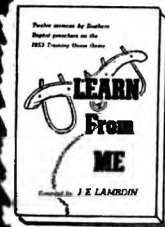
By Charles Wellborn. The author presents God's Word in the language of the average man.

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By J. B. Lawrence

PROF. R. A. Millikan, a noted scientist, said recently that "the well-being of humanity rests upon two pillars. One is science; the other, and the most important, is a belief in the reality of moral and spiritual values. "It was," said he, "because we lost that belief that the world war came, and if we do not find a way to regain and strengthen that belief, then science is of no value."

In the modern world in large areas religious faith is beginning to disappear.

Some ascribe this to science. They say once men did not know, hence they looked to God for help. Now they know, hence they do not need God.

We do not today pray to God to avert an epidemic, we look for the germ. We do not pray to God for rain, we learn dry farming.

Another reason for loss of faith lies in the practical materialism of our age.

Materialism as a theory holds that there is nothing real except matter. Among thinking men that theory is dead. We know it is not so.

It rests upon the belief that the wealth of this world consists of things, and that to possess enough of things, or of the money that will buy things is the sure road to happiness.

Never did the world of things offer so much attraction to men as today. It is easy for the world of the unseen to lose its meaning and power. But the result is disastrous. When the deeper needs of life are felt, needs which mere things cannot satisfy, or when things in which men trust are swept away, then disillusionment, cynicism, and despair follow.

The big trouble with the world of unbelief is that those who have no faith do not know what faith is.

For some faith is a leap in the dark. They say they cannot believe in something they do not know.

Knowledge, they think, deals only with what you can see; if you want to go beyond that you simply shut your eyes and make the leap. And there are certain types of minds that hesitate to make the leap.

Others think that faith is simply accepting something on the word of someone else.

But Christian faith is not unthinking submission to authority on the one hand or a blind leap in the dark on the other. It is inner conviction. Christ shows God and truth to men that they may see and believe for themselves.

Nor does faith go against experience, rather it appeals to it just as science does; only it is experience of a different kind of world.

Natural science deals with the world that comes to us through the material senses. We do not question the reality of that world. Faith deals with the world that comes to us through the spiritual senses. We should not question the reality of that world.

But the world of the unseen is just as real. We experience this unseen world just as truly as we experience the seen. Truth, love, loyalty, friendship, God — we have never touched these or seen them with the physical eye, but they are real all the same.

Christianity says that these are the most real. In the broadest sense faith is trust in a world that is not seen and willingness to act upon it. In this sense it belongs to all life, to business, to science, to government, to the home.

In the highest sense faith belongs to Christianity. The unseen world, the world of order and truth, of beauty and love, of mercy and righteousness, break through everywhere in life. Christianity gathers all these things up and says: the being behind all these things is God —

believe in him; the One who reveals God is Christ — accept him.

Believe that the true, the good, and the beautiful are not only real, but the most real, and that through all these God is speaking to us. And when you see all this at its highest, when you see the love and truth of righteousness that are in Jesus Christ, then trust the God that comes to you in him and surrender to him your life.

Faith is the vision of the unseen, the trust in it, the surrender to it.

The writer of Hebrews says: "Now faith is the substance of things hoped for, the evidence of things not seen."

There is today a battle of faiths each trying to win the allegiance of men.

What is the greatest rival of Christianity today?

It is not Hinduism, Buddhism, Mohammedanism, or any of the other world religions, it is the modern world spirit.

By the modern world spirit I mean the finite against the infinite, time as against the eternal, the visible as against the unseen, the world of things as against the world of the Spirit.

Paganism is the real enemy to Christianity.

The paganism of today is not the worship of idols, it is a philosophy of life. It has a triple creed:

1. It believes in wealth as the highest good.

2. It believes in force as the way to secure what one wants.

3. It believes in self-interest as the only rule of life.

It is expressed in the greed for wealth, the spirit of self-indulgence, the love of luxury, the measure of success in terms of money, and in an economic order in which the highest appeal is to a desire for individual advantage and the common method is ruthless competition

SOUTHERN BAPTIST HOME MISSIONS

NEWS

A Million More in '54

Dr. J. N. Barnette, secretary of Sunday school work for the Sunday School Board, is heading a campaign to enroll a million more Sunday school pupils among Southern Baptists in 1954. This is a worthy undertaking deserving the co-operation of all denominational leaders and all local church members.

New President of Board Valley Baptist Academy

At a recent meeting of the Board of the Valley Baptist Academy Rev. Aubrey Short of San Benito, Texas, resigned his position as president. His resignation was accepted with regret and Dr. H. Glenn Smith, pastor of the First Baptist Church, Brownsville, Texas, was named to the position.

Home Mission Board "Commended"

The Executive Committee of the Southern Baptist Convention meeting in Nashville, December 17, "commended" the Home Mission Board for seeking to increase its loan funds to meet pressing needs.

Lead Simultaneous Revival In Jamaica

Approximately seventy Southern Baptist pastors left Miami, Florida, January 2 for Jamaica for a week's simultaneous revival directed by Dr. Guy Bellamy, secretary of Negro work of the Home Mission Board. Dr. Bellamy arranged the revival at the request of the Foreign Mission Board and was assisted by Missionary John N. Thomas of Colombia. The pastors came from twelve states of the Southern Baptist Convention and were sent by their churches, agencies, or friends.

The men were to work in groups of two to each church, one preaching and one teaching. On the trip over the group had one day and night in Havana, Cuba, where they were taken on a missionary tour by Dr. Herbert Caudill, superintendent of our Baptist work there.

February, 1953

Baptist Chaplains Outstanding

On a recent trip to the graduating classes at the Army Air Force Chaplain's School, Fort Slocum, New York, and the Navy school at Newport, Rhode Island, Alfred Carpenter, chairman of the Chaplains Commission of the Southern Baptist Convention found Baptist chaplains outstanding in many respects. Baptist chaplains numbered approximately one fourth of the total graduating classes and had made excellent records during their training period.

According to Dr. Carpenter, there is a dire need for additional men of this type, especially for the Army where a crisis exists in the shortage of chaplains.

Transfer Church Membership Emphasis

Dr. C. E. Matthews is heading the Transfer Church Membership emphasis again in 1953. The date is September 13-20, 1953.

Study Long-Range Program

A committee to study the advisability of a long-range rural life program met in Nashville, Tennessee, December 15 with Dr. Chester Quarles, executive secretary of Mississippi, serving as chairman. The committee agreed unanimously that Southern Baptists should have a long-range program and delegated special fields to each member of the committee for survey. Members will report at a meeting during the Southern Baptist Convention in Houston. At that time the committee hopes to formulate at least a tentative plan for a long-range rural life program for Southern Baptists.

To Promote Contact Between Churches and Members in Military

At the annual meeting of the Home Mission Board the Board authorized the employment of a man who will give his time to the promoting of a program designed to keep the military personnel in touch with their local churches and the churches in contact with all their members serving in the military.

This step is an effort to meet a need which has become more and more ap-

parent since so many of the young men from our churches are spending time in military service.

Appointments and Transfers

Rev. and Mrs. Tom Law, Jr., have been given temporary appointment to Cuba to serve the English-speaking churches in Havana and assist in the student program during the furlough of Rev. A. C. Queen, January 1, 1953 through March 31, 1953.

Rev. and Mrs. B. I. Carpenter who have been serving for several years as missionaries at Ketchikan, Alaska, are being transferred to Seward, Alaska, where they will begin a new mission work.

Rev. Dick Miller, who has been serving the native mission at Fairbanks, Alaska, is now to serve as a general missionary in the Fairbanks area in co-operation with the First Baptist Church in Fairbanks, looking after the missions in that section and assisting the church in a program for the students in the University of Alaska. This arrangement will become effective upon the arrival of Rev. and Mrs. John T. Dickerson who will be going to Alaska to serve in the native mission upon the completion of his work at the Southwestern Baptist Theological Seminary in Ft. Worth.

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By John Caylor

AT THE annual meeting of the Home Mission Board in Atlanta on December 3, Dr. J. B. Lawrence was elected for the twenty-fourth time as executive secretary for the Board. In response to the unanimous action of the Board Dr. Lawrence read the following statement:

"This is the twenty-fourth time the Home Board has elected me as its executive secretary-treasurer. I appreciate beyond measure the confidence which these elections show and assure you that with the best of my ability I shall serve you in the year as I have tried to serve the Board in the past twenty-three years.

"The first election came as a shock. I did not want to have to leave the place I had for any position and especially that of secretary of the Home Mission Board. It took a great deal of praying to convince me that it was the Lord's will for me to accept the position offered. In my praying over the matter I asked the Lord to reveal to me why I should accept if it was his will that I should, and what I should try to do if I did accept.

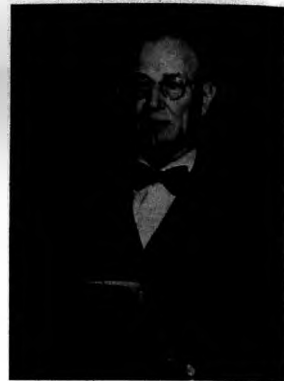
"Three things came into my mind as objectives to work for. The first was to pay the debt, interest and principle, in full to save the credit of the denomination. Another objective was to secure a permanent home for the Board, a headquarters building that would be a credit to the Board and the denomination. The third objective was to develop a program for home missions that would be comprehensive, adequate, and efficient. This program should include three fundamental things: (1) a well-devised, adequate, and efficient departmental organization; (2) a missionary force sufficiently large to man the necessary missions in the field, and (3) a proper co-operative relation with the other denominational agencies.

"We paid the debt in full, principle and interest. We have, as I think, a well-defined, properly integrated, and very efficient departmental organization.

Now, by the time this Board meets next December the Survey Committee



Members of the Survey Committee study the Board's present work and opportunities for advance.



Dr. Lawrence reads his request for retirement.

will have finished its work and its suggestions and recommendations can, if they have not already been adopted, be adopted and will make possible the completion of the last thing I feel that the Lord appointed me to do when he gave me an answer to my prayer, the green light to accept the place the Board offered me twenty-three years ago.

"Now, while I have never asked any board, church, or agency to elect me to any position, I am breaking over that rule of my life and asking this Board at its meeting next December to relieve me of the arduous duties of the executive secretary's office and elect me secretary emeritus in charge of the radio program of the Board which we have had for about ten years, and assign me to the task of writer for home missions.

I have put so much thought, time, blood, heart, prayer, and soul into the work of this Board that it has become the passion of my life. And, if this Board will grant my request at its meeting next December, I will be as happy as a man can be and will continue to work and pray for the Board and all its work."

The Board voted to recommend to its next full meeting Dr. Lawrence's election as secretary emeritus with responsibilities for radio and writing.

On July 15, 1929, Dr. Lawrence became executive secretary of the Board. On July 10, 1953, he will reach his eightieth birthday. By that time he hopes to see the consummation of the three objectives which led him to accept leadership in home missions.

This year will consummate a brilliant

SOUTHERN BAPTIST HOME MISSIONS

career of executive leadership on the part of the Home Board's executive.

As Executive

Dr. Lawrence has served as secretary-treasurer of the state conventions of Louisiana, Mississippi, and Missouri. In addition to his service with the Home Mission Board and his executive leadership in three state conventions, he has served as president of Oklahoma Baptist University and as editor of Mississippi's state Baptist paper, at that time, *The Baptist Chronicle*, and for the past twenty-three years as editor of *Southern Baptist Home Missions*.

As Pastor

In 1896 Dr. Lawrence was ordained to the gospel ministry and, as a student at Mississippi College, preached in country churches. He served as pastor in Greenwood, Mississippi; Brownsville and Humboldt, Tennessee; the First Baptist Church of New Orleans; and the First Baptist Church of Shawnee, Oklahoma. Throughout his more than fifty years in the ministry he has been recognized as an outstanding pulpiteer.

As Author

Dr. Lawrence has written many books on many themes. It is expected that he will write several more books in the field of home missions. His latest book was *Kindling For Revival Fires*, published by Revell. It is a book of radio sermons. Among the titles of the twenty-one books he has written are: *Power for Service*, *The Biology of the Cross*, *Church Organization and Methods*, *State Missions Manual*, *Paul's Bible School on Baptism*, *Outline Studies in the Book of Revelation*, *Stewardship Applied in Church Finance*, *Missions in the Bible*, *Home Missions in the New World*, *The Holy Spirit in Missions*, *Co-operating Southern Baptists*, and *The Bible a Missionary Book*.

Board Meeting Characterized By Forward Steps

The annual Board meeting was unanimous in spirit and victorious in outlook. The special committee on survey which has been at work for a year made several recommendations and was continued for further study and research.

Among the advance steps taken by the Board were the authorization of a Negro evangelist to be added to the evangelistic staff; the decision to name a Southwide BSU secretary to serve in Negro schools; the selection of a director of personnel relationship to help churches minister to returning servicemen; and the naming of a field worker in home counseling and the field of juvenile delinquency.

February, 1953

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THE Third of NOVEMBER



By Mrs. Eugene Wolfe
Missionary Republic of Panama

IF YOU were a Panamanian girl or boy the words Third of November would have as much significance as the Fourth of July for it is the day we in the Republic of Panama celebrate the independence of Panama gained from Colombia in 1903.

Early in September one hears the school band and the fireman's band practicing for the parade, and every week they practice marching for the parade. The boys and girls save money to buy new shoes and colorful uniforms. It is one of the brightest, happiest days of the year for the people of Panama. But unfortunately, at night begin the dances,

drinking, and fighting which always are connected with such a fiesta.

This year the Baptists of Chorrera decided to have a special fiesta of their own the night of November the Third, and to celebrate the Third as a good patriot of the Republic and as a good Christian. After a month of work by committees appointed for the decorations, program, and refreshments the great day arrived. The auditorium was beautifully decorated in red, white, and blue, their flag colors. There was a huge flag hung at the corner of the church where the parade passes. Printed programs announced the poems, songs, and

readings so dear to the heart of the Panamanian. The climax was a little play "Heroes of the Country," showing the need of Christian young people in the country. It closed with pledges to the Panamanian flag and the Christian flag, and with the singing of the national anthem. A most respectful audience crowded inside and stood outside the church, and murmurs of "muy simpatico" were heard from school teachers and public officials.

Brother Jose Prado, pastor of the Church of the Redemption in Panama City, brought a brief message on "The Liberty that is in Christ Jesus."

The refreshments were very different from what you might serve. There was a drink or "chicha" made of oatmeal, sugar, milk, and cinnamon, and little hot fried meat-filled cakes called "empanadas." These were so delicious that they disappeared before all the friends of the church had been served. Next time we will make more than one hundred!

What a wonderful evening we all enjoyed. Many said it was the best Third they ever had. You can be sure your missionaries in Panama were very, very happy to have a part in the life of our beloved adopted country, and to see what good citizens as well as Christians our Baptists are.

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SOUTHERN BAPTIST HOME MISSIONS



Blessed is the nation whose God is the Lord —

(Psa. 33:12)

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GOD

Let us give meaning to these words through the
MARCH WEEK OF PRAYER
and the
ANNIE ARMSTRONG OFFERING

Extent of Home Mission Fields



Southern Baptist Churches in the Following Additional States Are Being Assisted by the Home Mission Board:

Colorado	Michigan	North Dakota	West Virginia
Idaho	Montana	Ohio	Wyoming
Indiana	Nebraska	South Dakota	
Iowa	Nevada	Utah	

The Home Mission Board is now serving through its missionaries and missionary-pastors in 36 states; the District of Columbia; in 4 of the 7 provinces of Cuba; in the Canal Zone and the Republic of Panama; and in Alaska.

Population of States and Territories Served by the Home Mission Board
(Each figure represents 10,000,000)

1940 — 56,012,233



1951 — 109,140,695



An increase of 95%

Area of States and Territories Served by the Home Mission Board

1,266,084 sq. miles — 1940

An increase of 162%

The Home Mission Board began its work in 1845 with the following states participating:

Alabama	Kentucky	North Carolina
Arkansas	Louisiana	South Carolina
Florida	Mississippi	Tennessee
Georgia	Maryland	Virginia
District of Columbia		

Other states were added to the Convention territory until there were 18 and the District of Columbia in 1940.

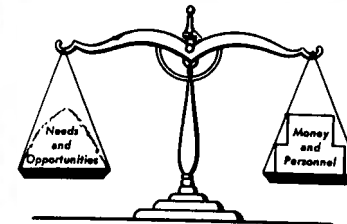
Since 1940 the following states and territories have been added:

California	Oregon	Alaska
Kansas	Washington	

Work was started by the Home Mission Board in Cuba in 1886; in Panama in 1905; and in Alaska in 1949.

Distinctive Services Rendered

There are many services which the Home Mission Board may best render for Southern Baptists. Among such services are the following:



Seeks to so distribute the common resources of Baptists as to give help where it is most needed, thus equalizing evangelistic and missionary services and advantages and giving every person an opportunity to participate in the whole program of home missions.

Surveys fields, needs and opportunities to discover where Southern Baptists may best use home mission resources and energies.



Seeks to unify and co-ordinate our Baptist forces for common interests and tasks such as the evangelistic crusades, the City Mission Program, and the Rural Church Program.



There is power when our people lift together

Ranchers Indians Negroes Migrants

Serves certain groups needing a Convention-wide ministry.



Southern Baptist Home Missions



Home Mission Books



Visual Aids

Underprivileged Isolated Language Groups

Jews Deaf



Student Missionaries



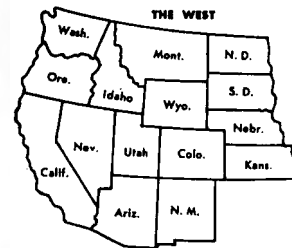
Camps



Conferences

Leads in missionary education and training through periodicals, visual aids, study courses, Schools of Missions, conferences, assemblies, camps, and the Student Summer Mission Program.

The Challenge of the West

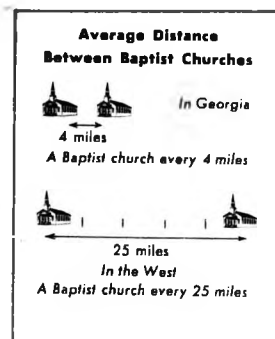


There are 15 states in the area designated as "The West." Six of these states are now a part of the Southern Baptist Convention. All have churches that are affiliated with the Convention. The Home Mission Board had 38 general missionaries and 191 missionary-pastors serving in this area in 1952.

These states have a population of 23,484,283 of whom only 8,031,624 or 34.2 per cent are churched.

(These states constitute 49.5 per cent of our nation's area, 15.7 per cent of her population, and only 5.3 per cent of the white Baptists of the United States.)

In these states there are 673 Southern Baptist churches with 119,292 members and 1,764 other Baptist churches with a combined membership of 400,519. Two of every 91 people are Baptists.



In these states there are 4,500 towns and villages with no Baptist church and there are fewer than 100 Baptist country churches in the entire area.

Baptist Growth in the West

There has been a phenomenal growth of Southern Baptist work in this area in recent years.

The state conventions were organized in the following years: New Mexico, 1912; Arizona, 1928; California, 1940; Kansas, 1947; and Oregon-Washington, 1948.

The following table shows the growth of the total Southern Baptist work in this area during the past six years.

	Churches	Membership	Baptisms	Total Gifts
1945	274	44,888	3,652	\$1,243,687
1946	326	51,003	4,366	1,725,698
1947	375	59,682	5,479	2,188,625
1948	460	73,802	7,410	2,951,102
1949	529	86,798	8,388	3,698,403
1950	603	102,204	11,316	4,313,131
1951	673	119,292	12,161	5,455,139

Meeting the Western Challenge

Missions in the West Pay:

(Figures reveal combined reports of Southern Baptist work in the West)

Number of Churches	Total Membership	Total Baptisms	Total Gifts
1945 - 274	1945 - 44,888	1945 - 3,652	1945 - \$1,243,687
1951 - 673	1951 - 119,292	1951 - 12,161	1951 - \$5,455,139
Gain - 146%	Gain - 166%	Gain - 233%	Gain - 339%

You Are Helping Through Your Home Mission Board

- By providing loan funds for church buildings
- By expanding work among language groups and in rural areas
- By assisting Southern Baptist churches in "fringe states" not yet in the Convention
- By providing support for general mission and evangelistic workers
- By encouraging desirable personnel to find places of service in this area
- By supplementing salaries of mission pastors in new churches for a limited period
- By co-operating in conferences, camps, and Schools of Missions
- By promoting co-operative efforts, such as the simultaneous evangelistic crusades
- By encouraging and assisting the denominational institutions and agencies in this area
- By providing additional work of student missionaries during the summer



Stagg - New Mexico



Ray - Arizona

State Secretaries in the West



Posey - California



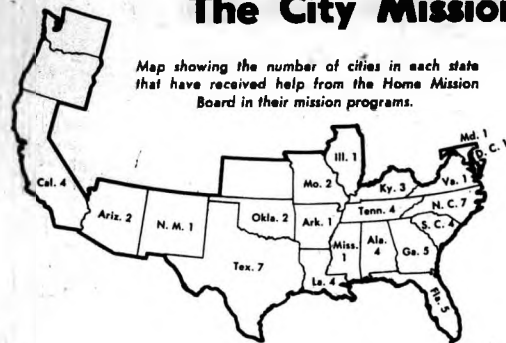
Westmoreland - Kansas



Milam - Oregon-Washington

The Annie Armstrong Offering provides \$90,000 for work in the West and pioneer areas)

The City Mission Program



The City Mission Program of the Home Mission Board was started in 1941. It is a church-centered and church-sponsored program designed to meet the spiritual needs of the city or association. It is now promoted jointly by the respective state mis-

Cities are growing rapidly. The urban population in America increased 21.2 per cent from 1940 to 1950. The suburban areas increased 41.8 per cent, thus creating hundreds of new communities around our cities. These new communities need new churches and mission stations. About 2,500 such communities need new Baptist churches now. This urban development with its attendant complexity of life, crowded living conditions, problems of home adjustment, juvenile delinquency, and rapid development of large institutions has created an urgent demand for co-operative denominational efforts to emphasize and maintain spiritual values.

The City Mission Program is the answer.

sion boards and the Home Mission Board in co-operation with local forces. It has been a mighty force in marshalling and directing co-operative efforts in the six phases of missionary endeavor which it sponsors.

Types of Ministry in the City Mission Program



New Churches

New Missions

Home Fellowship

Institutional Work

Home Counseling

Program for Juvenile Delinquents

Work Among the Jews

There are approximately 1,000,000 Jews in the territory of the Southern Baptist Convention. Most of them are in our urban centers, so our program of Jewish evangelism is closely connected with the City Mission Program.

The department seeks to promote Jewish evangelism by:

1. Co-operating with state and associational workers in giving emphasis to Jewish work.
2. Planning group meetings, study courses, conferences and church services in behalf of Jewish evangelism.
3. Producing and distributing helpful literature.
4. Enlisting and utilizing our church agencies in Jewish evangelism.
5. Promoting simultaneous and co-operative efforts to reach the Jews, such as Jewish Fellowship Week.
6. Encouraging personal efforts in reaching Jewish people.



Jewish Fellowship Week
April 20-26, 1953

(The Annie Armstrong Offering provides \$3,600 for Jewish Work)

The Rural Church Program

Southern Baptists are still very largely a rural people. About 69 per cent of their churches and 40 per cent of their members are in villages or in the open country.

Rapid industrial development, two recent wars, mechanized farming, and the economic and social lure of the city have produced an urban migration that has robbed many communities of youthful leadership and threatened the very life of the country church.

The Rural Church Program of the Home Mission Board has united its forces with those of the state boards in the rural states to offset these destructive forces and to provide a concerted and constructive program of rural advance.

Included in the program for rural advance are the following objectives:

1. A pastor for every church, living on or near enough the church field to render an effective pastoral ministry.
2. The co-operation of nearby Baptist churches which are too weak to maintain a full-time ministry in forming a church field and thus supporting a full-time resident pastor for the field.
3. The encouragement of talented and consecrated young people to dedicate their lives to the rural ministry and the training of them for such service by specialized courses in our Baptist colleges and seminaries.
4. Extension courses, short courses, and conferences for rural leaders that will give them encouragement and training for larger service.
5. Better buildings — better budgets — better organizations — better denominational contacts — and a better program for the country church.
6. Emphasis on the associational program that will provide leadership and support by linking the weak with the strong and by creating a channel through which denominational assistance can be given where it is most needed.

Some Future Plans

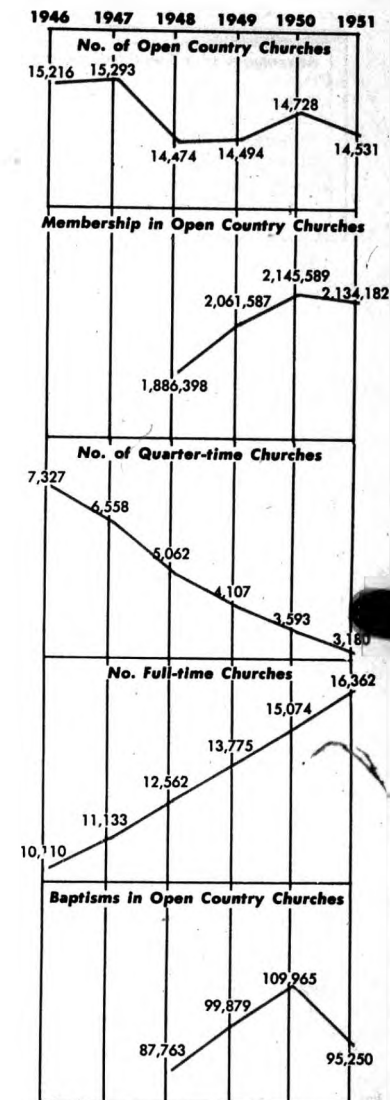
Provision of more adequate loan funds for buildings, improvements, and equipment.

Expansion of extension courses and rural conferences.

Greater emphasis on rural contribution to social, economic, and religious welfare of our nation.

Closer co-operation with the colleges and seminaries in providing leadership.

A more efficient and effective associational organization and work.



Good Will Centers

Advantages of a Good Will Center

Provides an intensive service program
Overcomes prejudice
Utilizes special interests
Improves physical care of constituency
Magnifies Christ in everyday living
Wins to Christ and to Christian service

There are about 40 Good Will Centers in the territory of the Southern Baptist Convention. The Home Mission Board operates 16 of these.

There are 100 cities of more than 50,000 population in this area. These cities have a combined population of 22,902,654, of which at least 7,500,000 live in spiritually underprivileged areas. Each city needs one or more Good Will Centers.

The Good Will Center is usually not a church-centered institution. It has something of the same relation to the churches of an area that a hospital or school has. It is a vital part of our denominational ministry and seeks to direct its converts into the life and activities of the nearby Baptist churches.

The Good Will Center seeks to cross barriers of indifference, antagonism, or social variance which the churches cannot cross with their regular programs, and provides a broader and more constant ministry than the average church can provide.

Such services may be rendered through a kindergarten, nursery, boys' or girls' clubs, mothers' clubs, cooking clubs, musical activities, supervised play, shop work, "family night" programs, clinics, study groups, and individual and group conferences. All activities are shot through and through with a spiritual emphasis. Bible reading, devotional talks, and prayer are made a part of every meeting when possible.

Growth of Good Will Center Work

(Figures include only the centers directed by the Home Mission Board)

	1942	1951
Number of centers	8	16
Number of missionary workers	13	28
Number of conversions	93	511

The Good Will Center workers now have their own organization which meets annually at Ridgecrest to study methods, suggest improvements, and promote fellowship. Mrs. Noble Y. Beall is the general field worker.

Plans for the Future

Improvement of present Good Will Center properties.

Training of more workers. Specialized courses are being offered at the WMU Training School and in some of the seminaries. About 25 student missionaries receive experience in these centers annually.

Establishment of 6 new centers by the Home Mission Board within the next 3 years.

Establishment of 10 new centers by local agencies.

Establishment of several additional Negro centers, such as the Carver Center in New Orleans.

(The Annie Armstrong Offering provides \$60,000 for the Support and Improvement of Good Will Centers.)



The Kathleen Mallory Center
Baltimore, Maryland

Achievements During Ten-Year Period 1942-1951

(Only H M B Centers included)



New Centers
9



Professions
of Faith
6,696



Visits Made
132,864



Speeches and
Addresses
10,479

The Weary—The Wayward—The Unfortunate

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).



Men's Rescue Home — New Orleans, Louisiana

Men's Rescue Home

On February 11, 1952, the Men's Rescue Home, located at New Orleans, Louisiana, celebrated its twenty-fifth anniversary. During this time it has sheltered and cared for more than 750,000 homeless men. Services have been conducted every night since it was founded and 16,048 men have confessed Christ as Saviour and Lord.

Such homes are needed in East St. Louis, Baltimore, San Diego, San Francisco, and other cities.

Woman's Emergency Home

This home was founded to care for the prodigal girl when help and friendship are most needed.

In 1951, 84 women from 16 states were sheltered and cared for. More than 27,000 meals were served.

Through this home Baptists proclaim the gospel of another chance. Many of those in the home become Christians and others are reclaimed to lives of usefulness.

Baptist Baby Home

Prior to August 7, 1948, the babies born to the girls in the Woman's Emergency Home were turned to other agencies for adoption. Since the Baptist Baby Home was established and the adoptive program started there have been 97 babies placed.

The Baby Home is housed in the same building as the Woman's Emergency Home.

The babies have been adopted by foster parents living in 11 states. All the babies are living and developing normally.

More space is urgently needed for both the Emergency Home and the Baby Home. It is hoped that a new building especially adapted to this ministry can soon be constructed on a new site.

The Annie Armstrong Offering provides \$5,000 for the support of these Homes and \$40,000 toward a new building.)

Maps showing number of women received by the Woman's Emergency Home in 1951 from the various states.



Map showing placements of babies from the Baptist Baby Home.





"It is appointed unto men once to die but after this the judgment."

The Program of Evangelism is Bearing Fruit

BAPTISMS

1943

1951

Gain of 85.6%

The Churches Are Improving

1943

1 out of 4 reported no baptisms during the entire year.

1951

1 out of 6 reported no baptisms during the entire year.

Let Us Enlist Them



1 of every 4 Baptists does not have his church membership where he lives.

(The Annie Armstrong Offering will provide \$20,000 for Evangelism)

Evangelism

There are more than 40,000,000 people in fields served by the Home Mission Board who are lost. On an average one of these passes out into eternity every 68 seconds.

The Department of Evangelism is doing much to meet this challenge. All denominational forces have given enthusiastic co-operation.

All states have departments of evangelism.

Every state has improved its soul-winning record in recent years.

All minority and language groups in home mission fields are included in the program.

The program is working — 375,525 baptisms in 1951 — a gain of 85.6 per cent over the 1943 record.

Plans for the Future

1. Continue to emphasize evangelism throughout the Convention using all the resources, organizations, and personnel available for such effort.
2. Continue plans to get non-resident Baptists to transfer their church membership, giving special attention to this effort during "Transfer Your Church Membership Week" — September 13-25, 1953.
3. Put forth a concerted effort to assist all churches that have reported no baptisms in recent years.
4. Promote a nation-wide evangelistic crusade in 1955, seeking to get every Baptist church in the homeland in our outposts to have revivals within a seven-week period.

Ministry to the Negroes

There are more than 10,000,000 Negroes in the territory of the Southern Baptist Convention. They are rapidly moving to the cities. About 59 per cent of the American Negroes are now living in urban centers.

About one-half of the Negroes are churched, and two-thirds of those belonging to churches are Baptists.

They are our peculiar responsibility.

The Negroes have many preachers and many churches. Unfortunately many of their leaders have very limited scholastic training. They are seeking help especially in training their ministers and church leaders.

To supply this need and to give other assistance, the Negro Department of the Home Mission Board has undertaken the following types of service:

Provide teacher-missionaries in Negro colleges.

Provide superintendents for Negro centers in cities with large Negro population.

Assist in planning and supporting Negro institutes and conferences.

Assist in the support of extension centers for rural pastors and leaders.

Co-operate with the Negro colleges in providing leadership for Baptist Student Union work.

Provide centers in thickly populated Negro rural areas to promote and correlate Baptist work.

Provide scholarships for Negro youth preparing for the ministry.

Employ Negro students in Student Summer Mission Program.

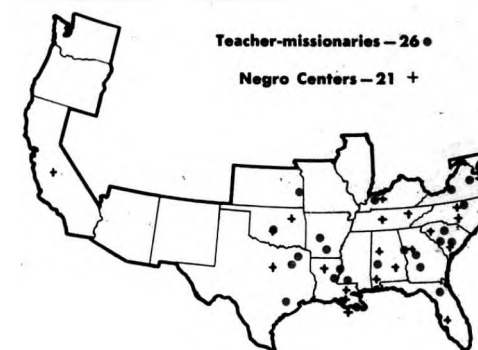
Assist in providing literature and aids in missionary instruction.

Plans for the Future

It is hoped that funds may be provided to expand and extend the services listed above to many additional areas.

Special attention will be given to the Baptist Student Union work among Negroes. Conferences for all our general Negro missionaries are planned in order that the work may be better correlated and promoted.

(The Annie Armstrong Offering provides \$75,000 for Negro work)



Types of Negro Work



Teacher-missionaries

Negro centers

Negro institutes



Extension centers

BSU work

Scholarships

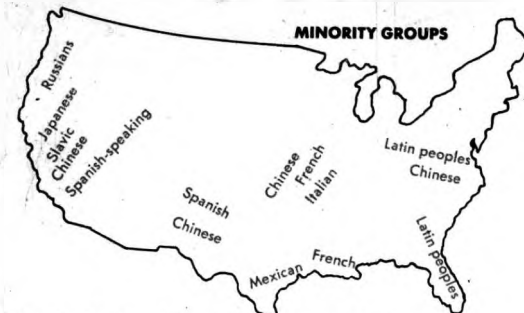


Literature

Rural areas

Summer mission work

The Language Groups



Map showing some of the principal concentration of minority groups in the Convention territory.

There are approximately 8,500,000 people in our Convention territory that may be classified as belonging to the language groups. Some speak only their native tongue, but most of them speak English.

There are about 40 nationalities included in these minority groups. Among the larger groups are the Spanish-speaking of 2,000,000; the French, 700,000; the Italian, 700,000; Russian and Slavics peoples, 500,000; and Orientals, 400,000.

The Home Mission Board promotes a distinct ministry for the Spanish-speaking, French, Italian, Chinese, Japanese, and Russians. Many other peoples are served in Good Will Centers, Mission Centers, and International Centers.

A Decade of Achievement - 1942-51

	Average number of missionaries to the language groups
	222
	Total prayer services conducted
	81,589
	Total sermons and addresses
	203,952
	Total visits reported
	844,239
	Total professions of faith
	46,975

8,500,000 belong to these groups. More than 8,000,000 are unevangelized and fewer than one of ten is a Baptist.

The program of the Board includes the following objectives:

- Encourage Anglo churches to minister to minority groups in their midst when possible.
- Co-operate with state conventions or district associations in serving minority groups when such co-operation seems desirable and practical.
- Co-operate with the language groups in the support of their churches when such help is needed and when resources permit.
- Take the initiative in developing work among the language groups when such assistance depends wholly or mainly on the Home Mission Board.
- Help to find and train native leadership and encourage self-support as quickly as possible.
- Co-operate with local forces and other agencies in providing buildings and equipment as rapidly as possible.

Plans for the Future

- Expand and intensify this program as rapidly as possible, especially on the West Coast.
- Secure more active participation on the part of local forces, especially for small groups where missionaries will not be sent.
- Increase and improve physical properties as rapidly as resources make it possible.

(The Annie Armstrong Offering provides \$205,000 for these groups)

Some Other Ministries

(showing amount provided by Annie Armstrong Offering for each type)

Deaf Eight missionaries. Supervisory work. Help churches obtain local interpreters. Revivals and study courses. Southwide and regional conferences. \$8,000	Indian Work There are approximately 263,000 Indians in the territory of the Southern Baptist Convention. There are about 200 Indian Baptist churches with 12,000 members. The Home Mission Board is serving among the Indians in the following states: Arizona New Mexico Oklahoma Kansas Mississippi Alabama North Carolina Florida \$32,260	Field Workers 7 General Workers 4 for minorities 2 WMU workers in weak areas \$32,260
Student Summer Mission Program 1952 Students serving 362 States represented 26 Foreign countries 6 States served in 28 Outposts served in 3 Schools represented: Colleges 79 Seminaries 8 Professions of faith 4,106 BSU Students participating 29 THREE-FOLD PURPOSE 1. Help workers find God's will for their lives 2. Help mission boards to find desirable missionaries 3. Get the mission work done \$40,000	Remarkable Growth Missionaries 1942 1951 73 100 Indian Schools served 3 6 Fields served 36 66 Converts 459 1,436 During this decade work has been started among the Navajos, in 14 Indian pueblos in New Mexico, among the Maricopas and Apaches of Arizona, in 8 additional fields in Oklahoma, among the Choctaws in Mississippi, the Seminoles in Florida, the Indians of Alabama; and the work among the Cherokees of North Carolina has been greatly enlarged. Additional workers and buildings are needed on nearly every field, especially among the Navajos and the Pueblo Indians. Work should be started in California, Washington, and Oregon. \$52,000	Migrant Work 3 mobile units 6 missionaries 3 principal streams of migrants 750,000 migrants to be served 80 per cent proportion unchurched Needs of the Migrants 1. Spiritual ministry 2. Understanding friends 3. Medical care 4. Legal rights 5. More adequate income The Migrant Mission Program provides — 1. Friendly guidance 2. Help from churches en route 3. Specialized training by migrant missionaries 4. Spiritual training for migrants themselves \$15,000
Scholarships Indian About 31 annually Spanish About 52 annually Negro About 55 annually Margaret Fund About 33 annually Other About 5 annually \$32,500	Church Building Funds This era of rapid growth has produced an unprecedented demand for church buildings. To help meet this demand the Home Mission Board is making available every cent possible from its 2 loan funds. Church Building Loan \$1,800,000 Church Extension Loan 940,000 77 loans were made in 1951 \$100,000	Ranch Ministry Roaming Missionaries who seek to — Encourage closest church to extend an arm to ranch centers Plan revivals Encourage radio ministry Organize Bible classes and distribute literature \$10,000

Our Outposts

Alaska superimposed on the map of the United States shows clearly its immense area.



The Annie Armstrong Offering provides \$25,000 for Alaska)

Alaska

Alaska is strategically located between the United States and Russia. Thousands of our military personnel are stationed there. The population increased from 72,524 in 1940 to 128,643 in 1950, a gain of 77.4 per cent.

Southern Baptist chaplains stationed in Alaska began our work there. The Home Mission Board began its support in 1948. It is now helping 12 workers in addition to 8 student workers. It has helped to secure 12 pieces of property.

Looking to the Future

We desire to appoint an itinerant missionary who will serve the natives in the interior. A youth worker should be placed at the University of Alaska in Fairbanks. At least 5 or 6 other population centers should be entered immediately.

Panama and the Canal Zone

The Republic of Panama is slightly smaller in area than South Carolina. It has a population of 801,000.

The Canal Zone is a United States territory, extending 5 miles on each side of the Panama Canal. It has a population of 52,822.

Because of the large number of nationals from many countries visiting these areas they offer unusual opportunities for mission activities.

The Home Mission Board has 6 missionaries serving the West Indians, 2 among the Anglos in the Canal Zone, and 6 among the Panamanians.

There are 3 Anglo churches, 5 West Indian churches, and 4 Panamanian churches, and 2 missions.



(The Annie Armstrong Offering provides \$20,000 for Panama and the Canal Zone)



Cuba

Cuba lies off the coast of Florida about 90 miles. Southern Baptists have mission work in the 4 western provinces, which have a population of more than 3 million.

Cuba is predominantly Catholic, but Baptist work has made rapid progress in recent years. There are now 76 Baptist churches and 142 missions in this area. There are 7,063 members, and 14,520 enrolled in Sunday school. The Woman's Missionary Union is well organized and has a membership of 2,802 in the 202 organizations reporting.

Improvements

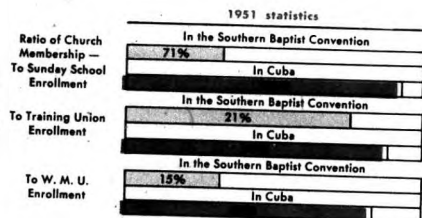
The seminary building and church, completed a few years ago with the help of the Woman's Missionary Union, is a great asset in training native leadership.

Many churches have made improvements on their properties and new buildings have been provided for several churches.

The Baptist assembly has proved a real asset. Additional funds are needed for more buildings there.

It is hoped that the Student Center may soon be completed in Havana. Work among the students is progressing nicely.

(The Annie Armstrong Offering provides \$2,640 for Youth Centers in the outposts)



(The Annie Armstrong Offering provides \$92,500 for Cuba)

The Chaplains—Effective Missionaries

The Chaplains Commission of the Southern Baptist Convention, selected from the Home Mission Board, has the responsibility of endorsing Southern Baptist chaplains for all branches of the military service. They also serve as a nexus between the denomination and the military, giving encouragement to the chaplains and helping to keep them informed on Baptist developments and keeping the denomination informed on the chaplains' activities.

Southern Baptist Chaplains on Duty

Pacific Area	76
European Area	57
Alaska	7
United States	266
In Transit	6
Total	412

Baptist chaplains have rendered a significant service. In 1951 they reported 10,646 professions of faith. They have helped to open many mission stations in foreign lands, to constitute churches in pioneer or destitute areas, and to encourage the local religious workers wherever they are stationed. Because they contact many men when they are away from home influences, they are able to

reach with a spiritual message many that are not reached at home.

The Commission serves the chaplains by personal correspondence, by conferences and fellowship meetings, by visits from the director, through a monthly news letter, and by keeping our Baptist people informed about their activities.

Publicity and Missionary Education

"Where there is no vision, the people perish" (Prov. 29:18).

Mission Study

Distributed
172,000
books in 1952

Mission Magazine

Circulation
120,636
Southern Baptist
Home Missions

Tracts and Leaflets

Distribution of
more than
1,500,000 of
57 different titles

Publicity

Regular Contributions
to
Baptist State papers
and
secular press

March Week of Prayer

The Home Mission Board co-operates with
Woman's Missionary Union in the promotion
of the March Week of Prayer and the Annie
Armstrong Offering for Home Missions.

Organizations participating in
March Week of Prayer in 1952 33,913

Annie Armstrong Offering
for 1952
(to November 1, 1952) \$988,831.85

Schools of Missions

Schools conducted in 1952 135
Churches participating 2,797
Total attendance 1,170,521
Addresses delivered 15,305
Missionary weeks spent 880

(The Annie Armstrong Offering provides \$6,500 for mission literature and conferences)

Mission Promotion

Displays, exhibits,
and
promotional
materials

Mission Conferences

Conferences at Ridgecrest
and Glorieta, and
several department
conferences

Mission Speakers

Provided for state
conventions, assemblies,
and other denominational
meetings

Inter-Agency Co-operation

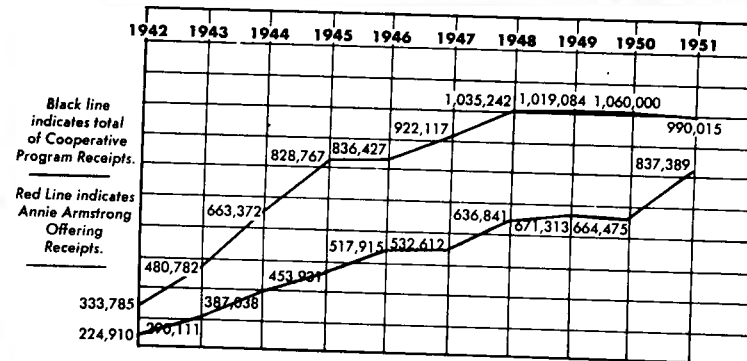
Co-operation with other
denominational agencies
in the preparation
and distribution of
missionary education materials

1942 — Ten Glorious Years — 1951

Some Achievements in Home Missions

1. Completed Payment of \$2,000,000.00 Debt of the Home Mission Board
2. Secured Home Office Building Valued at \$1,000,000.00
3. Added Nine Phases of Work
4. Doubled the Scope of Our Ministry
5. Added \$1,000,000.00 to Corpus of its Church Loan Funds
6. Missionaries Served a Total of 7,008 Man-Years on Mission Fields
7. Distributed 466,687 Bibles and Testaments
8. Reported 244,577 Professions of Faith
9. Delivered 643,230 Sermons and Addresses
10. Helped Constitute 1,650 New Churches
11. Distributed 12,469,032 Copies of Southern Baptist Home Missions
12. Published and Distributed 1,040,275 Mission Study Books

Your Added Gifts Made Such Achievements Possible



Materials compiled by
Courts Redford,
Home Mission Board,
161 Spring St., N.W.,
Atlanta, Georgia

A total of \$8,169,596.45 was received during the decade from the Cooperative Program. \$1,627,870.66 was for Capital Needs and \$6,541,725.79 for general operational expense.

A total of \$5,216,542.51 was received during the ten-year period from the Annie Armstrong Offering. The Annie Armstrong Offering for 1952 was almost \$1,000,000.00.

What
of
the
future?
Let us
exceed
the
\$1,000,000.00
Goal
for 1953

The BEST DAY of Life

By Mrs. Curran T. Gunn
Missionary to French, Hessmer, Louisiana

THEY'RE BAPTISTS," said a friend as she told the missionary of some relatives living about seven miles from the Belledeau Baptist Church. As soon as time permitted the missionary got in the '42 Ford made possible for her by love gifts from mission-minded friends, took the piece of paper on which she had scratched the names of "Baptist" people, and started to Grand Ecore Road and Pearl Lake Road to make some visits.

She bowed her head and thanked God for the car and asked for his protection and guidance as she joyfully started on her way.

After some measuring of miles and

looking at rural mail boxes and trying to decipher poorly written names and numbers on the boxes, she decided she had arrived at her destination.

The "Baptists" turned out to be Jehovah's Witnesses. The missionary was not surprised they were not Baptists because the name is used in predominantly Catholic communities for anyone who is not a Catholic. But the missionary was surprised to find some Jehovah's Witnesses in this section.

Fourteen years ago all these people had been Catholics, but they were witnessed to by one of their family who had gone to Texas and come in contact with a group of Witnesses and returned to Avoyelles Parish, Louisiana. The closest Kingdom Hall to this section was at least eighteen miles away, consequently these people attended only rarely.

The missionary gave them a cordial invitation to the Baptist church, read the Bible, prayed, and left tracts.

She became especially concerned about one family. The young woman had married a nominal Catholic. After her marriage she persuaded her husband to attend "studies" with her. He earnestly tried to understand Jehovah's Witnesses teachings, but did not understand many of them and that which he did understand he did not believe. The couple stopped attending any religious services.

As their children grew the young woman told her husband they must start going to church so their children could learn about God. She would not go to the Catholic church again and her husband would not go to Jehovah's Witnesses meetings. They had been hearing Baptist radio programs in both French and English and liked the services.

It was about this time that the missionary began visiting the family. There were many questions — questions about

(Continued on page 27)



Seventy-year-old French grandmother, one of four generations to be baptised at Mission recently.

February, 1953

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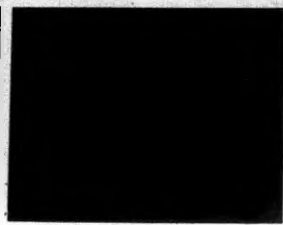
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By Raymond Jee
Assistant Superintendent
Baptist Rescue Mission,
New Orleans, Louisiana

TODAY, December 10, is the first anniversary of my stay at the Baptist Rescue Mission in New Orleans. It has been a full and fruitful year. As I look back over these twelve months I cannot recall all the blessings that I have received; they are too numerous to mention. However, I can and will recount some that are outstanding.

There was a clean-cut young fellow who came forward seeking Christ after the chapel had emptied.

"I never felt like this before in my life," he said. I could see that he was drinking a little. He went on to say "My wife is a good woman and a Christian. She has been telling me about Christ and salvation for years and I never could understand her. Oh! why does it have to happen like this after I have deserted her and my dear little children? Why, preacher, why?"

I pondered awhile and said, "John, I cannot tell you why, but this I know, the Lord has many varied ways of reaching those who are lost, and like the prodigal son, God had to teach you a lesson in order to save you."

I explained the plan of salvation to him, told him to return home and attend church as often as he could. His wife was a Baptist, he said.

We prayed and thanked God for the wonderful blessings of salvation. I gave him a Gospel of John and also a New Testament and told him to get home to that dear family as fast as he could to tell them the good news. He said he was a master mechanic by trade. I await a letter from him now as he left for home and happiness the following morning. Another soul was thus won to Christ and another life saved from eternity in hell.

This soul-winning experience was possible only through the love of God

and the support of this soul-winning station by you, the people who give through the Cooperative Program. Remember this rescue mission during the March Week of Prayer and the Annie Armstrong Offering which supports this and other home mission work.

We are thankful for the quilts, sheets, pillowcases, towels, soap, and many other necessary items sent in from time to time by WMS groups and auxiliaries. We are grateful to individuals who remember us also, and men who send their castoff but usable clothing. May God bless you all!

What a fine time we had Thanksgiving night! We had a wonderful dinner consisting of turkey, cranberry sauce, potatoes, gravy, peas, celery, salad, giblet dressing, all topped off with pumpkin pie and steaming hot coffee. C. K. Rand, superintendent of the mission, brought the message. Five men came forward professing Christ as their own personal Saviour. There were 125 present at the dinner. By giving a man who is down and out a good meal and shelter, warm clothing, and a good, hot shower, the way is open to speak to him about his soul. The old adage "The surest way to a man's heart is through his stomach" seems to be true.

Pray for the work at the mission.

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February, 1953

The Best Day

Continued from page 25

burial of the dead, hell, celebrating holidays, baptism, church membership. As the missionary heard their distorted views about such things and heard their questions and saw their sincerity in knowing the truth, she spent hours studying the Bible, reading Jehovah's Witnesses literature, and praying for the leadership of the Spirit. The young woman continued to urge her husband to attend Baptist services.

No one was happier than the young wife the first night she and her family with two other families attended our church. The husband remarked that it was the first time he had gone to church and understood what was going on.

A few weeks later the missionary visited the home. The young woman met her at the door with a joyful, "Well, we've decided to join the Baptist religion." There was joy in the heart of the missionary because she was con-

Continued on Page 29

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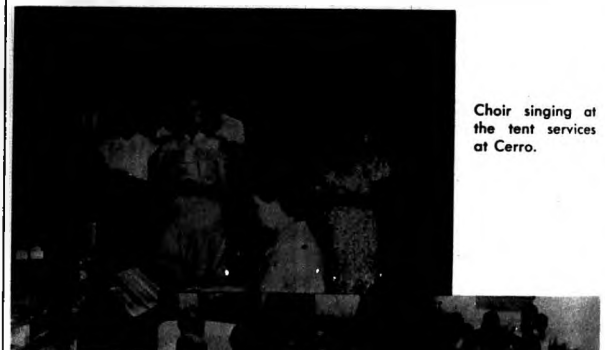
IN AUGUST Dr. Herbert Caudill, superintendent of our work, bought a canvas tent and 287 chairs to be used in evangelistic work here in Cuba.

We had the privilege of being the first to use this tent in one of Havana's suburbs. Beginning the first of September we started the campaign at Cerro, about two miles from the seminary. Every night for two weeks we had services, one at 7:00 p. m. for the children and one at 8:15 p. m. for the adults. The attendance was excellent and nearly sixty made professions of faith. We have the names and addresses of 310 persons, adults and children, whom we are now visiting.

During this campaign we had the co-operation of three pastors: Rev. Nemesio Garcia, Rev. Aurelio Travieso, and Rev. Abdel Silva. Some members of the Havana church also co-operated and that church helped pay for the advertisements.

We distributed (through the young people who came every afternoon) nearly 20,000 tracts and announcements. Many Gospels, New Testaments, and Bibles were also given out or sold.

(Continued on page 30)



Choir singing at the tent services at Cerro.



Group who attended Sunday school in tent at Cerro, Havana, Cuba.

The Best Day

(Continued from page 27)

vinced the young woman was already a Christian, but there was concern about the husband. Was he ready for church membership — was he a Christian? She explained again to the wife, as the husband was out fishing, the requirements for church membership. That Sunday the three families came to the evening service. The missionary's husband gave the invitation, but no one responded. Why hadn't they presented themselves for church membership?

On Tuesday the Cradle Roll mothers had a Thanksgiving party. At the close of the devotional some women gave their expressions of thanksgiving. The young woman said, "I'm thankful we've learned the wonderful way Baptists believe."

While taking her home the missionary asked, "Do you understand what to do to become a Baptist?"

She had thought telling the missionary was sufficient. The missionary explained what to do during the invitation hymn and the action of the church preceding baptism.

The next Sunday night the pastor explained how he had made his profession of faith — by walking down the aisle, giving his heart to God and his hand to the preacher.

The young woman knew it was time to move. She stepped out, followed by her daughter, her husband, and her son. Four others came for baptism also. As the husband left the church that night he said, "I feel better now."

Following the baptismal services as the pastor and missionary drove away from the family, the young man lingered by the car and said, "Thanks for everything. I guess you would call this the best day of life."

Another interesting experience this winter was that four generations in one family were baptized including a grandmother, her son, her granddaughter, and her great-grandson. This seventy-year-old lady, who does not understand English, was heard to say to her son after the baptismal service, "Je suis content, je suis content!" "I am glad. I am glad."

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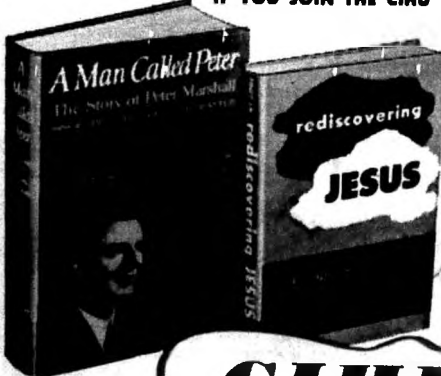
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