

HOME

Southern Baptist

MISSIONS



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FEBRUARY
1954



XXV No. 2

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Hope for Many

By Courts Redford

THE MARCH WEEK of Prayer and the Annie Armstrong Offering represents hope for many—the only hope for some.

Last year the Woman's Missionary Union and their friends raised more than \$1,115,000.00 in the Annie Armstrong Offering. With this money the Home Mission Board was able to help in the support of nearly 600 missionaries.

This year the goal is \$1,250,000.00—\$900,000.00 for current operations and at least \$350,000.00 to be added to the Church Extension Loan Fund. These offerings represent the only hope that thousands will have to hear the gospel story and to receive a Christian ministry.

Such reinforcements are especially needed now. Moral and ethical conflicts are on the increase. World tensions continue. False philosophies and religions threaten the American way of life.

Secretary of State John Foster Dulles recently said, "Our best reliance is not more and better bombs, but a way of life which reflects religious faith. There is no despotism in the world which can stand up against the impact of a gospel of freedom based on Christian principles."

Woman's Missionary Union, through the Annie Armstrong Offering, is outfitting and sustaining these soldiers of the cross who will do much to give every man in America the gospel of freedom about which Mr. Dulles speaks.

The rapid movement of population in the United States leaves the resources of all mission agencies. One of every five people has moved his residence in the past year. Many have settled in areas without adequate Baptist ministries. Others have been frustrated in the movement and must receive help from rescue homes, mission centers, or Good Will Centers. Many belong to minority groups who have settled in a strange environment among people who offer them no spiritual ministry. Others are still on the move, living in trailer camps under abnormal conditions.

All are away from home and lonesome. They offer humanity its greatest challenge and opportunity.

Through the Annie Armstrong Offering everyone has an opportunity to help give the gospel to these multitudes.

The language groups will be served by the 350 missionaries paid in a large part from this offering. The couples in the mobile units, serving the thousands of migrants, are dependent upon your gifts.

The Good Will Centers and rescue homes receive more than eighty per cent of their support from the Annie Armstrong Offering.

The greatly increased ministry to the Negroes, many of whom have located in new areas, is made possible by the larger gifts of Woman's Missionary Union. Nearly half of the budget for the Department of Negro Work must come from this source.

The growth of the work in Cuba, Panama, and Alaska, has been financed very largely through the gifts received during the March Week of Prayer. The progress thus made possible has greatly stimulated local forces to unusual achievements.

Space forbids a recital of special achievements through the other services that will be made possible, such as scholarships for language groups, Indians, Cubans, and Negroes; the Margaret Fund for the sons and daughters of our missionaries; the ranch ministry; scores of mission pastors in new fields; Woman's Missionary Union work in weak states; promotion of evangelism in pioneer areas; and the work among the Jews. Every dollar represents somebody's hope for a Christian ministry. Without your dollar the gospel may never quite reach some stranded soul en route to eternity.

This year Woman's Missionary Union has a peculiar opportunity. Perhaps the greatest need in the advancement of Baptist work today is the need for church buildings. Many a church is floundering in hopeless endeavor, or in a mediocre ministry, when a few hundred dollars invested in a church property would make possible a phenomenal growth. The mission dollars now being invested in such fields will bear much larger dividends if aided by church loan funds.

These loans for church buildings are not gifts. The churches will repay. They only want a home where they may worship and serve. The church in the last generation could get a lot for a few dollars. Often men cut the timber and built the church house. Today it is different. The site is expensive. Our industrial economy often forbids much free labor. Building codes require more expensive buildings. Congregations grow much more rapidly and must have additional space immediately if they are to hold their constituency.

After a few months money from each new loan begins to revert back to the fund and starts its function of building another church. Who knows how many such churches may be built as the result of your sacrificial gifts?

NEWS

Organize for Work with Delinquents

Baptists of Greenville, South Carolina, Charleston, South Carolina, and Chattanooga, Tennessee, have recently appointed committees to co-operate with the Home Mission Board's program of work in the field of juvenile delinquency. In each instance the work is sponsored by the city missions or the associational missions program. The program envisions enlisting volunteer counselors to work with the court when a child is placed on probation.

New Association in Panama

Rev. R. G. Van Royen, superintendent of missions in Panama and the Canal Zone, announces that the three American churches of the Zone have recently been organized into the Canal Zone Baptist Association. This is the first time the churches of that section have organized for working together. It is expected that the West Indian churches will also organize into an association soon.

Army Church Attendance Over Twenty Million

According to a release from the office of the Chief of Chaplains, attendance at religious services conducted under army auspices totaled over twenty million during the twelve months' period ending June 30.

To Study Western Missions

In response to an informing paper read by Dr. S. G. Posey, of California, as the expression of executive secretaries of western states, the Executive Committee set up a committee of seven including representatives of the Home Mission Board, Woman's Missionary Union, and the Baptist Sunday School Board, to consider the rapidly developing mission opportunities in the West.

The Baptist World

Welcome to the first issue of *The Baptist World*, a bulletin of the Baptist World Alliance published every other month at 1628 16th Street, N.W., Washington 9, D. C. It is released under the editorial direction of Arnold T. Ohrn and Marjorie Moore Armstrong. Its news notes purport to cover the world.

Cuba Sets Example for States

The Baptist Convention of Cuba stepped out in front for the 1955 Simultaneous Revival Crusade and set some examples which Southern Baptists in the States might well follow.

The churches of the Western Cuba Baptist Convention voted one hundred per cent participation. They also voted to go in for the two full weeks of the crusade, thus challenging the churches of the Southern Baptist Convention to do likewise.

Cuban churches are becoming more and more evangelistic and spiritually healthy, according to the opinion of Dr. C. E. Matthews, secretary of evangelism of the Home Mission Board.

Convention to Close Saturday Noon

The Southern Baptist Convention committee recommended to the Executive Committee that the Southern Baptist Convention close on Saturday at noon and thus eliminate the closing Sunday night evangelistic rally which has been a part of the Convention for the past several years. Since Southern Baptist evangelism is church-centered it is thought by the Department of Evangelism of the Home Mission Board that Sunday night evangelistic rallies are not serving the churches in local cities to the best advantage by encouraging them to dispense with Sunday night services in order to participate in a Convention rally.

Leaders Plan for Rural Work

A committee on the long-range rural church program for Southern Baptists met January 4 in the chapel of the Home Mission Board and made further plans for the proposed twenty-five year program.

Attending were representatives of the Southwide boards and agencies of the Convention. They discussed the twenty-five year program which was approved at a meeting held during the Home Mission Week at Ridgecrest last summer.

A survey committee was appointed at the January meeting consisting of Dr. J. P. Edmunds of the Sunday School Board, chairman, Dr. T. B. Maston, Southwestern Baptist Theological Semi-

nary, and Dr. Dan Russell, Texas A. & M. College. Dr. S. F. Dowis of the Home Board and Dr. Chester Quarles, state secretary of Mississippi, were named ex-officio members.

This committee will make surveys in the field of church efficiency and leadership, economic conditions, population trends, community life, and etc. and report at a meeting to be held in Decatur, Georgia, May 11-14, 1954, at which all rural pastors and missionaries in the Convention territory are invited to be present.

Religious and Educational Leaders Called to Pentagon

The secretary of defense, through the armed forces chaplain's board, is sponsoring a conference of interested civilian religious and educational leaders at the Pentagon January 27-28, 1954.

The purpose of the meeting is to promote the welfare of youth of our nation who are or will be serving in the armed forces, responsibility for whom is mutually shared by the military and civilian segments of our nation.

Dr. E. L. Ackiss, field secretary of military personnel service of the Home Mission Board, has been invited to attend. Dr. Ackiss is in the process of preparing a program designed to encourage Southern Baptists to keep in better touch with their youth while in the armed forces and re-integrate them into the church life upon their separation from their military duties.

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SOUTHERN BAPTIST HOME MISSIONS

From the Pen of

John Caylor



The Meaning of Repentance

I HAVE just been looking through the works of scholars to find in one of the volumes on systematic theology a good, workable, and easily understood definition of repentance. Since the definitions are rather involved I turn to a story.

Julia and John, Jr. were eight and seven. They had recently been baptized. They had a working knowledge of theology in that they knew the Lord and had accepted him as personal Saviour.

Patty was five. She had joined her older sister and brother in evening prayers and had learned from them a little about framing her own prayer sentences. All of them had learned from their mother how to pray. After they went to bed the children were talking. Their mother heard Patty ask a question.

"What do you all mean when you say, 'Lord, forgive us our sins'?"

John answered: "Patty, don't you know what that means? It means, 'Scuse me, Lord, and I won't do it any more.'"

Dr. Mullins cites Scripture references to show that sometimes repentance is a turning from idols to the service of God; sometimes, becoming dead to sin; again, putting off the old man; and again, awakening from sleep. He declares that the intellectual element is a change in thought; the emotional element, a change of feeling; and the voluntary element, a change in the will.

"Scuse me, Lord, and I won't do it any more," the little boy's statement of the meaning of repentance, encompasses all that the theologian can express in a classic definition.

"It Is Finished"

When God created the heavens and the earth he saw that his work was good. First came light, then the firmament; the earth and seas followed with lights and seasons; then came living things and the finished work of God, man. The work of each day was adjudged good. "Thus the heavens and the earth were finished, and all the hosts of them."

While God completed his work of creation and rested on the seventh day, it does not mean that God had finished with the work of his hands. He was not through. What he had created was to continue in operation according to the laws set forth by the Creator. God created the world but did not finish it; he created man but did not finish him. This does not mean that the act of creation was a continuing process but that the actions of created things were in continual process.

"It is finished," said Jesus on the cross. What he had

come into the world to do had been finished but the salvation of man was not written off as a fact of history. It was projected as a program of action.

God the Father, through the gift of his Son, made provision for the salvation of man. That was complete. Though sufficient and complete as the act of God, salvation depended then and depends now upon man's reaction to the sacrifice of the Son. Grace is sufficient, love is abundant, but man's acceptance of that grace and love is the determining factor in his salvation.

In Jesus' farewell to his followers he declared the universality and sufficiency of his authority and power. At the same time he left a commission to go into all the world and declare the gospel to all mankind. The work of salvation is not complete until the gospel is declared to all men. The all-inclusiveness of the power, the authority, the commission, the commissioned, and the subjects may be expressed in stating the Great Commission as follows:

All power is given unto me in all heaven and earth.

Go all ye, therefore, and teach all nations, baptizing all them in the name of all the Godhead, Father, Son, and Holy Ghost:

Teaching all them to observe all things whatsoever I have commanded all you:

And, lo, I am with all you always, even unto the end of the world.

Clear the Right of Way

Sometime ago I was on a fast passenger train which got off schedule. Because it was late the train had to sidetrack for others. Freight trains and local passenger trains which were on time had the right of way and the "crack" train had to let them by on the main line.

February is the month which has been cleared in the Southern Baptist Convention calendar for mission study in preparation for the Annie Armstrong Offering for Home Missions the first week in March. Let nothing get in the way of this main-line objective. Watch the calendar and see that other emphases which may have missed their schedule are not placed in the February calendar of your local church. Keep home missions on the main line during February.

The 1954 Series of Home Mission Studies should be presented in every church. There should be classes for Adults, Young People, Intermediates, Juniors, and Primaries, and an extra.

Make home missions the main emphasis during February and clear the right of way for the study of home mission books.



who will Hold the Rope?

By Hal D. Bennett
Director of Publicity
New Orleans Baptist Theological Seminary

The Annie Armstrong Offering, which will be given during the March Week of Prayer, March 1-5, is one way to "hold the ropes" while Home Board missionaries go out to win the lost. Don't bungle your opportunity.

A MAN'S DYING in a well!" Nancy yelled. "Mother says come and help him out!"

We took the curves on two wheels for the quarter-mile back to her house. Joe, the local well digger, was at the bottom of a twenty-five-foot well all doubled up.

"Bad air," his helper explained. "We're afraid to go down after him." Obvious enough, I thought. I tied a rope around my chest.

"Let me down," I said. "I'll take this other rope for Joe. Pull him out first, and then me."

Joe was still breathing weakly when I tied the rope around him and signaled for them to take him up. They pulled about half way, then dropped him back toward me.

"Take him out!" I yelled. "Get him out of here! I may pass out, too!"

They pulled again, and guided Joe's body through the narrow opening in the well curb. Then they pulled me up. I untied the ropes from Joe first—he was lying where they had put him, half on his face. Maybe I lost my temper.

"He's coming to," I said, noting that his breathing was easier, and his color returning. "Perhaps you can get him to a doctor. It might have been his heart."

"Mrs. Binks got her hand caught in the rope," the helper apologized, as though I ought to know. "That was when we had to let Joe back a little bit."

Helpless people! People left behind to hold the ropes, who get their own hands caught in the machinery! People who fail to do the obvious when need is practically sitting in their laps!

It didn't make sense. Or did it?

We who call ourselves Christians do that all the time. A few are risking their whole lives to do the will of Christ. Maybe that is the intended way. Somebody has to hold the ropes. Somebody has to stay alert. Somebody has to reach out with a helping hand to the next-door neighbor.

Too many people flit about saying something ought to be done, and they are right, but what a blessed experience too many of us miss when we fail to do the needed act ourselves.

—The Illinois Baptist

W. A. Duncan Elected President Home Mission Board

By John Caylor

AT THE ANNUAL meeting of the Home Mission Board held in Atlanta, December 2 and 3, 1953, Dr. W. A. Duncan, pastor of the First Baptist Church of East Point, Georgia, was elected president of the Board. He succeeded G. Frank Garrison who had served as president for nine years. Dr. J. Ralph Grant, of Lubbock, Texas, and C. G. Cole, of Atlanta, were named as vice-presidents. Mrs. Ralph Smith, of Decatur, Georgia, was elected recording secretary.

Characterized by Unanimity

The annual meeting of the Board was characterized by unanimity. Secretary Courts Redford, who had been named in August to succeed Dr. Lawrence, had planned well for the meeting and the actions of the Board were characterized by unanimity. There was, however, wholesome discussion and sufficient questions were asked to acquaint all the board members with all matters coming before the body.

The Board's Largest Budget Adopted

A budget of nearly two million dollars, \$1,970,000.00, was adopted by the Board. Receipts from the Advance Program of Southern Baptists and the increased Annie Armstrong Offering made it possible for the Board to adopt the largest budget in its history. The Board also made provision for 115 more missionaries than had been provided for the year before. A budget of twice the amount of the 1944 budget sounds like progress, but inflation has made quite a difference in the amount of missionary service and the extent of building missionary equipment that can be maintained through the present budget. There was serious discussion of the need of a greater income for home missions.

Dr. Redford's Staff Named

In addition to the administrative force

SOUTHERN BAPTIST HOME MISSIONS

Atlanta Businessman To Be One of Top Leaders of Home Board



G. Frank Garrison, new assistant executive secretary-treasurer of the Home Board.

AT THE annual meeting of the Home Mission Board in December, G. Frank Garrison was named to succeed Dr. Courts Redford as assistant executive secretary. Mr. Garrison will serve as assistant executive secretary-treasurer and superintendent of the Church Building Loan Fund Department. He will give attention to raising more money for church buildings and will relieve the executive secretary of many of the details of administrative and executive work in the offices.

G. Frank Garrison is a native Georgian and is a graduate of Mercer University. He has been an outstanding leader in denominational affairs in his home state in addition to his devotion to the Home Mission Board which he served nine years as president and twelve years as recording secretary.

In his own local church Mr. Garrison has been chairman of deacons, superintendent of the Sunday school, and has

taught a large men's class for many years. He has been active in the Atlanta Association and in the state convention.

Frank Garrison knows as much about home missions as any of our department heads and is perhaps better acquainted with the internal affairs of the Board than any man who has served on the Board. He has been on practically all committees dealing with departmental services and has spent much time in the headquarters offices.

In addition to the many other services rendered the Home Mission Board, Mr. Garrison was most active in the construction of the headquarters building. He was on hand during every phase of construction and signed official papers for the Board as its executive officer, not only for the building but for practically all transactions of the Board during the past nine years as president.

Brother Garrison is loved and appreciated by the employees of the Board

W. A. Duncan Elected

Dr. Lawrence Was Fittingly Honored

Dr. E. B. Shivers, pastor of the Inman Park Baptist Church of Atlanta, presided over the luncheon honoring Dr. J. B. Lawrence on the last day of the Board meeting.

First, Dr. Shivers presented to Dr. Lawrence a bound volume of letters of appreciation written by denominational leaders and friends in all walks of life. The large bound volume was accompanied by a supplement containing letters which arrived too late to be bound into the volume before the meeting.

Dr. Lawrence's four daughters and their families were honor guests at the luncheon.

As a gift from friends all over the country Dr. Shivers presented Dr. Lawrence with the keys to a new automobile.

In response to the many speeches and the meaningful gifts, Dr. Lawrence spoke feelingly concerning his conversion, his call to the ministry, his struggle for an education, and the leadership of the Lord in his denominational service.

The Survey Committee Reported

The survey committee, Dr. Harold Sanders of Tallahassee, Florida, chairman, reported its findings in which recommendations were made concerning the enlargement of home mission work in the fields of Good Will Centers, Indian missions, and rescue mission work. The findings covered many other fields. A full report of the survey committee will be presented in *Southern Baptist Home Missions* in a later issue.

By Fred McCaulley
Field Worker

(Signed)
The Southern Baptist
Mission, Richmond, Calif.

(Signed)
A Ranch Friend

(Signed)
An Anxious Friend

(Signed)
A Christian Indian

(Signed)
A California Friend

(Signed) _____
Kansas Southern Baptists

(Signed)
A Praying Friend
in the Northwest

(Signed)
A Friend to the Indians

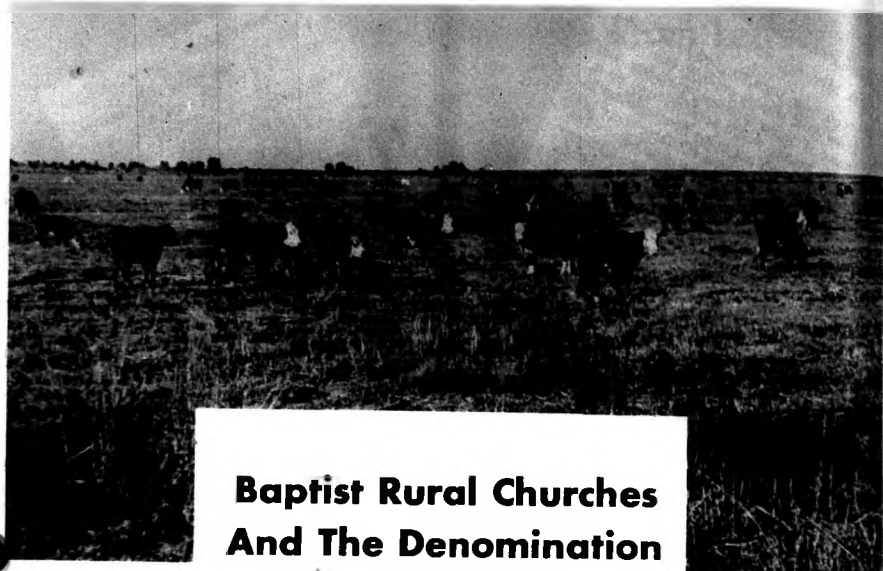
(Signed)
A Burdened Missionary

(Signed)
Arizona Southern

(Signed)
A Distressed Friend

A Friend to the Russians

(Signed)
An Anxious "DB"
(Displaced Baptist)



Baptist Rural Churches And The Denomination

By Garland A. Hendricks, Professor
Southeastern Baptist Seminary
Wake Forest, North Carolina

Home Board Photo

THE RURAL church is to our denomination what agriculture is to the nation. Early in the history of our country more than ninety per cent of the people were engaged in agriculture, producing the basic necessities for life, food for human beings and fiber for industry. Now more than eighty-five per cent are engaged in work other than agriculture. This does not mean that agriculture has grown less important. Agriculture is still the source of food for people and of most fiber for factories. Methods and relationships have changed. Science has provided the farmer more effective implements to do his work. It is as true as it has always been that no nation can survive, no population can be fed, no system of industry can operate its factories without the contribution of those who are engaged in agriculture.

Baptist rural churches are located in small communities where the birth rate is high and where people live close to nature. They provide a steady stream of our finest human beings to make our denomination strong.

The Situation

In the beginning practically all Baptist churches on the newly settled continent were rural churches. They were made up of people who lived in small settlements along the river bottoms. When towns began to grow along the eastern seaboard the Episcopalians and Presbyterians established most of the churches in them. In the Southeast the Episcopal church had the largest constituency, the Presbyterians numbered second, and Baptists ran a poor third. Later Baptists saw the need and built churches in the towns and cities.

The Baptist denomination began its era of growth about the middle of the Nineteenth Century with the movement of large numbers of people from the Atlantic Coastal area into other regions. Much of that development in the latter part of the last century was in the form of constituting churches in open country and small towns.

Our most spectacular growth has been within the last fifty years. We were ready for a new era of science and ur-

banization and industry. We had rooted the Baptist faith and doctrine in almost every little community across the South. When some of these communities began to concentrate populations into cities we were there with our churches. From 1900 to 1950 the population of the United States doubled from 76,000,000 to 151,000,000. It was during this time that industry grew from infancy to a source of employment for a large proportion of our people. During that time public education has advanced from the one-room-school stage until now almost every child has the advantages of good instruction in a well equipped modern plant. During this half-century medical science has extended the life span of the average American from forty-seven years to sixty-eight years. Wealth has been increased by leaps and bounds until by 1950 we in the United States, who constitute only seven per cent of the world's population, produced forty-three per cent of the wealth of the world. In 1900 we had practically no cities in the South. Today

we do not have large cities as cities rank in the Western World, but we have numerous small cities.

It is natural that our great emphasis in denominational headquarters, colleges, and seminaries as well as at conventions would be upon the town churches. The attention of all America has been focused upon the growing population centers.

Now as we enter the second half of the Twentieth Century we are confronted with some new shifts in our way of life across the South. While some cities continue to grow, the growth of cities generally in the past decade has slowed its pace. Public utilities and services such as electricity, hard-top roads, good schools, and telephones have been extended to rural residents. They can now enjoy every modern convenience of the urban dweller plus the advantages of quiet and space. Millions of rural and urban dwellers have become aware of this and now for the first time in half a century thousands of rural communities are growing again. Some industries have adopted a policy of constructing new factories only in small communities. New sources and volume of wealth and leadership released for rural dwellers means that our rural churches have their first real opportunity for growth and expansion in half a century. For fifty years they have given of their human wealth to urban growth so generously that they could not develop themselves. Now a new day of opportunity has arrived for them.

Every industry, bank, and civic club in America is vitally concerned about the radical new developments across rural America. The leadership of the Baptist denomination in every Convention agency should be on the alert at this point. This does not mean that we should turn our attention from the development of churches in urban communities. It does mean that we should focus enough attention on what is happening in rural life so that we may strengthen the Baptist world testimony by utilizing every new resource which becomes available in our rural constituency.

In evaluating our present situation we should consider these factors: 1. In the beginning practically all Baptist churches on the new continent were rural.

2. Even until now a majority of our churches are located in rural communities. 3. Southern Baptists operate in a predominantly rural region of America.

Our witness is expressed in a world where three-fourths of the people live

in rural communities. Only a small part of the world has been highly urbanized. As was stated in the *International Review of Missions* recently, "It is well known that eighty per cent of the people where foreign missions operate are rural, and that two-thirds live from work on the land. By a strange paradox those who till the land, especially in the densely populated countries of Asia, are generally the first to suffer from lack of food, shelter, and other necessities."

5. For half a century rural churches have given generously of their human wealth to the building of urban churches, and for the most part this one-way contribution has consisted of the more highly educated. This has been an extremely heavy drainage of the strength and vitality of rural Baptists. 6. At present the denominational leadership at the Southern Convention level consists almost entirely of members of urban churches. The members of practically all boards and committees of the Convention are from the city churches. 7. Our situation demands that we give enough attention to rural church development to help the rural churches catch step with the larger city churches. 8. By the nature of the rural community all rural churches are small in membership. Southern Baptists need some means of evaluating success wherein a small church will be given due credit for its worthy achievements. For example, the North Catawba Church in North Carolina with 180 members has given thirty-four ministers. If that is a great achievement, Southern Baptists ought to know about it. A church has 110 enrolled in Sunday school and averages 105 in attendance. Why should some big church whose attendance averages less than half its enrollment get all the attention and glory?

The Needs

When we evaluate our situation we become conscious of several definite needs. We suggest a few.

1. Set some definite goals for the development of Baptist rural churches by the year 1975, and prepare to launch a Twenty-Year Program of development for Baptist rural churches, beginning in 1955, and designed to help rural churches achieve these goals. These goals should include (1) A new church in every community where one is needed. (2) A full-time program for each church. (3) A pastor living on the field serving each church. (4) A sound financial system with support for local and world causes. (5) The basic organi-

Continued on page 30

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Working By Faith

By Robert S. Cooper

Pastor, East Washington Heights Baptist Church
Washington, D. C.

FOR ALMOST four years the East Washington Heights Baptist Church had studied the area around Morningside, Maryland, with a view to beginning mission work, but there seemed to be absolutely no opening. Prayer was made, a missions committee was formed, but further progress seemed impossible. All agreed that this field was our responsibility, but how to get hold of it was beyond us.

To increase our burden about the matter, three churches established other missions in areas near us. We wanted to do our part. Somehow we felt that Morningside was our place, and we had no opening to help in the work anywhere else. A prayer meeting was started in the Community Hall, but we were able to do very little more than keep the interest up. The building was being used by another group on Sundays.

During the fall and winter of 1952, prayer was made almost continually by the church about the matter. One day, while visiting in the area, it was discovered that three lots in the center of the community were for sale. A phone call revealed the fact that they had been sold the week before. The new owner was negotiating for a filling station, but was having trouble with zoning laws. Again the church prayed that if this was the place the Lord wanted for the mission, the owner would consider selling to us if the rezoning did not pass. The day before the hearing, the owner called and offered the lots for sale. Not only that, but he agreed to hold them for us until the matter could be discussed and voted on by the church.

A former member of the church, a fine Christian man working for the F.B.I., came to the church at that time

with a check for \$300.00. This was used to pay the option. Unknown to us at the time, one of the District churches was refinancing its mortgage which meant that some mission money would go back to the District convention. This was offered to us to pay for the lots. Finally, about the middle of February, the lots were purchased and deeds were

signed and details completed. On the basis of the purchase of the lots, money was then borrowed to begin the work of building.

One cold, rainy Saturday morning a few people, all from East Washington Heights, along with Dr. William J. Crowder, mission secretary of the district, broke ground and began the building. With nothing definite by way of organization, the church launched out. There were assurances of only about fifteen or twenty people to co-operate with the work, but the church felt it was the only thing to do.

With many men of the church, assisted by some others from the community, the building was finished. Much of the labor was contributed by W. C. Prohaska was the efficient contractor. June 7, on Sunday afternoon, almost 200 people signed cards indicating their attendance at the dedication service. Rev. Joe Carr, who had recently resigned another church, came as pastor of the mission congregation.

Hopes soared because of some of the experiences of that day. Thirty-six people united with the mission and plans

Continued on Page 28



Rev. Joe Carr, pastor of the mission, and Dr. Robert S. Cooper, pastor of the mother church, place the cornerstone while Deacon John Peters from East Washington Heights Church looks on.

SOUTHERN BAPTIST HOME MISSIONS

Negro Baptists Create Department of Evangelism

By C. E. Matthews

Secretary of Evangelism

IN ITS RECENT meeting in Miami, Florida, the National Baptist Convention, Incorporated, USA endorsed and approved the setting up of a Department of Evangelism, with a full-time secretary to supervise the work throughout the United States jointly with the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention.

Trotter Elected

Rev. W. C. Trotter, pastor of the Gospel Temple Baptist Church of Chicago and nationally known among churchmen of his race, was elected secretary. Brother Trotter has established headquarters in Chicago.

Joint Supervision

The promotion of evangelism among the Negroes of America will be under the joint supervision of the National Baptist Convention, Incorporated, USA and the Department of Evangelism of the Home Mission Board of the Southern Baptist Convention. The Home Mission Board funds for its part in financing the program will be shared equally by the Department of Evangelism and the Department of Negro Work.

The Evangelism Committee of the National Baptist Convention, will include in its personnel C. E. Matthews and Guy Bellamy of the Home Mission Board.

Program Pattern

The evangelism program of the Negro group is patterned after the Southern Baptist Program of Evangelism. The organization will include a Convention-wide secretary (Trotter), a state chairman in each state, and a chairman in each association. The program also calls for an evangelism church council in each church.

Methods

The methods employed in promotion

will include mass and personal evangelism, church-centered. Annual statewide evangelistic conferences will be held in each state.

Movement Catches Fire

The movement has already caught fire among Negro Baptists of the nation, according to their newly elected president, Dr. J. H. Jackson, pastor of the Olivet Baptist Church of Chicago, a church reported to be the largest Baptist church in the world with some 12,000 members. Already more than 500 churches in the Chicago area are plan-



Rev. W. C. Trotter, newly elected secretary of Evangelism for the National Baptist Convention, Incorporated, USA.

ning a simultaneous crusade in 1954. Such a crusade will be conducted by the Negroes in all centers annually throughout the nation. Undoubtedly, this step is by far the most far-reaching ever attempted by Southern Baptists to help evangelize the Negroes of America and the world.

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The Uejos of the Islands

By Loyd Corder
Secretary Direct Missions Department



Home Board Photos



Rev. Richard Uejo (right) and group from Japanese mission in Richmond, California, where he serves.

raw fish, but that is was a bit expensive. To me that was ample explanation, for she and her husband, Richard Uejo, study at Golden Gate Seminary while serving as student missionaries to the Japanese of Richmond, California.

The food was so delicious, and the intricacies of eating with chop sticks kept me so well occupied that I did not even think to ask more about raw fish until we had finished eating and were contentedly discussing the islands of Hawaii from whence came the Uejos. It seems that they take a certain deep sea bass, when freshly caught, slice thinly certain portions, and make little triangular or square bite-size morsels of the raw meat. It is really delicious, they say; and I must admit that they had shown good taste in the food they had just served me.

Mrs. Uejo said she learned to cook Japanese food from her mother on the Island of Hawaii where her father worked on a sugar plantation, and later in the town of Kealahou on the Island of Kona, where he owned a coffee farm. Later she learned to cook American food from Mrs. Thompson, a Presbyterian lady of Honolulu for whom she worked as maid.

Mrs. Uejo went to grammar school in Honaunau and then in Kona where she almost finished high school. She enjoyed school and did well in her studies even though she was known as a tomboy. But her father became ill and



Mr. and Mrs. Richard Uejo, natives of Hawaii, now serving the Japanese under the Home Mission Board in the States.

she had to drop out of school. When he recovered, she had lost interest in education. She wanted to go to Honolulu to work as so many of the girls from the islands were doing.

In 1938, after much begging on her part and with much reluctance on the part of her parents, she went to live and work in the home of a Christian woman in Honolulu. She was then eighteen years old and a devout Buddhist who had learned many good things in the Buddhist Sunday school she attended every week.

One day one of her girl friends invited her to go to the Nuuanu Baptist Mission. She did not want to give up Buddhism and she did not care for Christianity, but she thought it would be nice just to go and visit. She thought that it must be something like a circus, for they were meeting in a tent. She hardly understood the service that day, but she enjoyed it because the people were so friendly. The following week the pastor came to see her. He was Malcom Stewart, formerly Southern Baptist missionary to China but then serving in Hawaii. The next Sunday she attended church and accepted the Lord as her Saviour.

She says, "When I was saved I had a great change in my life. At first I was afraid because I thought that my Buddha god would punish me for entering a Christian church, but when I became a Christian I was able to throw away the charm that I had been carrying around my neck." She continued, "I did not waste my time, I began to

witness to my girl friends. Some of them did not care for Christianity, but in a short while I was able, through the help of the Lord, to get about fifteen girls to meet in my maid's quarters every Sunday where one of the workers from the Nuuanu Mission taught us the Bible."

By 1943 she had surrendered her life to serve the Lord in full-time service. The Nuuanu congregation believed in her so much that they gave her a scholarship to attend high school, and she finished her three years of work in two years.

It was shortly after her surrender to special service that she first met Richard in the Nuuanu church. He and she were from opposite extremes of the geographical territory of Hawaii. Their first associations were quite casual. He says, "To me she was just like any other girl." They did not get interested in each other

until about 1945. When he first spoke to her of love, she did not take him seriously because he was somewhat younger than she, but she felt that somehow the Lord led them and they were drawn closer together as they worked in the new Nuuanu church.

Richard is from the Island of Kawai, fourth largest and oldest of the volcanic islands of Hawaii. It is called the garden island. His father and mother are from the Okinawa Islands of Japan. His father was a pineapple farmer. Later he worked for a sugar plantation and finally he was employed by the Coca Cola Company.

As a child Richard lived in the Catholic town of Kalaheo. His first impressions of so-called Christianity were so bad that he rationalized that moral living was better than religious faith. As he grew up he began to go back and

Continued on Page 24

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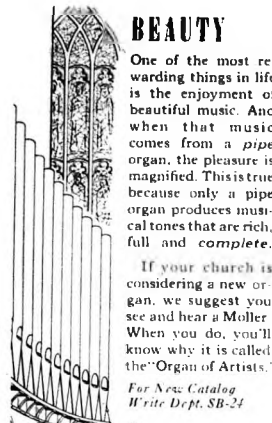
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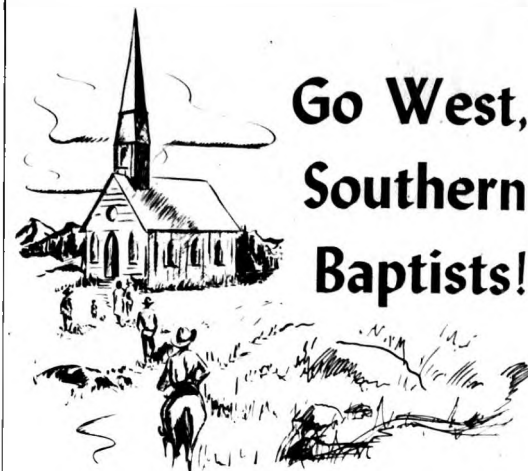


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Go West, Southern Baptists!

By Edgar M. Arendall
Dawson Memorial Baptist Church
Birmingham, Alabama

CAN YOU imagine the pastor of a flourishing Texas city church of 1,400 members resigning and moving to Colorado to become pastor of a church of thirteen members in a town where there was no other Southern Baptist work and where we are looked upon with skepticism and derision? I saw him, and worked with him in the Simultaneous Evangelistic Crusade in Colorado. I am a better Christian for having had such a privilege. Organized one year ago with thirteen members, the church in Boulder now has ninety-three members under the leadership of Rev. E. J. Speegle, pastor.

The distinguishing marks of Southern Baptist pastors who have gone to Colorado are ability and consecration. Though they will not admit it, most of the pastors are doing this pioneer work at tremendous personal sacrifice. Some are on such low salaries it is necessary for them to do secular work on the side to supplement their income. Others are actually in physical want—yet they continue their most difficult work in a joyful spirit, and the Lord is blessing their efforts.

No one can visualize the difficulties confronted unless he has actually experienced them. We walked up to some houses where the people would not accept from us the printed invitation to attend the revival meeting. The men are cold and indifferent to what we are trying to do; and other church groups actually fight our efforts. As it was in New Testament times, consecrated workers never give up. They know that it is sin which produces the coldness and indifference on the part of the people, and that will be changed when they come to know the warmth of our Saviour's love.

The church workers are, in the main, inexperienced. People went visiting with us in the revival who had never before made a visit in the name of our Lord. Most of the members have recently been saved, or have been religious drifters without indoctrination as to the message or method of our Master. When the question was asked during the revival, "How long has it been since you attended a revival meeting?" the answer varied between "never before" to "not since I was a little girl." Of

or two present had attended a revival within the last ten years.

Though the church members are inexperienced, they have determination and zeal. In the Boulder church there is a man who, as a layman, devotes all his time to the work of the church. He has retired from his business, and dedicated himself and his talents to the cause of Christ full time through the local church. Others, too, in the church show a similar spirit of consecra-

tion. No section of the United States possibly has so many churches and so little genuine religion. In Boulder alone, a town of 15,000, there are thirty-six churches, and yet, hardly ten percent of the population is enrolled in church.

As a result of so many different sects and cults, the populace is confused religiously. Most of the people do not go to any church. Others go. They need our Southern Baptist work. They need it because the gospel is not being preached in these other churches. I know—I saw and heard first-hand the modernistic, humanistic approach used by some of the other so-called "evangelical" churches. They minimize God and deity man.

They need the Southern Baptist fire of truth and compassion for the lost. One lady said to me, "I joined this church because I believe in the divinity of Jesus Christ, the blood atonement, and free access to God through Christ. I am a Southern Baptist because I hear Christ preached, and because

Replacements Needed!

Southern Baptist chaplains on duty now number 477 in all branches of the services. A large number of reserves are completing their tour of duty. Replacements needed from now until June 30. Army, 26; Navy, 28; Air Force, 18; and Veterans, 6 — a total of 78.

I want my religion to mean something to me. I want not only my head to believe in it, but I want my heart in it too. I want compassion for lost people like Southern Baptists have. I want to feel concern and love for the lost sinners like Southern Baptists."

When I heard that testimony from the lips of that woman, I knew I had heard the main reason for our work in the West. Those people need Southern Baptist work!

The difficulties are great. None of the buildings in Colorado are adequate. Some of the young churches are meeting in schools, some in office buildings (as the church in which I preached), some in mortuaries, and one is even meeting in an insane asylum. I saw four Sunday school classes being taught in

one large room without even a curtain between the classes. Others meet in halls, some in the landings of the stairs, others in a cramped balcony.

But such will not always be true. These courageous Christians have purchased in Boulder a wonderful piece of land, and a Texas church is going to underwrite their loan, and they are going to build the first unit of what will be a great church plant. This is typical of all these churches. Faith and vision characterize their work.

Progress is slow, but with the capable pastors and the dynamic spirit of work, and with the help of the Lord, this work is going to grow! To help it, many of our churches east of the Mississippi should give financial assistance now to this worthy work!

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Homeless men enjoy Thanksgiving dinner at Baptist Rescue Mission in New Orleans, Louisiana.

Thanksgiving Day At Men's Rescue Mission

By Raymond Jee
Superintendent Baptist Rescue Mission
New Orleans, Louisiana

AS is customary, we opened the doors of the mission at 4:00 P.M. on Thanksgiving Day, and in came the men out of the cold into the mission, to shave and shower and rest.

As they came through the hall I noticed the smiles on their faces as they looked into our chapel which had been fitted out by our workers for the Thanksgiving dinner. We had set places for 100 at two long tables. By each plate were fruit and candies which had been donated by friends. As the men came in I heard one remark, "My, doesn't that turkey smell good? It reminds me of home and Mama."

Here at the mission we try to make the men feel at home as much as possible. It has been said, "Home is where love is," and at the Baptist Rescue Mission in New Orleans our main purpose and goal is to show men the love of

God. If it were not for the love of God in the hearts of Christian people, there would be no Baptist Mission to care for these men from all walks of life from every state in the Union. Our mission staff considers leading them to saving knowledge of Christ is the most important thing.

By 7:00 o'clock all the men were seated, and lo and behold there were more men than seats. Therefore seated the remaining forty or more in an adjoining assembly room and were served a bountiful meal consisting of turkey with celery dressing, gravy, country peas, mashed potatoes, cranberry sauce, coffee, and home-made pies and cakes for dessert. The tables were donated by the women of Edgewater Baptist Church in New Orleans.

Continued on page 21

Home Board Visual Aids Now Available



J. B. Lawrence, preacher of the Word.

THE HOME Mission Board has prepared a good supply of filmstrips and motion pictures on many phases of the Board's work. They are produced under the direction of L. O. Griffith, Director of the Office of Promotion. The following are ready for use at this time:

FILMSTRIPS

A Preacher of the Word: J. B. Lawrence depicts the ministry of the Home Mission Board through the life of J. B. Lawrence. 70 single frames, color, manual, \$5.00.

Baptist Beliefs presents a youth forum on doctrinal questions with Southern Baptist leaders. 124 single frames, color, 12" 33 1/3 r.p.m. record, \$10.00.

Baptists in New Orleans is a dramatic story of Baptist mission work in New Orleans. 78 single frames, color, manual, \$5.00.

Prayer for All shows the correlated program of Immanuel Baptist Church, Tulsa, Oklahoma. It presents in a practical manner how a church can reach all of its church organizations through overlapping. 65 single frames, manual, \$5.00.

Children of Our Homeland shows the lives of the different races living in our homeland. It makes the story of our missions live. Produced especially for use by auxiliaries. May be adapted for group. 44 single frames, color, manual, \$5.00.

manual, \$5.00.

Quenching the Thirst shows the needs in the West. The soil in the West is thirsty. That thirst is rapidly being quenched. Soul thirst is greater than all physical thirst. Southern Baptist churches can quench this thirst in the West by providing an abundance of the water of life. 78 single frames, color, manual, \$5.00.

Trail of Triumph portrays the progress made by the American Indians as they have been led into the gospel trail. 70 single frames, color, manual, \$5.00.

Your Beautiful America helps show that the gospel is the only power that can make beautiful the ugly spots in our America. The Home Mission Board, through the many phases of its work, is being used by Southern Baptist churches to adorn our homeland with the gospel. 85 single frames, color, manual, \$5.00.

MOTION PICTURES RECOMMEND

Land I Love, survey film on overall program of home missions, rental.

Rolling Stones, service to migrants, rental.

They, Too, Need Christ, Ministry to Latin Americans in America, rental.

What God Hath Wrought, Story of Baptist work in New Orleans, rental.

Order your Baptist Home Missions Board films from your nearest Baptist Book Store.



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AMONG the MISSIONARIES

Crippled Indian Believes

"You are the answer to my prayers," said an old crippled Indian from the Jicarilla Apache Reservation in Dulce. As the man lay on his pallet of sheepskin, with flies swarming around, he told the missionaries that when he was well and in his prime he had ordered one of our Christians off his camp, simply because the man was trying to tell him of his need of Christ.

Never have we seen a man so grateful as this crippled Apache when we told him of the Baptist Medical Center in Parkview and how one of our Christians, Mrs. Dolorita Padilla, an invalid who had been unable to use her legs and arms for nine years, was now able to hold the precious Word of God in her hands. His joy was even greater when we told him that we wanted to help him.

That was a month ago, and today that man who once ordered a Christian off his property is a Christian.

The love of God truly can surpass

all things and once again we can say "all things are possible" for those whose trust is in the God of our salvation.

—Mrs. Rose Naranjo
Missionary to Indians
Santa Clara Pueblo, Espanola,
New Mexico

Retired Missionary Still Busy for the Lord

You will note my new address. The year at the mission in Camacho was not lost, I surely pray. I know that some lives have been strengthened and a few souls have been saved (just ten). Six were baptized, others are waiting.

The mission is ready for church organizations, and I am going back to Cienfuegos. The city church, the mission, and the Palmira church are a great challenge there. My Sunday school class of twenty women is waiting for me and the robed choir is expecting new selections. The other departments are in need of better leadership. Pray for me that I may be able to give that.

—Christine Garnett
Retired Missionary to Cuba
Cienfuegos, Cuba

As provincial WMU vice-president, promoter of libraries, and director of the Extension Department in the Southern Baptist Convention, your retired missionary is holding wonderful things in her hand, so that she will not go out into the world beyond with emptiness.

I am counting on you . . . that you will pray for me.

—Christine Garnett
Retired Missionary to Cuba
Cienfuegos, Cuba

Peter Chen Ordained

Peter Chen, who has been serving as pastor of the Chinese Baptist Mission in San Francisco, California, was ordained at a recent Wednesday evening service at the Calvary Baptist Church of Berkeley.

Several months before the mission moved from the small, cramped quarters in a store building in Chinatown into a big, second-hand church building purchased by the Home Mission Board.

Frances Anderson described it as "The people made an awed little place in the auditorium. It actually looked like a church, even though the ceiling was tattered. There was a Sunday school room for almost every person there. They had wanted it that way. And there was a big silent organ that no one could play."

However, things have changed since that day last February because the first Sunday in the new building, people started coming in increased numbers. On the Sunday prior to the ordination seventy-one were present for the Sunday school.

The examining body for the ordination was composed of the pastor of the church, Rev. Paul A. Meigs, Warren Smith, Dr. L. A. Brown, W. A. Carleton, Dr. C. A. Insko, Dr. Kyle Yates, Jr. After hearing Peter Chen the group unanimously recommended that the church proceed with the service of ordination. Dr. Brown gave the charge to the candidate, Dr. Clyde Francisco gave the charge to the church, and Dr. Yates presented the Bible, and Rev. Paul Meigs led the ordination prayer.

One of the first two to be baptized in the baptistry of the new church was a pretty Chinese girl, who since became the wife of Peter Chen.

—Rev. Paul A. Meigs
Pastor, Calvary Baptist Church,
Berkeley, Calif.

How a Migrant Was Helped

In September 1952, Rev. and Mrs. Andrew H. Foster came to our community, parked their house trailer on church property and worked among migrants during cotton picking season.

Over and over again the fruits of their ministry were here they led in personal work in the community and distributed clothing, health kits, and Bibles to needy families.

One migrant family who had moved to our community shortly before the arrival was the Palmer Millers. There is a family of seven children from three to seventeen years of age. One of the family was Christian and smaller children had never been baptized. The father accepted Christ at his home one night after Mr. and Mrs. Foster had talked with the family. The following Sunday he and his wife both united with our church on profession of faith. Two weeks later the oldest daughter accepted Christ and the oldest son was converted.

Since that time they have attended church faithfully. This has been a beautiful change in the life of the family. The father, who was once drunkard, is now a Christian example to all his family. They have also forsaken their transient life and have settled in our community.

—G. H. Surrette, Pastor
Silverdale Baptist Church
Arbyrd, Missouri

Need of New Buildings

We suppose that you cannot imagine how proud we are to enjoy the privilege of being missionaries of the Home Mission

Board, to live in a new house and preach in a new church.

After giving thanks to God for the marvelous attendance of his Spirit and the blessings he has given us, we give thanks also to the Home Board for its loving co-operation and interest in winning to Christ the lost souls among the Spanish-speaking people.

Every member of our family is happy because of the privileges given us, and we only lament that we have not been able to do more, if indeed we have done anything at all for the cause of the Lord.

We are living in a neighborhood of 8,825 inhabitants. Of these forty-five per cent are Spanish-speaking. We have only won one per cent of them. Do you not believe that we should make ourselves responsible before the Lord for winning at least 500 of these? I do not know how long it would take for us to do this, but I know one thing: for God nothing is impossible.

—Rev. and Mrs. Julian C. Reyna
Missionaries to Spanish-speaking
Tucumcari, New Mexico

Mexican Church Has School of Stewardship

The First Mexican Baptist Church of Bryan, Texas, where Rev. Pablo Flores is pastor, has recently observed its annual stewardship revival.

During the week the picture, "The Way Forward" was shown and Judge W. S. Barron spoke. The entire list of books recommended by the state board were taught except the one for adults for which the Spanish translation was substituted.

The attendance was excellent and the teachers, Mrs. Adelina V. Garcia, Mrs. W. C. Stuart, Miss Martha Ann Stuart, Mrs. C. E. Officer, Rev. E. L. Moody, and Rev. Matias Garcia did a fine job.

Among those who were on programs were Mrs. S. A. Lynch, president of the WMU of the First Baptist Church in Bryan, A. T. Ball, deacon of the First Baptist Church, and Mrs. Travis B. Bryan.

—L. D. Wood
Spanish Missions Co-ordinator
of Texas



Men at Gary Air Force Base, Texas, who are either Baptist ministers or studying for the ministry. Some now in churches and others plan to finish college and seminary after their tour of duty with Uncle Sam is completed. Back row: J. B. Young, Allen Kruger, Pat Smallwood, Dennis Ziegler, and Joe Dodd. Front row: James Durr, Ray Piester, and George Cooker.



Dedication service at Chinese Baptist Mission, San Francisco. Pastor Peter Chen was recently ordained.



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The Uejos of the Islands

Continued from Page 15

forth to the Kawai high school in Lihue, the capital of the Island, which was about twenty-five miles from his home.

Then the war broke out. He was too young to join the armed forces, but the commanding general of the Island asked for student volunteers to work for the army in building barbed wire barricades and digging tunnels. Richard, together with other boys from his school, engaged mostly in that kind of work. When the time came for them to have graduated, they were given their high school diplomas more in recognition of their service to the military than for their accomplishments in learning.

Richard was converted in 1942 under the ministry of a Canadian Baptist missionary who was serving with Southern Baptists on the Island of Kawai. Immediately after he was saved Richard went to Honolulu to study in the University of Honolulu. Before his first semester was over he was inducted into the army, but was kept in the reserves to do some specialized work for the government before he went into active military duty.

Upon recommendation of his commanding officer, he was permanently stationed in the office of the U. S. Army Quartermaster Headquarters, Fort Shafter, Hawaii, until his separation from service in 1948. Thus it was that he had opportunity, over a period of time, to attend the Nuuanu Baptist Church where he had been baptized almost immediately after his arrival in Honolulu.

Missionary Malcom Steward had a profound influence on Richard. Uejo says, "His consecrated devotion influenced me so that I just wanted to give my all that I, too, might be a blessing to others. But on the other hand, outside of human influence, I had a definite tugging in my heart for a long time while at the Nuuanu Church. Training Union and its emphasis on practical mission projects especially helped me in finding my call to service. At the same time, knowing the joy I had gained, I desired to share such joys with my friends. The Bible became real to me. As I read Christ's commands to share the gospel, I wanted to do something about it, I was not satisfied with merely being a church member. I wanted to give my all."

Richard and his wife were married in 1947. Then when he was discharged from the army they came to the United States to study for the ministry. First

they went to Hannibal La Grange College at Hannibal, Missouri. There he spent three years completing his college work. Richard found college work a bit difficult at first because his high school studies had been interrupted for military service, and he had all the adjustments of coming from the military to civilian life to make at the same time. But he enjoyed his work very much. Especially did he enjoy his association with the fine Christian teachers and students in this Baptist school.

While they were there Richard accepted his first pastorate. It was the country Charidon Ridge Baptist Church near Atlanta, Missouri. The people received the Uejos wonderfully. There he was ordained. There he was baptized first candidate and there, for the first time, he officiated over the serving of the Lord's Supper. He says that there where he first began really preaching.

When they had graduated from Hannibal La Grange, they went to Mississippi Baptist College at Clinton, Mississippi. Mrs. Uejo took only certain special courses in Mississippi College, they were expecting their baby. Dan was born in the Baptist Hospital, Jackson, Mississippi. He was a curiosity to everybody, because up to that time, he was the only Japanese baby born there. He is now a bound three-year-old, who wants a train, says, "I have a cheap one, but I want a streamlined one." He was kind enough to honor me with an after-dinner speech of "Onward Christian Soldiers."

Brother and Mrs. Uejo went to Glenview Baptist Theological Seminary in 1951. They were attracted to the West Coast because of all of the minority racial groups there among whom there is very little gospel witness. Of course, they are especially interested in the many orientals of the San Francisco Bay Area. Richard will finish his Bachelor's Degree in the seminary in April, 1954.

When he was asked for a message to Southern Baptists, Richard said:

"Are we interested in the souls of foreign-language-speaking people and willing to witness to them for the Lord Jesus Christ? Too many times we merely tell them by saying 'Let the missionaries do it; or the Board.' I believe that the churches should practice their Christianity in the matter of missions. We believe that the Lord will bless Southern Baptists more and more in winning minority groups."

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Chatting With the Chews, by Mrs. Marie Saddler Eudaly, is written for Juniors and tells of mission work among the Chinese in El Paso, Texas.

The Little Boat Family, by Mrs. Jane Carroll McRae, for Primaries, is a picture storybook of mission work with the French people of the Bayou section of Louisiana.

Our Neighbors of Many Tongues, by John Caylor, presents suggestions for teaching all of the above books in the 1954 series.

For Such a Time, by Phyllis Sapp, is a delightfully written story of the life of J. B. Lawrence who retired at the close of last year after serving for twenty-four and a half years as executive secretary-treasurer.

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Dr. Redford Points The Way

In Address to Board Members

Excerpts from the communication of Dr. Courts Redford, executive secretary-treasurer of the Home Mission Board, to the annual meeting of the Board held recently in Atlanta, Georgia.

IT SEEMS to me that the general objective of the Home Mission Board is to reach behind all barriers and into every region of our homeland where a Convention-wide mission board can serve effectively, winning the lost to Christ, mobilizing the saved for service, and co-ordinating and unifying kingdom forces for greater strength, that Christ's purpose for America, and through our nation for the world, may be realized today and in the days to come.

Some Phases of the Home Mission Task

To reach this objective there are several phases of its task to which this Board should give attention.

1. It must carefully survey home mission fields, needs, and opportunities to discover where Southern Baptists may best use home mission resources and energies and must inform its constituency of its findings.

2. It should help to so distribute the common resources of Baptists as to give assistance 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.

3. It can help to unify and co-ordinate our Baptist forces in common interests and tasks, such as evangelistic efforts, the City Mission Program, the Country Church Program, and program for military personnel, and other efforts of that type, and can thus inspire our Baptist hosts to render more faithful and effective service.

4. It should serve certain peoples and groups needing a Convention-wide or a specialized ministry which this Board can provide better than other agencies. It will co-operate with other agencies in serving certain other groups which can be served more effectively through such co-operative efforts.

5. It must lead in missionary education and training through periodicals, visual aids, news services, study courses, Schools of Missions, conferences, assemblies, the Student Summer Mission Program, and similar ministries.

Some General Principles To Be Observed

In implementing this program and accomplishing these tasks there are

several principles that should determine our course of action.

1. It must be maintained through a sound, sane financial policy.

2. We must plan and promote an aggressive, adaptable, and well-balanced missionary program.

3. We shall secure and retain a concentrated, well-trained, co-operative, and contented missionary personnel.

4. We shall seek to perfect and implement satisfactory plans and programs of co-operative effort with other groups and agencies which are engaging in similar ministries in the territory served by this Board.

5. We shall seek diligently and persistently to so inform and counsel with our constituency as to develop a sympathetic understanding and support of our program.

6. We shall always seek the guidance and the power of the Holy Spirit in perfecting and implementing all of our plans and programs.

Relations with Other Groups and Agencies

In the pursuance of our objective, it shall be our purpose to work as closely as possible with other groups engaged in similar efforts.

Relations to Churches:

1. It is essential that we have a clear understanding of this Board's relationship to the churches of the Convention.

The Home Mission Board is the creature of these churches and is directed by them as they express their wishes through their messengers to the Southern Baptist Convention. The Home Mission Board, through its mother organization, the Southern Baptist Convention, has a direct relationship and responsibility to the churches just as the district association or the state convention has. The Board seeks always to magnify the church and very much of its mission work is done through church-centered programs.

Relation to Associations:

2. The Board desires to maintain a very close and mutually helpful relationship with every district association, seeking at all times to help the association in its work, and to serve harmoniously and co-operatively in programs and fields of common interest and concern.

Relation to State Conventions:

3. The Home Mission Board desires to work in harmony with each state convention in which it serves. In some cases a considerable portion of the work formerly done by this Board has been transferred to state boards.

In many cases the missionary ob-

jectives may be best attained and maintained by some plan of co-operation between the Home Mission Board and the state board. Where such co-ordination is desirable we shall seek to work out a satisfactory plan of co-operative endeavor.

In its direct mission work, the Home Mission Board will urge all of its missionaries to co-operate with the state mission forces in the promotion of the program of missions in that state, entering into co-operative efforts, participating in the Cooperative Program, rendering reports when and if desired, and attending conferences and denominational meetings that may be mutually helpful.

The Home Mission Board urges all of its missionary personnel to be loyal to and appreciative of all other Baptist bodies and those selected for places of leadership in them.

Relation to Other Agencies:

4. The Home Mission Board is happy to be a member of, and to serve with, the Convention family of boards and agencies. Efforts will be made to assist each board and agency, both by means of our publicity and educational media, and through the influence of our missionary personnel as they serve on their respective fields, in Schools of Missions, camps, conventions, and similar meetings.

In order to reach these multitudes needing the gospel in the homeland, through a home mission program, it is necessary that we seek to make our organization as efficient and as effective as possible.

Our Program for 1954

This is the last year of the Five-Year Crusade. The results of the crusade have been gratifying both in the salvation of the lost and in the building of new churches and mission stations. We are suggesting the following emphases for this closing year of the Five-Year Crusade:

1. We would recommend that we continue our emphasis on evangelism and church extension.

2. We would recommend that due attention be given to the development of the western and pioneer areas and that this Board contribute as largely as possible to such development.

3. We recommend that the last phase of our Five-Year Crusade, namely "Effective Witnessing" receive special attention in the following ways:

a. By urging every Christian to be a soul-winner.

Continued on Page 30

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Baptist Rural Churches

Continued from page 11

zations active in each church: Sunday school, Training Union, Brotherhood, WMU. (6) A fair representation for rural Baptists on all boards and committees and programs of the Southern Baptist Convention and the various state Baptist conventions. (7) A program in each church designed to meet the needs of the people of the community. (8) Adequate physical equipment for a well-rounded program in each church.

2. In order to set forth proper and adequate goals it will be necessary to define areas of responsibility, promotion, and service. Definite responsibilities should be defined for the Home Mission Board, the Sunday School Board, the Foreign Mission Board, the Historical Commission, the Social Service Commission, and the seminaries and colleges within the framework of the Southern Baptist Convention.

3. In order to understand the resources and needs it would seem in order to make a thorough study of the rural situation in the territory of the Southern Baptist Convention.

There should be two aspects of such a study: (1) Historical development. (2) Present resources and deficiencies in the human, material, and spiritual realms.

4. Continuous publicity should be given to principles around which an effective program may be designed in any rural church. Each church must work out details in the light of its situation. There are broad principles which apply anywhere, such as development of spiritual life, organizations, physical equipment, and community service.

5. Prepare to do away with the special emphasis by 1975, and be ready to launch a crusade for the extension of the influence of every church into all the world. If our country has 193,000,000 population by 1975, as expected, the Southern Baptist constituency will be strong enough in numbers and wealth to make a world impact in large proportions if all the churches are developed.

If the Southern Baptist Convention is to come to grips with the needs and opportunities in the rural South in some manner as outlined above, it is necessary that we begin action at once.

Time does not wait. Opportunity knocks and moves on. We are reminded that once the Episcopal denomination

was predominant in the South. Now the Roman Catholics have a 200-year program to win rural America. Southern Baptists are at the moment in a position to bear a special witness for generations to come, but only if we evaluate accurately and plan wisely.

Dr Redford Points The Way

Continued from Page 27

b. By encouraging the churches to establish and maintain local missions.

c. By urging Anglo groups to give special attention to minority groups and underprivileged persons in their midst.

d. By co-operating with our own missionaries to make their ministry more effective.

e. By using such resources as the Board may have available to carry the gospel message to areas and to people that are now without an evangelistic ministry.

4. We recommend that all of our people be urged to make thorough preparation for the 1955 evangelistic crusade.

Thanksgiving Day

Continued from page 20

After the food for the body there was food for the soul. We can safely say that eighty-five per cent of the men who come to the mission are lost. There was, therefore, a sermon by the superintendent and one came forward taking Christ as his Saviour.

A recent conversion is typical of many here at the mission.

A man came forward and gave me his story. He said, "Preacher, at last I see the light, and this is what my wife who was a Baptist, tried to tell me all the time that she was living. Too bad that it had to happen after she is gone. But Brother Jee, as God is my judge, I am going home and join the church where my two lovely daughters are members, and live the Christian life that I should have been living many years ago. I want to thank God and the mission for assisting me to this great life."

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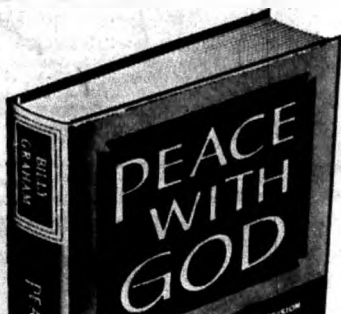
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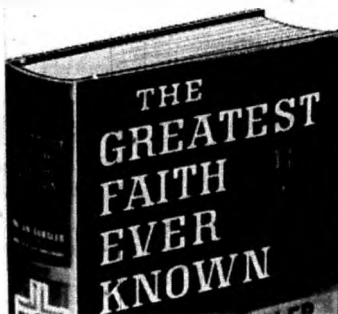
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