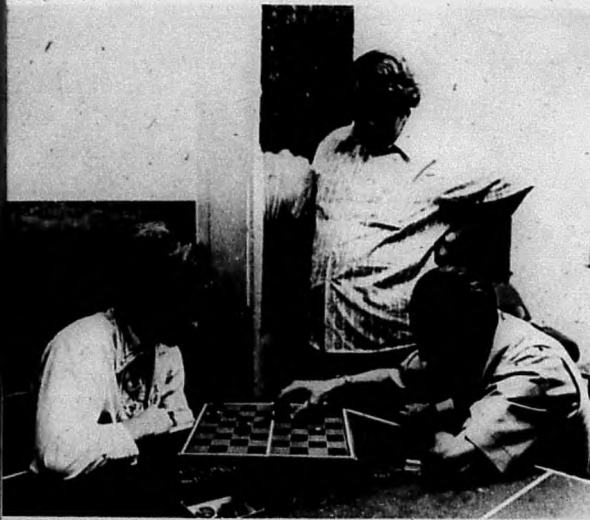


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crossing barriers with the gospel

annual report



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Dots on the cover represent areas where home missionaries work

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executive director's message

by Arthur B. Rutledge

The problems which our nation faced in 1973 have cast upon us a pall of gloom and distrust. We have almost forgotten the cease-fire in Vietnam and the return of our prisoners of war. On the other hand this mood seems to have driven many of our people to a deepened concern for the spiritual and moral welfare of our beloved nation. Millions of unbelievers and marginal church members are more responsive to the Bible, and more responsive to Christ, than ever before.

These are times in which the nation faces energy crises and character crises, baffling economic inflation and moral permissiveness, strains on marriage and tensions between races.

These are times of need and times of opportunity—a challenging time to be a follower of Jesus Christ! A challenging time to be committed to help cross barriers with the gospel of Christ, across the homeland and to the ends of the earth!

The more than 4,000 people who work for the Home Mission Board—both as full-time and part-time employees and volunteers—are among those who are attempting to answer the challenges of these times.

All the board's efforts are beamed toward crossing barriers of all kinds—geographical, cultural, religious, racial, social, economic—to share the gospel with a nation which desperately needs Jesus Christ.

Southern Baptist leaders realized at the very beginning of the denomination that they would confront barriers difficult, perhaps impossible, for a single Christian, or church, or even state convention to cross alone.

Knowing this, the Convention created the Home Mission Board and charged it with responsibility for developing and promoting a single uniform missions program to assist churches, associations and state conventions in crossing barriers to make disciples for Christ in the homeland.

The Board has attempted to do this by seeking to witness and minister to persons and families of all races, colors, cultures and circumstances, within the framework of its unique assignments in Southern Baptist life. It establishes a variety of ministries in places and ways that provide the opportunity of expressing the love of God in both deed and word.

people loving people

At year's end, the Board's missionary force totaled almost 2,200.

About two-thirds of these were supported jointly by the Home Board and one of the state conventions. The Board supplied an average of 75 percent of the salaries of these workers, while providing full support for the other one-third.

These missionaries were active in all 50 states, Panama and Puerto Rico. Almost half of all missionaries serve in language missions; some 250 are in Christian social ministries. Others serve in areas as far reaching as interfaith witness and church extension; between 350 and 400 pastors receive church pastoral aid.

In addition, wide-ranging missionary "jobs" include: special mission ministries, National Baptists, program implementation, associational services, chaplaincy, state administrative staff, and Woman's Missionary Union.

The Board also has more than 60 US-2 missionaries, who serve two-year terms.

This group was assisted, in 1973, by 1,024 student summer missionaries, 408 of whom were provided by Baptist Student Unions at minimum cost to the Board.

Home missions work has been strengthened also by the ministry of four groups—often youth choirs—which have served in mission situations, and by short-term and long-term Christian Service Corps workers. The Board assisted over 100 youth groups to find places of volunteer service; 38 persons served from one week to a year as volunteer helpers to home missionaries, and 16 moved to specific areas to assist in the mission work there while supporting themselves.

The Board has been greatly concerned about missionaries' salaries and this past year completed the most exhaustive study of missionary salaries it has ever made. Along with other data the study revealed that "the median total remuneration of (home) missionaries is almost \$2,000 less than the national median family income (for a family of four)...."

The Board has raised missionaries' salaries year by year, in cooperation with related state conventions, but during recent years it has been difficult even to keep up with the living cost spiral. During the next few years, even though this will continue to make it difficult for the Board to increase the size of its missionary force, priority will be given to the matter of compensating its missionaries more adequately.

Through the Chaplaincy Division the



Board related to 826 full-time and 35 part-time Southern Baptist chaplains. The Board serves as a liaison between Southern Baptist chaplains and their denomination.

convention-elected directors

The Home Mission Board is an agency of the Southern Baptist Convention, guided by a "board of directors" of 67 men and women elected by the Convention. These directors, some ordained ministers and some lay people, come from 26 of the 33 state conventions. The seven cooperating conventions which do not yet have a sufficient membership to qualify for official representation on the Board are invited to send a fraternal representative to the fall meeting each year. The SBC president is an ex-officio member.

At this time Jack P. Lowndes, a Virginia pastor, is serving his second year as president. Joining him as officers are Mrs. Wright Gellerstedt of Atlanta, first vice-president; Andrew W. Tampling of Alabama, second vice-president; Mrs. Seay Smith of Georgia, recording secretary; and Mrs. Sidney K. Kingry of Atlanta, assistant recording secretary.

The members of this Board are not filling honorary positions. This is a working Board and one which serves diligently and conscientiously and prayerfully. They serve without remuneration. The Board pays travel and living expenses connected with service to the Board.

All Southern Baptists, as well as those of us who know these devoted servants of Christ at close range, can be thankful to God for this group of men and women. They serve 12 million Southern Baptists well in providing broad guidance for the work of the agency.

The Board meets three times annually, in spring, summer and fall. In between, the affairs of the Board, other than policy matters, are handled by a 24-member executive committee which meets monthly. Daily administrative functions are, of course, handled by the agency's staff in home offices.

staff—leaders and missionaries

At its offices in Atlanta, the HMB agency has a staff of 93, supported by 116 technical, professional and clerical workers.



While constantly relating also to missionaries on the field, the staff works in a variety of catalytic ministries. Over half of the staff positions are essentially missionary posts on a national level, requiring extensive travel and involvement in mission work throughout the nation. This past year, the staff traveled more than three million miles, assisting Christians from Alaska to Puerto Rico. Through conferences for vocational

missionaries and volunteer workers, through speaking engagements, through strategy planning, through audio-visuals, and through the printed page a high percentage of staff members helped churches, associations and state conventions discover and meet mission needs.

Staff size has increased during the past decade, because the need for this kind of assistance has grown to a considerable degree.

For years Board strategists have said that it is not possible for the HMB to employ enough missionaries to meet the mission needs in our land, and that, even if it were possible, it would not be the wisest way to serve.

Therefore, the Board has turned its attention to analyzing and understanding trends in national and denominational life which affect missions and evangelism, and to developing and disseminating methods for meeting emerging needs. In doing this the Board cooperates fully with Woman's Missionary Union and the Brotherhood Commission in "mission action," in lay witnessing, and in other lay involvements in evangelism and missions.

Another example of the Board's increasing role as a resource organization is evidenced by several of its staff members having filled "mini-mester" teaching engagements at one or more Southern Baptist seminaries in the past year.

In its fall meeting the Board approved a new set of staff titles which makes extensive use of the word "director" at all levels. The chief executive of the HMB became "executive director-treasurer" and department leaders became "department directors" instead of secretaries. Division leaders continue to be called division directors.

Three staff members changed positions during the year, and twelve new workers joined the staff, to fill vacancies or new positions. One of these, W.L. Wilson, a metropolitan Atlanta businessman, serves approximately half-time as volunteer coordinator of the Christian Service Corps. This is an inspiring new development in volunteer lay ministry.

But this wasn't the only inspiring new development at the Home Mission Board in 1973. This year has been filled with excitement. Among the highlights:

† The program of evangelism

development, working with state convention evangelism leaders, continued to provide convention-wide leadership in Southern Baptists' central effort to bring men to God through Jesus Christ. This program gave major attention this past year to providing lay witness training as part of the denomination's "Witness Now" emphasis.

During 1973 the Board also launched its new evangelistic television venture,

"Spring Street, USA." Produced for the Board by the Radio-Television Commission, the weekly TV show has been well received.

One urgent need is financial support, for production and time costs are extremely high. Last year's Annie Armstrong Easter Offering provided \$210,000 for "Spring Street." Another record offering in 1973 will provide additional help. It is hoped that within the next three years mail receipts will provide all or a substantial part of funding of future programs.

† The church loans program made almost 200 loans totaling \$10 million in 1973.

In addition it passed a major milestone in its efforts to find a viable way to assist churches. Following lengthy conferences, a plan was developed and approved by which the Home Mission Board will, under certain circumstances, purchase and resell church bonds.

† The program of church extension supplied salary supplements for pastors of more than 400 churches in the newer areas of the Convention during the past year. It has actively promoted the denominational "Extend Now!" emphasis which has helped establish more than 300 congregations and 26,000 home Bible fellowships.

Possibly as many as 1,000 of these home fellowships will evolve into missions and ultimately into churches.

† The program of metropolitan missions worked with nine associations in developing and implementing "community-in-crisis" projects to assist churches with transitional community problems.

† The program of language missions supported approximately 1,000 missionaries who served persons of 30 different ethnic groups and languages.

† The program of Christian social ministries, besides supporting almost 300 missionaries in ministries to disadvantaged persons, helped 22 churches and 10 associations start weekday ministries.

† The program of interfaith witness distributed 300,000 pamphlets and conducted 11 conferences in metropolitan centers, all aimed at helping laymen witness across religious barriers. The 1973 home missions graded series focused on the work of this program, and its adult book, "No Man Goes Alone," had an above-average circulation.

† The program of pioneer missions filters through all Board's programs. By far the largest part of the Board's field ministries' budget goes into these newer—"pioneer"—Southern Baptist fields. The staff works with both newer and established states in consultation and program development. SBC growth in "pioneer" states over the past 30 years has been fantastic, adding new and exciting dimensions to the Convention. Your Home Mission Board continues to be vitally involved in this expansion.

† Two new communication projects were launched during the year, along with the updating and improving of various aspects of our communication efforts.

A telephone "Hotline" service (404-875-7701) was established early in 1973, with a new three-minute recorded message each Friday. "Missionscope, USA," a monthly tape cassette service, started in July.

† Registrations at Home Missions Weeks at Ridgecrest and Grijeta Conference Centers increased 224 over the previous year, with a total registration of 4,724. The new format for these conferences points toward a broadened involvement of lay persons and church staff people.

† The home missions musical, "Joy," enjoyed widening use in 1973. More than 20,000 copies of the musical score have been sold; life-changing experiences of both choir members and hearers have been reported.

All this costs a great deal of money, and Southern Baptists provided well in 1973. Receipts through both the Cooperative Program and the Annie Armstrong Easter Offering exceeded our hopes. The Cooperative Program provided a record \$6 million, including an unexpected "advance fund" check in the amount of \$136,344.14 at the close of the Convention's 1972-73 fiscal year. The Annie Armstrong Easter Offering exceeded \$6.8 million, 14.5 percent above the record offering of 1972. Over a brief span of two years, this special offering has increased more than 25 percent.

In addition the Board received its largest single gift in its long history when Oldham Little Church Foundation, based in Houston, Texas, gave the Board a business building located near downtown Houston. The building, with

Continued

an appraised value of \$1,067,000, nets \$100,000 annually. The earnings from this property will be budgeted year by year to assist small churches in the newer areas of the Convention and small churches composed of ethnic peoples.

Among the many unsolicited gifts from churches and individuals, each year the Board receives funds from several estates. During the past two years the Home Mission Board has been the beneficiary of an unusually large number of bequests, including 26 in 1973, which totaled \$151,129.30.

These bequests have been added to the Board's Memorial Fund, which functions as both an endowment fund and as an emergency reserve fund. In December the Memorial Fund balance was \$1,832,437.45.

Despite the encouraging increase in receipts last year, and the bright outlook for this year, it is not easy for the agency to keep abreast of rising costs and at the same time expand our witness and ministry. The increasing cost of travel and services of every kind, together with appropriate salary increases, requires an annual income increase of almost \$600,000 just to maintain work at its current level.

The Board has stepped up its promotion of the Cooperative Program while continuing its strong support of the annual Week of Prayer and Annie Armstrong Easter Offering, under the leadership of Woman's Missionary Union. We feel that 1973 was one of our most effective in undergirding the Convention's efforts toward financial and prayer support of the Home Mission Board.

The Brotherhood Commission pioneered, in cooperation with this agency, sponsorship of a home missions prayer breakfast during the Week of Prayer for Home Missions: the meeting was attended by approximately 1,000 men from several states. We hope many such breakfasts will be conducted next year.

For the first time, the Board provided daily Week of Prayer services in its chapel. A total of 2,100 persons from 129 churches attended the nine services. The spiritual impact was impressive and similar services are scheduled this year.

We express our sincere thanks to Southern Baptists all across the Convention who have provided generous and growing support for their Home Mission Board. We are

grateful to state convention executives and stewardship leaders, and to national and state WMU and Brotherhood leaders for their vigorous leadership in the provision of growing mission support. We are grateful to Southern Baptist churches—their pastors, other leaders, and their people—for their concern for home missions. The HMB staff take seriously their stewardship responsibility for these funds, some of which we are confident express great sacrifice and Christian devotion.

Much of the Board's work can be evaluated only in qualitative terms. The agency's current emphasis on long-range planning has encouraged some of the state conventions to give increased attention to long-range missions planning. At present HMB staff members are assisting 13 state conventions in such planning. The Board has been able, through several of its programs, to involve increasing numbers of lay persons in Christian witness and ministry. The agency's leadership in both evangelism development and Christian social ministries has been fruitful. It has demonstrated that evangelism and social ministries are not contradictory but utilize different ways of reaching people for Christ. The Board's emphasis on the local church—both in the beginning and the stabilizing of churches—has helped turn the tide away from excessive criticism to a growing appreciation of the church.

Looking for the Future

At this time the Board's staff is completing a set of broad goals for 1975-79; until these are finalized, the Board will follow the 1974 guidelines which include the following challenges:

"Relate all HMB actions to the agency's controlling objective of crossing barriers to make disciples for Christ of all people in the homeland . . .

"Relate programs and ministries to all persons, regardless of race, culture, life-style, or other circumstances . . .

"Seek to challenge and involve a growing number of lay people in various forms of ministry and witness . . .

"Increase the number of missionary personnel proportionate to the increase of financial resources . . .

"Be open to new and more effective methods of crossing all types of barriers to make disciples for Christ, in addition to proven methods which continue to be effective . . .

"Evaluate opportunities and needs carefully and direct resources toward highest HMB priorities, seeking to be sensitive constantly to the moving of the Holy Spirit."

The Board's planning coordinates with denominational planning. Evangelism and church extension, along with Sunday School, have been to the fore in Southern Baptists' emphasis on "Share the Word Now!" Evangelism and HMB programs relating to minority peoples and to disadvantaged people relate directly to this year's "Share His Love Now!" emphasis.

The following year brings us to the 200th anniversary of the founding of our nation—a truly great year to magnify home missions! We shall be making plans for a worthy observance of this significant year, praying that God will bless America with a fresh turning to him.

The economic uncertainty and the energy crisis make the future hard to predict. But whatever changes may be made in the lifestyle of the American people, our nation will continue to urgently need God. We must weave into the fabric of our national character stronger threads of faith and honor and truth and love. This is a tremendous task for Christian people to undertake. The challenge of the future therefore will not be softer—it will be louder as population increases, cities grow, and the number of Americans who acknowledge no commitment to Christ edges toward the ninety million mark.

As we ponder a report such as this we are aware that our best plans, our most earnest efforts, and the most generous support of our people will not suffice. We are aware that this is God's work and that we must look to him for guidance and for power. He has promised: "Lo, I am with you always . . ."

We look about us and find much that encourages. It is when we look up that we find the positive assurance we need to march into the future with confidence and joy. That is where we stand today—we look up and praise him, and move on to the challenges ahead.

Arthur B. Rutledge

Arthur B. Rutledge
Executive Director/Treasurer

the twelve programs of the hmb



The old man sitting on a park bench in a sunny Florida resort community—the young suburban housewife—the boy in ragged clothes, torn scarf and mittens, leaning against the winter cold of an inner city street—the student hurrying across campus—the middle-aged black man, clothed with new upward mobility, disappointed with the welcome from his new white neighbors—the Indian with new pride in his heritage—the Mexican living in a beat-up shack in a Texas border town—the Cuban struggling with new life in a new country—the young Chinese girl for the first time facing life in an Anglo world—the ghetto dweller and the

during 1973, the home mission board has been...

suburbanite, the country farmer and the urban businessman... all of these are the ingredients of home missions.

Home missions is people, people who care, people who love, people who are concerned about other people... home missions is seeing people, not objects; working for people, not things.

Home missions is dirty hands and long hours, but also deep faith and quiet satisfactions. Home missions is human endeavor, as flawed as any work of humans, as perfect as any work by God.

To help the more than 2,000 people who are home missions, the Southern Baptist Convention has organized the Home Mission Board around 12 programs—12 areas of work for which the Board has primary responsibility. These programs enable the Board to use specialists in each area, gaining efficiency and expertise in its work. But the separations between programs are often artificial, too, and many missionaries in church extension perform Christian social ministries, for example, and many social ministries projects strengthen the churches or help grow new ones. While there is a program of evangelism development, the entire agency is evangelistic—seeking to make disciples of all men.

Nevertheless, it is helpful for those interested in Home Mission Board work to understand the 12 programs, to look at their recent efforts, and to be aware of their futures...

Continued



PHOTO BY DON RUTLEDGE



...emphasizing a new life style

evangelism development

The Division of Evangelism got a new director in 1973, and he brought with him a new emphasis: "life-style evangelism."

"I like to think of evangelism as a life style," says C.B. "Bill" Hogue, a former Oklahoman who came to the Board in mid-1973. "It's a 'life-giving' evangelism, which includes a verbal 'life-sharing' of what Christ means in a person's life."

"We want to see persons so turned on in their relationship to Christ that they see the answers to moral and spiritual ills in Christ."

The Convention seemed to reflect Hogue's feelings in 1973. For the second straight year, baptisms topped the 400,000 mark. And, despite a drop of 6.1 percent from last year's record, the 1973 figures are third best in SBC history.

"We're very pleased with the report," says Hogue, who discounts the "dip" as a normal fluctuation in such trends. "We should do even better this year," he adds.

To help achieve this goal, Hogue reorganized the division around evangelism's "life-style" concerns: lay witness ministries, mass evangelism ministries and evangelism materials and services.

The new alignment helps emphasize the division's work as resource to states, associations and churches.

There are no HMB missionaries in evangelism; instead, the Board's

evangelism staff provides research, training, materials and financial assistance in all areas of evangelism to state conventions and local Baptists. The division hosted a number of laymen's retreats in 1973, continued its strong efforts in the pace-setting "Lay Witness Training" conferences, training 300,000 lay people; and pioneered in developing new materials and techniques for youth evangelism. The first youth evangelism leadership conference was held, and the second "Super Summer" evangelism training camp for high school students drew more than 150 participants.

SBC churches will hold several thousand lay evangelism schools in 1974 as part of the division's on-going evangelism training program.

Last fall, the division sponsored a conference on evangelism strategies that attracted 55 state evangelism leaders. (In 1974, the division will continue its "briefings" for state evangelism workers, with sectional meetings in which common problems and possible solutions will be aired.)

All told, the division's six staffers spoke to thousands of people in 1973, but their audience total was overshadowed by "Spring Street, USA," the Board's new televangelism effort whose viewers were estimated in the hundreds of thousands.

"Spring Street" is Southern Baptists' most visible effort at mass-audience evangelism. The Board videotaped 34 episodes of the nationally syndicated religious 'variety' show before funding shortages forced production to stop.

"Spring Street" in 1973 was seen on more than 50 stations in the U.S.,

and drew as high as 500-plus letters a month.

Despite the cutbacks, however, Hogue estimates the 34 programs will be aired for two to three more years. If new monies become available, more shows will be produced.

Evangelism leaders also believe the show's audience will continue to grow as more people are exposed to the program.

The Division of Evangelism also strengthened its relationships with other SBC agencies in 1973. The division works closely with the Sunday School Board in conducting continuing activities in lay evangelism. Its lay evangelism department cooperates closely with the Brotherhood Commission in a new evangelism witness program. Already the Board and the Commission are involved in joint renewal evangelism projects.

Through the Division of Evangelism, Baptists also participated in Key 73 this past year. And evangelism staffers, through membership in Baptist World Alliance and other programs, spoke at conferences and trained people in evangelism in several countries around the world.

Continued

...expanding opportunities for chaplains

chaplaincy ministries

Despite military cutbacks following last year's withdrawal of U.S. troops from Vietnam, the HMB's Division of Chaplaincy will continue to give strong support to its military chaplains stationed around the world, says the division's director, James W. Kelly.

The majority of the 850 full-time Southern Baptist chaplains are ministering to military personnel and their families in the Army, Navy and Air Force. But about one-third of the 850 serve in civilian hospitals, institutions and industry. Some 50 or more chaplains serve in Veteran's Hospitals.

(Military chaplains are endorsed by the sponsoring denomination. All chaplains—military and civilian—are paid by the branch of service, institution, hospital or business which employs them.)

One concern of the Division of Chaplaincy for the past year has been "Operation Denomination," which helped inform state Baptist leadership of chaplains in their area, as well as bring SBC chaplains into the mainstream of denominational life.

"We'd like to express our appreciation to executive secretaries, state missions directors and superintendents of missions for their outreach to chaplains across the Convention," Kelly said.

In 1973, Chaplaincy also conducted six seminary conferences, two retreats at Glorieta and Ridgecrest and two overseas conferences—at Bertchsgaden, Germany and Tokyo, Japan.

A similar schedule is planned for this year.

"We haven't found the gold at the end of the rainbow," says Kelly, a former head of Navy chaplains, "and we aren't going to on earth. The important thing is for us to discover how we can do more for Christ with less money, rather than doing less with more money."

church loans

In 1973, the eight-man staff of the Division of Church Loans consulted with 1,250 congregations across the U.S., and made direct commitments in excess of 10 million dollars to 225 churches.

Yet it's not the dollars, but the "sense" that is important in church loans, says Robert Kilgore, director of the division.



...helping churches build wisely

"The future of our division lies more and more in counseling churches as to their financial capabilities and physical needs, rather than serving the traditional lender role," says Kilgore.

Since establishment of the SBC loan fund in 1882, church loan officers have appraised churches on all aspects of buying and building; debt problems; potential growth; design and use of facilities.

But the importance of the loans program seems to be growing. In the past 15 years more than 4,000 new churches have been started, many in areas where Southern Baptists were little known. For such churches, obtaining credit was sometimes difficult. The Board's backing was often all that was necessary, however, for a church to receive a local loan. Where this proved impossible, yet the church's request seemed valid, the Board made its own loans.

Indebtedness is no stranger to more established areas of the Convention—SBC churches are constantly building and rebuilding—but church loans have also helped Baptist growth in the West, Great Lakes and North, and are following Baptists' current push into the densely settled Northeast.

Consequently, church loans officers log thousands of miles each year in working with churches scattered across the U.S. Yet they pay for themselves, in a way, in the savings in interest and construction costs they give to churches. And they are doubling their effectiveness with the 1974 publication of Robert Kilgore's new book, *How Much a Dabtor*, a landmark resource guide for churches facing new debts for construction.

The book, published by the HMB, is another example of the Board's recognition of the need for churches to thoroughly evaluate every step before committing huge sums to church buildings. It is a recognition that church buildings can be important tools in maintaining consistent, effective growth patterns, or they can be albatrosses that weigh down congregations and ultimately lead to their deaths.

Determining which is the special task of the Church Loans division.

*They are, at best, a motley group, these men and women, black and white, gathered in this little, old church building this night in Oakland, Calif. They wear ragged jeans and frayed shirts, shoes with holes and dresses that sag instead of cling. They have come to this place driven by their needs. For they are all recovering from mental illnesses, and here they find understanding, love, warmth, friendship. □ They sing, awkwardly and sometimes off-tune, the civil rights song, "We Shall Overcome." But its lilting melody and simple words have new meaning, special meaning, for them. "We shall overcome" is the object of this night, and all the nights like it sponsored by the Oakland Community Center, a Southern Baptist Christian ministries project. □ Toward the back, a clean-cut young man with long hair, work-shirt and jeans, stands fingering a guitar he's played minutes before. "We don't have a worship service or anything," says Dave Moseley, the CSM missionary who runs Oakland Center. "But we bring them together for a sense of community. They need the strength of the group. A lot of them have no one else who cares..." □ The faces are happy, warmed by soft smiles and bright eyes. "Yet this really is a worship service, isn't it?" someone asks. Moseley grins. "We don't call it that. But in a way, I guess it is." *Continued**

...penetrating outside the old south

pioneer missions

More than 140 million people live in those areas of the U.S. which are outside Southern Baptists' traditional sphere of influence. Forty percent of them are unchurched. When the Convention elected to break out of its self-imposed "southern" boundaries, the work in newer areas was designated "pioneer missions," and the responsibility for this new program was given to the Home Mission Board.

Today a majority of the Home Mission Board's missionaries serve in pioneer areas, and almost 70 percent of its field ministries' budget goes into this work. In 1973, the Board spent half of its total budget in pioneer missions, and voted to raise this amount 12.3 percent in 1974, a whopping jump which indicates the Board's concern with work in new areas.

Actually, the program of pioneer missions strides across several other Board programs. Much church extension is in pioneer missions, for example, as is much language and Christian social ministries mission work.

But pioneer missions focuses the Board's resources on new territories. It continues the migratory movement of the past two decades, in which hundreds of Southerners moved into other sections of the country, starting new churches and church-type missions wherever they went.

The emphasis which the HMB places on work in pioneer areas is evidenced by these statistics: since 1955, churches

in pioneer fields have grown 154 percent; church memberships have increased by 234 percent.

"Between the mid-1950s and today," says Arthur R. Wedge, executive director-treasurer of the HMB, "the younger conventions, which represent five percent of SBC membership, grew by 1,900 churches. The older, established states with 95 percent of SBC membership, increased by only 2,200 churches."

church extension

Southern Baptists have started churches in barns, hotels, slaughterhouses, living rooms, basements, Masonic lodges, gymnasiums, schoolhouses, dancehalls, night clubs, Seventh-day Adventist church buildings, chickenhouses, movie theaters and even an old wash house.

But barns and wash houses are getting harder to find today, and the cost of almost every meeting place is going up. So Southern Baptists recently have had to re-examine their tools and techniques of beginning new church work.

The program designed to do this is carried out by the Department of Church Extension at the Home Mission Board.

Among the trends surfaced by the department, and being stressed by it more and more, are:

- † fields of churches. Several churches share one pastor; this has been particularly successful in rural areas and sections with newly established work.

- † satellite churches. These relate back to larger, more established churches, and usually function

something like a "branch office" of the mother church.

- † house churches. A growing trend, they are built around small groups meeting in members' homes.

- † leased and shared facilities.

Holding church services in these has been popular in the past, and many SBC churches have started in such buildings. Today, a second trend is emerging, too. Several Baptist churches share buildings in certain areas, such as Chicago and parts of New England, thereby saving money while using a building more efficiently.

- † Bible study fellowships. Jack Redford, the director of the HMB's Church Extension Department, believes the Bible fellowship has played a major role in new church growth in the 1970s.

"They have contributed significantly to Baptist outreach in pioneer areas," says Redford. They are effective, he adds, because they cost little, are flexible—meeting anywhere at any time—and give people a quickened sense of purpose, community and Christian fellowship.

In 1973, the department's 160 missionaries helped start more than 200 Bible study fellowships.

The year also saw 75 missions begin; 33 missions become churches, and 89 churches started.

Continued

PHOTO BY DON RUTLEDGE



Through its church pastoral aid program—a three-to-five year salary supplement for pastors in pioneer areas—more than 390 pastors were aided in 1973. Redford believes more could have been helped, if qualified pastors had been found. "In 1971," he says, "we had men but no money; this past year we had money but no pastors. We hope to put more qualified pastors on CPA in 1974."

The department also hopes to accelerate its conference schedule, and continue work through the Southern Baptist seminaries. In 1973, it established classes and set up an internship at several seminaries.

The department plans more sessions for training pastors, superintendents of missions and laypeople in techniques of Bible study fellowships, special events and community ministries, the three main methods it uses in beginning new churches today.

A study of personnel needs and salary requirements will be conducted in 1974; its results may point to ways to encourage more persons to pastor churches or fields of churches in pioneer areas.

In 1974, Church Extension will be working to spotlight "pockets of people that have been overlooked," says Redford. "People in blue-collar communities, mobile home villages, apartment complexes, inner-city voids and new suburbs need special outreach efforts."

Although most of its work is directed toward newer areas of SBC penetration, the department this year will also zero in on major southern metropolitan expanses, many of which have church extension needs.

And the Department of Church Extension will continue to serve as a resource for all Baptists anxious to begin church work wherever they are in the United States.

associational administration service Very often, Southern Baptist associations are the caulking which holds SBC churches together. And in many places, it is the superintendent of missions that plays the crucial role in giving cohesiveness to the association.

Because the association is such a vital link in the SBC network, and because many associations are only as strong as the superintendent who leads them, the Home Mission Board attempts to strengthen the skills of the men who are SBC superintendents of missions.

Providing the 750 Southern Baptist superintendents of missions with training and resources is the work of the Division of Associational Services.

The division is actively planning for the 1970s. Division director Loyd Corder says plans have been made to produce and distribute training guides for associational offices. "We hope to enlist 200 superintendents in leadership development courses," Corder adds.

The division's major event of 1974 is the important National Convocation on the Southern Baptist Association, which is expected to draw 1,400 superintendents of missions, state Baptist leaders, and local church

pastors and laypeople. The event is an inter-agency sponsored project with participation by all SBC organizations.

The conference will culminate the work of the past decade, in which dozens of smaller meetings and seminars have been held, materials produced, and the first systematic curriculum for superintendents of missions developed.

The new course of study, prepared this past year, offers the superintendent special training in his area of work. This is available through seminary self-study correspondence, attendance at conferences at Glorieta and Ridgecrest Baptist Centers, or the state convention offices.

The National Convocation will be 1974's top event in Associational Service, but the division has other goals, too: enlist 300 associations to conduct, plan and evaluate mission projects involving churches in extension, outreach and mission action; and involve 50 associations in strategy planning, an activity Board theorists believe almost essential for successful associational work. "Strategy planning has been the key in our association," affirms Loren Messenger, superintendent of missions in,



Anardarko, Okla. "Five years ago we determined our goals and now, everything we do relates to them. It gives the association a sense of direction and purpose."

The Board recognizes, however, a uniform strategy for all associations is impossible. Rural, small-town and metropolitan life-styles necessitate different approaches to the work.

Within the program of associational administrative services has been created, therefore, separate programs for rural-urban and metropolitan missions.

Metropolitan missions

Like rural-urban missions, this program has evolved because of changing SBC population patterns, and it today explores the many facets of religion and church-growth in the urban context.

One of the major steps toward meeting the critical challenges of the secular city was the 1973 development of an Urban Training Cooperative.

The Cooperative collated resources of the six Southern Baptist seminaries with those of the Home Mission Board, and established a regimen of field training in an urban setting.

The training blends the theological understandings of the mission of the church with social awareness and a study of the cultural significance of city-living on American society.

Six "urban training programs" were conducted in 1973; 10 more are scheduled this year.

To discover more about the effects of urban growth and multi-cultural living on church life, the metropolitan missions program also financed a research project in the Virginia "Urban Corridor," the strip of megapolis between Richmond and Baltimore, Md. The project will be completed this year.

To assist churches in metropolitan transitional areas, the department of metropolitan missions also funded several projects called "Community in Crisis." These helped churches pool resources and talents to salvage a church (or churches) that might otherwise die as a neighborhood changed, from white to black, or from wealthy to poor.

The growth of "new towns"—totally planned and freshly built, self-sufficient new communities—was a phenomenon which challenged metro missions in 1973.

"New towns began in 1960," reveals the department's director, Warren Rust. "They are intended to reduce the pressure of the population explosion in large metropolitan areas. About 125 new towns have been built and about five percent of the U.S. population will live in them by 1980. The problem has been determining who has religious responsibility for these new towns, and how we could go about penetrating them with the Good News."

Toward this goal, the department held a consultation on new towns and

Continued

...calling attention to small church needs

hired a new-town consultant, Jim Hamblen, an SBC pastor who lives in the most famous new town, Columbia, Md., outside Washington, D.C.

This year, the HMB will conduct a nation-wide research project on the problems of mobility and multi-family living on local churches. The project will seek to determine what churches are doing to reach people in apartments, condominiums and mobile home communities.

In 1974, the department will also hold strategy planning in the 15 most metropolitan associations.

Rust also wants to develop this year a program of youth and lay involvement in metropolitan associational missions.

rural-urban missions

In the past few years, Southern Baptists have shifted from a rural to urban denomination. More of our people now live in the cities than live in the country. But most Southern Baptist churches remain in rural areas, and the shifting patterns of life in the U.S. countryside have caused problems for them.

To call attention to the needs of small Southern Baptist churches everywhere—but primarily those in rural areas—the Home Mission Board's workers in the program of rural-urban missions in 1973 held the first National Conference on Small Churches.

The conference, sponsored in cooperation with the Sunday School Board, attracted a capacity crowd of 450.

"The conference's influence on its participants has spread, too," indicates Larry Bryson, who heads the rural-urban program of the Board's Division of Associational Services. "Already 18 state conventions have held or are in the process of holding conferences on the small church," Bryson adds.

But the conference wasn't Rural-Urban Missions' only accomplishment in 1973. With a task force of lay people, SBC agency personnel, and state leadership, the department developed a national strategy for rural-urban work.

The strategy outlines approachable research projects for the next five years and points toward goals for future growth.

Rural-urban missions also has helped in missions strategy planning for more than 70 associations. Each strategy-plan was developed after studies by associational workers which explored the social, economic, political, geographical and religious trends of their communities.

With this key information, the associations projected priorities which would be met in the 1970s and beyond.

This year, the department hopes to build on last year's successes. Its first major goal is new-work seminars for rural-urban superintendents of missions. Co-sponsored by the HMB's Church Extension Department, the seminars will be held at the six Southern Baptist theological

seminaries and deal with setting new work goals and determining needs.

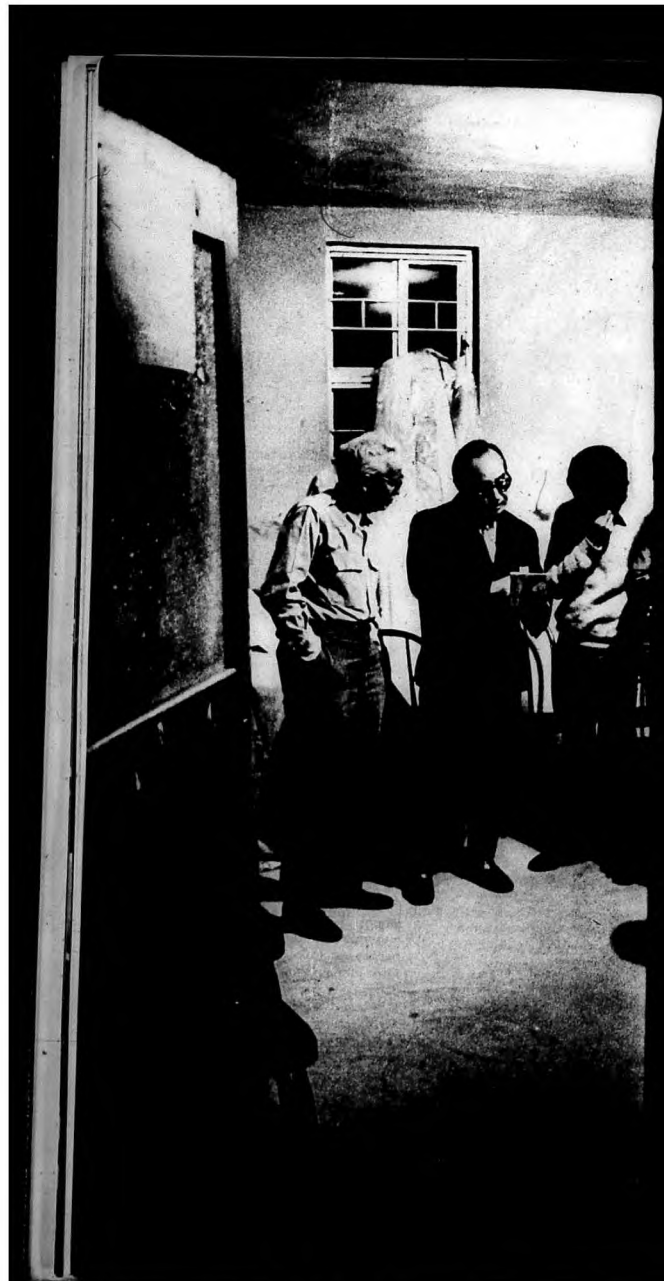
The second project is to conduct three regional conferences for pastors and superintendents whose churches are on the urban fringe. Churches facing encroaching city-sprawl face a crisis in "old vs. new," and the conference is to help prepare for inevitable conflicts.



The final goal is to complete two research projects dealing with rural churches on the metropolitan edge and the effects of city growth pattern on local churches.

Bryson adds that 1974 should bring the publication of a book on the small church and its role in meeting needs of the small community.

The neighborhood is old, and shabby, scarred by riots and pockmarked by poverty. A handsome, distinguished-looking black man, hands deep in his overcoat pockets, walks purposefully down the street, past a short-order restaurant, a boarded-up clothing store, a heavily-barricaded drugstore. He turns the corner, heading past the huge brick school building. "Hey, Reverend!" yells one of the teenagers playing basketball on the grounds. And he raises his fist in the traditional "black power" salute. The man smiles, his eyes dancing, and raises his fist in return. "Right on, brother," he laughs. The teenagers smile and continue their basketball as the man passes the Shiloh Baptist Church and turns in to Friendship Center, an SBC community center in Louisville, Ky. The man enters a door labeled "W.H. Goatley," shoves aside the mountain of papers on his desk, and sits down. He adjusts his brown-rimmed glasses and grins. "Those kids don't mean anything by that greeting."



he confides. "They just want us to prove we're part of this community. □ "That's not a racist symbol; it's just a matter of identity. The kids know we're with them. . . ." □ Goatley, a HMB missionary in Cooperative Ministries with National Baptists, hesitates, then says, "Identifying with these kids is part of our work at the center. But not all of it. The major part is bringing people together. Once people get together, they come to see that people are people. And that's what we're after."

language missions

America is a tapestry, a unique, vibrant blend of many races and many cultures, all woven into a beautiful picture. In the Home Mission Board's Language Missions Department, the American tapestry has a counterpart.

As a clearinghouse for ministry to language-culture groups in the U.S., the Language Missions Department has a staff of five in the Atlanta offices—and almost 1,000 missionaries on the field. This is about half the missionaries employed by the Home Mission Board, and they come in as many races and ethnic backgrounds as the 30 language and culture groups they serve—from Mexican-American to Arabic to Yaqui Indians, the Board's most recent work, started only this past year.

The most crucial happening of 1973 for language missions may have been the angry confrontation at Wounded Knee. In the Indian siege of that small South Dakota town on the Sioux

reservation, two HMB missionaries' work was affected, and the Board took the opportunity to reexamine its policy of language ministry. The results were encouraging.

For years the Board has moved toward indigenous missions—and its missionaries have accepted roles as catalysts, equippers, trainers, resource people. In the wake of a growing mood of self-determination among Indians—and in the white light focused on Indian conditions today—the Board's actions will be quickened in the later 1970s.

Toward this goal, the department appointed one of its missionary personnel, Frank Belvin, a full-blooded Indian, to be its consultant on Indian affairs. He will serve Baptist or Indian groups as resource in ministry projects, or even in mediation when conflicts occur.

Language missions also entered an exciting new arena in 1973. It began developing ministries to internationals residing only temporarily in the U.S., such as diplomats or tourists, as well as to immigrants and refugees.

Five refugee families from Uganda were placed under watchcare of Baptist churches in 1973, and a renewed, coast-to-coast interest in seamen's ministries has encouraged the Board to begin compiling resource materials for others interested in a seaman's ministry. A program of work with Washington, D.C.-based foreign diplomats was also initiated in 1973.

This year the Language Missions Department will work out the details in transferring its Panama missions to the SBC's Foreign Mission Board. The

...blending cultures and races

FMB in 1975 will supervise missionary operations in the Canal Zone and Panama, which includes the medical team working with the San Blas Indians.

The swap was made because the Panama Baptist Convention is more closely aligned with Central and South American countries than with the U.S., and both HMB and FMB administrators feel the Foreign Board's medical and educational programs will relate better and easier than those of the U.S.-oriented HMB.

The largest single area of Language Missions remains work with Spanish-speaking people. Almost 700 missionaries and four US-2ers are assigned to Spanish-speaking communities. Several lay witnessing schools with materials translated from the Division of Evangelism's program, were held in 1973; more are planned.

The Board is also working with the FMB and the Sunday School Board to determine language materials needs for the U.S. Already Spanish-speaking congregations buy materials from the Spanish-language Baptist book store in El Paso, Tex., which opened in 1973 to better serve Spanish-speaking people in the U.S.

In 1974, the department also will publish the first manual of religious signs for work with the deaf, a project

Continued

...bringing harmony between the races

long-needed and requested by the 650 SBC churches with ministries to the deaf.

This past year, the department—as part of its on-going work—sent materials and counseled more than 200 churches interested in ethnic missions. It also provided language materials—including Bibles—to some 25 churches starting language-mission programs.

And the department continued to produce tracts, brochures and filmstrips to help Southern Baptists better understand the ever-broadening scope of language missions to persons whose native tongue is not English.

cooperative ministries with national baptists

In 1973, the work of Cooperative Ministries with National Baptists continued to move from playing Big Brother to being just brother.

Early in the year the "Department of Work with National Baptists" became the "Department of Cooperative Ministries with National Baptists," more accurately reflecting the Board's desire to cooperate with, rather than perform ministries for, National Baptists.

"Until 1967 or 68, Southern Baptist relationships with National Baptists were overtly paternalistic," says Emmanuel McCall, the new director-

elect of the department. "But we've turned a corner now."

McCall is living proof. He will be the first black to serve as director of an SBC program, replacing Victor Glass who retires in 1975 after years as courageous spokesman for improved race relations.

One of the tasks in 1974 will be improving relations between the SBC and the three National Baptist conventions. A number of cooperative projects are planned, including providing input for development of a Home Mission Board type program for the Progressive National Baptist Convention.

"The lack of counterpart relationships among associations, states and national leaders between National and Southern Baptists has been one of the greatest handicaps to our work," admits the HMB's Glass. "We hope this will change in the near future."

Together, state Baptists and the HMB budgeted almost one million dollars for projects with National Baptist groups in 1973.

Part of this money is earmarked for support of 54 black HMB missionaries directly involved in black-white cooperative ministries in the U.S., 12 black Christian social ministries missionaries and eight blacks serving in church extension. Sixty black students performed summer missions, and black US-2 missionaries work in Phoenix, Ariz., and Detroit, Mich.

But no longer are all blacks under the Cooperative Ministries Department. Now they work in the most appropriate program area. "For example, we put black summer

missionaries under the Special Mission Ministries Department years ago," says Glass. "Now the states are doing the same." In 1973, Alabama, for instance, moved all student work—black and white—under one department.

Another part of the money goes into a black scholarship fund, which totals more than \$33,000 and provided in 1973 financial assistance for 175 black college students.

One of the major responsibilities of the cooperative ministries program is to promote harmony and understanding between black and white Baptists. Toward this goal the department has been active for many years.

Staff speaking engagements, literature, filmstrips and special conferences were ways the department disseminated its message in 1973. More are planned this year.

Emmanuel McCall, meanwhile, will continue teaching a crash course on the black church at Southern Baptist Theological Seminary.

State conventions have also become more active in work with blacks—and in accepting blacks into the SBC fellowship. Fifteen states now have full-time directors of cooperative ministries. Thirteen others have someone assigned to that work part-time.

And more than 75,000 blacks are members of SBC churches, a major 1973 survey by the Home Mission Board revealed. Herb Cotten, a black businessman in Anchorage, is president



of the Alaska Convention, and blacks also serve as vice-presidents of the Texas and Michigan conventions.

The growing acceptance of blacks into SBC churches, from Oregon to Alabama, has in fact led to some worries that the National Baptist conventions might be threatened with loss of membership. But for now, relationships have never been better. And Emmanuel McCall gauges the mood of 1974 when he says, "We've turned the corner in race relations."

Christian social ministries

In the metropolitan Oklahoma City Baptist Association, Christian social ministries have become a way of life. Led by superintendent of missions John Elliff and CSM associational missionary Ed Onley, the association has developed dozens of new ministries, from medical clinics to literacy. One

result: more than 800 professions of faith through Christian social ministries in 1973. That association—and others like it—are the models for tomorrow's Christian Social ministries, says Paul Adkins, director of the CSM program at the Home Mission Board.

The HMB is moving away from funding and staffing its own Baptist centers to strengthening the CSM actions of local Baptist associations—through training and through personnel—as well as equipping church staffs and members to perform the ministries, says Adkins.

An association can employ a resource person—such as Ed Onley in Oklahoma City—who understands ministries in many areas: literacy, youth and family services, alcoholism, drug abuse, ex-prisoner rehabilitation, weekday ministries; he, in turn can aid and advise local churches in their

efforts to minister to people in need. "We won't be closing the centers we have," says Adkins, "but we feel our monies will go farther when channeled into people rather than buildings."

The CSM Department has 271 missionaries; a few serving as state directors of CSM work, some 40 are assigned to associations, and the rest work in youth and family services, drug abuse and alcohol rehabilitation, weekday ministries and migrant work. The majority work out of the 60 or more HMB-sponsored or financed Baptist centers spread across the nation.

Most Baptist centers are cooperative efforts with local or state Baptists. But in New Orleans, the Board has several centers which it operates in toto, plus two special agencies: the Sellers Home for Unwed Mothers, which has placed more than 2,000

... keeping apace with numerous faiths

babies in its 25-year history. And the Men's Mission, which feeds and sleeps 250 men each night, and provides whatever counseling and rehabilitation help the men need.

The Board is exploring new ways to use CSM missionaries as resource persons on local church levels. In a pilot project, CSM missionaries are developing ministries in First Baptist of St. Petersburg, Fla., and First Baptist of Marietta, Ga.

The CSM Department is also experimenting with new ministries to several groups, including juvenile delinquents. One study reveals a high percentage of juvenile offenders are semi-literate, and literacy programs, such as one set up by retired missionary R.C. Johnson of North Carolina, have reduced the rate of delinquency as they have increased individual ability to read. A national conference on literacy and crime is planned.

Literacy, in fact, is a growing area of CSM work. The department has one staffer in literacy, Mildred Blankenship, and one field worker, Lillian Isascs. But it has recruited more than 200 volunteers who hold workshops around the nation.

In addition to its long-term ministries, the CSM Department maintains the Convention's crisis fund for U.S. disaster relief. In 1973, emergency funds of more than \$48,000 were given to persons in eight states

who suffered from floods and tornadoes. Finally, in 1973 the CSM Department recognized—officially, at least—the demanding, often discouraging nature of CSM work. And did something about the lonely feelings that come in a field in which the work is often hard and the results immeasurable.

To bring its workers together for fellowship and sharing, the CSM Department held its first national "retreat" this past year, with CSM missionaries from across the nation attending. Margaret Lasley, who directs weekday ministries in a Baptist center in Louisville, Ky., expressed the view of most participants when she said, "The conference really helped me; it was good to know there are so many others with my same problems—and my same joys."

interfaith witness

Helping Baptists keep abreast of growing religious pluralism in America is the challenge of the HMB's Department of Interfaith Witness. And it's a task that has almost swamped the department's small staff and its four regional missionaries.

"We distributed a quarter of a million copies of pamphlets last year," says department Director Thomas Starkes. "They're so popular we can't keep them in print."

In 1973, for example, the department sent out more tracts on Jehovah's witnesses than there are members of that faith. The huge volume has forced a reprinting early this year, but Starkes foresees little subsiding of the demand.

"All we're reprinting will probably be gone in a month," he says, "and

we will just end up taking back orders again."

Starkes believes this effort toward making Baptists more informed of the faith of others usually makes them better spokesmen for their own faith. And this is a primary goal of the department.

But the department also recognizes the need to better understand the Judeo-Christian heritage, and several dialogues with Catholics or Jews have been conducted under its sponsorship.

A by-product of these dialogues has been increased lay participation. State and local associations have also followed example and held dialogues in several places.

In 1973, the first Catholic-Jewish-Baptist trilogue was held, bringing together leaders of the three faiths for the first time.

Interfaith Witness also sponsored 17 other conferences during the year, more than double the goal set by the department in 1972.

For 1974 the department plans training conferences in five states,

with limited enrollment in specialized courses of study in the field of interfaith witness.

The "graduates" would then be prepared to lead regional training courses in their states, as well as serve as go-between for pastors and HMB personnel in interfaith witness.

"We'd like to have 50 experts in every state," says Director Starkes. "Of these, 10 would be experts in Judaism, 10 in Catholicism, and 10 in

Mormonism; the other categories would be chosen by the state to meet its needs."

He stresses that these persons would be volunteers on call full-time.

The department will also hold its first Baptist-Moslem dialogue in 1974, as the Board moves toward major work with peoples of Moslem heritage.

All of this activity has been stimulated, at least in part, by the 1973 annual mission study's focus on Interfaith Witness. "That emphasis has set our work ahead five years," believes Starkes.

That pleases the department, and gives it a bright 1974 to look forward

to. "For the first time," says Starkes, "we have a really broad base of support across the Southern Baptist Convention. People are finally aware that we are here."

Like the tears streaming down pastor Brad Young's happy face, the suddenness of the movement surprises the people of Justin Baptist Church. The choir is singing the invitation hymn, and a whole congregation is windswept with the spirit of renewal. Young people filter through the audience to tell parents of their love and their sorrow for past conflicts; deacons hurry down the aisle to express their appreciation for young; old friends embrace, here and there a person sobs as he or she realizes the years—and the people—that have passed unnoticed and unrewarded. Reid Hardin, the ruddy-faced, sandy-haired layman who heads the Division of Evangelism's renewal program, sums up the experience of this week in a closing prayer: "If we could release all this love across the nation, there would be evangelism from the overflow. Everyone everywhere would point at Christians and say, 'Look how they love one another.'"

special mission ministries

Some years ago, Home Mission Board administrators realized that someone at the agency should have responsibility for coordinating the volunteer activities of the hundreds of laypeople who give time and talent to the HMB each year.

The result was creation of the Special Mission Ministries Department, which crosses all 12 programs to correlate volunteer work. The department stimulates ministries in special places, such as resorts, which might not otherwise have an organized Baptist witness.

"We're not a program, we're a department with ministries," says Don Hammonds, who directs the department. "We support all the Board's programs." In the 1974 emphasis on church extension, for example, we're attempting to enlist 100 qualified students to work in four types of areas that offer church extension opportunities, and in other areas where we need experimental and innovative ministries."

Hammonds plans 50 student projects in these four areas: blue-collar communities, apartment complexes, mobile home parks and resort communities.

His use of students isn't unusual either. The Board's US-2 ministry, a short-term missions service for college students, provides the department with a number of students who work in ministries on college campuses and resort areas. And most of the youth work of the Board—from summer missions and semester missions to high school groups to the new program for youthful volunteers called "Sojourners"—comes under Hammonds' department.

"In 1973 we had 1,016 summer missionaries—a record number—and 179 summer youth mission groups," says Hammonds. "But the numbers aren't as important as giving these young people the opportunity to serve."

The willingness of students to serve has opened the door to Semester Missions, a relatively new ministry. "This gives greater flexibility and helps us meet needs as they come up," says Hammonds. "It also makes us more effective as a supportive wing of the agency."

Ground work was laid in 1973 in ministry to resort areas, such as national parks, campgrounds and beaches. These will continue in 1974.

The department has other goals for 1974, too. One is to communicate the opportunities for service available to Southern Baptists—both students and adults.

To increase awareness of the department's Christian Service Corps, a program by which individuals volunteer their time and expenses to do mission work across the United States, the department in 1973 added

a part-time staffer to correlate and promote CSC. He's an Atlanta businessman, Bill Wilson, and he's working on a volunteer basis—naturally—to set the example for others.

Hammonds is quick to check off other HMB volunteer programs for laypeople: Campers on Mission; Camping Caravans; Mission Youth Group Ministries (for church youth groups, often choirs); Sojourners (for high school students); Student Missions (for college students).

"This year we also want to provide material that will assist volunteers in being better prepared and more representative of the HMB," says Hammonds.

Hammonds feels the growing volunteerism of laypeople is among the most important trends of the 1970s. "Their effect on SBC mission causes is impossible to assess," says Hammonds, "but it's tremendous."

"And we're doing everything we can to encourage more people to volunteer," he adds, citing plans for conferences and meetings with state and local Baptist leaders on the development of resort ministries and the utilization of volunteers.

"Certainly a lot of the credit for the progress of home missions must go to these dedicated volunteers," says Hammonds. "They've had a great part in making home missions the vital force it is today."

Continued



program services section

The 12 programs are the heart of the home missions body, but it takes other vital organs to keep the agency healthy.

These are the divisions of Communication, Personnel and Business Services, all coordinated under the umbrella of the Program Services Section.

"We are a support section," explains Director Robert Bingham. "We exist merely to help the programs carry out their work. Our success rests on our usefulness to the administration, as a whole, and to the individual departments in particular."

"I'd like to think," says James Sapp, Division of Communication director, "that we've helped the agency understand that it is largely a communication agency. Everything we do is a communications effort."

That's a lot, too. Through magazine, pamphlets, tracts, films, slides, special events, mission weeks, tapes, news releases—and myriad other ways—the division attempts to tell of the work of the Home Mission Board.

In 1974, this communications effort will intensify, with stronger promotion of both the Cooperative Program and Annie Armstrong Easter Offering (in cooperation with the Stewardship Commission and Woman's Missionary Union).

The division will also give fresh assistance to the Brotherhood Commission, which promotes world missions conferences.

And the division will continue its

efforts to help all Southern Baptists understand each facet of home missions and to see how each piece fits into the whole picture of missions in the homeland.

The Board is, after all, only people... and its work is only as successful and meaningful as those people who carry it on.

Finding those who best can serve is part of the work of the HMB Personnel Division.

"We're continually trying to upgrade the quality of personnel in the field and in the offices of the HMB," says Warren Woolf, director of the division.

"We're giving attention to the whole screening process, to see if there are any areas where it can be strengthened."

For example, he continues, "we are working on psychological testing of candidates. We want to know more about the emotional stability of the people, so we can place them in the situations for which they are best suited."

The division processed 539 applicants for missionary appointment in 1973, among them a large number from racial, ethnic and cultural backgrounds other than Anglo-Saxon Southerner. More than 50 candidates from these varied backgrounds were appointed missionaries in 1973, and the Board is encouraging others to apply, says Woolf.

The Personnel Division is also upgrading personnel educationally.

"Many seek appointment who do not meet our educational requirements," says Woolf. "We require both college and seminary degrees, but we can appoint people if they agree to

continue their education until they've completed our requirements. We feel this will ultimately be more to their advantage than to ours," Woolf says.

The Board also sponsors In-Service Guidance, a program allowing missionaries to take part-time training to improve their skills.

This year the division also hopes to add another person to its staff, whose responsibility will be in counseling missionaries who find themselves in a crisis situation.

Many of the missionaries who resign would not do so, Woolf believes, if the Board were able to provide this "preventive maintenance" in the lives of its personnel.

"We will work with those who have problems through seminars and conferences as well as personal discussions," Woolf says, "and we'll provide them with the resources we hope will help them solve the crisis confronting their lives."

Woolf admits his division still lacks funds to do as much counseling as he'd like, or to hire many additional missionaries—even though a number of qualified applicants have been turned down in recent years.

"The only thing we can do now," he says, "is offer an alternative to some who come seeking appointment. We suggest volunteer work, like the Christian Service Corps. And tell them to hope something opens up in the future."

With an annual budget exceeding \$18 million, the Home Mission Board must have a dedicated, savvy Business Division to administer its funds and make sure each Southern Baptist's dollar goes as far as a dollar will these days.

Consequently, the work of Dan McQueen, director of the Business Division, and his associates touches everything that's done at the Board.

"What we're in business for," says McQueen, a certified public accountant who gave up a Texas business to come to the Board, "is to provide services to the Board."

"In this pick-and-shovel kind of work," he adds, "we don't major on qualitative goals each year. Our one goal is just to do things better, to provide services better, more efficiently, than we have ever done before. If we can't do that, we have no reason for existence at the HMB."

1974 annie armstrong easter offering—allocations

Support of Missionaries and Field Ministries of the Mission Board

Evangelism Projects \$ 210,000

State secretaries of evangelism in pioneer areas; evangelism projects in pioneer areas; lay witnessing; metropolitan evangelism; student evangelism; youth evangelism; conferences; correspondence Bible course

Church Extension 1,250,000

Pastor-directors; mission pastors; student pastors; special assistance.

Christian Social Ministries 840,000

Missionaries in Baptist centers, youth & family services, literacy missions; disaster relief; mission action conferences.

Language Missions 1,900,000

Missionaries to Spanish, Chinese, Japanese, French, Slavic, Portuguese, Italians, Indians; work with internationals; literature; radio and television programs; refugee relief.

Interfaith Witness 90,000

Missionaries; conferences; materials.

National Baptists 380,000

Missionaries; youth workers; campus ministries; camps and assemblies; special projects; conferences.

Chaplaincy Ministries 30,000

Chaplain at Mayo Clinic; chaplains orientation; ministry to military personnel.

Associational Services 800,000

Associational superintendents of missions in pioneer, rural-urban, and metropolitan areas; conferences; materials.

Support of Special Projects 1,300,000

WMU assistance in pioneer areas 65,000

US-2 missionaries 190,000

Summer student missionaries 250,000

Spanish WMU literature 50,000

Language instruction 15,000

Language scholarships 20,000

Indian leadership training 15,000

Sellers Home 50,000

Student work grants in Christian social ministries	50,000
Margaret Fund scholarships	125,000
National Baptist scholarships	25,000
Inner-city work	25,000
Mission buildings and properties	175,000
Work in Panama	80,000
Work in Puerto Rico	65,000

Missions Division (60%)	300,000
Church Extension Projects	90,000
Language Mission Projects	70,000
National Baptist Projects	20,000
Interfaith Witness Projects	20,000
Christian Social Ministries Projects	48,000
Special Mission Ministries	20,000
Disaster Relief	20,000
WMU Assistance in Pioneer Areas	12,000
Evangelistic Television Programs (30%)	150,000
Associational Services Division (10%)	50,000

Goal \$7,200,000

To Be Divided—60% to Missions Division for special projects; 30% for Evangelistic Television Programs; and 10% to Associational Services Division for special projects.

The major part of the HMB's operating budget comes from AAEO and Cooperative Program funds.

hmb products

Available at Baptist book stores unless indicated by asterisk (*).

Evangelism: The Cutting Edge by Gordon Clinard. A discussion of the potential of the bold, new evangelism that preaches the whole gospel. (Adults) \$1.00

Kurt's Request by Lee Holloway. The story of a young boy who learns to share "the real thing" (Older Children) \$.75

Island Discovery by Beth Rice Luitrell. How Dave finds an old island and a new friend. (Younger Children) \$.75

Filmstrip: "Art of Communicating Our Faith" looks at the numerous ways we share our faith, including televangelism and musical drama. 52 frames, 10 min. wirecord and script \$6.50

Unless otherwise noted, each filmstrip runs 52 frames, lasts about 10 minutes and comes with a record and written script. Available at Baptist book stores.

Church Community Ministries. The church as the family of God cares for human needs \$6.50

Literacy Missions: A New Dimension. Ways to help nonreaders and non-English speaking persons are explored \$6.50

Churches and How They Grow. Churches are not buildings, but people—loving, caring, ministering. (65 frames) \$7.00

Extend Now to All People. The story of a Bible study fellowship in Connecticut explains the HMB's "Extend Now" philosophy of church growth \$6.50

Extend Now: Community Events. Use of community events—one-time happenings to continuous activities—is examined as phase two of Extend Now programs \$6.50

Picture Packet.* Fourteen full-color, 8" x 10" pictures w/identification sheet and utilization suggestions \$1.00

Map Set.* Five slides showing map of home mission fields, the Home Mission Board building, new HMB insignia, HMB Executive-Director Arthur B. Rutledge and Annie Armstrong \$3.00

"Communicating Our Faith" Slide Pack.* Twenty slides showing ways people communicate their faith, with script \$3.00

"Communicating Our Faith" Tape.* C-60 cassette of testimonies of people who have accepted Christ as a result of home mission work \$2.00

*Order direct from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. All other products available through your Baptist book store.

Extend Now: Organized Work. Third phase of Extend Now documented through a mission chapel's growth in Pennsylvania \$6.50

Come Alive and Stay Alive. The training, potentials and experiences of those involved in lay evangelism schools \$6.50

Sharing Christ with Students. College students live their faith on beaches and in coffeehouses \$6.50

Students Involved in Witnessing. Students learn how to witness in a caring way on college campuses \$6.50

Youth Evangelism. Music is one medium through which youth of today speak on their spiritual needs and experiences. (66 frames) \$7.00

A New Look at Catholicism. Examining Catholicism as it is today, the areas of cooperation and steps of the mass. (60 frames) \$7.75

Interfaith Witness. Different religions express man's search for a supreme power \$6.50

Meeting the American Jew. Judaism is religion, tradition, a way of life. (60 frames) \$7.75

Small Religious Groups in America. A brief look at several religious groups in America, including Mormonism, Jehovah's Witnesses, Seventh-day Adventism, Christianity Science and Unity \$6.50

World Religions in the New World. A brief look at world religions, including Krishnaism, Black Muslims, Bahai, Hinduism, Buddhism. (65 frames) \$7.00

Baptists and the Hispanic American. Hispanic Americans create their own identity in American culture \$6.50

Europeans—Builders of America. Ministering to those of European backgrounds \$6.50

Language Missions: America's Ethnic Tapestry. Language people add their cultural pattern to America's whole \$6.50

Today's American Indians. The accomplishments and problems of Indian nations today. (65 frames) \$7.00

Apartment House Missionary. A missionary couple at work in an apartment complex. (30 frames) \$5.00

Here Is My Life. How God calls to missionary vocations. (68 frames) \$7.50

Profile: US-2er. A view of persons in the exciting US-2 ministry. (45 frames) \$6.50

We Have to Find a Way. Four people with needs, featuring the song "We Have to Find a Way." (66 frames) \$7.00

Church Missions Committee. The church is made aware of community needs and other needs by this committee \$6.50

Mission and Ministry for Everyone. Youth has a vital role in missions \$6.50

What Is Your Mission Field? Lay people see their vocations or avocations in a new way. (68 frames) \$7.00

Campers on Mission. Christian campers witness \$6.50

Christian Service Corps: The Layman in Missions. Laymen and women voluntarily become involved in mission efforts \$6.50

Except as noted, all are color and souk 16mm films. Available at Baptist book stores.

The City, Where the Action Is. Seminary student sees today's concept of total ministry as where the action is. (30 min.) rental \$17.00

This Is Missions, USA. A unique film that emphasizes people's role in missions (black and white, 10 min) rental \$4.00

The Mustard Seed. Story of Lonnie Iglest missionary to San Blas Indians in Panama. (23 min.) rental \$10.00

One World, One Mission. The work of foreign and home missions is presented musically and visually. (14 min.) rental \$4.00

Sharing the Glory. New look at personal evangelism. (30 min.) rental \$20.00

What Is the Church? A film to help Christians realize the church is people, not buildings. (29 min.) rental \$15.00

Recordings

Each record is 33-1/3 rpm, approximately 17 minutes long and \$1.75 each. Available at Baptist book stores.

Literacy Sounds. Guidelines for teaching basic English sounds and skills.

Sounds of Missions in Alaska. Sounds, voices and music of Alaska.

Sounds of Missions in Hawaii. Sounds, voices and music of the islands.

Sounds of Christian Social Ministries. Interviews with people involved in Christian social ministries.

Stories of Christian Social Ministries. Stories based on situations in Baptist Centers.

Voices in Home Missions. Anonymous interviews with missionaries and candidates for missionary service.

Cassette tapes

All are 60 minute tapes, available from the Home Mission Board at \$2.00 each.

The Association Serving Its Pastors. Gus Verdery

The Association and Christian Youth Movements. Nathan Porter

The Association in Evangelism Development. Wilson Brumley

The Association and Student Missionaries. Don Hammonds

Summer Missions, US-2 and Christian Service Corps.

Living with Diversity: Past, Present and Future.

Parables of Jesus. Ramon Francis Harvey. (3 tapes—\$6.00)

Luke. Ray Summers. (4 tapes—\$8.00)

Ephesians. John Havlik. (4 tapes—\$8.00)

Crossing Barriers with the Gospel. William Huff. (4 tapes—\$6.00)

Music in the Negro Church. J. Robert Bradley. (2 tapes—\$6.00)

The Outreach of the Negro Church. Louis Johnson.

The Future of the Negro Church. W. H. Goatley

How to Build an Evangelistic Church. John Bisegna.

Viewing Catholicism in 3-D. C.B. Hasting

Old Religions in a New World. Thomas Starkes. (3 tapes—\$4.50)

The Cults: Option to Commitment. Thomas Starkes. (3 tapes—\$4.50)

The Work of a Pastor. Ray Dobbins

Slide Sets

All are available from the Home Mission Board.

Pennsylvania-South Jersey (20 slides) \$3.00

Baptist Historical (5 slides) \$1.00

Home Missions Map (5 slides) \$1.00

Glorieta Baptist Assembly (5 slides) \$1.00

Ridgecrest Baptist Assembly (5 slides) \$1.00

Interfaith Witness (20 slides) \$3.00

Northwest Baptist Convention Area (20 slides) \$3.00

Portland Area Scenes (5 slides) \$1.00

Joy (Home Missions Musical) (5 slides) \$1.00

A Glance at Home Missions (40 slides) \$5.00

Books and magazines

Unless otherwise noted, all are free from the Home Mission Board.

Crossing Barriers with the Gospel. A general brochure presenting the work of the Home Mission Board through the context of the "barriers" it confronts.

Home Missions Since 1845. A brief history of the Home Mission Board since its inception.

Literature Order Blank. Comprehensive ordering form for free and cost materials produced by the Home Mission Board (includes some materials not listed here).

Map. Illustrates the locations of various home mission activities and their nature.

Mission Vacation Atlas. A travel guide to American mission points for the Baptist family on holiday.

The Home Mission Story. A "comic book" for children up to age 12. Tells the story of home missions.

Concepts of Interfaith Witness (Resource Booklet)

Ministering to Language Friends

Focus on Christian Social Ministries

Creating a Church-Community Ministry

Why Associational Missions?

Church Extension Department

Home Mission Board Cooperation with National Baptists

The HMB also has a large number of tracts on a wide range of subjects, from home Bible fellowships to literacy missions. For more information, write the departments involved.

Old Wine in New Bottles by John F. Havlik. The ageless story of God's love for us told in today's vocabulary \$1.95

People-Centered Evangelism by John F. Havlik. People count in the eyes of God and therefore should count in the eyes of Christians \$1.75

See How Love Works by Walker L. Knight. Photography by Don Rutledge. An illustrated essay on God's love \$1.95

Toward Creative Urban Strategy edited by George Torney. A look at the challenge presented to Christians by the ever-sprawling American city and some suggested responses \$5.95

The Weird World of the Occult compiled by Walker L. Knight. An in-depth look at astrology, witchcraft and other areas of the occult \$1.25

Jesus People Come Alive compiled by Walker L. Knight. A report on the Jesus Movement \$1.25

HOME MISSIONS. A magazine for pastors, denominational leaders and concerned laypeople, dealing with the issues that confront home mission work (per year) \$2.00

Other Home Mission Board products

Unless otherwise noted, all are free from the Home Mission Board.

Crossing Barriers with the Gospel. A general brochure presenting the work of the Home Mission Board through the context of the "barriers" it confronts.

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Walker L. Knight, editor

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