

BAPTIST FEATURES

PRODUCED BY BAPTIST PRESS
NEWS SERVICE OF THE SOUTHERN BAPTIST CONVENTION

127 NINTH AVE., N., NASHVILLE, TENNESSEE AL 4-1631

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Editors: This is the thirteenth in the Series on SBC agencies.

Pioneering Spirit
Guides Home Missions

By Patricia Dale
Baptist Press Staff Writer

At 3 o'clock in the morning when most of the residents of Corbin, Ky., were asleep, an Apache Indian and his family came riding into town.

They had not come to attack the settlers, nor did they gallop in on horseback. They had come from Clear Creek Baptist School at Pineville, Ky., to take their first train ride to the Apache Indian reservation at Whiteriver, Ariz., for a summer of home mission work.

Southern Baptist home missions began as the nation moved southward and westward. The Board of Domestic Missions was organized with the Convention in 1845. Among its first responsibilities was to minister to Negroes in the city of New Orleans.

Soon Baptists were sending ministers to Texas, supporting missionaries among the Indians, building a mission for Chinese in California and providing chaplains for the Civil War.

As the South recovered financially from the War, a gentleman's agreement arose between the Baptists in the North and the Southern Baptist Convention, with Southern Baptists working in the 11 "slave" states and the then-border states--19 states in all.

Since that time the name of the board has changed to the Home Mission Board of the Southern Baptist Convention and the extent of its ministry has broadened. But the pioneer spirit remains vigorous and dominant. Converts among the Indians today often study at Baptist schools to return and serve their own people.

At its 1951 gathering in San Francisco, the Convention declared that its Home Mission Board and Sunday School Board--the two groups which enter new territories--were "free to serve as a source of blessing to any community and to any people anywhere in the United States."

Since then, there's been no stopping Southern Baptists. They've moved solidly into the Midwest, the industrial cities around the Great Lakes, and have topped off their national drive this past summer with solid entrenchment in New England. Southern Baptists now have churches or missions in every U. S. state, including Alaska and Hawaii.

The "30,000 Movement" sponsored by the mission board and the Sunday School Board has as its aim creating 10,000 new churches and 20,000 new missions by 1964.

And the influence of home missions, Baptist-style, is being felt in all 50 states, Panama, Cuba and the Canal Zone.

Today the mission frontier may mean the teeming crowds of a great city such as New York City where pioneer work was begun in 1957 with the development of Manhattan Baptist Church. The four-year-old church has since sponsored the growth of 14 missions and chapels.

One of these chapels was recently constituted as the Ridgcrest Baptist Church in Newburgh, N. Y. The Ridgcrest church has already begun a mission to Spanish-speaking migrants and a ministry to Air Force personnel in the area.

The work of the board is that of many churches reaching out in communities across the nation and providing financial support through the Cooperative Program of Southern Baptists and the annual Annie Armstrong Offering for home missions.

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The Home Mission Board, for instance, will receive \$2 million for operating expenses and \$1.1 million for capital outlay from 1962 SBC Cooperative Program receipts, if full amounts are available.

The \$1.1 million capital outlay includes \$850,000 for church extension loan funds, which the board considers vital to the establishment of 30,000 new churches and missions across the Convention.

The 1962 Annie Armstrong Offering goal is \$2,910,000.

With offices at 161 Spring St. in Atlanta, Ga., the board carries out a varied program of missions and evangelism that includes education, church loans and church extension under the leadership of Executive Secretary Courts Redford. The board produces tracts, visual aids, books, program materials and the monthly magazine, Home Missions.

Today the mission movement may not only mean crossing geographical barriers but barriers of language, race, illiteracy and economic and social differences.

With 1999 missionaries under appointment, the ministry of the Home Mission Board touches old and young in institutions, shops, factories, mission centers, hospitals, and the armed services--in places as far away as Panama or as near as down the street.

In addition, the board appoints 600 workers for a 10-week period each summer to handle Vacation Bible schools, surveys and evangelistic work. These appointees are college and seminary students.

And this summer a staff member of the board served as the contact for a 65-year-old grandmother who participated in pioneer missions.

"My children are grown," she said, "and I've given liberally to the Annie Armstrong Offering for home missions, but I want to invest my life in things that really matter."

Some may see home missions as merely Kool-aid and cookies at a mission Bible school where a small boy said, "No wonder nobody wouldn't come to church--no refreshments."

Others may see home missions as an illiterate news-vending grandmother learning to read and write her name as she struggles for existence in a 10-foot newsprint shack near a state university.

To many, home missions is an investment of life in things that really matter--carrying out the Great Commission in the homeland--which is the very real and pressing purpose of the Home Mission Board.

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GLOBE-TROTTING With GINNY

Falling Plane Finds
Unexpected Airstrip

By Virginia Harris Hendricks

EINDHOVEN, Netherlands (BP)--During the last weeks of World War II in Europe a 19-year-old Baptist boy was preparing to pilot a B-17 bomb run over Germany. It was to be his first flight as airplane commander. All his crew members were older than he.

Although he was shy and knew the men might laugh at the idea, the pilot asked his men to join him in prayer just before takeoff.

After the bombing mission, the plane was limping back to England with two engines out and a wounded crew member. A third engine quit over Germany and the plane began to drop faster.

As the plane neared the ground an air strip appeared. No one knew whether it was friend's or enemy's, but they had to crash land. When they learned the air field belonged to liberated Holland, several crew members expressed faith that the young commander's prayer was responsible for their safety.

Since that pilot is now my husband, I insisted our auto trip through Holland must take us through Eindhoven to see the air field. My husband searched for the field but missed the way. In this new, modern city all landmarks of that war-torn day are gone.

Where we expected to find a war memory, we found a beautiful, modern Baptist church. We stopped to photograph it, much to the puzzlement of the citizens. Perhaps this is one of the churches that the German Baptist young people helped rebuild after the war, as an expression of remorse for what their country had done to Holland.

Our trip through Eindhoven was not a disappointment. We all agreed that it was more appropriate to find a church in Eindhoven than a battlefield!

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Cutline: Eindhoven's new church.

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Picture A (With Home Mission Board feature)

THE GOSPEL IN HAND: Home missionary Herbert Redd of Gallup, N. M., uses finger-phonograph to present the gospel to Lee Notah, Navajo Indian. This instrument is used with many groups to overcome the barriers of language and illiteracy. (BP) Photo.

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Picture B (With United Nations stories)

STEVENSON GREETES BAPTISTS--Adlai Stevenson, ambassador to United Nations, greeted Southern Baptists attending the Seminar on United Nations and Foreign Affairs in New York City. The men, from left, are Foy Valentine, Nashville, executive secretary, Convention's Christian Life Commission; Gainer E. Bryan Jr., Baltimore, alternate SBC observer to United Nations; Stevenson; Richard N. Owen, Nashville, editor, Baptist and Reflector; Brooks Hays, Washington, assistant secretary of state and former president, SBC. (BP) Photo.

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