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February
1952

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Vol. XXIII No. 2



Home Board Photo

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By CHING CHEU
Missionary to Chinese
Augusta, Georgia

Sixty-six years ago two Christian women, Mrs. A. Smith Irvine, and Mrs. Isabella Jordan, had a vision. Together they brought into being the first Sunday school for the Chinese people of Augusta, Georgia, at the First Baptist Church. At that first meeting, aside from the workers, there was only one pupil, a Mr. Ching Cheu. Today there are some eighty enrolled in the Chinese Sunday school.

Sunday afternoon, November 18 at 4:00 o'clock, the Chinese Sunday school observed its sixty-sixth anniversary with a program appropriate to the occasion.

Speakers included among others: Dr. A. Warren Huyck, pastor of the First Baptist Church of Augusta; Peter Chen, Home Board missionary; and Dr. Boyd Milburn, city missionary, Augusta.

Superintendent of the Chinese Sunday school is Paul Jue. The program was arranged by Miss Cora Higon, general secretary of the school.

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An Appeal For

The Annie Armstrong Offering

By J. B. Lawrence

In making this appeal I want, first of all, to express my lasting obligation and deepest appreciation to Woman's Missionary Union for the magnificent support given to the Home Mission Board.

Through the years Woman's Missionary Union has stood by the Home Mission Board and helped it through all the dark and difficult places. During the period of struggle with a burdensome debt it supported the missionaries of the Board and thereby kept up the work of carrying the gospel to the lost in the homeland. It is difficult to find words sufficiently strong to express my appreciation for the service rendered, not only for the money given, but also for the spirit of co-operation, the literature distributed, and for the prayers which have ascended to our Father's throne for the success and progress of missions in the homeland.

I am very grateful for the offering in March, 1951. It is the largest offering Woman's Missionary Union has ever made to home missions. Up to November 1, we had received \$831,738.93. Something like \$600,000 of this offering will go toward the salaries of missionaries on the field. When we remember that for 106 years of Home Mission Board history each profession of faith reported by the missionaries of the Board cost Southern Baptists less than \$40.00, we can then see what this \$600,000 given by Woman's Missionary Union means in the salvation of souls. What a glorious rejoicing there will be in heaven some day when we all gather around the throne of our Heavenly Father and the members of the Union meet the vast number of souls crowned with eternal joy because of the gifts made to the Annie Armstrong Offering!

Our report to the Convention in San Francisco shows that our missionaries reported 32,600 professions of faith in the last Convention year. Our total operating budget for the year, including overhead and all miscellaneous expenditures, was \$1,455,015. Our budget for missionary salaries was \$1,141,293, which shows that on the basis of the salaries of the missionaries alone each profession of faith cost \$35.66.

There never was a time in our history when we needed prayers and support of Woman's Missionary Union more than now. More than 988,000 square miles of territory has been added to the field of home mission work. In this new territory there are twenty-two million people unevangelized. This vast territory, including Kansas, Oregon, Washington, California, Arizona, and Alaska, is rich with possibilities for the kingdom of God. The task of evangelizing this field is the challenge of the Home Mission Board.

Not only do we need to win the teeming millions in this vast territory to Christ, but we need also to develop

this rich field for kingdom work. Southern Baptists have as their objective the evangelization of the whole world, and for this task they must have motive, money, and men. There are only three ways to get additional money for the world program of Southern Baptists. One is to baptize more people that they may become givers. Another is to organize more churches that we may have new organizations for the support of world missions and the other is to enlist the unenlisted.

The Home Mission Board is working at this task. The report of the Home Mission Board to the Southern Baptist Convention in San Francisco showed that there had been 32,600 professions of faith, 598 new mission stations established, and 293 churches organized. These converts, new churches, and new mission stations are new sources of revenue for our kingdom work produced by the Home Mission Board.

One of the richest fields we have in the Convention territory for new sources of revenue is the great West, including Alaska. This is evidenced by the progress made in the West with only a token assistance from the Home Mission Board. In California alone, which is a typical western state, in 1944, when the Home Board began its work in the West, there were sixty-seven churches affiliated with the Southern Baptist Convention. Now there are 305 churches. There were then 5,049 members. Now there are 39,700 members. In 1944 there were 638 baptisms. Last year there were 4,049 baptisms. In 1944 the churches gave \$15,000 to the Co-operative Program. Last year they gave over \$149,904. If the Board had a million dollars a year to spend in California alone, at the present rate of increase in giving, this state would be giving a million dollars a year to the Co-operative Program in the next five years.

If our Foreign Mission Board is to realize the objective in its enlarged program it must have more money in order that it may send out more missionaries and may be able to enter more fields of service. The churches we have will give some increase, but on account of the large programs which our churches are making out for themselves, and the large programs which the state mission boards are launching in their fields of work, much of the increase in the giving of our present churches will be absorbed before it reaches the mission fields. Therefore, if we have the necessary increase in money to promote the enlarged program of the Foreign Mission Board, we must develop new sources of revenue. This the Home Mission Board is working to do. This is what the support given by Woman's Missionary Union in the Annie Armstrong Offering is enabling the Home Mission Board to do.

Continued on next page

SOUTHERN BAPTIST HOME MISSIONS

February, 1952

An Appeal

Continued from page 3.

Hence, in the future program of kingdom work, what is given to home missions and what is done by the Home Mission Board with the gifts made, is necessary to the enlargement of foreign mission work. There is no other way to get the new sources of revenue needed.

To show how the work of the Home Mission Board is caring for our world program, I give you the following figures regarding the organization of churches: From 1940 to 1950, 3,942 churches were organized. These churches have now 500,000 members and they gave last year \$1,600,000 to missions. This is absolutely new money. Not only so, but out West our missionaries are organizing a church every five days, and all of these churches become givers. The per capita gift of the new churches throughout the West is larger than the per capita gift of the churches this side in evangelistic spirit, for instead of requiring twenty-two members to win one to Christ in a year, the western churches are winning one with every eight members.

If the Home Mission Board does the work necessary to develop the resources of the homeland for world conquest for Christ, it must have increased support. The Board will receive in 1952, \$660,000 out of the first four and one-half

million dollars received from the Co-operative Program. This is 14.667 per cent, and is for current work. Then the Board will receive about 16 per cent from the next two and one-half million received from the Co-operative Program. This is for capital needs, and the Board needs more than this amount for the building of chapels and churches in the present mission fields. The Board will then receive 25 per cent of all the money that is raised above \$7,500,000 from the Co-operative Program. We cannot tell how much that will be, but whatever it is it will go into our mission work and the better part of it will go into the western work. But the \$660,000 received for current work is not half enough to support our present work. If we maintain our present work and develop new sources of revenue for world work, then we must have increased support. Our only hope is the Annie Armstrong Offering.

I appeal to every member of Woman's Missionary Union as an individual to make a contribution in the light of the facts which I have given above, and may the Lord's blessings be upon every one of you as you pray and give.

Church Affiliations of Senators

Since President Truman has recommended the appointment of an official delegate to the Vatican and the matter may come to the Senate for ratification, I am, for the information of our Baptist people, giving the church affiliations of Senators as it now exists:

In the Senate of the United States there are 19 Methodists, 11 Presbyterians, 11 Episcopalians, 9 Baptists, 9 Catholics, 8 Congregationalists, 5 Disciples, 5 Lutherans, 3 Latter Day Saints (Mormons), 3 "Protestants," 2 Christian Scientists, 2 Friends, 1 Unitarian, and 1 Jew.

I quote from a list given by the monthly bulletin of the Baptist Joint Committee on Public Affairs, Washington, D. C. This bulletin lists only the Baptists and Catholics. The names of the Baptists are: Frank Carlson of Kansas, Walter F. George of Georgia, Theodore Francis Green of Rhode Island, Olin D. Johnston of South Carolina, Estes Kefauver of Tennessee, Robert S. Kerr of Oklahoma, Russell B. Long of Louisiana, John L. McClellan of Arkansas, A. Willis Robertson of Virginia,

and Charles W. Tobey of New Hampshire.

The Catholics as listed are: Dennis Chavez of New Mexico, George W. Malone of Nevada, Joseph R. McCarthy of Wisconsin, Brien McMahon of Connecticut, James E. Murray of Montana, Herbert R. O'Connor of Maryland, Joseph C. O'Mahoney of Wyoming, and John O. Pastore of West Virginia.

The action of our President is to be deeply regretted. It throws into our lap the task of contending for the correct interpretation of the Constitution of the United States with reference to religion. It precipitates no doubt a long, drawn-out fight in which Protestants will be arrayed against the Catholics. It will stimulate anew such organizations as the Ku Klux Klan, and will call upon every one of us who believes in the American Way of Life to carry this contest to the polls. It is votes that count.

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SOUTHERN BAPTIST HOME MISSIONS

NEWS

Western Missions Conference Planned

Plans are being made for the fifth Western Missions Conference to be held at the First Baptist Church, Phoenix, Arizona, March 10 through 13.

Among those who are expected to attend are all the state executive secretaries, state department workers, missionaries, both of the Co-operative and Direct Departments of the Home Mission Board, all missionary pastors and all other pastors of the five western conventions. Representatives of all Southwestern boards, including the Foreign Mission Board, Home Mission Board, Sunday School Board, Brotherhood, Woman's Missionary Union, and the executive committee of the Southern Baptist Convention will also be present.

The program will include addresses by the Southwestern leaders and conferences on every phase of mission and promotional work. Of special interest will be the missionary trophies and testimonies from missionaries on the field.

Music for the meeting will be furnished by Ten Harkel and his department of music at Grand Canyon College.

See You At Ridgcrest

It is not too early to start planning to attend Home Mission Week at Ridgcrest this summer. The dates of August 14-19 have been selected. This will follow the WMU conference and will be at the same time as the Brotherhood and Young men's mission conference.

A feature at the Home Board conference will be the presence of many of the missionaries to the Indians, a number of whom will participate in the program.

New Baptist Association In Detroit Area

The Motor City Baptist Association organized in November in the area of Detroit, Michigan, consisting of churches from Michigan, Ohio, and Indiana.

Messengers from the churches were met in the Arkansas State Baptist Convention and the association was organized as a co-operating body of Arkansas state convention.

Bob Fricke Appointed

Bob Fricke, a student at Southwestern Baptist Theological Seminary, was ap-

pointed missionary pastor of the Mexican Baptist Church, Bastrop, Texas, at the last meeting of the Home Mission Board. He has been doing work at two Mexican missions in Ft. Worth, Texas, for some time. He has served as a summer missionary under the Home Board for three years and is a graduate of Baylor University.

Missionary Resigns

W. C. Brumbelee, who has served as associate superintendent of the Baptist Rescue Mission for men in New Orleans, Louisiana, for the past two years, has resigned to become pastor of the Lynn Haven Baptist Church, Lynn Haven, Florida. Until recently, Mr. Brumbelee was a student at the New Orleans Baptist Theological Seminary in addition to his mission work.

City Missions Conference To Be In Atlanta

A Southwide City Missions Conference will be held in Atlanta, Georgia, in the chapel of the Home Mission Board February 25-27, according to the announcement of Dr. S. F. Dowis, secretary of the Co-operative Missions Department.

The program will consist entirely of panel, discussion on phases of city missions. Each panel discussion will be followed by a brief address on the subject discussed by the panel.

All superintendents of city missions, whether working under the Home Board or not, are expected to attend the conference.

Indians Have Bible Conference

Rev. Genus Crenshaw, missionary to the Seminole Indians at Dania, Florida, arranged a Bible conference for the Indians, January 23-29, at which Dr. B. Frank Belvin, field secretary of the Home Board, presided. The conference was designed as a doctrinal emphasis.

Annual Board Meeting In Atlanta

The annual two-day board meeting of the Home Mission Board, held in Atlanta, Georgia, November 27-28, was marked by a forward-looking spirit and reports of past progress.

The group voted a budget of \$1,570,000 for 1952, an increase of \$120,000 over 1951. A total of 839 missionaries and workers were appointed to serve in

the following fields and departments: administration, 15; field workers, 11; mailing department, 6; Schools of Missions, 3; Chaplains Commission, 2; evangelism, 10; Negro workers, 46; Co-operative Missions, 213; Jewish evangelism, 2; Direct Missions, 376; migrant workers, 4; Alaska, 7; Cuba, 131; Panama, 18; pioneer 1.

A nine-member committee was appointed to study the present program of the Home Board and to suggest plans for promoting the work of the Board that Southern Baptists may become better acquainted with the opportunities, responsibilities, and program of the Board. Serving on the committee are: Harold Sanders, chairman, G. F. Garrison, Monroe F. Swilley, Jr., T. J. Gamble, Hugh R. Bumpas, Beecher Rhodes, T. J. DuBose, J. Ralph Grant, and Eugene T. Pratt.

The Co-operative Missions Department reported 274 new mission stations formed, 107 churches constituted, 135 churches revived and 15,826 professions of faith during the year. The Education Department reported 128,000 home mission study books sold during the year and an average monthly mailing of 120,740 magazines, *Southern Baptist Home Missions*.

Going to Cuba During Southern Baptist Convention?

If you are interested in making a side trip to Cuba and covering home mission fields on the Island before or after the Southern Baptist Convention or Woman's Missionary Union Convention in Miami, the Home Mission Board will be of any assistance possible.

Write to B. M. Crain, 161 Spring Street, N. W., Atlanta 3, Georgia, for particulars. The round trip, Miami to Havana by boat, is \$50.60 (overnight). By airplane the ticket charge is \$34.50 (RT) (fifty minutes each way). A bus trip to Key West and plane trip to Havana will be about \$30.00 for the round trip from Miami.

Would you like a one-day bus trip of 100 miles and back, or a two-day bus trip spending the night at Santa Clara? You will be able to make the trip with all expenses for about \$50.00 up, depending upon hotel accommodations and the length of the stay in Cuba. Write for more information.



By JOHN CAYLOR
Secretary of Evangelism

SEVEN thousand feet high in the arid country of northern Arizona is a missionary outpost of the Home Mission Board. The Harold Baers are the missionaries. What the Baers found to be one of the greatest needs for the Copper Mines area is indicative of what the whole territory of the Southern Baptist Convention needs—water in the desert.

One of the first objectives of the missionaries was to sink a well and bring water to the top of the world. When the contractors completed the boring of the well and turned on their pumps to bring water for the first time, Indians working on the crew and observers standing by saw water come out of the middle of the earth. Hats went up into the air and whoops were heard in the desert. "Water, water!"

The annual meeting of the Home Mission Board, attended by state members, field workers, the headquarters staff, and local board members heard a report on the Annie Armstrong Offering showing that \$831,000 had been received by the end of November for the 1951 offering. There was a little more dignity, but the spirit of hat-throwing and whooping in recognition of the great blessing of the March Week of Prayer offering to home missions

made all those present happy and hopeful. It is like water in the arid desert.

The accompanying tabulation tells how the Annie Armstrong Offering for 1951 has been allocated.

Five women field workers are provided for. Thirty-two children of home missionaries are in college as beneficiaries of the Margaret Fund. WMU field workers among the Indians and Spanish-speaking are supported by the offering. The March Week of Prayer offering results in enough money for the Home Mission Board to maintain over a hundred workers it would not otherwise have among the Spanish-speaking, the French, the Italians, the Chinese, the Japanese, the Indians, and the deaf. Nearly a quarter of a million dollars is used in that field alone through the generosity of the Annie Armstrong Offering.

What could we do in Cuba except for the reinforcement of the March emphasis?

From this source the Home Mission Board is able to do better work in Panama and the Canal Zone. Its Good Will Center work has wonderful support from the offering. In New Orleans alone at the Rescue Home, the Woman's Emergency Home, and the Baby Home

the offering has a great outlet. The Carver Center is a new venture in this field.

Our work among more than a million Negroes gets reinforcement and scholarships are provided for sixty-nine Negro students who will be workers in that field. The offering also provides for sixty-three among language groups. Jewish evangelism, work among the migrants, mission literature, institutes and conferences among language groups and the salaries of mission workers in the West are provided through the Annie Armstrong Offering. Also Negro work in the West is being started because of the success of the 1951 offering in going beyond its goal.

The construction of mission buildings, Good Will Centers, chapels, missionaries' homes, and the work of mission pastors come out of the money raised in that one week's offering. In some cases transportation is provided.

Of special interest is the student center building at the University of Havana, Cuba. Also a building for the Indians in Santa Clara, New Mexico is provided.

The work in Alaska is greatly reinforced by the Annie Armstrong Offering which is used for salaries of workers and for a building in Palmer.

Through this reinforcement mission literature is provided.

If the 1952 offering goes beyond its goal as far as the 1951 offering did, the Home Mission Board will be enabled to start some new work and to reinforce the work already being done. This offering means water in the desert.

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SOUTHERN BAPTIST HOME MISSIONS

1951 ANNIE ARMSTRONG OFFERING REPORT AS OF DECEMBER 1, 1951

Field Workers: Irene Chambers, Regina Sliger, Bertha Wallis, Vena Aguilard, Emma Leachman	\$ 13,500.00
Margaret Fund, 32 sons and daughters of missionaries	10,000.00
Salaries for Language Groups: Mexican-Spanish, Indian, French, Italian, Chinese and Japanese, Deaf	211,880.00
WMU—Language Field Work: Spanish—Mrs. J. L. Moye, Indian—Mrs. H. C. Grimmer	4,580.00
Salaries for Cuba	90,000.00
Camp Work in Cuba	2,000.00
Additional Help—Seminary Students, Cuba (Texas)	5,000.00
Panama, Canal Zone	20,000.00
Good Will Centers: Rachel Sims, Toledano, Bowen, Carver, New Orleans, La.; Granite City, Ill.; Friendship House, New Orleans; Key West, Fla.; Kathleen Mallory Center, Baltimore, Md.; Ensley, Ala.; Tampa, Fla.; Miami, Fla.; Christopher, Ill.; West Frankfort, Ill.; East St. Louis, Ill.	52,440.00
Good Will Center Field Worker (Mrs. Noble Y. Beall)	17,500.00
Rescue Home, Woman's Emergency Home and Baptist Baby Home	70,000.00
Negro Work: 30 Teacher-Missionaries, 19 Negro Center Workers	30,000.00
Student Summer Program (Southwide) (Texas)	10,000.00
(282 students besides 23 supported by B.S.U.)	
Scholarships: Mexican, Negro, Indian, Other Minorities	13,500.00
(Total students helped—132)	
Jewish Evangelism	3,600.00
Migrant Work, 2 Migrants Units with Equipment	15,000.00
Mission Literature for Minority Groups	3,000.00
Institutes and Conferences, Good Will Center, for Minority Groups	3,000.00
Evangelistic Field Work, Help Pay Evangelistic Workers in Weak States (Now helping in 6)	15,000.00
Alaska—Salaries and Buildings (Southwide)	15,000.00
Building Palmer, Alaska (Texas)	3,795.00
Frontier Missions, Ranches, Unchurched Areas	15,000.00
Kathleen Mallory, Good Will Center Building (to complete)	35,000.00
Carver Center—Negro—New Orleans (For Building)	
(Southwide)	17,000.00
(Louisiana)	5,000.00
(Virginia)	6,669.67
Copper Mine Building—Baer Missionary—(Virginia) (Addition to former appropriation)	3,000.00
Complete and Help Furnish Santa Fe Spanish Building (Virginia)	20,000.00
Additional Special Designation (Virginia)	32.26
Salaries—Mission Workers in West (Texas): California, Arizona, New Mexico, Oregon—Washington, Kansas	50,000.00
Open New Negro Work in West (Texas). (Not yet done)	5,000.00
Housing Facilities (Texas), Missionaries without Homes (Will be used to purchase or build homes for direct missionaries in the West)	10,000.00
Mission Pastors for New Churches in West and Pioneer Areas (Texas) (61 now being helped)	20,000.00
Station Wagon—Miss Howard—Spanish (Texas)	2,000.00
Car—Mrs. J. L. Moye—Spanish (Texas)	1,350.00
Building Santa Clara—Indian (Now under construction)	4,000.00
To Apply on Student Center Building in Cuba (Texas)	8,383.57
(Southwide)	19,355.94
Expense of March Week of Prayer Returned to Texas	564.34
Balance from Texas to be Designated	998.15
TOTAL TO DECEMBER 1, 1951	\$831,743.93

Witnessing in Samaria

By HUGH M. HAYES
Student Southern Baptist Theological Seminary
Louisville, Kentucky

"Mister, you have talked to me as no other person has ever talked to me." A middle-aged Negro, "Why hasn't someone told me about this before?" he asked, as tears streamed down his cheeks.

I was talking to this Negro on the street across from the Hay Market during a mission street service held by students from the Southern Baptist Seminary. The Negro had staggered up to me while I was giving out religious tracts

and talking to people in this slum area about God.

I was telling him what Christ had done for him. When I first started talking to him he tried to change the subject by telling something about himself. When he stopped talking I would say something about Christ's death on the cross. His next statement would be a direct contradiction of his last one. But between his incoherent statements I managed to tell him the story of Christ. It seemed as if this was the first time he had heard the story. The story sobered him so much that he was asking intelligent questions by the time the conversation was finished.

The Negro did not accept Christ there on Jefferson Street, but he did ask me for my small New Testament. He promised to read it and follow its teachings. He had a more confident look about him as he went striding down the street with firmer steps.

I stepped up to another Negro standing in a nearby doorway. His breath smelled like a brewery. "Are you a Christian?" I asked timidly.

"Yes," he replied. I continued to ask him questions about his relationship to God. He hadn't gone to church in three years and no one had invited him to church. I told him about the love of God for him, but this didn't seem to make an impression. Seeing I wasn't making any headway, I asked him if he wouldn't attend church Sunday. At first he wouldn't promise, but after some persuasion he about half-way promised to attend. I asked him to shake hands with me on this agreement. As he extended his right hand to clasp mine tears came into his eyes. He turned and hurriedly walked away without saying another word.

These are examples of what one can find in the slum area of any city. A forgotten people—so they think. The people in the slums are ready to listen to the gospel if the person presenting it will be a friend to them. There are Negroes in these areas roaming the streets looking for a friend to talk to—but finding none. Among such people is a good place for Christians to carry out the Great Commission of Christ. These colored people present a great challenge to Southern Baptists.

By MARJORIE ALLEN
Executive Secretary Woman's Missionary Union of Maryland

THE Kathleen Mallory Good Will Center, 1127 Riverside Avenue, Baltimore, Maryland, was dedicated on November 23, 1951. Appropriately, the theme of the dedication exercises was: Kathleen Mallory Center . . . A Center for Service.

secretary of Woman's Missionary Union, told of the gratitude of Woman's Missionary Union for the monumental work that Miss Mallory had done and rejoiced that in 1948, when she retired, the Union voted to pay tribute to her by erecting two buildings to bear her



A group who participated in the official dedication of the Kathleen Mallory Good Will Center.

Miss Mallory, who served for thirty-six years as executive secretary of Woman's Missionary Union, Southern Baptist Convention, was guest of honor. The Home Mission Board was represented at the dedication by Rev. Loyd Corder, secretary of direct missions, who presided, Rev. Wiley Henton, field worker in charge of buildings, who introduced the members of the building committee, Mrs. Noble Y. Beall, Good Will Center field worker, Rev. Fred A. McCauley, field worker for the western states, and Dr. Boyce H. Moody, Maryland member of the Home Mission Board.

Miss Alma Hunt, present executive



name—one at home and one abroad. The home mission project was the Good Will Center in South Baltimore that will serve the thousands of that community.

Miss Hunt reminded the audience of Goethe's statement that "Three things are to be looked to in a building: that it stand on the right spot; that it be securely founded; that it be successfully executed."

It was fitting that Baltimore was chosen as the spot for the building, for in Baltimore, in Goucher College, Miss Mallory received her higher education, and in that city she took up her leadership in Woman's Missionary Union when she was elected executive secretary in 1912.

"Miss Mallory's life is founded on Christ and so in naming this building for her we pray that it, too, is founded on the Solid Rock," Miss Hunt continued. "For Paul tells us 'other foundations can no man lay than that is laid, which is Jesus Christ' . . . To Miss Pearl Gifford and Miss Louise Waddell, the missionaries who labor here, and to the Home Mission Board, Woman's Missionary Union commits the task of 'successfully executing' in this day and through all the years ahead, so that this which has been built as a reminder of God and things eternal may stand strong, at all times pointing up, like Christian hope, toward heaven."

In her response, Miss Mallory recalled that in 1914 Mrs. H. M. Wharton, chairman of the WMU committee on personal service, recommended that the settlements conducted by Union workers be known as Good Will Centers. The motto was to be: "Peace on earth, good will to men." This suggestion was quickly followed. Miss Mallory said, "May God's blessing be and abide upon the center as the days come and go. May it draw with constraining Christian love the girls and boys and women of the community, and may it train them to so



Some of the children who will be served at new center with Missionary Pearl Gifford at left, back row.

live that their lives will be centers of good will as they witness for Christ in their homes, their community, their country, their world."

Mrs. Harry P. Clause, president of Woman's Missionary Union of Maryland, gave a brief history of the Good Will Center. Begun in 1915 at 11 West Cross Street by Miss Marie Buhlmeier, home missionary, as a sewing or in-



Louise Waddell, missionary at center, Alma Hunt, executive secretary of Woman's Missionary Union, Kathleen Mallory, former executive secretary of Woman's Missionary Union, and Pearl Gifford, missionary at center.

trial school for immigrant children, its program soon expanded to include a Sunday school, mothers' club, Bible classes, cottage prayer meetings, and clubs for boys and girls. Outgrowing its quarters, it was moved across the street in 1920 into a building purchased by the Home Mission Board. A few years later the Maryland Baptist Union Association bought the property next door and the two houses together provided a larger place in which to conduct the activities of a Good Will Center. It was not long before there was need for even more space, but for years the work was carried on in crowded quarters with inadequate equipment.

Now at last, there is a splendid building with ample space for department activities, club work, a library, and instruction in music, sewing, and cooking. There are a workshop and gymnasium, a lovely residence for the workers, extra bedrooms for additional students in the summer program.

Dr. Moody, in commenting on the place that would be rendered in the city, reminded his listeners that a building without a program is but a pile of brick and stone, but vital by human life and divine interest comes a means to the end of service to God and man, seeking through its

remodeled from a large one-story brick storhouse at the rear of the lots, and a residence for the workers remodeled from an old dwelling house already standing on the property. The director is Miss Pearl Gifford and her assistant is Miss Louise Waddell. With the help of some volunteer workers, they conduct a program which includes Sunday school, mothers' club, prayer meeting, family night once a month, clubs for boys and girls of the various age groups, story hour, a nursery for pre-school children five days a week, and Vacation Bible school. Julian Dyess, the Home Mission Board worker at another center in Baltimore, assists with the boys' club work and recreation.



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CRUSADING IN SOUTH AMERICA

By C. Y. DOSSEY
Associate Secretary Department of Evangelism



It was the privilege of this writer to spend from July 23 through November 18, 1951, in Argentina, Paraguay, and Uruguay, teaching the people *The Southern Baptist Program of Evangelism* and leading in some very fruitful simultaneous crusades.

The River Plate Mission, including the three countries named above, and the National Convention of Argentina and Paraguay, invited the Department of Evangelism of the Home Mission Board to send a representative to teach them our program of evangelism and lead them in several crusades. I was selected to go. The Foreign Mission Board paid my traveling expenses, and the Home Mission Board paid my salary for the four months. Thus it was a joint program of the Foreign Mission Board and the Home Mission Board of the Southern Baptist Convention.

A mixed committee, composed of several of our missionaries and several of the pastors and leaders of the National Convention, was set up to lead and plan the campaign. Brother Santiago Canclaini, who is the president of the National Convention, was elected chairman, and Rev. Martin S. Blair, for almost thirty years a missionary in Argentina, was elected secretary of the committee. These officers and the other members of the committee rendered valuable service in the campaign.

During the first six weeks we conducted evangelistic conferences, three in Argentina, two in Paraguay, and one in Uruguay. These six conferences were attended by every pastor and many of the other workers in the three countries. The conferences lasted for three days, and *The Southern Baptist Program of Evangelism* was taught to the pastors in

every detail. Much, if not all of it, was entirely new to them. The pastors accepted the program, and plans were set up to carry it out. It is the belief of this writer that before long a Department of Evangelism will be set up in that convention with a full-time secretary in charge.

In Paraguay, Baptists have only three small churches. In Argentina we have about 150 churches, but many of them are a great distance apart. In Uruguay there are five Baptist churches in the capital, Montevideo, and about the same number in the interior. All these churches are very small, ranging in membership from five to 200 members.

During the evangelistic conferences plans were made to conduct simultaneous crusades in Rosario, Argentina; Buenos Aires, Argentina; and Montevideo, Uruguay.



Group attending week-night service at First Baptist Church, Rosario, Argentina.



Evangelist C. Y. Dossey who directed the campaign and Pastor Lorenzo Plus of Buenos Aires.

The first crusade was in Rosario. They had only five weeks to get ready but in spite of this handicap made marvelous preparation. There are fifteen churches in Rosario, and EVERY CHURCH WAS IN THE CRUSADE.

They set up their steering committee just as we do in the States. Their unified publicity was excellent. They prepared their list of prospects, had special rallies, and conducted round-the-clock prayer meetings on Saturday before the crusade started. Each church went into the crusade for the full two weeks. On the middle Sunday they had high attendance day in the Sunday school, and every church set a new record in Sunday school attendance. To achieve this, they used the Sunday school chain method, just as we do in the States. The writer did the preaching in the First Baptist Church. Their previous record attendance was 142. On the middle Sunday they had 269 in attendance, and on the closing Sunday an attendance of 310. The other churches had similar records.

The book, *Your Life and Your Church* by James Sullivan, was translated into Spanish. At the close of the crusade all those who made profession of faith were enlisted in a class and this book was taught them.

The same program was followed in Buenos Aires and in Montevideo. The results of these crusades were as follows: Rosario, 15 churches, 639 public professions of faith; Buenos Aires, 22 churches (only one week), 510 public professions of faith; Montevideo (reports from only the five churches in Montevideo), 316 public professions of faith in Christ. The total for the three crusades was 1,465 public professions of faith in the 42 churches.

During the fourteen weeks I worked in these three countries, I traveled 8,775 miles. I preached 91 sermons, visited 38 different churches, conducted 39 conferences, and saw 508 people make public profession of faith in these 38 churches. At this time the visible results of the campaign in these three countries was 1,765 public professions of faith in Christ. Many of these have already been baptized into the churches, and many more are being taught the book, *Your Life and Your Church*, and will follow their Lord in baptism.

Some Observations

The writer had some of the greatest experiences of his entire ministry, but will not permit relating them here. I would like to give the following observations regarding the result:

1. The Southern Baptist program of evangelism is adequate and will meet the needs of the people and the churches anywhere. It will work anywhere in the world if it is given a chance.

2. The simultaneous crusade is the best method of evangelism known today. It will work anywhere with any people. It has been the privilege of this writer to lead simultaneous crusades in every section of the Southern Baptist Convention, Alaska, Cuba, and in Argentina and Uruguay. The simultaneous crusade works as well outside the United States as it does in the States. It will work anywhere when the pastors are willing to pay the price. In Rosario, Argentina, they have voted to have a similar crusade next year and are already making plans. Similar plans are also being made in Buenos Aires.

3. The Southern Baptist program of evangelism and the simultaneous crusade provide us with a most effective unifying force. The missionaries and nationals in the countries I visited told

me that the crusades and this program had done more to unify them than anything that has ever come to their country. This program and method of evangelism can be used of God to unify Southern Baptists around the world.

4. This program and method is Christ-centered and church-centered. Because of sickness, I was prevented from being in the crusade in Montevideo, Uruguay. I went there and taught the program and method to the pastors, and they set up their committee and made the preparation. When I became ill, they went right on with the crusade. If this program and method had been built around a man, then this crusade would not have been conducted. There have been many great preaching missions in South America. The pastors told me that the simultaneous crusade had done more to help their individual churches than anything in which they had ever engaged.

5. The gospel can be preached effectively through an interpreter.



Fellowship meeting at Buenos Aires, Argentina, during recent simultaneous evangelistic crusade.

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THE EIGHT-DAY RURAL CHURCH PROGRAM CAN HELP YOUR CHURCH

By JOHN W. WELLS
Field Secretary Co-operative Missions Department

An Eight-Day Rural Church Survey and Enlargement Program was recently conducted in Marshall Association, in Alabama, with the following thirteen churches participating: Beulah, East Lake, Gilliam Springs, Grant, Mt. Carmel, Mt. Olive 2, Mt. View, New Macedonia, Pleasant Grove, Ruth, Solitude, Sweet Home and Union Grove 2. It was a success!

All results cannot be reported. The Eight-Day Program, it will be recalled, has as its four fold aim: (1) to discover the field; (2) to uncover the possibilities; (3) to restore prestige and pride to the churches; and (4) to increase the spiritual influence of the church in the community. These aims cannot be fully achieved in the eight days of the actual campaign. They call for a long-range program. The Eight-Day Program serves only to initiate such a long-range program of work.

The following is only a partial list of

facts and figures revealed by the survey. On the basis of the full survey the workers challenged the people to arise to their opportunities. There will be space to show only the averages for the thirteen churches in the tabulations below.

MEMBERSHIP PICTURE

(Average Per Church)

121	106	96	32	128
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*On an average, over a five-year period, only six were baptized per church per year. At that rate, it will take sixteen years for these churches to win just their present prospects among the unsaved.

ORGANIZATIONS' CHALLENGE

(Average Per Church)

Enrolled 113	52	22	1**
Possible 311*	188*	131	61

*A bus route was recommended to nine of the thirteen churches.

**Only one church has a Brotherhood (with 12 enrolled).



Campaign leaders of Eight-day Rural Church Program in Marshall Association, Ala.

A STEWARDSHIP STUDY

(Average Per Church)

Members working off the farm	26
Families who own their homes	37
Number tithers	7
Income, last year	\$1,750.37
If had tithed, would have been	6,061.94
Gave through COOPERATIVE PROGRAM (five-year average)	116.66
If churches had so much as tithed through CO-OPERATIVE PROGRAM	606.19
No. churches gave nothing through COOPERATIVE PROGRAM (five-year average)	4
No. churches that own a parsonage	3

The information gathered in the survey was used to challenge the people as never before. Their response was heartening.

A church budget was discussed and the worker demonstrated just how one is made and operated. Several of the churches made definite promises to act upon this instruction. The church buildings and grounds were studied and recommendations were made regarding necessary remodeling or building, and relative to the landscaping and beautifying of the grounds. This kind of intelligent study and help was warmly received.

The matter of becoming a part of a joint church field, with a full-time program of work under the leadership of a resident pastor, whose time could be shared with more than one church, was courageously proposed to several of the churches, with resulting, noticeable interest.

The workers, having been specially instructed by R. G. Van Royen, challenged the churches to adopt the budget plan for putting *Southern Baptist Home Missions* and *The Alabama Baptist* in the homes of their official church families. A few of the churches definitely committed themselves to do this.

The associational missionaries, according to their own testimonies, were greatly helped and challenged by their experience in this campaign. These men serve in difficult but strategic places of leadership in their associations. They need help. They appreciate help. A number of statements from some of them will show something of their appreciation for the benefits of the Eight-Day Program.

"The program is the way out for our rural churches. With this rich experience, I can do a better job on my own field," says B. B. Curry.

Continued on page 29

CONVENTION-WIDE EVANGELISTIC CONFERENCE

By JOHN CAYLOR

ATTEENDED by representatives of all the agencies of the Convention, by state secretaries, editors, and state secretaries of evangelism, the Convention-wide evangelistic conference held in Nashville, December 10-12, was outstanding in many ways. For an evaluation of the conference excerpts of speeches are given below.

The book, *The Southern Baptist Program of Evangelism*, by C. E. Matthews, is to be revised and reprinted immediately. Certain revisions approved by the secretaries and some additions will be made to the original publication. The book is the outgrowth of the program developed by conferences with representatives of all phases of Southern Baptist life.

Dr. C. E. Matthews, secretary of the Department of Evangelism of the Home Mission Board, opened the meeting by setting forth the twofold purpose of the Southern Baptist program of evangelism: "to help make evangelists of every preacher in our denomination, and to help make soul winners of every church member in our denomination."

The following comments were heard in the conference:

T. L. Holcomb: "Evangelism has no parallel . . . it is the life line of everything we do, the blood stream of the kingdom work."

C. E. Autry: "The main purpose of the evangelism church council is to

lead every member of every church to be an effective witness for the gospel of the Lord Jesus Christ." Dr. Autry set forth the objectives of the church council as that of planning the local church program of evangelism, teaching and training all members to be effective witnesses, and directing weekly visitation through the agencies of the local church.

J. N. Barnett: "New units are fruitful . . . the report in 1950 of a cross section of newly organized churches gave the ratio of baptisms to church membership as one to six and four-tenths; in 1951 one to seven and seven-tenths . . . Every church should desire to be the mother of another church."

G. Kearnie Keegan: "We ought to keep the students' feet so anchored in the Baptist church that when they leave college they will find expression of their Christian life through the agency of their local church program . . . After the World Youth Congress in Rio in July, 1953, it is our hope that there can be a simultaneous crusade that will have a world impact."

George Schroeder: "There are two things we want to instill in the hearts of Baptist laymen, a deep sense of stewardship and a deep concern about winning more lost people to Jesus."

S. F. Lowe: spoke of letters coming to the Radio Commission telling of salvation for the writers or loved ones

through listening to the gospel as preached by Charles Wellborn.

Miss Edith Stokely: "There is a need for a daytime Christian ministry, and women and young people can adjust their schedules for this . . . The purpose of the community missions program is to win people to Christ and to meet other spiritual needs."

J. E. Lambdin: "The Training Union Department gave 166,679 awards for the study of soul-winning books. This shows people are interested in evangelism."

M. T. Rankin: "Evangelism that is not church-centered can be very dangerous . . . Evangelism must be for the whole world. God has given to the churches one task, a world task . . . We must start at the local church with a convincing compassion for this whole world which will make the planning for the local undertaking in terms of compassion for the whole world."

Merrill D. Moore: "Evangelism is saying, 'my brother, you are God's, and I will do anything in my power that you may know him.' Stewardship is saying 'I am God's and I will do everything in my power to serve him with all I am and have.' . . . Evangelism and stewardship together grow out of the knowledge that we are God's."

R. T. Skinner: "Co-operation may have been overworked on tongues, but we have not been in too big a sweat in practice."

The conference closed with masterful addresses by Secretary J. B. Lawrence and Convention President J. D. Grey. Both of them were considered at their best in their deliverances.

For a broader discussion of the program of evangelism as promulgated in the annual conference, look forward to the article by C. E. Matthews in the next issue of *Southern Baptist Home Missions*.



State secretaries of evangelism and evangelism staff at evangelistic conference in Nashville, December 10-12.

UP THESE W E GOSPEL



Beautiful new church building and missionaries' home built by missionary and Indian helpers.



By LOYD CORDER
Secretary of Direct Missions

RECENTLY Mrs. Corder and I drove from Atlanta, Georgia, to Cherokee, North Carolina, for our first visit with Rev. and Mrs. Ewell Payne, missionaries to the Cherokee Indians of the Great Smokey Mountains. It had begun to snow a little as we neared the small town of Cherokee. It was about noon and we were looking for a filling station from which to telephone Brother Payne for instructions on how to find their home and the mission.

Suddenly, as we came over a hill and around a curve, we saw a beautiful stone church building and a cozy two-story stone pastorium nestled in a small, almost triangular level spot bounded by the foot of the mountain on one side, the bank of a mountain stream on the other, and the highway on the front. The attractive sign on the church building said "Cherokee Indian Baptist Mission." We pulled off the highway to the right on the parking space in

front of the church and, greeting a friendly-looking young Indian man who came walking down the side of the road, I stepped onto the porch of the pastorium and knocked at the door.

Brother Payne came to the door and invited us in. He is a man about fifty years old, of medium height, and rather athletic appearance. He is genuinely friendly, but a bit reserved in his conversation. His manner reminded me of many occasions when, upon being introduced to an Indian, I have been conscious that he was sizing me up in his own mind to see if he thought I was worthy of his full confidence.

Mrs. Payne is a jovial extrovert with a keen sense of humor. She and one of the Indian women had prepared a delicious meal and as we ate, our conversation naturally turned to the Cherokee Indian field with its opportunities, progress, and problems.

Cherokee, located just at the entrance of the Great Smokey Mountain National Park, is the headquarters for the Cherokee Indian Reservation where live 3,500 proud survivors of a once great tribe that owned much of the lands of Tennessee, Alabama, Georgia, and North Carolina. It is a popular tourist center. The official survey of the traffic in the Great Smokey Mountains National Park indicates that about two million people pass in front of our mission property each season. Brother Payne told us that last season he preached to more than 4,000 tourists of all faiths and from all parts of the country. Many Baptists stop to visit the mission. More than 3,000 persons were in the Payne's home last season.

Such is the press of the tourists that during that season of the year our missionaries' time is almost taken up with them. And, of course, so is the time

of all of the Indians who do not retire back into the woods. Therefore the big feature of the mission work from June to October is to minister to the tourists, but Brother and Mrs. Payne are keenly aware that this is a circumstantial opportunity and responsibility that is thrust upon them, but that their main mission is to win and help the Indians themselves. This they have done in a very fine way.

When Brother and Mrs. Payne left the pastorate at Camp Hill, Alabama, to go to Cherokee as missionaries of the Home Mission Board in March of 1947, they moved into the back of a building that then served both as mission and living quarters. They literally lived with their congregation as they ministered through regular services, weddings and funerals.

Upon arrival in Cherokee the Paynes found ten Cherokee churches, some of which were in a pretty bad state of affairs. Most of them needed furniture, fixtures, building repairs, or even new buildings. So they set to work to try to lead the Indians to grow spiritually, and at the same time to try to help them have the physical equipment needed. In four years, as pastor of the mission church and general missionary, Brother Payne has baptized 87 persons and led all of the churches in a program of fellowship and evangelism that has greatly strengthened the work. Three new churches have been organized since the Paynes became missionaries.

Last year they conducted a simultaneous evangelistic crusade among the churches. Various preachers came at their own expense or at the expense of their own churches to lead the Indian churches in evangelistic services. The results were so good that plans are al-



Given by Indian woman and used in hauling materials for building.



Rev. and Mrs. Ewell Payne

ready under way for another such campaign this year.

The Board has furnished summer student workers to help with the Vacation Bible schools on the reservation, but Brother Payne has found that pastors, laymen, women, and even denominational leaders from far and wide are happy to accept his invitation to help, and so they are now planning this year to have an even larger program of Vacation Bible schools with the help of such volunteers.

The two-story home in which the Paynes now live is so close to the mountain that the front yard is at ground floor level, but the back yard is in effect a terrace on the mountain side just at the level of the second floor and connected to the house by a little bridge-like walkway. The stone retaining wall around this terrace is not quite finished. I asked Brother Payne if he was using native stone masons to do the work. He said, "The Indians and I have laid it up."

As I went over the field and saw the six buildings that have been built and four others that have been improved and equipped during the four years Brother and Mrs. Payne have been there, I discovered that the expression "The Indians and I have laid it up," pretty well describes all that has been done. They quarried the stone and hauled it to the building site in an army



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surplus truck which one of the Indian women gave for that purpose. Brother Payne purchased materials far and wide, wherever he could get them at the best consideration, and then he schemed so that not a stick of it was wasted. For instance, all the materials from the old mission building at Cherokee were used in other buildings on the reservation. The seats from the old chapel went to one of the churches and the heating furnace went to another. As a result, they have probably four times as much in building and equipment as could have been bought with the \$25,000 received from the Home Mission Board for buildings on that field.

We were in both morning and evening services at the mission church on the Sunday we visited there. We found that the Sunday school was well organized and well attended, in spite of the

Continued on page 29

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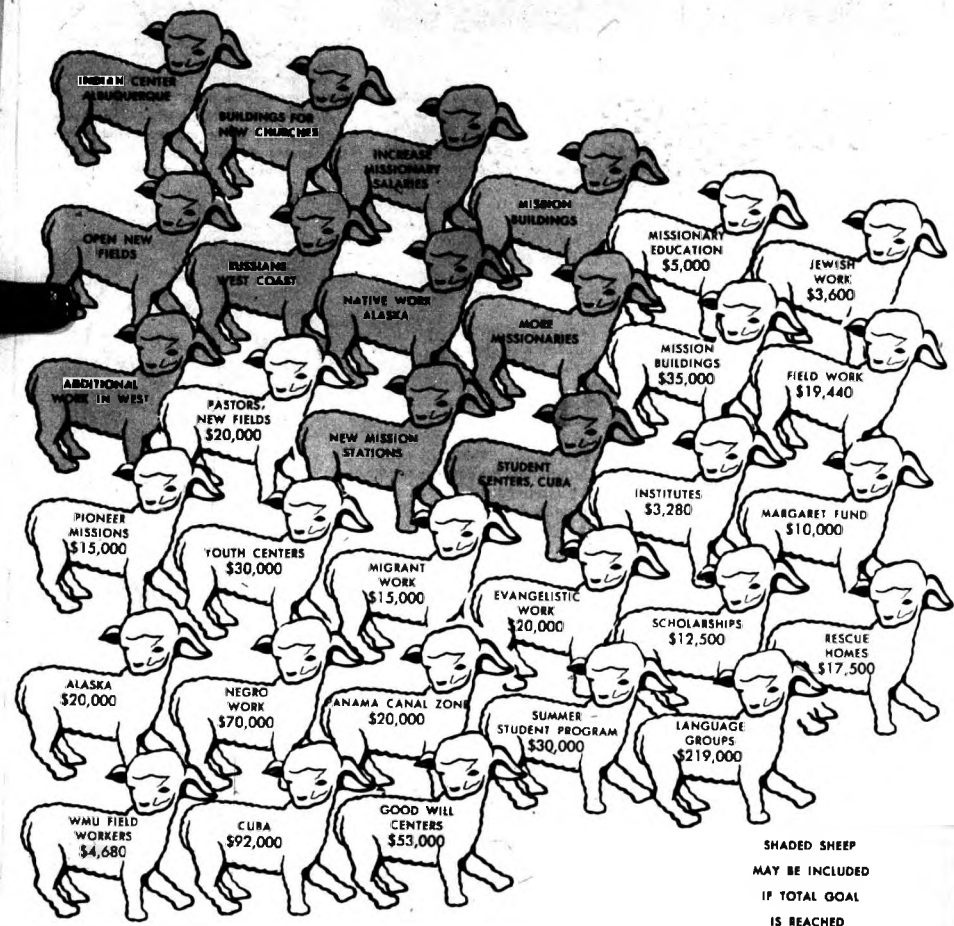
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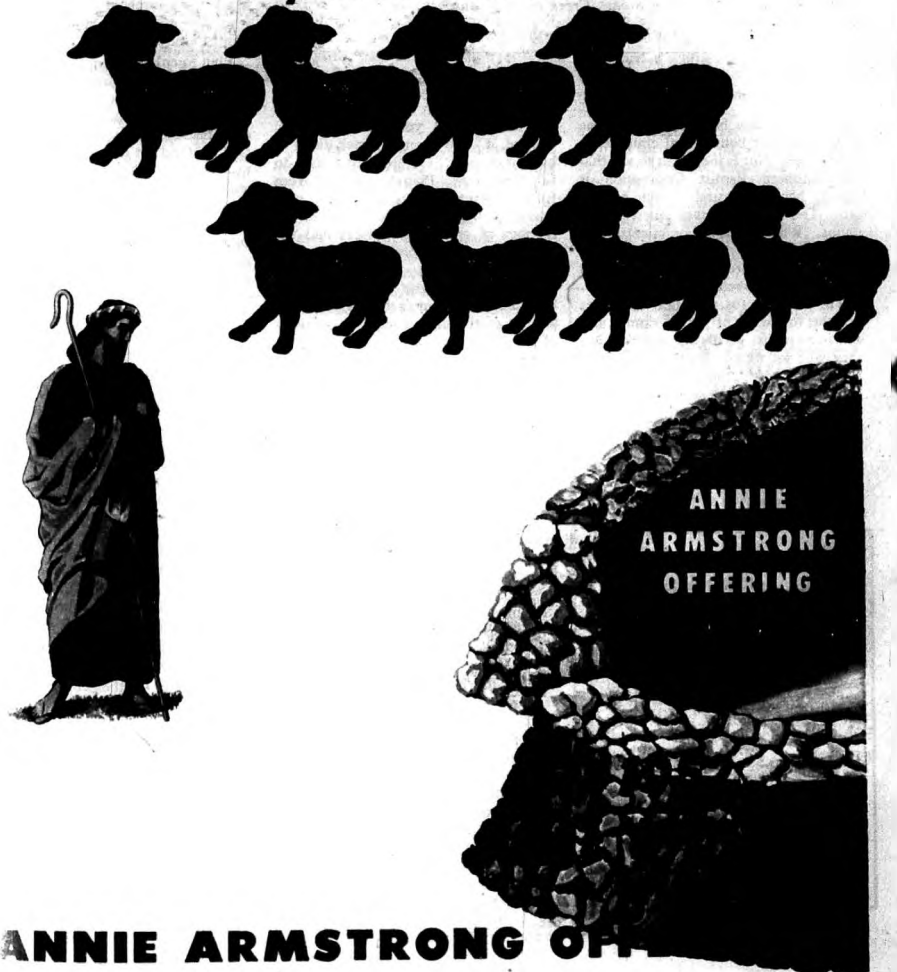
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ANNIE ARMSTRONG OFFERING

THE RURAL CHURCH -- ITS PROGRAM AND PURPOSE

By ARTHUR HOUSE STAINBACK
Pastor, Stony Creek Baptist Church
Rocky Mount, North Carolina

ALL that has been said about the needs for better rural churches is not enough. Nor is it enough to say that our Southern Baptist Convention is rapidly becoming rural church conscious. The one important question remains, "What are some practical things that we can do in our church?" There is the constant search for something to help make for a better ministry.

The program for any rural church is but the following of a few simple and practical paths. Will they work? No they will not work! There is no magic formula. There is no program that by its adoption will make your church stronger and more efficient. There are some practical suggestions that you can use and if you will work with them you will have a program that leads to success.

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No matter what your present status, enlarge it. Go from quarter time to half time, now. Go from half time to full time, now. Plan to advance from full-time preaching to a full-time program as suggested later. Increase the number of preaching services and the scope of your total program and organizational structure.

Any preacher who would dare hold back a church from such progress is not worthy of the high name of a minister of the gospel of the Lord Jesus Christ! Nor should any deacon or other church leader hesitate for fear it would cost more. There will be more people to share the burdens.

A church cannot be pastored by remote control! This is too much like the preacher who reported at his association, "Brethren, I am still holding down eight churches."

Right, about all you can do with so many is hold them down. Churches will not grow with popshot preaching. Many of our rural churches are starving for pastoral care while being overfed with preaching.

Build a pastorium and locate your pastor in your community. It will be a new day for the church and the community. Spirits will be lifted when people proudly say, "We are somebody now. We have our own pastor." A good pastor wants to live with his people. The only way to do a good pastoral job is to live among the people served. They will not be people to whom the pastor preaches; they will be people whom he loves and cares for day by day in every need.

"But we are too small," some say. On a field of three churches with memberships of 200, 250, and 84, one church decided to go full time. The other two

wondered how they could make it. It was the church of 84 members that went full time. We need more faith to step up the work in every church to its next logical point.

Set out to improve the church property. This means first to beautify it. It is the house of the Lord and the way it is kept manifests the love of the membership for him. The exterior is a testimony to passers-by. An ill-kept church and yard says to those who pass, "These are a sloppy and careless people." They will think the members careless about the conduct of church affairs. Then, too, a well-kept church is a living invitation. Mark the church in large letters so all who run may read and know it is a Baptist church.

Plan to enlarge. Look ahead by faith. Acquire adequate land. See just what needs should be met with a building program and then build more. The extra over present needs is the indication of faith in God. It means the people want to reach out for God. Such a people will receive a blessing of the Lord. The very farmer who thinks there is enough space in the church because it was enough for pa and grandpa, is usually seeking a larger farm. The farm of pa and grandpa is not enough for his present needs and desires. Few churches of the past generation are adequate for today and less likely to be serviceable in the next generations.

The next important step is to set up the full Southern Baptist Convention program, now. In answer to an inquiry about how many organizations should be started in a church just going full time the writer answered "all." If the church wants to go full time make it full time. This, of course, means youth and adult choirs, all the phases of the WMU and Brotherhood. It means a Training Union and, of course, Sunday school, which probably has already existed. Then comes the question, "But will they work in our church?"

This writer believes that nearly every church in the Southern Baptist Convention can use the above named organizations and can set them up according to the established plans and framework. These organizations are the key to any good church. The methods for their operation as suggested by our Convention are tried and proved. It is true that these organizations work in churches from remote areas to large city centers. Do not look about for some substitute activities. Use fully and as directed those of the Southern Baptist Convention.

It might be added, "Shake well before

SOUTHERN BAPTIST HOME MISSIONS

Editor's Note:

Pastor Stainback of Stony Creek Church, Rocky Mount, North Carolina, submitted a discussion in the January issue of *Southern Baptist Home Missions* on the Rural Church: Its Challenge and Place. Here is his concluding article on the "Rural Church: Its Program and Purpose."

using." That is, seek out some new leadership and give youth a place, now. Later may be too late. The rural church is in the special task of training for the future many young people who after college will never return to their native church. If these have had a place in their own church they will be ready for future service and leadership. If there is no place for them in their home church they may feel the church is not concerned and in leaving home leave interest in church affairs behind. It may be that failure to utilize youth more in rural churches accounts in part for lack of interest later and the retaining of membership back with the sacred dust of long-buried ancestors.

Important to the success of every rural church is the joining in heartily with the work of the association and state conventions. Pastors attend rural exhibitions and farm demonstrations. Laymen should in return go with their pastors to church conventions.

The wise rural church provides for the pastor to attend conventions with laymen. Provision and encouragement to send church leaders and youths to summer assemblies repay many fold. The rural church needs the instruction and inspiration of these great conventions and assemblies.

The above are but a few suggestions that have worked and will work; that is, where people want them to work. But all this must be undergirded with a deep spiritual emphasis. This spiritual emphasis means the careful use and promotion of such things as stewardship, family worship, and daily Bible readings. It means that the pastor must be available and capable to render spiritual counseling. There must be regular visitation by the pastor and other church leaders. Every church should have a weekly prayer meeting where the presence of God is called down for the needs of the church and where his will is made the church plan.

The crowning glory will be the emphasis on missions. The rural church is no different from any other in that the church which thinks only of self is doomed. Giving to missions by sharing in the Co-operative Program will be a helpful and healthy indication of real spiritual life and power. Arrest any fear that giving to others handicaps the local program. The reverse is true. One cannot assist with the carrying of the gospel to others without receiving God's blessing. What more can be asked? What more assurance of success is needed? To the rural church that launches out will come rewards of faith beyond present dreams.

As I look at the work of the rural church I can but recall the words of our Lord in the parable of the fig tree, "Cut it down. Why cumbereth it the ground?" (Luke 13:8). Surely in this parable of the fruitless fig tree there is a message for the rural church.

This awful doom was pronounced on the fig tree because it was defeating God's purpose. God made it to bear fruit and it was fruitless. The rural church is God's work for the redeeming of men who will be our leaders of tomorrow. Furthermore, the awful doom was pronounced because it disappointed others. Men sought fruit in expectation of satisfaction and there was none. Vast numbers of children and young people being reared in the rural areas are looking to the church for moral and spiritual food and foundation for their lives. It will be an awful thing to fail them.

God expects fruit of every person and church. Wastefulness is a sin. The rural church with its special position dares not waste its time, talent, and ministry. Each rural church is where it should do a work for God and if it fails, like the fruitless fig tree, it will have defeated God's purpose. The church is to produce fruit for his kingdom and leave worldly things alone.

I remember reading a story of a man dropping a handful of small change on the floor of a cashier's booth. While the cashier did what she thought was an act of courtesy in reaching down for the small change, the man grabbed a handful of large bills and ran away. While she stooped for small change she lost much that was valuable. What a warning to the rural church. Guard against being so busy with social and agricultural projects as to lose the place of real service. Keep free of the small change of the world and hold fast the high calling of God.

The rural church, like all churches, can produce good fruit only as it remembers John 15 and remains attached

to the true vine. God desires that every rural church be Christ-centered, Bible-teaching, and free of worldly activities. There are many other agencies to help with farm problems, household helps, and social activities. There is none other to serve the spiritual needs of men.

God expects that every member of every rural church, and all other churches, bear fruit. Every person can bear fruit. Yes, every person. Did not God make us? Does God do anything without a purpose? To say that I have no talents and can do nothing for God is to discredit my Creator. God made no fifth wheels, no mistakes. God made each of us for a purpose and He wills that we be of use where we are.

I heard of a little Japanese fellow who went to apply for a position with a police force. When they had laughed him to scorn because of his size he asked to meet the largest and strongest men on the force. When they appeared he threw seven of them one after the other. He was small but he had developed unusual abilities. Size is not important. It is important that Christians do their best where they are. Each per-

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L. A. Watson

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January, 1952



BAPTIST COLLEGES CAN BE MISSIONARY CENTERS

Tri-Cities Center.

By J. T. GILLESPIE
Field Secretary, Co-operative Missions Department

AS centers of missionary activities, Baptist colleges and schools can stand among the greatest of our denominational agencies. In New Testament times evangelism was always coupled with enlistment. When Paul conducted an evangelistic campaign in a city he left a church in that city for further development of Christian character and service. If we follow the New Testament pattern we cannot dissociate evangelism from character development and church growth. With that conception of evangelism our schools can and should become great centers of evangelism.

Colleges are necessarily devoted to the task of training leaders. The greatest need of the weaker churches is trained leadership. This need is constantly running ahead of the supply from the schools. The greatest bottleneck in denominational life today is at the point of leadership training.

Two lines of effort on the part of our schools can greatly relieve this pressure. One is a definite program of student-pastor supervision; and the other is specific training in extension classes. It is estimated that Southern Baptists have approximately 2,500 student pastors at the present time. A qualified teacher-missionary on each campus could greatly help these men to be better pastors while they are students in college. Then there are many men and women in positions of church leadership who have never had the privilege of a college education. Our schools should lend a helping hand to these men and women by

way of extension classes. A goodly number of Southern Baptist schools have already started programs looking in these directions. In the latter effort one of the most advanced schools is Howard College at Birmingham, Alabama.

The story of the development of the Howard Plan is thrilling indeed. When Dr. Gilbert Guffin was pastor at Jasper, Alabama, he was impressed by the need for training of a man who was trying to pastor a Baptist church without proper educational preparation for the work. While on his knees, Dr. Guffin determined to find a way to help his less favored brother and others like him. While at Jasper Dr. Guffin led in the establishment of a school for preachers and Christian workers at Walker College. The success of this enterprise led to his being called to Howard College to do a similar work on a statewide basis. Thus in 1947 Howard College launched a movement which is meeting with marvelous success under the present leadership of Dr. Hampton Hopkins and Rev. J. W. Lester.

The method of operation of the Howard Plan is so simple that any college can use it in ministering to church leaders in its own area.

The college provides the director and a council of advisers who supervise the establishment and direction of little schools, called centers, in various parts of the state. Each center is sponsored by an association or some other local group with some church providing the place of meeting. Classes meet once a

week at night throughout the school year. College-approved teachers are selected in the locality "who meet the same scholastic standards as that required for those who teach on the campus."

Each unit has a director and registrar who together with the teachers and local advisory committee give direction to the work of their center. The curriculum is set by the college. Only religious subjects are studied.

"Courses are open to all religious workers without restriction as to age or academic training; but college credit for the courses will be given only to those whose previous training meets the customary standards for admission to college." Certificates are given to all those completing twenty-four semester hours in one of the centers. These certificates are given in regular commencement services at the college and carry with them "all the rights and privileges of an alumnus of Howard College."

The curriculum at the present time consists of more than fifty courses designed to fit the one-hour requirements and to meet the needs of those who attend. These include the general field of New Testament and Old Testament studies; interpretation and exegesis; history; music; religious education; church administration; and the preacher and his work. Special emphasis is given each year to some phase of denominational interest such as: 1950-1951 evangelism; 1951-1952, missions. This year a course in missions is being taught in thirty-two of the thirty-eight centers.

SOUTHERN BAPTIST HOME MISSIONS

The response of the people to this offer by the college has been truly remarkable.

At present Howard College has thirty-six centers in operation with plans for two more for the second semester of this year. The total enrollment is to date, 1,609. Of these, 1,519 are students, 90 are teachers; and 481 are Baptist preachers. These centers are located in strategic places throughout the state, and hence are helping church leaders all over Alabama.

The cost of this enterprise is insignificant if one takes into account the tremendous importance of the work to the churches. Pastors, laymen, and women are being trained for positions of leadership in their churches and thus the churches are made stronger; and at a cost to the college of less than \$20 per year for each person enrolled. Some of these are high school graduates and apply for college credit. Others are enrolled for the knowledge only. The only requirement for entrance is "a desire to learn." Whether credit or non-credit students, all are getting the information necessary to make them better workers in their respective churches.

A few characteristic testimonies will indicate what the people of Alabama think of the Howard Plan after they have seen it in operation.

"During the short time of only four years, this ministry of Howard College has extended to every part of the state, and has made an inestimable contribution to the cause of Christ and to Alabama Baptists."—State Secretary.



February, 1952

"I shall never get through thanking Howard College for the privilege of attending the various extension schools. It was surely born in the very heart of God. It just couldn't be otherwise."—Rural Minister of the Year, Alabama, 1950.



Rev. Dan Prater, 82, oldest student at Tri-Cities Center. He not only attends regularly, but brings two young preachers with him.

"Just a card expressing our thanks to you for making it possible for us to have a piano course in our extension school. All of our class (14 ladies) have learned to play hymns. We are expecting to have a good music class this fall when our school re-opens."—A Center.

"I cannot express in words the many blessings that I have received. I know that I have gained knowledge, inspiration, and information. I feel indebted to the entire school and its faculty." —A Mail Carrier.

Thus with competent and highly trained teachers in its extension department, Howard College is proving that a small college can render a big service to a great state through church-leadership-training made available to all citizens regardless of their previous educational opportunities. Numerous other schools are working out similar programs with marked success. When all our schools and colleges undertake seriously to raise the efficiency-level of the smaller churches through specialized training for immediate service, it will usher in a new day for Southern Baptists.

THE RURAL CHURCH

Continued from page 19

son contributing his best will make for stronger churches. Every small, rural church, fully-organized, co-operative, and active will add to our Southern Baptist Convention an ever-increasing power and effectiveness.

Realizing we have business to do and that God expects us to bear much fruit, we must review the facts and see that he has assured a curse to the fruitless and useless. If men come to our churches and find it is like dropping a bucket into a dry well, God will condemn those churches. To be a spiritual fountain we must have an active program and qualified ministry.

Science laments the waste of fuel power because we cannot get the full power out of coal and other fuel. Social scientists lament the loss of young life in useless activities. Shall we make heaven lament because we waste our opportunities?

The rural church is located to do an effective and complete job of spiritual training. The Southern Baptist Convention has a full program undergirded with proved methods. We will either do the job and receive God's blessing or fail and be cut down because we cumber the earth.

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Some of the prominent civic, business, and religious leaders who ate Thanksgiving dinner at the Baptist Rescue Mission with the transient men to whom the mission ministers.

THANKSGIVING DINNER AT THE MEN'S RESCUE MISSION

By CHARLES R. GAGE
Moderator, New Orleans Baptist Association

THE Baptist Rescue Mission for men in New Orleans, Louisiana, haven for thousands of homeless men each year, was the scene of a joyful affair Thanksgiving evening when religious and business leaders of the city entertained 149 transient men at the mission with a Thanksgiving dinner and program.

No previous notice of the affair had been given and these men, who had lost their way in life, came to the mission seeking the usual meal and lodging. On arrival they were told of the plans for the evening and sent to the shower room to wash, shave, comb their hair and get ready for an occasion which they would long remember.

While the men were cleaning themselves, the cooks at the mission, aided by several businessmen who arrived early, put the finishing touches to the dinner and placed the turkey, dressing, peas, and potatoes on the plates. Each plate contained a generous he-man serving.

Present to eat with the men and give them words of testimony, counsel, and encouragement, were nearly a score of prominent Baptists including Dr. Louis

J. Bristow, founder of Southern Baptist Hospital and former vice-president of the Southern Baptist Convention; Charles R. Gage, moderator of the New Orleans Baptist Association and past president of the New Orleans Junior Chamber of Commerce; Rev. J. C. Wells, superintendent of city missions in New Orleans; John F. Felker, veteran clerk of the New Orleans Association and manager of the laundry department of the state-owned Charity Hospital; J. H. Blackwell, secretary of the Louisiana Baptist Brotherhood, president of the Napoleon Avenue Brotherhood and executive of the Times-Picayune Publishing Company, and the wives of several of the men.

Throughout the country hundreds of churches gave baskets to the poor, many charitable groups provided Thanksgiving dinners to the indigent, and many individuals gave cash gifts to provide special meals for the needy, but probably nowhere else did a group of businessmen sit down at the same table with such a group of homeless men and give them personal words of hope and cheer. They ate the same food as the "regulars" and

were interspersed with the men at the tables.

If you have never seen a really hungry man eat a first-class Thanksgiving meal, you have missed one of the joys of this world. The men were happy, not only because of the unexpected feast, but because for a while they could forget their cares and woes in the midst of a friendly atmosphere. (The mission had even provided fresh flowers and table cloths!)

A prominent item on the program was testimonies by the visitors concerning how they had been saved and what Christ means to them. The program was closed with a sermon by Rev. Clovis A. Brantley, former superintendent of the mission and now pastor of the Valence Street Baptist Church in New Orleans. Several professions of faith were made at the close of the sermon and a number of rededications.

The meal was provided by the Mid-City Baptist Church and the Napoleon Avenue Baptist Church, since the mission operates on a meager budget and does not have funds for such an elaborate feast. With a few exceptions, the

NEW FILM READY FOR DISTRIBUTION

In accordance with the new plan of distribution, current home mission films, filmstrips, and slides which have been placed in four regional Baptist Book Stores (Atlanta, Dallas, Louisville, and Oklahoma City) may now be had for a service charge of \$1.00 a booking. The service charge will be collected and retained by the book stores. There is no longer a rental fee on any Home Mission Board film. Any production may, however, be purchased at actual cost.



Home Board Photos.



FINDING HIS OWN and GOOD NEWS are especially adapted for use in the ANNIE ARMSTRONG OFFERING programs.

New Film Now Available

GOOD NEWS, 25 minutes, a black-and-white 35 mm filmstrip with narration on disc at 33 1/3 rpm. This filmstrip shows how Southern Baptist churches, through the Home Mission Board, have given GOOD NEWS to the last of the homeland, the opportunities for giving GOOD NEWS, and the present plan. Available after February 1.

FINDING HIS OWN, 25 minutes, 16 mm sound, color film. This production features the Southern Baptist program of home missions. It presents the spiritual lostness of souls, lives, communities and churches in our homeland. Available now.

Forty million lost souls, sad indeed; but four million Baptist lives lost because of inactivity, thousands of communities lost to the gospel and about four thousand of our churches do not have sufficient influence and power to win the lost. Learn how Southern Baptist pastors, churches, and missionaries are endeavoring to FIND HIS OWN.

men who planned the feast were from those two churches.

This is the first time such an affair has been held at the mission, but was so successful it may be repeated from year to year. The Baptist Rescue Mission is one

of the projects of the Home Mission Board supported partially by the gifts through the Annie Armstrong Offering. Annually thousands of free meals are served and lodging given to homeless

transient men, many of whom find Christ while at the mission. Rev. C. K. Rand is superintendent. The mission celebrates its twenty-fifth anniversary in February of this year.



Photo of group who provided Thanksgiving dinner for 149 homeless men at Baptist Rescue Mission. (L. to R.) Charles Brantley, J. C. Wells, John F. Felker, Rev. Clovis A. Brantley, Louis J. Bristow, Charles R. Gage, and J. H. Blackwell.

February, 1952

SOUTHERN BAPTIST HOME MISSIONS

Another Trophy of Faith In the Northwest

By R. E. MILAM
Executive Secretary of Oregon-Washington Baptist Convention

BETHEL Baptist Church, Yakima, Washington (now First Southern Baptist), began co-operating with Southern Baptists during the closing months of the ministry of Rev. C. E. Boyle, now assistant to the executive secretary of the Baptist General Convention of Oregon-Washington.

It seemed a long step for this group of western people, in this independent Baptist church, to take to co-operate with something as far away as the Southern Baptist Convention. But their enthusiasm has grown for the work as they have learned more about it.

It was two years ago they called as pastor Rev. W. T. Bratton of Texas City, Texas. From the beginning God blessed the ministry of Mr. and Mrs. Bratton. People came and people were saved. The church had for nearly twenty-five years worshipped in a small, wooden structure, and in spite of all the remodel-

ing and rearranging that they could do it was evident that something would have to be done about a new building. The old building was hidden and completely inaccessible, but the people found their way there. The finances almost doubled the first year, rising to \$9,000. The second year, with 150 in Sunday school, the budget went to nearly \$13,000.

Then came a wonderful opportunity. The Central Lutheran church was building a new plant and offered its lovely church building and brick parsonage with extra lots for sale. This property was wonderfully located where all the buses of the city pass by. It is a city of 50,000 in a trade territory of 75,000, and has only one other Baptist church. A beautiful new Safeway Store across the street offered free the use of its parking space.

But the problem was how to raise the



Rev. W. T. Bratton, present pastor of the First Southern Baptist Church, Yakima, Washington.

\$40,000, \$25,000 of which must be paid in thirty days. But under the grace of God the people did it, by selling bonds under the Broadway plan! Twenty thousand of the \$25,000 came from the heroic membership of 150 people. \$5,000 came as a loan from some Houston, Texas, laymen. The church will retain the old property for a mission church and will begin at once to try for the 300 in Sunday school that will now be possible.

INTRODUCING NEW FEATURE

By JOHN CAYLOR

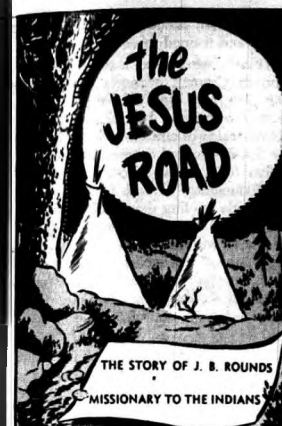


Lou Erickson

In this issue *Southern Baptist Home Missions* introduces a new feature, a pictorial biography. The subject for the next five issues will be J. B. Rounds, retired home missionary. The artist, Lou Erickson, is a Baptist and works in the art department of *The Atlanta Journal*.

Follow the life story of J. B. Rounds in five pages, one each month, of drawings by Lou Erickson.

SOUTHERN BAPTIST HOME MISSIONS



THE STORY OF J. B. ROUNDS
MISSIONARY TO THE INDIANS



Jay's father was unimpressed. Drinking again to forget his family's sadness and his dislike of the winter-bound village, he does not share Jay's enthusiasm.



He hated this town of disease... your baby sister would still be living if it weren't for this filthy town! I'll open business in another town in Drumbo—we'll get along better here!"



Spring in Port Arthur, Ontario, 1885. Young Jay B. Rounds eagerly watches for the ice-cutter on Lake Superior.



The boy's mother spoke reprovingly: "Have you forgotten your poor little dead sister, Jay? What do we care about the ice-cutter?"



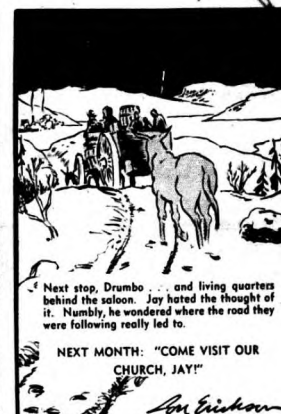
Outside, Jay watched the ice-cutter plow through the ice-pack. He wished he could find a power like that which moved the sturdy ship. Wasn't there ANYTHING that broke the ice in a boy's heart?



A faint plume of smoke over the icy lake! Spring approaches Port Arthur as the ice-cutter, Quebec, approaches the town. "Paw! The ice-cutter! I was first to see it," shouts Jay. "Now I can ride in the parade with the mayor!"



Paw's voice rose in anger: "Jay, get your clothes on! We're moving back to Drumbo... and we're not wasting any time, either!"



Next stop, Drumbo... and living quarters behind the saloon. Jay hated the thought of it. Numbly, he wondered where the road they were following really led to.

NEXT MONTH: "COME VISIT OUR CHURCH, JAY!"

Lou Erickson



New church home of the First Southern Baptist Church, Yakima, Washington.

My Job --- My Opportunities

By C. E. AUTREY
Associate Secretary, Department of Evangelism

SOUTHERN Baptists have a good program of evangelism. It is church-centered and unified. Through it all the states will be working at the same task in the same way at the same time. We believe there is strength in unity of purpose and action.

The evangelistic staff of the Home Mission Board, directed by Dr. C. E. Matthews, will form a basis of co-operation in evangelism for the departments of evangelism in the states. Each state now has every association thoroughly organized with a chairman and an organizer. To complete the organizational needs it will be necessary to set up a local Evangelism Church Council in every church. This task will be my

major work for the coming year as the new staff member.

Our aim is to evangelize the forty million unchurched within the territory of the Southern Baptist Convention and all the world outside at the earliest possible moment. It cannot be done overnight and will never be done until enough church members can be led to become effective witnesses.

Every church member is a potential witness. When a young man enlists in the United States Army and puts on his uniform he is then a soldier, but not a very effective one. He must be oriented, trained, and hardened for his job. When a person is saved and unites with the church he is a witness, but he isn't

likely to do it effectively unless he is led to try and trained to do it tellingly.

This is where the local Evangelism Church Council becomes effective. It will plan, lead, and train men to be effective witnesses. Just as the Training Union trains in church membership and the Sunday school teaches the Bible and enlists folks in the worship services, so the Evangelism Church Council will be constantly leading the people to witness.

How will the Evangelism Church Council lead people to witness? How will it plan the program of evangelism for the local church? How will it help? How will it work in conjunction with the other agencies of the church?

In the first place, what is the council? The council is composed of the pastor and the heads of the organizations of the church. This council should meet in the fall and plan the program of evangelism for the entire year and place it on the church calendar. When the heads of the various organizations help plan the program of evangelism of the church they will lead their organizations to back it. Too, this planning will prevent harmful conflicts. It will give a definite plan of work. The people will follow a plan.

How will the council help make better witnesses? It will promote a teaching program that will reach (a) faithful church members, (b) the new members, and (c) the unenlisted church members. The council will help the Sunday school promote a course in evangelism once or twice a year in connection with the Sunday school study courses. It will do the same thing in Training Union and Woman's Missionary Union. In addition it will teach a course in soul-winning, using *Every Christian's Job* by Dr. Matthews, prior to every revival meeting, and one for the new members following each revival.

The council will send unexperienced workers out with experienced soul-winners to give them confidence and practical know-how. This process will be continued until every Baptist is an effective witness.

The council will use every organization in visitation evangelism. The Sunday school will spearhead the visitation one week, the Training Union the next week, and so on around. They will visit in connection with this program, only the unchurched and seek to win them to Christ and the church.

Promoting this program will be my major task, and I have given great space to it because if Southern Baptists will lead their people to consecration, then teach them how to witness, and direct them in doing it, we shall win a

Continued on next page

THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

If you have any question on Catholicism which you want answered, please send your question to: Rev. C. K. Rand, 161 Spring Street, N.W., Atlanta, Ga.

QUESTION: Why do Baptists object to an ambassador to the Vatican?

ANSWER: There are many reasons for the objection. I can speak only for myself. My objection is based upon the fact that such an ambassador would be a violation of our Constitution, which safeguards separation of church and state.

The Roman Church has always maintained that the Church was a "higher power" than the state. Therefore it should control the state on all matters of "faith and morals." The Romanist view of that held in the Dark Ages when the state enforced the death penalty during the Inquisition at the insistence of the Roman Church.

On November 1, 1478, Pope Sixtus IV answered Ferdinand and Isabella to establish the Inquisition in Spain. In the planning it was directed primarily against the many pseudo-Jewish converts. They threatened alike the Spanish nationality and the Christian faith (Conway, B. L., *Question Box*, Paulist Press, p. 197).

More from the writings of a Roman priest we see that the Inquisition was created by the pope and the rulers of the state were obliged to carry out his orders. Thousands perished at the stake and in torture chambers because of a union of church and state. The purpose of Rome is to control

the world. Her lust for power has always trampled on human freedom. Huss was burned at the stake by the "Most Holy Roman Catholic Apostolic Church."

As to the attitude of the pope on church and state, we quote from the Syllabus of Errors written in 1864. The pope claims it is a grievous error to maintain "That every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." That it is wrong to believe "That the Church has not the power of availing herself of force, or of any direct or indirect temporal power. . . . That the best theory of civil society requires that popular schools, open to the children of all classes, should be freed from all ecclesiastical authority. . . . That the Church ought to be separated from the state and the state from the Church." (Bettenson, Henry, *Documents of the Christian Church*, Oxford University Press, 1947, p. 379-380.)

So we see that according to Catholic teaching, to believe that the Roman Church should not have the power of force in propagating its religion is wrong. That to believe in the free public school is also wrong. And not to want the church of Rome united with the state and supported with our taxes as it is in Italy and Spain is also wrong.

How can light join hands with darkness? Especially when the hands of Romanism have been stained with blood? "Beware of anyone getting hold of you by means of a theosophy which is specious make-believe, on the lines of human tradition, corresponding to the elemental spirits of the world and not to Christ." (Col. 2:8) Moffatt.

MY JOB

Continued from page 26

million and a half to Christ the first year we try it. For too long we have depended on revivals alone. It is remarkable how God has blessed such efforts and he always will, but it just is not enough. We must go afield, not merely the pastors and a little handful of Sunday school teachers, but every member of every church regardless of size and location.

My work with the staff is not just promotion, for I shall conduct many simultaneous crusades each year. I shall preach in one of the local churches and lead the crusade for that particular association. The association for the most part will be the working unit. There will be some citywide simultaneous crusades and a few district crusades, but in the main the simultaneous efforts will be on the basis of the association.

I shall work in conjunction with Dr. C. Y. Dossey in the statewide evangelistic conferences. At these statewide meetings we shall instruct in the associational organization and deliver inspirational addresses. Many of our very finest pastors would welcome information on the Southern Baptist program of evangelism and we shall talk also on that.

I shall in the main conduct simultaneous crusades, promote the local church council and visitation evangelism, and work through the state secretaries of evangelism in promoting study courses in evangelism in all the state assemblies.

In Louisiana this past year, as secretary of evangelism, I taught two classes in evangelism, one for Adults and one for Intermediates and Young People. The classes were well attended and many Intermediates learned for the first time how to win souls and put the information into practice there on the camp grounds. Since then I have had many letters from various Young People and Intermediates telling of experiences in soul-winning.

Many of our states have several assemblies and encampments. They afford a challenging opportunity for the secretary of evangelism of the state to work with the program committees in offering courses in personal evangelism, and thus familiarize the people with the program of evangelism of the Southern Baptist Convention.



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National

Another New Church Starts in California



By E. W. MOON
General Missionary

A mission was started in the Masonic Hall in Rialto, California, April 22, 1951, through the efforts of Rev. S. J. Cantrell and Joe Shotwell, a former leader in the Central Church in San Bernardino. It became a co-operating Southern Baptist church on September 16. There were twenty-one members at the time of the organization and ten joined the church at the close of the service, making thirty-one charter members.

The council elected E. W. Moon moderator. Rev. Fred Porter conducted the examination of the church. Rev. Wiley Henton preached the sermon and

gave the charge to the church. Rev. Gerald Travis was elected clerk of the council.

The church elected Mr. Cantrell as pastor. They also voted to give ten per cent of all undesignated funds to the Cooperative Program and \$2.00 per month to associational missions. They also voted to place the California Southern Baptist in the budget.

Rialto is a growing community and the new First Baptist Church has not only started well, but the prospects for growth are excellent.



(Left) Council at the organization of the First Baptist Church, Rialto, California.

(Below) Members of newly-organized church.



EIGHT-DAY PROGRAM

Continued from page 12

"This program rings the bell. It can revolutionize our mission program. It does the work on a rural church field of a spiritual doctor, in diagnosing the ouches of the church," declares J. E. Berkstresser.

"I am enthusiastic about this program," enthusiastically reported Harold Benson. "It is the answer to many of the problems facing the rural churches. Yes, you were right, it will lead a church into a revival. On Friday night, I preached and pleaded for souls, I witnessed a demonstration of God's convicting power. Though the church was almost dead when we began the program, on Friday night I saw men and women weeping over their sins. Though no one made a profession, several requested prayer. It was a wonderful experience. I know the campaign is going to bear fruit in this church."

"I am sure my experience in this campaign is going to mean greater effort and results in my own work in my association," says J. W. Caldwell.

Gordon Chandler declares, "I can never be the same after this experience. I see something of the real chal-

lenge of the rural areas. The church responded to the challenge and expressed a determination to do something about the needs. A new day dawns for this church. One of the greatest thrills came Friday night. When the invitation was given, a Catholic woman came confessing Christ as Saviour."

"I was brought to see a vision of greater possibilities for our rural churches," says Robert L. Bowen.

Those who helped to make the Alabama survey a success include the following who served as the campaign leaders in the respective churches: K. E. Seepe, B. B. Curry, J. Floyd Goree, P. H. Bamberg, Harold Benson, J. W. Caldwell, Gordon Chandler, Robert L. Bowen, E. E. Weaver, and E. F. Daniel (Alabama associational missionaries); and J. W. Lester, of Howard College, J. E. Berkstresser, state executive field worker for South Alabama and R. G. Van Royen, of the Home Board.

Preparatory plans had been made and carried out by W. T. Edwards, state executive field worker for North Alabama, and Olin Ray, the local missionary. These two workers gave fine co-operation and help throughout the period. I served as director for the campaign.

There were many others who contributed toward the success of the work. Limited space will permit the mention of but a few of them. Moderator M. T. Absher and the associational clerk, J. W. Rowe, gave splendid co-operation and support. The pastors of the town churches, although their churches had not been invited to participate, actually were constant in their co-operation and help. J. O. Colley, First, Albertville; J. O. Forrester, Mt. Calvary, Albertville; T. M. Hamby, First, Guntersville; R. A. Tuck, First, Boaz; together with the above mentioned Mr. Absher, First, Arab, were among those who helped. On Sunday these men opened their pulpits to Edwards, Ray and me, and we were invited to tell their people about the program. In some cases the message was on the air. One other should be given special mention. R. L. Isdell, the dean of Sand Mountain preachers, whose two churches were participating in the program, gave his full assistance and encouragement.

It is my firm conviction that the Eight-Day Rural Church Survey and Enlargement Program will achieve good results, wherever tried, if properly planned for, intensely promoted, and faithfully followed up. I will be happy to help. Call on me.

UNTO THESE HILLS

Continued from page 15

old weather. The same thing was true of the Training Union. I am told that the Woman's Missionary Union of this Cherokee church is one of the best in all of the state of North Carolina.

The Paynes' older son Billy and his wife, were home for the week end when we were there. Billy drove the mission bus to gather up some of the congregation for the Sunday school, and went along. It did my heart good to see the hearty, mutual friendship between Billy and most of the Indians, young and old, who rode the bus that morning.

Though the services Billy played the piano. The music was as good as in any of the First Baptist Church in all the land. Billy is a graduate of Mars Hill Baptist College and he and his wife are now studying in Western North Carolina Teachers College at Cullowhee, North Carolina.

Younger son Tommy is also a musician. He, too, is a graduate of Mars Hill and has received an appointment to the U. S. Military Academy at Annapolis, Maryland, where he is now studying.

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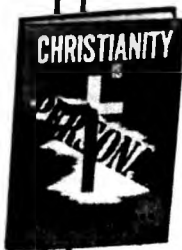
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