

HOME MISSIONS

HISTORICAL COMMISSION
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of the Southern Baptist
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Vol. XXVII No. 3



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By Courts Redford

There are four great blessings that accrue to our Baptist Zion through the program of Woman's Missionary Union in promoting the March Week of Prayer and the Annie Armstrong Offering.

1. *There are great educational benefits in this program of mission study.* For weeks Woman's Missionary Union members and friends have been studying the graded series of mission books on our work among the Indians. Year after year different fields are studied and in this way thousands of children, young people, and adults become better acquainted with the program, the prospects, and the achievements of our home missionaries in their respective fields. Such study is certain to stimulate interest, and interest begets concern, and concern bears fruit in the consecration of life and material resources. The tremendous growth in the distribution and use of the graded series of mission books is a tribute to the faithful and successful efforts of the leaders of Woman's Missionary Union to enlist all of their constituency in such study. This is blessing number one.

2. *Following this study Woman's Missionary Union presents through all of its organizations the most intensive and most interesting programs on home missions ever outlined and promoted by any group.* Year after year the women secure outstanding lesson writers for their various age groups and they provide the best helps available or obtainable for the effective presentation of these programs. It is far more than a single program on missions; it is a whole week of home mission emphasis in which scores of people participate. The programs are so arranged as to be accumulative in interest and appeal. In many cases one or more of the programs is presented to the entire church so that all become aware of mission achievements and opportunities and come to appreciate more fully the service of Woman's Missionary Union in missionary promotion. More than 450,000 copies of various Woman's Missionary Union missionary magazines give intelligent and fervent support to this special effort. These wonderful programs on home missions are blessing number two.

3. *The prayer plans for this special season are of supreme importance.* This is not an overstatement. All home missionaries look to this week as a time of spiritual awakening and mission revival. The power of persistent

and concerted prayer is overwhelming. Difficulties are removed. Problems are solved. Dreams are realized. Plans are perfected. Goals are reached. Souls are saved. The entire home mission family feels the mighty impact of the fervent effectual prayers of thousands of God's choice servants. Many of these prayers are specific. They are for individuals. Names are called. They are for definite causes. The petitioner identifies herself with the missionary who faces some definite problem or meets some tremendous opportunities. They pray for the lost multitudes and for particular opportunities in mission service. For weeks beforehand, as well as during the special week of prayer, these petitions ascend to the throne of grace. God hears. God answers. Only eternity will reveal the results. This is blessing number three.

4. *It is anticipated that these friends of home missions will give through the Annie Armstrong Offering no less than \$1,500,000 for the current operation of the home mission program and for needed buildings and equipment.* This is about 40 per cent of the total annual expenditures of the Home Mission Board. This offering as it grows from year to year, makes possible mission advance on every home mission field. It requires about \$5.91 per minute to operate the total program of your Home Mission Board. Think how very much the Annie Armstrong Offering helps. Think how much your offering and the offering of your constituency may mean. For how many minutes will you support home missions?

Through the ministry of more than 1,000 missionaries and 400 summer workers we seek to translate your money into spiritual values, such values as regenerated souls, revitalized lives, renewed hopes, revived faith, dedicated talents, and devoted Christian service. Thus, you may "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Your splendid gifts constitute blessing number four.

This quadruplet of blessings not only warms the hearts of all members of the home mission family but serves as a stimulus for every mission cause at home and abroad.

Thanks for the blessings of the March Week of Prayer and the Annie Armstrong Offering.

NEWS

New Mission Property

The following allocations were made at the January meeting of the Home Mission Board for mission sites and buildings:

Bethel Spanish church and parsonage, Los Angeles, California, \$34,000.00; First Mexican Church, Los Angeles, California, residence to be used eventually for parking but now as parsonage or Sunday school rooms, \$7,000.00; Miramar Church, site and first unit of building, Havana, Cuba, \$52,710.00; superintendent's home and office, Panama, \$16,000.00; and church auditorium, Kotzebue, Alaska, \$21,000.00.

Wedding Bells Ring

Miss Frances Flury, office employee of the Home Mission Board, and Dr. S. F. Dowis, secretary of the Co-operative Missions Department of the Board, were married in Atlanta Christmas Eve afternoon, December 24, at 2:00 o'clock.

Following the ceremony they spent a brief honeymoon in Florida. They are making their home at 5060 Lake Forest Drive, N. W., Atlanta.

Interest in Indian Edition

The special January issue of *Home Missions*, which was composed almost entirely of material on the American Indian, has met with tremendous interest, requiring a special printing. The total reached 196,900.

L. O. Griffith Chairman

Missionary Education Council

At the January meeting of the Missionary Education Council in Nashville, Tennessee, Dr. L. O. Griffith of the Home Mission Board was named chairman for 1956.

This council is composed of representatives from the Southern Baptist agencies and institutions dealing with mission literature.

Requests for Week of Prayer Material Heavy

If the number of requests for materials to be used in connection with the March Week of Prayer and Annie Armstrong Offerings is indicative of the interest, this year's ingathering should bring the largest offering in the history of the Home Mission Board.

According to B. M. Crain, business manager, the Board shipped 126,871 books on the Indian series and at least 8,000 packages of free materials between January 1 and January 20. This represents the largest mailing of such materials in the history of the Board, Mr. Crain said.

Willis J. Ray To Lead Colorado Convention

Willis J. Ray, who has served as executive secretary of Arizona Baptists since 1944, has announced his acceptance of the Colorado Convention's invitation to serve as its executive secretary.

Ray was elected to this position by the executive board and the convention itself, at its organizational meeting last November. Churches from North and South Dakota, Montana, Wyoming, and Colorado make up the new convention.

According to Mr. Ray's announcement he will begin his new duties March 1.

Colorado Baptists To Have Official Paper

A paper which has been published since 1952 as a monthly publication of the Denver Southern Baptist Association, has been named the official state paper for the new Colorado Baptist General Convention.

Dr. S. W. Driggers, present editor, has been named temporary editor until the new executive secretary arrives and future plans are made. The *Baptist Beacon* of Arizona has been serving as the official paper for the churches of this convention.

Evangelistic Opportunity Among Spanish-Speaking Noted

Texas Baptists were told at their annual evangelistic conference in Fort Worth recently, that the two million Spanish-speaking residents in their state constituted their most challenging evangelistic opportunity.

Rudy Hernandez, evangelist for the Baptist General Convention of Texas, said: "Less than 50,000 of the total two million persons are evangelical Christians, and more than 95 per cent of the 200,000 *braceros* entering Texas each year from Mexico have never heard the gospel preached before."

Hernandez was the leader of the recent "cotton patch crusade" in Pecos, Texas, where more than 1,000 *braceros* were won to Christ in less than a week's time.

From the Advance Program

The Home Mission Board's part of the Advance Program for 1955 amounted to \$612,210.26. This is money above the designated portion of the Cooperative Program receipts in which the Home Board receives 25 per cent and the Foreign Board 75 per cent.

HOME MISSIONS

A publication of the
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SOUTHERN BAPTIST CONVENTION

JOHN CAYLOR, Editor
MILDRED DUNN, Associate Editor

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HOME MISSIONS

From the Pen of

John Caylor



What Is a Christian?

In the Crusade for Christian Morality which is engaging major attention among Southern Baptists during 1956, it is important to begin with the foundation of a Christian experience in order to grow into an experienced Christian. It is as easy to be mistaken about who a Christian is as about what a Christian is. Who, then, would you say is a Christian? Is he a church member? He ought to be, if he is a Christian. He may be a church member and yet not be a Christian. He may be a Christian and not a church member. A Christian is one who has trusted the Lord Jesus Christ as his Saviour and acts like it. This answers the question as to who and what a Christian is. If he has accepted Christ as Saviour, he is a Christian. If he has accepted Christ as Saviour and has joined other believers in Christian fellowship he is on his way to Christian morality, for acting like a Christian is important, too.

There can be no real Christian morality without the experience of grace. The finest Christian morality gives expression not only to Christian grace but to Christian graces. It does not require much of a man to be a Christian, but it requires all the man there is.

Dr. John R. Sampey used to speak of one who was "saved by the skin of his teeth." It is possible for a person to be saved and not be worth much in Christian morality, but it is impossible for him to be worth anything to Christian morality without first being saved.

"We are many but not much," declared Uncle Gideon, Dr. J. B. Gambrell, in a lecture to students when speaking of Southern Baptists. He might not have been right in his day with such a generalization. Many would say the statement is not correct today. By any standard of measurement Christians in general would fall short of the ideal. There should be a deepening of Christian character in our Crusade for Christian Morality. It little behooves one of us to be a judge of the rest of us. Self-examination reveals how little of Christian culture characterizes the whole of life. Every Christian ought to seek a deepening of his experience, a widening of his influence for Christ, an effectiveness in his witnessing for the Lord, and extension of his interest in all people everywhere.

Christian morality goes down in humility and repentance, up in faith and acceptance, out in compassion and concern, and on toward the mark for the prize of the high calling of God in Christ Jesus.

A Momentous Week

The week of March 5 to 9 is in many respects the most important week of the year for the Home Mission Board. It is the time designated as the March Week of Prayer or time for the Annie W. Armstrong Offering for Home Missions. In this one week the Home Mission Board expects to receive more than one and one-half millions of dollars to be used in its missionary program. This is important in many ways.

It is a momentous time of prayer. More people will be remembering in prayer home missions and home missionaries than at any other time during the year. This prayer time is important to missionaries. They feel the impact of the fervent prayers of a million people at this season of the year.

It is a time of study. For several weeks men, women, boys, and girls have been studying home missions. By means of books, tracts, special programs, mission periodicals, state Baptist papers, Sunday school and Training Union literature, Brotherhood materials, and other media the story of home missions has been told effectively and studied almost universally by Southern Baptists. It is important to study home missions and to know home missionaries.

It is a time of consummation. After the period of study and during the period of prayer Southern Baptists are consummating their interests by giving liberally and sacrificially through the Annie W. Armstrong Offering for Home Missions in order that a better missionary program may be carried out. Interested in winning America to Christ and undergirding the whole program of missions, Baptists believe that they must build churches, establish new missions, win the isolated and neglected people to Christ, and make America a missionary force in the winning of the world to Christ. This is home missions. This is our task now.

For those who do not know, it may be well to remind our constituency that a little more than 40 per cent of the income of the Home Mission Board last year came through the March Week of Prayer offering. In one week the Home Board receives 40 per cent of its income from the Cooperative Program, special designations, and the Annie W. Armstrong Offering for Home Missions. To put it another way, nearly half of the operating budget of the Home Mission Board is dependent upon this one week in March. Now to the task of consummating the March Week of Prayer offering goal of \$1,500,000!



Chicago's lake shore skyline.

CHICAGO FOR CHRIST?

By Mildred Dunn

Chicago is booming! Now the second largest city in America (fourth in the world), it boasts a population of nearly six million and its leaders claim it will soon surpass New York in size and become America's number one city.

Packed tightly together, the city proper spreads itself for 29 miles along Lake Michigan. Including suburban areas, it sprawls for more than 75 miles along its shore.

Recently a group took a plane ride over the city. We traveled for one hour at a speed of 150 miles an hour and were unable completely to circle the metropolitan area. Below us during that time were factories, railroads, shops, offices, skyscrapers, hotels, slums, suburban areas, churches, theatres, parks, busy streets, schools, factories, refineries, but all the while I was conscious that below us were people—six million of them, uncounted numbers of whom were lost and without Christ. In the light of Christ's command to make disciples of all people, the lost multitudes in Chicago and other great American cities surely must challenge the best efforts of Christians.

The plan for Chicago to become the largest city in the United States is not merely an idle Chamber of Commerce dream, but is based on certain known facts which make the prediction at least plausible.

Chicago is already one of the most im-

portant centers of transportation and commerce. It is served by 33 trunk line railroads. An average of 35,000 freight cars—11 per cent of the nation's total—load or unload there each day—more than in New York and St. Louis combined. Passenger trains arrive and depart on the average of one a minute and 13 major air lines, four offering international service, take off and land continually at the three municipally owned airports. Midway, which claims to be the world's busiest airport, now handles about 7,600,000 passenger movements annually, or one airplane every 90 seconds. A new airport, O'Hara Field, will soon be completed and it will be 10 times the size of the present overcrowded Midway Airport.

In addition to the fine facilities for rail and air travel, Chicago is producing a network of expressways to handle quickly the tremendous load of automobile traffic. The expressway system within the city limits is expected to cost \$469 million.

But the added transportation advantages on which Chicagoans are counting to help boost them into first place as a city are the waterways. Already approximately 50 per cent more tonnage is handled in Chicago than in the Panama Canal and the completion of the proposed St. Lawrence deep seaway and improved Cal-Sag Channel will tremendously improve Chicago's transportation advantages.

Thus, this city which stands at the

nation's transportation crossroads and is near the center of the nation's population, is planning big things.

Everywhere around Chicago one hears of the Ft. Dearborn plan which is expected to cost \$400 million and is designed to give Chicago something comparable to or better than New York's Radio City or Pittsburgh's Golden Triangle. People talk of other re-development plans designed to do away with slum areas, of the Medical Center District, part of which has already been built at a cost of \$45 million. Another medical development is being built at a cost of \$37 million. Approximately \$100 million is expected to be put into off-street parking. Millions more are scheduled to go into schools.

In the midst of all this multi-million-dollar planning, what about the churches? How many are there? How adequate are they for the present and the future?

In 1950 there were 1,575 churches in Chicago and an additional 1,020 in the suburban areas. At least 85 religious groups of all descriptions were represented in this number.

Of the 2,595 churches, 329 are Baptist, 191 Negro and 138 white Baptist churches. There are 476 Roman Catholic churches in addition to other Catholic groups.

Although the first non-Catholic church in Illinois was a Baptist church which was established in 1795, today American

First of two articles on Chicago, one of the challenging mission fields of our nation.

Baptists have slightly less than 100 churches in Chicago with 31,400 members and Southern Baptists 49 with 5,000 members. Practically all Southern Baptist work has been done within the last five years.

The story of Southern Baptists in Chicago is a thrilling one, a story of sacrifices and great accomplishments in spite of reverses. It is a story just begun.

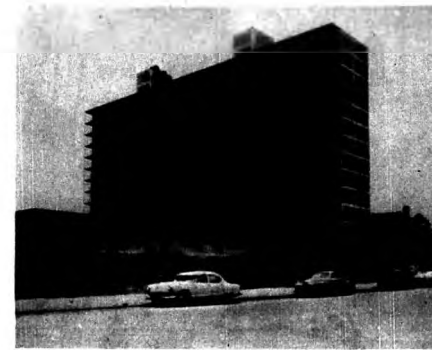
Of the 5,000 members of Southern Baptist churches, 75 per cent are reclaimed Southern Baptists, according to Rev. Harold E. Cameron, pioneer missionary in the Chicago area. People from the South have moved to Chicago by the hundreds seeking employment at the high salary scale which prevails there. Many are making more money than ever before in their lives. Many are from the farms and small towns of the South and have become lost in the big city, particularly to their churches. One woman who recently joined the Argo-Summit church had lived in Chicago 27 years and her letter had been in a Baptist church in Mississippi all that time.

"If Southern Baptists want to know where their non-resident members are, they can find thousands of them in Chicago and the surrounding Great Lakes area," says Missionary Cameron.

All the Southern Baptist churches are small. Buildings are the big need of most of these struggling little congregations. Many are meeting in old store buildings, theatres, or lodge halls. Only the courage and faith of the pastors and members make it possible to progress. While Chicago business and entertainment leaders plan improvements by the millions of dollars, Baptists are struggling to get a few thousand dollars as down payment on some meeting place.

Rev. and Mrs. H. L. Lindsey, a young couple with two small children, are typical of those who are now leading the work of Southern Baptists in Chicago. Mr. Lindsey, a graduate of Ouschita Baptist College in Arkansas and New Orleans Baptist Theological Seminary, was a happy pastor at the First Baptist Church, Wilmington, Illinois. He lived in a nice, new parsonage. He and his wife, who is a graduate nurse, had felt the call to the mission field and had applied for appointment by the Foreign Mission Board when they felt called to accept the Lakeshore Baptist Church in Chicago. This little church,

Chicago Daily News Photos



Modern new buildings are quickly replacing the old slums of Chicago.

constituted in 1953, has a membership of 66 and meets in two adjoining store buildings. Instead of in the nice parsonage, Pastor and Mrs. Lindsey now live in a crowded three-room apartment upstairs over the church which is reached by a dirty, dingy stairway. There is not a single square foot of yard in which the two children may play and the day we visited them they had no heat because the rather dilapidated old stove would not work.

But the young pastor, with a gleam of deep concern in his eyes, said that this little church is the only evangelical church for approximately 100,000 people. He also told how in one service they had 60 visitors and that customarily two-thirds of those present were visitors. The two store fronts which they use for services will

seat only 104 persons, including the choir, and about half the congregation has to sit on one side of the building where the worshipers cannot see the preacher.

"If we could get an auditorium to seat 400 people, we could fill it within a month's time," he said wistfully.

This small congregation pays \$230.00 a month rent for the old store building and if it could just get the down payment, could pay for a building. But property in Chicago is extremely costly.

The record of the beginning of this church is typical of many. It reads: "We were in the midst of a great unchurched section of Chicago, a square half-mile, having not so much as one church,

Continued on Page 9



While millions are being spent on the clean-up and fix-up program in Chicago, Southern Baptists struggle to get out of store buildings and dance halls into decent church buildings.

First Christian Wedding At San Blas Island.



First couples to have a Christian marriage among the Cuna Indians of the San Blas Islands. These three couples were married in a single ceremony at the recently organized Baptist church on Ailigandi, December 7, 1955.

By R. G. Van Royen, Superintendent
Panama and Canal Zone

DECEMBER 7 was an important day at the San Blas Islands. Early that morning we boarded a small plane in Panama City to fly to Ailigandi for the event.

About three months previously two of our Home Mission Board missionaries had announced their intention to marry and had expressed a desire to have a Christian wedding. It would be the first Christian wedding among the San Blas Indians and we felt it would have tremendous influence among the people.

The women of the Balboa Heights Church in the Canal Zone furnished the wedding dress for the bride and helped generally with the plans. But at the last minute, instead of one couple, three couples decided to marry. Since the other two did not have the wedding dresses and other things such as the first bride, they wore their native dress. It was quite a sight to see the three couples going down the aisle, the first in a white dress and veil and the other two barefoot. But everyone did well, including the ring bearer, bridesmaids, and best men.

The whole town, and people from many of the islands, were interested in this event. Even some of the chiefs from other islands were present. Approximately 300 people crowded into the little church and about 400 others were on the outside.

Since arrangements have not yet been made for our missionaries to perform wedding ceremonies, a judge had to perform

the civil part of the ceremony, but he was assisted by Rev. Amilo Rivera and Rev. Peter Miller.

The judge, a native of the islands, although he is not a Baptist, made a speech at the close of the service stating that he felt this was a wonderful ceremony because it was of God. He hoped the people would take it seriously. "I know you have different customs than this," he said, "but I earnestly believe that you should have a ceremony that fits in with God's plan."

After the wedding the brides cut the three wedding cakes and served the guests cake and Kool-Ade.

This is only an example of the way the people of Panama and the Canal Zone are embracing Christianity. On one of the San Blas islands more than 300 women have indicated their desire to take part in a Bible study as soon as we can get a building.

All of our work in Panama is moving forward in a good way. On July, 1955, there was a total of 11 Baptist churches



The Pueblo Nuevo Mission, Panama City, which is soon to be organized into a church.

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Baptist pastors from Panama City and Colon, Republic of Panama, at a conference. Baptist work is growing rapidly in Panama and the Canal Zone.

and two missions with 10 missionaries. At the beginning of 1956 there were 18 Baptist churches and 26 missions with a total of 90 missionaries.

People in the country places are especially hungry for the gospel. In one instance some people walked many miles to hear the message of Christ for the first time. We pray that funds will be provided so that we may reach out into the unreached places with the gospel for the multitudes who need him to satisfy the longing of their hearts.

Chicago for Christ?

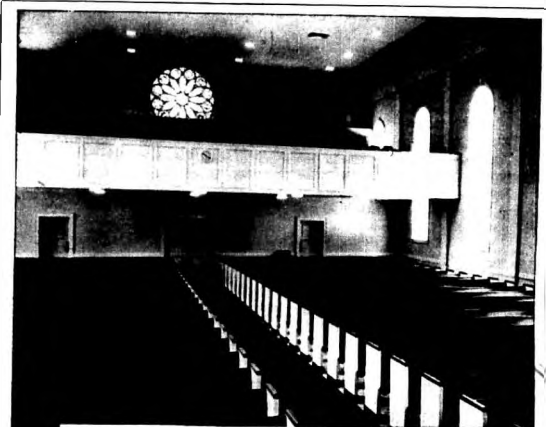
Continued from Page 7

whether Catholic, Protestant, Jewish, or any one of the hundred or more so-called faiths as practiced in Chicago. Over a period of several years we gave thought to the idea of seeing established a Southern Baptist church in the area, but the idea ran little beyond itself. Eventually we felt moved by no less a person than the Holy Spirit to push out on the sea of faith, however weakly, and pray the Heavenly Father for courage to see us through. And he did.

Since that first weak beginning, the church has had many problems, among them the lack of adequate pastoral leadership. When we asked Brother Lindsey, who came to the church in June, 1955, what about his plans to go to the foreign mission field, he replied, "Well, I don't know, we want to go wherever the Lord leads, and just now we feel led here and surely there could be no place in the world with greater spiritual needs."

Is there a task for Southern Baptists in Chicago?

Surely the thousands of displaced Southern Baptists as well as the uncounted thousands of other Christians, if Chicago is to be America's number one city, Christian leaders should be as alert and wise in their response as those who chart the secular affairs of the city. Let us all pray much for Chicago.



Highland Avenue Baptist Church, Montgomery, Alabama. Architect: Carl B. Cooper.

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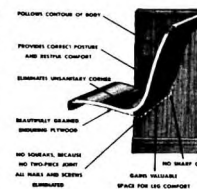
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Chaplain and Mrs. David E. Weaver admire the silver bowl presented to them by the Baptist church of Kaiserlautern, Germany, shortly before they ended their three-year tour in Europe.

Paths For Christ

By Mrs. E. H. Robertson
Sembach, Germany

CHAPLAIN and Mrs. David E. Weaver have recently arrived back in the United States from what may be their last overseas assignment, but a growing church in Japan, a mission field in Korea, a stronger Baptist congregation in Germany, and scores of servicemen and women serving their country with strengthened faith throughout the world, bear evidence that "they were there."

To many servicemen and their families in Baumholder, Germany, where the Weavers spent the last two years, they were Mom and Dad.

Chaplain Weaver had many responsibilities as chief of the 12 chaplains in the Baumholder Sub-Area, yet he still found time to interview personally at least 100 soldiers each month, to advise families with marital problems, to make sick calls, to give help to those with financial difficulties, and to provide wholesome recreation and a place for Christian fellowship.

For the past year, he was president of the Baptist Chaplains Association, but in his own area he made it possible for small religious groups of other faiths to worship as they pleased. He joined all the chaplains and their wives in his vicinity into another group which still meets once each month for lunch and business, and then goes on excursions to places of particular interest to chaplains, such as the Gutenberg Museum at nearby Mainz.

In addition, he found time to make many contacts among the German people. Members of the Baptist church at Kaiserlautern recall that when Chaplain Weaver

came, they were meeting in the home of one of their members. Since all but one of these Baptist families had but recently arrived from the East Zone of Germany, they had no regular pastor, and theirs was the only Baptist congregation for miles around. Unless a minister came from another city, one of the lay members would conduct the Bible study.

The American minister visited them often, and when his wife was expected from the States, a group of the German women, although refugees and possessing only the necessities themselves, traveled

to Baumholder to make the apartment ready for her.

In August, 1954, Mrs. Weaver wrote to the Kentucky Baptist paper, the *Western Recorder*, and described their plight. "It may seem odd to think of Christmas now," she wrote, "but it will soon be cold here in Germany." She listed the things the Baptist refugees needed most. Soon the boxes started arriving and kept coming until her back bedroom had to be reserved for the contributions.

Now, little more than a year later, the financial situation of these Baptists has



Newly completed church at Kaiserlautern, Germany. American chaplains and servicemen helped the congregation build this church.

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improved so much that they in turn are helping others.

Germany, however, is the third foreign country in which Chaplain Weaver has worked while serving with the U. S. Army. Born in Canada, David Weaver was in school in California when he was converted as a result of the efforts of a Southern Baptist minister. During a retreat at Pacific Palisades he was called to preach. Although the young convert and his wife, the former Miss Clara Louise Craig of Rochester, New York, had four small children, they sold their business and moved to Louisville, Kentucky, where he attended Southern Baptist Theological Seminary. After serving as pastor of several Kentucky Baptist churches, the minister entered the service.

Arriving in Japan in 1947, he discovered that the Japanese houseboys and maids had no religious services. He obtained permission from the commanding general to bring Baptist pastor Yuya, then president of the Baptist Convention in Japan, to hold services once a week.

Through these meetings, 28 young people were converted and came to the Weavers for their social affairs, like those in Southern Baptist churches everywhere.

It was an elderly woman, however, who became very concerned with the need for a Sunday school there. Chaplain Weaver explained to her that with his army duty he did not have time to organize it; besides, they lacked teachers and pupils and a place to meet.

Although the woman lived in only one room, she offered it for the Sunday school. Some young Japanese Christians offered to teach if "Mama San," (Mrs. Weaver) would help, and the children came in ever-increasing numbers.

Each Thursday night, the teachers would be taught with the aid of both Japanese and English Bibles. Then one of the young teachers would teach in Japanese, and the others would criticize. The Sunday school soon outgrew the room, and then the mess hall. After that, it was held outside. Often the weather was bitterly cold, recalls Mrs. Weaver, or the wind so strong flannelgraph pictures must be pinned to the board, but the children were always there.

At Christmas the soldiers used their candy ration to give the children a party. Later their contributions bought land for a church. Just before the Weavers left, the work was taken over by a Southern Baptist missionary, and the Weaver Memorial Baptist Church in Asaka, a suburb of



Ministers came from widely scattered churches in Germany for the dedication of the new church at Kaiserlautern. The church's pastor, the Rev. Werner Muller, is shown in center.

Tokyo, came into being.

By 1950 the chaplain was with the 1st Cavalry and went with them nearly to the Yalu River in Korea. On a trip to Pusan to get supplies, his driver spent the night

in the chapel, and next morning told the minister of a young Korean boy there. The 15-year-old waif had become ill and knew of nowhere to go except the chapel.

Continued on Page 30

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Baptist leaders who met to plan Long Range Rural Church Program for Southern Baptists.

THE Southern Baptist Long Range Rural Church Program Committee met in Atlanta, January 3, 1956. It is heartening to know that at long last there is such a committee holding regular meetings and seriously undertaking to point the way for the Baptist denomination to join hands with the rural churches in development and service worthy of the name we bear.

Some of the goals outlined by this committee for Baptists to reach during the five-year period ending 1958 are as follows:

1. Increase the number of Southern Baptist four-star rural churches to 7,500.
2. At least 50 per cent of our Southern Baptist part-time rural churches moving up to a larger pastoral ministry and the churches ministering increasingly to the total life of the people and the church community and churches be encouraged to pay a living salary.
3. At least 2,000 Southern Baptist rural churches enlarging their church building facilities; and at least 1,000 additional rural churches providing pastors' homes.
4. At least 50 per cent of Southern Baptist rural churches operating on an annual budget and sending monthly contributions to world missions through the Cooperative Program and supporting associational missions.
5. Every Southern Baptist rural church having at least one revival and reporting baptisms annually.
6. At least 1,250 Southern Baptist rural churches constituted or reactivated.
7. At least 6,000 Southern Baptist rural pastors, other than regular college and seminary students, participating annually

A Look Ahead For Rural Churches

By J. T. Gillespie



Merrill Moore, director of promotion for the Sunday School Board, S. F. Lewis, Secretary of the Cooperative Missions Department of the Home Mission Board, and J. W. Sargent, with the U. S. Government Soil Conservation Service, Spartanburg, S. C., check the calendar while making plans for a program for rural churches.

in some form of "in-service training" sponsored by our denomination.

8. Every Southern Baptist rural pastor and church participating in a retirement plan of the Relief and Annuity Board; and a definite effort to increase the percentage of pastors and churches participating by a minimum of 10 percent each year.

9. At least 5,000 more Southern Baptist churches with the state Baptist paper in their budgets.

10. Every Southern Baptist association ministered to by a missionary.

Some of the goals were stepped up because those originally set had already been reached, and all of them were reaffirmed by the committee. Plans were also discussed and committees appointed to push the work along all lines.

Recognition was given to the fine work being done by our colleges and seminaries in their varied programs of service to the churches. "Present training for future leadership" is rapidly being augmented by a program of present training for present leadership. We believe a new day is dawning, a day of stronger churches with better programs of service in the country as our schools extend a helping hand to all church leaders who desire it.

When one thinks of all Baptist schools, boards, commissions, state forces, associational missionaries, and so many others who are talking and devising helpful means in behalf of rural church work, one seems justified in believing that the rural program is rapidly becoming a movement in the effort to attain the goal of "plenty of strong country and town churches, and all of them operating efficiently in kingdom service."

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By Mrs. Tom Law, Jr.
Wife of Pastor, First Baptist Church
Havana, Cuba

GREATER HAVANA, already a city of over a million people, is like the majority of the cities in the United States, it just keeps growing larger and larger, sending out new suburbs in every direction. It is in one of these suburbs, called Rosario, that one of our newest missions came to life. But this suburb, or reparto as we call them in Cuba, is far different from those to which we are accustomed in the States. Rosario has no well-laid-out streets, sidewalks, distinct lots, beautification plans; instead, it is a mass of tumbled shacks and one-roomed concrete houses roaming over its hills and valleys beside the rocky, twisting paths that have been made into streets.

It is in such an area as this that Hugh was born in Cuba, but was taken to Jamaica by his Jamaican parents and remained there until he was 23 years old. He felt called to preach and had supplied some in the churches in Jamaica, but he had heard about the Baptist Seminary in Havana and wanted to come back to his native land to complete his education. His grandparents lived in Rosario and they made room in their already crowded house, and Hugh moved in.

On his first Sunday in Cuba, Hugh made his way 15 miles across town to the British West Indian Church, Buena Vista Baptist Church. He immediately took an active part in the church and has held various positions such as Sunday school teacher, pianist, youth leader, and the most recent, an ordained deacon.

In the summer of 1954, Hugh spoke to his pastor, Tom Law, Jr., about the need of a mission Sunday school in Rosario where there are thousands of people and no witness of any kind.

A survey of the area was made and one woman offered her home to the Sunday school. The house was inadequate, consisting of one room divided into three

partitions and crowded with furniture and knick-knacks, and the front porch—but it was all that was available and the offer was eagerly accepted. The first Sunday there were 18 present—smiling boys and girls who had roamed the streets all week as urchins were now curious to see what this new thing was. The next Sunday there were 30 and in just three weeks the Sunday school had grown to 43. It is amazing where they were put in that little one-room house, but it just seemed to spread its walls to make room for more. As each week passed, the children seemed to take more pride in their Sunday school and in themselves personally.

In the spring of 1955 it became apparent that if the mission was to survive and flourish it must move into its own quarters. But there was no money. Hugh had been making six dollars a month as pianist at Buena Vista and had been spending most of it on car fare and supplies for the mission. Buena Vista had accepted the responsibility of the mission, its second mission, but was not able to give it much financial support.

But on faith, the pastor and Hugh went house hunting. They found something they could use. We call it something as it could hardly be called a home. It had a dirt floor, very porous walls, and hardly any roof. But it could be made usable. The owner and her daughter lived in the rear of the building and would rent the front part for \$11.00 a month. At just about this time we received some money from home which enabled Hugh and another boy to begin repairs on the building. Although we had received enough money to make repairs, there was still the item of \$11.00 a month rent. This was presented to the WMU of the First Baptist Church of Havana and they agreed to take this as part of their community missions program. So through hard work and faith the mission in Rosario had a building.

This past summer the mission had its first Vacation Bible school with an average attendance of 30. The work is handicapped by the inability of Hugh and Pastor Law to speak the Spanish language, but it is progressing in spite of the handicaps. In July a Spanish pastor held a week's revival in the "new building" and as a result, evening church services were started.

We feel confident that Rosario will continue to have a Christian witness because one young man was mission-minded in his own neighborhood.

(Hugh was enrolled in the short course in the seminary in the spring of 1955 and passed the courses successfully, but was advised to study the Spanish language one more year before enrolling in the full seminary course.)

A NEED UNANSWERED

By Mildred Dunn

ONE of the things that breaks my heart is the fact that the Home Mission Board constantly has to turn down opportunities of service because of the lack of funds.

This is something that all of us should consider as we make our contributions to the Annie Armstrong Offering this year. The needs in our lives and the needs in our local church may be pressing, but we must also be conscious of those in our own nation who for some reason are not receiving the Word of God.

The following are excerpts from a letter received by Dr. Loyd Corder, secretary of Direct Missions for the Home Mission Board. His answer had to be that the present budget of the Home Board does not make it possible to open this new work even though the need is apparent.

"The area in which we are interested reaches some seven blocks in its greatest width and some 13 blocks in length. Approximately 15 hundred souls are herded together within these limits in trailer camps, pitifully inadequate houses, and shanties unfit to be used as cowsheds. We have witnessed the actions of mothers in slowly starving themselves that their children might have the pitiful fare which they had gained through means both decent and indecent. We have seen others whose children were to them but a misfortune. Those who work are largely employed in the oil fields. The remainder constitute the underworld, the world of thievery, bootlegging, prostitution, and vandalism . . .

"The great pity lies in the fact that these people are hungry for the gospel. They have evidenced this in opening their homes, literally conscripting congregations, and listening for hours to the doctrine of the 'More Abundant Life,' even though it seems to them like idealistic phantasy. They want Christianity, they want to feel themselves a part of something, yet due to feelings of inferiority, they have to settle for gangdom and the fellowship of the streets. How poorly do we reflect the ministry of Jesus and his compassion for the downtrodden of this world as we sit complacently by in our dress-shirt churches and allow the spiritually leprous, blind, and halt to fry in a living, walking

Continued on Page 21

HOME MISSIONS

MILDRED MATTHEWS RETIRES AFTER 35 YEARS IN CUBA

By Mildred Dunn



Miss Mildred Matthews, 35 years missionary to Cuba, now retiring and returning to the States.

ONE of Southern Baptists' outstanding missionaries to Cuba, Miss Mildred Matthews, retired, as of January 1956, and returned to the States after 35 years of service in her adopted country.

Since her arrival in Havana that August day in 1920, Miss Matthews has been largely occupied with teaching and WMU work.

One of her first assignments was in Cardenas where she not only studied the language and learned Cuban ways but even with her limited knowledge of Spanish went to work at once serving as president of the missionary society and helper in the Training Union. At that time there were no Spanish quarterlies and she had no typewriter, but she prepared daily Bible readings for each person by hand.

In November of that same year she was called back to Havana to finish the school year in Colegio Bautista for a teacher who had resigned. From then until 1924 she taught the Kindergarten and first grade. While teaching she also helped in the Sunbeams, taught a Sunday school class, and played the piano as well as continuing her work in the Training Union.

For one year, 1924, she served as missionaries in Matanzas, doing "everything but the preaching" on that mission field. It was in that same year that she was first elected president of the Cuban WMU and

also became a member of the Cuban Mission Board. Both of these positions she held until her retirement.

In August of 1925 she moved back to Havana where she continued to serve

until her retirement. There she again taught in the Baptist college and worked with the WMU. Later she gave all of her time to the WMU work and to local church work. Among her most helpful contributions has been her service as writer and editor of Cuban WMU programs.

In retiring Miss Matthews writes, "These have been happy and busy years. Some of the children whom I taught in the first grade and led in the Sunbeam Band are now Sunday school teachers, deacons, and officers of the Missionary Society. I thank my God for every remembrance of them. They have given me joy in service. I retire with the assurance in my heart that they will carry on without me and that the work will continue to grow in Christ's name and for his glory."

Miss Matthews may now be addressed at Jonesboro, Arkansas.

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AMONG the MISSIONARIES

A Bountiful Harvest

"... But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

About 18 months ago I wrote an article "It Can't Be Done." It was about a Vacation Bible school we conducted for the children from Old Mexico which we brought across the border to our mission at Columbus, New Mexico. In it I related how eager the children were to know the Word of God, and told of the persecution that came to them for attending the Bible school.

This year we had the VBS over there and had twice the number enrolled. We could do this because they have a new mayor at Palomas who is favorable to the Evangelicos.

We were permitted to rent a building for regular services. We have a native pastor who will be supported jointly by the Foreign Mission Board and the funds I receive from friends for the work. But the thing I am so eager to tell you about is the wonderful Christmas program we had.

The pastor prepared a program and we furnished the treats and a toy for each child. The Junior Unions and the GA's of the First Baptist Church of Deming, New Mexico, co-operated in this. The Southwestern Baptist Association provided a New Testament for each one present. Rev. D. M. Cuevas, our local Home Board missionary to the Spanish, helped in making the preparations.

We really did not know what to expect as this was the first Christmas program ever presented in the little town. The service had to be in the afternoon as we have no lights for night services and the international gate closes at eight o'clock. But when we arrived some time before the hour, we found a house full of people (about 75) waiting for something the like of which they had never seen. They listened

to the play and then a message of God's love brought by Mr. Cuevas.

We trust that our friends will see to it that we can continue to witness to these people who are so hungry for the gospel. We have received 11 of them for baptism during the past year. We thank God for the opportunity of doing this "over and above" work for his glory, as it is entirely outside our regular mission work.

—Roy C. Watson
Western Mission Program
Deming, New Mexico

Navajos Give to Foreign Missions

The Tuba City Mission on the Navajo reservation is less than three months old. We have no place to meet regularly. On the second and fourth Sundays we meet in the building known as the Hogan. On the first and third Sundays it is used by the Catholics. On first and third Sundays we meet in the home of a Navajo woman.

Yet with no place of our own to meet, the people listened after the Christmas service as I told them of the need in the foreign mission fields and responded with a mission offering of \$55.75. This was their Lottie Moon Offering.

—Harold Baer
Missionary to Indians
Flagstaff, Arizona

They Did Listen

The seven months we have been serving on this field have been rich and satisfying. Through our church Christmas play, attended by more than 200 people, we had an opportunity to reach many who otherwise would not have listened to the Word of God.

We have had many spiritual experiences, one of the most outstanding being a few days ago when we went to visit some of

our Catholic friends who live on the farms and at near-by towns.

We had been warned that some of them would never listen to the Word of God and would shut the door in our faces.

Before starting on our visits we knelt down to pray and ask the Lord to go with us and to help us so that we would have a chance to talk to them and distribute some religious tracts.

We thank God, for not only were the people we visited glad to have us in their homes, but they seemed reluctant to see us leave. We shall never forget this experience and the joy we felt in our hearts; the Spirit of God was with us throughout this wonderful day.

Our most striking conversion was when a 56-year-old man, now our Sunday school superintendent, came forth and accepted Christ as his Saviour. He had never wanted to attend any Protestant church, even though his mother and wife were faithful members of our church. His wife thought he would always be a drunkard as he spent his days and nights in the saloons.

We began praying for him hours at a time, then the whole church prayed also. It was not long before he was attending regularly and very soon made his profession of faith and was baptized. Now he is one of our most faithful members and finds joy in witnessing to his unconverted friends about the Lord.

During the seven months we have been on this field the Lord has used us in bringing 19 souls to Christ. The Sunday school enrollment has increased from 15 to 45 and we have just finished repairing our church building at a cost of \$800.00.

—Rev. and Mrs. Armando G. Virgen
Missionaries to Spanish-speaking
Cameron, Texas

"Go To Chapel" Drive Nets Good Results

Recently the 188th Airborne Infantry (Eagles) Ft. Campbell, Kentucky, conducted a "Go to Chapel" attendance drive under the leadership of the Regimental Chaplain, Major Lester E. Burnette, Southern Baptist minister from Mississippi.

Military personnel have a hard time attending worship services regularly, but over 70 copies of the Holy Bible, furnished by the American Bible Society, were given to members of the congregation who attended all five Sundays during the month.

The offer of the Bibles for loyalty in attendance helped to reach an enthusiastic 350 per cent increase over the past several

months. This wonderful response led to the request for special reviving services.

—Chaplain Lester E. Burnette
188th Airborne Infantry Regiment
Fort Campbell, Kentucky

A Modern Miracle

The new Tri-Village Baptist Church is a modern miracle of faith and prayer. Eighteen months ago five young couples felt the need for a Baptist church in north-western Columbus, Ohio, and met in the Kingswood School, sponsored as an arm of the now two-year-old Whitehall Baptist Church.

In January, 1955, the church purchased St. Marks Episcopal Church building, formerly the home of the Trinity Methodist Church.

The little flock prayed earnestly for a pastor and called Rev. C. Hoge Hockensmith, 29, who felt led of the Lord to accept the call and left the First Baptist Church of Paintsville, Kentucky, to assume his duties in Columbus.

The group was formally constituted into a church May 5, 1955, with 61 charter members.

The church is now completing a \$5,000.00 remodeling program, has adopted a budget of \$23,000.00 for local needs and worldwide missions and has 85 members who are natives of 18 different states.

—C. Hoge Hockensmith
Columbus, Ohio

Returns to Indian Work

When Mrs. Huse, our two daughters, and I arrived in Albuquerque, New Mexico, to begin our work at the Indian Center we were overjoyed. It was like being home after an extended stay in a hospital.

As summer workers, we had met many Indians on the various fields and we were looking forward to seeing them as well as to making many new friends.

God has been good to us since we arrived on the field. We know that this is a result of many of our friends and many others whom we do not even know, praying for us. We have seen visible acceptance of the truth on the part of some of our people for which we rejoice.

Others are vitally interested and are letting us know it in varied ways.

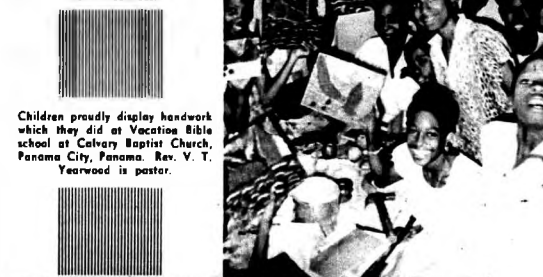
How thankful we are that Southern Baptists have made it possible for us to come back here and to work full time with the people that God has called us to work with.

—James Huse
Missionary to Indians
Albuquerque, New Mexico

March, 1956



Chaplain Lester E. Burnette of the 188th Airborne Infantry is shown presenting special attendance trophy to 1st Lt. Carl Simms, commanding officer of "F" Company, a group which averaged over 50 in attendance each Sunday during the recent "Go to Chapel" attendance drive. During that drive there was over 350 per cent increase in attendance at the Protestant services.



Dr. Kyle M. Yates, pastor of Second Church, Houston, Texas, presents Billy Mitchell a copy of his book to send to a Jewish lady in Brazil. Home Board missionary Mitchell was contacted about this woman by Missionary Edgar Hallock of Brazil.

AT PIGEON CHURCH

By William H. Travis, Pastor
First Baptist Church
Cromwell, Oklahoma

THIS SUMMER the tiny Pigeon Indian Baptist Church near Cromwell, Oklahoma, held the first 10-day Vacation Bible school ever conducted among the 58 churches of the Creek, Seminole, Wichita Indian Baptist Association.

Although this church of 22 members is one of the smallest in the association, it had one of the largest schools, with an enrollment of 89 and average attendance of 69.

Interest in this school ran high among the children. Several of them walked six miles or more daily in order to attend. One intermediate boy, Judson Deere, who missed only two days, lives six miles from the church and walked every step of the 12-mile round-trip each day.

The school was promoted by the Home Mission Board through Dr. B. Frank Belvin, general missionary to the Creeks and Seminoles, assisted by Joyce Baxter, Okmulgee, Oklahoma, student summer missionary. Dr. Belvin led the First Baptist Church, Cromwell, to sponsor the school with Pastor W. H. Travis serving

as principal along with 10 other workers from the church.

Finding a name for this church when it was organized in 1905 came easy because the hill on which it is built was at that time the roosting place for thousands of pigeons, thus the original name, Pigeon Roost Indian Baptist Church, was ready made. The same hill was formerly a camping place for a group of Kickapoo Indians where many low mounds on which their teepees stood may still be seen.

Like most others of the Indian churches of Oklahoma, the Pigeon congregation continues many customs which seem peculiar to white churches. For instance, the bread used in observance of the Lord's Supper must be baked "before the birds sing in the morning."

In most of their services the Creek language is used because some of the older people can speak little or no English. Usually, they have no regular song leader who stands before the congregation to direct the music. Instead, any member of the group is likely to lead off in



Judson Deere, young Indian lad who walked 12 miles daily to attend Vacation Bible school at Pigeon Baptist Church last summer.

some song of his choice from where he sits. The singing, which is in the Indian language, is seldom accompanied by instrumental music.

Their Sunday morning schedule differs little from that of most other Baptist churches. Training Union, however, comes in the early afternoon followed by a worship service. They do not usually have a Sunday night service. Instead of going home for lunch, they prepare their Sunday meals in the well-equipped kitchens of the camp houses which surround nearly all Indian churches of this region.

The preacher has little trouble knowing who the backsliders and lost sinners are

Continued on Page 22



Pigeon Indian Baptist Vacation Bible school, first such school in churches of the Creek, Seminole, Wichita Indian Baptist Association.



Rev. and Mrs. William H. Travis of Cromwell, Oklahoma, and Dr. B. Frank Belvin, missionary to the Creeks and Seminoles.

HOME MISSION



Part of the class of evangelism at Southwestern Baptist Theological Seminary taught by C. E. Autrey, formerly associate in the Department of Evangelism of the Home Mission Board. Between 900 and 1,000 students will be enrolled in this class this year including the summer session.

At The Grass Roots In Evangelism

By C. E. Autrey
Professor of Evangelism
Southwestern Baptist Theological Seminary
Ft. Worth, Texas

IT GOES without saying that the grass roots of anything religious begins with the church, but this article deals with the student in the seminary before he assumes a major responsibility of leadership in his church.

It is the conviction of many that if all our pastors, educational directors, music men, and secretaries who come to us from our seminaries were soul-winners, they alone would win more to Christ each year than all our leaders and churches combined are now winning. The chilling fact is that great numbers of our church leaders give all their time to church work and none to soul-winning. They should not give less time to church work, but more to soul-winning. This condition can be corrected. If all students in the seminaries are taught and trained to win souls while they are studying in the seminary, they will continue to do so when they go out to assume their respective roles in the churches.

How can the above-mentioned problem be solved? We use the clinical method in Southwestern. The student is taught the techniques of evangelism and the various approaches in personal soul-winning in the classroom. We do not stop there. He must

participate in one revival effort during the fall semester. He will choose the church in which he wishes to participate. The pastor of the church will give him assignments. He may fail, but he will put forth a solid effort. The pastor will sign a participation card stating what type of participation was involved.

The student will write up the participation in 300 words or less and hand it in with the participation card attached.

During the spring semester the students will be required to cultivate and win at least one soul to Christ and hand in a written account of the experience.

The clinical idea prevents a student from filling his head with a lot of methods while his heart grows so cold he will never care to use them. Using the techniques one learns as he learns them will keep one's heart aflame and will grow a soul-winner.

The hundreds of students in our seminaries will be instructed and guided in all phases of evangelism. They will go out to our churches not only equipped mentally, but they will go with warm hearts seeking every opportunity to build revival fires and win poor sinners to Christ. As go our

colleges and seminaries in evangelism and missions and interpretation of arts and sciences, so will go our churches. The graduates of our schools will invariably reflect the opinions and spirit of their professors and schools. Our schools are really at the grass roots in evangelism.

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The Evangelism Church Council

By C. E. Wilbanks
Associate Secretary of Evangelism

IN 1948, when the Southern Baptist Convention ratified its program of evangelism, the wisdom of using an evangelism church council was magnified. On page 41 of the 1948 *Southern Baptist Convention Annual*, a resolution urges, "That, the local church shall elect a committee on evangelism composed of representatives of the departments of the church, viz., Sunday school, Training Union, WMU, and Brotherhood. This over-all committee will plan and promote evangelism in the church in view of their large soul-winning opportunities."

This should settle all confusion as to the prerogative of the Convention's department of evangelism, operated by the Home Mission Board, laying great stress upon such a committee. The Southern Baptist Convention set it up.

The question is not whether there should be such a committee, but whether we should operate the Convention's program of evangelism. If we are willing to follow our leadership we must give attention to this committee on evangelism.

Soon it became evident that there should be a name for this committee. It didn't seem desirable to go on saying "committee on evangelism." In many churches the group of workers named as suitable to membership on the committee functioned as "the pastor's cabinet." In other churches it was called "the church council." Many such groups of leaders dealt with everything except evangelism. Others included evangelism in their planning.

The Name Dawned

Thus, there emerged the name "The Evangelism Church Council." It is the pastor's cabinet, or the church council addressing itself to the challenges and responsibilities of evangelism in the church's local field. It is not a new unit of organization to be added. Nor is it an increased burden for the pastor's stooping shoulders. It simply puts to work on evangelism the already chosen leaders of the church. The named leadership of the

departments of the church does something to ease the pastor's burden:

1. It is a council for hearing his desires in soul-winning.
2. The council accepts, maybe improves his plans, and executes them for him.
3. It can master the techniques now developed for the council in the revised edition (1956) of *The Southern Baptist Program of Evangelism* (pages 112-154), and actually lead the entire church in evangelism the year around: revivals, soul-winning visitation, and conservation of the converted. This strengthens the pastor's hands, leads the church to its true New Testament commission in evangelism, and can be carried on to constant fruition even without a pastor.

Every Church Can Have

In thousands of our churches the Evangelism Church Council already exists because the church has elected a pastor (always chairman), a Sunday school superintendent, Training Union director, and presidents of Brotherhood and WMU. To this group can be added others as the church might desire. If the church has not all these it can add to those already serving.

The most successful plans known are at hand now in the book named above, available from Baptist Book Stores. The youngest pastor can follow through. The best operated churches can improve their techniques. All can and will baptize more converts by using their Evangelism Church Councils. Here we cannot give details. But briefly, may this stir your appetites.

1. Recognize your Evangelism Church Council. Elect a council of at least four, besides the pastor, in a small church. Add as many as needed in a large church.
2. Meet as soon as possible to plan for evangelism at least a year ahead.



C. E. Wilbanks

3. Complete all plans and submit them to the church for adoption, alteration or rejection.
4. Determine how many revivals you will conduct during the year. One to be in co-operation with your association's simultaneous evangelistic crusade, the other, the most advantageous time for your field. Few churches should undertake less than two revivals. Many should conduct more.
5. Settle upon your evangelists when the dates are set. Use your pastor often. Invite the others at once. The best men are booked ahead.
6. Plan a revival in an abandoned church, or a place where one is needed outside your immediate community. Complete all details for it.
7. Conduct the study of a book on soul-winning to be taught by the pastor to the entire church. When departmental study courses are conducted include the book on soul-winning.
8. Conduct weekly a day of visitation to lost people and to believers who ought to be in your church, many of whom are Baptists with membership elsewhere.
9. Persuade the entire church membership to join in this visitation. The newest convert can tell what Jesus has done for him. The oldest member can do the same. The lost world and the brisider want to know if Christ is real to you. The more experienced members can grapple with the difficulties and ex-cuses ensnaring people. It's "Every Christian's Job." Here's where study courses reinforce one against the devil.
10. Help to make your pastor a better evangelist.
11. Conduct the class for all new members.

Continued on Page 21

HOME MISSION

Back to The Seminary

By John Caylor



Frank Halbeck

REV. FRANK HALBECK came to the Home Mission Board May 1, 1949, from an active participation through the City Mission Program of Louisville, Kentucky, in Jewish missions. As a student in Southern Baptist Theological Seminary, Frank had a genuine interest in winning Jewish people to Christ. He had been so successful in that field of work that he was highly recommended to the Home Mission Board to head up the Department of Jewish Evangelism. As a young man who had not finished college or seminary, he entered upon the work of the Home Mission Board with enthusiasm and yet with due reticence to be sure that every move he made was effective. He won the confidence and support of the Home Board's office staff and made a place for himself on the field.

Since Halbeck lacked only a few hours of college graduation, he worked in a brief period at his alma mater, Oklahoma Baptist University, and earned his degree. Recently, he and Mrs. Halbeck have been praying that the Lord would open the way for them to go back to the seminary. He lacks only a year of having his degree.

During the seven years Frank Halbeck has been with the Home Mission Board in Atlanta he has traveled widely over the field, made many contacts with Jews, and has created an interest in Jewish evangelism.

Secretary Halbeck has written a number of tracts setting forth the program of work. He led Southern Baptists in establishing "Jewish Fellowship Week" as an annual period of special effort to win Jewish neighbors to Christ. In co-operation with the Department of Evangelism of the Home Mission Board he instituted Jewish Evangelism Night in revivals. By this plan Jews are invited to one of the services in revival meetings. Neighbors and friends join the pastor in such invitation. Many Jews have been influenced to attend Baptist churches and quite a number have been won to Christ through these special efforts in evangelism.

Local workers have been employed jointly by the Home Mission Board and local Baptists in some of the larger cities, and in seminary centers, student missionaries have served in this field and rendered an effective ministry in Jewish evangelism.

Halbeck has become an author. In 1955, the Home Mission Board published *Our Jewish Neighbors*, written by Frank Halbeck, and well received by the reading public. The book sets forth Jewish beliefs and Baptist principles. The author shows how Jewish evangelism is the responsibility of individuals and churches and not alone the work of the mission board.

Rev. and Mrs. Frank Halbeck have two children, Frances and Virginia. The two daughters and their parents will move to the West Coast March 1, where Frank will become a student in Golden Gate Seminary. The Home Mission Board staff, a host of friends among Southern Baptists, and many acquaintances will wish for the Halbecks happiness and success both on the campus of Golden Gate and in a ministry of pastoral service.

The Evangelism Council

Continued from Page 20

bers. To teach them seven lessons from "Your Life and Your Church," by Sullivan, is the pastor's great privilege. Seldom should he let another usurp it.

12. By these steps we are doing two things:

(1) Obeying the orders of our Lord, "Go ye therefore and make disciples of all nations, baptize them, teach them."

(2) We are carrying out the adopted program of evangelism of Southern Baptists. Last year we baptized 420,000 plus. Let's go after a half million!

The writer launched out with an Evangelism Church Council. Only four

came the first night to visit. Soon he left the field. The church had no pastor for four and a half months. Visitation was carried on. Two weeks after the new pastor arrived, 40 people went visiting on a Tuesday. The next Sunday four adults joined the church, two for baptism, known to have been reached by the Tuesday visitors.

USE YOUR EVANGELISM CHURCH COUNCIL.

A Need Unanswered

Continued from Page 14

hell with no other promise for the future than its continuation after death."

Although the income of the Home Mission Board has been increasing, it still is much too small to meet the many challenging requests for help that come daily.

Total gifts to the Annie Armstrong Offering for 1955 was \$1,256,254.58. Although this represents a deep concern on the part of many for the needs of the kingdom, it is hoped that the 1956 offering will be much larger so that more of the requests for help can be met.

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church that has Jewish people
in its community.

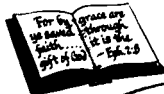
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APRIL 23-29, 1956

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JEWISH DEPARTMENT
Baptist Home Mission Board
161 Spring St., N. W., Atlanta 3, Georgia

Invite your Jewish friends
to hear your pastor preach
the gospel.



At Pigeon Church

Continued from Page 18

in his congregation. In the front half of the auditorium the seats face the center aisle where the Christian men sit on the right side of the speaker and the women on the left. Seats to the rear face the front where the backsliders and lost sinners are seated, also separated according to sex by the middle aisle.

Some people have falsely accused these people of making funerals festive occasions. This misunderstanding has arisen due to their custom of allowing the body to remain in state at the church overnight before burial. The family and friends sit up with it all night. All through the night people may be seen bringing food and drink for the mourners. This has left the wrong impression on outsiders unfamiliar with this custom.

Another old custom of the Creeks and Seminole is to build a small house over the grave of the deceased on the day following burial. We have questioned many of the Indian people concerning this prac-

tice but none seem to know the origin or reason for this custom.

The Pigeon Church claims to have sent the first missionaries to the Seminoles of the Florida Everglades when they sent two of their own number, A. J. Brown and W. L. Joseph, in 1907.

Though there are no racial barriers to membership in this church, two white men have been the only non-Indian members during its 50-year history.

This small but courageous congregation saw their building all but completely destroyed by a tornado in May, 1954. Though they are all poor, they have completely restored the building except for the painting which is yet to be done.

Rev. Robert Colbert, the pastor (himself a Creek), was unable to help with the Bible school because of an illness which confined him to his bed. Brother Colbert and his congregation seem to appreciate very much the splendid help they receive from the Home Mission Board through such consecrated missionaries as Dr. Belvin and the fine summer workers.

Directory of Home Board Missionaries

BOARD MEMBERS

State
Total 20
Alabama—Claude Ammerman, Fred H. Pearson
Arizona—Roy C. Matthews
Arkansas—Lloyd L. Hensel
California—A. J. Hyatt
District of Columbia—Frank K. Brasington
Florida—J. H. Avery
Georgia—J. H. Avery
Illinois—Eugene T. Pratt
Indiana—Bradford Curry, J. S. Bell
Iowa—James T. Horton
Kansas—Harry T. Chappin
Kentucky—Irving M. Prince
Louisiana—James T. Shilley
Maine—D. C. Springer
Maryland—J. H. Avery
Massachusetts—J. H. Avery
Michigan—Hugh R. Bumpas
Minnesota—R. W. Major
Mississippi—Charles Bond, Monty Keaton
Montana—Charles Bond, Monty Keaton
Nebraska—Charles Bond, Monty Keaton
Nevada—John M. Wright
New Hampshire—Hecher Rhodes
New Jersey—Hecher Rhodes
New Mexico—Hecher Rhodes
New York—Hecher Rhodes
North Carolina—Hecher Rhodes
North Dakota—Hecher Rhodes
Ohio—Hecher Rhodes
Oklahoma—Hecher Rhodes
Oregon—Hecher Rhodes
Pennsylvania—Hecher Rhodes
Rhode Island—Hecher Rhodes
South Carolina—Hecher Rhodes
South Dakota—Hecher Rhodes
Tennessee—Hecher Rhodes
Texas—Hecher Rhodes
Utah—Hecher Rhodes
Vermont—Hecher Rhodes
Virginia—Hecher Rhodes
Washington—Hecher Rhodes
West Virginia—Hecher Rhodes
Wisconsin—Hecher Rhodes
Wyoming—Hecher Rhodes

ADMINISTRATIVE, OFFICE WORKERS, AND FIELD FORCE

161 Spring St., N. W., Atlanta, Ga.

Administrative

Corde, Roderic, Executive Secretary-Treasurer
C. Frank Garrison, Assistant Executive Secretary-Treasurer and Superintendent of Church Loan Funds
Leland H. Waters, Executive Assistant
Walter F. Wilson, Assistant Superintendent of Church Loan Funds
Curtis L. Johnston, Financial Secretary
R. M. Crain, Division Manager
Carlton Binn, Attorney

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Department of Missionary Education

L. W. Martin, Secretary of Missionary Education
Mrs. Ruth Lanier, Secretary
Mrs. Canby Fair, Secretary

Office of Promotion

L. O. Griffin, Director
Gwen James, Secretary
Lester Davis, Secretary
Mrs. Edna Kingman, Secretary

March, 1956

Field Workers

Amillard, Vera, 311 W. 2nd St., Eunice, La.
Barba, William E., 161 Spring St., N. W., Atlanta, Ga.
Chambers, Irvin, 216 Pyburn St., Ponchartraine, Ark.
Hinton, Wiley, 252 S. 1st St., Globe, Ariz.
McCasley, Fred, 161 Spring St., N. W., Atlanta, Ga.
Walls, Bertha, 1124 S. 10th, Apt. G-4, Birmingham 4, Ala.

DIRECT MISSIONS

Total 595
Corde, Lay, Secretary of Direct Missions, 161 Spring St., N. W., Atlanta, Ga.
Garcia, Rosa, Secretary
Rosen, Carl, Superintendent of Direct Missions, 161 Spring St., N. W., Atlanta, Ga.
Cowan, E. J., Director of Foreign Language Missions in Calif., 1405 Broadway, Fresno, Calif.
Cowan, Carl, Director of French Missions in La., Box 11, Alexandria, La.
Lynch, Milton, Coordinator, Spanish and Indian Missions in N. M., and Mrs. Box 485, Albuquerque, N. M.
Severell, Bailey, Sup. of Indian Missions in Okla., 1141 N. Robinson, Oklahoma City, Okla.
Wood, L. D., Co-ordinator, Spanish Missions in Texas, and Mrs., 219 Bell Building, San Antonio, Tex.
Stephens, Violet, Secretary to Dr. Wood, Chinese

Total 11
Chen, Peter and Mrs., 1338 Hyde, San Francisco, Calif.
Eberhard, Mary, 1915 N. Park, Tucson, Ariz.
Gillespie, Nina, 1915 N. Park, Tucson, Ariz.
Lin, Lay, 1255 Hyde, San Francisco, Calif.
Lynn, Thomas and Mrs., 1434 W. 12th St., Los Angeles 4, Calif.
Park, Ralph J. and Mrs., 318 Redstone Dr., San Antonio, Tex.
Stanley, G. L. and Mrs., 1109 N. 11th St., Phoenix, Ariz.

Deaf
Total 8
Gardner, J. W., 1221 W. 21st St., Little Rock, Ark.
Guth, Lella R. and Mrs., 808 S. Sonner Rd., Oklahoma City, Okla.
Landon, C. F. and Mrs., 11109 E. Elliott, El Monte, Calif.
Porch, Glen C. and Mrs., 2768 Cameron Blvd., New Orleans, La.
Richardson, David, 2820 Gentilly Blvd., New Orleans, La.

French
Total 10
Carpenter, Robert L. and Mrs., 217 Leona St., Morgan City, La.
Granger, Truman and Mrs., Box 272, Washington, La.
Guth, Corina T. and Mrs., Rte. 2, Box 194, Marksville, La.
Haggs, Albert, Box 24, Louisiana College, Pineville, La.
Johnson, J. O. and Mrs., Marine Rte., Box 17-0, Napoleonville, La.
Melanson, C. B. and Mrs., Box 122, Stowell, Tex.
Pickens, Ashley V. and Mrs., Rt. 1, Box 216, Monticello, La.
Ransom, Ray and Mrs., Box 222, Moreauville, La.
Ravala, Edna and Mrs., Box 254, Jennings, La.
Stanford, Evelyn, Rte. 1, Box 214, Monticello, La.
Thibodeaux, Lawrence and Mrs., 754 Goode St., Thibodaux, La.

Good Will Center
Total 40
Bohl, Mrs. Noble T., Field Worker, 161 Spring St., N. W., Atlanta, Ga.
Boschman, Carrie, 474 Capitol Ave., S.E., Atlanta, Ga.
Brown, Callie, 818 Elystan Fields Ave., New Orleans, La.
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 Highland, Martha, 833 Louisiana Ave., New Orleans, La.
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 Hume, Marion, 1339 Glat St., Columbia, S. C.
 Ivy, Annie, Box 4433, Atlanta, Ga.
 Keith, Gladys, 729 2nd St., New Orleans, La.
 Keller, Ella, 729 2nd St., New Orleans, La.
 Lambert, Helen, 1310 S. Highland Ave., Baltimore, Md.
 Lively, Amy, 674 Capitol Ave., S. E., Atlanta, Ga.
 Lundy, Elizabeth, 153 Stovall St., S. E., Atlanta, Ga.
 Mabika, Ruby, 3701 Annunciation St., New Orleans, La.
 McCalister, Mrs. Ruby, 610 N. Emma, Christopher, Ill.
 Meers, Wanda, 833 Louisiana Ave., New Orleans, La.
 Newman, Elizabeth, 2201 Broad St., Chattanooga, Tenn.
 Page, Mary C., 2201 Broad St., Chattanooga, Tenn.
 Parsons, Mary Lucy, 1127 Riverside Ave., Baltimore, Md.
 Riallan, Myrtle, 155 Stovall St., S. E., Atlanta, Ga.
 Smalley, Elizabeth, Box 5592, Tampa, Fla.
 Stamper, Jean, 729 2nd St., New Orleans, La.
 Tammie, Faye, 729 2nd St., New Orleans, La.
 Vail, Margaret, 729 2nd St., New Orleans, La.
 Walters, H. O., 4316, Old York Rd., Baltimore, Md.
 Wessel, Barbara, 813 Elysian Fields Ave., New Orleans, La.
 Whitlock, Margie Nell, 155 Stovall St., S. E., Atlanta, Ga.
 Whitmore, Louise, 540 N. 6th St., East St. Louis, Ill.
 Wilson, Vivian, 620 Niedringhaus, Granite City, Ill.
 Womack, Mildred, 517 N. W. 8th St., Miami, Fla.
 Young, Ada, 813 Elysian Fields Ave., New Orleans, La.

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 Branch, E. C. and Mrs., P. O. Box 12, White-river, Ariz.
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 Huse, James and Mrs., 616 W. Indian School Rd., Albuquerque, N. M.
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 Sorensen, Marvin and Mrs., Sells, Ariz.
 Trest, Ted and Mrs., Box 598, Shiprock, N. M.
 Wade, Thomas and Mrs., Roco, Okla.
 Wall, William S. and Mrs., Cubero, N.M.
 Wilson, Geo. and Mrs., 1817 Carol St., N. E., Albuquerque, N. M.
 Woodruff, Rose and Mrs., 3300 W. Camelback Road, Phoenix, Ariz.
 Yelvington, Ben and Mrs., 1428 Cervillo Rd., Santa Fe, N. M.
 York, Ted H. and Mrs., P. O. Box 2, White-rock, Utah

Indian-Part-time
 Cobb, J. J., 1304 W. McAlester, Sulphur, Okla.
 Davis, Johnson, Jay, Okla.
 Glory, Richard, Stillwell, Okla.
 Kingshaker, Skake, Salina, Okla.
 Osomila, Billy, Box 718, Chaschobee, Fla.
 Road, Early, McIntosh, Ala.
 Rivers, Clifton, P. O. Box 1618, Sacaton, Ariz.
 Smith, Richard, Andarcho, Okla.
 Tabby, S. D., Rte. 1, Philadelphia, Miss.
 Wall, Elum, Rte. 1, Red Oak, Okla.

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 Total 2
 O'Dell, Ruth, 2801 Channing Road, Berkeley, Calif.
 Parker, Eunice, 465 W. 22nd St., Austin, Tex.

Italian
 Total 10
 Candel, S. A. and Mrs., 716 18th St., Enley, Birmingham, Ala.

Japanese
 Total 6
 Bonham, Alva K. and Mrs., 3914 7th Ave., Sacramento 17, Calif.
 Sakamoto, Toshio and Mrs., 1925 Sawtelle Blvd., Los Angeles 25, Calif.
 Spence, Raymond and Mrs., 5711 Jefferson, Richmond, Calif.

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 Brantley, Cloris A. and Mrs., 125 Linden Ave., Memphis, Tenn.
 Heathman, J. M. and Mrs., 535-A Collinville Ave., E. St. Louis, Ill.
 Joe, Raymond and Mrs., 740 Explanade, New Orleans, La.
 Tully, Mrs. Ruth, 3151 Dauphine St., New Orleans, La.

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 Henderson, Irma Lee, Box 5283, Sta. B, New Orleans, La.
 Kiser, Jane, Box 5283, Sta. B, New Orleans, La.
 Leach, Lucile, 1318 Moss St., Apt. B, New Orleans, La.
 Robinson, Lillian, Box 5283, Sta. B, New Orleans, La.
 Rutledge, H. L., 2812 Jefferson Hwy., New Orleans 21, La.
 Swenson, Mrs. Mallie, Box 5283, Sta. B, New Orleans, La.
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Russian
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Spanish-Speaking
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 Alvarado, A. V. and Mrs., 2915 W. Craig Pl., San Antonio, Tex.
 Arambula, Juan and Mrs., 1735 Addison St., Berkeley, Calif.
 Armstrong, Roland and Mrs., 907 17th Ave., Tampa 5, Fla.
 Atkinson, Ernest E. and Mrs., 1223 Oblate, Mission, Tex.
 Barrera, Siferosa and Mrs., P. O. Box 375, Comstock, Tex.
 Barry, Mrs. Emilia, 629 S. Ferris, Los Angeles 22, Calif.
 Becker, Merced and Mrs., Box 597, Honda, Tex.
 Brent, Mrs. Howard, 511 John Adams, San Antonio, Tex.
 Bezo, Robert D. and Mrs., Cobble, N. M.
 Berford, Lauree and Mrs., Box 177, Wagon Mound, N.M.
 Cabrera, Alonzo and Mrs., Box 811, Belm, N.M.
 Canto, Daniel and Mrs., Box 57, Carrizo Springs, Tex.
 Carranza, Pedro and Mrs., Alamo, N. M.
 Carreon, Carlos and Mrs., 4415 E. 6th St., Los Angeles 23, Calif.
 Cassidy, F. Mike and Mrs., P. O. Box 231, New Braunfels, Tex.
 Cuevas, David and Mrs., Box 615, Deming, New Mexico.
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Garcia, Lela, P. J., Jr., 521 S. 12th, Phoenix, Ariz.
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Mitchell, Wm. B., 4812 Valerie, Belaire, Tex.
Smith, Howard, 1600 Limer Ave., Apt. 5, New Orleans, La.
Spradlin, Leslie, Office Secretary

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Mayo, Sam T. and Mrs. Box 241, Ochslepp, Ga.

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Bradley, Mrs. Thelma, Secretary

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Brown, Edward W., 4433 Underwood Ave., Baton Rouge, La.
Conley, Joe (white), 2104 Bienville St., Selma, Ala. (also Teacher-Missionary)
Craig, Leon Sampson, P. O. Box 401, Birmingham 1, Ala.
Creedy, H. W., 113 Federal Ave., Morgan City, La.
Fuller, C. C., 214 S. Fish Ave., Oak Ridge, Tenn.
Glenn, E. James, 723 Dorsey St., Montgomery, Ala.
Hart, Gertrude, 450 N. Farish St., Jackson, Miss.
Jackson, J. C., 1614 E. Pine, Tulsa, Okla.
Jennett, Arthur, 1059 East 9th St., Chattanooga, Tenn.
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Lowe, Bert R., 194 Spring St., Charleston, S.C.
McAllister, C. Lopez, 707 East 4th St., Winston-Salem, N. C.
Martin, G. T., 1611 N. Blvd., Tampa, Fla.

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Mrs. L. F. (white), 1481 Fulton Dr., Mobile, Ala.
Marquette, Jewell, 310 N. Lafayette St., Mobile, Ala.
Patterson, R. E., 197 W. Chastang, Louisville, Ky.
Richard, A., Bishop College, Marshall, Texas
Scott, A. L., Shreveport, La.
Waller, Wm. Taft, 501 N. E. 7th, Oklahoma City, Okla.
Williams, A. Walter, 80 Morris Brown Dr., S. W., Atlanta, Ga.
Whittemore, W. P., 302-C S. Leach St., Greenville, S. C.

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Tanner, Mrs. Irene C., 2023 Jefferson St., Nashville, Tenn.

State Directors of Negro Work

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Hart, Clyde (white), 302 Baptist Bldg., Little Rock, Ark.
Hudson, D. B. (white), 218 Adams St., Jefferson City, Mo.

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Harold, Elia M., Office Secretary

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Bryers, Frederick, Jackson College, Jackson, Miss.
Calverly, Rebecca, Virginia Union University, Richmond, Va.
Carter, Nathan M., Selma University, Selma, Ala.
Cater, Daniel B., School of Religion, Lexington, Okla.
DeJany, Moses N., Shaw University, Raleigh, N. C.
Duggs, Wm. P., Friendship College, Rock Hill, S. C.
Fowler, Andrew, Washington Baptist Seminary, 1400 12th St., N. W., Washington, D. C.
Harris, Henry, Morris College, Semler, S. C.
Henderson, J. B., Virginia Union Univ., Norfolk, Va.
Jenkins, L. C., Benedict College, Columbia, S. C.
Levin, Chas. B., Natchez College, Natchez, Miss.
Lyle, Marvin (white), Butler College, Tyler, Tex.
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Wick, Verner A. (white), Western Baptist Seminary, 2119 Tracy Ave., Kansas City, Mo.
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 McMillan, Travis, Box 244, Bldg., Roswell
 Peltier, F. O., 209 N. Ave. O, Portales
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Book Reviews



Here it is, *The Southern Baptist Program of Evangelism* by C. E. Matthews. It is published in revision and new format by the Sunday School Board's Convention Press.

Broadman Comments, by E. F. Haight, Broadman Press, \$2.50.

The 1956 edition of *Broadman Comments on the International Sunday School Lesson* brings the scholarship and warm-hearted author into close touch with his readers. The format of the 1955 edition has not been changed. The title, the Bible reference, the printed text, a brief introduction, the lesson outlines, discussion, application, and illustrations make up the body of each lesson. In this volume will be suggestions as to visual aids. Here is a library in one volume.

Mine to Follow by Beulah P. Anderson, Broadman, \$2.75.

This light novel has the movement, mystery, tragedy, and happiness which make up a real story. The characters are normal, every-day people journeying through dangers, temptations, dedication, and service to useful lives invested in Christian progress. Church libraries should make this volume available to the young people from Intermediates through Young Adults.

Paths for Christ

Continued from Page 11

"Couldn't we take him back with us?" asked the driver.

There were hundreds of homeless children roaming Korea and accompanying a fighting division was no place for any of them, reasoned the chaplain. On the other hand, life could be no worse for him than it was already. When the group left Pusan, young Park Bong went with them.

Instead of being taken care of, "Mike," as the Korean boy soon was called, began tending to the needs of his benefactor. Whenever the minister awoke, he usually found hot water, the mud cleaned from his boots, and Mike busy about other things that added to his comfort.

Mike also was busy on his own. Before long he had discovered a number of other Korean children. They had no school, so Mike taught them what he had learned, 14 different Christian choruses, songs like "Every Day With Jesus." The children learned to sing these, and Chaplain Weaver sent for Bibles for them through the American Bible Society. A Korean nurse, who had lost her husband, became interested in keeping the children clean.

Out of this singing school grew the need for a church. Through an offering of the men stationed there, they were able to purchase ground and with the help of the soldiers built a chapel for the Korean people. The building was not yet complete when the Weavers left, but Southern Baptists had sent Dr. John Abernathy as missionary to Seoul to take over the work there.

Dr. and Mrs. Abernathy also offered Mike a home with them, and at present he is still living there. In the spring, however, he expects to graduate from high school and plans then to come to the United States to attend college. His ambition is to be a minister to his own people; his dream, to become a Korean Billy Graham.

David Weaver seldom mentions the work he has done on three continents, except to tell other servicemen and women what an opportunity there is in the service for missions. Friends who have known the Weavers during most of their tour in Germany have not heard of their work in Japan or Korea. But he does not hesitate to tell of his own ambition—if he had his life to live over again.

It is to be a missionary.

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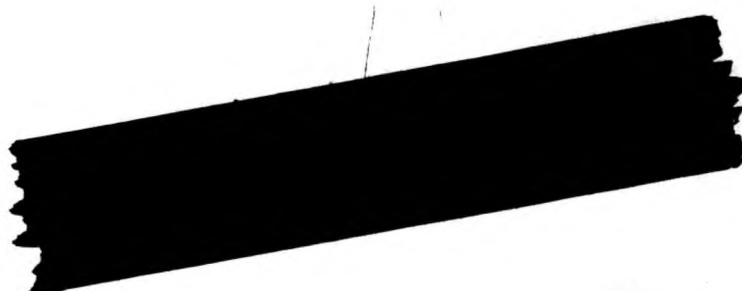
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