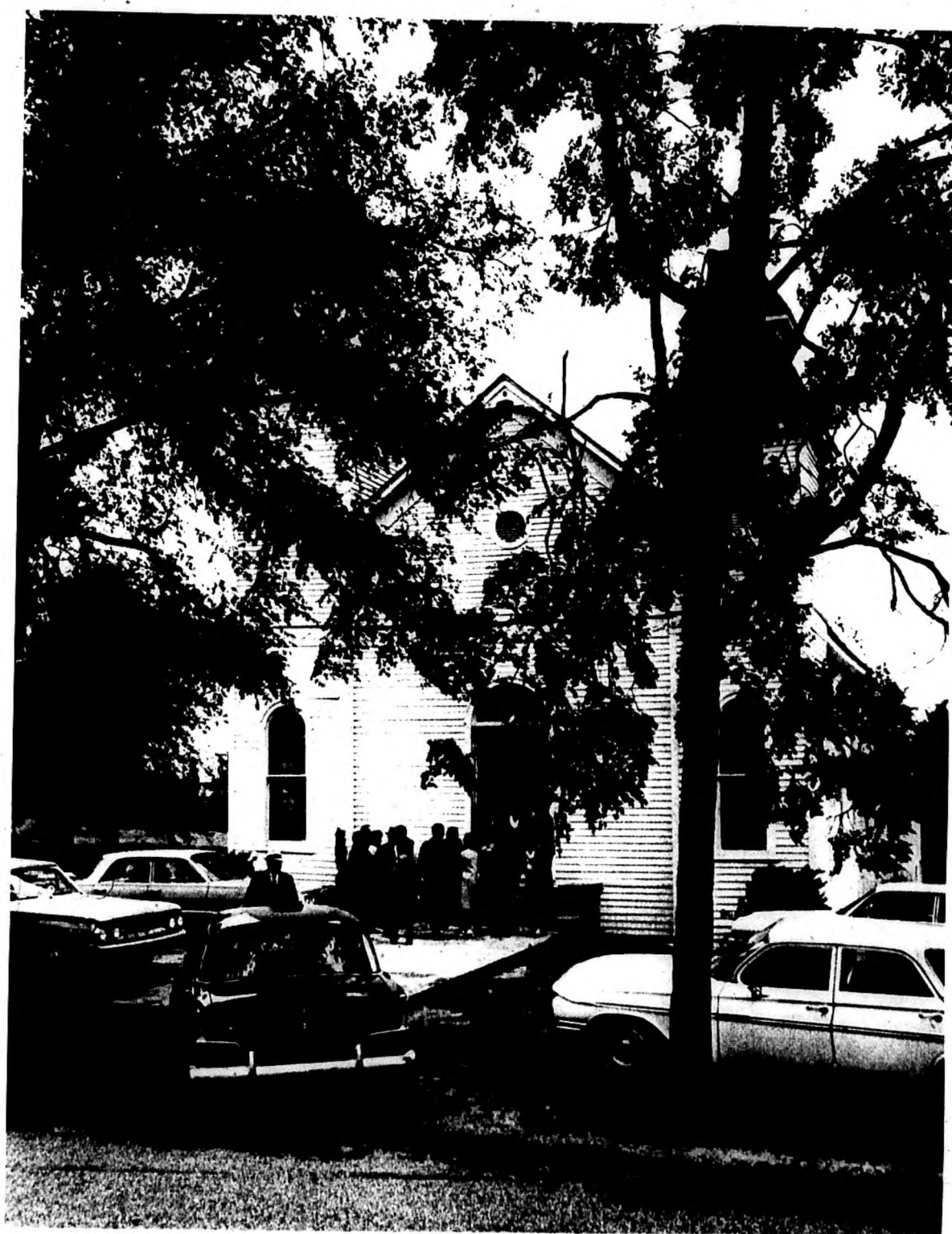




JULY 1964  
**Home MISSIONS**

The Church and the  
Declining Community

## Contributions From the Country

BY COURTS REDFORD  
HMB EXECUTIVE SECRETARY-TREASURER

There is a tendency now to emphasize the ministry of Baptists in urban centers. That is understandable. About 70 per cent of our population lives in cities. More than 80 per cent of those who moved from one community to another last year moved to an urban center. By 1980 about 80 per cent of the people of the United States will live in cities.

Furthermore, the cities have the media of communication and publicity. They have the newspapers, the radio and television stations, and the great centers of education and training. They make their voices heard.

One cannot, and one would not, deny the strategic importance of the cities and their teeming multitudes. As Baptists we must give attention to these people and must have a concern for their intricate and difficult problems. This is especially true of those who live in the declining areas of our cities. They need our help.

Let us not, however, forget our rural people and the contribution they have made, and are making, to the moral and spiritual welfare of our nation. The reports for 1962 showed that 72 per cent of the churches are in areas of less than 2,500 population and 43 per cent of the church members belong to these rural, village and town churches. Contrary to the opinion of most people, the number of rural and small town Baptist churches has not decreased and the total membership of such churches has shown a small gain. Baptists are still quite largely a rural people.

More important, much of our Baptist tradition, their spiritual strength and their leadership come from the rural areas. Perhaps God finds a better opportunity to speak to the heart of the country boy or girl than he does to get the attention and dedication of the city youth who is so enthralled in pleasure and in materialistic values.

I admit that I may be prejudiced. I was reared in the country. As I rode the cultivator, or chopped cotton or

corn, or picked cotton, or shocked wheat, I had much time to meditate. It was in those fields on our Oklahoma farm that I dreamed my dreams of future service and that God constantly said "you can" when circumstances seemed to say "it's impossible."

During the rather long noon hour in the heat of the day while horses and laborers rested, I lay on the floor of our humble country home and read my Bible and talked to God about my day dreams. I am deeply grateful today for those hours—for the rich experience of farm life, and for the message that the soil, the plants, and all nature seemed to whisper in my ear.

As we think in terms of the masses, let us also remember the boys and girls that live in rural areas, some of whom are apart from the main stream of traffic but may be very close to the heart of God.

We are properly giving new consideration to areas in the country and in the city that have a declining economic status. Many of these areas shelter scores of the finest youth of all the land. They need financial help. They need encouragement. They need all that the gospel of Christ can make available to them. Let us not for one moment become so enamored by numbers, wealth, organization, and the artificial involvements of life that we forget the spiritual and mental hunger of the young person who lives on a mountain side, or in the sparsely populated valley, or in the decadent area of some large city. Their lines of communication with God may be slightly less cluttered with the superficialities of modern life than are those of the average city youth. They all need God.

It is fitting that we give special attention from time to time to the neglected rural areas and also to the declining areas of the inner city. God is interested in the individual whether he lives in a mansion or in a tenement. His grace is sufficient to redeem and change humanity from all walks and centers of life.

Lest we forget our heritage and God's goodness, let's remember from whence the great majority of Baptists came. They are just common folk redeemed by the blood of Christ our Saviour.

Let us, therefore, pay special attention to those that are spiritually underprivileged wherever they are found.

## Home missions

Walker L. Knight, Editor  
Linda Stephens  
Editorial Assistant

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### COVER



This rural church is Buckhead Baptist Church in Buckhead, Ga. It is no ordinary church for it is facing survival in a declining community. An 18-page report on the social changes in a declining community and the church's role within that community begins on page four. A special picture story of the Buckhead community, photographed by Editor Walker L. Knight, illustrates these studies.

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## EDITORIALS

BY WALKER L. KNIGHT

### Why Stress Declining Areas?

Why, some ask, the big emphasis on the declining rural community, isn't everyone moving to the city? And how has the Home Mission Board gotten involved in this, anyway?

Many people are moving to the city. The nation is fast becoming an urban country, but that's just the reason for the emphasis on the declining rural community. There would be no decline if the people weren't moving away. The reasons for the movement are well documented by Professor Willis Bennett in his article, "What's Happening in the Declining Community." He also points out that two of every five people in the nation live in the rural areas; so there is ample reason for an emphasis. There are also more than half of all Southern Baptist churches (19,991) in the open country and village areas. In addition there are 3,706 churches in small towns.

These facts help answer why the Home Mission Board is concerned, since the Board must lead in a unified mission program for all Southern Baptists for all of the United States. Missionaries, pastors, and churches look to the mission agency for leadership in recognizing such trends and for guidance in meeting needs uncovered.

The rural community and the rural church have long been special areas of concern for the Home Mission Board. The Long-Range Rural Church Committee was established in 1952 and has always included representatives from agencies with interests in the rural church.

This committee has sponsored studies, published information, and set goals for the rural churches. The committee, now an advisory group to the Home Mission Board, is related specifically to the Urban-Rural Missions Department, of which Lewis Newman is secretary. When Newman came to the Board four years ago it was to direct work that had grown directly from studies and projects of this committee—the Church Development Ministry.

The CDM, as those active in the ministry shorten the phrase, has a specific and dynamic application to the rural church and the rural community. By inventory of the church and by survey of the community. (both stressed in CDM) a church is able to find out exactly where it is and project a ministry into the future in the areas of the church, the community, and the world.

There is a unique feature to CDM. It is a tool of group dynamics, in which church members look at themselves, at their community, and then set their own goals. In this way, it becomes their project and not another hand-me-down program from outside. Those who know the self-reliant rural people, know this fits them well. Thus it's no wonder the CDM has reported exciting results in the declining rural community.

**EIGHTEEN-PAGE REPORT  
ON THE CHURCH AND  
THE DECLINING COMMUNITY**

*This generation is living through one of the most profound of social changes—urbanization—but what happens to the rural community which finds itself depleted of population? These pages tell part of this story, especially as related to the rural church. There is first a probing of the social changes by Willis Bennett of Southern Seminary,*

*and there is a defining of the church's role within that community by Carl A. Clark of Southwestern Seminary. Illustrating both articles is a picture story, photographed by Editor Walker L. Knight. The pictures present in real life the changes which have come to the community of Buckhead in central Georgia.*



WHEN SOCIOLOGISTS speak of rural communities, they have in mind communities formed around trade centers of 2,500 population or less, with the exception of those located adjacent to metropolitan areas which the United States Census Bureau would classify as urban. The local area within itself is not the community, for when the people leave an area the community disappears, even though the physical area remains. Neither are the people themselves the community, for the people may go and others come without any essential change in the community. The authors of the book, *Community Structure and Change*, therefore place stress upon the community as composed of "relationships among the people living in the local area." They say.

It is important to point out that changes in population, such as the influx of non-farmers into a farm community, and changes in area, such as the rise of a new center, also produce changes in human relations.

The important point in arriving at a concept of the community is that variations in area and people are conditions affecting community but are not the community *per se*.

Otto Hoiberg suggests that the chief characteristics of the small community are: (1) It is a natural area, regardless of shape or size, which may be identified by the people who live within. (2) It provides a core of services, however limited these may be. (3) It is characterized by a sense of belonging wherein emotional involvement and personal interaction may exist.

By the definition and characterization set forth, it will be recognized that rural communities may be identified as open country, hamlet or village, and small town. Some of them may be organized but many of them are likely to be unorganized. Some persons may be conscious

## What's Happening in the Declining Communities

BY O. WILLIS BENNETT  
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BUCKHEAD'S MAIL ARRIVES BY TRAIN. Buckhead was once an important railroad town and the hotel did a lively business. In 1833, when the Georgia railroad was organized, the town was an important stop between Augusta and Atlanta. Now the hotel, the bank, and many other businesses are gone. There are four stores, selling groceries, gas, and general merchandise.

The barber shop is open once a week. As the farms have been consolidated and mechanized, the population has decreased (note the abandoned farmhouse center). Morgan County, of which Buckhead is a part, now has 1,800 less population than in 1940, and the 10,280 people in the county are about evenly divided between Negro and white.

of living in two communities as, for example, the person who lives in the open country where life still may revolve around the church, country store, and grammar school, and this area may be a part of the larger community attached to the small town at its center.

That rural communities are declining may be seen in two ways, each of which is of considerable importance.

#### Decline in Influence

On the one hand, the community may continue to exist in population and area but decline in influence and significance because of changing relationships brought about by population mobility, vocational specialization, social stratification, and resultant changes in community function. Limited local services may be passed over in preference for the greater resources available at the nearby city. A sense of belonging may cease to exist and primary relationships diminish. While the rural community may continue as a geographical territory, it must be recognized that it has declined in value.

Although the United States is one of the most highly urbanized countries in the world, nearly two out of every five persons live in communities with fewer than 2,500. Most of these persons, however, constantly are confronted with the influences of an urban culture. Traditional values deeply imbedded in rural culture have been threatened and mores and folkways give way as rural communities decline.

A second way in which we can recognize the fact of

declining rural communities is through statistical studies. A comparison of the 1950 and 1960 United States Censuses reveals a continuing decline both in rural population and in the total number of rural places. In 1950, 36 per cent of the population was rural, but in 1960 the proportion had dropped to 30.1 per cent. This is significant in that rural population in 1960 had declined in total number as well as in percentage of total population. While the population of the United States increased by 27,997,377 or 18.5 per cent, the rural population actually declined 186,000.

The decrease in rural population, however, is the surprising factor of significance. In 1950 the total number of rural places was listed as 13,807, but in 1960 this figure was only 13,749. Not only are many rural communities declining in size, but some of them are losing their identity as rural places altogether. Perhaps shifts in population account for most of them moving up to urban classification. This would be indicated by the exaggerated decrease in rural farm population, although rural nonfarm population shows healthy growth. Farm population dropped from 23,048,000 in 1950 to 15,635,000 in 1960 (including Alaska and Hawaii). On April 1, 1962, farm population was placed at 14,313,000 or 7.7 per cent of the total United States population.

No doubt several factors are jointly responsible for this reduction of farm population. Increased industrial and commercial development across the nation, accompanied by rapid urbanization, has caused the younger

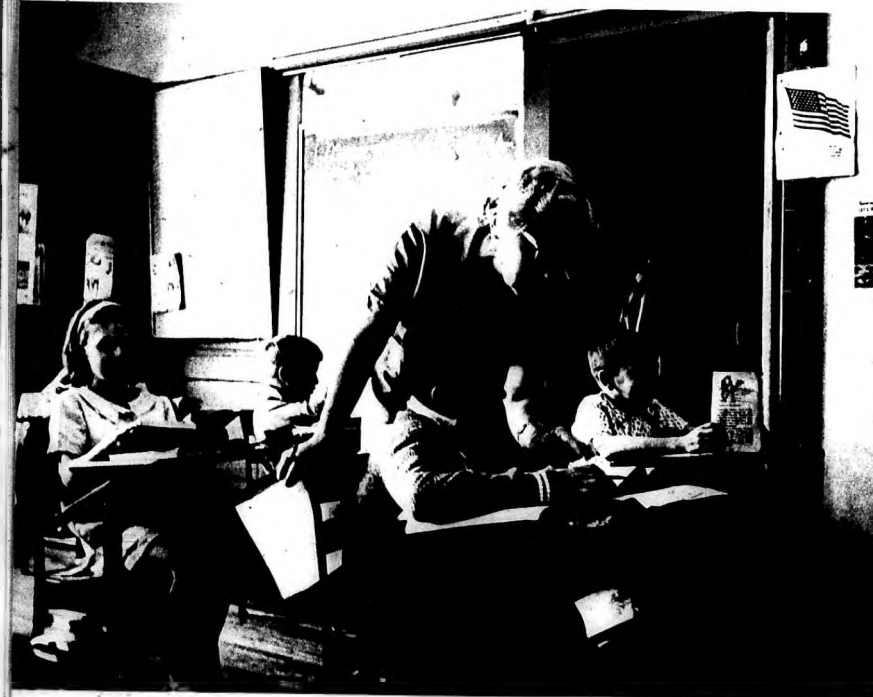


July, 1964

generations of farm youth to seek their fortunes elsewhere. Improved agricultural techniques resulting from mechanization and more scientifically operated farms, has reduced greatly the demand for agricultural labor. Longtime trends toward farm consolidation and commercialized farming has kept agricultural production growing even with a reduced labor force. In 1940, 6,096,799 farms existed but by 1959 this number had dropped to 3,703,894, with more than two thirds of these counted as commercial. The smaller farms were the ones disappearing. In 1940, 3,577,710 farms were composed of fewer than 100 acres each, but in 1959 only 1,709,620 such farms were in existence.

What can be said for the characteristics of the rural population that remains a strong part of American life?

THE BUCKHEAD SCHOOL has five teachers and seven grades. Three of the teachers, including Mrs. Helen Rainwater shown here, are members of the Baptist church. "We're going to lose our school," a member of the school board said. "I'd say within a couple of years, three at the best, it will be consolidated."



Surely some factors stressed previously in our history are becoming less significant in the light of the process of urbanization. While pockets of relative rural isolation continue to exist, the blending of rural and urban cultures within the nation as a whole must be recognized.

#### Major Characteristics

One of the finest resource books in rural society is *Rural Sociology* edited by Alvin L. Bertrand of Louisiana State University. In this book major characteristics of rural population are examined and are set forth as follows:

- (1) Residence: Less than one eighth of the total population of the nation reside on farms.
- (2) Age Composition: The rural population is short of people of productive age.
- (3) Sex Composition: There are more men than women in rural areas.
- (4) Racial Composition: Proportionately more Negroes than whites are rural dwellers.
- (5) Educational Attainment: Urban people have more formal schooling than rural people.



THE NEGRO SCHOOL WAS CONSOLIDATED EARLIER. Here Pastor W. D. Smith of the Buckhead Baptist Church reflects on the changes taking place in the community, including the possible consolidation of the remaining school.

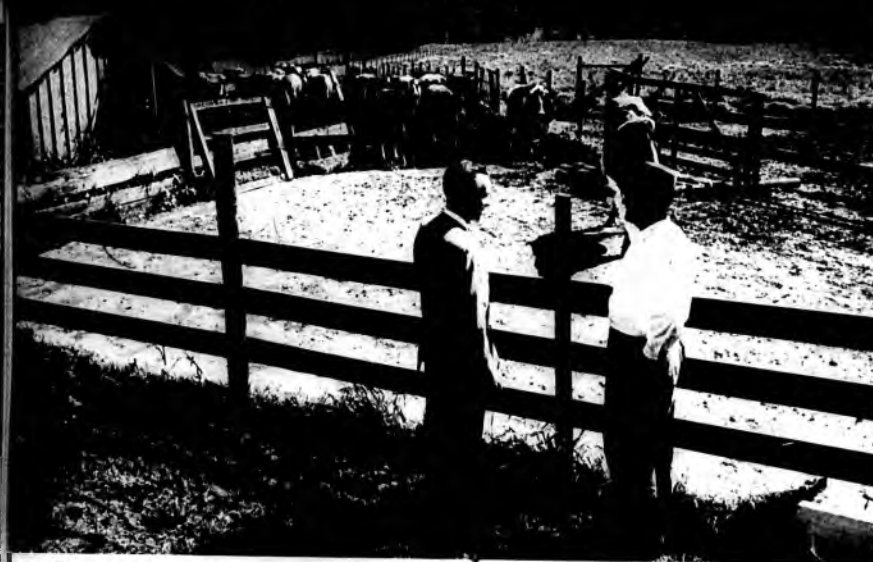
- (6) Marital Status: Fewer rural farm persons than urban or rural-nonfarm persons are widowed and divorced.
- (7) Occupation: Ruralites are engaged in a number of jobs other than farming.
- (8) Rates of Reproduction: Rural families continue to have more children than urban families.
- (9) Death Rates: Ruralites continue to live longer than urban residents.
- (10) Migration: Farmers move about less than city dwellers, but many migrate.

Several additional comments may serve to clarify these 10 socio-economic factors, while at the same time indicating areas of concern and opportunity. In regard to age composition, the rural population has a larger proportion of persons over 65 years of age and persons under 20 years of age, but a smaller proportion of persons between 20 and 65. As a consequence, the fewer number of persons in the productive years of life in rural communities must support a larger number of depend-

ents, proportionately, and this contributes toward a greater difference between the levels of living prevalent among rural and urban people. It suggests needs, responsibilities, and opportunities in rural communities in ministries to the very young and to the older population.

Another factor that could have growing significance is that of racial composition. Proportionately and numerically, the nonwhite population showed a slight decrease in rural America between 1950-1960. This no doubt was caused in large measure by a greatly accelerated out-migration. In 1950 there were 6,044,080 nonwhite persons residing in rural communities and in 1960 there were 5,651,000. The decrease is slight but is significant when it is recognized that the nonwhite population in the nation as a whole showed a growth of almost four million. It should be noted also that this rural nonwhite population changed in significant ways. In 1960, it was a younger population, a better educated population, and a population that while still economically deprived was experiencing its highest income in history.

When one looks at educational attainments, rural America can gain satisfaction that inequalities are beginning to disappear. More persons in the population have completed college than formerly, more persons have finished high school, and the educational median



THE CLAUDE ALFORDS REFLECT THE CHANGES which have taken place in Morgan County. Mr. Alford, a deacon in the Baptist church, can trace family history back to the beginnings of the county. He has bought up farm land on which he keeps 50 cows, all milked by machine (the milk vat is shown below). "The young people leave this area because there is no future here for them," he says. But his son, Claude, Jr. (at left) says he will come back after he gets his college training in agriculture. "I doubt it," says Claude, Sr. "The small dairyman is on his way out." A daughter graduated from Mars Hill College and now works in Atlanta.



years of school completed has risen sharply. A continuing difference exists when compared to urban society but it is growing smaller all the time.

Of considerable significance and some promise of better economic conditions, is the fact of the growing nonfarm population in rural America. No longer is livelihood geared to a single economy. Diversification of employment is realized and an increasing number of persons engaged in agriculture are involved also in part-time employment of a nonfarm nature. Frequently one or more members of the farm family may be employed full time in other pursuits and this serves to increase the family income.

While economic conditions have improved in rural America, the impression should not be left that the battle against poverty has been won. Secretary of Agriculture Orville Freeman recently cited what he called "two broad and interrelated problems: farm income still 'unfairly low,' and the 'existence of conditions of deep rural poverty affecting more than 15,000,000 Americans, both farm and nonfarm people.'" Freeman based this estimate on the data that 4,500,000 rural families have an annual income of less than \$3,000.00 each. Many rural families face the problem of survival on an annual income well below what is considered the poverty level.

Both in- and out-migration have played a prominent role in changing communities. Some communities have been strengthened, though changed, by out-migration. For the remaining members, economy sometimes has been improved and limitations were no longer so pronounced. In-migration has brought its problems which take the form of rivalry between cultures and even open opposition. On the whole, however, newcomers have been an asset to rural life.

#### In the Midst of Change

This brief study has focused upon only a few factors that seem to provide the greater understanding and challenge to rural life today. Rural communities are in the midst of change today. Some lose people and organizations and ultimately die. During the stage of decline, one can observe the process. Out-migration continues, the loss of community services such as stores, schools, and churches occurs, community functions become compartmentalized and the population lets its loyalty wane, and then the geographical boundaries, if ever definite, become less distinct and less meaningful. It should be recognized, however, that while some rural communities decline, even to the point of disappearance, that this frequently results in community consolidation. Life may become organized along a broader base involving a wider territory and more people. Many primary relationships may have been sacrificed, but some advantages may also have been realized.

That change is certain must be recognized. That the change can be converted into progress must be the hope and goal toward which thoughtful men will strive.

If this kind of constructive social planning is to be realized, the rural church should be among the first to provide leadership, encouragement, and support. If the church assumes an adequate role, it can serve as a key

source of help in the transition now being made in rural society.

Always, in any type of community, the primary duty of the church is to be the church—the people of God, the channel through which his grace may flow, the instrument for the communication of his truth. The church must provide the opportunities for the worship of God, for the cultivation of righteousness through religious education, and for organized means of service. This purpose of the church merges with the purpose the church has as a social institution. To recognize one is not to deny the other. Whatever the primary role of the church may be, the church in a given community is also a social group and has a social function. As such, the local church needs to recognize its relationship to the total community, and to accept its responsibility for contributing to the redemption of both individuals and society.

Toward the realization of this goal, and in the light of the changing conditions in rural America, what are the implications for the church today? Some specific approaches can be indicated.

First, through the local church and in cooperation with groups of churches, community surveys should be made to determine both needs and resources within the community. Careful analysis and interpretation will suggest how to match the one with the other. In small communities, religious leadership may help the public to recognize needs that exist in every area of concern. These areas may be identified as (1) religious, (2) economic, (3) health and welfare, (4) recreation, (5) housing, and (6) government. Surely no pastor can be indifferent to any of these areas of life. A spiritual ministry in depth cannot ignore the physical, economic, and social needs of persons.

Second, a local church or group of churches should be led to establish priorities among the existing social needs. Some may demand immediate community action, while others more properly, and of necessity, fall into the area for long-range planning. Once priorities have been established, the methods can be devised to bring the resources to bear upon the specific problems. Some churches have been able to provide the initiative necessary to get community improvement projects underway. Soil conservation workshops, farm safety programs, health clinics, family counseling services, juvenile group work, religion and labor councils, Christian citizenship conferences, farm cooperative organizations, and economic and legal aid all serve as examples of the type of help the church can enable a community to secure.

Third, every church should work through some coordinating community council, or establish one if one does not exist. This type of council, representing all the major interests of the community, can select and give direction to community activities and projects.

The best assurance of the survival of the small community, and the church within it, resides in the development of the entire community. The strength of a community is a permissive, if not determinative, factor in the life of a church, for even a strong church cannot long exist in a weak and disintegrating community.



BUCKHEAD BAPTIST CHURCH has also declined as the community has declined in population, but the church has a full program and a pastor on the field, though membership is only about 100. Deacon Joe Bell recently gave the church its parsonage, and the membership responded with a complete remodeling. The care of the building and the healthy fellowship of the members reflect their love for the church.

## The Church and Pastor in the Declining Community

BY CARL A. CLARK  
PROFESSOR OF PASTORAL MINISTRY  
SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY  
FORT WORTH, TEXAS

THIS ARTICLE involves first, a God-called man who serves as minister or shepherd of the people of God who constitute a church, and second, a group of people who are formed together into a New Testament church which exists in the community where the total population is on the decline.

We are talking about a man, then, who is a pastor, a real shepherd to the people of God. If a man is to be a true minister to the people, he must not only be called of God but he must meet some other requirements involved in this ministerial relationship. For example, he needs to stay long enough to become effective as a spiritual shepherd of God's people as well as to be effective as a leader of an institutional organization. The people who live in a declining community need ministerial leadership just as much as people anywhere else, if not more so. The minister must love people for what they are and it may be in spite of what the general situation of the environment is.

A study of a declining community in Iowa reports a rapid turnover of church leadership in the community during a period from 1950 to 1958. Of 19 ministers in

1950 only two remained in 1958. In 1950 five out of 17 ministers had served their churches more than 10 years, but in 1958 only one of the 17 ministers had served more than 10 years. Apparently, there was not only a rapid turnover of pastoral leadership, but also the pastors were serving shorter periods of time.

We are also talking about a church which needs to be the real church of Christ. Pastor and people must be deeply concerned that the church be the church. The ministry of the church is much more than the ministry of the pastor. This involves the work of the lay people as they bear witness and as they serve the people of the community. The church is, indeed, God's spokesman and representative to the community. This means the church members are the ones who bear this witness.

To be the minister, and to be the church that God would have us to be, requires significant responsibility.

### Responsibility of Personal Attitudes

A pastor accepts the call of a church because he has

a deep conviction of the leadership of the will of God to go to this new place of service. Too often, however, he leaves because of some discouraging situation which has arisen either in the church or the community.

A pastor ought to serve a church because God wants him there. By the same token, he ought to leave because God wants him to leave.

I am trying to say that a pastor ought not to leave the church merely because of the out-migration of the population of the community. When he leaves he ought to leave with a sense of accountability to God just as much as when he came.

The pastor needs to be very sure that he is responsible for his own personal attitudes toward the will of God for his life. He must be certain that he is working and serving in the very center of God's will for his life. This is his primary responsibility so far as his personal attitudes are concerned.

A pastor who serves a church in the declining community cannot expect to be overly success conscious. I suspect that most pastors are very sensitive to the growth or decline of their churches and the organizations in their churches. Many of us have become "break-the-record" conscious and have developed attitudes that we must minister to a growing church. If the church is not growing and expanding we feel we must move on to another situation because we feel we are not quite succeeding.

Success in the pastorate of a church cannot always be measured by standard statistics. Sometimes it must be

measured by more qualitative than quantitative data. A pastor often needs to stress the depth of his ministry, rather than the expanding breadth of it. He may receive a sense of satisfaction from a better quality of ministering to his people as well as from the larger number of people to whom he ministers.

The "break-the-record" attitude of a pastor may be a good promotional idea in an expanding and growing community, but it tends to be a gloomy gimmick in a declining community. This is because with a declining community situation there is not much possibility of "break-the-record" success. This means that when a pastor puts on a program to break the attendance record of the Sunday school or to break the record of the largest offering ever given, he may be attempting to get the people to do something which is utterly impossible and which is doomed to failure before it is ever begun. A pastor should be a little more certain that a program he sponsors has good assurance of success rather than absolute certainty of failure.

Research statistics have indicated that where the com-



**MEMBERS TAKE TURNS AT CLEANING.** Here Mrs. Howard Alford, whose husband is Sunday school superintendent, brings her maid and son to help clean the pews on Saturday.



**AREA MISSIONARY T. M. UNDERWOOD** discusses space utilization with Pastor W. D. Smith.



**THE SUNDAY SCHOOL SUPERINTENDENT, Howard Alford,** rings the bell for Sunday services. He works as assistant cashier in the First National Bank in Madison, county seat of Morgan County.

munity is declining the churches will add fewer capital improvements. This would imply that a new building program is less likely to succeed in a declining community than in a growing community. In fact, enlarged facilities may not even be needed in a rapidly declining area.

Often it is not solely the pastor's attitude of expansion, but in some cases the laymen seem to measure the success of the pastor by the Sunday school register board. They come to feel that if the Sunday school is growing the pastor is a successful pastor, but if the Sunday school is declining then the pastor is failing and it is about time for him to think of moving to another field.

Dedicated Christian laymen should be alert enough to realize that the population movement of the people in the community should not be the standard measurement of the pastor's success. It seems consecrated, dedicated laymen would not measure the overall effectiveness of a pastor's leadership by mere statistical techniques. Surely they are spiritually minded enough to measure a pastor's success partially also by the depth of the spiritual life of the people, by the depth of the worship atmosphere of the church services, and by the growing spirituality of the total church program.

#### **Responsibility of Church Adjustment**

The tendency of a church in a rapidly growing area is to continue operating on the "business-as-usual" principle, and as a result it fails to initiate new procedures enough to keep up with the growing population. A recent research indicates that no church studied in rapidly growing communities was able to keep up with the percentage of growth of the population.

Likewise, the church in the declining community tends to operate on the same "business-as-usual" principle. By this means the church tends to move along in its usual way and allow changes to occur either without their knowledge or without conscious adjustment to the needs of the changes which are occurring. Any change ought to create an attitude in the mind of the pastor and his people that the church must make drastic adjustments in the measure of the drastic nature of the community changes. Sometime we can design and create those changes, but often we are responsible primarily for the adjustments of the church to changes which we cannot determine or control.

For the church in the declining community I see three alternatives. Either it may drastically intensify its pro-

gram or second, even more drastically, it may consolidate with another church, or third, still more drastically, it may die.

First, the church may intensify its program in a pattern which is drastic enough to meet the needs or to counteract the trends of the declining population. If the total number of people in the community is declining, the church must reach a higher percentage of the population or it will decline.

I have seen many churches who were able to maintain the level of attendance and in a few cases even enlarge the attendance even though the population was declining. They did this only by rather serious adjustment of their programs.

This cannot be done by a mere step-up in the pace of the program; it can be done only by a drastic intensification of the program. No "business-as-usual" program will suffice. The more drastic the decline in population, therefore, the more drastic must be the increase in the program planning and implementation of the church.

The second alternative may be necessary even though it is highly unpopular. I realize even to use the word consolidate is like waving a red flag. We have had very unpleasant experiences in school consolidations. Through

the years of the decline of rural communities the school population declined to such an extent that it was not possible to maintain the level of school attendance necessary for an effective educational program. Therefore, to meet the standard of good education, thousands of rural schools were forced to consolidate with the village or city schools or in some cases with other rural schools to form a school large enough to be effective.

This created much animosity. Frequently it created hostility between communities, and there have often been hard feelings involved. I think no one, however, can factually look back over the last 15 or 20 years and find any other alternative. Either the schools had to consolidate or die. I have been convinced through the years that rural parents wanted good education for their children. The only way to have that good education was to consolidate. If we can be objective at all we must recognize that the consolidated schools have given, as a rule, better education than the little one room schools that we would have had if we had not consolidated.

Now it may be possible that something of the same thing could happen with our churches. I don't think many churches will consolidate. Most of them have too much sentiment involved. Most of them have local loyalties so



... in the  
languages of  
their souls

strong they will maintain a church even if they are reduced to 10 or 20 members. To an outsider this appears to be a totally inadequate church program, but the people who are involved love their local church so deeply they usually will hold on to the bitter end.

I have never strongly advocated a consolidation program. It might be the solution in many areas but there is such strong sentiment against it I am realistic enough to know that not many churches will do it.

This means, however, that the third alternative will be a church that passively accepts a declining membership in a community and carries on in the hope that the membership will increase. This is a situation that the budget has declined is

ious as it appears to be. Frankly, I think that could happen for many churches to close their doors and to nearby churches. I know, however, that they will not do this. They struggle to me, however, a more realistic one of the two above. It may be simply by holding on and trying to change the situation we face, namely death, than alternatives.

I am thinking. In an area of west Abilene, in the past 10 years the churches have either discontinued services. I have not made a study, but I am assured that some- is happening in thousands of churches in the United States. Just by doing a year of the churches in this area cease to exist. This is not to





August 24-30



Неделя миссионерского благовествова-  
ния Евангелия на иностранных языках.

Semana de Missoes Com Linguas Estrangeiras.

Missionswoche der Verkündigung des Evan-  
gelium in den verschiedenen Sprachen der  
Nationen!

Misyjny tydzień głoszenia Ewangelii różnym  
narodowościom w ich językach!

Semana en Pro de Misiones de Idiomas.

No matter how you say it, as in the cover de-  
sign, it still says, "For God so loved the world  
....." Someone has said no one has ever  
been effectively reached with the gospel until he  
has been reached in the language of his soul. It  
is the churches' responsibility to present the gos-  
pel in a way that every person in their communi-  
ties can understand it.

No matter how you say it, as on the opposite  
page, it still means "Language Missions Week"  
and the date is August 24-30, 1964 and compar-  
able dates each year thereafter. You can join all  
Southern Baptists in focusing attention on lan-  
guage people, informing Southern Baptists of the  
language ministry of the church, and inspiring all  
churches to witness to language people in their  
communities.

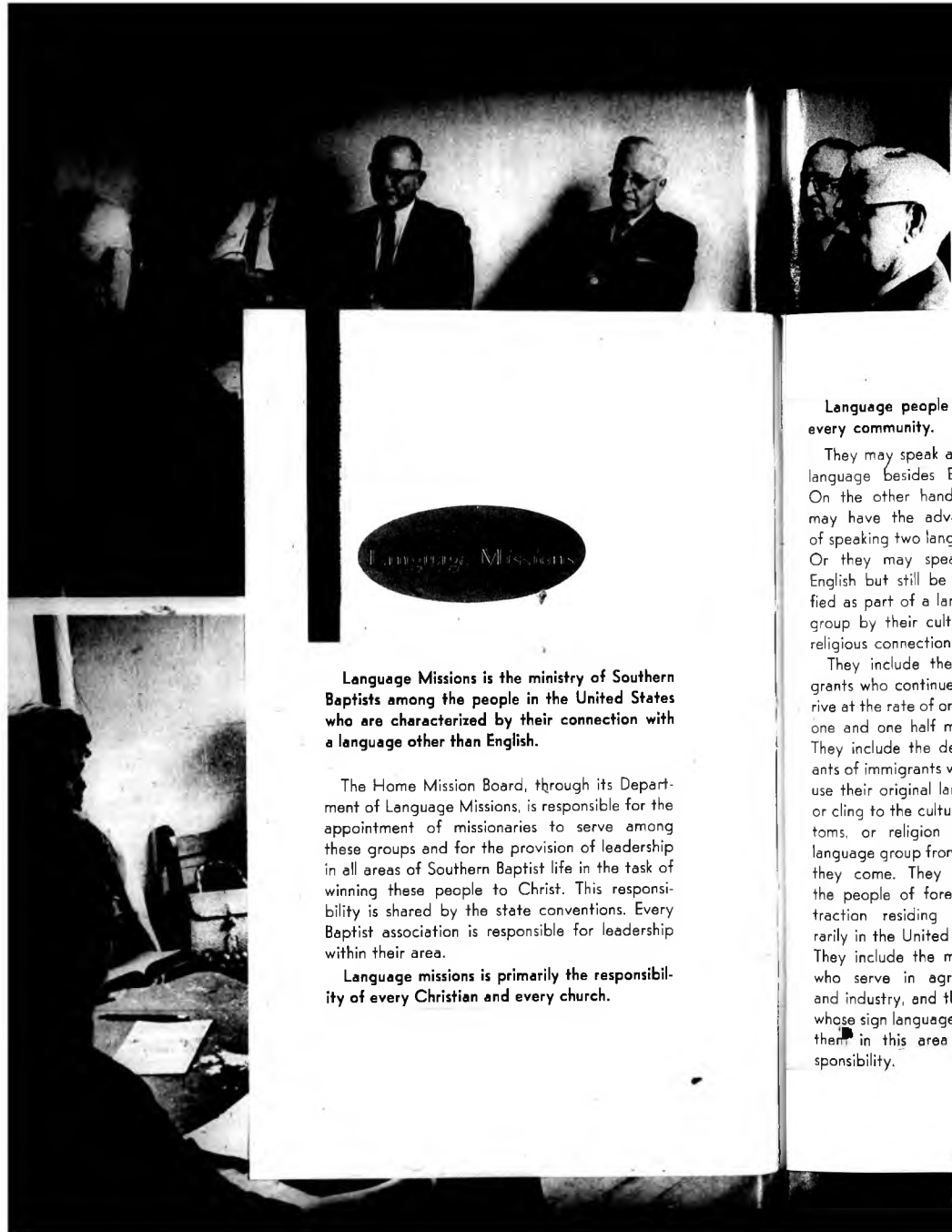
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Language Missions is the ministry of Southern Baptists among the people in the United States who are characterized by their connection with a language other than English.

The Home Mission Board, through its Department of Language Missions, is responsible for the appointment of missionaries to serve among these groups and for the provision of leadership in all areas of Southern Baptist life in the task of winning these people to Christ. This responsibility is shared by the state conventions. Every Baptist association is responsible for leadership within their area.

Language missions is primarily the responsibility of every Christian and every church.

Language people are in every community.

They may speak another language besides English. On the other hand, they may have the advantage of speaking two languages. Or they may speak just English but still be identified as part of a language group by their cultural or religious connections.

They include the immigrants who continue to arrive at the rate of one each one and one half minutes. They include the descendants of immigrants who still use their original language or cling to the culture, customs, or religion of the language group from which they come. They include the people of foreign extraction residing temporarily in the United States. They include the migrants who serve in agriculture and industry, and the deaf whose sign language places them in this area of responsibility.



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Where?

| Language Group  | In your Community | In the U.S. | Missionaries | Congregations |
|-----------------|-------------------|-------------|--------------|---------------|
| Spanish         | _____             | 8,000,000   | 580          | 510           |
| Indian          | _____             | 523,000     | 163          | 290           |
| French          | _____             | 800,000     | 45           | 300           |
| Chinese         | _____             | 237,292     | 16           | 17            |
| Japanese        | _____             | 464,332     | 5            | 4             |
| Italian         | _____             | 4,543,000*  | 4            | 1             |
| Russian         | _____             | 2,290,000*  | 2            | 3             |
| Polish          | _____             | 7,000,000   | 4            | 3             |
| Czechoslovakian | _____             | 917,000*    | 2            | 1             |
| Portuguese      | _____             | 277,000*    | 2            | 0             |
| Migrant         | _____             | 2,000,000   | 15           | 0             |
| International   | _____             | 70,000      | 6            | 2             |
| Deaf            | _____             | 250,000     | 29           | 0             |
| Others:         | _____             |             |              |               |

\*These figures are for foreign born and children of foreign born and do not include all who would be classified as language groups.

#### Language Missions Week, August 24-30

Here are a number of suggestions that may help you make this week meaningful.

Please check the things you can do:

- \_\_\_\_\_ Call attention to the presence of language persons in your community.
- \_\_\_\_\_ Pray privately and publicly that your church will meet its spiritual responsibility to these individuals.
- \_\_\_\_\_ Invite the language persons as individuals to your services.
- \_\_\_\_\_ Call attention to the contribution that language groups have made to America.
- \_\_\_\_\_ Invite a person of language background to speak in one of the services of your church.
- \_\_\_\_\_ Exchange pulpits with a language pastor.
- \_\_\_\_\_ Ask a language missionary to speak in your church.
- \_\_\_\_\_ Give a New Testament to a language friend.
- \_\_\_\_\_ Arrange to have a language family in your home for a meal.
- \_\_\_\_\_ Present to your group the ministry of Southern Baptists to language groups in your state.
- \_\_\_\_\_ Other steps. The churches and their members can best devise ways of attaining the objectives of Language Missions Week.

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- Focus attention of Southern Baptists on language people
- Inform Southern Baptists of the present language ministry
- Inspire all churches to witness to language people in their community

May the experience of planning for and observing Language Missions Week lead your church to consider making long term plans to meet the need of the language persons in your community.

As individual Christians, may you realize you are responsible for the spiritual needs of these language friends. As a church, ask your missions committee to discover the needs in your community and plan to meet the needs. The pages that follow tell what other churches are doing.



#### A PERSON-TO-PERSON APPROACH

... is the basic New Testament means of winning any person to faith in Jesus Christ. Every church should consider everyone in their community as a prospect for personal soul winning. Language persons place a premium on this "face-to-face" approach. A genuine love for the lost, a clear presentation of the gospel, and the patience that goes with a genuine love will produce results with the people of language background as it will with anyone else.

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#### CLASSES TAUGHT IN THEIR LANGUAGE

... offer a means for your church to meet the spiritual needs of everyone in your community. The members of the language families who prefer English will attend the regular classes. People will come if we provide for them. What better way to say that we care? This provides a unique ministry with little investment of money, a generous investment of Christian love and a unique return in an evangelistic outreach.



#### THE USE OF AN INTERPRETING DEVICE

... provides a "little United Nations" approach to the ministry of a church. A separate public address system with earphones for those who prefer the other language and a Christian interpreter makes it possible for those otherwise unreached with the gospel to hear the message and understand it. In this way bilingual families can participate together in the worship program of the church.



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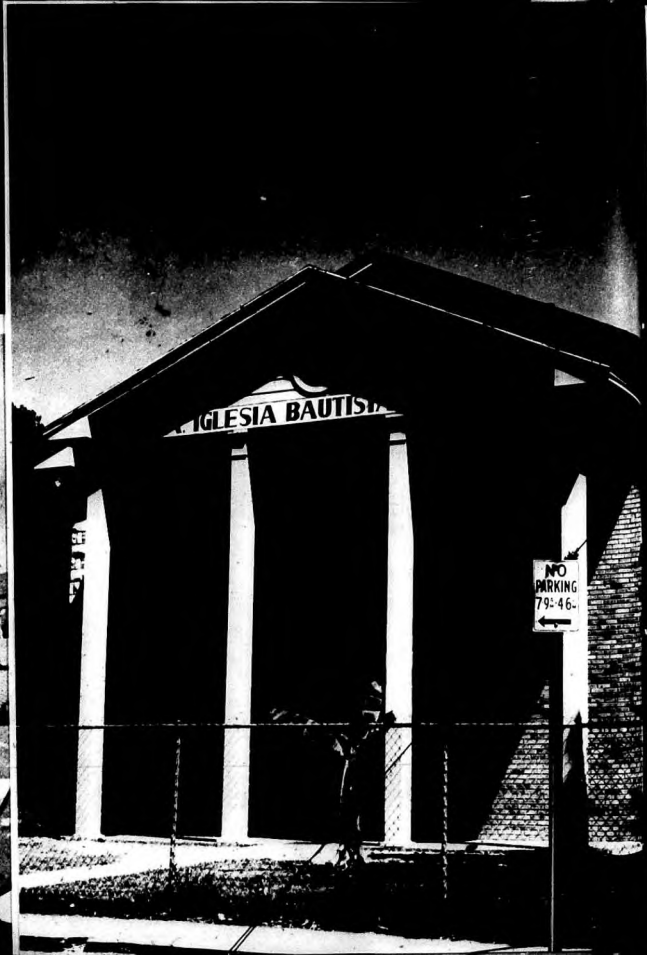
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... are the natural outgrowth of mission stations. The more than 1,000 congregations in the Southern Baptist Convention made up primarily of language people are convincing evidence as to the response of these people to the preaching of the gospel. The language churches make a continuing contribution to the whole program of Southern Baptist work.

... and the Home Mission Board provide leadership and program plans to churches and associations. They share in the cost of assistance to missionary pastors and other workers with the language groups. The work of the Home Mission Board is financially supported through the Co-operative Program and the Annie Armstrong Offering.





## Is God Calling You?

These approaches to language mission work have opened countless opportunities for the individual Christian to witness and to serve. However, they have not lessened the need for missionaries to serve under appointment by the Home Mission Board and the state conventions.

More than 1,150 missionaries now serve with this department. An additional 120 persons are needed each year, and an urgent, immediate need exists for 40 couples to serve in Spanish-speaking work in the United States, Panama, and Puerto Rico. Most of these will be considered for language school.

Language Missions Department  
Home Mission Board, SBC  
161 Spring Street NW  
Atlanta, Georgia 30303



THE ADULT CLASSES of the Buckhead church reflect the age change which has occurred in the community, typical of declining and rural areas everywhere. As the younger people leave the community, the age level rises. Mr. and Mrs. Joe Bell teach the adult classes, and on this Sunday the young adult classes were combined with the older adults.



THE YOUNG PEOPLE'S CLASS, which also includes the older intermediates, is composed of high school students and a few college students home for the weekend. "When the young people come home for the holidays we have a good congregation of youth," Pastor Smith says. "The church remembers them in prayer when they are away and we encourage them to take part in the BSU programs at college."

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This means, however, that the third alternative will be death of the church. The church that passively accepts a declining population in the community and carries on in its usual way, and passively accepts a declining membership perhaps without even knowing that the membership has declined and even that the budget has declined is headed for certain death.

This may not be as serious as it appears to be. Frankly, it might be the best thing that could happen for many very weak struggling churches to close their doors and move their membership to nearby churches. I know, however, that most churches will not do this. They struggle till the very end. This seems to me, however, a more drastic solution than either one of the two above. It may not be consciously done, but simply by holding on and doing nothing serious enough to change the situation we wind up with a more drastic end, namely death, than either of the other two alternatives.

This is not imaginative thinking. In an area of west Texas centering around Abilene, in the past 10 years nearly nine per cent of the churches have either disbanded or ceased to have services. I have not made researches in other areas, but I am assured that something of the same thing is happening in thousands of communities throughout the United States. Just by doing nothing one per cent per year of the churches in this area of seven associations cease to exist. This is not to





criticize them; this is to challenge other churches to become consciously aware of what is happening and what will happen if something is not deliberately planned to take its place.

It becomes, therefore, the responsibility of the pastor and of his alert lay leaders to plan deliberately and drastically to do something to counteract this serious decline in population.

#### **Responsibility of Community Leadership**

The pastor and his people not only have a responsibility for the adjustment of the church program and organization to meet the declining situation, but also have the responsibility of community leadership. It is difficult but necessary that the community maintain a positive, realistic attitude toward the declining situation. The pastor and the leaders in the church can be the most effective

VISITING SOLOIST was Mrs. Joy Stephenson, daughter of the Joe Bells. She now lives in North Highlands, Calif. She majored in music at Baylor University. Two other of the Bell daughters have married and live elsewhere, and a son is in college. One daughter, Margaret Ann, is a junior in high school.

THE PRIMARY, BEGINNER, AND NURSERY classes are also small, since there are not a large number of young couples in the church. Here Mrs. Sue Alford teaches both the Beginner and Nursery children.

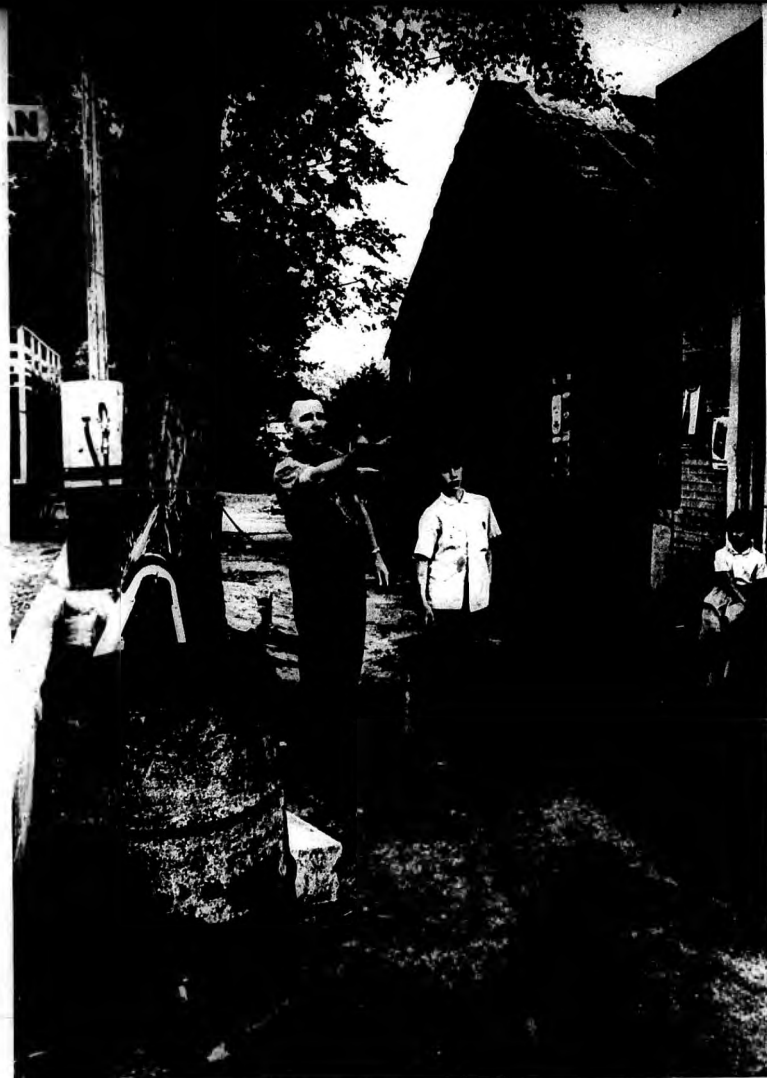


#### **HISTORY LIVES AT THE FRED WHITES.**

This store, which they operate mostly for tenants on their large farm, once was a tavern and an important stop for travelers between Philadelphia and New Orleans. Union soldiers set fire to the mill and tavern during Sherman's Civil War march to the sea from Atlanta, but Negro slaves soaked blankets in the river and put out the fire. Jefferson Davis once slept in the house. All three of the White's sons live elsewhere.



MRS. WHITE BECAME CONCERNED that few of the Negro children of their tenants were going to church. She gave them one of the abandoned houses in which to meet and helped organize a Sunday school. She also meets with the children on two Saturdays each month for singing and Bible study.



THE CHANGE OF PACE LIVING which the Smiths found on moving to the Buckhead community has been one of the rewards for their service in a rural community. Previously, he was pastor in an urban fringe area, "with all the stepped-up living of the large city." Smith entered the ministry in 1955 when he was an insurance salesman. He did not have a college education but has taken college courses every year since 1955, and is now enrolled for night classes at the University of Georgia.

HOME MISSIONS

people in preventing negative and defeatist attitudes of pessimism and hopelessness in the community. As they attempt an optimistic and realistic approach to do something to meet the current needs they can help to create realistic attitudes in the community and to challenge the community to face the situation factually.

In the declining situation there is obviously an atmosphere of defeatism, blame and accusation. It is very easy for people to blame others for what is happening in the community. It is necessary, therefore, that the pastor not blame other people for what is happening in the community or in the church. It is equally necessary for the laymen and laywomen in the church not to blame the pastor for what is happening as a result of the declining population.

Those who are leaders must know the facts and give them thorough publicity. They must create an encouraging and factual atmosphere and by tactful leadership avoid accusation, blame, hostile feelings and aggressive actions.

Of course, the pastor may resign and move, most do. This is a drastic move, but most people, both pastor and people, seldom look upon it as a drastic act. I would call to your attention, however, that a pastor's resignation does not stop the out-migration of the population. The resignation of the pastor will not stop the decline of the church, in fact it may accelerate it. The resignation of the pastor will not solve the problem in the church or community. The pastor only escapes from a difficult

situation while someone else must come in and lead in an environment made still worse because of his leaving.

I am firmly convinced that the pastor is the key person in the problem of the church in the declining community. He is not the only key, however, and must constantly carry his lay leadership along with him.

The pastor is a key person because he can formulate useful generalizations in as much as he has broader contacts than most members of his church. Lay people are often limited to experience in one community, whereas the pastor has had experience in many communities. The pastor also can make studies of other churches in comparable situations and see what is happening there and bring recommendations to his local congregation.

Often the lay people are so deeply involved, and properly so, in the growth or decline of their church that it is difficult for them to see the over-all perspective. The pastor comes in as an outsider and seeks to identify himself with the people and become one with them. As he does so, however, he brings to the situation a broader perspective of the time involved in a church's growth or decline. He is in a position to study the records of the church for the past 10 or 20 years and make some projection of what will happen if what has happened in the past is allowed to continue.

The pastor is in a position to take a little more of a hard look at the past, the present, and the future of the

(Continued on page 26)

FRIENDS SHARE A GARDEN. Pastor Smith rests on his hoe handle for a talk with neighbors, Mrs. Joe Bell and Mrs. Sarah Vaughn. Smith sees the community as a challenging field. "Our ministry is different from many communities, mainly to the elderly and the very young. We think the population loss has stopped, and a new lake will be made here within the next few years that will attract many people. There is also a new super highway coming close to Buckhead. If our church can ready itself to meet the changes we will stay strong. The ones who are here are dedicated to our cause and to our mission efforts, and that means a lot."



### Missions is Sharing God With Others

*What do we mean when we speak of missions? We speak of foreign, home, associational, and local missions. What is the difference?*

*Missions is carefully defined according to our view of God's redemptive purpose in history. According to "Ephesians" this purpose is both seen and understood "in Christ." Missions had its origin in God himself and is expressed in our desire to share him with others. God seeks all men to know him. All men do not. Therefore, it is the task of those who know him to share their knowledge with the one not knowing.*

*The distinction such as foreign, home, or local refers only to the place where such sharing takes place.*

*Missions has a personal aspect to it. It is the duty of every believer to know enough about Christ to faithfully and intelligently share him with others. We are to do this in the name of our Christ and the local church. Our home missionaries do this in the name of Christ and our denomination.*

*Observe the meaning of God for your life. Then decide what he would have you to do in regard to his purpose.*

*By Sterling Sexton  
associational missionary  
Fairburn Association  
Red Oak, Georgia*

### the birth of the Templo Bautista in East Los Angeles



### Former Synagogue Becomes Home for New Templo Bautista

PHOTOS AND STORY BY  
FRANK HALBECK  
FRESNO, CALIFORNIA

Songs of praise to the Lord rang out in the Spanish language. "Holy, Holy, Holy" was being sung by the people in attendance at the first meeting of Templo Bautista Mission on City Terrace Drive in East Los Angeles. The first service of the new mission was the beginning of a revival meeting, and to the joy of Missionary Eugene Wolfe there

were 120 people present. Much preparation had been made in advance of the meeting. For several months after being transferred from San Ysidro, Calif., to the East Los Angeles area, Wolfe surveyed the area just six miles east of downtown Los Angeles, more properly described as 10 to 15 minutes from the

city, depending on the amount of traffic on the San Bernardino Freeway.

He discovered that one local newspaper, printed in English, claimed 250,000 Spanish supporters, so he estimated that there were more than 250,000 Spanish people in the area. The nearest Spanish Baptist church to this densely populated area was six miles away. During the survey Wolfe made contact with many Spanish people whom he felt would be interested in a Baptist work.

THE JEWISH SYNOGOGUE (pictured on left page) on City Terrace Drive in East Los Angeles, Calif., has a new name. With a temporary sign designating the Templo Bautista, a revival meeting marked the first service in the building. The music for the revival was led by Daniel Sotelo (left) and the preaching in Spanish was done by Samuel M. Ortega (center) professor at California Baptist College. Missionary Eugene Wolfe (right) made good preparation.

Wolfe found an old synagogue for sale on City Terrace Drive in East Los Angeles. He consulted with B. P. Madrox, pastor of the First Southern Baptist church.



July, 1964

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tist Church of Hollywood, which sponsored the work, and with Jack Combs, leader of the language mission work in California, in working with the Hebrew congregation for the purchase of the building.

Eugene Wolfe and his friends needed a place to meet. He felt that the new congregation would in a short time care for the expense of a loan on the property. After due deliberation, it was discovered that the property could be purchased for \$25,000 provided, according to the B'nai Zion Congregation, "the building would be kept in good shape as a house of GOD."

There was cause for rejoicing when the sponsoring Hollywood Church accepted the responsibility for such a debt through a loan from the Home Mission Board. A conservative estimate

THIS MAN heard about the revival over the radio and drove across the city of Los Angeles to attend the meeting. Missionary Eugene Wolfe, left, speaks with him.

of the property value is \$40,000.

In starting the work Missionary Wolfe set out some main objectives. With a few people who were already interested, he placed ads in the local papers to reach others by telling them of the revival meeting. He made spot announcements over the radio. Then he planned for the revival to begin on a Sunday night.

Samuel M. Ortegon, professor of sociology at California Baptist College, was asked to conduct the revival. Ortegon, from Texas, speaks the Spanish language of his background. He thrilled the people with his clear explanation and description of the Bible plan of salvation.

Daniel Sotelo, the enthusiastic pastor of the Spanish Baptist Church of Pico Rivera, was asked to lead the singing. Mr. and Mrs. Carlos Carreon, missionaries serving the Bethel Spanish Baptist Church, Los Angeles, also gave their support.

Final records of the meeting indicat-

ed that there was an average attendance of 55 for all the services and that there were six families that came into the fellowship of the mission. Of the number that attended many were un-churched families.

According to Wolfe, the people who make up the fellowship of the mission will try to make the payments on the building themselves. And after two months he said, "We have 35 members."

How joyous the Spanish people are when they sing, "Cristo es mi delco Salvador," or "Jesus is all the world to me." And the Jewish people who sold their synagogue are happy, too, for they wanted their former building to remain always as a place of worship. The closing refrain of one of the revival services, "Ye Must Be Born Again," will ring out again and again within the walls of this building for years to come as Spanish-speaking people hear about Jesus Christ and his power to save.



HOME MISSIONS



RACHEL SIMS MEMORIAL MISSION, A CENTER OF SPIRITUAL ACTIVITY IN NEW ORLEANS, LOUISIANA

## Monuments To A Missionary

BY CHARLES H. RANKIN  
HMB LANGUAGE MISSIONARY  
TOPEKA, KANSAS

Across the years people of every nation have left their footprints upon the famous and fabulous city of New Orleans. Because it lies along a bend near the mouth of the Mississippi River in southern Louisiana, it bears the name Crescent City. The city was founded in 1718 by Jean Baptiste LeMoyne, Sier de Bienville, who named it in honor of the Duke of Orleans.

Three flags have been hoisted above its rooftops: Spanish, French, and American. Its checkered history is flavored with romance. In 1953 President Eisenhower joined the citizens of New Orleans on the one hundred fiftieth anniversary of the Louisiana Purchase.

Though 1803 marked the end of Spanish and French rule, Catholicism from Spain and France dominated for many years every fiber of life, especially religion. But the coming of the Baptists began to change things. Now new landmarks dotting the city include a chain of good will centers, owned and operated by the Home Mission Board. There are a Southern Baptist seminary and hospital, a rescue mission for men, the Good Samaritan Home for young women, Sellers Baptist Home and Adoption Center, and several other Baptist institutions, along with more than 100 Baptist churches in this city with an international flavor.

Among those who came to New Orleans was a brave woman with a pioneer spirit. She was Rachel Cade Sims from North Carolina. Her parents had grown up surrounded with slaves and accustomed to gracious and graceful living. But Rachel came along after the old South toppled following the War Between the States; and she never knew ease and comfort.

Rachel Sims helped plant the gospel along the New Orleans riverfront, a melting pot of 20 nationalities. Here,

where old houses huddled close together along dimly-lighted streets, law was disregarded, and adolescent gangs ruled in the early 1920's when Rachel came to the Crescent City to study at the Baptist seminary. Across from Clay Square, a playground provided by the city, stood a two-story house owned by the Home Mission Board since 1919. Mr. and Mrs. J. S. Johnson selected this location for a mission and were the first home missionaries, supported in part by First Baptist Church of New Orleans. Students from the seminary helped sporadically in the work at Clay Square Mission, as it became known. When Miss Sims came to the seminary in 1921, the mission was not enjoying success.

Rachel Sims was an educated woman of strong, striking personality. A graduate of Curry School of Expression in Boston, she became an excellent public speaker (and was sometimes accused of preaching!). After graduation from Curry, she taught awhile in public schools. In October, 1916, she was chosen as the first secretary of the Baptist Student Movement, then a new Southern Baptist organization. She served only one year, then taught several years in a Baptist college.

These jobs helped to prepare Rachel for a destiny not yet clear to her. Yet these were restless, uncertain, and somewhat unhappy years. Her roommate at New Orleans Seminary tells of how Rachel felt and answered God's call to go to the mission: "God has given me a vision and has shown me that he wants me to go to Clay Square Mission," is Rachel's testimony. Her zeal fired the courage of others around her.

When the young woman asked to be allowed to work at the mission, the seminary professor in charge of mission activities protested the idea of her going to that lawless neighborhood. But Rachel finally had her way, and on April 5, 1922, the mission became her new home. She moved into the mission at 729 Second Street, to live right in the heart of the "tough" Irish Channel. This was where her life was to count the most; and the course of history for the mission began to change.

Just as had been predicted by the professor, during one of her first meetings with the women in their Bible class, Rachel came face to face with Lame John, the tough, sneering leader of a lawless gang which stalked the town. One night he bobbed in at the meeting. Instead of "breaking up" the meeting, as the gang planned, they were attracted by the kindness and warmth of this

magnetic woman. Eventually, the gang was broken up. The power of Christ working through the mission and Rachel Sims is the kind of miracle that continues to take place.

With only \$50.00 a month, the mission never had enough money to operate. Rachel and her valiant co-workers decided to cast themselves completely upon God for their needs. She often recalled a favorite promise in the Bible she learned as a little girl: "But my God shall supply all your need" (Phil. 4:19a). Prayer was answered and faith rewarded as their needs were met. Most of all, she was happy because lives and homes were being changed by the power of the gospel.

An Italian woman named Katy, who could neither read nor write, was led to Christ by Miss Sims. Because Katy left the Roman Catholic Church, she suffered severely at the hands of her own people, finally being evicted from her small house. When Katy died in 1928, they held her funeral at the mission, and more people were packed into the small chapel than had ever entered at one time before.

As Rachel Sims proclaimed Christ at the mission, in homes, along the streets, the whole community began to change. For two centuries people along the ageless Father of Waters had not paid much attention to the gospel. But Rachel Cabe Sims had something special they wanted, and many responded, finding a new way of life in Christ because of her.

Today three other good will centers and Third Street Baptist Church stand along the riverfront to declare the story of the Saviour. All of these grew out of Clay Square Mission, now bearing the name Rachel Sims Memorial Mission, which is directed by Home Mission Board personnel. In 1949 an adequate and modern brick structure replaced the tired, old-fashioned buildings.

Rachel Cabe Sims' torch burned out on November 28, 1930, but she lives on in thousands of lives changed by her influence and witness. Her light continues to shine through these mission centers, busy and bustling with Christian activities for children and adults. These are living monuments to a pioneer missionary who weathered perils. Only her love for Christ and a desire to share his forgiveness with others can explain how one woman could have done so much. Her secret lay in her motto, printed on her call card: "We (God and I) specialize in the impossible. Aim—Others."

## Church and Pastor

(Continued from page 21)

church. I think he is under obligation to do this, keeping constantly in mind that he is working under divine guidance.

He does have insight and ability and because of this can find workable solutions and apply them to the situation in a way that no denominational outsider can possibly do. Thus the pastor stands as the key person to seek and know the will of God through the leadership of the Holy Spirit. He can turn defeat into victory. He can make a discouraging situation into one which will continuously glorify and magnify the name of the Lord Jesus Christ. This is his responsible task under God.

## Jefferson County Adopts Rehabilitation Program

A special rehabilitation program was adopted by the Jefferson County Juvenile Board to help combat youth delinquency in this county, Judge Ethridge Wright, judge of the Jefferson County Juvenile Court and chairman of the board, announced.

Charles Hawkes, chief probation officer, will begin meeting with various denominational groups to implement a program of church referrals of children who become involved in delinquent behavior.

"The plan is relatively simple. Each child that comes to the attention of the probation department of juvenile court will be referred by the department to the church of the child's particular preference," Judge Wright said. This will be done only with the consent of the child and his parents.

It was pointed out that the probation department would not dictate to a church what it could or could not do, but would merely offer the information as an opportunity for that church to minister to the needs of the child and his family. The program is voluntary on the part of each denomination and all parties affected.

Under this plan, Judge Wright said, the church does not take over any of the role or responsibility of the juvenile court or probation department but rather it will act in a supportive role to the court and juvenile department and seek to provide moral and spiritual guidance for the child and his family. Reprinted from the *Beaumont Journal*, Beaumont, Tex.

HOME MISSIONS



METROPOLITAN MISSIONS CONFERENCE officers are congratulated by Harold Bennett, (left) secretary of the Metropolitan Missions Department. The officers are, from left to right, Secretary Irving Childress from Tucson, Ariz., Western Vice President Sam Russell from Wichita, Kan., Eastern Vice President Francis DuBose from Detroit, Mich., and President Ray Dobbins of Miami, Fla.

## "Idle" Buildings Called Tragedy of City Crises

The unused church building caught heavy criticism from speakers and seminar sessions at Southern Baptists' metropolitan missions conference in Washington, D.C.

"We must not leave our churches lying in state most of the week while our cities die," warned Harold C. Bennett of Atlanta, secretary of the Metropolitan Missions Department of the Home Mission Board.

Bennett and others advocated use of the buildings for ministries which could help churches reach changing communities in the inner cities.

Government and religious authorities carefully diagnosed such problems as declining morality, increased crime, population mobility, race relations, non-Christian religions, automation, secluded high-rise apartments, and both poverty and prosperity.

The conference, which indicated it may visit seminaries in the future for depth studies in these areas, elected Ray Dobbins, superintendent of missions for Miami, Fla., as its new president.

Other officers, also superintendents of missions, are Sam Russell of Wichita, Kan., as western vice president, Francis DuBose of Detroit as eastern vice president, and Irving Childress of Tucson as secretary.

Speakers indicated Southern Baptists are in the process of re-orientating themselves from a rural-dominated background. One was Brooks Hays of Washington, a former president of the Southern Baptist Convention.

Hays, now consultant to the White House and also professor at Rutgers University at New Brunswick, N. J., said this was a lesson he had also learned in politics.

"We must accept the fact that urbanization has overcome us. Power swings to the city, and the basis for hope for rural life is in how it responds to this change," he said.

Courts Redford of Atlanta, executive secretary of the Home Mission Board, cited ways to deal with the inner city community:

- 1) through survey to find those needing ministry.
- 2) through home fellowship groups to reach apartment dwellers, with the possibility of a pastor serving multiple groups.
- 3) through weekday ministries of literacy, Bible study, crafts, child care, etc. in the churches.
- 4) through industrial chaplaincy, a reaching of the individual outside the religious community.
- 5) through church extension ministries in institutions or in unchurched areas.
- 6) through ministries that cross language and racial barriers.
- 7) through the utilization of lay members in church ministries.
- 8) through caring for those with special needs, such as the handicapped.
- 9) creating a home for the homeless within the church.

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CATHOLIC INFORMATION, HME

However, in the *Baltimore Catechism* #3, we read, "God had no beginning; He always was and he always will be . . . (p. 38). Birth means beginning and even though the Roman Catholic Catechism affirms that God

Such reasoning has no limits. Since the Father, the Son and the Holy Ghost are but one God, if Mary were the mother of God, she would also become the mother of the Blessed Trinity. She would thus be the mother of her own creator. Yet Pope Sixtus V in 1587 officially approved the title "Mater Creatoris"—Mary, the mother of our Creator. Roman Catholics today publicly pray to Mary as "mother of our Creator" in the Litany of the Blessed Virgin" (*Manual of Prayers*, p. 71).

Consequently Cyril has been pronounced a saint and Nestorius a heretic. The name of Cyril is still remembered in the Mass of February ninth wherein he is called "the invincible champion of the divine motherhood of the most blessed Virgin Mary." The name of Nestorius is immortalized by his followers, the Nestorians, a sect of the Eastern Church, who remain a witness today of the origin of the "mother of God" doctrine in the fourth and fifth centuries.

## HOME MISSIONS

Once Mary had been proclaimed the "mother of God" and the "queen of Heaven," the very statues of Isis were carried from vacated pagan temples, and without alteration, installed as Christian Madonnas in the churches of Rome.

To frustrate the work of complete salvation by Christ, the worship of a divine mediator was substituted by that of a human "mediatrix." To accommodate the Roman Catholic church many theologians in that church taught that the Holy Spirit could not have overshadowed Mary without her consent. Their reasoning was that God's will depended on Mary's will. Thomas Aquinas, the greatest genius in Roman Catholic sophistry, teaches the same doctrine, namely, "that the redemption of mankind depended on the consent of Mary" (*Summa*, part III, art. 30).

The word theotokos (god-bearer) is not found in the Bible, nor in the Apocrypha, nor in any of the numerous Christian writings of the first three centuries. Early Rome did not have a Mary-cult, as is evident from the Calendar of Christian feast days drawn up by the Council of Laodicea (4th. century).

In the Scriptures, Mary refers to herself as the "handmaiden" of the Lord (Luke 1:48). Realizing her sinful human nature and her need of salvation, she brought God a sin offering after the birth of Christ, and called him "My Saviour" (Luke 1:47; 2:24).

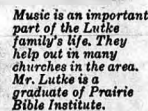
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**Carl R. Watkins**, appointed as a pastoral missionary to the Grace Baptist Chapel in Macomb, Ill., under the Urban-Rural Department, was born in Carmi, Ill. He received degrees from Southern Baptist Theological Seminary, Fort Worth, Tex., and Southern Illinois University, Carbondale, Ill. He is married and has two children. Birthday 8-3.



**Lucy Lee McLaughlin**, was appointed to work at Cherokee, N.C. conducting a week day program among the churches on the Cherokee Indian Reservation under the Language Missions Department. Miss McLaughlin, a native of Raton, N.M., is a graduate of East Texas State College, Commerce, Tex., and Southwestern Baptist Theological Seminary, Fort Worth. Birthday 3-11.



**William Louis Blake**, a native of Tutwiler, Miss., was appointed as a teacher missionary to Kansas City, Mo., under the Department of Work with the National Baptists. He is a graduate of Rockhurst College, Western Baptist Theological Seminary, and Midwestern Baptist Theological Seminary, Kansas City, Mo. He is married and has nine children. Birthday 10-9.

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**Elmo Russell Marble**, commissioned as a language missionary to internationals in Richmond, Calif., under the Language Missions Department, attended California Baptist College, Riverside, Calif., and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. Prior to this appointment, he served as an associate missionary. Marble, a native of Central, Utah, is married and has three children. Birthday 6-18.



**Elizabeth Jacob Marble**, named along with her husband as a language missionary to Richmond, Calif., is a native of Shantung, China. Mrs. Marble is the daughter of Mr. (deceased) and Mrs. (emeritus) Robert A. Jacob, foreign missionaries of the SBC. She is a graduate of Blue Mountain College, Blue Mountain, Miss. Birthday 3-4.



**Vernon Clinton Wickliffe** was appointed as a superintendent of missions under the Pioneer Missions Department to Royal Oak, Mich. Wickliffe, a native of Arkansas, received degrees from Central College, N. Little Rock, Ark., and Ouachita Baptist College, Arkadelphia, Ark. He attended Golden Gate Baptist Theological Seminary, Mill Valley, Calif. He is married and has three children. Birthday 3-30.

HOME MISSIONS

## Missions Today

### Caudills Leave Cuba For Eye Operation

Herbert Caudill of Havana, Cuba, underwent a five-hour operation in Atlanta for a detached retina in his left eye.

The superintendent of missions for Cuba had returned with his wife to the United States June 8 for eye treatment.

Thus a detached retina brought to pass what difficulties between the United States and Cuba had not. Caudill, superintendent of mission work in Cuba since 1947, has suffered from eye trouble during most of the past year.

"He withstood the surgery in good shape," said Loyd Corder, secretary of the Language Missions Department, "but the results will not be known for several weeks."

Corder said doctors assured the family of the good health of the right eye.

The trip out of Cuba had to be made by way of Mexico City because of the breakdown in relations between Cuba and the United States.

This is their first time back since November of 1959, the first year Fidel Castro ruled the island.

"We plan to go back to Cuba, and we have permission of the Cuban government to return," Caudill said. Treatment for the eye condition will require from three to six months, he expects.

"The call I received from God to go to Cuba in the spring of 1929 has not been changed or revoked as far as I can tell. In reality it has seemed to increase through the years," he added.

The Caudills have two very evident objectives: one, secure treatment for his eye difficulty, and two, return to Cuba to preach the gospel.

"In many ways, the Word of God meets with greater acceptance today than any time during the 35 years we have been in Cuba," Caudill said.

"There's the same opportunity to preach the gospel we've always had,

though there are more restrictions on the number of services outside the buildings," he said. "More young people than ever are flocking to the churches, and we had our largest beginning class in our theological institute this September."

When asked about food shortages, Caudill smiled down at his rotund figure and commented, "I weigh the same thing I did the last time I was here."

Despite the Caudills' reluctance to discuss the political situation in Cuba, other sources available indicate religious work in Cuba under Castro has become progressively more difficult.

Baptists have had their schools, other than the theological institute in Ha-

vana, closed, radio broadcasts stopped, and some church buildings closed. Last year two missionaries, Miss Ruby Miller and Miss Lucille Kerrigan, were deported.

The return to Atlanta was an emotional one for the Caudills, since they were able to see all of their children in one day.

They left behind in Havana a daughter, Margaret, and her husband, David Fite. They are now Southern Baptists' only American missionaries in Cuba.

The other two children were able to fly to Atlanta and meet their parents. They are a daughter, Jane, who is married to George D. Pringle, a home missionary to Spanish-speaking people in Park View, N.M., and a son, Herbert, Jr., who is a student at Oklahoma Baptist University.

The Caudills moved into an apartment at 1818 Ridgewood Drive in Atlanta for their stay in the United States. Herbert, Jr., will be staying with them for the summer.

In Cuba Caudill served as pastor and teacher before becoming superintendent of the work in 1947. There are 87 Baptist churches and 124 missions in the four western provinces where Southern Baptists work.



THE HERBERT CAUDILLS (second and third from right) are welcomed to Atlanta by friends from the Home Mission Board and Cuban refugees. The Caudills returned to the United States from Havana, Cuba, for treatment of a detached retina in his left eye. Following the three to six month treatment they expect to return to Cuba.

—Home Mission Board Photo

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