

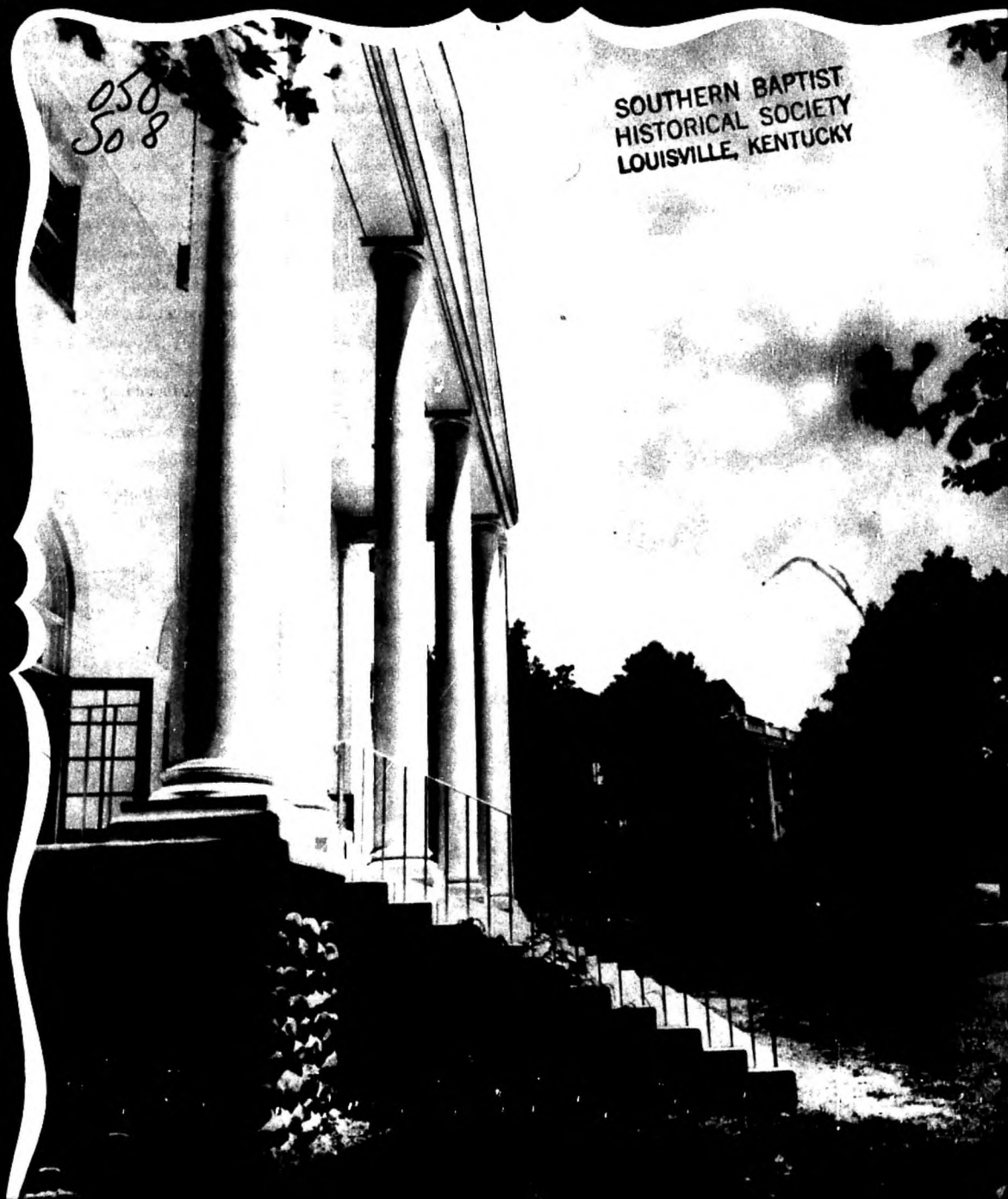
Southern Baptist
HOME MISSIONS
JUNE 1947

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SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

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No. 6



Scenes from the Navajo Field

Rev. S. L. Isaacs, missionary to the Indians in New Mexico, made an extended visit on the Navajo Reservation recently. He was accompanied on the trip by an Indian convert, Babe Begay, who helped in making contacts with the tribe officials.



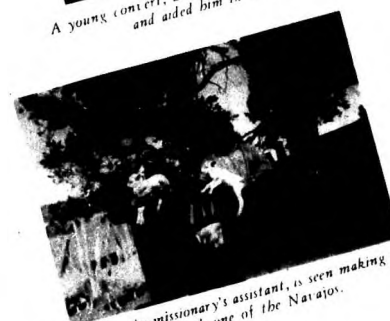
Missionary S. L. Isaacs recently made a hogan-to-hogan visit on the Navajo reservation.

They made a hogan-to-hogan survey of the reservation. Sam Ah-keah, the chairman of the Navajo Tribal Council, was friendly toward the missionaries. The missionary is thus encouraged to greater efforts of evangelism on the reservation, and he adds cheerfully, "The outlook for the Navajo mission field is looking brighter."

Surely the Lord is opening the door to the Navajo mission field.



A young convert, Babe Begay, accompanied the missionary and aided him in making contacts.



Babe Begay, the missionary's assistant, is seen making a contact with one of the Navajos.

The chairman of the Navajo Tribal Council was friendly toward the missionaries.



SOUTHERN BAPTIST

HOME MISSIONS

My God Shall Supply All Your Needs According To His Riches In Glory By Christ Jesus.—Phil. 4:19.

Vol. XVIII

JUNE

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Unionism vs. Sectarianism

There is today a vast enveloping movement which aims to unite all the denominations into an organic union—the Protestant Church of the World.

This movement is augmented by the spirit of the times. The great daily papers and national magazines give voice to it. State colleges in many of the states are holding seminars for the promotion of religious work on interdenominational lines. World conferences and preaching missions are cultivating the field for the ecumenical church idea.

Pressure of the most intense kind is being brought to bear on our pastors and our churches. What the whipping post and martyr fires could not do when Baptists were weak, the leadership for organic church union is attempting to do through methods of penetration and disintegration and the bold assumption of self-appointed overlordship, the same sort of tactics that swung the Christian world into the Roman Catholic Church in the third and succeeding centuries.

This idea of union is also set in a halo of rich sentiment. What a happy thing it would be, the proponents of union tell us, if we were all one. What a tremendous impact we could make upon the outside world if all denominations were united in one great body. And the proponents of church union are asserting that denominational lines are hurdles in the way of the progress of the gospel and ought to be abolished. They affirm that the division of Christianity into separate denominations is a shame and a disgrace to the cause of Christ and they berate the various groups of Christians as sects hindering the progress of the kingdom of God in the world.

This attack upon the denominations, charging that they are hindering the progress of the gospel by maintaining their own integrity, has the direct result of depreciating the churches in the eyes of the public.

It is natural for the man on the street to say, if the great hindrance to the cause of the kingdom of God among men

is the churches—the sects—then I will have nothing to do with them; so he stays away from all church services, and not only receives no benefit himself from the gospel preached, but throws his influence against the churches and their work. This is what is happening today.

Who is responsible for the attitude of the man on the street? Are the people who are going on quietly in their work for Christ in their churches, preaching and teaching the gospel, responsible?

I hardly think so. Those who have promoted church integrity have built up good will for the churches. Even in the days of church debates when church groups were pitted against each other in forensic conflicts there was great and enthusiastic loyalty on the part of the members and deep respect for the churches on the part of the man on the street.

The services of the churches were largely attended by the unconverted up to two or three decades ago. It is a strange coincidence that the agitation for church union and the criticism of the churches by the promoters of church union have paralleled the decline in church attendance by the unconverted.

Those of us who have been in kingdom work for any length of time know that there has been a decided change in the attitude of the man on the street towards Christianity in the past few decades. Unconverted people, outside of those belonging to the families connected with the churches, are no longer attending the services of the churches. Why are they not going to church now? Well, people are not inclined to patronize institutions which are a hurdle to progress. For several decades now some of our most talented and best trained men among the ministry have been telling the world that the churches were sects hindering the progress of the kingdom of God, and the men of the world are taking these eminent divines at their word.

We should not be afraid of the charge of sectarianism. It is not the worst word in the world, even if it has come in the thinking of some to have a noxious meaning. It has a New Testament meaning also. The Greek word from which it is derived means "to choose for one's self." A sectarian, in the New Testament sense, is one who makes his own religious choice and, therefore, one who has convictions regarding the truth.

Missions and THE MARCH OF EVENTS

BORROWING FROM CATHOLICS

In *Our Sunday Visitor*, a Roman Catholic weekly, we find this statement in answer to a tract written by some Protestant, giving instruction in how to win Catholics. The tract says, "By acknowledging that which is good in the Roman Catholic faith, you are more likely to catch the ear." *Our Sunday Visitor* says, "The converse is true, namely, that what is good in Protestantism was borrowed from the Catholic church, even its chief doctrine."

This might be true with Protestants, but it is not true with Baptists. Baptists borrowed nothing from the Catholic church. Their doctrines are rooted in the New Testament; in fact, if everything that Baptists hold were taken from Protestant bodies, what remained would be Catholic, and if everything that Catholics hold which is not in the Scriptures were taken from them, what is left would be Baptist. For instance, immersion is Baptist because of Christ's command; sprinkling and pouring for baptism are Catholic and rest on the primary assumption of the Catholic hierarchy that institutions may be changed by human authority. Proxy religion is Catholic; individualism in religion is Baptist. Regeneration by the Holy Spirit through faith is Baptist; regeneration through the sacrament of baptism is Catholic.

The symbolic view of the ordinances is Baptist; the sacramental view is Catholic. Salvation by grace is Baptist; salvation by works is Catholic. The independence of the local churches is Baptist; the overhead control of the local churches is Catholic. Equality of all ministers is Baptist; order in the ministry is Catholic. The democracy of churches is Baptist; hierarchical control of the churches is Catholic.

The separation of church and state is Baptist; the union of church and state and the use of the state for the benefit of the church is Catholic.

The faith of Baptists is rooted in the New Testament, and Baptists are prepared to prove from the Scriptures that their faith is the gospel of the New Testament.

COMPLEMENTARY SERVICE

The Home Mission Board has just turned over to the Foreign Mission Board a mission work in Guatemala and Honduras which it had developed. Throughout the years the Home Mission Board has supplemented the work of the Foreign Mission Board, and the Foreign Mission Board in its work has helped to revitalize Home Mission interests. Thus our two great mission boards have been complementary and supplementary of each other. This is as it should be. The Home Mission Board has served, and does serve, the world in its efforts to evangelize and Christianize the homeland. The slogan of the Home Mission Board is, "The evangelization of the homeland and the mobilization of the evangelized in the homeland for world evangelization."

BAPTIST ORGANIZATION UNIQUE

We are hearing a great deal today about church union. It might be well to keep in mind the fact that whatever organizations we have in denominational life they should conform to New Testament principles. I somehow feel that the Holy Spirit has guided Baptists in their denominational organization. Baptists have three general bodies—the district association, the state convention, and the Southern Baptist Convention—each is autonomous and independent, and each goes back directly and immediately to the churches.

In Baptist polity every individual church is organically and denominationally just as close to the state convention and the Southern Baptist Convention as it is to the district association.

These general bodies are not law-making bodies, but organizations for co-operation. The fundamental principle in all Baptist denominational life is co-operation. The state convention and the Southern Baptist Convention are not for the purpose of governing the churches; they are of the churches, by the churches, and for the churches. They are the agencies through which the churches co-operate in kingdom work.

Search the Scriptures and see if this

type of organization and the character and genius of these denominational agencies which Baptists have are not basically Scriptural.

A BAPTIST HIGH SCHOOL

From a press report we learn that the Eighteenth Street Baptist Church in the southwest section of Louisville, Kentucky, is planning to establish a Baptist high school to accommodate two hundred students. The school will be the second of its kind in the United States, according to Rev. Oscar Gibson, the pastor. Courses in the Bible and religion will be included in the curriculum, but the school will be primarily academic. The slogan of the Home Mission Board is, "The evangelization of the homeland and the mobilization of the evangelized in the homeland for world evangelization."

REQUEST FOR PRAYER

I have received a request from a subscriber, who is renewing his subscription to the magazine, that we "pray that the Lord will save the one he is interested in." We are asking you to pray for the salvation of this particular individual. The Lord knows who it is.

OUR COVER

Seen on the cover is the auditorium at Ridgecrest, in the Land of the Sky, where home mission conferences will be held July 31-August 6. In the background is Pritchell Hotel.

A special invitation is extended to pastors, denominational leaders and workers, and members of our churches who are interested in mission work of the South to attend the conference on home missions at Ridgecrest this summer.

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J. B. LAWRENCE

Editor

JOHN CAYLOR

Managing Editor

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A Home Mission First

By A. PUCCIARELLI

Missionary to Italians in Birmingham

The first Italian convert in Birmingham, Alabama, is rounding out a quarter of a century of service as a deacon, treasurer of his church, and Sunday school teacher.

Tony Chiccarello is a product of home missions under Missionary J. F. Darpe, first Home Board missionary to the Italians in Birmingham. Then fifty years old, Chiccarello was given a New Testament by the missionary and invited to hear the gospel preached in the Italian language at the Baptist mission. Within six months he was converted and baptized, becoming the first Italian convert in the city of Birmingham.

For twenty-five years Mr. Chiccarello has served his church faithfully. A charter member of the Emmanuel Baptist Church (Italian), he has been treasurer and deacon since its organization. He has also served as teacher of an adult Bible class.



Deacon Tony Chiccarello

"It All Happened Inside Here"

By MARY ETHERIDGE

One of our leading Chinese businessmen has made a definite profession of faith to the missionary and to several other individuals at one time or another. He cannot join the church as long as his mother lives for she is an ancestor worshiper and a Confucianist. "It would break her heart if I left her and adopted this new religion," he said.

"But I do believe in the Lord Jesus Christ as my personal Saviour," he continued, "it all happened inside here," and he put his hand over his heart.

"Can't you win your mother," I asked him.

"No, I am afraid I can't," he replied. "She is so old and so set in her ways and beliefs. I don't think I could."

Oh, how we would love to see that dear old Chinese woman, who understands almost no English, know the Lord! Pray for us that through the power of the Holy Spirit we may win her also!

The Chinese Need the Gospel

By MARY ETHERIDGE

Missionary to Chinese in El Paso, Texas

Recently Mrs. Queen You Wong, mother of seven children, died after an illness of more than ten years' duration. Mrs. Wong was a Christian, having been converted and baptized into the membership of the First Baptist Church of this city in 1940. All seven of her children are also Christians and members of First Baptist Church, but her husband, Mark Jung Wong, is not a Christian.

Mrs. Wong's faith was beautiful to behold, evidencing itself when warned by her doctor at the time of her conversion that if she were baptized she would be signing her death warrant.

"Well, Doctor," Mrs. Wong said, "If the Lord Jesus Christ can save my soul from hell, I am quite sure that He can

take me safely through the waters when I am baptized!"

On the night before she died the missionary was at the home of Mrs. Wong and before leaving had prayer with her. Although very weak and hardly able to talk, she pressed the missionary's hand and, with tears in her eyes and a smile on her lips, whispered, "Thank you, oh, thank you so much!"

Rev. J. B. Parker, city missions superintendent in El Paso, conducted the funeral. One of the Chinese Christians sang "In the Sweet By and By" in the Cantonese dialect. Several Chinese men attending the service remarked afterwards that that was the first time they had ever heard a Christian hymn sung in Chinese. And for many it was one of the few times they had ever heard a gospel sermon.

Pray with us that God may use this experience for His own glory in the winning of lost Chinese through the triumphant death of one of His own children!

A Worthy Need

An earnest appeal for books for Negro preachers is made in Southern Baptist pastors and leaders by Missionary A. N. Murray of St. Joseph, Louisiana.

The immediate need is for books for use in institutes—doctrinal, theological, homiletical, and general reference books. Other books of an inspirational and devotional nature will also be welcome.

Send the books direct to your missionary, Rev. A. N. Murray, of St. Joseph, Louisiana.

Another request, heart-rending in its appeal, is for books for young Indian preachers.

Missionary W. W. Simpson works with the Choctaws in Mississippi, a little-known tribe of Indians. He desires for young Indians studying for the ministry books of a doctrinal and theological nature, as well as general reference books.

Send books for Indian preachers direct to Rev. W. W. Simpson, Philadelphia, Mississippi.

A Tribute

A fitting tribute to all Southern Baptist chaplains has been paid by a soldier as he reminisced in a letter to Dr. Alfred Carpenter. The chaplain, about whom he wrote, is typical of others who served Southern Baptists so nobly during World War II.

"While in service I met and lived in the same tent with a Southern Baptist chaplain. Through this close contact I learned to place a great deal of confidence in this chaplain and the things he preached."

"I am now out of service and a member of the First Baptist Church in Morristown, Tennessee, and would like to contact this chaplain because I believe he would be interested in what I have done and, in turn, I would like to follow this man's career."

"I am writing you because I cannot think of the chaplain's name or where he lived. Rev. Clyde Widdick, my pastor, referred me to you."

"Here is all I know about him: He first came to the Philippine Islands in October of 1943 and must have left the States some time in September of that year. He is a young man with a small family and, I believe, is from Texas. I met him again in Japan late in 1945, so he evidently was stationed there last."

"Whether or not you can help me in this matter, I would like to take this opportunity to tell you that the Baptist chaplains that I knew during the five years in the Army were, without exception, true men of God and an inspiration to the men they served. This observation was made when I was critical of such things and not very much interested in religion." CAPTAIN EMERSON HOLT

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In Memoriam

On Saturday, April 12, Rev. J. L. Greno passed away at his home in Tampa, Florida.

A native of Cuba, Brother Greno was converted on July 14, 1908, while living in Tampa. He was baptized into the Clark Memorial Baptist Church, the mission center of the Home Mission Board for work among Cubans in that city. He was ordained to the gospel ministry in 1916 and two years later was appointed missionary to Cuba.

Upon his retirement two years ago he returned to Tampa where he lived until his death.

Funeral services were held on Sunday, April 13, at the Clark Memorial Church in Tampa.

BOOK REVIEWS

Verities of the Gospel. By Zeno Wall. Broadman Press. \$1.50.

Such titles as "Experimental Religion," "Instantaneous Salvation," "Distinctive Saviour," "The Narrow Road Home," and "The Risen Life" are suggestive of the material of this sound and practical series of sermons.

Daily Prayer Companion. By G. A. Cleveland Shrigley. Foster & Stewart. \$2.50.

Here is a book of 366 prayers submitted by as many writers and compiled by the author. For those who like to use written prayers, this volume will be suggestive.

There Is A Job For You. By Ruth Ransom. Friendship Press. 25 cents.

This is a pamphlet on the Christian's choice of a life work and the many opportunities for service offered in religious work.

The Increased Peril. By Wilma M. Smith. Van Kampen Press. 75 cents.

In this volume the author points out a threat to the very foundation upon which the United States has been established. Attention is called to the decision of the Federal Communications Commission giving official government permission to the broadcasting of atheistic doctrines.

Trinities of Calvary. By Roy L. Laurin. Van Kampen Press. 35 cents.

Here is a pamphlet of expositions described by the title. There are the three places, the three mistakes, the three problems, languages, words, wounds, impossibilities, classes, crucified men, renderings, dilemmas, barriers, identifications, members, and effects at Calvary.

Committed Unto Us. By Willis Lammott. Friendship Press. Paper, \$1.00; cloth, \$1.50.

This 256-page book is the offering of Missionary Education Movement on the world evangelism theme for 1947. It is a comprehensive study by a real missionary.

Pamphlets

The Man Who Asked God Questions. George Washington Carver. By Mary Jenness.

Crusader for Justice. Samuel Chapman Armstrong. By Harold Bruce Hunting.

Missionary to Oregon. J. Lee. By Gilbert Q. LeSourd.

Messenger of the Great Spirit. Robert Terrill Rundle. By Muriel Beston Patterson.

Friendship Press. 15 cents each. These pamphlets are in the frontier series of the Missionary Education Movement -- 24-page biographies of home missionaries on the frontier.

First Convention of Costa Rican Baptists

On April 2-4, 1947, in San Jose Baptist Church, Costa Rica, was held the first annual Baptist convention of Costa Rica. Missionary Rafael A. Mendoza,



Badge given to messengers to the first annual Baptist convention of Costa Rica, April 2-4, 1947.

newly-elected secretary of the convention, in his report to the Home Mission Board rejoices that the "churches are definitely organized into the Baptist Convention of Costa Rica."

On the closing night of the convention Rev. Jeronimo Campos, another Home Board missionary, preached the convention sermon on the theme, "Behold the Man." Seven persons responded to the invitation to accept Christ as Saviour.

The second annual convention will be held in the Alajuela Baptist Church, February, 1948.

HOME FOR DEPENDENT BOYS

By J. PERRY CARTER
City Mission Superintendent
Louisville, Kentucky

Long Run Baptists have launched a program for the care of dependent boys under the supervision of the city mission committee and its superintendent. A beautiful 12-acre piece of property in one of the best suburban residential sections of the city has been purchased and is being put in condition for this special effort. There are an 11-room house, two smaller houses, a swimming pool, tennis court, and other facilities especially adaptable to the interests and the care of boys.

At present we have but seven boys in the home and more cannot be taken until remodeling and repair work on the larger house is completed. We plan to have thirty to fifty boys before very long. Rev. Edward Lee, a recent graduate of the Southern Baptist Theological Seminary, is the superintendent in charge of this division of our program of missionary endeavor.

The new project was undertaken as a result of some visits to the Juvenile Court in which I found a number of boys in trouble because of parental delinquency rather than from what is usually called juvenile delinquency. Two boys were paroled to me and I sought to help them get "on their feet" spiritually. While in the court, however, I saw other boys who had no one who was at all interested in their spiritual well-being.

Some months later I became superintendent of city missions and secured the services of Mr. Lee, then a student in

the Seminary, and provided for his attendance upon the sessions of the juvenile court. Certain boys with promise and a co-operative attitude were paroled to him from time to time until he had more than thirty-six boys in his care. He worked with them and with their families in an effort to introduce them to the churches in the community where they lived and also to encourage them in the appreciation of spiritual values. Great good was accomplished and is still being accomplished through that program. The new project is the logical development and outcome of that effort and promises to be one of the largest divisions of our entire work.

The larger house on the property was built in 1800. Generally speaking, it is still in good condition after 146 years. It was vacant for quite a long period of time and because of that repair was necessary.

Much credit for getting this new work off to a good start is due Mr. J. C. Iler, Sr., a layman in the Deer Park Baptist Church, Louisville, of which Dr. Lucius M. Polhill is pastor. Mr. Iler became interested in the project and subscribed to it very liberally and, out of his own interests, set out on a program of enlisting the support of his many friends and business associates.

Subscriptions and contributions have come from eighteen states. In this way it has not been necessary for us to launch a financial campaign in the churches, as such.



A beautiful 12-acre piece of property has been purchased and is being put in condition for the new project being fostered by Louisville Baptists.

AMONG THE MISSIONARIES

THE GOSPEL TO THE ITALIANS IN THE WEST

By A. PUCCIARELLI
Missionary to Italians in Alabama

Since 1929 it has been my privilege to visit the region of southern California six times. Each time I was there I wondered why Southern Baptists did not have mission work among the Italian people. Never before was I so strongly impressed with the opportunities as on my last visit.

In my observations I limit myself to the Italian-speaking people.

We are told that Los Angeles area is very densely populated. It has a population of almost three million, with an additional million living in the county. In that area there are more people not affiliated with anybody's church than in any other place in the United States. Church members have moved there, and as they settled, got lost among the crowds, losing the habit of attending church. This is true of all denominations.

During the two weeks of my visit, I gathered together a number of Italians and conducted services in private homes. When the living room could not accommodate the crowd we moved into the garage.

On two Sundays I supplied the Southern Baptist Church of Sawtell. One Sunday night two carloads of people drove forty-six miles to and from the church to hear me preach. Many requests were made to conduct services in homes, which could not be granted because of lack of time.

The night before I left I held a service in the home of my brother with more than forty people in attendance, all of whom, except myself, my wife, our son, and a niece, were members of the Catholic Church. For many of them it was the first time they had ever heard the gospel.

After I had finished my message, a

man made this remark: "I can believe in his message; he makes everything clear and plain. He does not speak in a confusing language like the priest."

One man said to me: "You know, I am Catholic only because I was brought up that way, but I don't believe the priest; I don't believe the teaching of the Church, and I never attend the mass." Then he asked why the Catholics do not have the Bible in their homes like the Protestants. He showed an interest in reading the Bible, so I provided him with one.

From these fresh experiences I say it is time that Southern Baptists promote missionary work among people of Latin languages in the territory of southern California. The people are ready to listen and to accept the gospel message as we preach it.

It can be said of Los Angeles now what was said of New Orleans many years ago: "If we evangelize New Orleans we will Christianize the world." If we will evangelize and Christianize Los Angeles, we will Christianize the Orient.

Other religious groups have mission work among the Italians. Are Southern Baptists going to sit and do nothing while others are reaping the harvest? God forbid!

We need to get busy, and it must be now, while the opportunity is open and favorable.

Spanish-Speaking Work in Los Angeles

By L. A. BROWN
Missionary to the Language Groups in California

The world's second largest Mexican population is in the city of Los Angeles. Mexico City alone exceeds this great cosmopolitan city in the number of Mexican people.

Settlers from Mexico came to Los Angeles and California long before any of the other language groups settled in the West Coast area. There are now, according to the very latest surveys, more than 300,000 Spanish-speaking people in greater Los Angeles. This number exceeds that of any other foreign group in the city by well over 100,000.

The majority of the Spanish-speaking people in Los Angeles came from the state of Sonora. Many are direct descendants of the early Spanish settlers who settled in Los Angeles County and throughout the coastal and valley areas. The population has increased rapidly, and the Mexican people form a substantial part of the community life, not only in Los Angeles and Southern California, but throughout the entire state. Nearly all business professions are represented in this great group of Spanish-speaking Americans. Many Mexican people are employed as fruit pickers, agricultural workers, and in unskilled labors.

The Mexican people are very thrifty and industrious. The Plaza area, North Broadway, Lincoln Heights, and Belvedere Gardens are the principal locations of the Spanish-speaking people, Belvedere Gardens in East Los Angeles having the largest number.

There are approximately fifty Mexican churches in the area of greater Los Angeles, representing nearly all the major denominations. The largest number of the Spanish-speaking population is nominally Roman Catholic. However, there are many evangelical Mexican people, and those who make no pretense of being religious are very approachable with the gospel.

Southern Baptists have one small mission among the Mexicans in Los Angeles. This group has no building but meets with one of our Southern Baptist churches in a rented building in downtown Los Angeles. Surely the need is great among our Spanish-speaking people in Los Angeles and throughout the West Coast area!

Faith at Work

By FRED A. McCauley

... In Antioch of Portland

Antioch Baptist Church, located at SE 32nd Place & Lincoln, Portland 15, Oregon, affiliates with the Inter-State Baptist Mission, and uses Southern Baptist Sunday school and Training Union literature. This church, a staunch defender of the faith, is pastored by Rev. R. E. "Ben" Milam, of Howard-Payne College and Southwestern Baptist Theological Seminary.

Antioch, with 140 members, invited the writer to lead in a revival meeting during January. The Lord blessed them during these days with two additions by letter, thirteen for baptism, plus three other professions of faith that have not yet united with the church.

There were also six volunteers for the ministry and mission work, one of which was a Chinese lad who had been saved this summer at Camp Arrah Wanza, and united with Antioch Church for baptism during the meeting.

During the meeting the church elected a committee of five to plan for and direct Friday night revival services in the homes of members. Prior to this meeting, the pastor's son, R. E. Milam, Jr., a splendid singer, had volunteered for gospel music and religious education work, as well as four others who had surrendered for the ministry. The plan is to use these young ministers, assisted by the volunteers for mission work, and other members of the church, to conduct the Friday night meetings in the homes. Prior to the Friday night services a Bible study class is taught. With aggressive, intensive mission programs, the church that gained a tithe of its membership in this one meeting should soon double its present membership.

... In Longview, Washington

The First Baptist Church of Longview, Washington, affiliated with the Inter-State Baptist Mission, under the

pastoral leadership of Rev. J. M. Cooper of Howard-Payne College and Southwestern Baptist Theological Seminary, chose to co-operate with the Southern Baptist Convention of California, and so was received at the Oakland Convention in November.

Recently the writer served as evangelist in a very fruitful revival resulting in 21 professions of faith and six additions by letter and statement. Nine young people volunteered for the ministry and mission work. A hundred and seventy-seven came forward to rededicate their lives, making a total of 213 who made some response to the invitations offered.

Every family in this church receives the SOUTHERN BAPTIST HOME MISSIONS, 146 in all.

... In Downtown Bakersfield

About three months ago Brethren John Irick and Harold Harrison, members of the Baptist church in East Bakersfield, California, started a downtown mission which grew until at 2:30 Sunday afternoon, March 2, in the American Legion Hall, the Central Baptist Church was organized with H. L. Harrison serving as moderator pro tem, and with Mrs. Harrison acting as clerk pro tem.

Forty-one members by letter served as the nucleus for this new church, which immediately made a call for additions resulting in nine others coming on the promise of letters and one for baptism. These fifty-one, with others who should unite during the month of March, were to be recognized as charter members.

The church adopted the New Hampshire Confession of Faith as adopted by the Southern Baptist Convention in 1924; voted to give ten per cent of all undesignated funds to the Co-operative Program; and to put the *California Southern Baptist* in the budget for each family represented in the membership (twenty-four that first day). The writer, who preached the sermon on this occasion, gave a year's subscription to *Southern Baptist Home Missions* to each family also. There were more friends and well-wishers present for the organization than there were members, which speaks well for this splendid new church.

In this initial meeting, Rev. A. T. Este, formerly of Missouri, but more recently pastor of the Oildale Baptist Church, was unanimously called as pastor; Mrs. H. L. Harrison was elected

clerk; Mr. Lewis Willhite, treasurer; Mr. Oral Willhite, music director; Mrs. Ella Willhite, pianist; and Mr. John Irick, Sunday school superintendent.

March 6 was the date set to complete the organization and take steps toward securing a permanent downtown meeting place.

... As Mission Breaks Records

In March of 1946, the First Southern Baptist Church of Fresno, California, with Rev. John O. Scott, pastor, conducted a revival meeting, with Rev. Phillip McGabey of Albuquerque, New Mexico, leading. During the meeting in this church, then less than four years old, a new Sunday school attendance record of 325 was made. Despite all that Superintendent Troy Montgomery and his faithful staff of workers did, that record of 325 stood for a year.

On Friday, March 7, 1947, the church Brotherhood sponsored a tent revival in Pinedale, an addition near the former military reservation. The first Sunday no Sunday school was maintained at the mission. On the 16th, a Sunday school of 41 at the mission helped to break the year-old record at the mother church, with 328 present.

The next week the record received another jolt with a total of 342 by the help of the mission Sunday school. As the mission continued, God evidenced His approval of such missionary enterprises by giving the church a Sunday school attendance of 350 on March 30. If it seems hard to "bring them in" to the churches, why not try "going out to them" in missions?

Here are some of the results: 1. A sizable tent, with platform, piano, and benches, has been purchased by the Fresno First Southern Baptist Church and set up on the Pinedale revival site for maintaining regular services until a building can be erected.

2. The church, greatly revived and quickened, is entering the state-wide evangelistic crusade, April 9-20, with Rev. S. L. Tidwell of Turlock preaching, and Mr. Hoyt Boyd, Vancouver, Washington, singing.

3. The church is setting up a duplicate of the Pinedale equipment in another suburb, Hi-Way City, and starting another revival on Friday, April 4, hoping it may exceed the Pinedale record of 23 professions of faith, one addition by letter, and two rededications.

4. Following the establishment of a mission at Hi-Way City, meetings are planned for four other locations in the Fresno area.

Our Fellow Baptists, the Choctaws

Southern Baptists in general know very little about the Home Board's ministry to Indians in Mississippi. (See February issue, p. 8; March issue, p. 10.)

There are eleven widely-scattered Baptist churches among the Choctaws in Mississippi. Four Indian preachers (1) serve ten of the eleven churches. Seen, left to right: Bennett Sackey, B. D. Isaac, S. D. Tubby, and J. C. Allen.

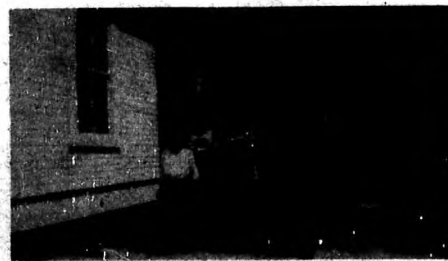
A 72-year-old Indian, E. W. Willis (2) is pastor of Bogue Chitto Baptist Church, Route 3, Philadelphia, Mississippi. It is thought to be the first Indian church to have Sunday school rooms. The building is yet incomplete. The pastor is seen holding a Bible.

Another church (3) Mt. Zion (Indian) at Carthage also has Sunday school classrooms.

The Canaan Indian Church on the Pearl River Reservation (4) worships with their pastor, J. C. Allen, under a brush arbor in good weather and, in bad weather, in the home of Ira Johns, a member. Pastor Allen holds a Bible.

Money is needed to construct church buildings, provide training for church leaders and pastors, and to release the Choctaw Indian pastors from secular work to full-time service.

Rev. W. W. Simpson is the Home Board missionary to the Choctaws. Pray for him in his work on this field.



First Bible Institute for Seminoles

On March 2-9, 1947, in Dania, Florida, was held the first Bible institute for Indians in Florida. Under the direction of Dr. J. B. Rounds, superintendent of Indian work, the institute was attended by preachers, missionaries, ministerial students, deacons, and other Indians.

"The Indians were so eager to learn and inspired to go further in the study of the Bible and related subjects," writes Missionary Elsie M. Guinn, in reporting on the institute. "Truly the Indians are advancing."

"Great was their eagerness to do God's will and adhere to what God said," she continues.

An inherited custom of marrying near kinsmen was faced squarely by earnest Christians. As the problem developed into a discussion, they turned to Dr. Rounds for help in reaching a solution in a way that would be pleasing to God.

Cognizant of the deep-rooted custom and of the possibility of uprooting every family, Dr. Rounds led them in searching the Scriptures for an answer.

Mrs. Guinn, in reporting the decision reached, said that Dr. Rounds advised the Seminole Christians to start where they are now and not to intermarry within families in the future.

Stanley Smith, himself an Indian, and a missionary of the Home Mission Board, shared in the success of the institute. His report, without editing, is as follows:

DEVIL, IS HE JESUS BROTHER?

This question was brought up during our Bible Institute, held at



Above is reproduced the cover of the mimeographed program of the week's activities at the first Bible institute for Indians in Florida.

First Seminole Baptist Church.

It is believed among the Seminoles that the Devil is brother to Jesus, for long long time ago we have been told that there were two brothers, who shared the same glory and power.

One day it is said the Devil was asked to go on mission and was given strict instructions not to do certain things but he ignored the instructions, and by doing so caused others to follow for he boasted to be big as God, and he could do as he pleased.

Then upon his return God took

him a whip and sure enough it turned into a snake.

And God took three scarlet threads and bound him. Not as long as the old world begins to age the threads are being broken, and some say he will be loose again.

They look to the Devil as had boy—and thereby will take all that do not obey.

Just to tell the story is enough for the Seminole children, and they are obedient to their parents.

You will never see Seminole children playing after dark, for they believe he is the king of Darkness.

When Bible institutes are held for Indian Christians who are eager to know the Truth, they, in turn, can be instrumental in setting free their brothers who are bound in shackles of darkness.

Witnessing to a "Medicine Man"

By RUSSELL BOWREN

Missionary to Indians in New Mexico

Recently one of the Navajo men came to us asking that we go after the medicine man so that they could have a "sing" for his daughter who was sick. We explained to him just as tactfully and carefully as we could that we could not do this for him because it would be the same as putting our approval on the worship of many gods.

We told him that we could in no way aid the "sings" that were such idolatrous worship. We offered to do what we could medically for the sick one, or to take her one hundred miles to the hospital if that was necessary. We absolutely could not go six miles after a medicine man.

Our Navajo friend was very much angered and refused to understand our position in the matter. He threatened to stir up trouble for us among the other Navajos.

A few days later the chief, who is a

good friend of our angered friend, came to see us. Through an interpreter he told us to be at the council meeting ten days later. We feared the worse, but said nothing.

The Lord must have heard our prayers that no trouble would result from our stand with the medicine man. We went to the meeting. Throughout the day nothing was said about the incident. We were treated as guests. Evidently the chief had asked us to the meeting as a gesture of friendship.

Soon after, we were called to the medicine man's house. His baby boy was sick. From all appearances they had had "sings" for him, and then as a last resort called us. We gave the baby a dose of castor oil.

When we went back to see the baby, the medicine man's father, in a very pleased manner, told us that the baby was well again.

Pray that we will win this medicine man to the Lord.

Heartaches on the Mission Field

Those of us who love missions and who love our missionaries are glad to rejoice with them in their time of happiness and to weep when they are in despair. A recent report from our missionaries, the L.U.C. Kaufmans in Sells, Arizona, reveals something of their desires for the Papago Indians to whom they minister.

"We have had a rather disappointing month. Our interpreter was ill and when she did get up she had such bills that she felt she could not take time off to go out to the reservation with us. This was disappointing to us for one headman, for whom we have been praying and working since last September, has lately sent us word that he is ready to be baptized."

"This will be the first man of his tribe (there are four tribes of Papago on this reservation) for none of the 'Hu-hu-uh-is' have accepted Christianity heretofore. We are anxious, of course, to talk with him, but we need an interpreter to do so."

"Being prevented from going to the primitive tribes, we have gone to the tribe most civilized, the 'Teko-lo-lotoi.' They speak English somewhat, and we have been visiting in homes there in order to get started. The local priest has sent us word to stay away from these people—they are his people!"

"We have finally started preaching in some of the homes and are getting some interest, but fear of the priest prevents many more from hearing the gospel."

Continued on Page 16





See These Banners Go!

CHRISTIAN HERALD has an annual headache in this Report on Church Membership, but all in all it usually turns out to be an enjoyable headache, if such a thing be possible. We enjoy it because it offers us a chance at an annual "scoop"—this is the only report on a national scale for the churches of this country. The headache comes because church statistics can never be strictly up to date. Conferences and assemblies meet all year 'round, and we can't possibly wait for all of them.

The figures quoted here come from statisticians officially appointed by the various religious groups, so they are as authentic as is humanly possible. The churches or religious bodies reported are only those with memberships of 50,000 or over—54 denominations out of more than two hundred. But these 54 churches have on their rolls well over 80 percent of the total membership.

This year, there is a total Protestant gain of 1,534,787, and a total Roman Catholic gain of 434,453,—which means that the trend was not all in the direction of Catholicism, as we would gather from some newspaper accounts. Major Protestant gains were made by Seventh Day Adventists, Southern Baptists, the National Baptist Convention U.S.A. Inc., National Baptist Convention of America, Disciples, Church of Jesus Christ of Latter Day Saints, Presbyterian U.S.A. and Presbyterian U.S., and the Methodists. That Methodist figure will be the subject of some controversy, inasmuch as the bishops of that denomination are claiming a gain of one million members in their "Year of Evangelism" crusade. The million has not yet been officially recorded.

The enormous gain registered by the Evangelical-United Brethren Church calls for a word of explanation. This 271,822 increase is due to the merger of the Evangelical and United Brethren.

Note also that the names of two communions have been changed: the new

Evangelical Lutheran Church was formerly the Norwegian Lutheran Church of America, and the new American Zion Church was previously known as the African M. E. Zion Church.

We are still distressed over the still inadequate denominational machinery for reporting statistics. Notice that all

but the Jewish Congregation and the Roman Catholic Church, in the non-Protestant group, have the same figures as last year. The Church of Christ, Scientist, does not announce any new figures at all, from year to year. And no less than six groups are still reporting figures taken in the 1938 census!

MEMBERSHIP STATISTICS OF RELIGIOUS BODIES IN THE UNITED STATES

(Churches of 50,000 or More)

RELIGIOUS BODY	1947	1946
1. Seventh Day Adventists	308,080	301,038
2. Assemblies of God	241,723	241,723
3. Northern Baptist	1,537,549	1,442,450
4. Southern Baptist	4,078,896	3,967,876
5. Natl. Bapt. Conv. U.S.A. Inc.	1,172,312	1,172,312
6. Natl. Bapt. Conv. of America	2,878,891	2,878,891
7. American Bapt. Assn.	315,023	315,023
8. Free Will Baptists	221,817	221,817
9. Natl. Bapt. Evan. Life & Soul Sav. Assn. of U.S.A.	70,843	70,843
10. Primitive Baptist	65,157	65,157
11. United Amer. Free Will Baptist	75,000	75,000
12. Church of the Brethren	181,087	181,087
13. Church of Christ, Scientist	282,818	282,818
14. Church of God	77,879	77,879
15. Church of God (Anderson, Ind.)	86,525	86,525
16. Church of God in Christ	300,000	300,000
17. Church of the Nazarenes	205,157	205,157
18. Churches of Christ	205,157	205,157
19. Congregational Christian	1,140,854	1,113,590
20. Disciples of Christ	1,886,048	1,861,574
21. Evan. & Reformed	686,039	686,780
22. Federated	85,411	85,411
23. Belg. Soc. of Friends	113,446	113,446
24. Independ. Fund. Churches of Amer.	65,000	65,000
25. Church of Jesus Christ of Latter Day Saints	811,278	810,844
26. Reorganized Ch. of Jesus Christ of Lat. Day Sta.	114,888	114,027
27. American Lutheran	501,339	484,496
28. Evan. Lutheran Australasian Synod of N.A.	499,344	497,288
29. Evan. Lutheran Church (formerly Norwegian)	661,865	620,907
30. Evan. Luth. Synod of W. Ohio & Other States	1,435,013	1,354,154
31. Evan. Luth. Jnt. Synod of Wisc. & Other States	259,087	259,087
32. United Lutheran Church in Amer.	1,748,183	1,719,521
33. Mennonites	131,611	131,611
34. African M. E.	868,736	868,736
35. American Zion Church (formerly African M.E. Zion)	434,453	434,453
36. Colored Meth. Episcopal	283,000	283,000
37. Methodist	8,493,146	8,082,787
38. Cumberland Presbyterian	70,427	70,427
39. Presbyterian, U.S.	694,087	680,895
40. Presbyterian, U.S.A.	2,174,530	2,104,442
41. United Presbyterian of N. A.	136,815	136,815
42. Protestant Episcopal	2,104,442	2,104,442
43. Christian Reformed	2,104,442	2,104,442
44. Reformed in America	174,344	174,344
45. Salvation Army	206,021	206,021
46. Amer. Unitarian Assoc.	74,753	61,846
47. Evan. United Brethren*	708,108	438,480
TOTAL PROTESTANT	43,686,056	42,100,271
48. Roman Catholic	24,400,194	23,968,871
49. Polish Natl. Catholic	260,000	260,000
50. Greek Orthodox	275,000	275,000
51. Russian Orthodox	300,000	300,000
52. Jewish Congregations	4,841,200	4,841,200
53. Buddhist of America	70,000	70,000
54. Internat. Genl. Assn. of Spiritualists	100,000	100,000
TOTAL REPORTED	78,678,182	77,700,143

* Union of Evangelical Church and Church of United Brethren in Christ (Nov. 1946)

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Immanuel Starts New Mission

Dr. Herbert Howard, pastor of the Immanuel Baptist Church, recently led his people to purchase the Grace Tabernacle, undenominational, which is located at Eleventh and Louisville, at a cost of \$21,000. This building is located in one of the finest residential sections of Tulsa, and is destined to become one of our strongest churches. A strong corps of workers has been secured by the Immanuel Church, and the attendance at the chapel is growing steadily. Dr. Howard says that a full-time pastor will be secured for the chapel in the very near future.

This is perhaps the largest amount of money that any church in Oklahoma has invested at any one time in a mission project. This should be a mighty challenge to some of our other churches to make such mission investments. Jesus gave the Great Commission to New Testament churches, and no one can do mission work like a New Testament church.

Surely, a new era is dawning in mission work in our Baptist life when churches will make such mission investments as Immanuel Baptist Church has at the Eleventh Street Chapel.—Tulsa-Rogers Baptist.

The Romance of Missions

By J. C. WELLS
City Missionary in New Orleans

One afternoon, while living in Lafayette, Louisiana, someone knocked on my door. I was greeted by a smiling, short Frenchman. He said he wanted to talk to me about the Bible.

We sat on the steps (for that was all he wished it) for over two hours. I explained to him those passages which point to the security of the believer. Though a Christian and a Baptist, he was tangled up in his beliefs.

Behind the story was this one fact. Through various means, the radio being the most direct, the young Frenchman had heard of the Bible, had secured one, and had been converted. He had only recently united with a Baptist church.

Being unlettered, his education was not higher than the fifth grade, it was hard to get right in his mind some of the great doctrines of the Bible.

After two hours I put him on the bus, and he returned to his home, some twenty miles away. A few weeks passed and the Frenchman returned. Now he was in our city. He would be at church and Sunday school and have more conferences with me. He and his family soon united with the church and made themselves a part of our work.

After about a year he built a little home. When it was finished he asked us to dedicate it to the Lord. A fitting service was held. Then he said, "Now you can use our home for a mission if you like." We did that very thing. A piano, chairs, and songbooks were provided. Every Friday night there was a service.

The war came on. He moved his family to New Orleans to work in a shipyard. While working on ships he heard the call of the Lord to take the message of life to men. He surrendered, and was licensed to preach. He had already won his brother and a number of friends to Christ. Churches called him for supply.

He continued to work by day and study by night till he had attained an education equivalent to a high school education.

Some weeks ago I went out to survey a new field. The people in the French community lived in small houses and spoke French. After looking it over and getting all the information I needed, I returned home. Yes, a mission was needed there. There was a group of people hungry for the Bread of Life. But they spoke French. That was a problem. What could be done about it? Already a good lady had said, "You can come and have the services in my home. I live alone and you are welcome to use my house for the Lord."

But the missionary? He must speak French. He must be able to preach in French. Ah, yes! The Lord had been preparing someone for this place. When He called that little Frenchman, working in a South Louisiana rice field, from his sins to life eternal, He was making a beginning. He has been training him through the years. Through the war He transplanted him to the field where he was to work.

Where will we get the missionary? There he is! The little short Frenchman who sat for two hours on my doorstep and talked about the Bible. He is ready. And so the work was begun.

Change the scene a moment. Sitting in my living room, the telephone rings. It is the little French missionary down on Signette Bayou. He is reporting on the work there for the past month: mission is two months old; average attendance at Sunday school, 25; same at worship services; weekly offering of \$3.25.

Such is the romance of missions.

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TEXAS—Ingrem, E. A., P. O. Box 245, Beaumont. Carter, C. G., 1227 Tyler Avenue, Corpus Christi. Fowler, H. E., 4104 Boland, Dallas. Parker, J. B., 104 Myrtle St., El Paso. Marshall, M. A., 4304 Prince, Houston. South, D. H., 400 Terrell Avenue, San Antonio.

VIRGINIA—Waters, Leland, 1 West Franklin Street, Richmond.

Rural Missions

Total 41

John D. Freeman, 161 Spring St., N. W., Atlanta, Georgia, field worker; Minnie Berry, Bessemer, Alabama, and Percy Ray, Myrtle, Mississippi, rural missionaries.

ALABAMA—Berkstrom, J. E., Route 1, Box 232, Mobile. Chambers, J. A., Albertville. Cunningham, Collie, 114 Marple Street, Troy. Lester, J. W., Rockford, Wells, John W., Box 14, Reform.

ARKANSAS—Caldwell, C. W., 104 Radio Center, Little Rock. Streeter, John R., 100 Radio Center, Little Rock.

FLORIDA—Alderman, D. O., Box 18, Mays Bridge. Glenn, Box 106, DeFuniak Springs. Farr, 714 East 4th Street, Ocala. Locke, B. D., Box 815, Bradenton. Pearce, John W., Elmontown. Watanberger, C. L., Seaford.

ILLINOIS—Starwalt, Ben, Lerna.

KENTUCKY—Bendict, L. W., Route 1, Catlettsburg. Cooper, Quinn A., Liberty. Hooks, E. B., 127 E. Broadway, Louisville. Ivey, John A., 802 W. 8th Street, Russellville. Pendergraph, G. R., Edyville.

LOUISIANA—Flanagan, Joe, 464 North Texas, De Ridder. McAllister, J. P., Box 18, Shreveport. Murray, A. M., Box 102, St. Joseph. Scott, J. D., Many. Smith, S. F., Natchez. Spangle, E. J., 210 Cerina, Pineville.

MARYLAND—Crowder, W. J., 210 N. Charles Street, Baltimore.

MISSOURI—Maple, Bruce, Crane.

NORTH CAROLINA—Bullard, G. W., State Baptist Headquarters, Raleigh.

OKLAHOMA—Crouch, C. E., 205 Diamond Apartments, McAlester. Dittmer, Jess, 218 N. State Street, Weatherford. Outlaw, J. E., 119 North Union, Tulsa. Richardson, M. W. J., Box 144, Tahlequah. Reardon, Sam W., 2225 1/2 N. W. Pine Street, Oklahoma City. Tabb, D. W., Box 171, Bradfield.

TEXAS—Baker, W. D., 4904 E. Lancaster, Fort Worth. A. Buchanan, C. E., 106 College, Sulphur Springs. Goodman, Dave L., Box 1630, Lufkin. Watson, L. A., 2041 North Carlyle, Tyler.

General Missions

Total 21

Prof. A. McCauley, 1200 North California, Fresno, California, field worker.

ARIZONA—Barclay, William A., 1416 East

Van Dusen, Phoenix. Barrow, A. R., Box 222, Coolidge. Cunningham, Milton E., 545 North First Avenue, Phoenix. Reynolds, T. T., 10101 Spraker, H. R., 204 North First Avenue, Phoenix. Sutton, Roy F., 518 Haddad Drive, Tucson.

CALIFORNIA—Armstrong, G. E., 2109 J Street, Sacramento. Brown, C. C., P. O. Box 1252, Modesto. Butler, C. A., 5000 Virginia Avenue, South Gate. Foster, J. Clyde, 2221-2405 Street, San Diego. Lummus, B. N., 1415 Glen, Fresno. Starg, H. H., 1906 Dartmouth, Albany. Thompson, W. D., 222 Patton, San Jose.

NEW MEXICO—Bogan, C. G., P. O. Box 621, Pa Tewa. Brock, Earl E., 401 Cherry Street, Clayton. Carpenter, E. I., Box 485, Albuquerque. Green, F. A., 201 West Hadley Street, Las Cruces. Hale, S. W., P. O. Box 25, Glenwood. Pappas, D. H., Box 418, Albuquerque. Springer, D. C., Box 1, Box 401 Albuquerque. Young, X. O., Box 125 Chama.

RETIRED

Total 12

Aryala, Mrs. Pascual, Box 121, Krebs, Oklahoma. Clifford, Grace, Hardin, Oklahoma. Coory, Mrs. L. O., 1021 Secretan Street, Metairie 24, New Orleans, Louisiana. King, Willie, Box 483, Oklawaha, Florida. Leachman, Emma, Morton, Kansas. Martin, Emma, Louisville, Kentucky. Lowmyer, Orlie, 1281 West Ashby Place, San Antonio, Texas. McCall, Mrs. M. N., Acworth, Georgia. Moseley, Mrs. H. R., Selma, Alabama. Newbrough, J. W., Harlingen, Texas. Phelps, Mrs. G. Lee, c/o Don L. Phelps, 2124 N. W. 24th Street, Oklahoma City. Plainfield, J. F., Pioneer Park, Cleveland, South Carolina. Smith, Eva, Route 4, Box 242, Pine Bluff, Arkansas. Taylor, Fannie, Box 425, McAllen, Texas.

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The New Rural Pastorate

By JOHN D. FREEMAN
Rural Field Worker

"Oh, yes, we could go to full time, if we should take practically all our funds for local needs."

These words were expressed to me many times during the busy days of 1946 which took me into many sections of the Southland and gave me pleasant and profitable fellowship with hundreds of fine rural church workers. Something of the same expression was used by members of Friendship Baptist Church near Pauline, South Carolina, during special services there last August.

Cullen B. Crook is the pastor of this church and serves also the West Springs Baptist Church a few miles away. Each church has a full program, and the pastor ministers to each regularly. But in order that they may have his ministry and at the same time provide generously for



Attractive meetinghouse of West Springs Baptist Church, near Union, South Carolina. Windows to lower floor give poor idea of the commodious ground floor.

He has a territory of some 85 square miles wherein are located a few small villages, two high schools, and some grade schools. About 400 families constitute the population, most of them owners of comparatively small farms. It is a cotton-corn area, with some dairying and produce growing. Good roads have been constructed through most of the area, and it is being electrified rapidly.

Friendship Church was organized in 1761 and has had a notable history. Its present enrollment is 400, with about 275 of these resident members. Sunday school enrollment has grown rapidly since the pastor moved to the field, and has reached an average of 140. Clarence Goodwin is the efficient superintendent.

The church has a fully graded Woman's Missionary Union with Mrs. P. O. Pettit at its

head. The Training Union has six units, and the average attendance during 1946 was 54. Dugan Pettit is its director.

West Springs is smaller in numbers and younger, by far, in years. It was organized in 1881 and now has an enrollment of 182 of whom 112 are resident. R. M. Heatherly is superintendent of the Sunday school which had 119 enrolled and an average attendance of 81. There is a good Woman's Missionary Society led by Mrs. R. D. West, and a G. A. Since the church has service every Sunday afternoon, it does not have a Training Union.

A WORTHY PROGRAM

One would go far to find a more ambitious program than Pastor Crook and his people are carrying out. Each church, as can be seen from the accompanying pictures, has a good building. West Springs' picture does not show the complete ground floor which was constructed some months ago so that the former building could be turned at a forty-five degree angle and placed above it, thereby giving them adequate room for their work. Friendship has added rooms for teaching but plans for a modern educational structure.

During the eighteen months of the present pastorate West Springs church doubled its contributions to Co-operative Program causes, going from \$21.00 per month to \$10.80. Their budget for 1947 includes \$104.00 for pastor's salary (per month), program, \$10.00, has for transportation, \$34.65, and provisions for a number of incidentals. During 1940 this church gave for all causes \$14,900; its budget for 1947 amounts to \$1,600.

Friendship Church has a budget for 1947 of \$1,700, of which close to \$1,200 will go to outside causes and a goodly sum into their building fund. They own a modern pastor's home which is about a quarter of a mile from the meetinghouse and half that distance from the community grade school.

This good pastor and his fine wife are doing much to make this one of the most wholesome and happy rural areas of the Southland. New homes are springing up; real estate is increasing in value; young people are planning to stay.



Meetinghouse of Friendship Baptist Church, Pauline, South Carolina. To rear is fine grove for a recreational park and outdoor assembly. Across highway is cemetery.



Attractive and comfortable pastor's home owned by Friendship Baptist Church, Pauline, South Carolina. Note pine grove to rear where playground equipment is being installed, outdoor gym, etc.



Cullen B. Crook, happy pastor of two growing rural churches.

A GOOD SERVANT

Brother Crook is a native of the area, having been born in Union, South Carolina, Christmas Day, 1910. He is a graduate of Wofford College, Spartanburg, a former student of Baptist Bible Institute, and a graduate of the Southern Baptist Seminary. Before entering the last named school, he served the two churches for a brief season. He returned to the pastorate in the early summer of 1945.

Home Missions at Ridgecrest

By S. F. DOWIS

The annual home mission conference at Ridgecrest, North Carolina, is to be held July 31 to August 6. A well-balanced program of preaching, information, inspiration, evangelism, and conferences on mission needs of our entire Southland has been arranged for this week.

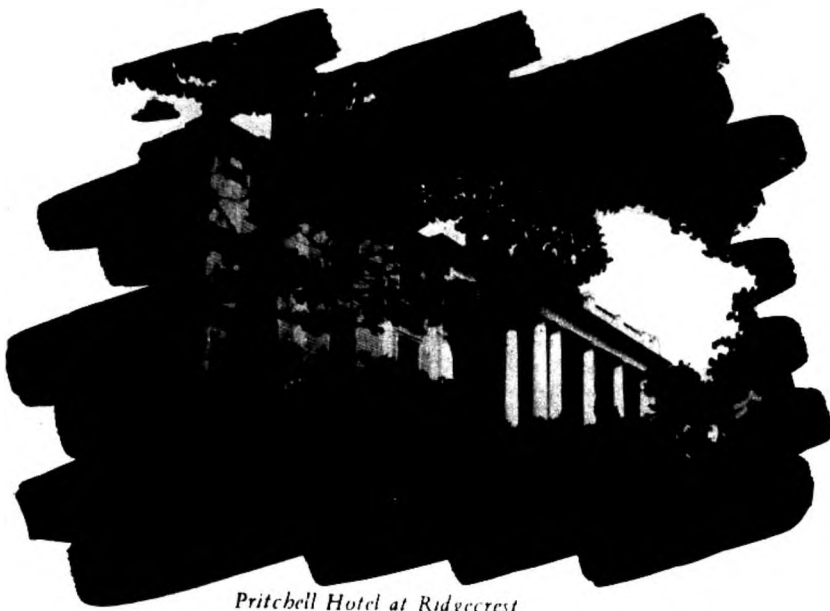
The fields of mission work in our Southern Baptist Convention will be presented, and the work that is being done on each field will be offered as a matter of information for our people. Definite plans and programs will be presented, and conferences will be held.

A devotional period will be conducted twice each day, in the morning and the evening sessions. This is always one of the richest periods of the week when the missionary, himself, tells of the work on his field and inspires his listeners to pray for the work. There will be eleven such periods.

The visual education department of the Home Mission Board will show pictures at the close of the evening sessions. The pictures have been made on the home mission fields. The missionaries and the work which they are doing, the conditions under which they serve, and the appeals of the program will be presented in these pictures.

Another phase of the week is the conference periods conducted on the various phases of home mission work. Included are the conferences on independent mission work, Jewish work, the work with our Negro brethren, visual education, publicity and publication of books, the work in Panama and Cuba, schools of missions, work with the deaf, city mission work, rural mission work, and the work in Western states. There will also be a period for open conferences on any phase of mission work in the South there may be a need for.

Evangelism will have a large place in the home mission week at Ridgecrest this summer. Conferences will be conducted each day during the week in promoting the Southwide evangelistic program for the winning of the lost to Christ.



Pritchell Hotel at Ridgecrest

The superintendent of evangelism for the Home Mission Board, Dr. C. E. Matthews, will be at the Ridgecrest conference to outline his large and effective program for evangelism. With him will be others to direct conferences in trying to outline the effectiveness and the procedure of this evangelistic program.

Souls will be stirred by evangelistic sermons each night, arousing us to the call of Christ in reaching the millions that are lost in our Southern Baptist Convention area.

The sermons at noon each day will be strictly missionary sermons and will be brought by the missionaries connected with the fields of service or by pastors who are vitally in touch with the mission fields of the Southern Baptist Convention. These missionary sermons will present the fields that are white unto harvest. They will challenge our souls and inspire us to go back home and win the lost. It will truly be a great hour when we come to the missionary sermon each day in our home mission conference.

Another part of the home mission conference for major emphasis is that of the rural church program. When we realize that there are 8,500 half-time churches in the South and 8,127 quarter-time churches, we are certainly conscious of the need for a larger and more effective program among the rural churches. Daily conferences will be conducted by those engaged in such work throughout the various states.

It is surprising how much is already

being done throughout the rural areas toward revitalizing the rural church. There will be reports from some who have been doing rural mission work in the last two or three years in our Southern Baptist Convention.

The men attending the rural church conference last year pledged to bring at least one thousand rural pastors to the rural church conference this summer. We are looking forward with great anticipation to this great host of rural pastors. Why do not many of the rural churches send their pastors to this conference this summer? And why do not all of our missionaries in rural areas find time to attend this conference where they may add their part to the solution of our rural program in the South, and also learn from others?

Before we will be missionaries we shall have to see the fields and have the needed inspiration to go forth and carry the gospel. At Ridgecrest during home mission week you will receive information, inspiration, and methods of accomplishing the work of the kingdom of Christ in our Southland.

Write directly to the Ridgecrest authorities for your reservation for July 31-August 6, 1947. The complete program of the home mission week at Ridgecrest will be carried in the magazine and in other periodicals.

A special invitation is extended to pastors, denominational leaders and workers, and members of our churches who are interested in mission work of the South to attend the home mission conference at Ridgecrest.