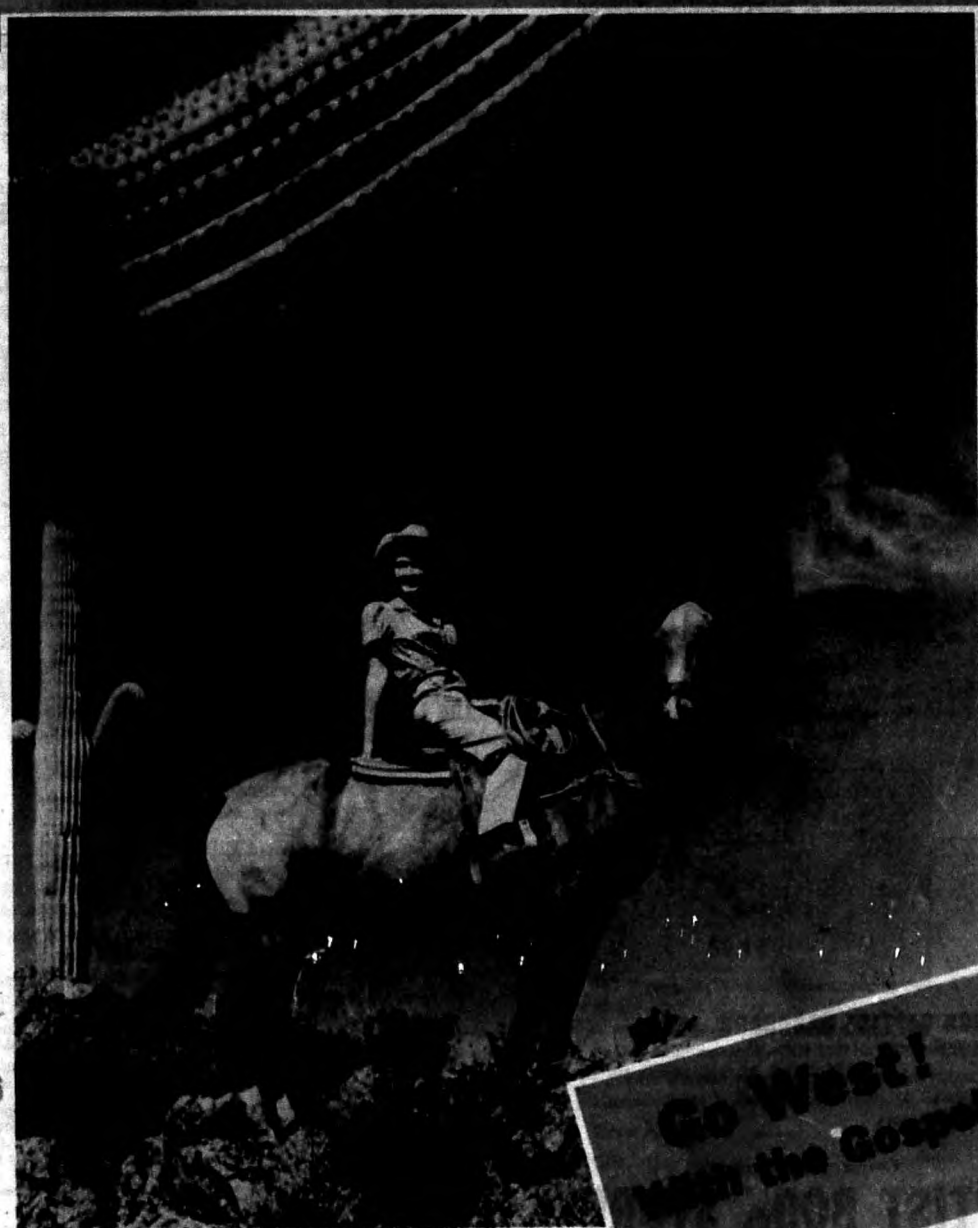


# HOME *Southern Baptist* MISSIONS



June  
1951



XII No. 6

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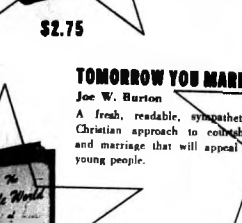
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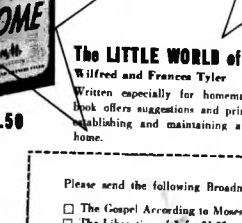
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## World Unrest— A Christian Challenge

By J. B. Lawrence

The present world unrest is both a challenge and an opportunity for Southern Baptists. It is a challenge which calls for all the spiritual power our churches possess, plus the help that heaven can give.

A brief survey will reveal to anyone the distraught, confused, dismayed condition of our present world. Humanity is in a seething, restless state. Communism, with all the word includes, is marshaling its forces to crush all that Christianity stands for. Hatred and jealousy are marching in step to destroy international peace. Nations are looking with jealous eyes at each other across gun barrels. We are living in a time when the minds and hearts of men are baffled and confused. We know not what to expect. One would be very foolish indeed who would attempt to predict what the coming months may witness. History is being made by the hour. We hesitate to hope lest our hopes be too sanguine, or to fear lest our fears be not fearful enough.

We are planning physically to defend our liberties and our land. Vast sums of money are being appropriated for airplanes, tanks, battleships and armies. The manpower of the nation is being marshaled, mobilized and trained. A peaceful people are being regimented for war, all of

which is necessary in a world filled with jealousy and hatred. But physical preparation, however necessary it is at a time like this, is not enough. We need something in addition to airplanes and battleships, tanks and bayonets; we need spiritual preparation.

"The sum of the whole matter is," said Woodrow Wilson, our great war president, "that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our churches and to everyone who fears God and loves his country."

If there ever was a time in world history when Christians needed to be fully armed spiritually for the task that awaits them, that time is now. In all world history Christians have never faced a more grave, soul-searching, and baffling situation than they face today. The crisis is far more profound than the question as to what kind of government the world is to have in the future. It is a

Continued on next page

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## World Unrest

(Continued from Page 3)

question involving the existence of Christianity; in fact, the question goes to the very depths of civilization.

A great deal is being said now about defending democracy, but there is something vastly more important than democracy involved in this struggle. We are actually facing the problem of saving civilization. We thought that a victory over Hitler would end the struggle, but Hitler has been crushed, the German armies defeated, the terms of peace dictated by the allies, yet the world is face to face with the philosophy out of which the last World War stemmed. That philosophy, rooted in the teaching of Nietzsche, nurtured in the materialistic atmosphere of the German universities and implemented politically and nationally by the leaders in Germany, is the same philosophy out of which stems the Communism of Russia. This philosophy must be destroyed if Christianity is to dominate the world.

If we look at the present colossal cataclysm realistically, honestly, and courageously, we must admit that our very existence as a Christian people is at stake. If Communism overruns the world, Christianity is destroyed and the boasted freedom of America is wiped out. In the midst of this dark hour a bewildered humanity with fear in its heart and darkness in its mind cries out, "Is there no hope?"

Let us face this urgent question and answer it with a frankness and simplicity which will leave no doubt in any mind. In its fundamental essence the problem we face is not new, nor is the answer novel, nor is it designed to meet the specific needs of one time against another. It is the age-old problem of conflicting ideologies—it is the power of darkness arrayed against the power of light. What we need, therefore, is not new information, but rather the practice of what we have long since known. Christ and Christ alone is the answer. The gospel speaks its timeless message to man's eternal hunger.

Out of great crises arise great opportunities. Southern Baptists never had a better opportunity than now to demonstrate the transforming power of the Bible and the practical outcome of a life of prayer. I say, in all candor, that we never had a better chance to show what Christianity can do than we have now. Of all times for Christianity to demonstrate its power, is when the world is in a crisis such as it is in now. When hate stalks abroad over the land and rapine and murder unglove their bloody hands, love needs to show her smiling face of peace, and with the fingers of tenderness to bind up the wounds that hate has made.

Right here we face the supreme challenge as well as the superlative duty of our churches today. When we think of the stream of human life—the stream of human history—as a flowing river, let us remember that just around every bend in that river is a new generation, and with each generation there is the possibility of civilization's regeneration. Nothing now existing will continue to exist save as the present generation picks it up and carries it along. The course of history can be drastically changed by each generation. The continued life of every ideal and institution depends upon the support of the

present generation. Here lies the hope for the future, and the danger for evil.

But if we are to change the world we must ourselves be so completely changed by Christ that we will show forth in our lives those traits of character and conduct which is Christianity's unique contribution to the needs of mankind. We must start with ourselves. The first major emphasis in our spiritual preparation is to anchor our faith in an experience of grace so that our religion will become actual and factual. We must also anchor our religion in the life of our nation so that we will have behind the message we carry abroad the impact of the life of a nation which has been transformed by the power of the gospel we preach. This is the challenge which is now before us.

Christ must dominate the world if the world is to be saved. He must be enthroned in the life of the people and through them made dominant in civilization.

Our churches have the gospel. They have the message of good news that brings the light and life of God into the world. If they are true to their mission and purpose they will become samples of the kingdom of God in the communities where they are. If we make our churches New Testament institutions, samples of the kingdom of God, they will become mighty powers for the peace and progress of the world.

As Christians, we believe that the kingdom of God is the only solution for the world's problems. We well know that if civilization is saved, no half-way measures will suffice, no palliatives will do. Only the Great Physician can heal the hurt of humanity. The teaching of Christ must be threaded into the thought and life of the world, so that the social order established will embody the principles of righteousness. This means that Christian principles must become the individual virtues of men and women who live in the world. No country can be better than its citizens, and if Christianity is to become effective in changing national life it must root itself in the lives of the men and women who compose that life. To embody these principles in law is not enough, for the law may not be obeyed. It is not legal rights, but moral rights that must be established. The main trouble with the world now is sin and selfishness, and sin and selfishness root in the lives of men. Men must be changed if we would have a changed world.

I do not think that we can pick ourselves up by our bootstraps and swing blithely into a millenium built to order by humanly devised programs. But I do believe that the gospel forces of righteousness are powerful enough, with God's help, to overcome the world of wickedness, and that if our churches fulfill their task in this troubled age, that at last, through the preaching of the Word of God a peaceful world will be secured.

If Southern Baptists would serve their day and generation they must go forth in the power and strength of the Holy Spirit to preach Christ, the Son of the Living God, as Saviour, Lord, and Master to lost and dying men, for He is the only hope of a distraught and troubled world.

SOUTHERN BAPTIST HOME MISSIONS

## NEWS

### NEW SUPERINTENDENTS

Rev. C. K. Rand has been appointed by the Home Board as superintendent of the Baptist Rescue Mission for men in New Orleans, Louisiana, and Mrs. Allegra LaPrairie acting superintendent of the Woman's Emergency Home and Baby Placement Center located in the same city. They are replacing Rev. Clovis A. Brantley, who resigned to become pastor of the Valence Street Baptist Church in New Orleans. Mrs. LaPrairie has been serving in the mission under Mr. Brantley. Mr. Rand formerly served in the men's mission, but for more than a year has been serving as a field worker for the Board. He will continue part of his field work.

### APPOINTMENTS AND TRANSFERS

Rev. G. C. Valdez (Mexicans) from San Antonio to Cuero, Texas.

Rev. and Mrs. Sam Morris, student missionaries to Indians at Ada, Oklahoma, where the Home Board has bought new property.

Mrs. Melvina Roberts, missionary to the Indians at Farmington, New Mexico, transferred to Tinian, New Mexico, a new field where there has never been a missionary. Mrs. Roberts has been serving in both places. The Home Board plans to build a new mission plant at Tinian.

Rev. and Mrs. George Hook, Raytown, Missouri, to Farmington to replace Mrs. Roberts. Mr. Hook has been pastor in the Missouri town.

Miss Ella Keller, to replace Bob Balleu, River Front Missions in New Orleans.

Rev. and Mrs. James J. Horton of Golden Gate Seminary as missionaries to the migrants in the West. This well-equipped team of migrant missionaries will enter upon service immediately after the close of the seminary year when Mr. Horton will graduate.

Rev. Cecil Webb, to French, Cloutiersville, Louisiana.

### IMPROVE MISSION PROPERTY

At the last meeting of the Home Mission Board, the following appropriations were made:

For a chapel and pastor's home at Bakersfield, California, work among Spanish.

For erection of new church auditorium.

June, 1951

## Home Board Missionary Leads in Sweeping Revival

"We have just experienced the greatest revival in the history of our church," writes Rev. Roy C. Matthews, pastor of the Sisters Baptist Church, a small rural church near Sandersville, Georgia.

The revival was part of the evangelistic crusade conducted recently east of the Mississippi River. Rev. Harold E. Baer, missionary to the Indians at Flagstaff, Arizona, was the evangelist, and according to Pastor Matthews his preaching was "simple, unique and powerful."

"The people were ready and waiting when the evangelist arrived," according to the pastor.

The revival began with a sunrise Easter service and from the beginning there was a record attendance. The Sunday school exceeded its enrollment goal by forty-three and the Training Union went well over its goal. There were sixty-one additions and scores dedicated their lives to full-time Christian service in this church with a resident membership of 247.

In appreciation for the fine services of Missionary Baer, and in response to a missionary vision which thrilled the hearts of the people, the members of the Sisters Baptist Church, joined by their neighbors in the Mt. Moriah and Jackson churches, bought and gave to Mr. Baer a new three-quarter-ton Chevrolet truck costing approximately \$1,800. In addition, they loaded it with food and clothing and then gave him a worthy honorarium.

Missionary Baer, who is soon to be moved from Flagstaff to a new and isolated field at Copper Mines, Arizona, eighty miles from the nearest trading post, will find the new truck and supplies most welcome.

Three study courses, *The Bible and Prayer*, in January, *The Place of the Sunday School in Evangelism*, in February, and *Every Christian's Job*, in March, preceded and helped prepare for the revival.

In addition, a series of sermons from the Book of Acts had been preached by the pastor preceding the services. The meeting had been advertised by letters and cards, weekly notices in the newspaper, and other means. The people had attended the rallies sponsored by the association, had taken a census, and conducted cottage prayer meetings for two weeks prior to the meeting.

"Our entire community has felt the impact of this revival. Eternity alone can measure its scope. Our hearts rejoice in the blessing of our Heavenly Father for the clear vision of our denominational leadership who laid the plan for this crusade for us, and for the loyalty and support of our people," writes Pastor Matthews.

Photo by C. Leroy Little, Jr.



Rev. Roy C. Matthews congratulates Rev. Harold E. Baer (standing by truck) upon presentation of new truck for his use on Indian mission field. Part of congregation of Sisters, Mt. Moriah, and Jackson churches, who shared in gift, witness ceremony.

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# Some HIGHLIGHTS from Evangelistic Crusade

## Alabama

By T. B. LACEY  
Associate Executive Secretary  
Oklahoma

It was my delightful privilege to serve in the simultaneous evangelistic crusade in the Birmingham Association of Alabama. Ninety-five churches co-operated. The Lord added to His churches 2,410 new people, 1,586 on profession of faith and baptism. These figures do not include 25 or 30 Negro churches that participated.

The steering committee, under the direction of Oley C. Kidd, superintendent of missions, and J. E. Davidson, chairman, was set up more than six months prior to the crusade. Suggested plans for census, rallies, prayer meetings, fellowship breakfasts, publicity, Sunday school and Training Union high attendance days, etc., were carried out in detail. The Birmingham churches went all out in preparation for the revivals.

Saturday night, March 31, the lights were never out in the Baptist churches of Birmingham. People came at all hours of the night to the various churches and prayed for a heartfelt and soul-saving revival. The following Lord's Day was a harvest day that shall never be forgotten by those who were privileged to participate.

The slogan for high attendance in Sunday school during the three Sundays was "One More Than Ever Before." Previous attendance records were broken in nearly all the churches. Special emphasis was given to Training Union attendance the closing Sunday night. One church, with 700 enrolled, had a record attendance of 1,251. Another had 1,000 present.

The following churches reported more than 100 additions: Central Park, Norwood, Powderly, West End, and Woodlawn. Some of the churches with smaller membership had even greater revivals. The Fairview church increased its membership by more than twenty-five per cent. The churches and pastors were so well pleased with the results of the crusade that the executive board of the association voted to have another next year, setting the date and beginning now to make preparation.

The writer preached in the Central Park Baptist Church, of which Wayne Dehoney is pastor. Sunday school attendance averaged 1,540 for the three Sundays of the revival and Training Union attendance on the closing night reached an all-time high of 1,251. One hundred sixty-one additions to the church were reported, 100 by baptism. Central Park Church is in the process of building a million dollar auditorium and educational building.

Ministers from Louisiana, Arkansas, Texas, Arizona, Missouri, and Oklahoma, who served with us in the Birmingham meeting, join with me in saying that it was a genuine blessing to have fellowship with the brethren in that area. Many of the pastors indicated that having workers from the West was likewise a blessing to them.

Undoubtedly lasting good has been done the fellowship of the Southern Baptist Convention by these two huge evangelistic campaigns held west of the Mississippi River last year and east of the River this year in helping the workers and the churches of both areas to become better acquainted with one another. East or west we are one in our love and service to a living Lord.

Eternity alone can reveal the good that was accomplished during the crusade.

Space will not allow us to give in detail reports of the crusade east of the Mississippi River and complete reports are not yet available so that we can give a clear picture at this writing. However, we are giving some highlights from each of the states participating, including the District of Columbia.

This crusade, undoubtedly, will go down in history as the greatest soul-winning revival in the history of Christian religion to date. There were 3,000 converted in one day at Pentecost and 5,000 a short time afterwards. Thousands have been converted in the meetings of Moody and Sunday and other great evangelists in our country over a period of weeks, but I doubt that as many souls have been saved during any other two weeks as were saved during the crusade east of the Mississippi. This ought to humble Southern Baptists as well as give us courage to carry on and press the battle with all the vigor we have.

—By C. E. Matthews  
Secretary of Evangelism

## District of Columbia

By W. FRED SWANE

Pastor, Sagamore Hill Baptist Church,  
Fort Worth, Texas

It was my privilege to lead the Baptist churches in the District of Columbia in the Baptist Simultaneous Revivals. There were forty-five white and colored churches co-operating. Five hundred twenty-two joined the churches by baptism, 10 by statement, and 299 by letter, bringing total additions to 861.

In all of my life I have never experienced such fellowship and such co-operation as I did in Washington, D. C. The average attendance at the morning breakfasts was 68. We had men to discuss the vital needs and the methods of revival. There are no large and small churches in Washington as far as the spirit of the pastors is concerned.

The pastors co-operating in the revival had the joy of a conference with President Truman, and we had the op-

portunity then of expressing to him the feeling that what the world needs is an old-time revival of the gospel of Jesus Christ. He most graciously agreed.

I would beg the people called Baptists to pray for our Baptist brethren in the District of Columbia. It is the great mission field of the world. The fields are white already unto harvest, and they need our help both financially and spiritually. Thank God I had the opportunity of helping in a revival in Washington.

## Florida

By JAMES N. MORGAN

Pastor, North Ft. Worth Baptist Church  
Fort Worth, Texas

God did it again in the Allapattah Baptist Church of Miami, Florida. For the third consecutive year God gave a glorious outpouring of revival and evangelism in the great Allapattah Baptist Church, Miami, Florida, of which Dr. John Haldeman is the capable pastor.

As the plane settled down on the runway at Miami at 3:30 p.m., March 26, I breathed a prayer to God that He would do it again in Miami. The Sunday before, which was Easter, the Allapattah church had 2,085 in Sunday school with some 16 additions to the church and a great and glorious spirit throughout the day. We entered the Monday night service sponsored by all four Junior departments and saw a wonderful outpouring of the spirit of God with many decisions. The next night was Intermediate night and on and on with special emphasis being given to department groups each night. The middle Sunday of the campaign was preceded by a round-the-clock prayer meeting with many taking part, coming to the church all hours of the night and day and praying to God for the services the coming Sunday. It was a grand outpouring of God's grace upon the first service at 8:15 a.m. (They have two preaching services to accommodate the crowds, one before Sunday school and one immediately after.) Then the power of God fell upon the middle service when eighty-one trusted the Lord as their Saviour. On through the day the results were gratifying indeed, for not a single service passed without someone coming to Christ or joining the church.

The morning week-day services were well attended with about 500 or 600 present the last morning. Sunday afternoon, April 8, Dr. Haldeman baptized

sixty people in one service and the power of God was so prevalent that three grown people made professions of faith at this service. When we concluded the last service and the final records were tabulated, the pastor announced 235 additions to the church, 217 for baptism, 39 by letter, 2 by statement, and 149 rededications, a total of 404 decisions during the two weeks.

It had been thought in the minds of some that after two good meetings the previous years it might be a little difficult to do it again in 1951. In the spring of 1949 Dr. C. E. Matthews led the campaign there that resulted in more than 300 additions. Then in 1950, with C. Y. Dossey leading the campaign, there were around 250 additions. But there was victory again this year; and in the words of Billy Graham, "God did it again" in Miami at Allapattah Baptist Church. Praise God from whom all blessings flow.

## Georgia

By JAMES MIDDLETON

Pastor, First Baptist Church  
Atlanta, Georgia

The Baptist simultaneous evangelistic crusade, the largest and most spectacular effort on the part of any Christian body in history, has proved a success which some of us are predicting will be an unprecedented evangelistic victory for our Baptist people. Never has so large and so far-reaching a program worked so smoothly and so efficiently. Many who said it could not be done on such a

large scale have proven themselves but poor prophets.

One of the things that marked the entire program in Georgia and in our city, Atlanta, was the highest degree of co-operation that we have ever achieved before. In Atlanta 110 churches entered the crusade. Small churches and large churches throughout Georgia loyally gave themselves to the crusade as they never had done before.

Secretary Whitener of the Department of Evangelism for Georgia, was singing the praises of Georgia Baptists and exulting in the best response on the part of the people and the churches that we have ever known before. This is a high-water mark for co-operation in our Baptist life and will always stand as a splendid example of what can be done when all our people march together at the same time.

The campaign was marked by great preparation. Never have I witnessed more earnestness on the part of the people in prayer. I firmly believe that more of our Baptists are praying for a great revival of religion in this land today than ever before in our history. Surely we must give credit to this distinctive and unique program of evangelism and our leadership in the department of evangelism of the Home Mission Board. Dr. Matthews is by any criterion of judgment one of the outstanding authorities in this field in our Christian world. He has inspired all our Baptist life with his own great spirit of evangelism and his warm heart in the cause.

The Atlanta Baptist crusade was by all odds our greatest victory in evangelism.

(Continued on next page)



Washington D. C. Evangelistic Party has audience with President Truman

## Evangelistic Crusade

Continued from page 7

geliam. With ninety-three of the churches reporting we have 2,202 additions upon confession of faith and baptism, 3,138 total additions. From the state of Georgia, with less than half of the churches reporting, we have 9,844 new members for baptism, with 14,661 total additions.

### Illinois

By FRANK WEEDON  
Department of Evangelism, Texas  
One of the great experiences of life is to work in a simultaneous crusade for souls. Dr. Noel Taylor and Dr. Obo Williams, mission secretary and superintendent of evangelism respectively for the Baptist Association of Illinois, did a fine job preparing for the crusade. The

prefaced his report by saying, "Christ is the Answer," or "Praise God from whom all blessings flow," or "A mighty revival is coming this way."

The fellowship breakfasts were times of agonizing prayer, information, inspiration, and praise. The time of reports from the churches was one of great interest in these meetings. When a struggling church seemed to labor with little visible results, earnest prayer went to God for the pastor and church. When victories were reported—thank God, there were many of them—choruses of amens were heard and sometimes we burst into praise as inestimable evidence of God's power was manifest.

There were 574 additions to the churches of East St. Louis, with 454 of this number coming for baptism.

At the nine breakfast periods, subjects vitally related to the revivals were discussed by visiting evangelists from

Our Catholic Negro janitor, who was in the church office, received twelve decisions over the phone during the radio invitation the middle Sunday. Reports from that service are still coming in. On the last Sunday, we saw to it that a good part of the invitation was on the air, and again we had excellent results.

Tom Chaney, our educational director, was so impressed by the results of the invitation on the air that he persuaded the radio station to shove off their programs on Wednesday, Thursday, and Friday nights and sell us the time. He got the money donated by individuals without any trouble. Those three week-nights on the radio yielded marvelous results. One report that has come in is of a man who was in bed in his home near another Baptist church. He tuned in, heard the message, was saved, jumped out of bed, dressed, and rushed over to the nearby church in time to go forward and make his profession of faith.

On Monday morning following the crusade at the Pastors' Conference, one of our preachers said his daughter had been ill and unable to attend any of the revival services. His wife had been kept at home with the child. The first Sunday the child sat by the radio and was greatly impressed. The last Sunday in the revival she was again by the radio and during the invitation, she got up, went to the kitchen where her mother was at work, and confessed her faith in Christ.

During the revival a man and his wife in a car gave their hearts to the Lord as they listened to the invitation. They went forward that night making their profession of faith. On the second Monday night of the revival, this man who was saved in the car, came forward bringing a man whom he had led to the Saviour during the day.

And so I might go on and on telling how the Spirit of God used the radio, but there are some other things in which hearts will rejoice. For example, an Army sergeant, about thirty years old, six and one-half feet tall, three hundred and fifty pounds in weight, who had declared himself to be an atheist, finally agreed to come with his wife to one of the services. His wife, though a Christian, had not been baptized. I was baptizing at the beginning of the service; the sergeant and his wife slipped in and were sitting on the back seat. When the baptismal service was finished, he said to his wife, "You want to be baptized, don't you?"

"Yes," she said, "and I expect to be some day."

He answered, "I want to be baptized, too."

She, thinking that he was talking in

### Kentucky

By WILLIAM R. PETTIGREW  
Pastor, Walnut Street Baptist Church  
Louisville, Kentucky

To my way of thinking, the meeting in Walnut Street Church was more obviously the work of the Holy Spirit of God than any other meeting in which I have ever had a part. There were so many things that could not be explained upon a human basis. Here are the final statistics. There was a total of 113 additions upon profession of faith and for baptism, 52 additions by letter, 3 by statement, 42 professions of faith who have not joined as yet, 139 rededications, and 9 young people surrendered their lives for full-time Christian service, a total of 358 decisions.

a light vein, said, "Don't make fun of sacred things."

He answered, "I was never more serious in my life. I have never felt like this before. In spite of all my atheism, I find myself believing all that you believe, and trusting the same Christ."

At a subsequent service, he and his wife made their public profession of faith. This experience seems to illustrate more clearly than any I have ever known how the Holy Spirit of God can beget faith in the hearts of the hardest unbeliever. The Spirit of God must be looked to as the agent of regeneration in everybody's heart. Why should we not look to the Spirit of God to do His supernatural work in the hearts of even the hardest? Perhaps we have depended too much upon our own logic to meet their arguments rather than upon the Spirit of God to dissolve their doubts and beget faith in their hearts.

Another story concerns a wonderful Christian boy who stutters, a member of our church. Last Saturday night he was down on the street when a man who had been on an extended drunk, but who was then reasonably well out from under the influence of liquor, came up to him and started to make a "touch." Before he could get his words out, Jim jerked out of his pocket a tract on how to be saved, extended it toward the man, and after stuttering several times, said, "This is what you need."

The man looked at the tract and was obviously impressed. Jim talked with him until he was under conviction, tried to bring him to a decision, but could not do it. Jim would not turn him loose, but brought him on the bus to my house. At 11:00 o'clock Saturday night we were down on our knees in my living room asking God to save the man. Jim prayed, then the man started to pray. He prayed the simple short prayer, "Save me, Lord; please do." I took it up from there, and when we had all prayed, the man gave his heart to Christ. Jim took him back downtown, and put him up in a hotel. The next morning Jim dressed him up in one of his own suits, complete with tie, shirt, etc., put one of the little red buttons, "Christ Is the Answer," on his coat lapel, and a Bible in his hand. When the man walked down the aisle Sunday morning, had I not believed in the transforming power of the grace of God, I could not have believed that it was the same man whom I had seen the night before in my living room.

There are many such instances that encourage us to believe that the days of Pentecost can be reproduced here in our day.

June, 1951

### Maryland

By SAM W. SCANTLAN  
Superintendent Rural and City Missions,  
Oklahoma

Maryland, the small state in the far northeastern corner of Southern Baptist territory, entered wholeheartedly into the simultaneous revival effort.

It was my privilege to direct the campaign in the Western District and to preach at the First Church of Cumberland.

The Baptists of Maryland went all-out in their revival preparation. Never have I seen people more anxious and earnest in any campaign.

There were 188 for baptism in the nine churches co-operating in the Western District. These churches are small and their per capita basis measures up well.

The revival in Maryland was such that drunkards turned from their drinking to Christ. Catholics and Jehovah Witnesses joined the Baptists. The name, "Baptists," was heard more times than ever before. Great billboards reflected the beloved words, "Christ Is the Answer." Revival signs adorned business windows. Preaching was earnest and convincing. Thousands of knees pressed the floors as hearts were poured out in earnest prayer. More doors were opened through which visitors from Baptist churches entered than in any previous two weeks of Maryland Baptist history.

There is a "sound of the abundance of rain" in the Lord's work in Maryland. These revivals have proved what Baptists can do in a state where they are far in the minority.

In the Western District, the very end of the Southern Baptist Convention territory, Baptists can have a mighty future with such men as Linger, Orndorff, Hayes, Keith, and Frith to lead out.

I know of six Oklahoma preachers who went to Maryland and came home rejoicing over great victories.

The state report from the office of Dr. Clifton C. Thomas, Executive Secretary of Maryland, in Baltimore shows 1,444 for baptism from January 1 to April 8, 1951. When this number is compared with the total of 1,457 baptized in 1950, one can see the mighty influence of the simultaneous crusade.

This lacks only 13 being as many as for the entire year of 1950. Maryland Baptists are on their way.

### Mississippi

By CHESTER L. QUARLES  
Executive Secretary, Mississippi

The telephone rang in the night. State Secretary Chester L. Quarles was calling Pastor A. T. Engell of Moorhead, Mississippi (population 1,692), to get a report on the revival. The following are the questions and answers. They tell the story:

Q. Brother Engell, I have looked in the Convention annual and find that your church membership at the end of the last convention year was 534 and

Continued on page 26

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# CALIFORNIA Needs Christ

By S. G. POSEY  
Executive Secretary-Treasurer  
Southern Baptist General Convention of California



S. G. Posey

CALIFORNIA became the glamorous state of the West a hundred years ago because of the discovery of gold. Multitudes, at great hazards to their lives, came west because they hoped to find gold and become immensely wealthy.

The multitudes have not ceased coming to California, and the state is now second only to New York in population. They come from every part of the world, even Florida and Texas—believe it or not. More than thirty per cent of the population, three million plus, are foreign born or the children of foreign-born parents. Sidney W. Powell wrote a book entitled: *Where Are the People?* Many of us could give him the answer without writing a book by saying: "They are in California."

The peculiar challenge of the Home Mission Board of the Southern Baptist Convention is the same challenge as that of our state mission board. And how we do appreciate here in California what our Home Mission Board is helping us to do to meet our challenge! The challenge is that of winning the multitudes to Christ Jesus as Saviour and Lord. Many of our cities and towns are without Baptist churches and vast multitudes in the metropolitan areas are unreached with the gospel. The lost population of California is greater than the total population of Texas.

But winning the multitudes to Christ in California is not enough. That kind of Christian evangelism fails here as it does everywhere else—ultimately. We need to build churches. New Testa-

ment churches are always evidence of, the fruit of, and the test of New Testament evangelism.

Evangelism and New Testament church building are not enough. Cold and complacent orthodoxy will not meet our needs in California any more than suave liberalism will. And liberalism has hindered the normal progress of many of the evangelical churches of our state for nearly a century.

We need Christian home building. We need a gospel program in California and a church ministry that will pull the people out of their beautiful yards on Sunday morning and off the highways and from the taverns and theatres on Sunday evening to the houses of the Lord for the preaching of the gospel and to enjoy our services of Christian teaching, soul-winning and training for a happy, useful Christian life and witness for the Saviour.

Our California Brotherhood Convention president said recently that the public schoolrooms of California constitute the greatest mission field on earth today. I am sure he meant in potentialities for good or evil. He is a school man—a teacher and administrator—of many years experience in California, and he ought to know.

That kind of living and witnessing is needed in the business circles of our state. I heard the other day of an ordinary man who is a millionaire (most of us are ordinary, but not millionaires). This man made his millions, not in oil or merchandise, but in farming. The same day I met a young man not yet thirty years of age who expects to harvest a cotton crop this year valued at more than \$50,000. He did it last year. How we need to win and enlist such

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# Frank Belvin To Lead Indian Work

Dr. B. Frank Belvin, who is himself half Choctaw Indian and who has made an outstanding record in preparation and as a missionary, has been selected by the Home Mission Board as the field secretary of Indian work to replace Dr. J. B. Rounds who retired from his duties of directing Indian work for Southern Baptists the first of April. Dr. Belvin, who has been serving under the Home Board as missionary to the Creek and Seminole Indians in Oklahoma since August, 1948, assumed his new and enlarged duties the first of April. He will maintain his headquarters at the Board's offices in Oklahoma City.

Born near Boswell, Oklahoma, Dr. Belvin received his early education in that state, graduating from high school at the Goodland Indian Orphanage. He is also a graduate of Bacone Baptist College, Bacone, Oklahoma; Ottawa University, Ottawa, Kansas; and Eastern

Baptist Theological Seminary, Philadelphia, Pennsylvania, where he received the master's degree and later the doctor's degree.

Later Dr. Belvin served as director of Christian Education and teacher at Bacone College. For about four years he worked as missionary to the Kiowa and Apache Indians in Western Oklahoma. During his high school days he was an outstanding athlete in football and boxing. He is the author of a book on the Indian ministry titled *The Status of the American Indian*.

Mrs. Belvin, a native of Independence, Kansas, and a talented pianist, is a graduate of Independence Junior College and Kansas State Teachers College, Pittsburg, Kansas, where she received a B.S. degree in Elementary Education. She taught for six years in the elementary schools of Kansas and after marrying Dr. Belvin went to Oklahoma where she served with him as missionary to the Kiowa and Apache Indians. During the time he taught at Bacone Indian College, she taught piano there. While



B. Frank Belvin

he was studying at Eastern Baptist Theological Seminary, she completed work for a Bachelor's degree in Sacred Music with a major in piano. Since their return to Oklahoma, she has served with her husband as they directed the work of fifty-two Creek and Seminole Indian churches.

# CALIFORNIA Needs Christ

Continued from page 10

personalities for Christ and His cause in California and all the world!

Every realm of life in California needs, tragically needs, that kind of living and witnessing for Christ to the lost multitudes in our state. We have approximately 300 Southern Baptist churches with an average membership of 100. We want to raise the average to 300 by 1955. In the meantime, we want to organize at least 200 new churches that will have an average membership of 100 by 1955. We have twelve general missionaries serving every area in California and engaged at the task of organizing and building Southern Baptist churches. These missionaries, along with our secretary of evangelism and superintendent of co-operative missions and stewardship, are made possible by the magnanimous support of the Home Mission Board.

California is home to more than ten million people, and how we need the blessings of home missions and state missions in our homes in charming, cultured, Christless California!



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## Arizona Baptists Spreading The Gospel

By WILLIS J. RAY  
Executive Secretary, Arizona Baptist Convention



Willis J. Ray

**M**ost people think of the Baptist General Convention of Arizona as serving only the state of Arizona.



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Because of pressing demands which we could not reject, we now minister to the entire state of Utah, one church in western Colorado, two in Wyoming, and one in Nevada.

Our state convention could not be rendering this service to needy sections in these pioneer states if it were not for the Co-operative Mission Program of the Home Mission Board.

Geographically, Arizona is the fifth state in size in the Union. Utah is tenth in size. The combined area of these two states is 198,946 square miles, and equals the combined area of Alabama, Georgia, South Carolina, and North Carolina.

We now have seven associations, the newest one covering northern Arizona and all of Utah and the western edge of Colorado. It is 470 miles from the Colorado River on the south to the most northeastern church, and 400 miles across the association east and west. The comity agreement and the seat of the Mormon religion of the Church of Jesus Christ of Latter Day Saints have retarded Baptist work in this section of our United States.

Many Southern Baptists have moved into Utah to work in the mines, government steel plants, or military service. Today calls come monthly for us to open new fields. There are seven churches in this vast field, three of which are less than six months old. There is one field worker, with his wife, employed jointly by our state board and the Home Mission Board, serving this needy field. Seventy per cent of the people in these states are unchurched, according to Federal statistics.

There are one and one-half million people in the territory of the Arizona convention, with eighty-two co-oper-

ating Baptist churches and about 13,000 members. There are 300 post office or school communities, towns, and cities ranging in population from 250 to 25,000 where there is no Baptist church.

The Arizona Baptist Convention assists fifteen new churches yearly in building programs and supplementing salaries. The four field workers, the secretary of evangelism, and ten summer workers from the Home Board enter new fields and institute new churches as rapidly as we can minister to them. As soon as a church can qualify for a loan and finance it, which is after the church is a year old, the Home Board Church Loan Fund takes the burden from our convention.

Arizona Baptists won and baptized one convert for every nine members last year and are working to win and baptize one for every four members this year. This is made possible through the co-operation of the Home Mission Board's department of evangelism and our pastors.

Of the 200 religions in the United States, most of them are in the West. A man in flowing, white robe, long beard, and barefoot, was seen recently on the streets of Phoenix posing as Saviour.

Many false doctrines, such as baptizing both for the living and the dead, church salvation, and good works salvation, need to be counteracted. One leading Mormon in Salt Lake City has been immersed 2,150 times, thinking he was raising a dead soul into the third heaven.

Much worldliness such as dances, gambling, Sunday desecration for financial gain, selling alcoholic beverages, lotteries, and polygamy is sponsored by so-called churches.

The gospel of Jesus Christ is still the

SOUTHERN BAPTIST HOME MISSIONS



By N. J. WESTMORELAND

Executive Secretary, Kansas Southern Baptist Convention

**T**he Kansas Convention of Southern Baptists came into being March 19, 1946, at Chetopa, Kansas. Although the potential constituency was thirteen, five of the churches withheld their support and a beginning was made with the willing eight churches and three missions. Their membership totaled about 1,000. After five years, the number of churches has increased to sixty, with thirteen missions. They are located in thirty-six of the state's 105 counties. Four other churches in the state co-operate with Southern Baptists through other affiliations. The membership of the sixty churches now totals nearly 6,000. The value of church property has risen from \$61,778 to more than \$400,000. Gifts to all causes totaled \$34,811 in 1946, and reached \$194,159 in 1950. Receipts to the Co-operative Program rose from \$3,300 in 1946 to a goal of \$25,000 in 1951. Baptisms totaled 133 in 1946, and reached 825 in 1950.

Kansas led Southern Baptists in per capita baptisms in 1948, and in 1950, with one to every 6.1 members. The

power of God unto salvation to every one that believeth, and our Baptist preachers are faithful in proclaiming the whole truth.

The forty ministerial students in Grand Canyon College and graduates coming from Golden Gate Seminary and our other seminaries, are an increasing power in winning the West for Christ.

June, 1951

tion, the Southern Baptist churches of Kansas had given a little more than \$40,000 to Southern Baptist mission causes outside the state. To date, Kansas is the only new Convention constituency recognized by Southern Baptists since 1919, that has given more to Southern Baptist missionary causes than has been received from their agencies.

The Home Mission Board began its co-operative work in Kansas in December, 1948. Now five full-time workers and eight part-time workers are kept at their tasks by the aid of the Board. In 1950 the Board invested \$4,000 in a property for the Indian Southern Baptist Church, Wichita, which is self-supporting after eighteen months, and gives ten per cent of its offerings to the Co-operative Program. On January 1, 1951, a gift of \$2,500 was received from the Home Board for the new convention's Building Loan Fund. The staff of missionaries plus executive and office personnel of the convention now numbers nineteen full and part-time workers. These workers perform their tasks

Continued on page 29

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## Religions In The West

By L. A. BROWN

Professor of Missions, Golden Gate Baptist Theological Seminary

THE casual observer, due to the apparent lack of religious interest manifested in the West, would hardly suspect that almost every major religion of the world is represented in the Pacific Coast area. The belief that there is little religious interest in the so-called "Godless" West stems from various reasons. First, statistics reveal that there are more than seven million people in California alone, out of a total population of nearly eleven million, who are not affiliated with any church.

In addition to statistical surveys which reveal the religious conditions (or lack of religious interest), there are hundreds of churches that do not even make a pretense of having Sunday evening worship services. Thousands of cars filled with Sunday joy-riders crowd major highways, causing traffic jams which sometimes last for hours. It is little wonder that European visitors from countries which have state churches express surprise in finding so many people who are not even nominal Christians and who do not claim affiliation with any body of believers.

On the other hand, the words from Paul's Mars Hill address "In all things I perceive that ye are very religious," would be very applicable to the western area. In one small town in a western state with a population of only 2,400 people, there are twenty-eight churches of different faiths. The pages for church announcements of various newspapers contain the names of such strange-sounding cults and so-called religious organizations that it would hardly be intelligible to the average Midwestern reader.

The air waves carry the regular Sunday broadcasts of various cults under the caption of Christianity. Jehovah Witnesses, Mormons, and adherents of dozens of other cults, constantly trek from door to door with literature of all sorts and phonograph records which are

obligingly played to anyone who will permit it.

Buddhist temples and Shinto shrines

This is the second of a series of articles on the West by Dr. L. A. Brown, professor of missions at Golden Gate Baptist Theological Seminary. Dr. Brown's first article was on "People of the West." In subsequent issues he will write on: "Opportunities in the West," "Education in the West," "Cults and 'Isms' in the West," and "Wonders of the West."

are located in most of the larger cities on the coast. In the Los Angeles area alone there are five Buddhist temples and four Shinto shrines. The Japanese Buddhist temples of Higashi Hongwanji Betsuin, Hoku Bei Koyasam Daishi, Nishi Hongwanji Rafu Betsuin, Rafu Nishiren and Zdo-Shu Kokubei are all



Japanese Buddhist Temple, Oakland, California

SOUTHERN BAPTIST HOME MISSIONS

in the greater Los Angeles area. The Shinto shrines are: Beikoku Shindo Kyokaz, Hokubei Dai-Jingo Honin, and Beikoku Honbu.

Many churches composed of foreign-speaking people are dispersed throughout the Los Angeles area. There are, for example, six Armenian churches, four Chinese, three Danish, one Filipino, one Finnish, one French (Roman Catholic), seven Japanese and many others which represent other nationalities, such as Yugoslavia, Norway, Korea, Poland, Russia, and Denmark. The largest number of churches in which services are held in a tongue other than English is the Spanish-speaking group. Nearly forty Spanish-speaking churches can be found among the 350,000 Mexicans in Los Angeles.

Those interested in visiting a Buddhist temple in the San Francisco Bay area will find a very interesting Japanese temple at 181 Sixth Street, in Oakland, California. A young man is in charge as priest of the temple. He has always been very courteous and willing to discuss the services in the temple with visitors. In fact, it is even possible to attend Sunday school in many Buddhist temples, as the Buddhists have long been known to copy Christian methods and organizations in the promulgation of the doctrines of the Buddha.

Confucianism, Buddhism, Hinduism, and Zoroastrianism are all well represented in educational centers in the West. It is not uncommon for Christian groups, who are interested in foreign lands, to have representatives of Islam, Jainism, Sikhism, and Shintoism to speak at various meetings. In fact, every major religion of the world and every foreign cult, as well as two or three of American origin, can be found in practically every community in the West.

## A Story of Progress

By MILTON CUNNINGHAM

Missionary, Western Program



New Centinela Baptist Church building, West Los Angeles, California



Auditorium Centinela Baptist Church under construction

Rev. and Mrs. A. F. Whitehurst went to West Los Angeles, California, April 21, 1942, rented a building at 1834 Sawtelle Boulevard, conducted a three-weeks meeting, and organized a church on the 25th of May.

Thus started the struggle that is typical of so many new churches in the West, the struggle for an adequate house of worship.

On July 1, 1942, a Japanese school building was rented and the church worshipped there until they purchased a store building at 1925 Sawtelle Boulevard. The church was then known as the Sawtelle Baptist Church.

Later the congregation worshipped in the Seventh Day Adventist church, following the purchase of the location on Sawtelle Boulevard by the Home Mission Board and while a new church home was being constructed on Centinela Avenue. The property on Sawtelle Boulevard, which was remodeled, was used by the Home Board for a

Japanese mission which is sponsored by the church now known as the Centinela Baptist Church.

Rev. D. B. Weaver led in the building of the new auditorium which was com-

pleted in September, 1950. Under the leadership of Rev. John Ferguson, plans are now under way for the construction of the educational unit at the rear. The property is now valued at \$70,000.



Former home of Centinela Baptist Church now used as Japanese mission.

## SEE IT THROUGH

The "impossible" goal of 10 million P.T. Gospels and Testaments for the Japanese is in sight if the Lord's people continue to support this great Scripture distribution project. The eighth million is now on the press.

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## Top Experiences Await You in New Mexico Land

By Lewis A. Myron  
Editor, Baptist New Mission

Glorieta Baptist Assembly grounds, the "Ridgecrest of the West." Overhanging hills rise to height of 12,000 feet. The X marks spot of first building to be known as New Mexico Hall.

THIS land of the Southwest where three distinct races of men have intermingled for hundreds of years, where the standards of life and living are diametrical, where withal neighborliness knows no bounds, is a land unquestionably different, a land without a counterpart in the whole of Baptist Zion. Here it has been said one both feels and sees, thus doubly experiencing the joys of travel.

As I write, we of New Mexico land are thinking of the numbers of Baptists east and many west of the Mississippi who will be traveling this way in June. The prayers of interest of approximately 50,000 in our fellowship greet each messenger San Francisco and Convention bound. Entering the state through Clayton, Amarillo, Clovis, or El Paso and returning through Gallup or Tucson, never-to-be-forgotten experiences will

be provided in great abundance along the way.

### Glorieta, A First Experience

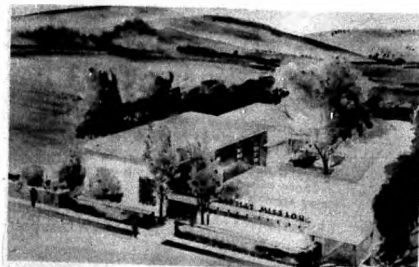
In order to see Glorieta on the way to the coast, it will be necessary to enter New Mexico through the northern route. Those who may choose to go west along the Old Mexico border, will need only to reverse the order of travel explained herewith.

Highway 58 out of Oklahoma and Texas, through Dalhart, Clayton, and Las Vegas; and Highway 66, through Amarillo, Tucumcari and Clines Corner, converge at Glorieta on Highway 85—the great North-South Trailway from Canada into Old Mexico. All roads are surfaced with velvet smoothness, and from the Texas plains to the New Mexico caprock one literally experiences the thrill of traveling on top of the world. Old missions and new missions

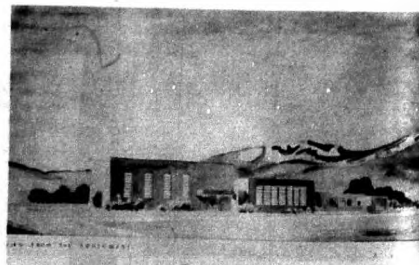
are to the right and to the left, and the most modern in architecture contrast sharply with Spanish adobe and Indian hogan, buildings as ancient as the overhanging hills.

At Glorieta the altitude is one and one-quarter miles, and the June climate corresponds with early fall in the deep South. The juniper tree, an evergreen, will at this time predominate the color. The towering spruce and the colorful aspen will, however, be near at hand. Almost in the very center of a 1,300-acre tract, the assembly grounds will be located. Roadways are at present being surveyed, utility lines are being laid, and the expansive lake is becoming a reality. Building sites are being marked and essential materials are moving in for the earliest possible beginning.

Water, that much desired item, and for Glorieta, a much discussed one, is



Spanish Mission of Santa Fe now nearing completion.



New Baptist Indian Center, Santa Fe.

(At right) one of most magnificent of American Indian pueblos, located at Taos. This five-story building houses 1,000 Indians. These buildings have stood on this spot since aboriginal times. (Below) Indians at Gallup in characteristic seasonal dance.



flowing in superabundance. Deep artesian wells are producing in quantity ten times the need for a 50,000-attendance demand. All of this the visitor may see. What he will not see will be the beautiful Pueblo-Spanish type of buildings in contemplation. These will not become a reality until 1952 or later, and to answer a possible query of the readers, authorities suggest that it will be one or more summers before even a restricted assembly will be held.

### Many Historic Scenes Close at Hand

Santa Fe, a city that was already ancient when the Pilgrims landed at Plymouth, is but a twenty-minute drive from Glorieta. It sits in the heart of a country rich in historic lore. Near by are Indian pueblos, age-old Spanish settlements, ruins of cave dwellers of undetermined origin, the ultramodern city of Los Alamos, and multiplied numbers of public buildings as quaint and interesting as may be found on the face of the earth.

Here in the capital city of New Mexico is the historic plaza where, 100 years ago, the first Baptist missionary stood and amidst flying stones delivered the first Baptist message in the whole of this commonwealth of the West. The narrow streets of the city, the unique architecture, the halls of art present to the thousands of tourists immeasurable thrills.

While this story is not to deal primarily with the work of Baptists, we should say that in and close around the city are many marks of Baptist growth. Notable among the marks of progress are the Indian and Spanish missions owned and directed by the Home Mission Board. The two within Santa Fe proper, those at Taos, Bernalillo, Farmington, Gallup, Laguna, Alamo, Ileta, and Albuquerque afford special points of interest. In addition the mission-minded travelers, seeking the maximum good for the maximum service, will be alert to the Spanish missions in practically all the New

Mexico centers through which they may pass—Las Vegas, Las Cruces, Raton, Deming, Belen, Roswell, Carlsbad, Alamogordo, Anthony, and myriads of others.

### All Roads Lead to Albuquerque

All roads west lead through Albuquerque, the Southwest's greatest center for roadways, airways, and railways. For each, Albuquerque is a terminal point, providing stopover periods to meet the travelers' demands. Here is located the state university, one of the greatest language schools of the world; here are the state Baptist headquarters' building, a great Indian school, and many establishments of pure Indian art; here are colorful Spanish-Pueblo-type residential areas, the like of which cannot be found anywhere else in the nation; here may be seen the sprawling

Continued on page 28



Carlsbad Caverns, an underground fairyland visited last season by between two and three million tourists.

## Another Success Story For Southern Baptists

By H. F. BURNS

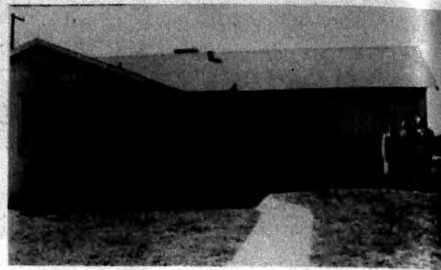
Pastor, Harvard-Terrace Baptist Church  
Fresno, California

One of California's newer churches, Harvard-Terrace Baptist Church, Fresno, was organized February 7, 1950, with fifty-four members. During the first year there were ninety-six additions, with twenty-four of them coming by baptism. With a membership of above 150, this church has nine lots in the northeast part of Fresno, and a new building is just being completed which will accommodate about 350. It is a two-story building, 44 x 90 feet.

During the first year the church received \$11,009.45 for all causes.

The men of the church are doing most of the work on the new building. The church is blessed with a large number of men who are able to take part in such a program, and for "practice" they did most of the work on a new home for the pastor.

Horace F. Burns is the first pastor of the church. He came from Dallas, Texas, where he was associate editor of the Baptist Standard.



Pastor's home, built by men of church



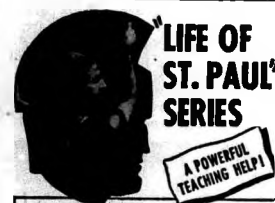
Rented army building used by church for more than a year.



New building under construction. When completed will be valued at above \$40,000. Has temporary auditorium. Later will be used as educational building



Ground for new Harvard-Terrace Baptist Church broken by Pastor Horace F. Burns



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Few weeks after church was organized this group with their pastor, Ben Wofford, met to break ground for new building which will accommodate 347.



Six Southern Baptists who led in organization of Bethel Baptist Church on site selected for new building.

## One-Year-Old Church Has Outstanding Record

By DAVE GOODMAN, Missionary, Western Program

Last year six Southern Baptists at Escondido, California, after praying together, felt led to organize a Southern Baptist church. After a revival meeting under the sponsorship of the Calvary Southern Baptist Church of Linda Vista, fifty-five charter members entered into the organization.

The church membership has constantly increased and there are now 234 enrolled in Sunday school. During the week preceding the anniversary service, 555 visits were made, 483 of them in one day. The efforts of the visitors were rewarded with a record Sunday school attendance of 172.

Four buildings, the Seventh Day Ad-

ventist Church, the Church of Spiritual Wisdom, a school building, and the V. F. W. Hall are now being used for services. Construction of a \$105,000 church building is well on its way. Occupancy is expected during the summer. The new building, when completed, will accommodate an attendance of 347.

The church, named Bethel Baptist Church, has recently adopted a budget of \$10,848.24. Offerings for March averaged about \$350.00.

The congregation, from its organization, has been under the pastoral leadership of Ben Wofford. Before going to Escondido he was pastor of the First Baptist Church of Gridley.



"Future home" of Bethel Baptist Church, built by members of church. The men worked three nights each week and on Saturdays. Estimated value when finished \$104,000.

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### DEMOCRACY and the CHURCHES

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Present building, First Baptist Church, Richmond, California

## And Thus We Grew

By EARL R. BIGELOW

Pastor, First Southern Baptist Church  
Richmond, California

It was nearly three o'clock Saturday afternoon, January 13, 1951, when Elijah Waltman, Frank Waltman, and Harland Center, charter members of the First Southern Baptist Church of Richmond, California, met with Pastor Earl R. Bigelow. They had come to talk about the romantic history of one of the early Baptist churches of California.

**PASTOR BIGELOW:** The First Southern Baptist Church of Richmond has grown to be one of the leading churches of California. It now has nearly 700 members with more than 1,100 enrolled in Sunday school. I would like to know how it began.

**ELIJAH WALTMAN:** I was living in Vallejo at the time, and had received a *California Southern Baptist*. The editor told of a Rev. A. J. Byrd in Richmond who was available to help start a church. I wrote Brother Byrd and told him of my brother who lived in Richmond, and arrangements were made very soon to organize a church at my brother's home. It was July 4, 1943, that the church was organized. There were eighteen charter members, and an offering of \$12.55 was given for missions that first Sunday. Ten preachers and five deacons were present. The following week Brother Byrd was called as the first pastor of the church and E. F. Waltman was the first Sunday school superintendent. The pastor and three men were appointed as a committee to look for a meeting place.

**HARLAND CENTER:** The committee, without any money, was looking for a place to meet in a town of 20,000 unchurched people which grew to 100,000 within six months. They found a

20 x 30 foot building on a 30 x 90 foot lot for \$1,200. The building originally was owned by the Church of Christ Scientist. They had purchased it from the Seventh Day Adventists. One of the men loaned the church money to buy the building. At the first service I attended, the second service in the building, people were standing all around the pulpit, even sitting all over the rostrum.

**FRANK WALTMAN:** Right after my brother wrote the card, my wife and I were sitting in the kitchen peeling apricots. I jumped up and ran out on the front porch to see about my boy. I looked down the street and saw an old fellow coming. I did not know who he was. I saw him stop and talk to a neighbor. I went back into the kitchen and



Miss Helen Ige, Home Board missionary, with two Japanese Sunday school pupils. Mission meets in parsonage of Richmond First Church.

watched him turn into our yard. I thought to myself, "That's Brother Byrd." It was!

"I understand you people are interested in a church," he said.

"We certainly are," I responded. "I wish we could get one started." That was Friday. We notified other people in the community, and the church was organized in my home the next Sunday.

**ELIJAH WALTMAN:** Of the charter members, three were from preachers' families. The church was organized without having any meetings as a mission or Sunday school.

**HARLAND CENTER:** Some time prior to this I had visited my brother in Richmond. I asked where to find a Southern Baptist church. He did not know. So I went driving one Sunday morning. I met a man who looked spiritually intelligent, and I thought I would ask him. He did not know of a Baptist church. I was hungry for a good gospel message. I found a church, but did not feel good in it. It was an interdenominational church. I was proud I was a Baptist. I read an ad in the paper about a church that was being organized. Our family was on hand bright and early the next Sunday morning. My boy and my wife were the first ones baptized in this church. A lot of people turned up their noses when they saw our building, but I was happy here because I had tried other churches. It wasn't long until we incorporated the church and had the building paid for.

In the early part of 1944 we added to the back of the building. When we started the new addition, we could not get a priority. The government said

SOUTHERN BAPTIST HOME MISSIONS

that churches were not essential. We appealed the case. The city did not help us. So we went to the Council of Churches and the man said "We have allotted that territory to the Presbyterians, and if you want to co-operate with us and come into our Fellowship, take that 'Southern' off your name and we will try to find a place to put you." But we learned they could not get priority either. We found 50,000 people within one-half mile radius, seventy-five per cent were from the South, sixty per cent had a Baptist preference. The Presbyterian church could care for not more than 200 of these. Yet this entire territory had been allotted to them. The man said, "You people have no right to be here."

We could not get a permit—no money, no permit, no priority, no gas for cars with which to visit. We took an offering and our people gave from \$100 to \$500; some made loans. Finally our first load of lumber arrived. It was so green you could still hear the birds singing in it. We did our own work and used refuse material from wherever we could get it, even out of attics in our homes.

**ELIJAH WALTMAN:** The addition which we built was 20 x 40 feet.

**HARLAND CENTER:** We finished it in two months by volunteer labor. It was filled to capacity the very first Sunday with 275 in preaching services. After that we bought a cottage for Sunday school rooms, and filled it the first Sunday. At one time we had in our membership sixteen preachers who were working in the Kaiser shipyards.

**ELIJAH WALTMAN:** I do not think I have ever worked in a church where it was so easy to get people to come to

church. When we let the people know we were here, they would crowd us out of the building.

**FRANK WALTMAN:** This church broke the ice. It was the first Southern Baptist church in the East Bay Area.

**ELIJAH WALTMAN:** Our first Vacation Bible school was in 1944. Brother Byrd found a couple of children, a brother and sister, on the street. The girl came to Vacation Bible school one morning and the boy came the next Sunday. The boy was saved first, then his sister, his mother, his grandfather, his father, and finally his grandmother—all from the one Vacation Bible school. As I look back, those were the happiest days of my life.

**FRANK WALTMAN:** When Brother E. J. Combs came to be our pastor in 1946 we were already crowded. He led the church in establishing several missions. We sponsored Calvary Baptist Mission, Bethel Mission, and the El Cerrito Mission. These have since been organized into churches. A Japanese mission was started in the spring of 1946.

**HARLAND CENTER:** We bought a 60 x 90 foot adjoining parking lot for our Junior Department. We used as many as a dozen cars for classrooms. We had no trouble, because the teacher would sit at the wheel. Sometimes we had to leave the cars running for heat. Finally our situation got so desperate that we called the Home Mission Board, and they sent a representative. Through this contact we were able to borrow \$18,000 to start a new building, which was begun in the fall of 1946. We



Rev. Earl Bigelow, present pastor, First Baptist Church, Richmond, California.

moved into the new building before heating or lights were installed. When it was about two-thirds finished, Brother Combs left us and you came as our pastor.

**PASTOR BIGELOW:** This has certainly been a thrill to hear of the wonderful pioneer work done in the early life of the church. Perhaps you would like to know how the work is going now, since all of you have been gone for several years and are members of other churches.

I shall never forget my first service on Sunday morning in October, 1948.

(Continued on page 29)

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Rev. A. J. Byrd, first pastor, Richmond Church.

# AMONG the MISSIONARIES

## Chaplains Get Commendation

We have had three Southern Baptist chaplains added to our division here in Korea: Frederick Ogilvie, McKinney, Texas; James Bragan, Georgia; and Carl Hudson, Alabama.

These chaplains are doing splendid work. Their demeanor, aggressiveness, blended with their friendliness and co-operation with officers and enlisted men,

## In Appreciation

At the April meeting of the Home Mission Board the following resolution was adopted concerning the retirement of five Home Board missionaries:

"Whereas five of our missionaries have attained the age of retirement after years of faithful service to our Board, to wit: Dr. J. B. Rounds, superintendent of Indian work, eight years; Rev. C. W. Stumph, missionary to Spanish and Indians in New Mexico for eighteen years; Rev. A. N. Porter, missionary to Mexicans thirty-two years; Rev. J. B. Parker, missionary to the Mexicans seventeen years and superintendent of City Missions two years; and Rev. E. L. Kelley, missionary to the Mexicans fifteen years; and whereas these brethren are now retiring or have retired from active service, THEREFORE, be it resolved that we express to them our sincere appreciation for their loyal service under our Board and extend to them our best wishes, praying God's continued rich blessings on their lives."

The Board is deeply appreciative of the fine service of these missionaries and anxious that they may yet have many years of Christian service.

make them endeared to all their associates. I just wish the people in the States could see and know what these men go

them clothing and supplies for the underprivileged on the field which was greatly appreciated. They also brought lunch which was served at the home of



Women from First Church, Chickasaw, Alabama, visit Indian mission field.

through in their efforts to bring Christianity into the hearts of the young men we serve.

Terrain, snow, cold weather, an implacable foe, and very difficult living conditions in this almost-zero weather in high mountains, has not deterred these men from carrying out their assignments.

With all these inconveniences, and being subject to daily attacks from guerrillas, I have yet to hear them complain; in fact, their spirit of gay laughter and cheerfulness has meant something to the men that one cannot possibly evaluate—a priceless treasure.

God has surely blessed them and their work. It has meant the difference in morale of a good division and an excellent division.

—Maurice E. Powers  
Division Chaplain, Lt. Col., U. S. Army

## WMS Visit Mission Field

Twenty-one members of the WMS of the First Baptist Church, Chickasaw, Alabama, visited the southern Alabama Indian field recently. They brought with

the missionaries, Rev. and Mrs. John Isaacs.

After visiting this field and seeing the needs, the women went home with a greater zeal for home missions.

—John L. Isaacs  
Missionary to Indians, Alabama

## We Don't Believe In Jesus

The Morningside Baptist Church, Atlanta, Georgia, recently organized a Sunday school at Rock Springs School near a large apartment development.

Among those attending the first session was a bright little Jewish girl who piped up with "We don't believe in Jesus."

"Well, darling, you just keep coming to our Sunday school and you will come to believe in Him," I replied.

"Yes, sir," she replied.  
Two-thirds of the children coming to this mission Sunday school are Jews, Catholics, and Mormons.

—J. L. Baggett  
City Missionary, Atlanta, Georgia

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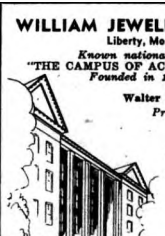
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MANY doors are now open to the Home Mission Board to enter fields which because of geographical, language, or other barriers, cannot be reached by the churches apart from such a unifying mission agency. For example, men and money invested in the western states will not only save precious souls now, but in future years will return manifold the number of men and the amount of money invested. Increasing costs for living expenses, buildings, equipment, in fact for all the missionary needs, mean that more financial support will be needed this year in order to maintain the work we now have. To keep the same budget is, in effect, recession. It surely must be God's will that Southern Baptists advance on both home and foreign fields.

—James F. Heaton  
Missouri

A congressman from Kentucky recently said in a radio address, "World War III, if it comes, will be fought for American survival." This statement is a sobering one.

Our government is spending billions of dollars to build up our military defense. Southern Baptists should give the work of our Home Mission Board greater emphasis now than ever, as we have never faced such a spiritual challenge as today.

—L. E. Martin  
Kentucky

Why can't you sleep? Is it your pillow that is uncomfortable, or have you just attended a meeting of the Home Mission Board and heard the many pleas for a little money, that is not available, for aid in the construction of church buildings in sections of our fast-growing cities or in the vast areas of our western states?

Available money will only stretch so far, and that makes it impossible to answer many requests for aid. No wonder there are sleepless nights when these pleas for aid must be rejected.

—C. R. Pittard  
Georgia

Our Home Mission Board has always stood for the great Bible teaching that the strong should help bear the burdens of the weak. Our growth as Southern Baptists has been largely realized because this principle has been practiced. Home mission work is just as truly missionary in purpose and spirit as any other phase of our program. One of the greatest foreign opportunities we have is to win the various race and language groups in our land in order that they may carry the gospel to their own people.

In these recent days, we are realizing as never before that our own nation must be won to Christ if the world is to have any hope. There is never any scoring until the home base is reached.

—Beecher Rhodes  
Virginia

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Never has the Home Mission Board in its 105 years of history faced a greater opportunity than today. The challenge is to make the homeland Christian, and it is far from that now. The fact is, in the enlarged territory served by the Board, there are seventy-seven millions of persons, and thirty-nine millions of these are unevangelized.

To reach these people we have many needs. We need more missionaries. We should have at least 1,025 missionaries. Such a program would call for at least two millions of dollars per year for the annual operating budget. More churches and preaching stations will be needed. We should organize at least ten thousand new churches to reach and serve these people.

Southern Baptists have the numbers, resources, organization, and spirit to match these needs. God grant that we may do so.

—J. Ralph Grant  
Texas

We see and feel the stir of emotions that accompany evangelistic campaigns but we do not see and feel the hard work of the many home missionaries on the field all the time. They feel the defeats and victories because they are in the midst of them. The slow, undramatic work of the building of churches from the loan funds stirs the emotions of those in the church that are working and praying for a building. If we could see and feel the areas of work we would give more largely and pray the more earnestly.

—J. C. Wilkinson  
Georgia

A spiritual America only can lead a disturbed world to roads of peace. The Home Mission Board's 100-year record of one conversion for every \$34.97 expended and 10,012 new churches organized (this is more than one-third of all our churches), is indisputable proof that our Lord has used the Home Mission Board for spiritual growth in the South.

Now Southern Baptists are seriously hindering a continuation of such a God-given blessing. How, you ask?

Since 1940 Southern Baptists have added territory larger than the total Convention area east of the Mississippi River—more than 22,000,000 people—frontier country for Baptists. During this same time, instead of increasing the Home Mission Board's percentage of the Cooperative Program, it has been reduced, reduced almost year after year. This year our receipts from the Cooperative Program are PEGGED. Only \$660,000 from the Cooperative Program is available for carrying on cur-

rent work, regardless of how many millions Southern Baptists give through the Cooperative Program.

Unless we can truly have a Cooperative Program with all agencies and institutions sharing to the last dollar of mission gifts, the Home Mission Board cannot enlarge its work to correspond with the gigantic task Southern Baptists have given it. Unless America is won to Christ, there will be no world to win.

—O. L. Bayless  
Arkansas

We are facing, as never before in this great nation, the need to make the homeland Christian in every respect.

In every city of the homeland there is need of city missions; more churches, more preaching stations, more evangelistic effort, and more effort to establish the principles of the kingdom of God among men.

Who can doubt the tremendous need of our rural churches which have been the fountain sources of our ministers and other leaders? We must not allow this source and fountain to dry up, but we must adequately care for the rural churches and help develop and train the membership so they will continue to send workers and lay leaders into every city.

It has been our conviction that God is looking to Southern Baptists at this hour as to no other group in the world. We have everything in our program that our nation needs for teaching the Word, training Christians, promoting a missionary program, and evangelism. No other group has such an adequate program as Southern Baptists. With more financial resources, the Home Mission Board could double its work effectively and economically, not exhausting the tremendous opportunities it faces.

—Porter M. Bailey  
Texas

Once Wendell Phillips and a young friend were sitting by the fire. Recollections had flushed the cheeks of the veteran campaigner. He had completely lost himself in the thrilling recital of the past. His young visitor sat enthralled. Finally the young man arose to go, and grasping the elder man's hand, said: "If I had lived in your time, I think I should have been heroic, too."

The veteran was aroused. He pointed from the door toward the street where sin was loose and people moved toward eternal ruin because they knew not Christ as Saviour.

Young man, you are living in my time, and in God's time. Be sure of this: no man could have been heroic then who is not heroic now."

The evangelism and witness of the Southern Baptist Home Mission Board

on the frontiers of human sin is part of the twentieth century heroism being unfolded for God and Christ. Theirs is our command; their divine call is our inspiration to support them. If only Southern Baptists in the home churches would match the needs of the Home Mission Board throughout the land, then we could do what God has called us to accomplish in this grand and awful day.

—Henry Stokes, Jr.  
Tennessee

The Home Board is an arm of the churches throughout our Convention. Moreover, it is in many instances the only human voice in certain areas to interpret our message. This fact is ever enlarging. To those of us who are informed, the Board constantly faces demands with which it is unable to cope, due to inadequacy of resources in funds and helpers. We need to strengthen the stakes and lengthen the cords. Our churches must be alerted to the situation. Especially in the far west is the invitation clamant, and the need correspondingly urgent. Our people will give and love if they are informed. Giving and loving make Jesus indispensable to the Christian. The same combination, in His name, will meet the Board's challenge.

—J. B. Turner  
North Carolina

For a number of years I have had close contact with the Indians here in Oklahoma and see the great need that impels us to bring the gospel to them. My trip for the Home Board to Alaska this last fall convinced me of the crying need of the gospel from Baptists to the people in Alaska. In addition to the natives there from the Aleutian Islands, the Eskimos, the Indians, and some Russians, perhaps there is even a greater need on the part of our own people from the States who have moved to Alaska to make money. Many of these people

have forgotten God, but need the gospel.

We must fortify our Home Mission Board and cease to peg gifts to it, perhaps our most needy work.

—Hugh R. Bumpas  
Oklahoma

Every significant movement must have a starting point. It may originate in the mind and purpose of God and be propagated through some dynamic person or institution. Home missions used ancient Jerusalem as a springboard to get off to nearby provinces and to the remotest areas of the world. The home base must be kept solid in organization, sound in doctrine, evangelistic in program, and educational in purpose to keep the whole missionary enterprise from caving in. In other words, if the nations of the world are to be invaded with the good news of redemption through Christ, the homeland must be evangelized and made missionary-minded.

—Wm. R. Rigell  
Tennessee

With a complete organization and a well-planned program of work, the Home Mission Board is now prepared to meet the challenge of an extended territory and an increasingly complex society. It offers Southern Baptists a unified, vital, and comprehensive program of evangelism and missions, and its work must be continued and expanded. This expansion will require greater financial support from Southern Baptists.

—Claude T. Ammerman  
Alabama

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Continued  
on page 30

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## Evangelistic Crusade

Continued from page 9

your Sunday school enrollment was 314, and that you baptized 40 last year and received by letter 44. Are these statements true?

A. Yes.

Q. Who was the evangelist in your recent revival?

A. Rev. James W. Taylor, pastor of the First Baptist Church, Grand Prairie, Texas.

Q. And your singer?

A. B. O. Baker, student at Ft. Worth Seminary.

Q. Was the evangelist there for three Sundays?

A. No, just for the middle Sunday.

Q. What preparation was made in your association?

A. We attempted to follow everything in *The Southern Baptist Program of Evangelism*. We visited, used the "Don't-

break-the-chain" idea for the Sunday school, used post cards, posters, bumper cards, stickers, and road signs. We also made good use of radio.

Q. Tell me about your cottage prayer meetings.

A. We had seven cottage prayer meetings each night the week before the revival and the attendance was from 125 to 162.

Q. How many additions to your church during the crusade?

A. Total number—151 additions: 106 for baptism; 36 by letter; 9 on statement. We also had 41 to rededicate their lives to Christ.

Q. What were the highlights in the meeting?

A. Drunkards accepted Christ. Men who had been shooting at one another sat together in church and were converted. A family who had a gambling house near town gave up their business and came into the church. Other individuals, who had lived this kind of life, went back and got some of their buddies and brought them to Christ as well.

Q. Do you feel that Mississippi Baptists should continue their emphasis upon simultaneous evangelistic crusades as a program?

A. I really do—and think that we ought to put more into it than we put into it this time.

Q. Are you teaching Jimmy Sullivan's book, "Your Life and Your Church?"

A. Yes, we are. Fifty per cent of our new members came to the class.

Q. What would you say to Southern Baptists about the simultaneous crusade?

A. I believe with Dr. C. E. Matthews that there is power in this simultaneous effort and that God will bless us in such an effort. I just hope we keep on working at it.

## North Carolina

By J. C. CANIPE

Secretary of Evangelism, North Carolina  
There are seventy churches in the Buncombe Association, and every one of them was in the crusade. H. M. Hocutt, the associational missionary, reported more than five hundred conversions at the end of the first week. Rev. W. B. Sprinkle of the New Bridge Church said, "Our revival began in January when the preparation began, and is still going." Rev. M. C. Smith of Hominy reported the best revival in the history of the church. Rev. Ralph Hens-

ley said, "This is it, the best in our history." Dr. Perry Crouch of the First Church, Asheville, reported over one hundred additions. Rev. C. D. Besinger of Grace Church and Rev. Nance Starnes of West Asheville reported a veritable Pentecost on Sunday morning, April 1. Most of the churches exceeded the goal of the high attendance record on April 1. The missionary reported that all phases of the work in the churches were on a decidedly higher plane than before the crusade. Many churches are having conversions in the prayer meetings each week since the close of the crusade.

A prominent lawyer in Asheville stated that five couples, seriously considering divorce, had come to his office together in tears and requested that the cases be dropped since they had attended the revivals and had made things right with God. One man, working for liquor stores in Asheville, got right with God, quit his job, and had a new and better job the next day. One salesman, whose boss would not allow him time off to attend church, decided God had first claim on his life, resigned, and in less than twenty-four hours had a better job offered him. The chairman of evangelism on his way to a fellowship breakfast picked up a young man in his car. He asked him if he attended church the day before. The man replied that he had not, but that the chairman was the thirteenth man to ask him in the last few days.

"I'll be there tonight," was his prompt statement, "for I do not see how I can stay away with so many invitations."

There was an average attendance of fifty at the fellowship meetings each morning, and there was a Baptist broadcast over a local station which had one of the largest hearings of any program in recent history, according to the broadcasting station.

The consensus among the preachers and the people in the Buncombe Association, which would be characteristic of the crusade in all North Carolina, could be summed up in the following results: The pastors and preachers were brought together in a glorious fellowship; hundreds of sinners were brought to Jesus Christ and into fellowship with the churches by baptism. Baptists have found out the power of pentecostal fellowship in united effort for kingdom advance. We have seen a demonstration of how the power of God can change men and society. Thousands of lukewarm Christians have found the joy of living the Christian life, the abundant life. The pastors are in favor of a continuance of the simultaneous efforts in evangelism.

## South Carolina

By RAY SUMMERS

Professor, Southwestern Baptist Theological Seminary

Fort Worth, Texas

Two glorious weeks of spiritual victory were experienced by Fairfield Association, Columbia, South Carolina. In this association every church, save one, engaged in the simultaneous crusade. The campaign was directed by the capable hand and fervent heart of Dr. Robert Naylor, pastor of the First Baptist Church. His leadership was an inspiration and a benediction.

Preparation had been thorough. The census had put into the hands of pastors and workers hundreds of names of prospects. The publicity was good. Newspaper coverage was marked by front-page stories every day—space that money could not buy. The radio programs (four each day) and the well-directed extension work added greatly.

Prayer and personal witnessing combined to bring victory. Laymen and women went into homes to win souls and bring those won to make public profession and unite with the churches.

Preaching was easy in this campaign. On every hand the pastors and visiting evangelists reported preaching with a freedom which comes only when the Holy Spirit is working. Every day a sermon from one of the evangelists was printed in the newspaper.

Power was upon God's people. This was reflected in the prayer meetings of the preachers and singers at the daily breakfast in the First Baptist Church. Men empowered of the Spirit went from the meetings to preach in the morning services and to lead the people in personal soul-winning. Never has this writer experienced greater outpouring of spiritual power. The lost could not resist it. At every service they came confessing their sin and professing their faith in God's power to save. Traveling men, hearing in the hotels of the revival which was upon the city, attended the services, were saved, and like the Ethiopian eunuch went on their way rejoicing.

Homes were united on the spiritual plane as whole families (father, mother, son, daughter, and in-laws) came to know the saving power of God. Conversion of those known as "hard cases" was a frequent event.

In the association there were 909 additions to the churches. The great majority of these were on profession of

faith. Three churches in the association reported more than one hundred additions each.

It was my great joy to be with the Park Street Baptist Church. Professor Hugh McElreath of Southern Seminary led the music. Dr. Paul Wheeler has been the pastor for more than twenty years. I have never worked with a pastor who is more loved by his people. To this church were added 131 new members; the majority were adults and by profession of faith. To me it was a spiritual tonic!

## Tennessee

By SLATER A. MURPHY

Pastor, Highland Heights Baptist Church

Memphis, Tennessee

We have brought to a climax the greatest series of revival services that Memphis and Shelby County ever witnessed, and I am sure from several reports received that it has been the same throughout Tennessee.

In Memphis we had full co-operation of all pastors and churches. The committee chairmen did an excellent job in making preparation and carrying through their work. Dr. W. D. Wyatt, pastor of First Baptist Church of Albuquerque, New Mexico, was our director. He was at his best in Memphis. We had very good help in all our visiting preachers and singers. They were used of God in bringing an awakening to our city.

We had 2,506 additions to our churches, 1,439 coming on faith for baptism, which is the largest number we ever had in fifteen days.

The fellowship breakfast meetings meant much to us. We received information and inspiration that kept us in high gear for God day by day.

Pastors and churches of Shelby County have been brought closer to God and one another. We have learned to practice more fully the commandment to love one another as He loved us. We feel that this is just the beginning of larger efforts in Memphis to win the lost for our Lord.

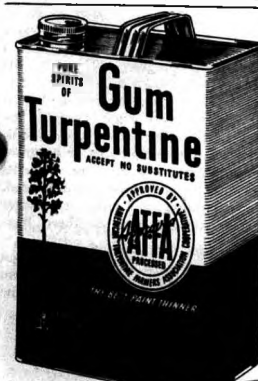
## Virginia

By ALBERT E. SIMMS, Pastor

Calvary Baptist Church  
Newport News, Virginia

We have just completed the most glorious period of revival and ingathering.

Continued on page 28



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## Top Experiences

Continued from page 17

Rio Grande River, described by Will Rogers as the world's most interesting river, if it could be irrigated; here are interesting Baptist churches.

Turning west on Highway 66, out across Navajoland, Gallup, the Indian capital of the United States, may be reached within four hours. West, the Painted Desert, and the Grand Canyon of Arizona begin to call.

### Returning Through Tucson

To follow an ordered course on the return from the Convention is to double the value. This is true because two of the most talked-about projects in the whole nation are yet to be seen. They are the atomic proving ground at Alamogordo, in the center of which is White Sands National Monument (at all times during the day, rockets may be seen ascending high above the clouds), and Carlsbad Caverns which has taken its place among the wonders of the world.

The return from San Francisco through Phoenix and Tucson brings the messenger to the New Mexico border over Highways 70 and 80 and into the city of Las Cruces, the city of the cross. The atomic proving grounds are across the Organ Mountains and within a three-hour drive of "Cruces." From Alamogordo down through El Paso and Juarez more interesting sights are provided, or if the traveler chooses, the trip may be taken over Cloudcroft and into Carlsbad, either way offering profitable lessons for Christian service. At Las Cruces, passed some hours before, there is a Baptist Bible building at State College, and scarcely a town along the way is without some peculiar appeal from both the historic and religious point of view.

### Caverns: An Underground Fairyland

Last year between two million and three million visitors were guided along the fascinating trails of the underground fairyland of Carlsbad Caverns. All who have not been this way before should make the seeing of this wonder a "must" on their travelogue list.

Baptist growth in this area is as spectacular as the country. Already there are six flourishing churches in the Cavern City and these churches, according to the plan characterizing the whole of Baptist work in this western land, have established as many missions.

Fully a day will be required to see the Caverns' fairyland. Linger as long as you can in the great room of the Cavern, and when back in the city, ask

direction to the world's largest potash mines where one may ride a railway train for forty miles underground. Return home praying for the religious life of our state where 500 per cent growth has been registered in the past fifteen years by Southern Baptists.

## Evangelistic Crusade

Continued from page 27

ing our church has ever known, and with just "homefolks" at work. During the crusade we had services every night, including Saturdays. Attendance was good. At the final service people were seated in the aisles, on the rostrum, and in the vestibule, and many could not get into the building at all.

Seventy-nine persons were added to the church. Of these, 59 came upon profession of faith for baptism. Ten entire families (excepting a few small children) united with the church during the meeting—in five of them, every member came by baptism. Fourteen other families were completed in membership in our church.

Months ago when the meeting was planned and it was decided to conduct the meeting with "homefolks" leading, the pastor challenged the people to claim God's promise: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Our people took that challenge and have prayed and visited and worked and witnessed as never before. The results of this campaign demonstrate that God can and will bring a revival when His people meet His conditions. Let us never forget that fact. Let us earnestly and sincerely give the honor, and praise, and glory to God, and let us keep on claiming His promise.

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## What About Kansas?

Continued from page 13

through fifteen departments and programs.

A primary challenge comes from Kansas' unreachd field. There are about 500 towns of 100 to 500 people without a Baptist church. Almost 200 post office villages have no Baptist witness. There are 74 towns of 500 to 1,000 population without a Baptist church. Thirty-one towns of 1,000 to 3,000 have no Baptist church. There are 31 cities of more than 7,000 people that need at least one more Baptist church. Approximately 150 new churches are needed in these cities. Thus, nearly 1,000 communities need New Testament churches. While progress has been made by Kansas Southern Baptists in organizing new churches, the population increases far excel the gains. In five years, 24 new churches have been organized in the cities of above 7,000, but the metropolitan areas of these cities have increased 162,000 in population in the same period, demanding a minimum of 32 more churches. Wichita needs more than 40 additional Baptist churches in its metropolitan area, and its growth continues.

In this area, since 1948, more than 700 new public schoolrooms have either been built or are in the planning stage. Since January 1, 1951, an average of 125 new pupils have entered Wichita's public schools every week—enough to fill a new fourteen-room elementary school each month.

Spiritual chaos will reign and moral bankruptcy will be the harvest in this new queen city of the middle west, unless New Testament churches are on hand to preach Christ to the builders of these new cities.

## NEWS

Continued from page 5

num, Calvary Spanish Baptist Church, Roswell, New Mexico. Old church building will be converted into educational space.

For purchase of a site for new Spanish church at Raton, New Mexico. The work of the missionary, Rev. J. E. Godsee, has been enlarged to include Clayton where members of the First Church (Anglo) are erecting a new church for the Spanish-speaking.

Appropriated \$2,740 for mission pastors in Oregon, Kansas, New Mexico, California, and Arizona, three months, fifty-one pastors.

Appropriated \$3,850 for Negro scholarships in fifteen Negro colleges. Sixty-three students assisted by this appropriation.

## And Thus We Grew

Continued from page 21

There were children all over the place, and only a handful of teachers. There was no song leader, no janitor, no secretary, no heat, and no lights. The church had been without a pastor for several weeks and some people were discouraged. When I began my pastoral duties I hardly knew where to start. With the Lord's help and a wonderful group of working people, we have nearly completed our building. We have had to raise the money and do the work ourselves. The pastors before me did a wonderful job working under great handicaps.

Last year we led the state in Sunday school attendance with an average of 360. In the past two years there have been 350 additions, with 165 coming for baptism. Our church has grown from 18 to nearly 700 in eight years.

Nearly two years ago our church began an Italian mission in San Francisco with Rev. Sam Bonetati as pastor. Not only was it an Italian mission, but a Chinese and Spanish mission as well. Last year, in one baptismal service from those won in our church and mission, five nationalities were represented. At the present time we are sponsoring a Japanese mission Sunday school, which meets in the church parsonage, and an adult service in Japanese on Sunday nights. Miss Helen Ige, of the Home Mission Board, is director of the Japanese work. We also have a released-time school period once each week.

We are still so crowded that we have started a Junior preaching service in the old church building in order to have enough room for the adults to attend the regular preaching service. We now have another committee appointed to find room for more building space. Our Young Peoples' Department is forced to meet in a nearby home. Our committee, like the first one, is without money. We are in a fast-growing war production center with thousands of people within a few blocks of our church, and more people still coming. It looks as though history will never stop repeating itself in the First Southern Baptist Church of Richmond, California.

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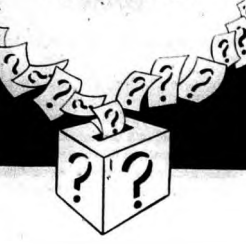
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## THE QUESTION BOX ON ROMAN CATHOLICISM



By C. K. RAND

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

QUESTION: I feel that the Roman Church is right in not allowing its members to attend Baptist services. Since they claim to be right, why allow their people to be led astray?

ANSWER: The Roman Church bases all its authority upon a few passages in the New Testament (Matt. 16:18; 18:18), but by so doing they give the Bible a place of primary authority. So they reason in a circle, they prove the authority of the church by the Bible. Then they attempt to prove the authority of the Bible by the Church. When we examine Roman teachings we find that they are often not to be found in the Bible, but point to the dim traditions of the Church Fathers for their authority.

Jesus used the Scriptures for His authority when teaching God's truth. (Matt. 12:17-18; John 19:28; Luke 21:22; 24:44; John 7:37-38). Both Christ and the Scriptures are called "The Word of God." Christ is the "Word Incarnate," the Scriptures are the "Written Word." To reject one is to reject the other. Christ and His Word will be the basis of judgment on the last day (John 12:47-48; 1 Thes. 2:13; Heb. 4:12; Rom. 2:16).

All men will one day have to stand and give an account to God. Therefore we cannot use as an excuse that we did thus and so because our priest said it

was to be done. The Bible warns against trusting in man and man's wisdom for our salvation. "... so that your faith might not rest upon any human wisdom but on the power of God" (1 Cor. 2:5, Moffatt).

"If any man lack wisdom, let him ask God who gives to all men generously and without reproaching and it will be given him" (James 1:5, RSV).

The reason that Catholics are forbidden to attend Protestant services is that after hearing the truth and reading the Bible for themselves they are often converted and so leave the Roman Church.

The Roman Church tries to keep its people in perpetual childhood; coming to her for salvation instead of God's Word.

In the April, 1949, issue of *Information*, Father Coakley writes in his article, "Leakage from Peter's Barque": "In our concern for converts we sometimes forget that Catholics are slipping out the back door faster than God permits us to bring in new candidates by the front door" (*Converted Catholic Magazine*, Nov. '49, p. 287).

## Board Members Say

Continued from page 25

territory served by the Home Mission Board, with the continuous drafting of personnel for the armed services, with capable and consecrated young men and women in our colleges endeavoring to discover God's will for their lives, with the steady urbanization of our people throughout the Southland, and with the growing feeling that the home base must be won to Christ and strengthened, every informed and co-operative Baptist in the bounds of the Southern Baptist Convention will see that the greatest era of home mission work is now upon us.

We must have a larger personnel, a more generous purse, and a steadfast purpose to witness in our Jerusalem and in our Judea and Samaria and to the uttermost parts of the earth.

—John L. Slaughter  
Alabama

Today, Southern Baptists, through the Home Mission Board, face a mighty challenge to Christianize our homeland.

May Southern Baptists heed the call, accept the challenge, seize the opportunity, redouble their efforts, and increase the budget, that sufficient missionaries may be sent. It is important, urgent, imperative that we save our land for Christ.

—J. H. Simpson  
South Carolina

SOUTHERN BAPTIST HOME MISSIONS

## Adequate Buildings Among Major Problems of New Churches

By MILTON CUNNINGHAM

Missionary, Western Program



House used at one time as place of worship by First Baptist Church, Bell Gardens, California.



Present building, consisting of an auditorium and twelve Sunday school rooms, finished in December, 1950, and valued at \$50,000. There were 363 in Sunday school and 400 at the worship service the first day it was used.

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Concordia Publishing House

A mission of the First Baptist Church, Bell Gardens, California, was organized into a church, May 5, 1946. They were meeting in the Seventh Day Adventist church building and boasted twenty members.

The church, named the First Baptist Church of Norwalk, continued to worship in this church until a corner lot, on which were located a duplex and a double garage, was purchased in the summer of 1947. Since that time it has been a continual struggle to provide sufficient building space to house the ever-growing membership. The pictures on this page tell their story of progress. Rev. O. L. Lowe is the pastor.



House and garage which served as church home for new mission in its beginnings.



Ground-breaking when garage was enlarged into an auditorium in the spring of 1948. Rev. J. W. P. Hill and Missionary Milton Cunningham secured the property and led in raising funds for the building.



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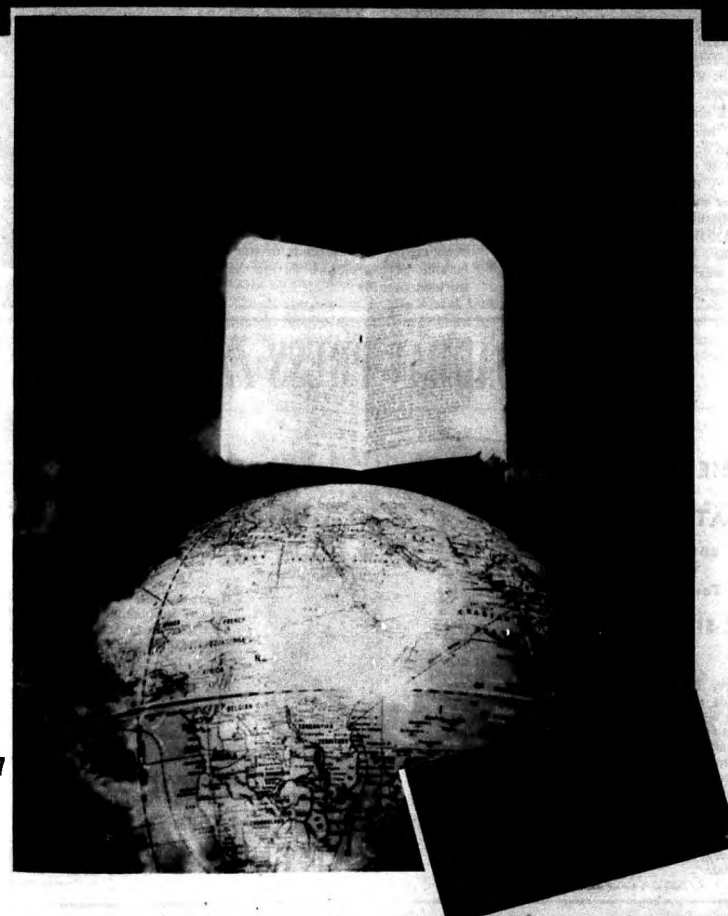
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