

Southern Baptist
HOME MISSIONS
AUGUST, 1948



VOL.
XIX
No. 5

Convention Calendar and Home Missions

By JOHN CAYLOR

The calendar of co-ordinated denominational activities for 1949 adopted by the Southern Baptist Convention emphasizes home missions throughout the year. This is as it ought to be. Of course there are stated times for special emphases, but all our mission program ought to be kept before all the people all the year.

Schools of Missions

In January one of the major emphases is church schools of missions. The purpose of the schools of missions is to present the mission causes in their proper relationship to church activities. All phases of missions are set forth in the schools. Also in January the Co-operative Program is to receive new emphasis. The purpose of the Co-operative Program is to make it possible for all Baptists to give to all the causes of Southern Baptists. Juggling and shifting of percentages within the Co-operative Program will not meet the needs of Southern Baptists. All of us will have to work together to increase gifts through the Co-operative Program in order to meet the needs of all our agencies.

Annie Armstrong Offering

The major emphasis of the month of March in denominational activities is home missions. Woman's Missionary Union spends a week in prayer and makes its annual offering, known as the Annie Armstrong offering. It should be known generally that one-third of the income of the Home Mission Board comes from the Annie Armstrong offering.

The Sunday school has set the last Sunday in March as the time for its emphasis on home and foreign missions. An offering crowns the efforts of the emphasis. March is a time for unusual interest in home missions.

In the second quarter of the year home missions has another inning. Its program at the Southern Baptist Convention is one of the highlights. The missionaries are presented, and their testimonies have great influence upon Convention messengers. Then home mis-

sion week at Ridgecrest gives an opportunity for study, inspiration, and emphasis on home missions. Various state assemblies, retreats and camps ask for home mission representatives.

In the third quarter of the year hundreds of college students are enlisted by the Home Mission Board to do home mission work alongside the missionaries. Thus young people get the spirit of home missions in the right fashion.

In the last quarter of the year church budgets are adopted; members are enlisted; the Co-operative Program is promoted; and home missions has a vital emphasis from another direction.

Home missions must be emphasized throughout the year if we are to win the homeland to Christ.

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SOUTHERN BAPTIST

HOME MISSIONS

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

Vol. XIX

AUGUST, 1948

No. 8

A World Objective

By J. B. LAWRENCE

At the meeting of the Executive Committee of the Southern Baptist Convention in June, Dr. Rankin, the executive secretary of the Foreign Mission Board, brought a request to the Executive Committee, the gist of which was to make world missions, with a special emphasis on Foreign Missions, the basis for the appeal to our churches for larger contributions and for the realization of the denominational goals set forth, "fifty fifty by 1950."

The Home Mission Board has had as the basis of its appeal, ever since I have been executive secretary, world missions. In the first speech I made as executive secretary at the New Orleans convention in May, 1930, there is this paragraph: "Baptists of the South are in a great kingdom campaign. It is not a series of isolated attacks, nor is it a warfare waged by disconnected divisions—it is a world campaign waged through the preaching of the gospel at home and abroad by the whole denomination. It is the united forces of King Immanuel carrying out His imperial commission to disciple the nations. The key position is the homeland. Keep the homeland evangelized and we have the hope and the assurance of a world evangelization. Let the apostolic faith perish from the homeland and our missions in far off fields will fail for lack of support."

He who saves his homeland saves all;

And all things saved bless him.

He whose homeland is lost, loses all;

And all things lost curse him.

Our task as a denomination is not simply to enlist recruits for the firing line in foreign lands and on the home fields. We must marshal a denomination for world conquest for Christ. Every resource we have in men and money, every institution and every local church must be enlisted for and dedicated to the God-given task of preaching Christ and Him crucified, the only Saviour, to a lost world.

The purpose of the Home Mission Board through all the years of the present administration has been to evangelize the homeland for world conquest for Christ. Home Missions is not, therefore, simply a matter of emotional concern, or evangelistic zeal. It is an essential part of our world mission for Christ. A saved homeland holds the key to a world's saving. All of our missionary enterprises, near and far, should realize that the saving mission is and can only be the welling forth of a saved life. We must have for our mission of salvation to lands afar the impact of a great denomination saved by the blood of the Lamb here at home.

Southern Baptists are committed to a world mission program. Their mission endeavor is not a series of isolated attacks, nor is it a campaign carried on by disconnected divisions. It is a movement to preach the gospel at home and abroad by the whole denomination. It is the united forces of King Immanuel carrying out His imperial commission to disciple the nations. The task of evangelizing the world must begin with us. But it does not end with an evangelistic message. Our task is not completed with a proclamation of the gospel. The Christian life must follow. We cannot hope to bring the world to Christ by simply stating the facts contained in the gospel. We must make the gospel a living thing. We are not only the agents of God's grace; we are also the samples.

If we have to cross an ocean before we become interested in the salvation of foreigners, the underprivileged, and the lost, then our mission interest is built on sentiment and not on conviction. Basically, interest is created and maintained by personal

Published monthly by the Home Mission Board,
Southern Baptist Convention,
161 Spring Street, N. W., Atlanta 3, Ga.
J. B. LAWRENCE,
Editor

JOHN CAYLOR
Managing Editor

Subscription: Twenty-five Cents per year. Five years for \$1. Budget rate to churches sent on request. Entered as second class matter, January 16, 1935 at the post office at Atlanta 3, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 535, Act of February 26, 1925, authorized August 16, 1932.

A WORLD OBJECTIVE--Continued

contacts. Faith and conviction are built up and strengthened by being put into operation. Our churches, to definitely become and permanently remain missionary, must begin their efforts with the races of the world by preaching the gospel of salvation to those races here in our homeland. Home Missions is necessary to create and develop a passion for the lost because they are lost. This is the beginning of world missions.

The work we are called upon by Christ to do is the evangelization of the entire world. Not a corner of it is to be left unreclaimed. Over all of it Christ is to reign. To those who are called to foreign fields we would say, Go, go as fast as modern ships can carry you, but do not go because American sin is not picturesque enough, do not go because you think it is only by going to lands afar that you can work for the bringing in of the world kingdom of Christ; go only because Christ has definitely called you to take your position at the post of duty across the sea. The army of King Jesus is stretched across the face of the earth, the campaign of conquest is worldwide. Every point of contact with the forces of evil is the front line of battle, whether the lines be drawn in the home field or in foreign lands.

To you who are commissioned to stay and fight in the ranks at home, get this word of encouragement. The battle cannot be waged successfully abroad unless the enemy is kept in check at home. One of the great problems of Foreign Missions today is the home problem. With every vessel bearing a missionary there goes a troop of moral pervers to debauch the heathen. Can we extend over all the earth the victories of the Prince of Peace while we are bearing in one hand the emblems of salvation and in the other hand the price of blood? Can we break the chains of spiritual thralldom abroad while we rivet the fetters of moral bondage at home? Can we teach the races of the earth the law of universal love while we are trampling on human rights, treading out the life from the immortal mind and crushing with iron heel the image of God in man in our homeland? So long as America is filled with graft and greed—so long as the most dreadful corruption of morals and the most dismal defiance of every sound principle comes from America—just so long

will the far-flung battle lines of King Jesus move forward uncertainly and the kingdom of peace be retarded in its coming.

If we are to evangelize the nations we ourselves must be evangelized. The gospel when rooted in our lives will fruit in our service for others. It forever remains a fact that those who go forth to proclaim Christ to the nations must themselves have acknowledged Christ in their own lives. There must be in the hearts of those who promote a missionary undertaking a dynamic sufficiently powerful to propel them to heroic sacrifice. Missions is unselfish service for others and is motivated by love for Christ in a lost world. The gospel must be victorious in our land to cause men to surrender for mission service. When Christ reigns triumphant over a people, then will their response to His will, to His call to service, be glorious.

The home mission program of Southern Baptists has ever had a world objective. Our home mission workers have ever believed that a triumphant missionary program in the homeland is necessary if we would push our conquest for Christ in lands afar. They have felt all along that the evangelization of America is the tilling of the soil with the gospel so that America would be prepared to answer the growing demands of the world for the gospel with an ever enlarging missionary service.

At least three things are necessary for world conquest for Christ: (1) A vital Christianity; (2) men; and (3) money. The production of these three things is essentially the work of the Christian forces in the homeland. A Christian constituency must stand behind a Christian program. Money for the sending of the gospel abroad can be secured only from the saved. If we are to project the gospel of Jesus Christ into all the world and into all the life of the world, then our own lives must root in the gospel and be an expression of it. Not only so, but the gospel we send abroad must root in the civilization and life of our country and find its demonstration in that civilization in order to secure the largest response.

A great people must have a wide outlook. No narrow vision will suffice when eternal interests are involved. Southern Baptists must become international, interracial and world-visioned when

they think of their mission work. A narrow policy will be fatal. State lines define areas of activity for state organizations, but are not partitioning lines that divide the kingdom of God into separate functioning units. The denomination, in its mission work at home and abroad, must function as a whole. It can meet its mission obligations in no other way. Every agency and every institution, every board and every interest fostered by Southern Baptists, must recognize its responsibility in the task of evangelizing the world. All must work together in this great enterprise. Selfishness and self-seeking are fatal. A broad brotherhood, one for all and all for one, is essential. We are laborers together with God.



Our Cover Picture

Dr. J. B. Lawrence, on July 15, began his twentieth year of service as secretary-treasurer of the Home Mission Board.

He preaches each week (by transcription) over 70 radio stations to an audience estimated at four million.

His monthly editorials in the *Southern Baptist Home Missions* reaches 300,000 readers.

As author of mission study books he produces a new volume almost every year.

As executive he is alert to mission trends and needs of the present day.

SOUTHERN BAPTIST HOME MISSIONS

Relations Between Northern and Southern Baptists

By DAVID M. GARDNER
Editor, Baptist Standard

Dr. Robert A. Baker, professor of Church History in the Southwestern Theological Seminary, Fort Worth, has kindly consented to write a series of six articles for *The Baptist Standard* on the general theme as stated above. In the first discussion, Dr. Baker deals with six vital phases of a live issue which has created tension between Northern and Southern Baptists. He is a clear and forceful writer. He goes back to the beginning and down to the roots of an old controversy and comes up with facts, dates, and documents which cannot be denied.

We urge our readers to read and reread these articles and pass them on to others. We are especially happy to announce here that Dr. Baker has written a book dealing with this general theme, which is now on the press, or is ready for the press. Every Baptist, North and South, who reads these articles will want the book when it comes from the press.

Dr. Baker not only knows history, he knows theology and ecclesiology. He has the following degrees: A.B., Baylor university; Th.D., Southwestern seminary, and Ph.D., Yale university, with one of the highest records made by any graduate. He is clear in his interpretation, logical in his deduction, and fair in his presentation of controversial issues. We make bold to assert that if the so-called leaders among Baptists, North and South, could be induced to read the author's fair presentation of the case, and to face fairly the causes of the present tension, they would be forced by the logic of his conclusions to cease all quibbling concerning comity agreements.

Much has been said and written concerning comity compacts between Northern and Southern Baptists, or between Baptists and others, which has been downright trivial. The term "comity" means "courtesy between equals." Any disposition to arbitrarily

impose a meaning or implication upon any agreement entered into by Baptist groups which violates Baptist principles, is a disservice to Christianity.

Any agreement, whether based upon comity or convenience, which would estop Baptists, North or South, from evangelizing the lost and baptizing the saved and organizing churches wherever churches are needed, is anti-scriptural and anti-Christian. Any interpretation of "comity" which imposes geographical and territorial limitations on the Great Commission, or ignores the inherent right of autonomous Baptist churches, or any other Baptist body to determine its own affiliation, is dangerous.

The Southern Baptist Convention was organized in 1845 in Augusta, Georgia. There has never been a day from 1845 down to 1948 when Northern Baptists were not engaged in some form of mission work in Southern states. Northern Baptists are engaged in mission work in Texas and in Oklahoma right now; yet, we have never as Texans, or Southern Baptists, registered a protest or charged Northern Baptists with the crime of invading the South.

The Constitutions of the Northern and Southern Baptist Conventions plainly declare that each is national in scope. The contention that the South-

ern Baptist Convention, with 6,285,889 members ought to be confined to 14 states, while the Northern Baptist Convention with less than 1,500,000 is given 34 states, simply does not make sense. If Baptists, North and South, were more concerned about carrying out the Great Commission by making and baptizing disciples, we would be less concerned about comity agreements.—Editorial.

Costa Ricans Hold Second Annual Convention

By VAN EARL HUGHES

We were finally able to have a short session of our second annual convention of Costa Rican Baptists which had been delayed by the war.

Four churches reported. According to their records they had 45 baptisms during the past year, dismissed 10 members, and now have a total membership of 178. They also reported three W. M. U. organizations and two Training Unions. Their offerings totaled 11,368.00 colones or approximately \$2,000.00.

Officers elected for the coming year include: Aurelio Gutierrez, president; Emmanuel Rojas, vice-president; Luis Guevarra, secretary of the convention; Oscar Gomez, secretary of records; and Luis Vargas, treasurer.

Dr. Paul C. Bell, formerly missionary to Costa Rica, but who is now in charge of the work in Panama, was a welcomed visitor at the Convention. Dr. H. C. Goerner of the Southern Baptist Seminary in Louisville, also was present.

The Convention voted to employ two colporteurs to be selected from among the Costa Rican Baptists. Their salaries will be paid in part by the Baptist Publishing House.



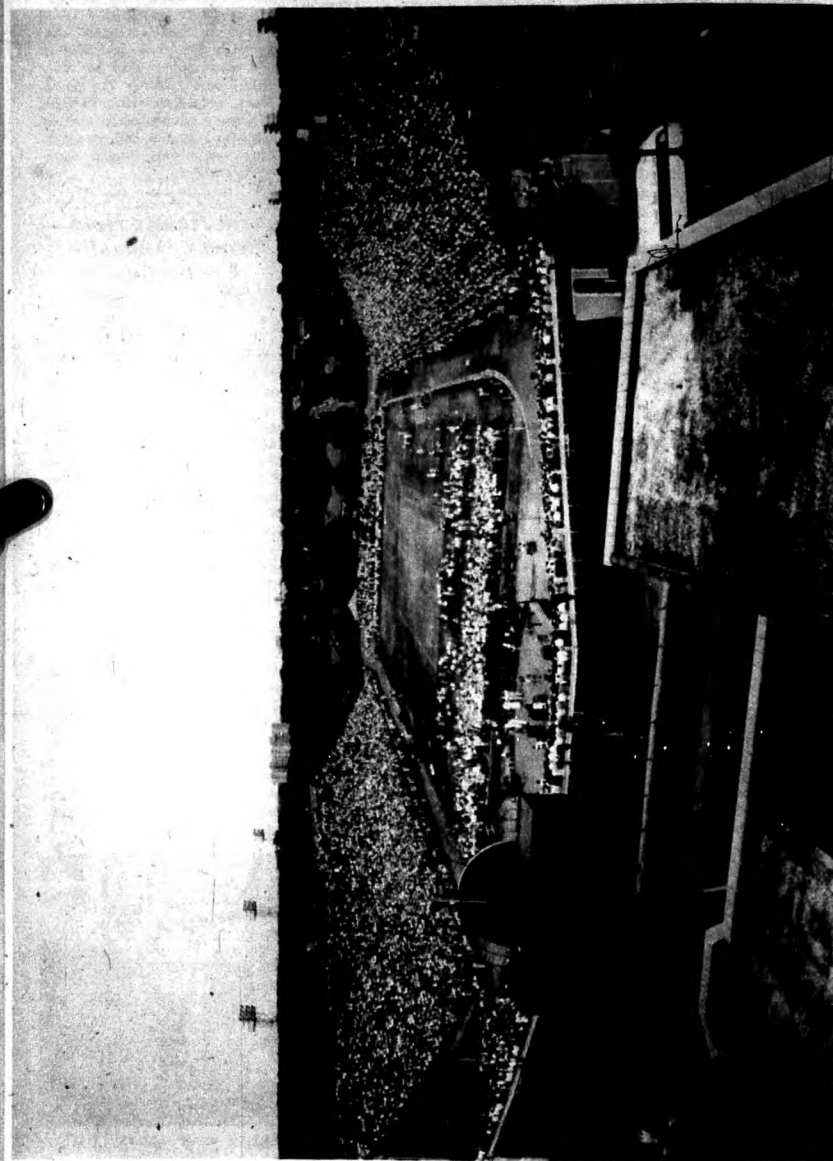
Newly elected officers of the Costa Rican Baptist Convention. (Left to right) Luis Guevarra, Emmanuel Rojas, Aurelio Gutierrez, Luis Vargas, and Oscar Gomez.



Dr. Paul C. Bell and Rev. Van Earl Hughes.

August, 1948

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The vast throng that attended the evangelistic service of the Southern Baptist Convention at Crump Stadium Sunday afternoon, May 23rd. The stadium seats 28,000 people. There were some vacant spots in the stands, but you will note the more than 2,000 persons seated on the grass inside the playing grounds. The crowd was estimated at from 28,000 to 30,000.

Southern Baptist Evangelistic Services at Crump Stadium to Be Repeated

The Southern Baptist evangelistic service conducted in Crump Stadium, Memphis, Tennessee, May 23, at the close of the Southern Baptist Convention, was so impressive and fruitful that the Convention immediately voted that the service be repeated at the next convention to be held in Oklahoma City in 1949.

The attendance at the Crump Stadium was estimated at 22,000 by the Associated Press. This estimate was based on a picture taken of the stadium from the air before the crowd fully gathered. The stadium seats 28,000 persons. The overflow on the playing field plus the crowd that remained in the shade under the stands plus those standing was estimated at 30,000.

When Dr. R. G. Lee gave the invitation the response was overwhelming. More than 10,000 people responded. Our secretaries were able to get only 350 signatures of those who

came forward. Of this number 46 were on profession of faith. About the same number were decisions to unite with some church, and the rest of them were dedications.

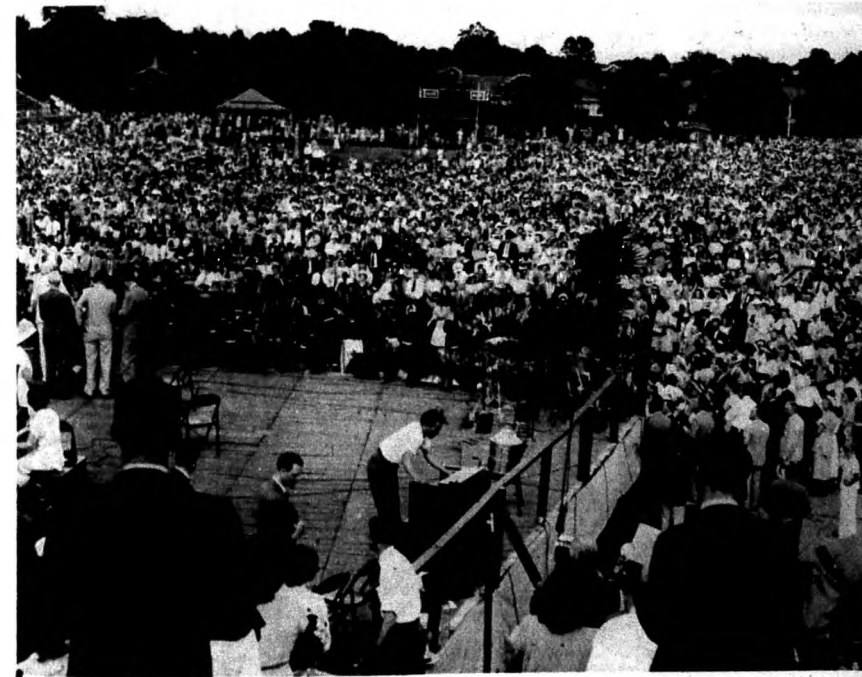
The commercial photographer, Mr. Curley Bruner, who took the accompanying pictures, and his wife were gloriously saved and united with one of the churches in Memphis. There is no telling how many people actually accepted Christ in the service.

Mr. E. H. Crump, for whom the stadium is named, was present. He stated, "This is the greatest thing I have ever witnessed in Memphis. If this had been held at night, 40,000 people would have been here."

It is our hope that the committee on order of business for next year's convention will permit the service to be held at night. It will be in the football stadium, Oklahoma City.

The offering, taken in less than two minutes, amounted to \$6,481.12.

People moving forward during invitation which lasted thirty minutes, beginning at 4:15 P. M. and closing at 4:45 P. M. Few, if any, left the stadium during the entire service which began at 2:30 P. M. Dr. R. G. Lee began preaching at 3:25 P. M.





The multitude that came forward on invitation to accept Christ as Saviour, to unite with the church if unattached Baptist, or for rededication of life in the service of Christ, stands for closing prayer. It was estimated that ten thousand responded to the invitation given by Dr. R. G. Lee.



The 600 ushers who seated the people and took the offering. The offering, amounting to \$6,481.12, was taken in less than two minutes. The head usher was Leon Petit, formerly pitcher for the Washington "Senators" in the American league and now a great Baptist layman of Memphis. He stands on the right in front of stands.

The Call of the Home Field

By ELLIS A. FULLER

President, Southern Baptist Theological Seminary

The home field includes the entire Southern Baptist Convention territory and also the island of Cuba and the Panama Canal Zone. It is the home base for our entire denominational program for world conquest in Christ's name. For that reason, we must now and always keep on "beginning at Jerusalem" in our world witness for Christ.

We oftentimes say, "The light that shines the farthest shines the brightest at home." Unquestionably, this is true, but we must not lose sight of the fact that it shines farthest because it shines brightest at home.

We deceive ourselves into believing that strong battle fronts in distant lands will automatically produce a strong home base, a source of supplies. In this recent war, our nation first went all out for preparation at home and then projected its power and its fighting lines around the world.

Let no sentiment curb sound thinking and good judgment at this point.

At the same time we must accept for ourselves, as a denomination, the philosophy of life stated by our Master in this familiar, but perhaps never understood verse, "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal."

This law holds for a denomination just as it holds for an individual Christian. Therefore, I become frightened when I see the evidences of a disproportionate love for our own denominational life in the homeland.

The figures speak for themselves. We have about 20,000 preachers in the home field but less than 700 missionaries in all the foreign fields. Of the total gifts of Southern Baptists, only a pittance goes to foreign missions.

When we speak of 50% of the South-wide funds going to Foreign Missions and 18% to Home Missions, it seems that three times as much money is being spent on others in foreign lands as upon ourselves, but the facts at once dissipate this illusion. The total amount of money which we spend for the support of our local churches, our hospitals, orphanages, Christian colleges, seminaries, state mission boards, and home missions is spent in the home field.

All the work that is being done by the individual members of our churches and through the organizations of our churches and boards and institutions is being done in the home field.

I cannot believe that we are spending too much money in the home field, nor can I believe that we are doing too much work in the homeland. The fields all about us are white unto harvest.

You may go to the best church in the South and you will find about three out of every four people in them are not even professing Christians. What a challenge this fact is to our local churches!

You can go into other vast areas, particularly those occupied by the Indians, the French, the Mexicans, and the foreigners, and you will find conditions even worse.

What is wrong with us? I venture three diagnoses. Professing Christians are not voluntarily witnessing for Christ in obedience to his command. There is hardly a corporal's guard in any one of our greatest churches who are consistent soul-winners.

Furthermore, the Christians in the home field do not have a world vision. Our giving is based upon, and limited by, our own urgent needs.

This leads to a third diagnosis of trouble. We are not giving enough money. Southern Baptists are giving just about one-tenth of their tithe. It might be perilous for us to do less at home, but I am sure that it will be perilous if we at home do not catch a vision of what Christ meant when he commanded us to make disciples of all nations.

In the home field we must see that every nook and corner is truly Christianized. Every Christian church should become responsible for its own community.

Through our state mission boards and Home Mission Board we ought to strive diligently to enter the fields which our local churches cannot serve. There should be no overlapping in our work in any of the fields; but, certainly, there should be the very closest correlation of the work of agencies, institutions, and boards which have similar duties.



Dr. Ellis A. Fuller

It is unreasonable to suppose that our world shall ever become "one world" to our Baptist people until they themselves become one people. That is to say, it is absolutely imperative that all of us realize that we are one big Christian family with a common interest, a common purpose, and a common mission.

For nearly fourteen years I gave much of my time and strength to the Home Mission Board. I love it and I believe in it. The history of its achievements and contributions is one of the greatest romances of Baptist history.

Some are raising the question as to whether the Board has served its purpose. They seem to think that the mighty state organizations which have been developed within the last few years now cover the field and are adequate to meet all their needs.

Nothing could be more disastrous to Southern Baptists than for their South-wide agencies and boards, any one of them, to be eliminated. Aside from the work that they are doing, they are making invaluable contributions to the preservation of the unity and solidarity of our people.

I verily believe that God is saying to the Home Mission Board, "Greater works than these shall you do."

The industrialization of the South alone presents such a challenge to Southern Baptists that they dare not try to meet it without some agency like the Home Mission Board, to say nothing of the work of evangelism and training and teaching in mountain sections and among the Negroes and foreigners in our midst.

We need the Home Mission Board to fill in gaps which churches and state boards cannot fill.—(Reprinted from SBHM, May, 1946.)

Home Mission at Ridgecrest

A Mountain Top Experience

By JOHN CAYLOR

The first week of June found home missionaries and many friends of home missions at Ridgecrest.

The earlier date was chosen in order to enable rural pastors and workers to attend and receive inspiration from the emphasis on evangelism and rural life.

Rural revivals no doubt are now reflecting the benefit of that week of conference.

Home Mission Week at Ridgecrest this year "started in high and continued in high" throughout, according to the unanimously expressed opinion.

Dr. R. G. Lee was at his best in the initial series of sermons on evangelism.

Dr. W. A. Criswell captured the hearts of his listeners and challenged his hearers to witness for Christ.

Dr. Holcomb and Dr. Fuller closed out on a high plane.

MISSIONARY MESSAGES

The morning messages from missionaries were heart warming. Representatives of language groups related their personal experiences in becoming a Christian. Many expressions were heard indicating that the early morning testimonials were the highest spot on the Ridgecrest program.

Addresses by divisional and administrative secretaries presented the work of

departments, and conferences on organizational phases of missions kept all groups profitably occupied.

NEW YEAR

Already the program committee had planned for Home Mission Week at Ridgecrest next year Dr. R. G. Lee and Dr. W. A. Criswell for the evening messages.

Evangelism will be emphasized and preachers, preaching, and missions will highlight the addresses and conferences during the first week of June at Ridgecrest in 1949.

Ridgecrest Rural Church Conference

By S. DOWS

A Southwide Baptist rural church conference was held during Home Mission Week at Ridgecrest, North Carolina, June 1-7, 1948.

More than 225 rural pastors, missionaries, and other people from rural churches of the South attended. Other interested denominational leaders present for the conference brought the enrollment to about 250.

There were representatives from every state in the Southern Baptist Convention. Louisiana had the largest number of pastors, and Oklahoma had the largest

number of rural missionaries, with Kentucky a close second on the latter point. It was perhaps the largest number of interested rural people gathered strictly for a rural church conference in our Southern Baptist life.

Dr. O. T. Brinkley made the conference see the rapidly-moving trends in the South that so vitally affect rural life and made a strong appeal for the rural church to meet the needs of the people in the light of these new trends.

Two state secretaries brought special messages to the conference. Dr. W. C. Boone of Kentucky presented the need for a larger state rural church program, and gave an excellent model for such a program in what his own state mission board is doing for the rural churches in Kentucky.

Dr. Charles W. Pope, state secretary of Tennessee, spoke on "A Good Association Mission Program." This message aroused much interest and many questions, since Tennessee had done such an excellent job with association mission programs.

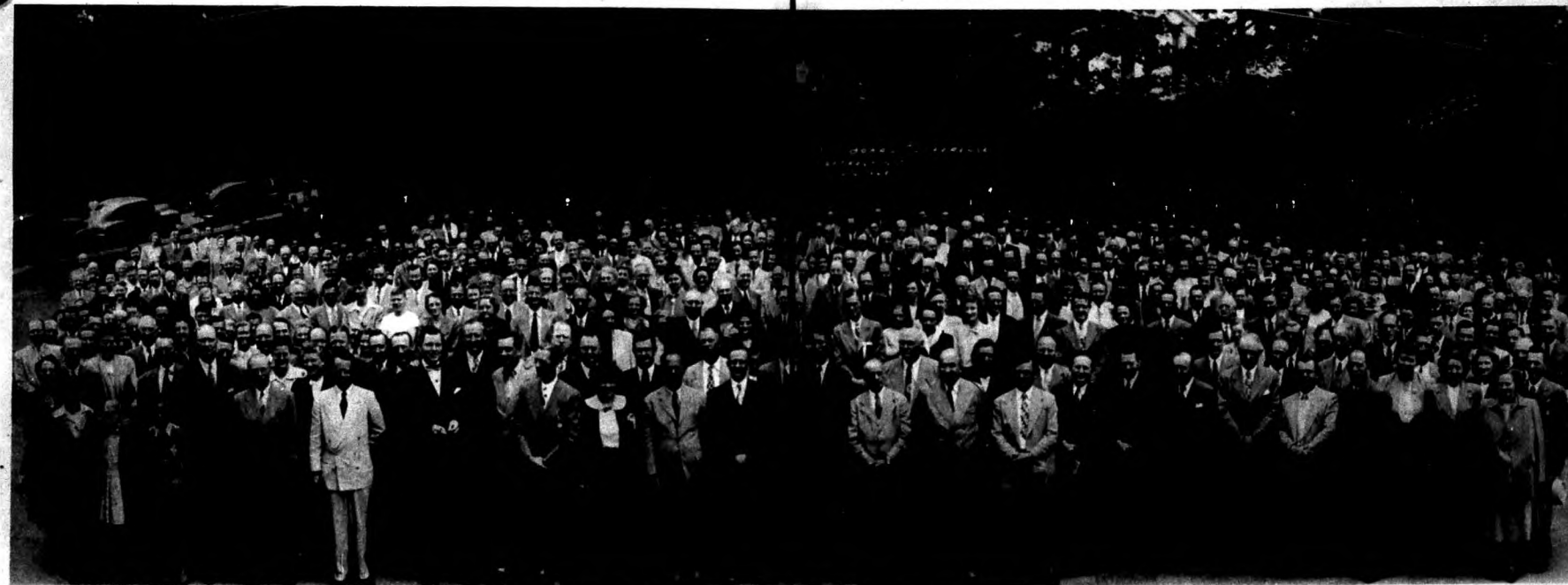
Two items of unusual interest were the church surveys of Kentucky and Oklahoma by Rev. R. B. Hooks, superintendent of rural work in Kentucky, and Rev. Sam Scantlan, superintendent of rural work in Oklahoma.

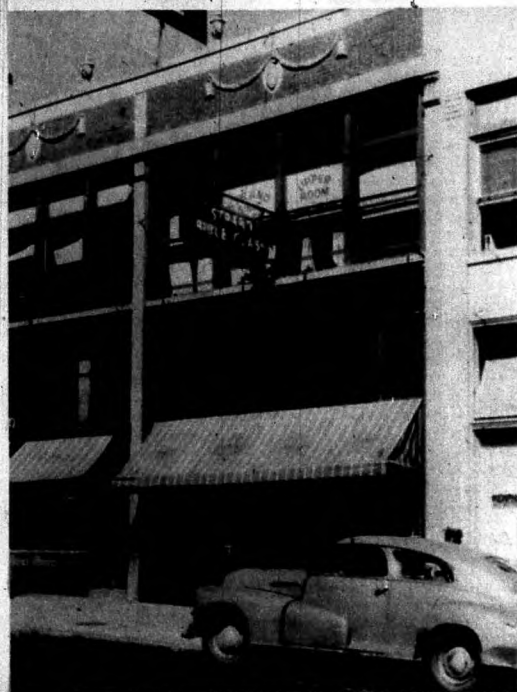
Rev. Percy Ray told how he builds modern rural church houses. There were testimonies from missionaries and pastors. Rural evangelism and the importance of Sunday school and Training Union for the rural church were stressed.

Dr. John D. Freeman, field secretary of the Home Mission Board for rural work, presented in a challenging manner the need for a good survey in the rural church field and association.

Dr. J. O. Williams, of the Sunday School Board, closed the conference with a challenging message on "Meeting the Needs of our Rural Pastors."

Part of the crowd of missionaries, pastors, associational missionaries and laymen who attended the Home Mission Week at Ridgecrest, June 1-7, 1948





The Upper Room of Strand Bible Class, weekly services held each Tuesday.



Bellevue Baptist Mission, operated as a branch of Bellevue Baptist Church.

Neighborhood Ministry

This is a significant subject! I like it, don't you? It reminds me of the past, of the days when I was a country lad living in a community not thickly populated. In those days we seldom used the expression, "Our Community," and we never spoke of "Our Ward" or "Our Block" or "Our City," but we did frequently speak of "Our Neighborhood."

I like this subject because it reminds me of today. It calls my attention to the people among whom I live—the people who live next door, across the street, in the next block; the older people and the younger people; the people who worship with me, the ones who worship elsewhere, and the ones who worship nowhere; the people with whom we trade and the ones whose wares we do not buy; the cultured people and the neglected people; the American-born people and the foreign-born; the saintly Christians and the poor lost sinners. Yes, the words "Neighborhood Ministry" call my attention to the 43 nationalities rep-

By RALPH R. MOORE, Supt.
City Missions, Memphis, Tennessee

resented in my neighborhood and the 190,000 unchurched people who live within my city.

But most of all, I like this subject because it reminds me of Christ. Jesus has shown us the real spirit and meaning of neighborliness in His matchless story of the "Good Samaritan"; and we have the world's greatest example of service set forth in the life of Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many."

Your neighborhood and mine are not alike, and yet sin is in both, and where sin is abounding you will find sorrow, disease, wasted lives, broken homes and need. No one will deny that we have a need for a "Neighborhood Ministry." In our community we have a many-sided need, therefore many types of ministry are necessary. We seek to minister to the bodies of men—our blind friends, the silent friends, the crippled friends, orphan friends, aged friends, diseased friends, and dependent friends. But in all our ministry, our primary concern is for the souls of men.

Ministering Through the Goodwill Center

The good women of Shelby Association have been ministering to the physical, social, and spiritual needs of many through the Goodwill Center which is located on Illinois street in Memphis. It is under the capable leadership of two fine, consecrated young women, Miss Lynch and Miss Fogle. The moral and spiritual tone of the whole community has been lifted through this ministry. These ladies, with some helpers, have promoted a similar work among the Negroes near their neighborhood; going each week to a Negro Baptist church to teach the Bible, direct a social period and instruct the children in the Christian way of life. Vacation Bible Schools are conducted each summer in nearby Baptist churches. The writer has had the privilege of assisting in this worthy service.

Institutional Ministry

In this way we can, and do, lead many to accept Christ as Saviour. Regular services are held by members of our Baptist churches in the city and county jails, the penal farm, and with other less fortunate men and women.

Services are conducted each Sunday in the Medical Center. The other in-

stitutions in which we work are: Crippled Children's Home, Home of Incurables, Marine Hospital, Kennedy General Hospital, Baptist Hospital, and the juvenile court. Ladies from the Woman's Missionary Societies visit in the hospitals, taking flowers, fruit, cookies and other things.

The Baptist Youth Fellowship

Three years ago we organized a Baptist Youth Fellowship to minister to the social and spiritual needs of our young people. The group meets on Saturday nights. During the first month Dr. Chester Swor spoke each Saturday night, but since then, local pastors or other outstanding speakers who were available have been used. The programs are well planned and have been of inestimable value to our youth. At present they meet only on the fourth Saturday night of each month. They publish a paper for distribution before each meeting.

The Strand Bible Class

We minister to the people downtown through the Strand Bible Class. Each Sunday morning an evangelistic service is conducted in the Strand Theatre.

Continued on Page 18

Baptist Goodwill Center, Memphis, Tennessee.



The Challenge of the West to Southern Baptists

By FRED A. McCauley, Field Worker

There are two extremely divergent ideas of an adequately churched area: one, that so long as we have a church with a building that is not completely filled at the regular services, the community or city needs no more churches; the other, that so long as we have a church that is reaching only a small portion of the unchurched people of the community, that community is not adequately churched. Southern Baptists ordinarily share the latter view.

There are also two widely different ideas concerning religious worship: one, that if it is religious, it shall be primarily emotional, with intellectuality, training, and formality thrown to the winds; the other, that worship must be intellectual and formal, with no trace of the emotional. One is saying that the essential thing in accomplishing a task is to have good gasoline; the other is saying, "no, the essential thing is to have a good motor." Southern Baptists believe that the same God that created the emotions, created the intellect, and that a religious worship that forsakes either the emotions or the intellect is not most pleasing to God.

In most instances there are differences of opinion between the teachings of Southern Baptists and other individual denominations and groups of denominations, as to the teachings of God's Word and methods to be used in the spreading of the gospel. Southern Baptists, for the most part, believe that our Lord's promised presence, "and, lo, I am with you always, even unto the end of the world," is contingent upon

forfeited the promised presence of Christ.

Most Southern Baptists believe that the people of every community should have the privilege of attending a place of worship where men may be taught to observe ALL that has been commanded.

All Have Right to Hear

How quickly that day will come to pass when the more than 1,400 California communities that still have no Baptist church, Northern or Southern, is dependent upon how many Baptists feel the responsibility laid upon them by the Great Commission, and whether they feel that responsibility deeply enough to act immediately, personally, heroically, and sacrificially.

If the community agreement is right, then not only are Southern Baptists for the most part wrong, but also the Federal Government has missed the mark and been terribly misguided in its movement of peoples to the west for essential industries. In this movement our government moved millions of people to the west coast during the war years to help in these industries, and among them more than 300,000 Southern Baptists. Many of these men and women had been won to the Lord by our missionaries and churches, taught through our Sunday schools, Training Union, W. M. U. organizations, and Brotherhoods, educated in our Baptist colleges and seminaries, cared for in our Baptist hospitals and orphanages, enlisted in giving to and serving in our churches and through our worldwide missionary enterprises.

With only 360 existing Baptist churches located in 186 of the 1,891 populated areas of California, it can

readily be seen that by far the largest percentage of our Southern Baptist brethren transplanted to this state were housed in areas having either the extreme emotional type or the ultra-formal type of existing churches, with no church that adhered to the doctrines as they had learned them in the Baptist Bible Belt.

These Southern Baptists had been too well taught not to want their children to have the freedom of worship such as they themselves had enjoyed, and so they began practicing that Baptist liberty in communities where no other church, according to commitments to the community agreement, could do it.

Baptists do not always act wisely. During the past hundred years there have been instances where individual differences have caused splits in churches, and the portion of those withdrawing have sometimes gone across the street, or down the block, and set up another organization to offer combat to the church of which they have but recently been a part.

If Baptists desire to do that, they are within their legal rights; but most of us do not condone such action. There may be a few isolated cases where Baptists in California have acted this same way. If Southern Baptist groups have done this, they have done it without the sanction of Convention-wide or state-wide agencies.

Southern Baptists in California are organizing new churches, not trying to alienate the affections of those already existing. With the exception of one Northern Baptist church, and comparatively few independent Baptist churches, all others of the Southern Baptist group have been organized as new churches within the past ten years. The first church in California to organize as a Southern Baptist church,

was at Ontario, on July 7, 1938. Nearly 200 such churches have been organized since then, practically all of them in unchurched areas so far as Baptists are concerned, and many of them in communities where the community agreement had precluded the possibility of our Northern brethren entering.

A Task for All

With more than 9,000,000 people in California, approximately 7,000,000 of whom are unchurched, it can readily be seen that both Northern and Southern Baptists combined will have more mission work for the next hundred years than they can hope to get done, if the Lord delays His return that long. And what could one do without the other? How unfair it would be to either for the other to withdraw, with the tremendous influx of people coming into the West from both Northern and Southern Convention territories, leaving all of these peoples with such wide varieties of background, training, and affiliations to be enlisted and amalgamated by either convention group.

In World War II, Great Britain and America co-operated in a task too great for either to do, and neither desired the one to leave the field to the other.

According to comparative populations, if Los Angeles County were as well churched with Baptist churches as the state of Tennessee, she would have approximately 2,400 white Baptist churches instead of her present total of about 100, both Northern and Southern. If the San Francisco Bay area were as well churched as Georgia, instead of the present number of Baptist churches (less than 100) there would be more than 2,500 white Baptist churches in that area.

A recent survey of Contra Costa

County indicated that 88 per cent were unchurched with six per cent Roman Catholic and six per cent all other denominations combined.

To help solve the unchurched situation in these western states, Southern Baptists have been organizing on an average of a new church per month each in New Mexico and Arizona; a new church every six days in California; and Washington and Oregon, affiliating with the California Southern Baptist State Convention through the Northwest Association, have organized four new Southern Baptist churches during the past two months.

Strong Leaders Needed

These multitudes of unreached appeal to the romantic spirit within our souls. But the romance of it cannot provide for the West the needed leadership.

Those who would come to serve in this virgin territory must remember that our churches are small and the financial remuneration is limited. This requires a virile leadership, with a spirit of self-sacrifice.

Continued on Page 18

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Negro Ministerial Education

By GEORGE D. KELSEY

All of the problems of Negro ministerial education are characteristic of American theological education. But owing to the extra handicaps which Negroes have suffered, these problems are exaggerated in their case.

The environment from which Negro preachers are recruited and in which they must work is generally harmful to the progress of theological learning. Many people in this environment believe that learning dries up the living waters of the "spirit." The "spirit" to which they refer is manifested in an overt emotionalism in religious services. It is not necessarily the Holy Spirit, but they think it is.

Among such people are those who oppose preaching from notes and encourage impromptu preaching. They are joined by scores of ignorant preachers who compensate for their ignorance by claiming that the entire message of the preacher comes from God, and not from books. "Just open your mouth," they say, "and God will fill it."

Obviously such people are unskilled in the practice of recruiting for the ministry. They often overlook the brightest prospects and most alert young men. Since they demand so little of preachers, they do not look for the

thought and methods of their profession as other professionals seem to do; and they often deviate radically from the implicit claims of the Christian ministry by being immoral.

Since the Negro ecclesiastical environment demands very little preparation on the part of its ministers, and since the capable and alert boys are neither encouraged to enter the ministry nor attracted by it, theological training among Negroes is statistically at a low ebb. As of the winter quarter of 1945 only 327 Negroes were engaged in graduate theological study in the entire United States. On the other hand, there were perhaps several times that number who attended Bible institutes of various types. Short-cut methods, relying in certificates for illiterate Bible students, is the popular approach to theological study.

Competition With Northern Seminaries

More than any type of school the Negro theological seminary must compete with northern institutions. It goes without saying that the Negro seminary competes at a disadvantage. Negro boys, just as any other boys, want to attend the greatest schools. They want to attend institutions with distinguished faculties, fine facilities, great traditions and prestige. Many of the northern seminaries are ahead of even the two accredited Negro seminaries in these particulars. Moreover, the northern seminaries are able to provide more scholarship aid and remunerative employment than the Negro seminaries. Many of them have the advantage of being located in or near large northern cities. In these cities there are large Negro churches which provide experience opportunities and remuneration for Negro seminary students.

The result of these advantages is the fact that the northern seminary pulls away from the Negro seminary almost all of the best prospects. The Negro seminary must generally admit second

class students, many of whom sought to enter northern seminaries but could not because of mediocre scholarship.

Academic Problem: Mediocre Scholarship

All educators know that students make schools as well as faculty. If an institution has a mediocre group of students, the academic quality and pace of the institution are lowered and slowed, no matter how fine the faculty is. Teachers simply have to teach the students who are in front of them, not some imaginary group. If the student body is largely mediocre the faculty must gear their course content to the backgrounds, understanding capacity, and learning tempo of mediocrity. The scholarship in Negro seminaries is therefore generally of a mediocre calibre, for, as observed above, the northern seminaries leave them with mediocre students.

Religion is peculiar among all the fields in that it is both an experience and a body of knowledge in a manner that other fields are not. This peculiarity creates misunderstanding in many people. Of course the seminary student must have religion, that is, piety. But many substitute piety for scholarship.

A third factor which limits the academic strength of the Negro seminary is the unwillingness to work of some students on the ground that the people do not demand substance in their sermons. Such students insist that there is no reason why they should study hard and seek to enrich the content of their messages so long as the people only want sound without substance. They assert that a preacher cannot succeed unless he gives the people what they want.

This state of affairs creates another problem for the academic program of the seminary. It causes many students, who have already begun preaching before entering the seminary, to bring the attitudes and practices of the community into the seminary instead of carrying the attitudes and practices of the seminary into the community. Students of this type refuse to learn many things because they already "know what will work and what one ought to tell the people."

All seminaries have to grapple, in one way or the other, with the problem of the in-service-preacher student. Some seminaries require that they take lighter loads and remain longer in the seminary to protect the quality of their work. No Negro seminaries follow this procedure; but all ought to, considering the heavy demands of the Negro parish on the preacher's time and the other factors, noted above, which may interfere with scholarship.

Some in-service-preachers impose an additional handicap on their scholarship by their lack of integrity. That is, some of them come to the seminary with a "preacher complex"—that attitude that something ought to be given to them since they are the Lord's workers. They therefore expect to pass courses without actually doing the work.

The Problem of Program And Staff

The program of the Negro seminary is generally too extensive. The average Negro theological school attempts to conduct its work on three levels—the seminary level, the college level, and the extension or institute level. In addition to teaching religion on these three levels, the seminary faculty may also have charge of the college philosophy or teach courses in other areas of the college curriculum.

The Outlook

If present policies in Negro ministerial education and all the factors which bear upon it are continued, organized religion will lag more and more behind other phases of culture and will permeate them with religious idealism less and less.

At present the state of the Negro church and its ministry is reflected in the shift of Negro intelligentsia from Baptist and Methodist churches, in which they were reared, to Episcopalian,



DR. GEORGE D. KELSEY
Outstanding Negro Educator

Congregational, Presbyterian and Catholic churches. There is also a shift from the smaller "common" churches to the larger, semi-sophisticated Baptist and Methodist churches, thus leaving the majority of churches to ignorant preachers and laymen.

From now on the Negro preacher must be prepared to present the Christian message in a world of conflicting philosophies. To do this he must be acquainted with these philosophies. Negro churches must project a program that is spiritually, morally, and socially uplifting.

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Neighborhood Ministry

Continued from Page 13

This is under the direction of Union Avenue Baptist Church. I have the privilege of being the teacher of this class. Through this class, Catholics, Jews, foreign-born, soldiers, sailors, the down-and-outs, and the up-and-outs have been won to Christ. Each Tuesday night the class meets in the "Upper Room" (a chapel in connection with the Associational headquarters) for prayer, Bible study and reports.

Friends of Israel Groups

Two splendid young people, Rev. and Mrs. Frank Halbeck, came to us this year to assist in forming "Friends of Israel" groups in each Baptist church. Similar groups will be formed to work with people of other nationalities. In this way we hope to reach many of the unsaved among the 43 nationalities represented in our neighborhood.

Missions—Chapels—Branches of Churches

Our neighborhood is growing and as new subdivisions are opened we try to minister to these new friends by establishing chapels, missions or branches. This means new Sunday schools, Training Unions, Woman's Missionary Societies, Brotherhoods and Vacation Bible Schools. Perhaps this is the best way to minister to our neighborhood.

Visitation and the Home

This is a neighborhood ministry in which all may have a part. All cannot preach, teach, preside or sing, but all can assist with the Home Fellowship Ministry, and this is one of the most fruitful services. Visiting for Jesus! What a privilege and honor!

By this ministry your writer has won a Jew, a Catholic, a murderer, a dope

Panama Women Send Mission Offering

By Mrs. PAUL C. BELL
Missionary to the Canal Zone

Women of the Calvary Baptist Church (Negro) of Panama City, Panama, were thrilled when they were able to send to the Home Mission Board a check for \$10.00 as their Annie Armstrong offering.

Weeks before the time for the observance of the March Week of Prayer, these women started reading the program material and one whole afternoon was devoted to the planning of a program for each night of the week.

The music for the programs was selected, the prayers for different objects assigned to those who were to lead them, the responsive readings and devotionals were assigned along with all talks to be given. The Southwide goal of \$800,000 was announced.

The women had a marvelous spirit and did a perfectly wonderful job and when the week came to an end they were reluctant to close such a wonderful week of prayer.

How happy they were when all envelopes were opened and they found their offering to be \$10.00.

The women of this Society are becoming more and more interested in missions as they become more informed. Some in this group now take *Southern Baptist Home Missions*, *The Commission*, and *Royal Service*. They wanted to know if there were not other magazines they could take so they could learn more!

peddler, a drunkard, a would-be suicide, parents, children; homes have been restored; wasted lives reclaimed; and Christ has been glorified. Neighborhood ministry? May we thank God for it and then go out and do more about it!

Challenge of the West

Continued from Page 13

Also, there is a super-abundance of sin in this pioneer field, so that would-be religious leaders seeking to cover their sins rather than to repent of them are not needed for this field.

Many who in years gone by have made a profession of faith in Christ, but have been inactive in His service so long that they, coupled with the multitudes of those with no religious training and who are interested only in worldly amusements and financial gain, have made this field so difficult that only those of tremendous faith need apply.

The church buildings are so inadequate, the church members so few in number, and their finances so limited, that in order to secure the needed facilities all must work—yes, physically, too—if proper progress is to be made. Would-be leaders who maintain that "born-tired" feeling and who desire to keep soft white hands seem not to thrive in this section of the Master's vineyard.

No man can tell another of the needs of this western country. Why do not pastors and churches co-operate in a mission program that includes these churches by providing supplies and transportation for their pastors to conduct revival meetings in this needy field? This would enable them to see for themselves, and at the same time do much to help meet the challenge of this gigantic task of home missions.

It would also help to solve the foreign mission problem if, during their visit among us, they were to win to Christ some of the many nationals visiting on our west coast.

Help to answer the challenge of the West to Southern Baptists!

Home Mission Program Is Acclaimed

Convention-goers through the years have come to expect as their rightful portion great hours on the nights devoted to the Foreign Board and the Home Mission Board. They were not disappointed in either instance this year.

Dr. J. B. Lawrence, Secretary, reported that missionaries of the Home Board had 24,221 conversions as a result of their labors, and 52,651 Bibles were distributed by them. The circulation of Southern Baptist Home Missions reached a peak of 119,200.

Seated on the platform were the missionaries and workers of the Board, including a colorful group of Indians—two of whom sang beautiful solos.

Courts Redford, associate secretary, presented the missionaries. Amelia Rappold, a girl of New Orleans, brought tears to the eyes of the audience as she told what the Goodwill Center there had meant to her. Reared in a Roman Catholic home, she went as a little girl to the Center "for cookies and to learn how to sew," though her parents opposed her. She had meant to be a nun, but she was converted, and now is working at the Center.

A Seminole Indian, Stanley Smith, told of the wonderful workings of God among his people. George Wilson, in full regalia of an Indian chief, and who renounced the promise of an operative career to go into religious work, sang. Paul Bell, Jr., son of a missionary, now a student at Baylor, told of what he had seen Christ do in Cuba, and Jose Sanchez bore the same witness to what he had seen in Cuba.

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among the French in South Louisiana.

A packed auditorium remained for a full hour more to hear the silver-tongued orator and the newly-elected president of the Convention, Dr. R. G. Lee, pastor of the Bellevue Church, Memphis, deliver a typical Lee sermon on "Christ is the Answer." He is the answer to the liberalism of this day, to all the sorrows of humanity, the answer to the dangers to our national life, to the inward decays of national life, declared Dr. Lee in apt phraseology, in sustained flights of oratory, and in passionate appeal for a new dedication of devotion and loyalty to Jesus Christ.

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Missions and The Vacation Bible School

"My car traveled 100 miles a day," wrote Rev. Victor Kaneubbe of Shawnee, Oklahoma, in reporting the Vacation Bible School for Indians which he helped conduct at Salitiska Baptist Church near there.

He, with the pastor, Rev. Ward Coachman, and six other workers, all Indians, were able to enroll 40 Indian boys and girls and one white child in this, the second Vacation Bible School the church has had. There was an average attendance of 33.

"We went as far as seven miles to

pick up six children of a family of ten who lived in a two-room house.

"Our night attendance doubled last year's. We had 75 present for the commencement program and a mission offering of \$10.37," Brother Kaneubbe said.

Home Board missionaries are using the Vacation Bible School during these summer months as a means of winning their way into the hearts of many communities.

Children are won to Christ and parents are interested in the church through these Vacation Bible Schools often held in communities where there are no churches.



Two Indian children who attended Vacation Bible School.



Refreshment time at the Vacation Bible School is a happy time.

Vacation Bible School at the Salitiska Baptist Church, Rev. Ward Coachman, pastor.



Family of ten live in this two-room home. Children attended Vacation Bible School.

