



SOUTHERN BAPTIST

HOME

Motto: Trust the Lord and Tell the People

VOL. XVI.

JUNE, 1945

NS

NO. 6.

Baptists  
and the  
New World  
Order

By RUFUS W. WEAVER

Page 4

He  
Found His Life  
by  
Giving It Away

By JOE W. BURTON

Page 7

County Seat Town  
Evangelism

By MCKINLEY NORMAN

Page 9



Pictured is Miss Pauline Comstock,  
missionary to the Indians in New Mex-  
ico with Vacation Bible School pupils.

2

SOUTHERN BAPTIST HOME MISSIONS

**MISSIONS and The MARCH of EVENTS**  
J. B. Lawrence

**Why Not Close the Saloons?**

THE race tracks have been closed because of the manpower shortage and war conditions.

Why not close the saloons of the country on the same grounds, and also shut down the distilleries? The liquor interests are not only using up manpower, but they are using up grain that ought to go for food to the starving people of Europe.

The open saloons selling liquor are causing through drunkenness more loss of man-hours of work than the race tracks. Why not close them also?

If one piece of the devil's machinery has to go to help the war, why not close up one of his biggest plants? Of all the things in the United States not needed in the war effort, the distilleries and the open saloons are those things.

**An Arab Legend**

ONE day the devil, in his most horrible form, presented himself to a man and said, "You are about to die. I can save you from death under any one of three ways—kill your servant, or beat your wife, or drink this wine."

"Let me think," said the man. "To kill my faithful servant is impossible; to mistreat my wife is ridiculous. I will drink the wine."

He drank the wine and, being drunk, he beat his wife and killed his servant who attempted to defend her.

**Not Less, But More**

DR. J. D. FRANKS, pastor of First Baptist Church, Columbus, Mississippi, writing of the time when the church shall be liberated from debt, says in his bulletin, "Not less, but more we shall be able to give as a church to all kingdom purposes. Let no one think for one minute that our people will do less when the debt is paid than they did before. They will do more because they will have a greater inspiration to do more."

That is the spirit of our churches. During this period when there is more money available and contributions to our churches are larger than heretofore, most of our churches will liquidate the debts on their buildings. They will be free from debt. The spirit of

liberality should not be quenched nor stifled by the idea that now being free from debt the members can let up in their giving.

The world is more lost today than it ever was in its history. There is more need for the Gospel to be preached at home and abroad than ever before. Therefore, let our churches look to the task of evangelizing the world, and, seeking lost men as Christ sees them, give more and not less for missions at home and abroad.

**Catholics and Purgatory**

OUR SUNDAY VISITOR, a Catholic newspaper, has this to say in speaking for the souls in purgatory: "O Christian soul, open your ears wide and hear our SOS. Shorten our suffering. You can do just that. You can shorten their stay in the prison of purgatory and hasten their all too slow and painful journey to the beatific vision. Remember the souls in purgatory in every mass you hear, and after every holy communion have masses read for them, even if you must beg alms in order to do so."

**Public School Evangelism**

WAS in Calvary Baptist Church in Jesup, Georgia, in revival services recently. The pastor, Rev. C. H. Smith, had arranged for evangelistic services in six of the public schools of the county.

It was a great experience preaching the Gospel in these public schools. Never had I had better attention or service. I have never had more expression of appreciation for the service rendered and for the message delivered than in these schools.

Here is a great field which we need to develop. By making proper connections, preachers can find a way to preach the Gospel to the children in our schools. There can also be made a way for conferences after the service with those who are interested.

The Home Mission Board is planning a program of this sort. Announcements will be made later concerning this program.

Brother Smith, pastor of Calvary Baptist Church, is doing a great work in his county. He is a denominational man. He thinks in terms broader than his own local church. His influence for building the kingdom is reaching out into every section of his county, and under his leadership there is no doubt that great results will be attained.

**What Chaplains Do**

THE story comes from survivors of a sinking ship in the Pacific concerning the chaplains who stood while the ship went down distributing lifebelts from a box. When the box was empty each chaplain removed his own priceless lifejacket and gave it to another man.

Survivors credit the chaplains with the saving of many lives by their success in persuading confused men to overcome their fear of death and not to plunge overboard for possible rescue, but to put on the lifebelt and use good judgment in departing from the ship.

Survivors say, "The ship was sinking by the bow when men in the water and in lifeboats saw the chaplains link arms and raise their voices in prayer. They were still on the deck together praying when the stricken ship made her final plunge."

They have given their lives to help save the men they served. This is the spirit of the men who are chaplains to our boys in the army.

**The Challenge**

Of the Foreigner We do not have to leave the homeland in order to find this world field of human needs. Millions here in the homeland—the underprivileged in the industrial centers and the congested sections of our cities, the millions of foreigners in our midst, the American Indian to whom this country originally belonged, the isolated families shut in and shut out by poverty and ignorance—do not have a chance. Our churches do not have a program to reach these unreached ones. It is the task of the Home Mission Board.

One of our largest challenges is the foreigner in our midst. Very few people fully understand the magnitude and importance of this problem. There are approximately five million foreigners and of foreign nationality distributed throughout the territory of the Southern Baptist Convention. This gives a Southwide mission task of no small proportion.

For instance, St. Louis has over 200,000 foreigners representing many nationalities; El Paso, with over 100,000 population, and San Antonio, with over 200,000 population, are more than half foreign, while New Orleans, Tampa, Houston, and Baltimore have one-fourth, or more, of their population foreign or of foreign parentage.

The foreigners, Indians, Negroes, Cubans, Panamanians and others in Home Mission fields are the direct responsibility of Southern Baptists. The Southern Baptist Convention has made them the direct responsibility of the Home Mission Board. We cannot shift this responsibility, for in the providence of God these people have been thrown in our way and we must answer to our Master for their evangelization. That they need the Gospel is evident.

The problem of sin and vice and ignorance is the same in these alien races as it is in all the races of the earth, and the need of salvation is the same. Wherever there is the barrier of another language, or the prejudices of a people isolated for generations, or moral and spiritual need, there are definite mission tasks.

Here is a great open field for mission work, rich in possibilities which we are only beginning to touch. We need two or three hundred more missionaries just to the foreigners alone.

Christ did not overlook his homeland and He does not want us to overlook ours. He was a missionary to His own people as well as to the world. He spent his entire ministry in an effort to evangelize His own homeland people. The uttermost parts of the earth was His objective, but His own homeland was the field of His operation in His effort to reach that objective.

The function of Home Missions is to evangelize the homeland and to help mobilize the evangelized in the homeland for world conquest for Christ.

SOUTHERN BAPTIST

# HOME MISSIONS

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

VOL. XVI. JUNE, 1945. NO. 6.

**FUNDAMENTALLY**, the mission task is the making and baptizing of disciples. The mission fields are fields of spiritual need, a world composed of throbbing, thirsty, and hungry-hearted men and women, gripped by, enslaved by, and being destroyed by sin.

We do not have to leave the homeland in order to find this world field of human needs. Millions here in the homeland—the underprivileged in the industrial centers and the congested sections of our cities, the millions of foreigners in our midst, the American Indian to whom this country originally belonged, the isolated families shut in and shut out by poverty and ignorance—do not have a chance. Our churches do not have a program to reach these unreached ones. It is the task of the Home Mission Board.

One of our largest challenges is the foreigner in our midst. Very few people fully understand the magnitude and importance of this problem. There are approximately five million foreigners and of foreign nationality distributed throughout the territory of the Southern Baptist Convention. This gives a Southwide mission task of no small proportion.

For instance, St. Louis has over 200,000 foreigners representing many nationalities; El Paso, with over 100,000 population, and San Antonio, with over 200,000 population, are more than half foreign, while New Orleans, Tampa, Houston, and Baltimore have one-fourth, or more, of their population foreign or of foreign parentage.

The foreigners, Indians, Negroes, Cubans, Panamanians and others in Home Mission fields are the direct responsibility of Southern Baptists. The Southern Baptist Convention has made them the direct responsibility of the Home Mission Board. We cannot shift this responsibility, for in the providence of God these people have been thrown in our way and we must answer to our Master for their evangelization. That they need the Gospel is evident.

The problem of sin and vice and ignorance is the same in these alien races as it is in all the races of the earth, and the need of salvation is the same. Wherever there is the barrier of another language, or the prejudices of a people isolated for generations, or moral and spiritual need, there are definite mission tasks.

Here is a great open field for mission work, rich in possibilities which we are only beginning to touch. We need two or three hundred more missionaries just to the foreigners alone.

Christ did not overlook his homeland and He does not want us to overlook ours. He was a missionary to His own people as well as to the world. He spent his entire ministry in an effort to evangelize His own homeland people. The uttermost parts of the earth was His objective, but His own homeland was the field of His operation in His effort to reach that objective.

The function of Home Missions is to evangelize the homeland and to help mobilize the evangelized in the homeland for world conquest for Christ.

SOUTHERN BAPTIST HOME MISSIONS

4

## The Baptists and the New World Order

By RUFUS W. WEAVER

**T**HE framing of the new world order is now in the conference stage. Many bodies, representing many diverse groups within the United Nations, are formulating the principles which they assert should undergird the proposed world organization.

What are the principles that will insure a lasting foundation? The answer to this question will determine whether we are to have a just and durable peace.

We believe that there is no group more competent to answer correctly this most important question than the Baptists of America. True, they are not skilled in world diplomacy; they abstain from an active participation in politics and only recently have they turned their attention to their obligation in applying the principles for which they stand to the founding of a plan for world collaboration.

Reviewing a ministry of over half a century, I am impressed by the fact that the Baptists of this generation have an interest in their distinctive principles; but it is no longer their principal interest. Baptists have a program for the propagation of these principles, but it is not energized by a sense of mission.

The situation demands that American Baptists cease to be sectional, competitive, and concerned chiefly in raising money for denominational programs and that they concentrate upon aims more comprehensive and more fundamental, namely, the enthusiastic and militant proclamation of their distinctive doctrines and principles.

An encouraging fact is the emphasis given this Centennial Year to these doctrines and principles by *Southern Baptist Home Missions*.

**United Action Needed**

In this hour, our greatest human need is wise leadership, capable of calling forth united action by all our people.

Every Christian body is distinguished by its own interpretation of Christianity. Each holds that the points wherein they differ from other bodies are important, if not essential, to a true and complete expression of the Christian faith.

The Baptists describe these points of difference as their distinctive principles.

Baptists hold that the response of the individual soul to God, through faith in Christ, marks the beginning of true Christian discipleship; that the

**"We Have A Mission"**

*This is the sixth in a series of articles on the distinctive beliefs, contributions, and mission of Southern Baptists.*

**The seventh in the series, by Dr. Roland Q. Lovell, will be on the theme, "A Redeemed Soul and a Lost World." Dr. Lovell will write on the distinctive spirit of evangelism which has always characterized Southern Baptists.**

**Mission Stated**

It follows that the Baptist interpretation of Christianity is so distinct that never can our denomination be classified as merely another of the many evangelical bodies. This interpretation is a cluster of eternal truths so blended as to be a transforming leaven in human society.

The Baptist mission is to translate into Christian living these truths, so as to make them an effective dynamic in the betterment of mankind.

The Baptist interpretation of the Christian faith has had its own unique and inspiring history. Each notable event has been marked by an emphasis which our spiritual forefathers placed upon some specific truth which today we hold.

Since the days of John Smyth, Thomas Helwys, Leonard Husler, John Morton, John Milton, Roger Williams, John Clarke and our imprisoned Virginia Baptist preachers, we have championed freedom of conscience and absolute religious liberty.

Because of our emphasis upon the

(Continued on page 5)

**Is Your Church Co-Operating?**

*The Home Mission Board is providing an attractive series of newspaper advertisements, available to churches for publication in the secular press. The message on the opposite page is the sixth in this series. Mails of one or all of the series of twelve will be provided free of charge by the Home Mission Board to churches or local groups that will provide space for their publication in local newspapers.*

*Here is an opportunity to publish the Gospel through newspapers, which reach many thousands of people who never attend church. Now in the Centennial year is a timely occasion for such effective use of the secular press.*

*Inquiries from those who are interested should be addressed to Rev. Joe W. Burton, 315 Red Rock Building, Atlanta 8, Georgia.*

5

June, 1945

the preaching of the Gospel; the organizing of groups of believers into churches of Christ; and the leavening of human society until the eternal purpose of Almighty God has been made regnant in the hearts of men and the institutions of mankind.

**So then every one of us shall give account of himself to God.**

**Romans 14:12**

It follows that the Baptist interpretation of Christianity is so distinct that never can our denomination be classified as merely another of the many evangelical bodies. This interpretation is a cluster of eternal truths so blended as to be a transforming leaven in human society.

The Baptist mission is to translate into Christian living these truths, so as to make them an effective dynamic in the betterment of mankind.

The Baptist interpretation of the Christian faith has had its own unique and inspiring history. Each notable event has been marked by an emphasis which our spiritual forefathers placed upon some specific truth which today we hold.

Since the days of John Smyth, Thomas Helwys, Leonard Husler, John Morton, John Milton, Roger Williams, John Clarke and our imprisoned Virginia Baptist preachers, we have championed freedom of conscience and absolute religious liberty.

Because of our emphasis upon the

(Continued on page 5)

**THE BAPTIST CONVENTION**

So then every one of us shall give account of himself to God.

**Reproduced by Special Permission of The Saturday Evening Post, Copyright 1945 by The Curtis Publishing Company.**

**Baptists and Religious Liberty**

Religious liberty is the chiefest contribution that America has made to civilization. It was pre-eminently a Baptist contribution. John Locke said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty."

Baptists have one consistent record concerning liberty throughout all their long and eventful history. They have never been a party to oppression of conscience.

What is the explanation of this consistent and notably praiseworthy record of our plain Baptist people? It is, in a word, because of our essential and fundamental principles.

First of all, and explaining all the rest, is the doctrine of the absolute Lordship of Jesus Christ.

The second fundamental principle is the right to private judgment, the crown jewel of humanity.

For any person or institution to dare to come between the soul and God is a blasphemous impre-

hulence and a defamation of the crown rights of the Son of God.

Baptists regard as an enormity any attempt to force the conscience, or to constrain men, by outward penalties, to this or that form of religious belief. Persecution may make men hypocrites, but it will not make them Christians.—George W. Truett, from an address delivered on the steps of the national capitol, Sunday afternoon, May 16, 1920.

**The TRUTH Shall Make Men FREE**

**Home Mission Board**

**Southern Baptist Convention**

This is one of a series. An enlarged copy of this message may be had for ten cents from the Home Mission Board.

## CORRESPONDING SECRETARIES

Alabamian Succeeded Holman;  
Walker Was An Individualist

**Curtis** Successor to Russell Holman as third corresponding secretary of the Board was T. F. Curtis. His 16-month tenure extended from January 1, 1853, to May, 1853.

Curtis, at that time pastor of First Baptist Church in Tuscaloosa, Alabama, took a prominent part in the formation of the Southern Baptist Convention in the meeting at Augusta in 1845.

Curtis' pastorate in Tuscaloosa was from 1844 to 1848. He then became professor of theology and moral science at Howard College, located at Marion, where also were the headquarters of the Domestic Mission Board. He was characterized by "extensive literary and theological attainments, profound modesty and consistent piety."

No record of his work following his connection with the Board could be found. According to Garrett's *Sixty Years of Howard College*, he died in Boston (date not given), "relapsing, however, in his later life from the evangelical faith."

**Walker** A plain-spoken individualist was Joseph Walker, Pennsylvania born, Virginia trained, fourth corresponding secretary of the Home Mission Board.

Walker was born April 10, 1804, in Chester County, Pennsylvania, but when quite young settled in Virginia, which became his adopted state. He attended Richmond College and afterwards studied for one year in the Richmond Medical College. He attended occasional lectures for a year in the University of Virginia at Charlottesville, where he became pastor early in his ministry.

After pastorates in Hampton, Richmond, and Charlottesville, Walker removed to St. Louis where he organized the Third Baptist Church and was its pastor for three years. Walker had evidently been attracted to the West on a trip he had made from Charlottesville to Dubuque, Iowa, Territory, in 1846, delightful accounts of which journey he recorded in the columns of *The Religious Herald*.

To the secretaryship of the Board, Walker came in June, 1853, his stagecoach and boat trip from St. Louis being described in a series of articles published at the time in the *Home and Foreign Journal*.

Two years later the Board and Convention unwittingly inherited debts amounting to some \$9,000 from the Indian Missionary Association, whose responsibilities had been assumed for the Board by the Southern Baptist Convention. Walker plainly stated that the Board and Convention had been led to believe that the Association's assets would equal the liabilities.

As soon as it was discovered that the liabilities exceeded assets by \$9,000, thus placing the Board in debt for the first time in its history—the agency having operated strictly on cash for ten years—Walker set out to raise funds to meet these obligations and then hastened to Indian Territory (now Kansas) to adjust the claims against the Board.



JOSEPH WALKER

## SOUTHERN BAPTIST HOME MISSIONS

torate, his last church being in Bella, Missouri, where he had a useful ministry with the students and professors of the School of Mines.

Shortly after his seventy-fifth birthday, in 1879, he retired from the pastorate. He died at Southville, Virginia, on April 7, 1885.

Walker's delightful human interest accounts of his travels, both before and during his secretaryship, reveal most interestingly travel conditions of the times and also provide inspiring sidelights on early Home Missions.

These travel accounts of nearly a hundred years ago, published originally in *Home and Foreign Journal* and *The Religious Herald*, will be brought from the press soon in book form. Release date of the book, to be published by the Home Mission Board, will be announced later.



**AGENTS WANTED**  
for NEW LINE of Scripture Greeting Cards. Stationery and Beautiful Wall Plaques. Liberal Commissions—Write  
IOWA SCRIPTURE PUBLISHERS  
Dept. B-24, P. O. Box 164, Des Moines, Iowa

**OLD-FASHIONED REVIVAL HOUR**  
Nationwide Gospel Broadcast Network and Informational Broadcast Radio Log of local newspapers for stations and times.  
Charles E. Fuller, Director  
P. O. Box 152  
Los Angeles 52, Calif

## HIGH SCHOOL

AT HOME — IN ABSOLUTE POSSIBLE TIME Course prepares you for College Entrance, Professional Schools, and personal advancement Diploma awarded. Why be handicapped all your life? Why not start now? See High School Graduate with so little effort!

Write for Free Prospectus B. See what High School Graduate can do for you. Our grad rate—what it can do for YOU!

ACADEMY FOR ADULTS  
Dept. B-28 W. Washington, Chicago 1

BOOKS By Great  
Soul Winners

Editor by Dr. H. A. Ironside. 160 pages. Paper covers, only \$1. cloth binding, \$2. Ask for his *FREE* catalog of "Best in Christian Literature," also information on the *Ironside* Way, which includes Armed Forces and others. Outstanding Christian Booksellers on the West Coast. Ironside Publishing Association, Inc., 1917.

WESTERN BOOK & TRACT CO., INC.  
Dr. H. A. Ironside, Pres.

He Found His Life By  
Giving It Away

Great Rewards in Mission Work  
Discovered by Little Rock Layman

By JOE W. BURTON

**I**t was the closing service of a mission revival. The pastor had preached his heart out for a week. He was about to close the service and the meeting followed her before that final high hour ended.

"That's your pay in mission work," said the earnest Christian who told me this thrilling incident.

An adult Training Union in another mission had up the topic of liquor and its evils.

"A year ago," said the first man on the program, "I was a not drunkard I know what this lesson means."

The second said the same thing.

A third, reared a Catholic and converted in the mission, said that the last Christmas was the first one he ever spent sober.

"Now he is the happiest fellow you ever saw," my informant continued.

"It would be worth a trip across the state just to see old Brother Mitchell."

I was interviewing Joe Best—Brother Best to all who know him—in Little Rock—and his wife. I was learning firsthand about Immanuel Baptist Church's mission work in co-operation with the city mission program in Arkansas capital.

Seven missions are now being operated by Immanuel, I learned—six for whites and one for colored. At one time the church operated eleven.

"We would have a dozen now if it were not for the transportation prob-

lem," said Brother Best. "It's the shortage of gas, not of workers, that hinders us most."

Immanuel's hearty participation in Little Rock's city mission program began in the impassioned brain and heart of Dr. C. C. Warren, at that time her pastor.

And in the boundless zeal of a student volunteer who would not quit—John Miller.

And in the leadership of a quiet layman who rides the trains as a postal cleric to make a living, but who found his life by giving it away—Joe Best, Immanuel's first and only mission superintendent.

This trio, with other volunteers, began in a rented building on Broadway in North Little Rock a half dozen years ago, antedating the Home Board's entry with a planned, directed city mission program. John Miller sat on the steps at this first mission and waited every Sunday, even if no one came.

"We learned a secret," said Joe Best, and that was to be punctual and reg-

Joe Best  
When he talks with Immanuel members, they are ready to work.

ular. The people knew that we would be there the next Sunday, even if they weren't."

Broadway mission has been moved a block away and is now Grace Baptist Church with pastor on the field.

A mission will grow into a church in from two to four years, depending on the location, according to Joe Best.

"Our policy has been," he said, "to select locations where we think missions can be developed into churches."

It has also been the deliberate purpose to avoid treading on the territory of any other church, he added. The first mission established was two miles from any church.

Immanuel is committed to its local mission program. Her members are the volunteer workers. She supports

(Continued on page 12)



Immanuel's first mission has now grown into full-time Grace Baptist Church. Above is Bethany Mission where Immanuel plans to erect a \$4,000 educational building.

## Baptists and the New World Order

(Continued from page 4)

new birth, since the days of Shubael Stearns, Daniel Marshall, and Samuel Harris, we have held revivals and have pleaded with sinful men to be reconciled to God.

Because of our emphasis upon the preservation of Christian truth in Christian symbols, since the days of the Anabaptists, we have rejected and condemned infant baptism and have insisted upon baptism by immersion, preceded by a profession of faith in Christ, and since the days of William Carey, Luther Rice, and Adoniram Judson, we have sought new linguistic symbols in the proclamation of the Gospel by translating the Word of God into other languages than our own.

### Emphases Reaffirmed

Because of our emphasis upon the emancipated pursuit of mystical Christian piety, since Pentecost and on through the Christian centuries, we claim fellowship with that glorious company of witnesses, multitudes of whom died for the faith, choosing to obey God rather than the decrees of prince, prelates, and popes.

Because of our emphasis upon the necessity of regeneration as the foundation of social and moral betterment, we today seek, as our fathers ever sought, to leaven human society, having as our divine objective the making of the will of God dominant in all human relationships.

Let your mind linger upon these emphases and you will discover that the freedom, the democratic processes, the system of popular education, the economic progress, and the worth and the betterment of the common man, which have combined to make the United States the freest, the greatest, and the most prosperous nation on earth, have had their spiritual dynamic in those principles which the Baptists, more than any other people, have unswervingly proclaimed.

These principles have been, we believe, more consistently and more successfully embodied and illustrated by the Baptists, in their earnest effort to promote the public good through the multiplication of individual citizens, who are self-reliant, industrious, God-fearing men and women.

### Belief Concerning Man

All Christian bodies stress one of three aspects of the Christian religion:

## SOUTHERN BAPTIST HOME MISSIONS

June, 1945

## County Seat Town Evangelism

By MCKINLEY NORMAN

General Evangelist, Dallas, Texas

vored land the broad highway of complete religious liberty.

The dynamic of this urge toward goodness has had its source in the eternal, energizing grace of Almighty God. More real than the sunrise in the springtime within the tree, more mighty than the beat of the tidal wave breaking upon a rock-bound coast, more majestic than the sweep of encircling planets around a central sun, stronger than any other passion in man, greater than greed, greater than lust, greater than the will-power, is the divine urge that enables those who truly hunger and thirst after righteousness to actualize in daily conduct the Christian way of life.

### Mission of the Church

Baptists are called and are convened together to achieve this high ideal, and, reinforced by divine grace, they can do it.

The visible or organized church is a voluntary, regenerated, baptized, and covenanted body of believers in Christ. It is missionary in spirit, persuasive and educative in the chosen methods of propagation and of training for service, and dedicated to the showing forth in personal conduct and in corporate action the Christian way of life.

The church has as its earthly objective the creating of other like corporate fellowships in the form of local churches which labor together for the attainment of an increasing Christlikeness within their own members and for the extension of the acknowledged lordship of Jesus Christ over all lives and over all human relationships.

The true Christian is a citizen of the kingdom of God, witnessing to everyone whose life he touches that salvation is free to all who give their hearts to Jesus Christ. He accepts his supreme personal obligation to the social order, of which he is a part, to penetrate it, to leave it, and to transform it through the Christianizing of all social agencies and institutions, thus bringing them into an ever-increasing harmony with the spirit and purpose of God.

The church is religious liberty, for without it in some degree a voluntary, regenerated, baptized, covenanted fellowship of believers cannot come into existence.

Another characteristic is spirituality, which is the vital essence and the scriptural basis of the unity of Baptist churches. This unity cannot be created by force; it is the work of God.

We belong to the fellowship of believers who through the centuries have been the exponents, the protagonists, and the exemplars of the Christian way of life.

We have ever sought freedom from whatever social restraint and legalized coercion that limited or thwarted us in pressing onward to the goal of our upward calling of God in Christ Jesus our Lord.

We have claimed, as our just and inalienable right, freedom of thought, freedom of conscience, and freedom of religion.

The unique contribution that the United States has made to the science of government is religious liberty. To the Baptists must be given the chief

(Continued on page 12)

with the organization functioning just as it does on Sunday morning. It affords the best possible opportunity for securing personal work, obtaining reports of same, and encouraging the lost and unenlisted members of the various departments and classes to be in the services night after night.

For the day services in these revivals, I have found it good to solicit the support of all the organized groups, especially among the women in the Sunday school and the W.M.U., and encourage them to come by groups to these day services. This plan will double and sometimes triple the average revival day attendance. Organized classes in this way often bring in prospects who can easily be won in these warm-hearted day services.

### Great Rally Days

During the evangelistic campaign it is highly important to have great rally attendance goals for the Sunday school and the Training Union. These powerful agencies, gifts of God to the churches, can be used tremendously in bringing into the services the hosts of people whom we are trying to win. In all of these efforts, the distribution of tracts, street services, and bulletin boards are very effective and will produce large results.

After all possible has been accomplished through the revival effort of the church, there still remains much to be done in winning the people out in the outskirts of the community, reaching out even into the country where there are no churches.

This work is logically the evangelistic opportunity of a church located in a community of this size. Arrange for one, two, or a dozen open air revivals in your town and lead your church to go out into the highways and hedges and win the lost to Christ. Literally hundreds of such meetings could be conducted by the churches of the South this summer, in addition to all we are able to do through our city, associational, and state mission boards.

Certainly all of these organizations have great and separate functions, but soul winning is the work of all. Every unit in the church should back the revival movement with all of its strength and influence. A man worthy of the deanship is a soul-winner. The Sunday school teacher's highest privilege is to lead the lost pupil to Christ and get him to assume the obligations of church membership. So with the leadership of all the organizations.

The sacred work of soul-winning is not just something to have a program about. It is something to experience. The Sunday school at night for the second week has been used with great effect by many churches. This plan simply calls for the Sunday school meeting thirty minutes before the preaching service each week night



## SOUTHERN BAPTIST HOME MISSIONS

## He Found His Life By Giving It Away

(Continued from page 7)

the work financially—\$10,800, or nearly 12% of her 1945 budget, being included for local missions. A breakdown of this item shows \$4,800 for salaries of mission pastors, \$3,000 for other expenses, and \$4,000 for buildings.

## Gospel Extension

Planting missions and nurturing them until they become self-sustaining churches is the New Testament method of extending the kingdom, Immanuel's leaders and members believe.

So thoroughly is Immanuel sold on this plan that she sponsors over a third of the missions now being operated in Little Rock in the city mission program of which Rev. Taylor Stanfill is the alert superintendent.

What has this mission work done to Immanuel Church? Has it robbed the church's organizations of workers? Has it depleted classes and unions and congregations? Has it been a financial burden?

"Good every way," was Sunday School Superintendent Holland's description of the mission work's influence on the church. Although workers in the missions—the most consecrated members of the church—practically give up their church life, since mission services are held at the same time as at the church, Judge Holland said that it had created no problem in getting workers in the Sunday school.

"The missions develop leaders," Carl L. Ledbetter, Training Union director, pointed out. "They provide a place of service for people who have not found themselves, and give them training in service. Instead of creating a problem by taking leaders away from our church, mission work trains leaders, and helps solve the leadership problem in all of our church organizations."

"Mr. Ledbetter himself was trained in a mission," Miss Nancy Cooper, educational director, added.

"Yes," he quickly assented. "Brother Best talked with me, and I began working in a mission. When Brother Best talks with you, you are ready to go to work."

## Results of Mission Work

These mission workers, I learned from Brother Best, know that their assignments are temporary, for the aim is to outlet and train those who attend from the community in which the mission is located. Thus the volunteers from the church expect to

serve in one mission a few months and then go on to a new mission.

In seven years the missions sponsored by Immanuel Church have produced three foreign missionaries, one preacher, and a young lady now preparing for mission work, according to Brother Best. The first mission was started under a tree with a group of children, and the two largest were begun in a similar manner, he added.

"This work," said Joe Best, "is the life blood stream of Immanuel. The church is mission-minded. They will give whatever money may be needed to carry on the missions."

"We do not consider the cost in money," Judge Holland added. "It is a work that needs to be done, and no matter what the cost we are glad to bear it."

## Ready to Work

In a five-year period, total expenses of the missions amounted to \$30,000 and offerings from the missions were \$24,000—a net cost of \$6,000 happily paid by Immanuel. In the period four buildings were erected at a cost of \$8,000, but "worth twice that much," according to Brother Best.

For instance, one mission, worth \$4,500, was built for a total outlay of only \$1,600.

"We asked for fifty volunteer workers and got seventy-five," said Brother Best. "Five or six Negroes came to help. They said they liked to see a church go up and had come to help."

"The missions develop leaders," Carl L. Ledbetter, Training Union director, pointed out. "They provide a place of service for people who have not found themselves, and give them training in service. Instead of creating a problem by taking leaders away from our church, mission work trains leaders, and helps solve the leadership problem in all of our church organizations."

"Mr. Ledbetter himself was trained in a mission," Miss Nancy Cooper, educational director, added.

"Yes," he quickly assented. "Brother Best talked with me, and I began working in a mission. When Brother Best talks with you, you are ready to go to work."

## Results of Mission Work

These mission workers, I learned from Brother Best, know that their assignments are temporary, for the aim is to outlet and train those who attend from the community in which the mission is located. Thus the volunteers from the church expect to

BIBLES  
for graduation gifts

? ? ?

Yes, we have them, in a considerable variety of sizes, styles, bindings, and prices—in King James, American Standard, and modern speech versions. Drop in to see us, or write us, and we shall do our best to see that you get exactly the Bible or Testament you want as a "special" gift for that "special" boy or girl graduate.

Baptist Book Store Serving Your State

June, 1945

## Learning Home Missions Firsthand

Young People's Worker  
Finds Camps Best Place  
To Teach Home Missions

By MARGARET HUTCHISON

WE don't want to be placed in the same cabin. Each of us wants to be in a different cabin so we can learn many new friends." That was the unusual plea of the six junior G.A.'s, Japanese-Americans from Rohwer, who came to our camp in Arkansas last summer.

Being only six in number, only six cabins could have one of these campers. Such a howl and plea came to the camp director from cabins not being assigned one of these little friends. They were the most popular campers.

## Handcraft Learned

To each of the three state auxiliary camps came some campers from Rohwer, as well as the helpers in handcraft who were especially asked to come. All over the state one will see handcarved wood lapel pins that G.A.'s made under Ruth Asawa's leadership, or tiny pieces of Indian pottery made of Arkansas famous Niloak clay. These were made by boys and girls under the leadership of Jeanne Hatori and Tom Matsuda.

Here's a field for Baptist action. We can and ought to petition every government, participating in the conference to plan the world organization, to see in the greatness and the prosperity of the United States and in the good will that prevails among us a convincing proof of the benefits to all mankind that would flow from the international proscription of religious persecution, and the granting to all men everywhere religious liberty.

"Why Indian pottery taught by Japanese-Americans?" you ask. Oh, we were studying the new Indian books published by the Home Mission Board. To teach these books to the three camps we had three choice persons: Mrs. A. Worthington, missionary to Indians for the junior girls; Miss Ima Fields, a Christian Pawnee, for the intermediate girls; and Rev. A. Worthington for the boys.

Miss Field's sister who is a WAC at Camp Robinson near Little Rock with another Indian WAC visited camp one evening and together they did an Indian war dance at our campfire after services.

## A Parable of Giving

But that is not the only Home Mission field we learned about firsthand at these camps that year, for Miss Elizabeth Taylor from Key West camped with us and taught us of her work among Cubans.

At the close of the last morning's class at each of the G.A. camps, we enjoyed an international party. The leaders of camp, dressed in authentic dress of many peoples of the world.



An international tea party was the closing feature. Here are those who served in authentic dress of many nations.

served refreshments consisting of a punch and handpainted cookies cut in the shape of Indian objects, made especially for us by the wife of an Indian, and open-faced sandwiches of cheese and Cuban guava paste brought by Miss Taylor.

A difficult problem at the close of camp came in the choosing of the best notebook on the Indian mission study. All covers were Indian designs. Such an array of originality made a first and second place hard to select.

Facing the needs of mission fields

13

## When I Saw Home Missions

By TENETTE LAVENDER  
Missionary in Birmingham

WHEN I saw Home Missions, I was not ready to go. God wanted me to be entirely in His service, but I did not let Him tell me, until . . . high up in the hills of Arkansas at the state assembly I became willing. I met missionaries who were full of their work for God in mission fields, and I became aware of the need around me.

God called and I answered on a Sunday morning in the little village church of Siloam Springs, where Brother Alfred Carpenter was the visiting preacher from the camp and I had part in the special music. That entire day was unforgettable.



Miss Lavender



## SOUTHERN BAPTIST HOME MISSIONS

## Cubans Honor A Leader

An occasion which set Baptist work in Cuba forward in a distinctive way was the recent service in Havana honoring Dr. M. N. McCall. The Cuban government, recognizing the mission leader's forty years' service as a Christian educator, decorated Dr. McCall with the Order of Carlos Manuel de Céspedes. The service, opening the fortieth annual session of the West Cuban Baptist Convention, was broadcast over a Cuban network. A movie news service filmed the event. High ranking government officials, a secretary from the U. S. embassy, and a representative from the Chinese consulate were present.

Tributes given Dr. McCall included a 400-page biography written by Dr. A. Lopez, missionary at Caibarien, and a beautiful hand-lettered resolution from the Home Mission Board. Fifteen hundred people, many standing, jammed the Baptist Temple.



Cuba's highest civilian award is given to Dr. McCall for his work as an educator. As the medal is affixed, the event is described by a Cuban radio commentator.

Left, Joe W. Burton presents the Board's resolution to the great mission leader.



Flowers for Mrs. McCall are presented by Dra. Josefina Silva, vice president of the Cuban Sunday School Association. The body also paid high tribute to Dr. McCall.



Above, Dr. Lopez, author, presents the first copy of *Apostol Bautista en la Perla Antillana* (Baptist Apostle in the Pearl of the Antilles), biography of Dr. McCall, to the Cuban mission superintendent. Left, a section of the throng which overflowed Havana's Baptist Temple. (Dr. McCall's biography, in Spanish, \$2, from the Home Mission Board. No English translation.)