



SOUTHERN BAPTIST

HOME

Motto: Trust the Lord and Tell the People

VOL. XVI.

JUNE, 1945

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 Gambeck,  
missionary to the Indians in New Mex-  
ico with Vacation Bible School pupils.*



### Why Not Close the Saloons?

THE race tracks have been closed because of the manpower shortage and of 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 beautiful 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."

### Catholics and Catholicism

WE overlook the fact that there is a difference between the Catholic and the Catholic Church. The Catholic Church as an hierarchy is a great world-wide organization, implemented for the domination of men in all the realms of life. It assumes to have authority in the secular and the religious field, and to have a right to control governments. Wherever the church has had full authority the people have had no liberty but deprived of the liberty to worship God as dictated.

A Catholic, on the other hand, is an individual who believes that the Catholic Church can save him and who puts his trust in the Church. He is not a part of the hierarchy. He has nothing to do with the administration of the Church. He is simply one of the units in a totalitarian religious order.

### 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 flash 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.

### Public School Evangelism

I WAS in Calvary Baptist Church in Jesup, Georgia, in revival services recently. The pastor, Rev. C. R. 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 in services. 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.

Published monthly by the Home Mission Board, Southern Baptist Convention, 311 West Rock Building, Atlanta, Ga.  
J. B. LAWRENCE  
Editor

JOB W. BURTON  
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 18, 1920, at the post office at Atlanta, Georgia, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 538, Act of February 26, 1926, authorized August 14, 1927.

# 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.

### 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.

There are a number of cities outside of those mentioned which have 10,000 or more foreigners each—Kansas City, Washington, Louisville, Atlanta, Birmingham, Ft. Worth, Jacksonville, Memphis, Miami, Norfolk, Oklahoma City, Richmond, and Tulsa. In each of these cities there are foreigners enough for an aggressive mission program.

We hear a good deal about the larger groups of foreigners in our midst—the Mexicans, the French-Americans, the Italians and others—but the smaller groups have slipped our attention. There are some interesting facts concerning these smaller groups.

There are enough Chinese in the cities of Charlotte, Louisville, Birmingham, Austin, Ft. Worth, Shreveport, St. Louis, San Antonio, Norfolk, Charleston, and Atlanta to have a prosperous mission in each of these cities. St. Louis and Baltimore each has over five hundred, San An-

tonio more than seven hundred, Atlanta and other cities follow with from two hundred or more each. These Chinese are all planning to go back to China, and if won to Christ here will become missionaries over there.

The same thing is true with the Russians. We have been unable to enter Russia with the Gospel, but we have in the homeland tens of thousands of Russians who might be won to Christ. In St. Louis there are two suburban sections with over twenty thousand Russian people. In Baltimore there are over twenty-five thousand. Norfolk has some two thousand, New Orleans nearly two thousand, Houston about two thousand, San Antonio more than a thousand, while Birmingham, Richmond, and some other cities have sizable numbers.

Surely these people are a challenge to us, while the doors of Russia are closed, to reach that great nation through the Russian people who live in our midst.

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.

## 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 a 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 monies 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



Dr. Weaver

Gospel is so human and so divine that whenever and wherever preached, it produces in men and women, however widely they may differ in cultural attainments and moral capacities, essentially the same experience of grace. This experience, Baptists believe, becomes visible in a life voluntarily dedicated to the pursuit of a vital Christian piety, which means that the only sphere, in which real Christian religion may be found is within personality.

Baptists therefore recognize as genuinely Christian only that which is the expression of a personal experience or a corporate fellowship with other believers.

Baptists emphasize the worth of man; the necessity of the new birth; the preservation of Christian truth in Christian symbols, baptism and the Lord's Supper being illustrations; the unflagging pursuit of Christian piety.

### 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. Nine 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. J. W. Burton, 315 Red Rock Building, Atlanta 3, Georgia.

### "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. Leavell, will be on the theme, "A Redeemed Soul and a Lost World." Dr. Leavell will write on the distinctive spirit of evangelism which has always characterized Southern Baptists.

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 manifest in the hearts of men and the institutions of mankind.

### 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 Busher, 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)

June, 1945

5

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

Romans 14:12



Reproduced by Special Permission of The Saturday Evening Post, Copyright 1944 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 imper-

tinence 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. THURNTON, from an address delivered on the steps of the national capital, 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, 1933, to May, 1935.

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 1945.

Curtis' pastorate in Tuscaloosa was from 1944 to 1948. 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.

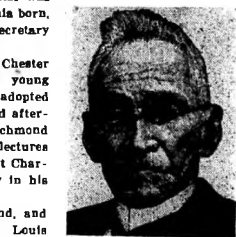
Walker was born April 10, 1864, in Chester County, Pennsylvania, but when quite young settled in Virginia, which became his adopted state. He attended Richmond College and afterwards studied for one year in the Richmond Medical College. He attended occasional lectures for a year in the University of 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 stage-coach 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

Kansas at the time was the scene of bitter strife, much of it aggravated by John Brown of John Brown Rebellion fame. Walker, referring to the fact that he was injured on this trip but not giving the details, stated that he was glad to escape with his life.

"While on the one hand I never found creditors more exacting," the secretary wrote in his annual report, "on the other hand I never found Christians more ready to contribute for the cancelling of these claims." Within the brief period of nine months, the entire indebtedness had been paid.

Walker soon retired from the secretaryship, on January 1, 1857, to be succeeded by his indefatigable predecessor, Russell Holman.

Walker became editor of *The Christian Index* in Georgia, a position for which he had demonstrated superior talent in his unusual human interest travelogues. He retired from the editorship in 1859 to return to the pas-

torate, his last church being in Hall, 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 Scottsville, Virginia, on April 7, 1895.

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 engaging 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. 23-A, P. O. Box 124, Des Moines, Iowa



**OLD-FASHIONED REVIVAL HOUR**  
Nationswide Gospel Broadcast  
Regional Newsletters and Independent Stations. Council radio log of local newspapers for stations and times.  
Charles E. Fuller, Director  
P. O. Box 124  
Los Angeles 21, Calif.

**HIGH SCHOOL**  
AT HOME — IN SHORTEST POSSIBLE TIME  
Course prepares you for College Entrance, Professional Schools, and personal advancement. Diploma awarded. Why be handicapped all your life when you can become a High School Graduate with so little effort?  
Write for Free Prospectus B. See what High School Training did for so many of our graduates—what it can do for YOU.  
**ACADEMY FOR ADULTS**  
Dept. B-22 W. Washington, Chicago 1

**BOOKS By Great**  
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



JOE BEST

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

It 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. At that moment a woman walked down the aisle. Twenty-two 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 clerk 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-

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 a 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 Shubel 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 princes, 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 unflinchingly 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:

(1) The Catholics, both Greek and Roman, stress worship, asserting that the so-called sacrament of baptism confers conditions and effects salvation; (2) The Protestants stress creeds, confessions, and doctrinal systems; (3) The Baptists and other bodies that require a profession of faith followed by scriptural baptism, stress the Christian way of life as set forth in a church covenant. The things we emphasize especially lead to the consideration of our distinctive doctrines, of which two are the most significant.

We hold that man is potentially a child of God, acquiring through faith in Christ a divine right to sonship and that this faith is marked by the voluntary transfer of the control of all of personal life to God as revealed in Jesus Christ; that thereby the individual believer is brought into a relationship with all who share this saving experience which is closer, more vital, more lasting than any other human tie.

Thus the true Christian is divinely called and divinely equipped to be, in the phrase the Roman Catholics use to describe the Pope, "a vicar of Christ on earth," or better, in the Pauline phrase, "an ambassador of God," pleading with sinful men to be reconciled to God.

## Baptists' Heritage

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 leaven 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.

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.

Our spiritual forefathers blazed the trail which has become in this fa-

vored land the broad highway of complete religious liberty.

The dynamic of this urge toward godliness has had its source in the eternal, energizing grace of Almighty God. More realizable than the sapling in the springtime within the tree, more mighty than the best 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 power in man, greater than greed, greater than lust, greater than the will-to-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 covenanted 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 Christ-likeness within their own membership and for the extension of the acknowledged lordship of Jesus Christ over all lives and over all human relationships.

The essential precondition of such a 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.

## Baptists in Action

The mission of such a church is the extension of the kingdom of God, the perpetuation of the Christian faith in its purity and power, and the leavening of the whole social order with the Spirit of Christ.

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)

## County Seat Town Evangelism

By MCKINLEY NORMAN

General Evangelist, Dallas, Texas

THE community in mind in this article is a community of a few thousand people, commonly known as the county seat town and in which is usually found one Baptist church. In such a community, revival time is a real event. It is imperative for us to organize and direct such revivals so as to produce results commensurate with the opportunity.

Through the years I have noticed that in the outlying districts of such communities and reaching out into the country adjacent, there are many people who are not reached by the normal efforts of the average church. My emphasis in this discussion is that our evangelistic efforts will reach not only the people in the regular church program but shall reach out through special open air efforts into the homes of these people.

Most revival failures are due to poor preparation. We are trying to have revivals in an easy-going, haphazard, half-hearted way. Our revival plans are too small; our prayers are too formal and our sermons are too tame. Many churches are experiencing great seasons of revival and soul-winning power, and all of them can have such revivals if they will pray, preach, and work for it.

One great essential is to know who and where your prospects are. Take a census and carefully tabulate the information and have the material ready many weeks in advance if possible. Get every prospect possible into your Sunday school and the regular preaching service of the church. There is a lot of difference in having the name of a prospect on a card and having that prospect enrolled in the Sunday school.

## Preparing By Preaching

Preach toward the revival. Turn your prayer meetings, for weeks in advance, into real prayer meetings for the approaching revival. Give your workers a chance to testify of their soul-winning experiences and express their burden for souls. Urge the soul-winning obligation and privilege on all the officials of the church and on all the organizations in the church.

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 deacons'hip 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.

All of the leaders in our churches should DO something about it. The New Testament emphasis on personal soul-winning is accepted by all and denied by none. The saint to the sinner—the SAINT TO THE SINNER is God's plan. We must emphasize this fact in season and out of season until our people are brought to accept the inseparable obligation and the holy privilege of personal soul-winning.

All of these efforts will not give revivals unless we can lead our people to humility and prayer. Study with your people the great prayer chapters of the Bible.

## Use Organizations

Conduct either a Sunday school or a Training Union enlargement campaign. This will make the census more practical and useful because it is definite evangelistic preparation. All the prospects possible would be enrolled through this effort and thereby directed into the evangelistic campaign. In fact, the plan of projecting a great two weeks' work to include a census and an enlargement campaign in the Sunday school for the first week, with an intensive revival effort the second week, is productive of large results.

While the revival is in progress, plan for and expect the full co-operation of all the organized units of the church. Plan special nights, as Sunday School Night, Training Union Night, W.M.U. and Brotherhood Nights. Have special meetings of all the workers including the choir with the hope of securing their unqualified support. They will influence their groups to attend the services.

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

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.

In many instances, the pastor reinforced by his own church will conduct these open air meetings, but where several are planned help will be needed and this can be had from our seminaries and colleges at reasonable cost to the churches.

We are surrendering too many good people to all sorts of fanatical groups who take to the open air to carry on their program of promoting heresy. Make your plans large; organize and thoroughly promote your evangelistic program along these lines and you will be happy over the results.

## Halley's Pocket BIBLE HANDBOOK

1944 Edition 1944 678 Pages  
10x5 1/2 inches and Maps Size 4 1/2x6 1/2 inches  
The third printing of this edition—30,000 copies—was sold out in less than a year. A second printing is now ready.

This book is an ABBREVIATED BIBLE COMMENTARY, with Notes on every book in the Bible, their Main Message, Difficult Passages, Heart-Thoughts, Connected Outlines, Historical Backgrounds, Chronological Settings, with Side-Lights and Related Data from the annals of Babylon, Egypt, Assyria, Persia, and other Ancient Kingdoms, well illustrated with Maps and Photographic Reproductions.

Contains an up-to-date Outline of ARCHAEOLOGICAL DISCOVERIES, some of them really amazing, which confirm, supplement, or illustrate the Bible. Gives the story of HOW WE GOT THE BIBLE, Persecution of Christ, Apocryphal Books, Ancient Manuscripts, Translations, etc.

Also has an EPILOGUE OF CHURCH HISTORY connecting Bible times with our own, and stories of the Early Church Fathers, Persecution, Rise of the Papacy, Luther, and the Reformation.

There is nothing published of its size or price, that covers so wide a range of practical and useful Biblical information. It is especially valuable for Sunday School Teachers.

### Read These Comments:

**SUNDAY SCHOOL TEACHER:** "It contains the sort of information that the Christian worker is likely to need at a moment's notice, yet it is a reservoir of profound Bible knowledge that invites the most painstaking study."

**MOODY MONTELY:** "Archaeology, history, Biblical introduction, Bible chronology, brief summaries of Bible books, maps, and an astounding amount of related material make this big, little book a real compendium for Bible students."

**SUNDAY Magazine (formerly SUNDAY SCHOOL PROMOTER):** "The book of a lifetime. A modern wonder-book among religious publications. . . . So homes in its approach and cosmopolitan in its contents, it is received by every evangelical Protestant denomination in the country . . . indispensable."

**DR. E. LESLIE CARLSON,** Southwestern Baptist Seminary, San Antonio, Tex.: "I do not know of a more popular book among Christian workers. It has been a joy to provide them with this book." (He has ordered over 100 copies.)

**DR. CHARLES W. KOLLER,** President Northern Baptist Seminary, Chicago: "This is a most helpful book. It has been my practice to require every member of the class in Bible preaching to have a copy to use in connection with the class. Every professor who has used the book in my hearing has done so in enthusiastic terms."

**REV. F. D. WHITEHEAD,** Northern Baptist Seminary, Chicago: "I consider it to contain more concise, understandable, accurate and pertinent information as to Biblical contents, archaeology, chronology, geography, and historical backgrounds than any other book of modest price on the market."

Amazing low prices: Paper binding, leather-grained stock, \$1.40. Blue cloth binding, gilt-stamped, \$2.00.

Order from your Bookstore, or direct from

**H. H. HALLEY**

48 West Elm Street, Chicago 18, Ill.



"... unto the uttermost  
part of the earth . . ."

FROM the Admiralty Islands, far away in the Southwest Pacific, comes a letter from a soldier to his pastor back home:

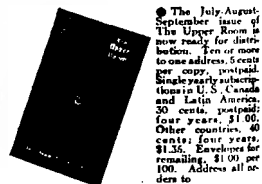
"One time we were on one of these lonely islands, and one of the boys made a sermon one Sunday morning from The Upper Room. I had my Bible that the Sunday School had given me, but we had been in the rain for weeks and the leaves were stuck together. Then I happened to remember that I had my Upper Room in a rubber bag, so we used that. *We surely made good use of it, too!*"

Throughout a war-torn world, The Upper Room is serving as a daily

devotional guide to millions of people.

In YOUR busy day, isn't there a place for it? Five minutes a day—to lift your heart in worship? Surely you could not do less!

Are there others, also . . . about whom you are concerned? Why not send The Upper Room to help them, too?



The July-August-September issue of The Upper Room is now ready for distribution. Ten or more to one address, 5 cents per copy, prepaid. Single yearly subscription in U.S. Canada and Latin America, 30 cents, prepaid; four years, \$1.00; other countries, 40 cents; four years, \$1.35. Enclosed for remittance, \$1.00 per 100. Address all orders to

## THE UPPER ROOM

MEDICAL ARTS BUILDING • NASHVILLE 3, TENNESSEE

## Soldiers Love the Lord

By CHAPLAIN E. D. GIDDENS

IT all started Sunday night when a neat, slender, young woman in the WAC uniform stepped by three other WACS to get to the aisle in order to walk down to the front of the chapel and give me her hand.

An invitation had been given as the Holy Spirit led. Christians were singing "Softly and Tenderly, Jesus Is Calling," while some few had closed eyes and moving lips as they prayed earnestly. She said she knew she was a sinner and was trusting Christ as her personal Saviour, before all these witnesses—a few more than a hundred.

About one-fourth of them stayed after the service. Those who stayed were hungry for the word of God. I knew them. I have seen them—the faithful few, the cream of the crop, the prayers, the salt of the earth, the light of the world, witnesses of Christ—wherever I have been; I know their likes and dislikes, their love for good and their hate of sin.

### Mountaintop Experiences

They back their chaplain up in every evangelistic program he presents through the help of their hands and the prayers from their hearts. So they sang and they prayed and they testified for the Lord in this after service. They sang lustily and melodiously the gospel songs, with no thought of the music critic, because it came from their happy hearts.

They prayed to God as if they knew Him—personally and intimately, and they were not ashamed to be seen kneeling. There were prayers for forgiveness, prayers of thanksgiving, and the prayers of intercession. They were simple prayers but they were vital, effectual, fervent prayers, and these young men were wanting their buddies, brothers, or barracks mates saved, so they just "told the Lord on them."

Las Vegas runs a temperature of about 120 in the summer time—it is a desolate, desert place.

Just thirty-five miles up Mount Charleston, where snow stays all winter, you find cool, refreshing springs, running from the mountainside, trickling along between the huge pine trees all summer. It is quite a relief to get out of the valley into the mountains for the change.

Believe me it does one good to re-



Here are men and women in uniform broadcasting a Christian service over an Arizona station.

tire to our little Chapel where we have mountaintop experiences—it is more refreshing than Mount Charleston in the summer time. Our testimony period is refreshing to God's children. A cadet stood, trembling, as he told of God staying close to him the past week upon his hearing of a death in the family.

A private immediately stood and said that while he was home on an emergency furlough his wife died, but the pastor showed him God's plan of salvation and he accepted Christ as his personal Saviour. For the past six months Christ had been a comforter to him.

### Living Testimonies

A staff sergeant with plenty of campaign ribbons stood next and told how the Lord had been with him and his group through all of their missions and testified that God answers prayer.

A private, who is now on limited service from foreign duty in the Infantry through North Africa, Sicily, and Italy, stood next to testify that God was good to him. He told how thankful he was, as a tear stole down his cheek, for a good Christian home and especially for that wife who had been faithful to him while he was away from home.

Others testified. Then a WAC stood up and told us how good the Lord had been to her in helping her to live the Christian life and overcome temptation. I will never forget such a letter of anguish written by a trembling hand as a loving mother tried to write while

she saw the blurred paper through her tear-dimmed eyes concerning this (Continued on page 15)

### S.O.S. From Chaplains

By Alfred Carpenter

**M**ORE chaplains are needed overseas. Urge pastors to volunteer. Make it personal and pressing. Chaplains feel their preacher brethren are neglecting a responsibility," writes Chaplain Joseph S. Johnson, APO 819, New York, N. Y.

"Thirteen chaplains have gone from here to overseas assignments since January 1 with no replacements—I am only chaplain serving three regiments with approximately 10,000 men. The need for more chaplains is urgent," says Chaplain Roy Autry, 14th Regt., Camp Howze, Texas.

From January to July the Navy requests 90 and Army 164 additional Southern Baptist chaplains.

By May 1 we endorsed to Navy 34 and to the Army 63.

Needed by July 1 for the Navy 56 and for the Army 101.

Southern Baptist chaplains on duty in Army number 896.

Southern Baptist chaplains on duty in Navy number 152.

Total, 1,048.

Write to the Committee on Army-Navy Chaplains, 315 Red

Rock Building, Atlanta, Georgia.

## 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 enlist 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 \$24,800—a net cost of \$5,000 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."

Yes, all of God's children like to see a church go up. The people of Immanuel know that is the way to build the kingdom.

And when Brother Best talks with Immanuel members about it, they're ready to go to work.

## Baptists and the New World Order

(Continued from page 8)

credit for the establishment of this principle in our fundamental law. The story cannot be told here.

The nations of the world confront a situation, like in nearly every detail is the one that the thirteen colonies faced in 1787-91. The First Amendment, which forbade a union of church and state, is a part of the Bill of Rights—a statement of rights possessed by the individual citizen which the Federal Government in 1791 recognized and agreed to protect.

The surest foundation for a world organization is an international Bill of rights, of which religious liberty should be the very first.

Here is a field for Baptist action. We can and ought to petition every government, participating in the conferences 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.



## 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

## 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 Nilook clay. These were made by boys and girls under the leadership of Jeanne Hattori and Tom Matsuda.

"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, misselody to Indians, for the junior girls; Miss Ina Fields, a Christian Pawnee, for the intermediate girls; and Rev. A. Worthington for the boys.

Miss Fields' 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 camp at each of the G.A. camps, we enjoyed an international party. The leaders of camp, dressed in authentic dresses 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 shapes 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

through such mission study calls for the spontaneous, joyous, liberal gifts to meet these needs of the fields studied. The three camps gave a total of \$405.05.

Miss Taylor has written that she has purchased and learned to ride the bicycle our gifts made possible. Now she does not do so much walking in the heat of the sun as she gathers her kindergarten children. Rev. and Mrs. Worthington will this summer put to use constantly the tent and camping

(Continued on page 15)

## 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.

(Continued on page 15)



Miss Lavender





## 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 Cespedes. 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.)

