

B. MISSIONS



SOUTHERN BAPTIST

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VOL. XVI.

NOVEMBER, 1945

NO. 11.

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A Free Soul In a Complex Social Order

By WALT N. JOHNSON

My New Outlook on World Missions

By Leo A. HEBERT, Yeoman 2/C, U. S. Navy

My Church and Post-War Missions

By MILLARD A. JENKINS

2

SOUTHERN BAPTIST HOME MISSIONS

death, and eleven per cent have no definite opinion on the subject.

Well, if there is a God, He is whether anybody believes in His existence or not. If there is life after death, then there is life after death no matter whether anyone believes it or not. If there is a heaven and a hell, then these exist whether anybody believes in their existence or not.

The only book we have that deals with these great subjects from an authoritative standpoint is the Bible. Men had better believe the Bible, for it is God's revelation. It tells us what is and what is not.

The Drift of Collectivism

WITHOUT question there is a trend in the old world towards collectivism. The nations of Europe are moving rapidly into a socialist regime.

This trend cannot be stopped. It is one of those mysterious things that takes place in human civilization when it seems that the very atmosphere is charged with a certain idea, and that idea rolls on with irresistible force subduing nations.

We must not forget either that the revolution is on in America; in fact, none but the blind can fail to see that the struggle is already well on the way over here between individualism and collectivism.

The religion of Christ is individualistic. Each man must accept Christ for himself. Baptists are individualists. Each church is an autonomous body and every individual personally responsible to God. Co-operation and not coercion is the basis of their denominational life and work. This is at the other pole from collectivism.

Baptists have a great and important task in the world right now, not only to preach the Gospel of redeeming grace and salvation by faith in Christ alone, but also to save the world from collectivism which flowers and fruits in totalitarianism.

Men do less than they ought, unless they do all that they can.—Carlyle.

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J. B. LAWRENCE
Editor

JOE W. BURTON
Managing Editor

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SOUTHERN BAPTIST

HOME MISSIONS

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

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The work of the agencies, both the current work and the capital needs, should be set out in detail. Where an agency has lost property, as the Foreign Mission Board has during this World War, an itemized statement should be made of the property destroyed and the cost necessary to restore that property. Then it should be determined how much can be done in 1946. Will China be open for the rebuilding of the churches and stations destroyed? Can material be secured? All of these things should be taken into consideration when we talk about immediate needs.

Another thing should be taken into consideration in budgeting capital needs, namely, the current work of the agencies. In the budget of the Convention the amount set out is only suggested. The percentages the agencies are to receive from the Co-operative Program funds are the only definite things. Therefore, we have an indefinite amount of money distributed on a definite percentage basis, and of course with such a set-up, no one can determine what any agency would actually receive. At the same time every agency has obligations for missionaries and workers already employed and these missionaries and workers cannot be released at will without breaking contracts and doing an injustice to consecrated and devoted men and women. This means that the current budget of operation for each and every agency must be taken care of first, and what is left of the money received alone can go to capital improvement. *

We must take care of our present work. Capital needs can be met if we will budget these needs over a ten-year period; but to begin the expansion of our work and to assume large obligations in equipment for our work would be disastrous. If we are going to avoid debts we must be conservative. Our churches will not give less if we are conservative; they will give more if they think the denomination is wise in its expenditures, and whatever they give can be used by the agencies in the promotion of their work.

What the Executive Committee wants to keep in mind is the fact that the churches are in favor of all our work and that any special emphasis on the capital needs of our agencies that would cripple our current work will inevitably meet with disfavor by our churches.

4

SOUTHERN BAPTIST HOME MISSIONS

November, 1945

5

**A Free Soul
In A Complex Social Order**

By WALT N. JOHNSON



Dr. Johnson

CAN the human soul be free in a social order of any kind? Only in a co-operative order. And only free souls can build a co-operative order. Not what, but who is a *free soul*? Jesus seems to have used psyche and the reflexive pronoun interchangeably in referring to the soul. (Compare Mark 8:36 and Luke 9:26 in New Testament Greek.)

Personality is our most common modern synonym for "soul" as used in our English New Testament. A free soul is therefore a person with unrestrained rights to his own highest personal development and to untrammeled fellowship with other persons engaging together with him in an enterprise.

In our present stage of life, souls must have physical bodies. Without bodies, our souls would be ghosts; without souls, our bodies are corpses. Each person is a living union of soul and body.

It is possible that right here, in the relation of soul and body, we may find the key to an answer to the riddle of "a free soul in a complex social order."

In a materialistic civilization like ours, social organization partakes more of the nature of the body than of the soul. Most of the significant inventions of our modern world extend only the organs and senses of the body, adding little or nothing to the stature of the human soul.

The telephone, for instance, extends the range of our tongues and ears hundreds and thousands of miles. The airplane is practically a wing added to the human body; the bomb, a huge human fist. Television enlarges the eye.

Our materialistic civilization is essentially a gigantic body, without a soul or with only a dwarfed soul.

"My soul is I; and I have body" is the spiritual reality of each person. But our complex organized order impinges upon our bodies with so many material pressures that most people cry out, "My body is me; I am not sure about my soul."

A Necessary Differentiation

A primary and immediate necessity for us, in a world so materially aware and so compact and complex and tense as ours today, is to see the true relation between fellowship and organization: they are as fundamentally different and yet as vitally connected as the soul and body of each of us.

As the soul is more determinant than the body in personal life (Matt. 10:28) so fellowship is more determinant than organization in social life.

It would be too simple to say that fellowship is of the soul and organization of the body. And yet, descriptively speaking, fellowship is a spirit in and between the souls of men, with bodily methods of expressing itself.

Organization soon becomes almost entirely a channelled control over the bodies of men, initially dependent upon spiritual impulse to get itself started. A fellowship cannot include the unwilling; organization, once it gets stronger than the fellowship of its constituents, grows by roping in the indifferent and the unwilling and forcing them to work for its support, until it falls apart of its own dead weight.

A truly spiritual fellowship liberates the souls of men. But organization, once it goes materialistic, enslaves the bodies of men, if necessary, to the aims of those who gain control of it.

The Spell of Organization

Economic security has become so much more important than spiritual health in our contemporary thinking that all unregenerate people are becoming mere dynamos and pulleys in organization; and even regenerate people often seem to feel they must stifle their souls in their own bodies chained down in the train of organization.

This stress and strain between fellowship and organization hurry and

Smart Advertising

The series of messages, of which the one on the opposite page is the eleventh, has been called by one pastor "one of the smartest things that Baptists have done in years."

The pastor, Rev. Herbert M. Pierce of Ponca City, Baptist Church in Oklahoma City, has co-operated with the Home Mission Board in publication of this entire series in the secular press of his community.

"If used widely by the churches," he adds, "the results would be incalculable. I wish the Home Board would run most of this sort in the great daily papers."

The series of twelve includes messages on individualism in religion, salvation, the church, the place of preaching, the Baptist distinctives, religious freedom, an appeal to the lost, the Bible, the ordinances, stewardship, Christian citizenship (on the opposite page), and the authority of Christ.

Churches and other local groups which will sponsor the publication of these messages locally can secure most free of charge from the Home Mission Board. Inquiries should be addressed to Rev. Joe W. Burton, 116 Red Rock Building, Atlanta 3, Georgia.

hurry into nervous exhaustion, splitting personality, amnesia, and schizophrenia, many earnest, sincere people. Our insane asylums are filling up with the victims.

Our Western world is now under the spell of organization. We have gotten into the habit of thinking of organization as the cure for all ills. We are trying to organize everybody and everything into some kind of order or bureau or system or institution.

The factory devised by men for quantity production of things is taking precedence over the family ordained of God for the quality creation of persons.

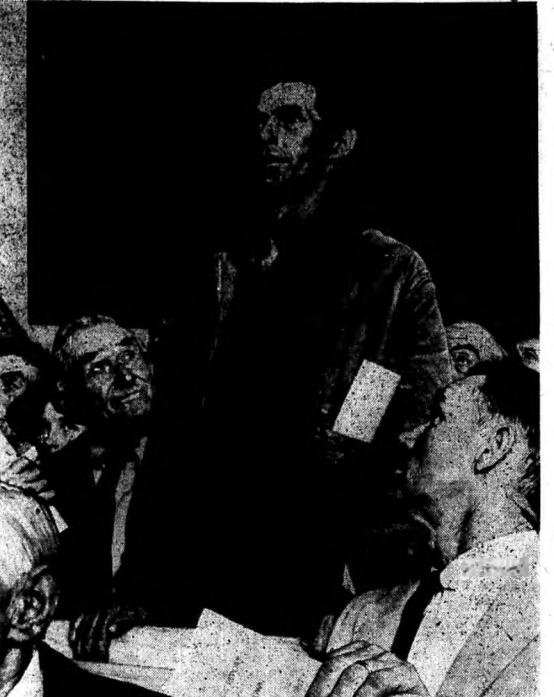
People, afraid of unemployment and starvation, are running to cover under organization of labor unions, business corporations, and totalitarian states. The average individual, for the sake of himself and his dependents, no longer runs the risk of trying to live in the rights of his own soul, but hides in a collective of some kind to keep body and soul together.

Power machinery used in mass production, rivalry of power states, instantaneous communication and cheap quick travel, and transportation all over our planet, will—unless we shall begin to see human beings as persons with the divine right to keep soul and

(Continued on page 6)

Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Matthew 22:21



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America's Best Citizen

In a government of the PEOPLE, by the PEOPLE and for the PEOPLE, everything depends on the character of the citizen.

The citizen makes the government.

If we have bad government, it is because of bad citizens. If we have good government, it is because of good citizens.

How one votes, the position he takes on issues of the day, his attitude toward law, are determined by what he is.

Of utmost importance, therefore, in a democracy is the moral fiber of its citizens.

A democracy of weaklings—whether physical, mental, or spiritual—would never succeed.

The citizens of America must be strong. Strong in body. Strong in mind. Strong in heart. Especially, strong in heart.

For in a democracy, each must be concerned about the good of all. And that calls for unselfish

ness, mutual respect, sympathy, tolerance, intelligence tempered by compassion. For the genuine concern for others which issues from a true Christian heart.

Yes, it is true that a real democracy must be a Christian democracy.

And America's best citizen is the one who in civic affairs manifests the spirit of Christ.

We Have a Mission

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.

A Free Soul In a Complex Social Order

(Continued from page 4)

In ideal language, every free and successful enterprise is an adventure launched by at least one creative person (a free soul) and carried on to the accomplishment of what it was intended to do by a group of persons teamed to work together voluntarily in its interest.

Slavery Threatens

With all mankind living either under control of one planetary power state, or on a balance between regional, continental or hemispheric dictatorships, we shall be encased in totalitarianism; and human liberty will perish from the earth, except as it survives in deserts and caves and in the unyielding souls of men ready to die for it.

In such times as these, when enslavement of our souls threatens us almost universally to an age of natural science and machine organization, it relieves us to reflect that human personality is itself supernatural, endowed with power to use the laws and forces of nature, and that machinery may be the beginning of a new order imposed upon nature in which God is leading man to "subdue the earth."

The alphabetical principle of all machinery is a wheel turning under power. There are no wheels in nature: they are all man-made. But man cannot generate power; it all comes from God.

So our modern machinery may be God and man working together in a control of nature toward a realm on earth in which our Father is to live with His children: the opposite of this is war, in which unworshipping men seem to be working together with Satan against God for the destruction of our race.

If automatic machinery, without any breaks in its process, where the human will and hand are thrust in to control it, could be universally installed to do all that needs to be done for man, it might go awry and grind humanity into sausages.

Democracy is lit up by theocracy only in minorities whose members are in touch with God and are teamed to work together in free enterprise.

The voice of the people is not the voice of God, unless it is God's people speaking.

It follows then inevitably that free enterprise cannot be kept free and efficient and socially constructive in a society that is not permeated and energized with the spirit of free churches.

Each true church of free souls is a spiritual society of the forgiven and of forgivers. Unregenerate souls cannot be free: they are bound down in sin, the deepest and most deceptive slavery possible.

No soul forced to live alone is free.

We can be free souls only in interaction between souls. There cannot be free souls without free enterprise. And there can be no free enterprise without free souls.

Even regenerate souls cannot be free to range upward and outward in the highest loyalties without a severe discipline like to that which Jesus gave His first disciples.

Where Freedom Is Lost

But it may be fatal to overlook the fact that souls do not lose their freedom in political or economic or even military organizations so much as in religious organizations!

It is possible, even probable, yes, in many cases certain, that the soul seeking to be free may find his deepest difficulty not in a bank, or in a court, or in an army, but in a church.

When a church, however respectable or orthodox or even scriptural it may be, allows itself, or any of its ordinances, or activities, or doctrines, or organizations, or prestige, or history, to become the soul's substitute for Christ Himself, it deceives its own members into the deepest and deadliest slavery to which the soul can yield.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Among thinking people, there is ground for a growing suspicion of our accepted historical Christianity. History has weakened and diluted the Christian experience.

Our historic Christianity is synthetic. In terms of Hegelian thesis, antithesis, and synthesis, this is the route it has come:

In the life and teachings and death and resurrection of Jesus was the thesis offered to His first disciples. Then the current Judaism of that day became its first antithesis. "Christianity"—so-called only after New Testament time—came out as the first synthesis.

When Christianity became the second thesis, and Roman imperialism as its antithesis, we got Catholicism as the next synthesis.

Then Catholicism firmly entrenched came against the antithesis of liberalism, the idea of human liberty as developed in modern times, and Protestantism is the outcome as our present synthesis.

Now modern scientific and humanistic materialism has arisen as the current antithesis to Protestantism, and we have capitalism as a synthesis of Protestantism and materialism.

Protestantism says each soul is free to experience all of God that he can; capitalism insists that each person is free to possess all of the earth he can.

So our capitalism is Protestantism inverted. Protestantism gone materialistic.

Now does our Protestantism have

November, 1945

the power to spiritualize capitalism? If so, then let us not destroy capitalism, but fulfill it, by turning it right-end-up out of a pagan-ownership economy into a Christian-stewardship economy.

If we will do this, we need have no fear of Russian communism. If the Baptists of America and the Baptists of Russia can get together on an economic program that releases into action the economic impulses of the first

New Testament church (Acts 4:31 to 6:11), they may yet make both America and Russia Christian, and relate to the limbs of outlived ideologies both capitalism and communism.

But the only way for them to do this is to go back with the New Testament into a re-experience of what moved the first generation of Christians and released it through vitalized churches in both countries.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Such churches are both the bedrock of all the free enterprise that is safe and helpful in our present social order, and the subsoil for all the impulses necessary to cover this earth with a co-operative society, free, peaceful, plentiful, and secure for all people working with God.

Free churches must become the supreme free enterprises of our time all over the earth, if we are to keep our souls free in the one-world complex social order that now seems emergent everywhere.

Free churches, co-operating with one another in sufficient authority and energy to generate a universal co-operative spirit in our post-war world, will preach nearly all other free enterprises into co-operation with one another in all the uplifting movements of our time.

Since the era of controversy, closing in the latter part of the last century when we tried to settle our religious issues by public debate, there have been two periods of development in our Southern Baptist churches: the first was a period of confusion while there was a rivalry of direct appeals to the churches for all the various objects of our Conventions; the second was the period of regimentation initiated in our organization for the 75 Million Campaign.

Now perhaps we are entering another period, when we shall strike a balance between confusion and regimentation in a healthy, free, overflowing co-operation. This will come only when our churches are vitalized in corporate worship of Jesus alive in their members.

This is the larger outlook on what our Baptist churches are to do. It is the utter opposite of the Catholic idea, a one-world Church dominating instead of permeating all the necessary institutions of human life.

And it is fundamentally different from the federal idea that would head up all Protestant movements into one organization for the sake of efficient power pressure upon human institutions.

If Baptists and other Christians like them can be brought together in free churches that co-operate spontaneously, not only through their own agencies but in all other enterprises that look toward the freedom of men in a unified world, it will be demonstrated

at least on an impressive scale that the souls of men can be free in a complex world undertaking.

Otherwise, humanity seems to be gumming itself up in some kind of a world organization that regiment the souls of men into conformity and coerced action instead of freeing them into variety and voluntary co-operation.

The Catholic Church, set against democracy and religious freedom, seems now working toward such a world order under its sway through fascist governments.

Our Greatest Asset

I recall the last word I ever heard from the great E. Y. Mullins. He stood up tall, frail, and pale in one of our Southern Baptist committee and said:

"The greatest thing we Baptists have is our fellowship. If we should lose that, we have lost everything."

The fact is, if our organizations ever get stronger than our fellowship, they are likely to pull us apart.

These churches are to be the creative centers of a co-operating society on earth. And the free co-operation of such churches, instead of the forced federation of power states, is to furnish the pattern and the power of democratic rule in our next world order.

This is the Baptist idea distinct from and pitched against the Catholic idea.

A pale Protestant federalism, now fluttering between the Baptist and Catholic conceptions, is confusing the issue all through Christendom today.

If Baptists will be true and loyal to their distinctive principles, they are destined to be the pioneers of a complex social order in which the souls of men are both free and co-operative.

Dear we let our churches become spiritual laboratories, stationed on the frontiers of a new age, to prove that the most effective free enterprises among men occurs in free churches where free souls are in living touch with the omnipresent Christ!

"Where the Spirit of the Lord is, there is liberty."

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SOUTHERN BAPTIST HOME MISSIONS

Conserving Evangelism Through Training

By J. E. LAMBDIN

Secretary Training Union Department, Sunday School Board

THE supreme objective of evangelism is to bring new citizens into the kingdom of God. There is no way to enter the kingdom except to be born into it. Jesus himself said, "Ye must be born again." Everyone who is born into the kingdom comes in as a babe. A babe must grow to reach maturity. The nature of the Christian life demands growth. Our churches are cluttered up with people who are grown physically, but who are babes spiritually.

A Baptist church is a spiritual democracy. It is a living organism, and to function perfectly every member must participate.

A spiritual democracy is effective in proportion to the number of its members who participate intelligently in all of its life. It is imperative, therefore, both for each individual Christian and for the church that we conserve the results of evangelism. The most effective way to do this is through a dynamic, functioning training program. The Training Union is such a program. It proceeds along three general lines.

Planting Right Conceptions

The Training Union takes the new Christian by the hand and leads him step by step to focus the chief interests of his life in Christ and his church. Through its program of study and daily Bible reading it seeks to plant in the heart of the new Christian the correct conception of discipleship, of church membership, and of the kingdom of Christ on earth.

Day by day, line upon line, precept upon precept, the Training Union works to lead each member to love his church, to love the Lord's Day, to love the Lord's house, and to love Christ supremely.

A life which is not moved by right motives will not be marked by right behavior. Right motives must be based to right thinking.

The first step in conserving evangelism is to focus the interests of the new Christian in Christ and his church.

A new Christian is a new citizen in a new country. He must learn to speak the language of that country, to know its institutions, to know its customs, and to know the requirements for loyal citizenship.

Good church membership habits are not just handed to the new Christian when he is born into the kingdom. They must be developed. The Training Union undertakes this job.

Some of the habits of a good church

member are prompt and regular attendance, study, giving, worship, witnessing, prayer, and participation in all phases of church life.

A sound principle of education is that we learn by doing. That is why the Training Union insists that each one of its members must take part on the program and in all the activities of the union. This is not just a mechanical requirement; it is something which is absolutely imperative if we are to fix in the life of the new Christian the proper habits of church membership.

These habits cannot be fixed simply by telling the church member that he must do certain things. He must be led actually to do them until the habit of doing them is firmly fixed in his life. This is a task of such importance that every church should use the best men and women in its membership to lead in it.

It will be a great day for Southern Baptists when all of our churches have seriously the imperative necessity for conserving evangelism through training. We are moving toward the day when every Baptist church will have a Training Union.

Participating in Service

The consummation of conservation is service. This does not mean that every Christian is to become an official leader. It does mean positively that everyone is to become a participating member in the great task of the church of Christ.

Christian service is an activity which involves all of life. It requires living according to the pattern of

Christ in the home, in life's vocations, in social contacts, and in all phases of church life.

The apex of Christian service is personal soul-winning. Evangelism is not complete until we make evangelism of those who have been evangelized.

Force for Conservation

In its educational program the Training Union which really functions in a Baptist church is a great force for conservation because it assimilates new members into the church life and fellowship, it indoctrinates them, it trains them in stewardship and missions, it equips them for all phases of church work, and it leads them to become personal witnesses to the lost.

The Training Union program in 1946 has followed the theme, "Baptist Principles for a Better World." The theme for 1946 is "Christ Above All." The lesson courses stem from these great central themes. They are graded to meet the needs of all of our people.

Close to one million church members are now enrolled in the Training Union of Southern Baptist churches. Perhaps more than two million others have had the benefit of some of this training.

For a number of years we have supported four foreign missionaries in addition to liberal contributions to the foreign mission cause.

Beginning at Home

The missionary command calls for "beginning at Jerusalem." Our city missionary and his capable wife carry on in a far-too-long neglected part of our city, and their work has revolutionized that whole section. The call of a distressed and groping world has aroused us to the enlarging of that work.

There is also a manifest quickened interest in associational, district, state, and Home Mission work, as increased contributions have shown. There is a deepening of conviction that we must maintain the home front as the base of supplies for the support of our missionaries abroad. Since the beginning of the war we have missed only one Sunday to receive new members, and only three Sundays in eight years.

Special love offerings, in addition to budget offerings, have wonderfully increased.

Called Into Service

A heartening thing has come to us in the number of men in the military service, while training at the local camp, who have surrendered for Christian service; some to be missionaries, some to be evangelists, some to be pastors, some to be educational directors. Some of these we have licensed; some we have ordained. Others are now serving as chaplains' assistants. Still others have received their discharge from the service and are pursuing their studies in Hardin-Simmons University.

A fine young woman whose officer-husband became a prisoner of the Japanese became a prisoner of the Japanese.

With your members scattered to the ends of the earth," we wrote to Dr. Millard A. Jenkins, "what effect has this had on your congregation in its outlook on world-wide missions? What new conceptions do they have of the world task of Christianity?"

The wise and widely experienced pastor of First Baptist Church, Abilene, Texas, has answered on this topic.

Dr. Jenkins has lived through two world wars while serving the Abilene church. He is used to the changes brought on by the present conflict. His article will be read with profit by those who seek to render the needed spiritual ministry to men whose hearts have been torn by war.

What New Outlook?

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There is much talk about youth delinquency. We propose to do something about it.

Youth is going to play. Youth is

(Continued on page 11)

November, 1945

My Church And Post-War Missions

By MILLARD A. JENKINS

Pastor, First Baptist Church, Abilene, Texas

It would be disappointing, indeed, if not tragic, if world conditions did not arouse the local church to new conceptions of world need, new zeal for the task, new consciousness of responsibility, and new appraisal of the opportunities the world conditions set before us.

Alas, for the church that would fail to match its utmost strength, both in material and spiritual forces, against the responsibilities and opportunities now thrust upon us.

A prostrate and groping world awaits the hand that will lift it out of the chaos the most terrible of all wars has wrought; and there is but one hand that can do it, the hand that was nailed to the cross. If the world is to have peace, it must know Him who is the prince of peace.

Let our church glory in the opportunity of making Him known. Our church in Abilene has always been an evangelistic and missionary church. The great and lamented Lee R. Scarborough laid that foundation while he served as its pastor. But never was the missionary vision keener, nor the obligations more conscious.

Close to one million church members are now enrolled in the Training Union of Southern Baptist churches. Perhaps more than two million others have had the benefit of some of this training.

The Training Union program in 1946 has followed the theme, "Baptist Principles for a Better World." The theme for 1946 is "Christ Above All." The lesson courses stem from these great central themes. They are graded to meet the needs of all of our people.

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My New Outlook on the World Task of Christianity

By LEO A. HEBERT, Y2/c, U.S.N.R.

Two years in Australia and the South Seas have brought me an enlarged conception of the world mission of Christianity. In observing the work of the Holy Spirit in the organized church life of the "Down Under" Continent, and in the more nebulous fellowship of the Polynesian Christians, I am convinced that Christ is the answer to the world's need.

When I return home, I will gear this quickened interest to my personal service and to that of my church in the furtherance of the Gospel.

Here is what I found in Australia. Unlike America, Baptists occupy a low place down the list from the standpoint of numbers but an uppermost spot in proclaiming a spiritual message.

The Church of England and the Catholic Church are the ranking groups, and both are quite formal. Baptists rank below Methodists, Presbyterians, and along with the Christian Church in size, but they are strong for their small fellowship.

Compromising Christians

The people of Australia are pleasure-loving, vacation- and holiday-conscious people. The church comes second.

The result is clearly evident in the size and strength of the churches and in the lowered morals of the country. Their supreme need is Christ, presented as the New Testament portrays Him.

Baptist work is weak in teaching and training. The Sunday schools are composed of children and a sprinkle of older folk—youth is at the beach or the theatre.

Their pastors conform to the dress of the Catholic Church with their black suits and turn-around collars. They do not have the position of standing firmly for all that has made Baptists distinctive.

About the Author

Yeoman Leo A. Hebert, whose home is in Alexandria, La., wrote this article "somewhere in New Guinea" shortly before V-J day.

According to his pastor, Dr. C. R. Shirar, young Hebert united with Calvary Baptist Church, Alexandria, by profession and baptism in 1935. He was active in Sunday school and Training Union before entering the Navy. His mother is a Sunday school teacher. A brother is in the Navy.

Leo, Dr. Shirar states, plans to devote his life to some phase of religious work.

This interesting article was written at our request, through the co-operation of Chaplain Harold G. Sanders.



Yeoman Hebert

November, 1945

the wand of the sorcerer to consecrated Christians who are "emancipated" from the curse of sin as well as that of the sorcerer—I repeat, One who can do that for these people is the Great Indispensable for them and for all the Pacific peoples.

While my interest in the whole missionary enterprise will show itself in my church living and giving after the war, I hope to see something done about the very areas in which I have seen great need.

I Am Resolved

I will agitate for Southern Baptists to help encourage full-fledged youth work in Australia. This can be encouraged by an exchange of specialists in Sunday school and Training Union work between the two Baptist groups.

I would like to see some of our best pastors and young people accept the invitation of such men as Dr. A. T. Whaley to come to Australia on preaching missions with particular appeal to youth. If it could be arranged with the Baptist Union of Australia, I would urge that we invest some of our mission money in their vast "bush country" and teeming cities.

Every advance for Baptists is an extension of the true kingdom of Christ.

Greater work should be done among the natives of the Pacific Islands and the Orient. Baptists have done practically nothing in the Pacific, although they have touched the mainland. The religious freedom promised by the World Charter opens the door of eccllesiastical and pagan darkness to Baptists.

One forgets the "cut" of the hair and the color of the skin as he sits in spiritual fellowship with the redeemed Papuan.

Our Colossal Task

True though the saying may be to a world which has not seriously tried the recipe, the colossal task of making Christ known and obeyed is the most important assignment of the age.

Among the pioneering, sturdy people of Australia, Christ must be the leader.

A democracy is not per se the Christian community; but a free Christian community will express itself politically as a democracy. The morals and social mores must be shaped and strengthened by the teachings of Jesus.

Unless the youth of Australia are won to Christ, her future as a Christian democracy is in grave doubt.

If the peoples of the Pacific Islands are ever to be free from the shackles of sin and superstition, of dread disease and dark doubt, Christ is the answer. One who can, in fifty years, change the New Guinea natives from cannibals and head-hunters ruled by

mer encampments, being one of six to hold on the Clear Fork of the Brazos

going to have somewhere to go. Then let our churches see to it that they have opportunity for clean recreation. The beer saloons are after them. The sex and crime movies are after them. Let us meet their challenge.

Let the churches provide places of Christian environment. If the churches do not furnish the right kind of a social atmosphere the world will furnish the wrong kind.

This building will have its kitchen and dining room, an auditorium for lectures, dramatics, and visual education, library, lounge, and reception room. One story will be for athletics and smaller games such as hand tennis and shuffle board.

Always majoring in young people, that which inspired our people to launch the youth center movement is the world condition that calls for the enlisting and training of armies of young people for the battles of peace, as our country enlisted and trained its young manhood and womanhood for war.

The cause of world-wide missions calls for the conserving and training of Christian youth at home for the spread of the saving Gospel of Christ abroad.

To that end we lift up our banners. Our motto is, "As we give we live; as we go we grow; as we train workers for the wider field, the more efficient will be the work at home."

Our church has pioneered in sum-



Vulture Street Baptist Church, Brisbane, Australia, where first Baptist Training Union in Australia was organized.

with the whole Christian Gospel to lift the spiritual, social and political life of these semi-primitive peoples. I know that Christ is real to fuzzy-wuzzies in New Guinea—perhaps more real than to many of our cultured and sophisticated church members at home.

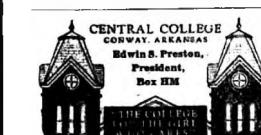
I do not know for sure where Christ wants me to invest my life after my education is completed, but I am considering going myself to accomplish part of that which must be done if the prayer of Jesus concerning the peoples of the world be realized in Him—"that they may be one."

My Church and Post-War Missions

(Continued from page 9) going to have somewhere to go. Then let our churches see to it that they have opportunity for clean recreation. The beer saloons are after them. The sex and crime movies are after them. Let us meet their challenge.

We have sent millions of young Americans here to destroy the enemy. Incidentally, the natives have suffered from both Japan and the Allies.

We must now send vast numbers of our best young missionaries, doctors, and agriculturists to those islands



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SECRETARY**Gray's Quarter-Century Service Was Marked By Phenomenal Expansion In Board Activities**

THE man who sat at the helm of the Home Mission Board during its most phenomenal expansion was Baron DeKalb Gray.

A Mississippian, born June 18, 1855, Dr. Gray served significant pastorates in his native state and in Alabama, plus a brief time as president of Georgetown College. He entered upon his duties as corresponding secretary of the Board in September, 1903.

During his term of office, a number of new departments were added to the Board, such as evangelism and enlightenment. There was great development of the Cuban work, as well as an extension of activities to the Panama Canal Zone.

Dr. Gray was an orator and platform speaker of outstanding ability as evidenced in the many and varied engagements he filled.

After serving the Board for twenty-five years, Dr. Gray became secretary emeritus in September, 1928. Now past his ninetieth birthday, he still resides in Atlanta.



Dr. Gray

"He that Confesseth Me Before Men..."

By LEWIS GRANT
Missionary to the Indians
Gallup, New Mexico

AT Wingate Village I had talked with Gloria about her relation to Christ. It was clear to me that she was already a Christian because she had asked Jesus to come into her heart some time before. She had never openly confessed Him, however.

On the last Thursday of our two weeks at Wingate, Valeria Leeds, Gloria's friend, related her experience at the All-Indian Camp. It was done haltingly and she had difficulty in putting into words her feelings.

At the conclusion of her talk, however, we could feel God's presence; and I concluded the service with a call to the boys and girls to openly confess their trust in Christ. The first one who came was Gloria.

"Gloria, did you realize that at one time in your life you were lost and needed help in your life?" I asked.

"Yes, Brother Grant."

"Did you sincerely ask Jesus to come into your heart and forgive you of your sins?"

"Yes."

"Did He come into your heart, Glo-

ria, and lift the burden of sin from your life?"

Gloria nodded, for she could not speak because her eyes were wet with tears.

"God bless you, Gloria, and keep you all your life. May you continue to do what He would have you do in your life."

When she got back to her seat, she turned to Valeria, who was sitting near her, and said, "I feel different somehow. I want to cry."

"I know how you feel, Gloria, for I

felt the same way when I went forward for Christ at camp." Valeria replied.

G.A. Girl Visiting Cuba Bears Christian Witness

By ELIZABETH TAYLOR
Missionary in Key West

BETTY, with her mother, brother, and sisters, recently visited in Cuba with her grandmother. One evening, on the eve of a saint's birthday, a group of friends were sitting in the home of Betty's godmother waiting for midnight to come when they would worship and pay homage to the saint whose image stood in the room.

"Did you sincerely ask Jesus to come into your heart and forgive you of your sins?"

"Yes."

"Did He come into your heart, Glo-

SOUTHERN BAPTIST HOME MISSIONS

Betty became sleepy and remarked, "I'm so sleepy I think I'll go home and go to bed."

"Aren't you going to stay awake and worship the saint?" asked her godmother.

"I don't believe in such foolishness," replied Betty.

Several people gasped and said, "Don't believe in them! Not in the saints!"

"No," replied Betty. "What can that image do? She can't see, nor hear, nor think, but is only a piece of stone. I believe in the real God in heaven whom we worship in spirit and in truth, who sees, hears, and knows everything and can give us all things. He is the only one I worship."

We were unable to find any trace of our former work at Farmington, though it is entirely possible that some of it remains.

It is our opinion that if and when the Navajo people are reached with the Gospel it will be in their own language. The reasons are stated, as follows:

1. Seventy-seven years ago the Federal Government by use of arms forced the Navajo tribe to a treaty. Among other things, the Government promised to provide schools for the Navajo children. To date, 77 years later, there are not enough Government schools to take care of half the children.

Some of the schools are not in operation. None of them are accredited.

2. Only about 15 per cent of the Navajo people understand English well enough to carry on a conversation.

There are some 50,000 Navajo Indians. Over 40,000 of them do not understand English. Seventy-seven years ago there were only about 8,000 in the whole tribe.

Some of the schools are not in operation. None of them are accredited.

3. The only accredited schools open to the Indians are a few mission schools; and there is a Government edict that prohibits any new mission or missionary from securing property on the reservation.

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Italians Eagerly Hear As Worker Conducts Services Under Tree

ALTHOUGH no meeting place has been secured as yet, a new mission has been begun in Tampa under the direction of Rev. Alex Pasetti, Home Board missionary.

"The people in the vicinity of the new mission are hungry for the Gospel," writes Brother Pasetti. "Over and over again as we visited them and told them of our plans and desires for a Sunday school they would say, 'That is just what we need here!'"

The missionary to the Italians in Tampa was rewarded in his search for a meeting place by a Spanish couple who graciously consented to his using their yard—and if necessary their home—for temporary services.

The Spanish couple, though not Christians themselves, demonstrated real generosity in offering to donate a piece of land on which a small building could be built.

"At present we are meeting on Sunday afternoons in the shade of a pecan tree," Brother Pasetti continues, "and the people worship in the beauty of God's holiness."

Teachers Needed With Mission Aim For Florida Field

By D. O. JERNIGAN
Missionary to Indians in Florida

BIG Cypress Reservation, located forty-three miles southwest of Moorehaven, which is the nearest town, has been without school teachers for more than two years.

There is a well-furnished teachers' home, and I think the salary for a couple is \$180 per month.

Without a decidedly missionary spirit no couple would be content with this work, nor be able to accomplish anything worthwhile. It is entirely out of civilization.

The standard Civil Service requirements for this position are a college degree with some teaching experience. In my opinion, a fraction of this requirement might be waived if the applicants were properly recommended and had unusual ability.

Anyone who feels led of God to this tremendous undertaking should contact Superintendent K. A. Mormon, Seminole Indian Agency, Ft. Myers, Florida.

Indian Church Organized

THE Shawnee Indian Baptist Mission has become the Shawnee Indian First Baptist Church, according to Missionary V. J. Zuniga.

In addition to pastors from nearby churches, members of the Only Way and Kickapoo Baptist churches were also guests at the special service of organization, Brother Zuniga said.

The church is located about twenty-five miles from the city of Shawnee.

A traffic sign in a Pennsylvania village says: "Slow. No hospital."

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SOUTHERN BAPTIST HOME MISSIONS

Mission Produces Tithers

FROM a mission just begun at San Patricio by Missionary Oscar Hill of Alamogordo, New Mexico, two families have pledged to tithe.

As yet there have been no baptisms at the new mission because of lack of place to baptize.

The missionary works with Spanish-speaking people in southern New Mexico.

Former Negro Priest Ordained

A FORMER Catholic priest was recently ordained to the Baptist ministry by the Negro Baptist association in East St. Louis, according to Blount F. Davidson, city missionary in that association.

A tract on the plan of salvation published by Southern Baptists fell into the hands of the Negro priest which led to his conversion and subsequent membership in a Baptist church.

The missionary of the Home Board was in attendance upon the Negro Baptist association to speak to them about a possible Negro center. While there, he witnessed the ordination service of the former priest.

Mexican Orphans' Home Being Built

MEXICAN and Anglo Baptists of Texas have contributed \$25,000 in recent months to the Mexican Baptist Orphans' Home at San Antonio, according to Rev. E. J. Gregory, superintendent.

Six Mexican girls are being cared for by the institution which was organized in November, 1943.

Many children have been turned away, the superintendent reports, because of lack of adequate quarters.

The home owns a 120-acre farm, nine miles west of San Antonio. Needs include, according to Superintendent Gregory, food, clothing, and farm equipment.

Now underway is a campaign for an additional \$50,000, endorsed by the Baptist General Convention of Texas and the Mexican Baptist Convention.

Trustees of the home are named by these two conventions. The treasurer is Mrs. Perry F. Webb of San Antonio.

Missionary Broadcasts

In French

A N 86-year-old man heard the Gospel for the first time when it was broadcast in his own language by a missionary to the French-speaking people of Louisiana.

Lawrence Thibodeaux, missionary of the Home Board, reports a large response to his radio programs which he conducts in French by transcription.

Because many have requested tracts and Gospels, the missionary feels that his program is helping reach people for Christ who would not be reached otherwise.

The civilian Christian is thus challenged to arise to his supreme opportunity in world history to reveal Christ to the returnee.

Race Riots Aren't Necessary. By Alfred McClung Lee. Public Affairs Pamphlet No. 107. 10 cents.

In this small pamphlet, published by the Public Affairs Committee in co-operation with the American Council on Race Relations, ten points are given as procedures to follow when riots are threatening.

Plans for long-term programs to foster better inter-group relations are also outlined.

Pioneers of Tomorrow. By Hans Well. Association Press. 83 pages. \$1.25.

A European-born writer speaks to young Americans, thinking young

November, 1945

Home Mission Book Shelf

Woodrow Wilson and the Great Betrayal. By Thomas A. Bailey. The MacMillan Company. 428 pages. \$3.50.

With fearless accuracy the author traces the tragic circumstances which ultimately led to the betrayal of Woodrow Wilson's high international idealism and the aspiration of humanity for co-operation to insure peace. This is a timely study, as the war-weary world again seeks some means to avert world conflict.

Public Relations for Churches. By Stewart Harrel. Abingdon-Cokebury Press. 138 pages. \$1.00.

The book is what the sub-title suggests, "Tried methods of winning good will for your church." The author challenges the pastor to take a cue from the business world and make public relations an important element in the over-all plan for his church.

It is a book suited to the times; and it is predicted that preachers will find in the book an answer to many problems.

Soldier, You're It! By Ralph Waldo Nelson. Association Press. 132 pages. \$1.00.

This book is written in a personal manner and in the G.I. language to the soldier who, upon finding on the battlefield that life has meaning, wishes to clarify that meaning.

The author is aware that there will be many atheists who will greet the boy, fresh from the foxhole, with a cynical smile, snidely accusing him of worshipping a "cosmic Bell-Hop," a God who jumps to answer prayer when one wishes.

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THE SHEPHERD GOD

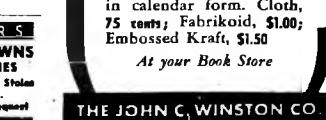
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