

# SOUTHERN BAPTIST HOME MISSIONS

Motto: Trust the Lord and Tell the

VOL. XVI.

JANUARY, 1945

NO. 1.



First Meeting of the Southern Baptist Convention

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### The Bible in the Public Schools

PROF. W. E. EVANS, principal of Knoxville High School, tells us that Knoxville, Tennessee, has found a way to teach the Bible in the public schools.

He says, "I have always favored the teaching of the Bible as an elective study in secondary schools. Nobody questions the worth from the standpoint of authentic history and literary value. But I want to add that the Bible is the outstanding course in the whole high school curriculum which directly contributes to character education."

Superintendent Evans tells us that most of the Bible courses taught on junior high and senior high level have been gaining in popularity. If a controversial question of creed arises, the teacher refers the student to his own pastor.

### Startling Facts

HOWARD W. ODUM, in *Southern Regions of the United States*, tells us that in the nation as a whole twenty-one and four-tenths per cent are engaged in agriculture. In eleven rural states of the South, thirty-three and five-tenths per cent are engaged in agriculture. The thirteen Southern States have more farmers than all of the rest of the nation together.

We are also told that in the cities there is an average of one and three-fourths children to the family, while in rural sections there is an average of three and two-thirds children to the family. When we take into account the fact that sixty-five per cent of the church membership of the Southern Baptist Convention is in rural and village churches, we can see what these figures mean in the future if we do not evangelize our country sections.

This is important because of present conditions. Forty-eight per cent of rural churches have fewer than one hundred members, so Claude Brubaker tells us in a study of rural sociology.

In thirty-nine of the one hundred counties in Virginia, the average membership of rural churches is one hundred or less, according to Hamilton in *The Roll of the Church in Rural Community Life in Virginia*.

Of twenty-five thousand churches

in the Southern Baptist Convention, thirteen hundred made no report to their respective district associations. Three thousand have no pastor, six thousand reported no baptisms, six thousand gave nothing to missions, eight thousand gave nothing to the Co-operative Program. These are startling facts and speak in thundering tones for a strong rural mission program.

### Catholics and Freedom

THE youth organizations in Argentina, Uruguay, Mexico, Colombia, Chile, Cuba, and Puerto Rico, representing Protestant youth in these countries, have sent a statement to fellow Christians in the United States charging that the Roman Catholic church is intensifying its attack on Protestantism in the various countries of Latin America. Their statement says, "We want the same liberty which Roman Catholics enjoy in your country where they are in the minority."

Only in countries not dominated by the Catholic church, or by a totalitarian government, do you find religious liberty. The Protestants of South America, though a minority group, have as much right to propagate their faith as Catholics in the United States, a minority group, have to propagate their faith.

In the peace terms that will be written after the war is over, we should see to it that minority groups are free and that any man anywhere not only has the right to worship God as he wills, but also to propagate his faith to the full without restraint or hindrance.

### Kingdom Values

THE rural sections are not as valuable to the kingdom from the standpoint of money gifts as industrial sections, but they are more valuable than the urban center in furnishing workers for the kingdom.

Surveys show that eighty-five per cent of the pastors and leaders now serving the kingdom among Southern Baptists are from rural churches. About seventy-five per cent of the ministerial students and missionary volunteers in our colleges and seminaries are from rural and village churches.

This is true in spite of the fact that

sixty-nine per cent of the churches in the Southern Baptist Convention are part-time churches and that ninety-two per cent of Southern Baptist churches have fewer than six hundred members each, while forty per cent of Southern Baptist churches have fewer than one hundred members.

A show of hands in almost any city church will reveal that at least seventy-five per cent of the membership of that church were converted in a country or small town church. These facts are a very strong argument in favor of a vital, rural, mission program.

### Some Interesting Facts

ACCORDING to the United States Department of Commerce, the average income per capita for the states in the Southern Baptist Convention is \$376. The average income for the nation is \$573. The average income for the six rural states in the territory of the Southern Baptist Convention—Georgia, South Carolina, Tennessee, Kentucky, Alabama, and Mississippi—is \$283. The average per capita income for six northern industrial states is \$809. This gives some idea of the ability of the people living in the distinctly rural states to support kingdom interests as compared with people living in industrial states.

### One Foot in Hollywood

MR. HOMER A. BETZ, general secretary of the American Bible Society and chairman of the Committee on Christian Motion Picture Service, tells us that forty-five denominations are co-operating in an organization to represent Protestantism in the motion picture world.

He says, "We are tired of having every Catholic priest a nobleman and every Protestant minister a caricature in the films."

The aim of the organization is twofold: to produce films representing the Protestant point of view, and to act as a Protestant pressure group in Hollywood.

Something like this is surely needed, not only to represent Protestantism, but also to represent morals and Christianity.

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# 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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JANUARY, 1945

NO. 1.

AS Christians we believe in the kingdom of God as the only solution for world problems. We well know that if civilization is saved no half-way measures will suffice, no palliatives will do. Only the Great Physician can heal the hurt of humanity. The teaching of Christ must be threaded into the thought and life of the world so that the social order established will embody the principles of righteousness.

**Men Must Be Changed**

This means that Christian principles must become the individual virtues of the men and women who live in the world. No country can be better than its citizens, and if Christianity is to become effective in changing national life, it must root itself in the men and women who compose that life. To embody these principles in law is not enough, for the law may not be obeyed. It is not legal rights but moral rights that must be established. The main trouble with the world now is sin and selfishness, and sin and selfishness root in individual life. Men must be changed if we would have a changed world.

We do not think that we can pick ourselves up by our bootstraps and swing blithely into a millennium built to order by humanly devised programs, but we do believe that the Gospel forces of righteousness are destined to overcome the world of wickedness and that at last through the preaching of the Word of God, the kingdom of God will come. The star of Bethlehem shall not go down in darkness; nations grown corrupt will fall to pieces, but others strong in righteousness will arise to take their place. Freedom may be wounded grievously in her temples, but her banners, torn but flying will at last stream triumphantly over the grave of tyranny. The black night of barbarous ignorance may endanger the world but Thou, Eternal Providence, will cause the day to dawn when every demon of greed shall have been exorcised; when love shall have universal sway and Christ shall be King of kings and Lord of lords.

### Uniquely Christian

IF our churches would serve in the new world order they must become more definitely and deliberately in their organization, thought, service, life and work Christian institutions of the New Testament type. They must become unique in being, philosophy and purpose among all the institutions of the world.

Look at the world today. Why is it in the fix it is in? There is but one answer. The Christian

people of the world, or should we say the people calling themselves Christian, failed to live like Jesus lived. They failed to love like Jesus loved, to share like Jesus shared, to care like Jesus cared, to serve like Jesus served, to give like Jesus gave and to sacrifice like Jesus sacrificed. The welfare of the world was not their chief concern.

If Christians had lived like Christ and given themselves in sacrificial service with Christ for the world's redemption; if they had given of their money to send the Gospel to the nations of the world anything like the amount they are now forced to give to support the war, we would more than likely never have had this war.

### More Than Resolutions

ONE thing is sure, if Christians expect to have any influence in determining the terms of peace, they must do more than pass resolutions. All the conferences church groups can hold will avail little if all they do is hold conferences. To influence the peace terms Christians must make Christianity effective in the life of the nations that write the terms of peace. They must shoot the life of Christ through and through the life of our land so that the sentiment and thought of America will become Christian. Love and not hate must animate our people. The good of all must be our purpose. Justice, mercy and equity for all groups, all nationalities, all races, all classes, must be our aim.

The thing America must do if we would change the present world is to make the fatherhood of God and the brotherhood of man a fact in the field of human experience. Peace will not come to the world by force of arms. Battleships, tanks and airplanes are not the implements with which to make men love one another. The golden age will come to the world when men become children of God and are related to one another as brothers in Christ. This is a task for our churches and what a task it is! To fully grasp its meaning we need a new sense of spiritual values, a new and deeper realization of the fact that the Gospel of Jesus Christ faithfully preached not only saves the souls of men but also transforms their lives. The Gospel can and does transform communities and nations.

Christ is not only the fountain of all excellence to whom all must come, but He is also the pattern of all rectitude to which all must conform.

Sin is not the stumbling of ignorance, nor is it the blundering of inexperience; it is the virus of evil which vitiates the life fluid of the soul.

## "We Have A Mission"

*Individualism in religion—each man's right of direct access to God, his competency to make such an approach, and a doctrinal and denominational order based on that right and competency—is a distinctive principle of Baptists. The grandeur of this belief accentuates the urgent imposition upon Baptists to persuade men everywhere, of their own volition, to come into right relation to God through Christ. The splendor of their doctrine adds weight to the urgency of their mission. The president of Southern Baptist Seminary clearly states this marking principle of Baptists in this article, which is the first of a series to be printed in Southern Baptist Home Missions as an aid to an understanding, in the Centennial year, of the distinctive beliefs, contributions, and mission of Southern Baptists.*

### Wherein Lies

## The Uniqueness of Baptists

By ELLIS A. FULLER

CAN Baptists rightly claim sufficient uniqueness to justify their existence as a separate Christian group? If so, wherein is found the principle of faith that makes them stand alone in comparison with other Christian groups?

Let it be said in the outset that their uniqueness is not found primarily in their church polity; for there are other groups who practice democracy and congregational sovereignty. Neither is their uniqueness found in their theology; for the fundamental doctrines they hold with respect to God the Father, God the Son, and God the Holy Spirit, together with the doctrines of redemption for the whole man both in this world and the next, may be found among the beliefs of other Christian groups. Neither is it found primarily in their interpretation of the ordinances.

Their uniqueness is found in their beliefs concerning man. In making this statement I do not infer that all that Baptists believe about man is peculiar unto them, that is, that no other Christian group shares any of these beliefs; but I do state without reservation that Baptists have held consistently and persistently certain tenets of faith about man that have set them apart as a unique Christian group.

"In the beginning, God . . ." is the starting point. God is called the first cause. He is the Creator. According to His own wisdom, in using His own power and for His own purpose, He created man in His own image and made him sovereign over all other creatures and created things.

### Inalienable Rights

In this creative act, God gave him certain inalienable rights, rights which cannot be alienated from him, which cannot be transferred to another without destroying or defeating him as a being made in the image of God. These rights belong to him by God's creative act. Indeed they are a part of him and by God's decree they must not be denied him for any purpose.

If civil authorities, ecclesiastical authorities, or any other authorities in-

tercept these rights, they dismantle man as a being made in God's image. Just as really as one dismantles a machine when he removes its parts. If authorities of any type hinder him in the free exercise of these rights by attempting to transfer them to another, they render him powerless to achieve, by the proper use of divine aids, the ends the Creator set for him, and they also defeat him as an effective workman according to God's will in realizing God's eternal purpose.

Since God created man with a physical body, a mind, and a soul, there are definite inalienable rights which appertain to the body, others which belong to the mind, and still others which belong to the soul. The three—the body, the mind, and the soul—constitute an eternal trinity (God in mercy and through grace has provided redemption for the whole man); but each has its own distinct rights which should be guarded at all costs. In this paper I am concerned primarily with his inalienable rights as a moral and spiritual being.

### Inestimable in Value

Because man is as God made him, Baptists accept the individual as inestimable in value. How much more val-

uable he is than a sheep, only eternity can reveal. In this passing world order, the birds of the air, the beasts of the field, the fishes of the water; yea, the air and the field and the water and all other creatures and things exist for man's good unto the end that he might fulfill his mission unto the glory of God.

Other Christian groups share the Baptists' appraisal of the worth of the individual; but Baptists have been distinctive in their consistent demand that man be left free to work out his own salvation without coercion or hindrance in any form.

Furthermore, because man is what God made him, Baptists believe in man's innate competency to deal directly with his Maker for aid, wisdom, guidance, strength—for regenerating and sanctifying grace—whereby he becomes the realized "hope of glory." Because of this innate competency he has the inalienable right to be left free in all of his religious beliefs and practices.

### Liberty and Competency

Therefore, religious liberty cannot be intercepted, denied or destroyed without defeating him in his growth unto the moral perfection which meets the requirement of God. If the individual man is defeated in his pursuit, God will fail of His purpose with that man.

That every man might be unhampered, untrammelled and unhindered (Continued on page 12)

### NEXT MONTH

"What must I do to be saved?" is the age-old question of humanity. How have Baptists distinguished themselves in holding to the clear teachings of the New Testament on this all-important subject? Dr. J. Clyde Turner will answer these questions next month in the second article of this series.

IF ANY MAN will  
open the door . . .  
I will come in.

Rev. 3:20

The door to every man's  
heart opens only on the  
inside. HE MUST OPEN  
for HIMSELF.



## A plea for an understanding of a basic Christian truth

ALL MEN have the  
right to direct access  
to God.

Each man must deal  
with God for himself.  
He has both the capacity  
and the competency;  
he needs no human go-  
between.

"Every one of us shall  
give account of himself  
to God."—Rom. 14:12.

This direct relation of  
man to God sets true  
Christianity apart from  
all other religions.

It also marks as false  
any so-called branch of

Christianity which  
erects hindrances to  
any man's direct deal-  
ing with God.

### Barriers to This Freedom

• Church membership  
required as necessary to  
salvation.

• Any ordinance, such  
as baptism or the Lord's  
Supper, when made a  
means to salvation.

• Man-devised ceremonies  
standing in the way.

• Formal creeds which  
block the path to God.

The Bible excludes  
acceptance of salvation  
by proxy. No one can  
repent or believe or obey  
for another.

"Whoever shall call  
upon the name of the  
Lord shall be saved."—  
Rom. 10:13.

### We Have a Mission

Southern Baptists  
hold firmly to the New  
Testament teaching of  
the direct approach of  
man to God. We must  
teach this distinctive  
doctrine to men every-  
where.

The TRUTH Shall Make Men FREE

This is the first of a series of messages on the distinctive New Testament beliefs held by Baptists. An enlarged copy of this display, suitable for use as a poster, may be had for \$6 from the Home Mission Board, 315 Red Rock Building, Atlanta 3, Georgia.

## First Meeting of the Southern Baptist Convention

### Mission Call Given Major Emphasis In Historic 1846 Session in Richmond

Reprinted from the Southern Baptist Missionary Journal for July, 1846.

THIS body convened in the city of Richmond, Va., June the 10th, 1846. The meeting had been anticipated by the denomination in the south and south-west with deep interest and anxiety. As it was the first meeting held under the constitution adopted by the Convention in Augusta, it was highly important, and devoutly wished, that its deliberations might be harmonious, its decisions wise, and its measures energetic.

It was well known that brethren, in different sections of the country, entertained discordant views on subjects of great moment, which must come before the Convention. Could these views be harmonized? Many, we doubt not, prayed that God would infuse into the members of the body the spirit of candor, conciliation, and self-sacrificing devotion to the common interest; nor was the prayer ineffectual.

The Convention assembled in the First Baptist Church, at 11 o'clock, a. m. One hundred and thirty-six delegates were present, viz: from Pennsylvania one; Maryland five; the District of Columbia three; Virginia seventy; Georgia seven; South Carolina twenty; Alabama eleven; Mississippi three; North Carolina six; Kentucky three; Louisiana one; Tennessee four; Canton in China two. Included in the above enumeration was a brother from Texas, and another from Missouri.

The Convention was organized by electing Rev. W. B. Johnson, D. D., of South Carolina, President; Rev. R. B. C. Howell, of Tennessee, Rev. J. B. Taylor, of Virginia, Hon. Thos. Stocks, of Georgia, and Rev. W. C. Buck, of Kentucky, Vice-Presidents; M. T. Mendenhall, of Charleston, S. C., Treasurer; and Rev. J. Hartwell, D. D., of Alabama, and J. C. Crane, of Virginia, Secretaries.

#### Majoring on Missions

Two meetings were held in the Second Baptist Church, one on behalf of Foreign, and the other of Domestic Missions. The Foreign Mission meeting was addressed by brother Shuck, on the former intolerant policy of the Chinese government in regard to Christianity; its present change of policy; and the prospects of success in the missionary enterprise presented by this change. Yong Seen Sang made a short address. Brother Simons followed with a few remarks on the condition and prospects of the Durman Mission.

The Domestic Mission meeting was addressed by brethren Holman, the Corresponding Secretary, Buck, of Kentucky, and Fuller, of South Caro-

1. The Home Mission Board was first named the Board of Domestic Missions and was so called for many years.

lina; after which a collection was taken, amounting in money and pledges to five hundred dollars, to aid Domestic Missions.

The services commenced on Wednesday morning, and on Saturday afternoon the business was so nearly completed as to free the minds of the members from care, and leave them to the undisturbed enjoyment of the Lord's day privileges. The preaching during the meeting, commencing with the introductory sermon, by Dr. Fuller, was plain, faithful, and appropriate, and some of it eminently spiritual, pungent, and powerful.

Long will the services of the Sabbath be remembered in this city, nor will they be forgotten in "that day." The churches of all the evangelical denominations, except the Episcopal, were occupied by the ministers attending the Convention.

#### A Thrilling Scene

On Monday morning, the Convention, invigorated by the rest, and refreshed by the religious services of the Lord's day, met to close their business. A scene of thrilling interest occurred.

Brother Huckens,<sup>2</sup> of Texas, ad-

2. Rev. James Huckens (this seems to

#### COVER PICTURE

Typical of the pioneer spirit which claimed a western empire for our country's adventuring forbears is the statue of the pioneer family shown on the cover. Standing in Penn. Valley Park, Kansas City, on the camp site of westward moving emigrants, it commemorates, according to the inscription, "the pioneer mothers who with unflinching trust in God, suffered the hardships of the unknown West, to prepare for us a homeland of peace and plenty." It is likewise a reminder of the sturdy spirit of spiritual pioneers of Home Missions, early missionaries whose crusade of conquest snatched the frontier from the clutches of Satan.

**EDITOR'S NOTE**—Those who reported this 1846 meeting in Richmond referred to it as "the first meeting of the Southern Baptist Convention." The meeting the previous year, 1845, in Augusta was convened, according to early records, simply to organize the Convention, which indeed was the limited but immeasurably significant accomplishment in Augusta. Thus the session the next year in Richmond was actually "the first meeting of the Southern Baptist Convention," the contemporary account of which is reprinted herewith.

dressed the Convention on the importance of prosecuting vigorously the work of missions in that new and promising field. He touchingly portrayed the destitution of religious instruction in the sparsely peopled portions of it, and the avidity with which it is generally received. A deep feeling was awakened. Several ministers of eminent piety and usefulness expressed their purpose to emigrate to Texas for the purpose of publishing the gospel there.

A vote of thanks to Dr. Johnson, the President, for the dignity and kindness with which he had discharged his official duties, having been passed by the Convention and placed in his hand by Judge Stocks, one of the Vice-Presidents, he arose after the adjournment, and, in a very feeling

ly manner, said: "I am, I believe, the correct spelling, although it occurs in a few sources as above, 'Huckens' was a missionary in Texas prior to the organization of the Southern Baptist Convention. He severed his connection with the American Baptist Home Mission Society to become one of the newly organized Convention's first missionaries. In response to his plea at Richmond in June, 1846, the first reinforcements volunteered and were commissioned by the Domestic Mission Board to Texas.

Three recruits, who volunteered and were sent out no doubt as a result of this stirring speech by Huckens in Richmond, arrived in Texas the following December. They were J. W. D. Crosth of Virginia and Rev. Noah Hill and Rev. P. B. Chandler, both of Georgia. These pioneer missionaries, with compatriots who came later as Domestic Mission Board appointees, planted the Gospel in the new state of Texas.

manner, delivered the following closing address, which for its excellence, we beg leave to present to the reader entire:

He said he was deeply impressed with the presence and special influence of God's Spirit in the meeting last year at Augusta; but his impression of the presence and influence of the Spirit of God in this meeting was much deeper. Owing to the circumstances under which the Convention last year met, it was to be expected that there would be unanimity of feeling and of action in its deliberations. But when we came to assemble here, we had grounds to apprehend great difficulty in bringing the whole body to unite on some of the topics which would engage our attention.

#### Division Averted

It was feared there would be distraction if not division, which inducing discord, might tend to disturb the harmony of our proceedings. For himself, he had not apprehended such divisions, believing that they would be avoided by God's special interposition. And we had cause to be grateful, that through God's special interposition we had indeed avoided those divisions.

If God had indeed been with them, and had brought their minds and hearts to such a happy conclusion of compromise, and a surrender of points of difference, should we not be deeply impressed with it, and urged to put our hands with increased zeal and energy to the work before us, in order to bring about still further effective results?

If, by God's grace, we were so united; if we were made to go together by grace and not by the pressure of force—we should feel not only a deeper sense of gratitude, but should feel a deeper sense of our obligations, and should not permit ourselves to relinquish or neglect any portion of our duties.

The time was come, he said, to make great sacrifices—sacrifices of individual comfort and worldly advancement—a sacrifice of members of our families to go to those new fields in our own land and in foreign lands. It was our imperative duty to practice economy, and not to be looking forward to great investments of pecuniary means to make large fortunes to leave them to our families.

He was seriously and anxiously impressed with the conviction, that Christians often made a great mistake in making great efforts to leave large estates to their families. He mentioned a case in Georgia, of a

pious uncle leaving his estate to two nephews. It had not contributed to their comfort or welfare, but had made them more wicked, more reckless in their actions. He could not but believe that if the dear saint had invested a portion of his wealth in heavenly treasures and left those nephews less, they would have been better.

#### Pleads for Sacrifice

The speaker here alluded to the divine injunction against being absorbed in desire for worldly gain—not that it was wrong, he said, to increase our earthly store, nor that there was any sin in money. There was no sin in money, but in the love of it—the love of it is the root of all evil.

Dr. J. earnestly urged it upon all professors of religion as their duty, to give their means liberally to the promotion of Christianity. When Nathaniel Cobb determined to give a certain portion of his annual gains to the church, he was not less prosperous—nay, he was more so.

Let us give freely and devote ourselves faithfully to the advancement of the kingdom of God.

What he had heard today, continued Dr. Johnson, convinced him that we should look out for locations, as the scene for our exertions, with respect to a sacrifice of our personal comforts. He was much struck with a remark in one of the triennial Conventions in Philadelphia, a few years since, upon the difference between the piety of the early Christians and those of the present day. This remark was, that the rule with the Christian ministers in the primitive ages was to go, the exception to stay; with us the rule is to stay, the exception to go. He thought we ought all to be ready and willing to go—that some of the best and ablest amongst us, that had youth on their side, ought to go.

We should not select those who could be spared; but those who could not be spared ought to go to Texas and Canton, and wherever else the field was opened to them. Gladly would he be able to say that some of our most distinguished ministers, with youth on their side, had added themselves to the list of missionaries, and were ready to go.

Look at William Carey and Adoniram Judson—they went to their labors in foreign lands young and full of energy. God prospered their work in Hindostan and Burmah, and, oh, may it be continued, to the glory and honor of his kingdom.

Our thoughts and labors should be

directed to carrying the gospel to the heathens. He (Dr. J.) might be called on to make the sacrifice. He had a dear son at college, whom he had educated for the ministry, and who, it was probable, would become a missionary in China,<sup>4</sup> or some other far distant land.

When the idea was first suggested to him, it affected him very much; for it was a severe trial to part with a dear son to go on such a distant errand; but he was ready to make the sacrifice, if it pleased God to send him there. He had yet another son, whose feelings and whose education tended to the ministry. He might have to give up both. He was ready to do so when it pleased God he should.

#### Privilege to Parents

In connection with the domestic feelings involved in this matter, he said none should regret the consecration of their sons to the ministry—he had rather his sons were ministers than to be Emperors and Kings, or to fill any other station on earth.

He had endeavored to shape their education to these results, and thanked God that both those to whom he had alluded were anxious and willing to fit themselves early for the ministry.

He begged those who were called on to make the sacrifice of sending a dear son to preach the gospel, to think what an honor it was to lift the standard of the Cross where it had not been raised before; and that if they were not again to meet in this world, they would meet them in that better world, where they would be shining stars in the firmament.

It was with exceeding pleasure, continued the venerable speaker, that he would take the parting hand after such a week—after such harmony and sweet communion as he had enjoyed with his dear brethren in their deliberations, in the social intercourse, and in their devotional exercises. It was with peculiar delight he partook of the Lord's Supper yesterday; he would not soon forget the joy he felt on the occasion.

Dr. Johnson alluded to some of the incidents of the scene which would impress it on his memory—among them, he said, there was his dear brother Shuck, who had come back from his mission to China, bringing his sheaf with him. Such a season of joy, he said, was worth a journey from South Carolina—such a coming

(Continued on page 10)

4. This son a few months later was appointed a missionary to China.



## Southwide Religious Census

Every Church Requested to Make  
Local Census as First Crusade Goal

By T. L. HOLCOMB

Executive Secretary Sunday School Board

**SUCCESS** in the Centennial Evangelistic Crusade will require adequate preparation. The evangelistic possibilities in every church and in every unchurched community must be discovered. This can only be done by a thorough religious census.

In cities or associations the territory should be carefully mapped out and assigned to the churches.

It would be well to appoint a small but acceptable committee some weeks in advance. This would give them time and opportunity to make a study of the entire territory to be covered. The committee would give each church its territorial assignment, with suggestions of procedure.

A sufficient number of workers can be secured if the spiritual significance of the effort is properly presented. The volunteers to do this all-important work should be signed up at least one week in advance of the census. Full information regarding the importance of the task, locally and Southwide, should be presented before asking the members to agree to do the visiting.

The appeal should be made through Sunday school classes, Training Unions, Missionary circles, and Brotherhoods. Experience has proved that announcements from the pulpit will not cause enough people to volunteer. The statement must be made more personal and presented to smaller groups.

### Details Important

Every detail is important. Plan carefully. Do not take anything for granted. Order your census cards in ample time. Give all the visitors a sufficient number. It is a waste of time to have to return to the church for more cards. Provide plenty of pencils.

Co-operation is important. The pastor will plan for the morning service to close promptly. In every church some of the faithful women will see that lunch is served immediately. At the close of the meal, without taking time to re-assemble in the auditorium, the captains, who have been previously appointed and who are thoroughly familiar with their territory, will divide the workers in teams of two. Necessary announcements will be made and the cards and the territory assigned to the teams.

An earnest prayer should be offered,

asking for God's blessings on every visit that shall be made. The workers will go at once to secure the information that will make it possible for the church to know all of the evangelistic possibilities and win the lost to Christ.

Full information regarding your religious census will be gladly furnished

by your State Sunday School Secretary, or by Mr. J. N. Barnette of the Baptist Sunday School Board, Nashville, Tennessee.

Please remember that the territory of the Southern Baptist Convention is large and the task of a Southwide Census is too great for you to secure outside help. Each one of the 25,000 churches in the Convention will of necessity be responsible for its own territory.

An accurate tabulation of the census returns will give each church the name and address of the unsaved and the unaffiliated Baptists.

With this information in our hands, and a high and holy purpose in our hearts, we will go forth by the thousands to win the lost to Christ, and to offer every unaffiliated Baptist a church home.

## A Week's Study of Evangelism

By E. D. HEAD

President Southwestern Baptist  
Theological Seminary

**ONE** of the indispensables to a "good ready" for the Centennial Evangelistic Crusade is inspiring information. To get this information, diligent study is necessary.

The gathering of a group of earnest students into a definite class within a designated period of time is the best way to stimulate study and implement for action. Therefore a week of special study in evangelism is imperative for all who would engage triumphantly in the glorious quest for souls.

The vitalizing information gained in such study will reveal afresh the condition of the unsaved. This all of us need to realize. Every person who has not accepted Christ as his personal Saviour is lost.

"All have sinned and come short of the glory of God." "There is none that doeth good, no not so much as one."

We read these words, hear them often spoken, but has the solemn truth that men and women, boys and girls, are utterly lost ever really gripped our souls? Do we try to explain this condition away? Are we found hoping that by some last resort or other they will escape if they die without a personal experience of Christ?

We must in prayerful, serious study face again the basic teachings of the Bible on the hopeless condition of the soul under the power of sin.

Another imperative calling for such a week of study is the need for introspection, the searching of our own

hearts before God as to our motives and our genuine concern.

What about our prayer life? Are we "vessels meet for the Master's use"? Are we living lives so truly consecrated that the Holy Spirit can clothe himself with us for the accomplishment of the challenging goal?

In such a class there will not only be the assembling of information but there must be heart searching, repentance, prayer, confession on the part of all who attend. If such a week accomplishes anything, it will bring us to face ourselves on our knees with broken hearts as we acknowledge our lack of compassion and concentration on the main business of winning souls to Christ.

Finally, let us realize that study of the type for which we are appealing will galvanize into the actual doing of the thing about which we are teaching. This week of study ought to result in winning many to Christ. There should be prayer for the unsaved during every class period. Then the members of the class should make specific personal effort to win the lost between the class periods, reporting the results of their efforts at the regular meetings.

Some one has said, "We have talked our religion to death." Whether we have actually done so or not, we face the danger of it. Relatively, it is easy to call a group together—study, pray, plan—and then do absolutely nothing about it.

Our main problem is to bridge the distance between study and real performance. Such a class will achieve this objective if the members of the class will come to grips with reality instead of moving vaguely in the realm of theory.

## Men Respond to Mission Study In Worker's Recent Engagements

By J. F. PLAINFIELD  
Field Worker

**TWO** of the most successful single church schools of missions in which I taught lessons from my book *The Stranger Within Our Gates*, were held at the First Church in Tuscaloosa, Alabama, and at the First Church in Harrisonville, Missouri.

The better attendance at Harrisonville, where people all around it and from practically every denomination and occupation, both men and women, packed the church auditorium for eight days, from Sunday to Sunday.

To be sure one great attraction was the singing of Rev. Chris Napoli, Italian missionary of the Emmanuel Baptist Church, Kansas City, who by his masterful rendering of religious songs gave me the preparation needed for the messages.

Ten came forward for membership, seven of them by baptism, and the whole church membership pledged anew loyalty to Christ in support of the whole program.

The significant thing of both these schools was the response of the men who backed up this phase of missionary emphasis by staying through side by side with the women. When men do such a thing any kind of program is bound to go over the top in a grand way, and my spirit rises in spite of much loss of sleep and incessant efforts.

### Finds Mission Opportunity

While in Harrisonville I called on the Scavuzzo family, the only Italian family in that community. Two brothers have and manage their grocery store. The conversation turned to religion, and as usual the subject was being evaded by the always wanted assertion that they go to any and all churches, and that all of these lead to God, since there is only one God for all.

I soon pinned them down and made them see and admit that unless the way to God is the right one, people would never get to God. Then I spoke of Christ's assertion, "I am the way, the truth and the life; no man cometh unto the Father, but by Me."

Every day after that the two brothers smiled and saluted as I passed by the store. The pastor of the church told me that their children frequent his Sunday school regularly.

I shall return to that town and Association at the regular associa-

tional emphasis on missions, February, 1945, and then I purpose to follow up the conversations with the Scavuzzo family and press for a decision which for lack of opportunity I could not obtain at their store.

## Mission Products Continue To Build Mission Buildings

By C. F. FRAZIER

Missionary to the Indians  
in Arizona

**INDIAN** Baptists at Sacaton are still working on our church building. They will soon have the three nice rooms built on the back of the auditorium completed.

They are proud of it, because they have done the work themselves, and paid for the material with over the budget title money, and in the meantime they have increased their gifts to the co-operative program from 10 percent to fifteen per cent of all money received.

Our tithers are slowly but steadily increasing, and attendance and offerings are staying up surprisingly well. We will soon adopt a new budget and put on the every member canvass.

On a recent Sunday we baptized a woman we had been praying for, and trying to reach for four years. We were all very happy over her.

On our last visit at Sells, we had a good spiritual service and made plans to resume work on their church building, which has been hindered for sometime, due to our workers being busy with their own affairs.

Our plans call for completion by December 15th. The members are very anxious to have it completed. Some will be baptized on dedication day.

Our congregations at all churches and mission stations are increasing, and interest deepening. God is working out His purpose for Arizona Indians.

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## MEXICAN CHURCH OPENS NEW MISSION

By HIRAM F. DUFFER

Missionary to the Mexicans

**UNDER** the auspices of the Brotherhood of the Mexican Baptist Church and its three organized missions, and in co-operation with Rev. Mike Lopez of the Steel Mills Mission, I helped organize a Mission Sunday School on Bryan Avenue in Fort Worth, where there are several Mexican families.

We have had twenty-five in attendance both Sundays, and last Sunday baptized the lady in whose home we meet. Her husband had been baptized during the summer.

## ROCKS of the AGES

By R. C. Campbell



Challenging, positive, spiritual, forceful, scriptural—these are the words for this volume of sermons . . . "People everywhere," says Dr. Campbell, "need the solidifying assurance that God rules the world, that he is sovereign of the nations." That assurance is here given clearly, in such a way as to bolster the confidence and faith of the Christian and to strengthen him for his share of the task of rebuilding life more nearly to the pattern set by the Master.

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## What Is the Test of a Church?

By CHRISTINE GARNETT  
Missionary in Cuba

SOMETIMES I wonder if the real test of a church in a foreign land is the number of souls saved.

Here in Cuba we must work against centuries of traditions which make a "Protestant" a person to be dreaded by the people.

Scarcely one custom of our country lends itself toward the progress of the Gospel—a land where the Bible is as old as the people, and yet denied them for reading; where the name of Jesus is on the lips of every tiny tot and those who are nearing the end of the journey, but it is not the name of a Jesus who gives life to men.

It is no wonder, then, that souls are brought into the kingdom through long seasons of prayer and longer seasons of work. Each new member of a church is therefore the greatest source for rejoicing. Yet they come to the Lord one by one, fearful of public criticism, of ostracism from society, of persecution in the home, of the losing of prestige in the business world. When they do come, they are ready to seek for others.

### Planting Seed

Our task is a planting of the seed that will come to life in another generation, a teaching that must tear down before building up, a veritable putting in practice the words of our Master—"wise as serpents, and harmless as doves." Your church here tries to be a light to a town and surrounding country that sits in darkness, a workshop for assuring Christian homes a center of culture some day.

While in the States last summer I urged many to pray for the owner of the corner property adjoining our church, a Catholic, that he might be persuaded to rent us the row of dilapidated houses. Heretofore he would not even talk about it.

The other day he offered us the entire property for \$1,200. It would make our property here in Consolation del Sur complete. It would serve as a playground for the undernourished and over-worked children until a building could be erected. Pray with us that we may have that property. The offer will be seized by others unless we act quickly.

Five years of saving made possible, a few months ago, a thatched roof

Sunday school annex of four rooms with movable walls making a social hall. It is in the large backyard of the church.

The building fund continues to grow. Each month a new plan is fostered with great enthusiasm. This month the church has as its part a tithe from everybody's envelope. Five years ago that would have meant a sum of two dollars; this month it will be twenty.

Gifts for the enlarging of the living room of the parsonage have come from many friends in the States. We have visions of group meetings there and of a reading room for "library night."

### Physical Progress

We believe that our new library, which was opened a year after making the plans, will take a new life into the homes. The two hundred books were given by my own people. One dear old woman is reading her first book.

Termites destroyed the benches in our church. The \$550 for new benches meant real sacrifice for many of the members, but God is recompensing them with a joy unspeakable. With the addition of a new piano, our church is a real place of worship.

Inspired with a real missionary zeal your church here is extending its efforts to a nearby town, spending about fifteen dollars a month in trips for two or three of us on Thursdays. Last week we spent twenty-five dollars in two days for special work, twenty-eight of us going to the town close by.

Some five hundred people crowded into the church, which was a rented house. Some came for curiosity, others for interest. Happiness was the main item on the menu of paper bag lunches at six-thirty followed by a far reaching season of prayer.

The small group of seven Christians in that mission are doing a great work. Contributions are given to the co-operative program, and expenses are paid on the trips of the visiting Sunday school teachers from here.

Two very fine boys recently gave genuine testimonies of their faith in our Lord.

My church members wanted to help Georgia pay her debts this year and they gladly send each month money for two memberships. Each month through the Cuban Board our gifts go for War Relief; and not satisfied

with that, they sent a special offering to Richmond which amounted to thirty-eight dollars.

And even farther go their love and prayers.

### FIRST MEETING

(Continued from page 7)  
together was worth a voyage across the ocean!

All that was painful was in leaving these dear brethren of Richmond, with whom we have just spent these happy days. He hoped they had done them no injury, and had been guilty of no lightness of conduct, nor of speech, nor of any unbecoming deportment. He trusted their brethren of Richmond would remember them with the same affectionate regard we carry away with us for them, and that they may long look back with pleasure upon these scenes.

He bade them an affectionate farewell. Might God be with them, and their churches and their ministers! May the blessed gospel be to them not as water spilt on the ground, which cannot be gathered again, but as the waters of life!

The venerable President closed his valedictory with a fervent and happy reference to the final meeting in the Grand Convention in Heaven, which would never adjourn, and where there would be no parting!

The President then offered prayer, and the Convention united in singing the familiar hymn, "Hail, sweetest, dearest, He that binds," and gave to each other the parting hand. Thus closed one of the most delightful meetings which we have ever enjoyed the privilege of attending.

Such courtesy, such harmony, such zeal in the cause of missions, such a disposition to prefer others to themselves, augur most favorably, as we trust, for the future success of the Southern Baptist Convention.

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## The Hungry Soul of the Jew

By JACOB GARTENHAUS

FOR many years the Jewish heart, crushed by tyranny and oppression, has been crying out light and revelation. Most pathetic is their spiritual condition. Jewish leaders helplessly look on while their people in order to satisfy the cravings of their hungry hearts are plunging headlong into all sorts of "isms" and "schisms."

Let I be charged of over drawing the picture, let me quote the following:

"I know not why, but my soul is not satisfied. I am yearning for something. My soul seems to suffer from some form of starvation. I have no special complaint to make, nor can I advance any reasonable explanation. To be sure, I have enough to eat, a good place to sleep, I suffer no material want, I even have some of the luxuries that should make me happy"—Aaron Bray, M.D.

"We haven't given religion to the world, but we have little ourselves. We gave God to the world, yet we have little of God in our hearts. The Jews are not studying their Bible—other people are studying it. Our tremendous indifference is our worst ailment. We are troubled with the teaching of agnosticism, atheism, materialism and Christian Science." Rabbi Schanfarber.

### Spiritual Discontent

"I believe that Jews have turned to Christian Science because there is among American Jews today a very real spiritual hunger and unrest which liberal or Reform Judaism does not avail to compose, a hunger and unrest which are due in no small part to an explicable and even justified discontent with the synagogue, orthodox and liberal alike."—Rabbi Stephen S. Wise.

Under the subject, "Whither American Jewry?" Zachariah Shuster states:

"Jewish religious observance grows progressively more feeble. Jewish education hardly touches great stretches of the Jewish population. Jewishness, in its truest spirit, is weak. There is no intelligent Jewish outlook, or any thought-out Jewish goal for the future."

Where, one asks, and one asks in vain, are the Jewish Wissenschaft of German Jewry, the piety of Polish Jews, and the dynamic idealism of the Russian Jew, in all this bewildering medley? Where the true spirit of Jewish Nationalism, which seems so feebly nourished, so pale and hesitant? Where

the evidences of Jewish self-regeneration?"

The foregoing are not only the heartcries of outstanding Jewish leaders, but are also the expressions of unrest, dissatisfaction and spiritual hunger of the souls of five million Jews here in our own land. The artificial stimulants offered by their leaders have failed to satisfy this great hunger. The thinking Jew is well aware of the fact that even with the cessation of this horrible war his problem will still remain unsolved.

Quoting from a letter I received from a cultured young Jew now in the armed service of our country:

"As the war in the European theater of operations steadily approaches its decisive phase the scores of peace plans, which have been flooding the presses for the past year, are now coming in for a serious consideration."

To date, however, we find a decided lack of enthusiasm for these peace panaceas, as the public, although extremely desirous of establishing a lasting peace, is somewhat wary of all paper plans that quickly solve so vast and ancient a problem. The memory of the last such effort is still fresh in the minds of many; and to those well versed in history, all charters, pacts, treaties, and covenants have merely provided temporary breathing spells between still greater conflicts.

"Is peace then impossible for mankind? Are we to endure forever these ghastly, wasteful catastrophes that periodically befall mankind? Where can man turn to find a solution of this perennial problem?"

### Only One Solution

The answer to this crying need of the Jew will not be found in drawing up pacts and treaties, diagrams, complicated systems of charts which documents are invariably considered as just so many scraps of paper. World statesmen may grapple to exhaustion, seeking a solution to the Jewish problem, but there is only one solution, and that lies in Jesus of Nazareth, who, with outstretched arms, pleads, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Some Jewish critics may challenge this statement and argue, "Why hasn't Jesus ushered in the millennium of peace by now after He announced it two thousand years ago?"

To which we reply that had the world accepted Him then we would have had peace. Countless numbers

of individuals from among many races can bear testimony to the fact that they have found that peace in their hearts, even though wars continue to plague the world.

What shall be our answer to this heart cry of Israel? We cannot and must not, yea, dare not be indifferent.

## Indians Seek Light

Seminole, Blinded by Pagan Beliefs, Now Behold True Light

By STANLEY SMITH  
Indian Missionary

MEDICINE men and the old folks tell us that we must cross a foot log when we die and while we are yet alive we must be good and kind even to animals.

But the Seminoles teach their children and tell them the same story. I have often heard myself. They believe that at the end of the foot log stands a ferocious beast, ready to consume any one that comes across the foot log without a light. This beast will not bother you if you have that light.

"Where can we get the light?" one will say.

The children will be in a state of fear by this story, so that they look to one who is in power over our medicine or witch doctor. He is the only one, they are taught, that can help.

Then the child or man will have his flesh burned in by the medicine man, and the scar is a little disc-shaped and shiny when it heals. You will notice it on the arms of the Seminoles, men and children alike.

My people used to do that but we do not have to burn into our flesh. We now know of one who said, "As long as I am in the world, I am the light of the world."

And I am here trying to tell them of the true light, and then they would say to me: "Yes we are looking forward to seeing a light. It has been said by our older people that some day we would see a light."

"Now is the light come," I said, "and are you still seeking for that light? Since 1909 my people wanted you to share the light we saw and were enjoying. That is why missionaries have been sent to you."

Their pagan faith has blinded the Seminoles and I pray that some day they too may see the true light. I too am Indian and lived and followed the pagan ways until I saw the light at the Cross. May I covet the prayers of every Christian?

## The Uniqueness of Baptists

(Continued from page 4)

In the exercise of his innate competency to respond to the energizing grace of God who was in Christ reconciling the world unto Himself, Baptists have been unwavering in their convictions and consistent in their uncompromising demand that the church and the state, although both are divinely ordained institutions, function and exist in absolute separation from each other, in the sense that neither shall dictate in any wise to the other, that neither shall control the other, that neither shall receive financial support from the other. This precautionary protection must be maintained in order that the church and state might function constructively in their respective fields rather than become mutually destructive.

### Dangers of a Hierarchy

For the same reason that Baptists have demanded a free church in a free state, they have demanded also a free man in a free church. Supreme ecclesiastical authority vested in one man, or in a hierarchy, or in the entire body of believers of one group, or in the combination of all the Christian groups, is fraught with as great danger and peril as state union with the church, or even state sovereignty over the church.

Inalienable rights of the soul belong to the individual. If they can be transferred to either the state or the church without detriment to the individual, they are not inalienable. To recognize proxies of any kind in the realm of religion is to deny the adequacy of each individual's competency with God, and to practice proxies is a false presumption of unusual spiritual competency on the part of some, which idea is totally alien to God's genius and purpose.

Each one of us shall give account of himself unto God. In all of the transactions of grace each individual must deal with God directly. Any person or organization which presumes to serve as intermediary is a hindrance.

Since inalienable rights cannot be transferred to another, Baptists believe in the inescapable responsibility of the individual just as strongly as they do in his innate competency. If he repudiates this responsibility and thereby refuses to use his competency for the realization of his own salvation and for the glory of God in whose image he is made, his repudiated responsibility becomes the occasion of his despair. His refusal to discharge the responsi-

bility incident to the effective use of his innate competency to deal with God, leaves him without hope, and without God; for neither the responsibility nor the right can be transferred to another.

But let no one conclude that the Bible, churches, preaching, teaching, witnessing, prayers, influence of parents, testimonies of the saints and other divine aids are useless in the thinking of Baptists. They are indispensable factors in bringing the individual into direct relations with God. Without truth the Holy Spirit is powerless to effect regeneration of the individual and to empower him for spiritual growth and service. These aids are indispensable because they inform, instruct and inspire the individual to make the necessary and effective response and approach to God to avail himself of all the provisions of grace, but every transaction between the individual and God is made effective from the human side by the individual's absolute voluntariness in believing on Christ, in repenting of his sins, in accepting Christ as Saviour, in making his soul and life the realm in which God's will reigns as sovereign.

### Other Tenets of Faith

It is because Baptists accept the inalienable right of every individual to live, move and have his being in God; it is because they accept the Creator's appraisal of his value. It is because they accept his innate competency to obtain (not attain) congenial and eternal fellowship with God; it is because they accept his inescapable responsibility to avail himself of all that God's grace provides. I say, it is because of these four distinctive tenets of faith concerning man that Baptists hold to certain other tenets of faith.

Baptists teach that the New Testament is a sufficient guide in faith and practice. They hold and teach this, not only because they accept the New Testament as a divinely inspired and therefore a trustworthy record of God's perfect revelation in and through Christ, but primarily because of what they believe about the individual. They believe that he is innately competent, by the right use of the aids available under the guidance of the Holy Spirit, to make the New Testament a sufficient guide unto him in all faith and in all practice. Without his innate competency the infallible Book would be a sealed treasure-trove, the truths of which he could not know. No earthly

power can take away his right, destroy his competency or transfer his responsibility to another. Therefore, the New Testament is sufficient and effective because man is endowed to use it for the purpose which God had in mind when He gave it.

Baptists demand that there be no curbing, restraining, restricting, much more that there be no denial or destruction of religious liberty either by the state, or by the church, or by groups of individuals, or even by a child's parents. There is absolutely nothing that any of these can effect in the way of salvation for the individual. His inalienable right and the nature of salvation demand that he be left free to work out his own salvation. Therefore religious liberty, not tolerance, must be attained and maintained for the entire world, and so interpreted as to guarantee to all men their right to worship according to the dictates of their consciences and also to propagate their faith unto the uttermost parts of the earth.

### Believer's Baptism Only

Baptists baptize only believers. Since they believe that every individual must voluntarily and intelligently make the necessary response in faith and repentance unto the overtures of God's grace to avail himself of the redemption which we have in Christ, even the forgiveness of sins; since Baptists believe that baptism is a two-fold symbol—the symbol of Christ's death and resurrection by which the Gospel became God's good news to the lost world, and the symbol of the redeemed sinner's death unto sin and resurrection unto the newness of life in Christ Jesus—they could not sanction the baptism of any except believers and they could not administer baptism except at a time subsequent to the experiences which it symbolizes. Since Baptists believe the experience symbolized by baptism is the result of the individual's exercise of his competency in availing himself of his God-given rights to become a child of God, baptism as a direct means of grace is irreconcilable with their conviction and witness. So its meaning and significance is a corollary of what they believe about man.

The principle of congregational control, or democracy, in church polity among Baptists, like all other principles by which they are commonly characterized, was not arbitrarily adopted. Any other method of government, either within the church or state, is wholly inconsistent with the convictions which make them a unique body of Christians.

Democracy is itself a corollary of what they believe about the individual.

## Mexican Missionary Ordained



Participants in the ordination of Rev. Gregorio Perez, new Home Board missionary on the Mexican field at Alpine, Texas, included a pastor, district missionary, chaplain, and a local missionary. Shown above are these principals in the service held recently at Alpine, left to right, Rev. R. L. Wittner, pastor of the Anglo church in Alpine; Chaplain Harry V. Smith of the Marfa Army Air Field, formerly of Forsyth, Georgia; Missionary Perez; Mrs. Lula Murphey, long-time worker among the Mexicans in Alpine; and Rev. J. A. Kidd, district missionary, of El Paso.—Photo by U. S. Signal Corps.

his rights or responsibilities in matters of soul may be transferred to another, to accept and administer the ordinances of baptism and the Lord's Supper only as symbols, and to build their church polity upon the principle of democracy.

Baptists have the highest regard for all Christian groups who love the Lord Jesus Christ in truth and sincerity, and rejoice to co-operate with them in every possible way to establish the kingdom of God in human hearts around the world; but their historic conviction and witness, which are more vital to them today than ever before because of the world's obvious need for their message, would condemn them with recreancy to their trust if, by entering into any kind of organic relationship with other Christian bodies, they should forfeit their liberty, or even restrict it, to declare their message in their own way to the whole world.



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## New Books on Mission History Due From Press By Early Date

TWO books in the Home Mission Board's historical series are now in type and will be off the press at an early date, it has been announced by the agency's educational department.

A popularly written account of the significant developments in the hundred years of Southern Baptist missions in the South is the book for young people and adults, *Epochs of Home Missions* by Joe W. Burton, the Board's secretary of education.

This book, which has been recommended by the W. M. U. committee for supplementary reading in observance of the Week of Prayer for Home Missions, should be on sale by January 1, if not delayed by some unforeseen printing difficulty.

*Epochs of Home Missions* will be available at Baptist Book Stores for fifty cents.

The book for intermediates in the series, *The Westward Way* by Amy Compere Hickerson, is also expected from the press by January 1 or shortly thereafter.

### Beautiful Narrative

Mrs. Hickerson, a descendant of spiritual pioneers who had a vital connection with Home Missions for nearly a century, has given a beautiful narrative of Home Mission history which will charm intermediates and young people.

*The Westward Way*, which traces the spreading influence of Home Missions as Baptist pioneers followed closely social and economic expansion, will also sell for fifty cents at Baptist Book Stores.

Final work on the other two volumes in the series indicate that they will be ready at an early date, somewhat beyond the first two.

The third reading book of the set, for boys and girls, is being prepared by the popular children's writer, Willie Jean Stewart. It is entitled *Heroes of Home Missions*.

*The Westward Way* and *Heroes of Home Missions* are also recommended as March Week of Prayer supplementary reading.

Again, as in previous graded series published by the Board, a resource volume is being prepared which will offer practical suggestions for teachers and will be a guide for the training of missions. The great value of similar resource books in the Cuban and Indian series, both in preparing to teach the reading books in the series and as an aid in other mission study projects, has caused leaders of mission study to look forward to this volume as a prerequisite in their plans.

*Resource Book on Baptist Home*

### Mission Birthday New Orleans Friends Celebrate Founding of Rachel Sims Memorial Mission

TWENTY-FIVE years ago the Rachel Sims Memorial Mission was established in New Orleans, and its splendid work along the river front has been an increasing factor for the spreading of the Gospel.

The anniversary of the founding was celebrated with an informal reception, at which time several hundred Baptists came to pay tribute to the missionaries who carry on the work of the Mission.

The reception was sponsored by the New Orleans chapter of the Blue Mountain College Alumnae Club, of which Miss Gladys Keith, superintendent of the Mission, is a member. Among the out-of-town guests were Miss Rachel Colvin, Birmingham, Alabama, art editor of the Southern W. M. U., and Miss Nellie Norton, of Shreveport, Louisiana.

Miss Norton met the guests at the door and conducted them to the reception room where they were greeted by Miss Keith and her corps of helpers, Mrs. Leona Wolfarth, Mrs. Minnie Graves, Mrs. Alma Barnette and Miss Amelia Rappold. Mrs. Edgar Murray, of New Orleans, was also in the receiving line.

The anniversary was climaxed by a pageant given in the Third Street Baptist Church which was established by the Mission. The pageant, written by Miss Lilly Blittenbring, and Mrs. Barnette, portrayed the work of the Mission from its beginning to the present time.

The influence of the Mission has extended far beyond the neighborhood where it had its quiet beginning, for Miss Keith reports that a number of service men who as boys were converted at the Mission are now fighting in the battlefronts of Europe and the Pacific.

### Backslidden Indian Gives Life to Christ On Leave From Camp

By PAULINE CAMMACK  
Missionary to the Indians

A FEW weeks ago a former student in the Baptist group at the Indian School in Santa Fe came home on furlough. While he was in the Indian School he became a Christian, but at first glance upon his return it was evident that he had been yielding to some of the temptations soldiers have to face while they are in training.

We asked him to come to the mission as it was plain to see that he needed the help of Christian friends. He came, but under the influence of liquor around midnight one night, seemingly seeking a place of refuge. Another missionary and I talked with him and asked to have prayer for him.

"You can pray if you want to," he replied, "but I will leave." His situation seemed desperate. Soon he insisted on leaving.

### Felt God's Call

We felt sure that he was one of God's own, and knew that at some previous time he had remarked that maybe God was calling him to preach. We were so burdened about him that we spent the rest of the night in prayer.

After sunrise he came to the door again, and we invited him to have breakfast with us. When he had eaten, we remembered his good voice and his fondness for singing gospel hymns and suggested that we sing some songs.

He agreed to this, and we gathered around the folding organ. Soon he seemed to be singing with real interest, as we sang many songs which reminded him anew of God's love for him.

Then he suggested his favorite, "Blessed Assurance," which we asked him to sing as a solo. His next selection was "Ready." This he sang with such deep meaning and emphasis that I asked, "Do you really mean that you are now ready to serve God with all of your heart, and do whatever He wants you to do?"

"Yes," he replied, "I mean it." We knelt in prayer with hearts full of gratitude for what the Lord had done for this Indian soldier, realizing that now he was dedicating his life to the Savior. With great earnestness he prayed not only for forgiveness, but for courage to live true and to witness for Christ.

## Which Is The Most Needy Home Mission Field?

A. This question is difficult, if not impossible, to answer. From the standpoint of geographical area and population, perhaps the most needy field would be the Spanish of the Southwest which would include great areas of the states of Texas, New Mexico, and Arizona. There are perhaps a million people of Spanish origin in the South on which field the Home Mission Board has 154 missionaries. Pictured at the right is Rev. Matias C. Garcia, veteran missionary in San Antonio, addressing a Mexican Baptist Convention.

Q. What book is recommended for preparatory study in connection with the March season of prayer for Home Missions? Mrs. M. B. C.

A. The Woman's Missionary Union has discontinued the writing of a special preparatory Week of Prayer book but recommends, instead, other available books on Home Missions. Miss Janice Singleton, chairman of the W. M. U. committee on the Week of Prayer, lists as the first recommendation the new book on Home Mission history, *Epochs of Home Missions* by Joe W. Burton. For intermediates the suggested book is *The Westward Way* by Amy Compere Hickerson, and for Juniors *Heroes of Home Missions* by Willie Jean Stewart, both of these two also being in the Home Mission Board's new historical series.

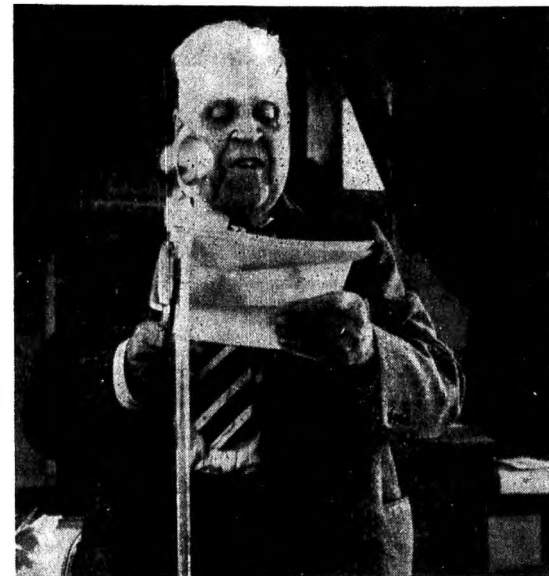
Three other choice volumes, in print for some time, are also suggested: *Home Missions in the New World* by J. B. Lawrence; *If Two Agree* by W. O. Carver; and *Stewardship Applied in Missions* by J. B. Lawrence; or any other book on stewardship and missions listed in the W. M. U. Yearbook.

Q. Are Home Board workers available to help in church schools of missions? W. D. S.

A. Yes, the missionaries of the Board are available so far as it may be possible for them to respond to the many requests. Churches desiring Home Board workers for schools of missions should write to Rev. L. W. Martin, superintendent of schools of missions, 116 Red Rock Building, Atlanta 3, Georgia.

Q. Who was the first missionary appointed by the Home Mission Board? E. D.

A. The first report of the Board of Domestic Missions (as it was then called) given in June, 1845, to the Southern Baptist Convention meeting in Richmond does not state who was the first appointee. However, in the section of the report headed "Mission-



aries" the first two listed are Rev. James Huckins and Rev. Wm. M. Tryon, who the past few months had been "traveling through the Southern States, soliciting funds for the erection of houses of worship in Galveston and Houston, their destined fields of labor." In an earlier paragraph in the report, it was stated that only \$181.50 in cash and pledges had been received in the first seven months of the existence of the Board, and it was not deemed prudent to appoint missionaries until there was a "reasonable prospect of sustaining them." However, in the last few weeks of the first conventional year more than \$7,000 was received and thus the actual missionary operations seemed to have been launched with the appointment of Huckins and Tryon.

Q. Who was the first corresponding secretary of the Home Mission Board? S. M. G.

A. In the organization meeting at Augusta in May, 1845, Prof. J. L. Reynolds, a member of First Baptist Church, Charleston, South Carolina, was elected, but he sent his resignation to the Board soon after the Augusta meeting. Rev. D. P. Bestor, of Alabama, some weeks later was induced to accept the work; but he re-

signed in November of that same year. Actually, therefore, the Board was not able to secure a man to continue in the secretaryship until its third effort, when Rev. Russell Holman of New Orleans was elected. He took up the office December 1, 1845, and continued for six years. Later, he was secretary again for a period of five years, 1857-1862.

Q. Are prospective missionaries of the Home Mission Board required to pass a physical examination? A. B.

A. The Board does not require such a physical examination.

Q. I have several dear Jewish friends whom I am very anxious to win. Would you advise that I give them copies of *The Jewish Passover*? I personally received such a great blessing from it. C. G.

A. It is all right to give *The Jewish Passover* to your Jewish friends, but Jacob Gartenhaus, the Home Board's missionary to the Jews, recommends more highly his book, *The Influence of the Jews Upon Civilization*. The last chapter, entitled "The Christian Jew," presents convincing proof that some of the greatest men Israel has produced have found in Jesus of Nazareth the fulfillment of all their hopes and aspirations.



## Board Holds Historic Annual Meeting

### Mission Work Enlarged Ten Per Cent As Program Enters Centennial Year

**A**N over-all increase of ten per cent in its work was provided by the Home Mission Board at its annual meeting in the adoption of the 1945 budget of \$965,000. This increase, the Board's administrative committee stated in presenting the budget, represents a cautious advance, since the committee felt that the Board should be careful in expanding beyond a ten per cent increase.

Following the instructions of the Southern Baptist Convention in its business and financial plan, the new budget for 1945 was based on total receipts for the fiscal year just closed which have amounted to \$965,000, the exact amount of the budget for the new year.

Largest increases were for city missions and rural work, a twenty per cent increase being allocated in the \$110,350 approved for city missions and the budget of \$75,000 in rural areas being more than double the amount expended in this field the past year.

Sources of the anticipated \$965,000 are the co-operative program, \$625,000; designated gifts, \$115,000; and the Annie Armstrong offering of W. M. U., \$225,000.

#### Veteran Worker Present

Present for the meeting was Dr. M. N. McCall, superintendent of missions in Cuba, who forty years before at the annual meeting in 1904 was appointed to the Cuban field. Dr. McCall called on the Board for an enlargement of missions in Cuba through the erection of suitable mission buildings and the extension of work among students.

G. Frank Garrison, Atlanta layman, who had served as recording secretary since 1931, was named president, to succeed Col. B. L. Bugg, who declined re-election and was detained from the meeting by illness.

Dr. W. A. Duncan was re-elected vice president and J. W. Humphries recording secretary.

Dr. J. B. Lawrence was re-elected executive secretary-treasurer for the sixteenth year. All other employed secretaries of the Board were re-elected.

The Board planned to fill the position of superintendent of evangelism, vacant for two years. It was felt that this position should be filled at once in order to supply additional leadership in the Centennial Evangelistic Crusade being directed by Dr. M. E. Dodd.

The Board approved a proposal of the committee on education to secure a worker in visual education, and also looked with favor on beginning an

evangelistic radio program, both proposals to receive final definite action later.

A special committee on post-war missions reported that it saw no radical difference in needs after the war, but that there should be an intensification of present work. Increased attention should be given, the committee urged, to racial needs, rural and city missions should be enlarged, Cuban work increased, Jewish evangelization pressed, and promotional educational activities expanded.

#### Staff Totals 536

Of the 536 workers of the Board, Dr. Courts Redford, assistant executive secretary, stated that 287 were engaged among the foreigners and the Indians. During the year, he said, forty-eight new workers had been added and \$95,000 had been expended on property improvements.

The Home Mission Board's city mission program, now in operation in thirty-seven cities, will be extended to eight new areas in the enlargement made possible in the new budget. The Home Mission Board is now co-operating with eleven state mission boards in this program.

The tabulation of the year's work revealed that 379 churches had sponsored mission work, conducting 51,569 mission services in which an average of 4,019 volunteer workers were engaged each month. Forty-six new churches were constituted during the year.

Reporting on the activity of nearly eleven hundred Southern Baptist chaplains new on duty, Dr. Alfred Carpenter, superintendent of camp work, stated that these men had won to Christ the past year close to ninety-nine thousand men and that the goal for next year in the Centennial Evangelistic Crusade is one hundred thousand.

"These chaplains," he said, "are our safest balance wheel in racial problems, class prejudice, and national

hatred. Overseas, they are our listening posts in reoccupied countries where our missionaries have been forced out. They are our missionaries at large, blazing missionary trails in India, Burma, and China, where missionaries have never ventured."

"In no preceding year have I been privileged to see such a turning to Christ on the part of my people," Rev. Jacob Gartenhaus, field secretary in charge of Jewish missions, stated.

He added that reports from chaplains and laymen indicated that Jews in the Army and in foreign lands were turning to Christ.

"Now as never before," he concluded, "is the time, yes, God's time, to favor Zion."

#### 500,000 Circulation Goal

A circulation goal of 500,000 for *Southern Baptist Home Missions* after the war was announced by Rev. Joe W. Burton, secretary of education and managing editor of the magazine. The circulation now stands at over 103,000, he said.

Circulation of books printed by the Board since the first of the year has totaled over 100,000.

A new historical series, he said, is now in process of publication and will be ready for sale shortly after the first of the year.

Mrs. Una Roberts Lawrence, mission study editor, is writing an additional comprehensive history of the Board's one hundred years of work in the South which will be ready later.

Rev. L. W. Martin, superintendent of schools of missions, reported that he had promoted 111 simultaneous programs of study during the year in which 125 workers of the Board were engaged. These schools were in 19 states and the District of Columbia.

Plans for soliciting memorial trust funds, special gifts and annuities, were announced by Dr. Noble Y. Beall, field secretary. Miss Wilma Bucy, field worker, told the Board of her activities during the year in meeting engagements in the interest of Home Missions and visiting mission fields.

The Board's 1945 budget included for foreign and Indian, \$245,000; Cuba, \$75,000; Panama, \$15,000; camp work, \$13,150; deaf, \$6,770; schools of missions, \$10,000; Jewish work, \$9,920; education and promotion, \$20,200; field work, \$11,500; administration, \$41,500; Negro work, \$50,000; rural work, \$75,000; city missions, \$110,250; buildings and repairs, \$148,080; contingent, \$41,580; and other miscellaneous items to make the total of \$965,000.