



SOUTHERN BAPTIST HOME MISSION

Motto: Trust the Lord

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NO. 2.



SALVATION is God's free gift. Money cannot buy it, human effort cannot earn it, institutions cannot bestow it. God's one plan is offered to all on the same terms. Dr. Turner writes on basic truths. — *Page 4.*

FREE — The Board will give cuts for secular press reprints of page 5. See *page 4.*

EVANGELISM — Popular pulpiteer accepts post. — *Page 7.*

The efforts of Christians to win the lost should be as continuously-burning fire on hearthstones. Timely pointers for leading a church in incessant soul-winning are given by Dr. R. G. Lee in stirring articles beginning on *page 6.*

DESTITUTION

— "The sight of my eyes has affected my heart... the poor people are dying in their sins because Christ is not preached," wrote a worker of a hundred years ago describing a mission field in the South. Excerpts from early printed accounts are given on *pages 12 and 13.*

OPTIMISM — President Garrison writes of Board's bright 1945 outlook on *page 15.*

DEPARTED — Bottoms Trust donor dies in Arkansas. — *Page 8.*

NEW BOOKS — Two volumes of series on Home Mission history are now ready. Two others will come from press soon. — *Page 16.*



The Must for 1945

EVANGELISM is the must for 1945 for Southern Baptists. It is the "all out" for our churches. It is the imperative for our pastors. Every church should make every Lord's Day a soul-winning day.

Every Sunday school teacher should make soul-winning his personal and imperative task. Every Training Union leader should make evangelism and winning the lost the supreme activity of the B.T.U. group he leads. Every deacon should consider it not only a privilege, but an obligation to win someone to Christ every month.

Every member of every church should make soul-winning his supreme activity. The whole church, under the leadership of its pastor, should go "all out" for winning the lost in 1945. We must win a million souls for Christ.

What Patriotism!

THE liquor interests are boasting about their patriotic efforts to win the war and yet, according to *The Christian Herald*, during 1943, into the coffers of the brewers, distillers and liquor joints were poured something like six billions of dollars.

The Christian Herald says that "this sum would have purchased twenty battleships, ten airplane carriers, twenty cruisers, 1,000 heavy bombers, 1,500 fighting planes, five hundred tanks, six hundred landing barges and two billion dollars worth of ammunition and supplies."

An interest which is absorbing that much war material indirectly, while it manufactures drunkards directly, should soft-pedal its patriotism.

Let us also keep in mind the fact that every man and woman who voted for the repeal of the Eighteenth Amendment and for the opening of saloons is *particeps criminis* in this dire waste. O Lord, how long will the people of America tolerate a traffic like this?

Losses Through Mixed Marriages

OUR SUNDAY VISITOR, a Catholic newspaper, calls attention to the losses which the Catholic Church sustains through mixed marriages.

The Visitor says, "According to a recent issue of the Springfield, Mass.,

Catholic Mirror, more souls are lost to the church through mixed marriages than are gained through conversion. Statistics show that only thirty-four per cent of the sons of mixed marriages practice any religion when grown up. When both parents were of the same Protestant denomination, eighty-six per cent of the sons practiced some religion, but when both parents were Catholics, ninety-two per cent of the sons were practicing Catholics."

This statement from the Catholic paper should open the eyes of our Baptist people to losses which they are sustaining through mixed marriages. If all Baptists would marry Baptists and then rear their children like Christian people should rear their children, it would be one of the greatest things that we could do for the evangelization of America. What we need in Baptist homes is religion, the teaching of our children to become Christians and the training of them to make their faith in Christ the organizing and directing element in their lives.

The Book of the Month

THE editorial committee of the Religious Book Club selected as the book of the month for last October *Religious Liberty in Latin America* by George D. Howard, a citizen of Argentina.

In announcing this book, the committee says, "The heart of the volume consists of impressive statements made by distinguished Latin-Americans—statesmen, jurists, university professors and other men of public standing, themselves Roman Catholic in background—who testify that Protestant work and influence in their countries have contributed to cultural progress, literacy, education, moral character and community welfare."

Evidently the citizenship of the South American republics are not altogether in favor of the Catholic attitude of excluding Protestant missionaries from their countries.

We Must Evangelize

DR. M. E. DODD, director of the Evangelistic Crusade for Southern Baptists in which the objective is the winning of a million souls for Christ, said in his speech at the Woman's Missionary Union Convention in

Oklahoma City that "American social life is becoming paganism. Its political life brutalized. Its educational life materialized, and its religious life standardized."

"If these wrongs are to be corrected," Dr. Dodd added, "America must be evangelized."

What the Unionists Want

DR. E. STANLEY JONES, in an address in Atlanta some time back, said that what we need is "a union among churches somewhat similar to the union among states, where sovereignty is surrendered to the union, yet with identity and rights maintained." He continued by saying, to implement this union, "a federal executive council with authority for action in the church federation would be set up."

Such a union as this would mean the surrender of the autonomy of the Southern Baptist Convention.

It would mean the establishment of an ecclesiastical overboard authority, which would direct the activities of the various church groups and would, necessarily and automatically, finally come to the place where it would write the faith and establish the order for the individual local churches.

Baptists will have to cease to be Baptists and throw away the teachings of the New Testament before they can enter into any such an arrangement as that.

Safeguarding Religious Freedom

THE only way to safeguard religious freedom in America is for the citizens to protest against every violation of that freedom.

The Watchman Examiner gives us a case in point. Mr. A. R. Everann, executive vice president of the New Jersey Taxpayers Association, acting as an individual, brought suit against the employment of state tax funds for free bus service to parochial school pupils. The law of New Jersey required boards of education to furnish free transportation for children attending parochial schools. The state supreme court ruled, on Mr. Everann's suit, that the law was unconstitutional.

Indeed, eternal vigilance is the price of liberty!

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Managing Editor

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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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NO. 2.

WE are laborers together with God." Baptists in their denominational work should not forget this. The churches, the institutions, the agencies—state and South-wide—are tied up together in one great kingdom undertaking; they are "laborers together with God."

One For All And All For One

It is this unity of interest and purpose that makes possible and necessary the Co-operative Program.

Because of this unity of interest in kingdom work each denominational institution and agency should stand with and for every other agency: "One for all and all for one."

There is no other basis on which we can proceed with assurance of success in an over-all kingdom program. We must also remember that to work together we must work for and with each other.

The total activities of the denomination in promoting and expanding the kingdom work are measured by the total contributions of the churches for the work. Until the churches contribute money enough to meet the full kingdom needs of the denomination each one of the institutions and agencies must, in equity, bear its proportionate part of the deficit.

It is understood that the percentages of distribution of the Co-operative Program funds are not permanently fixed, but it is also a fact that the changing of these percentages is not simply a matter of mathematics. This task touches the artery that supplies the life-blood to the kingdom work. The eternal destiny of immortal souls is involved.

Cuba, A Mission Field

ONE of the most promising mission fields which Southern Baptists have right now is Cuba. Dr. M. N. McCall, in his forty years of service as superintendent of mission work, has actually built a denomination in Cuba. It is well organized with all of the organizations that Southern Baptists have and is functioning in a splendid way. The only thing our Cuban brethren need to evangelize the four western provinces of Cuba is more aid from Southern Baptists.

We have sixty-two churches, and these churches are operating 129 mission stations. We have 114 missionaries and 5,012 church members. We have a college and a seminary, and Dr. McCall is preaching over a national radio hook-up which reaches every section of the island of Cuba.

But we have great need. There are thirty-two church organizations worshipping in rented property. All these churches are well located, but they are unable to reach the people in their localities as they should reach them because they are meeting in the homes of members, or in dwellings rented for church buildings, which dwellings house the missionary and the chapel.

This kind of an arrangement will do for a mission, but not for a church. Anyone who is acquainted with Catholic countries knows that buildings are essential to success in church work.

The magnificent headquarters building which we have in Havana, situated in the heart of that great city two and a half blocks from the \$20,000,000 capitol, an imposing structure, housing our college, our seminary and the First Baptist Church of Havana, has done more to put Baptists on the map in Havana than anything we have done.

A well designed, beautiful church chapel, in each one of the thirty-two towns where we have churches without houses would mean more right now for the progress of the Baptist work in the evangelization of Cuba and the salvation of souls than anything Baptists could do. These chapels will cost between five and ten thousand dollars each, but they will pay an enormous dividend in the progress of the kingdom through all the years. This is only one need in this great field, but it is an imperative need.

Our Brother's Maker

WE are not only our brother's keeper, but in a large measure we are his maker. Emerson says: "I am a part of every man I ever met and he is a part of me." This is an inexorable law of life. Each one of us is a part of the great world-life around us. We are either making our brother better or else making him worse. We are either advancing the kingdom of peace and love, or else we are helping to bring in the kingdom of despair, darkness and death. We are threading our lives into the warp and woof of every life in the community, yea, of every life in the world, and the thread we weave into the lives of our fellows is either the silver thread of joy or else it is the leaden thread of darkness, disappointment, death.

Repentance is the first step to take in getting your naturalization papers in the kingdom of heaven.

A FREE SOUL meeting a SOVEREIGN GOD

By J. CLYDE TURNER
Pastor First Baptist Church
Greensboro, North Carolina

ONE of the marvels of divine grace is that the individual soul is free to approach a sovereign God and deal directly with Him. In the Old Testament system this was a right and privilege of the high priest only. He alone of all Israel was permitted to go behind the veil into the Holy of Holies where God had promised that his presence would abide, and this privilege was his only once a year.

But when Christ died on the cross the veil in the temple was rent in twain from top to bottom, thus signifying that through the atonement of Christ the way into the presence of God was open to all. This is the God-given right of every soul, regardless of race, color, or condition.

Along with the freedom of the individual soul there stands the corollary truth—the competency of the soul to approach God for himself. He needs no official interpreter of the Scriptures to tell him what he must believe, or not believe. He is not dependent on the aid of any person or institution in his approach to God. He is competent to deal directly with God without the help of man. He must make his own choice, and he is competent under God to do so.

The freedom of the individual soul is a Bible doctrine. It is implied in three truths.

Truths Implied

First, the individual is created in the image of God and endowed with God-given capacities. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Surely a creature so endowed of God is competent to deal with God for himself and must be free to do so.

Second, the invitations and promises of the Bible are extended to the indi-

vidual, and the commands of the Bible are given to the individual. God respects the individual's right of choice. He is called upon to repent of his sins, to believe on the Lord Jesus Christ, and to obey His commands; but it is left with him to decide whether or not he will answer that call. The living Christ says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He does not force the door open. It must be opened from the inside.

Third, the individual is held accountable to God. Neither priest, nor parent, nor church can give account for him. "So then every one of us shall give account of himself to God." If the individual is to be personally accountable to God, then certainly he must have the right to deal with God for himself. No one must stand between him and God, and no barrier must be in the way in his approach to God.

Truths Emerge

Out of this principle of a free soul meeting a sovereign God, several precious truths emerge.

First, the individual is free to approach God for salvation. God has only one plan of salvation and that salvation is offered to all on the same conditions—repentance toward God,

and faith toward the Lord Jesus Christ.

Salvation is the free gift of God. Money cannot buy it, human effort cannot earn it, and institutions cannot bestow it. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Salvation is free, and the individual is free to come to God through Christ and receive the gift. No man and no institution can bestow the gift, and no man or institution has a right to come between the soul and God.

Second, the individual is free to approach God in prayer. The way to the mercy-seat is open to all. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." That invitation and call is extended to all. The humblest soul on earth has the privilege of prayer, and no one

(Continued on page 10)



Dr. Turner

Special Offer

The message on the opposite page, if printed in your local newspaper, would reach many people of the world who never go to church.

Note especially:

1. The copy and layout are wanted to the man of the street.
2. Secular newspapers, with their tremendous circulation, reach thousands who ought to have the Christian message.
3. The Christian influence should be projected through the secular press.
4. Christians must always resort to every good method to win the lost.
5. Now in the Centennial Evangelistic Crusade is the time to use newspapers as a means of publishing the Gospel.

If local sponsors will arrange for the necessary space, either by purchase or donation, so that the message on the opposite page can be carried in any newspaper, the Home Mission Board will provide the mats or cuts without charge.

The Board will also co-operate in the same manner with local groups in the publication of the entire series of messages of which this is the second, the first having been printed in the January issue.

Inquiries are invited from responsible persons who are interested. Address Joe W. Burton, 315 Red Rock Building, Atlanta 3, Georgia.

Sirs, what must I do to be saved? . . .
Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16:30, 31.



"Afraid?"

That earthquake would scare anyone!
It tore open these iron doors!
I knew the prisoners had escaped!
My head would soon come off!

The way you two Christians took that beating yesterday turned me sick.
I reckon I began then to want something that now I know I must have.

Later, in your stocks, you talked with Someone I couldn't see.
You even sang.
And now you beg me not to kill myself.

I can't go on the way I've been—
selfish, and mean, and cruel.
I want what you've got.
What must I do to get it?

NOTHING?

Nothing I can do to get it?
Then I can't save myself?

Oh, Sir, must I only believe that there is One whom you call Jesus who can and will save?
And depend on Him to do it?
I will—
I do believe on Him NOW!

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
Not of works, lest any man should boast.—Ephesians 2:8, 9.

We Have A Mission The TRUTH Shall Make Men FREE

Home Mission Board — Southern Baptist Convention

This is the second 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 10 cents from the Home Mission Board, 315 Red Rock Building, Atlanta 3, Georgia.

Winning The Lost IS Our Work

From Pastoral Experiences Come These Timely Discussions on
Two Important Phases of Soul-Winning by Memphis Pastor

By R. G. LEE

Pastor, Bellevue Baptist Church, Memphis

Mobilizing the Church For Continuous Soul-Winning

THE sun does not shine occasionally. Rivers do not run a while, then stop. The laws of gravitation do not function periodically. Such ought to be the life of a church when it comes to winning the lost—if there be "fish in the pond."

Not just occasionally, not just at "set seasons," but continuously should the lost be won to Christ. The efforts of Christians in this most important work should not be as lightnings which flash on occasion from the storm cloud, but as continuously-burning fire that burns brightly night and day on heartstones. But we ask, what must be done in order to mobilize the church for the greatest work that ever moved an angel's wing in flight, that ever stirred God's heart in compassion, that ever claimed the greatest efforts of the most talented?

There must be

I—Preaching That Is Spiritually Passionate

"Go preach." Still it pleases God by "the foolishness of preaching" to save those who believe. On the part of the preacher—with the objective to win the lost—preaching that has the heart of the sun in it—preaching in which preachers throw all their strength of judgment, memory, imagination, eloquence, emotional intensity—preaching by impassioned souls for the souls of men—preaching which "draws the net" at morning and evening services, preaching which manifests provocation against cold, formal conventionality.

There must be

II—Fishing in Private Pools

Preaching from the pulpit only is not sufficient. On the part of pastor and people there must be fishing for folks.

Fishers catch fish by fishing—not by getting into arguments over bait, not by analyzing water, not by observing the scenery around ponds and rivers. Nobody catches fish in an orchard on trees, but by fishing where the fish are.

Nobody gathers sheaves by telling the dimensions of the fields or by discussions of the grain, but by "bending the back to follow the band with the scythe."

And if Christians would make sure of a continuous revival, they must dangle the line. They may never be netters—like

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Dr. Lee

Preparing for a Revival Through Preaching

I WALK not with the presumptuous step of a know-it-all, and I would not seem as a candle telling the sun how to shine as I write upon the above subject.

But since I believe that Gospel evangelism is the alphabet of the Christian spirit and that what the alphabet is to literature the soul-winning spirit is to Christianity, believing that preaching must have the warning of divine justice and the invitations of divine love, I suggest these things.

The preaching should be

I—Perseverant

Preaching that has the heat of the sun in it, for moonlight preaching ripens no harvest. Warmth must be before there can be life. Icebergs produce no offspring. Coldness is death in the spiritual as well as the natural realm. Preaching with heart-fire in it.

With multitudes misled and unled, with all the perversions of the only true religion and all the devices of all the false religions attacking us, perseverant preaching is imperative.

Of John Paul Jones this is said: "He fought always as though the whole cause of American liberty depended on him."

In similar spirit must preachers preach—preaching each time as though the salvation of the whole world depended on that sermon.

This preaching should be

II—Passionate

There must be spiritual passion like that spoken of by Spurgeon: "We must throw all our strength of judgment, memory, imagination, and eloquence into the delivery of the Gospel; and not give to the preaching of the cross our random thoughts while wayside topics engross our deeper meditations." Depend upon it, if we brought the intellect of a Locke or a Newton and the eloquence of Cicero to bear upon the simple doctrine of "Believe and live," we should find no surplus strength.

And by Whitfield: "I am willing to go to prison and to death for you, but I am not willing to go to heaven without you."

And of Whitfield by Hume the skeptic: "Whitfield spoke with the same passionate abandon with which an ardent lay

(Continued on page 15)



A Soul-Winner at Work

Eastham Accepts Evangelism Post With Board

Texas Pastor Assumes Duties on December 15;
Will Work With Centennial Crusade Director

DR. FRED C. EASTHAM, dynamic West Texas Baptist pulpitier and popular radio preacher, has accepted the superintendency of evangelism with the Home Mission Board, Dr. J. B. Lawrence, the Board's executive secretary, has announced.

The new evangelistic leader entered upon his work with the Board December 15 after a phenomenal eight-year pastorate of First Baptist Church, Wichita Falls, Texas, which saw that leading church of the West practically doubled in membership.

In assuming his responsibilities with the Board, Dr. Lawrence said that Dr. Eastham would continue his Sunday morning broadcast over KWFT, a service built up over a four-year period until it now reaches an estimated average weekly audience of 100,000.

Dr. Eastham comes to a type of work upon which he has placed major emphasis in the pastorate. In his record year at Wichita Falls, 178 united with his church by baptism, a total which was second in baptisms to only one other church in the South that year.

The popularity and success of the new evangelism superintendent in the work for which he has been chosen is indicated by the fact that he had received fifty-seven invitations for revival meetings in 1945 before his election by the Home Mission Board.

In a conference with Dr. Lawrence after which his acceptance of the position was announced, Dr. Eastham said that it had been decided that he would fill a number of these engagements which had been previously accepted.

Joins Crusade Director

He and the Board's executive also agreed that he should remain in Wichita Falls at least temporarily so as to devote most of his time in the Southwest, at least in the centennial year during which he will work in cooperation with Dr. M. E. Dodd in promotion of the Centennial Evangelistic Crusade. Dr. Eastham expects to join Dr. Dodd, the Crusade director, in a number of city campaigns in the early months of 1945.

In continuing his program over KWFT, Dr. Eastham's Sunday morning service will be broadcast from the pulpit of the church in which he is engaged in revival meetings, even as for four years this popular service has been heard in a half dozen states broadcast from First Baptist Church, Wichita Falls.

This Sunday morning evangelistic service, as now conducted by the superintendent of evangelism, will be



Fred C. Eastham

sponsored by a layman in Oklahoma as a part of the Home Mission Board's program in the Centennial Evangelistic Crusade.

Reaches Great Audience

It is estimated that more people listen to this service than to any other religious program in the Middle belt. It reaches by air most of the Southwest.

In his eight years at Wichita Falls, the membership of First Church grew from 2,500 to over 4,000. Total additions in 1942 were 726, including 175 added by baptism. Church property, free of debt, is valued at over a half million. After the church became free of debt, its budget gifts to missions and benevolences were increased to 40 per cent.

A native of Texas, trained at Hardin Simmons University and Baptist Bible Institute, Dr. Eastham has served churches in his native state for over a score of years. The honorary

doctor of divinity degree was conferred upon him by Hardin-Simmons. His wife, the former Miss Wanda Howard Siddall, was reared in Gainesville, Texas. They have no children.

Dr. Eastham was elected superintendent of evangelism by the Home Mission Board at its annual meeting on November 29. He comes to a position vacant for two years, succeeding Dr. Roland Q. Leavell, now pastor of the First Baptist Church, Tampa, Florida.

MOBILIZING THE CHURCH

(Continued from page 6)

Moody and Billy Sunday and Finney—but they can make "a catch for Christ" in places like Sychar, Bethsaida, and the house-top.

And in fishing for folks there must be a recognition that the greatest thing a human being can do is to bring another human being to Jesus Christ as Saviour.

Goodell said: "Great is the hour when a surgeon holds a scalpel at the end of which is life or death for the patient; greater the hour when a lawyer faces a jury, with the conviction that if he makes a mistake, an innocent man will hang and a family be disgraced forever; greatest the hour when a Christian stands before a man hastening to his condemnation and, through Gospel truth, offers him a pardon that is to last for the eternities."

There must be

III—Praying Without Ceasing

Not just talk about prayer, not thinking of prayer, but praying. Prayer, if we be fishers for men, carries the line to the depths. Without prayer our services will become entangled. Without prayer our lines will float lightly. Without prayer our public and private appeals will make but a surface impression.

The unsaved must be carried to God in burning, yearning, agonizing intercession. With strong crying for unsaved loved ones and friends, claiming God's promises, we must plead for a manifestation of God's power, for conviction to come to sinners, for shame to come to Christians over their indifference as to the unsaved.

There must be

IV—Perturbation Concerning the Lost

We must get troubled and stay troubled about the truth of an eternal hell—a place of conscious eternal punishment for the impenitent. Alarmed about the terror of hell, we must alarm sinners. We must hate our hearts and uncover theirs—offering them a message.

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Missions Stabilized in Crisis By Late Baptist Philanthropist

A GREAT giver to missions was Mrs. Ida M. Bottoms, of Texarkana, Arkansas, who died at 84 at her home on December 21, 1944.

In addition to her large gifts through the co-operative channels of the denomination, Mrs. Bottoms and her late husband, George W. Bottoms, made special contributions to missions totaling more than \$500,000.

A number of years ago, they gave to the Home Mission Board stock in a lumber company which earned in about ten years over \$150,000 for the Board.

Later, in 1929, this lumber stock and the accumulated interest which had been earned was placed in trust, thus creating the Bottoms Trust Fund, which since its establishment fifteen years ago has earned for Home Missions over \$425,000. According to the terms of the trust, most of this income has been used in acquiring property on mission fields in the South and in Cuba.

The single largest property development made possible by the Bottoms Trust was the rebuilding of the magnificent Baptist Temple in Havana, headquarters for the Board's mission work on the island.



Mrs. Ida M. Bottoms

Added New Spirit

Added New Spirit

"No one among Southern Baptists has done more for the progress of the kingdom in the homeland and abroad than Mrs. Ida M. Bottoms," Dr. J. H. Lawrence stated. "The first \$50,000 produced by the trust was used in Cuba. We re-established the seminary enlarged the Cuban American College and built, repaired, and enlarged a number of churches."

"Nothing in the past decade has so stimulated the mission work in Cuba. It put a new spirit into our people. It gave an added emphasis to Baptist work. It placed our missionary enterprise in every community on a solid basis and brought the work so prominently to the attention of the Cuban people as to give Baptists a new standing in the island."

"The same has been true with our Mexican work in Texas, the Spanish work in New Mexico, the French work in Louisiana, and the work among the Indians. Through the income of this fund, we were able in a critical time to give new life to our work on nearly every mission field."

"It is absolutely necessary to the evangelization of great fields like the

border country in Texas and the Acadia section in French Louisiana to be able to buy property, build church houses and pastors' homes, and locate missionaries permanently on the field. This we were able to do with income from the Bottoms Trust, with the result that we were able to head out in a well-defined, permanent mission program looking to the evangelization of these great sections. Only eternity will know the value to our mission cause of the Bottoms Trust."

Continuing Investment

The Bottom Trust Fund will continue to earn money for Home Missions until Christ comes again. The Board has already received more than the original investment.

Mrs. Bottoms was a member of Beech Street Baptist Church, Texarkana. The funeral was in Texarkana on Friday, December 22.

Growth By Division Seen In Establishing New Mission Churches

By ESPERANZA M. RAMIREZ
Mexican Missionary

I HAVE been visiting missions and small churches and I have found out that these humble small churches are doing a great work. These small rural missions are awake and doing more than the average church.

Visiting a new church which had recently been organized, I found that they have done twice as much work in winning souls to Christ as the church from which they were separated, they have their mission to support, send in their offerings to the convention, help the helpers that go to instruct them, the majority are illiterate, and as I heard this church is supported by itself and the people are poor. The W. M. U. is the largest I have so far had the privilege of teaching.

I am glad that I am able to go to these humble people, because I too am inspired to work more fervently for the Lord. To me it has been a blessing to be able to make others see the necessity and need of more laborers to extend the kingdom of God.



THE need is tragic for chaplains in the Army, with combat troops overseas, and in all branches of the Navy. Literally thousands of men in the Navy have no spiritual leadership. In combat areas our men need chaplains NOW.

Before July 1 Southern Baptists are requested to supply 164 additional chaplains for the Army and ninety for the Navy. At the present rate of new applications received we will be unable to fill our replacements, much less the above additional request. While our basic quota has been filled, yet our concern is to meet a spiritual need rather than a quota.

Pastors eligible for this important, highly specialized type of ministry seem to hesitate to apply, thinking the war may soon end. Our nation is very much at war and no indications are on the horizon that the end is near.

When conflict in Europe ceases armies of occupation and rehabilitation are needed. The conflict with Japan will likely still be in progress. Unless larger numbers of chaplains are procured it will be necessary to assign many chaplains in the European theatre to the Chinese-Japanese theatre. Many of these chaplains have been overseas two or more years. They have earned a trip home.

Need Never Met

The total need for chaplains in the armed forces has never been met. The need will likely continue far beyond the day of victory. The greatest need for the chaplain, and probably his broadest ministry, will be following V-Day. Our job is not done when the victory is won.

"They shall not march alone."

Recently in Washington, leaders charged with procurement of chaplains for thirty-two denominations met with leading Government and military officials.

Vice President Henry A. Wallace stated to the group that this generation of soldiers take their task seriously which affords the chaplain a unique opportunity.

Under Secretary of War Robert L. Patterson pressed upon us the urgent need for an adequate spiritual life among the soldiers.

Under Secretary of the Navy Ralph A. Barr called our attention to what the condition might be without the chaplains' ministry. While our nation is at the top of production in war

"They Shall Not March Alone"

By ALFRED CARPENTER

material yet this production would be useless without men of high morale.

Barr predicted it will take the greatest military force the world has ever known to win this war, and it will likewise take the greatest moral force the world has ever known to maintain this victory.

General George C. Marshall set out the importance of a spiritual ministry in the grim business of waging war. He said that the men in the Army appreciate to a greater degree than in home communities an efficient spiritual leader rather than ritual.

Admiral Ernest J. King pressed the need for additional chaplains in the Navy, mentioning that men called upon and trained to fight in modern war need spiritual balance.

"They shall not march alone."

In any branch of the armed forces, in any unit will be found need for a spiritual ministry. With our military activities scattered around the world, our pastors, who feel led to and can qualify for the chaplaincy, have a mission.

Heroic Baptist Response

The response of Southern Baptist pastors, thus far, has been heroic. Now on duty are 1,054 Southern Baptist chaplains ministering to every branch of service, in forty-four of the forty-eight states, across the seas and to corners of the globe. Six noble chaplains not in above figures are resting "neath the sod. Eight are prisoners of war. Seventy-two have returned to civilian status. These above groups said:

"They shall not march alone."

By no means is it an easy ministry. The chaplaincy challenges the best



there is in the best of God-called preachers. Difficulties previously unknown in the pastorate are to be surmounted. Handicaps seldom experienced in a pastor's life must be endured. A type of loneliness unknown in Christian fellowship is to be experienced. It poses a supreme test to a divine call.

The opportunity for service is challenging. The joy of ministering to young manhood is gratifying. Appreciation of the chaplain's spiritual ministry is forthcoming. The privilege of serving men in dire need is compensating. The fruition of the chaplain's labors are satisfying.

No wonder the motto of the Chaplain Corps is:

"THEY SHALL NOT MARCH ALONE."

Freedom from racial prejudice and love toward all men cannot be expected from non-Christian nations when they are not clearly manifest by church members.

BOOKS By Great Soul Winners

"Acts" by Dr. H. A. Ironside, over 400 pages. Paper covers, only 25¢; cloth binding, \$1. Ask for big FREE catalog of "best in Christian Literature" also information on this 30-year faith work, serving Armed Forces and others. Outstanding Christian Bookstore on the West Coast. Service prompt. Satisfaction assured. Write today!

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ADV.

A Minister Who Got the Point!

Some months ago a minister wrote "your advertisements and tracts are vague, indefinite and negative". Last week the same minister wrote "I see the point now and your tracts are timely, apt and vital."

What a change! The thing that did it was his reading Garret's little booklet "The Revolution War". It might make a difference if YOU read it too and we shall be glad to send a copy on request.

Of course "pagan state-ism" is a difficult thing to see until it arrives in total form. The clergymen and other fine citizens of Germany, etc., did not recognize it until it was too late to thwart it.

Pagan state-ism advances through most comfortable, benefits, laudable slogans and idealistic programs—ideals which Christ himself championed. But the fact an all-powerful, totalitarian state has championed fine ideals does not prevent its destroying them, finally.

Fortunately these matters are not too vague for increasing numbers of clergymen and other citizens to sense the peril. Perhaps some such will help us prepare clearer copy. Contributions to our Monthly Bulletin will be appreciated and will be used as possible.

Let every minister pray every day for our President and others who have a clear mandate from our people to win the war and make the peace. Meanwhile, let our influence for basic freedoms, spiritual ideals, constitutional government, the democratic process—free pulpit, free press, free assembly, free enterprise and free speech—be such that, post-war, a mandate will be issued on their behalf by sovereign citizens.

Spiritual Mobilization

JAMES W. PIPFIELD, JR., D.D.

Founder and Director

411 W. 5th St., Los Angeles 13, Calif.
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State

Minister

State

Minister

Layman

A Free Soul Meeting A Sovereign God

(Continued from page 4)

has the right to deprive him of that privilege.

Third, the individual is free to approach God through the reading and study of His word. This is in contrast with the Roman Catholic view. The Roman hierarchy insists that the individual is incapable of reading and interpreting the Scriptures for himself. He must accept that which is handed down to him by the Church. Accordingly, in many lands where Roman Catholics have been in the ascendancy, the Bible is a forbidden book or must be read under the guidance of official interpretations. And in some Protestant denominations more emphasis is given to the study of the catechism, which sets forth the official interpretations of the Scriptures, than is given to the study of the Scriptures themselves.

The right to read and study the Bible carries with it the obligation to do so. It is the individual's guide in all matters of faith and practice, and he must know what it says.

Free to Worship

Fourth, the individual is free to approach God in worship. This is implied in what has already been said. No one has the right to tell him that he must worship, or how he must worship. Every soul is free to worship God according to the dictates of his own conscience.

Soon after the Americans occupied Manila following the Spanish-American War, some of the papers published an account of an incident that took place. Many persons were in prison for what was called "political offenses." One of the crimes for which some of them were behind the bars was that of reading the Bible. It was not long until the prison doors were opened and these men set free. One day a man came to an American missionary and asked to see him in strictest privacy. When they were alone, he asked in a whisper if it were true that he could now read the Bible without fear of imprisonment. The missionary took him to a window and pointed to the American flag floating from a nearby building and said to him: "So long as you see that flag floating over your country, you can sit on the ridge pole of your house, if you want to, and read your Bible, and no man can molest you."

This principle of a free soul meeting a sovereign God is opposed to many religious practices.

First, proxy religion. If the soul is to be free in approaching a sovereign God, there must be no sponsorship in religion. The individual needs no sponsor, either priest or parent. Parents have a definite religious responsibility to their children, a responsibility imposed upon them by the Word of God. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Voluntary Obedience

But parents cannot repent for their children, nor believe for their children, nor obey for their children. Every effort in this direction is a violation of the freedom of the individual soul. Membership in the church must be on the voluntary basis. There is to be no coercion. Others may set before the individual the meaning and importance of church membership and try to enlist him, but each one must have the right to decide for himself whether he will unite with the church or not.

Every person must obey Christ for himself. Infant baptism is a violation of this right. Every effort to step in between a soul and God and perform religious rites and duties for him is a denial of the freedom of that soul to meet a sovereign God for himself.

Second, sacerdotalism. All forms of sacerdotalism constitute a violation of the principle of soul freedom. The individual needs no earthly priest to approach God for him. "For there is one God, and one mediator between God and men, the man Christ Jesus."

We Baptists believe in the priesthood of all believers: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."

Every believer is a priest and can approach God through the mediation of Jesus Christ without the help of man. "Direct access to God through Jesus Christ is the law of the Christian life" (Mullins).

Sacerdotalism reached its flower in the development of the Roman Catholic Church. This Church teaches that the individual can approach God only by the aid of the priesthood. The priest projects himself between the soul and God in almost every religious act. The priest must impart the saving efficacy of Christ through baptism; the priest must bless the bread

and wine of the Lord's Supper and change them into the body and blood of Christ; the priest must receive the individual's confession of sin and pronounce absolution; the priest must administer extreme unction to the dying to fit one for his exit into another world; and even after death, the priest must lift the soul out of purgatory through his intercessions. Many of the Protestant denominations are not entirely free from the blight of sacerdotalism.

Symbols Only

Third, sacramentalism. The Roman Catholic conception of the sacraments was expressed by the Council of Trent in these words: "If anyone saith that by the said sacraments of the New Law grace is not conferred through the acts performed, but that faith alone in the divine promise suffices for the obtaining of grace, let him be anathema." The ordinances which Christ gave to the church have no saving efficacy. There is no virtue in the baptismal waters to wash away sin or impart spiritual life.

Infant baptism is a denial of that truth. The only excuse for the baptism of babies is the belief that there is some saving efficacy in the act. It was such a belief that gave rise to the practice. There is no evidence in Christian history that infant baptism was practiced until a century and a half after Christ.

There is no spiritual virtue in the elements used in the Lord's Supper. The Roman Catholic Church teaches that, under the blessing of the priest, the substance of the bread and wine is effectually changed into the flesh and blood of Christ. The Lutheran doctrine, as set forth in the Augsburg

Confession, declares: "Of the Supper of the Lord they teach that the body and blood of Christ are truly present and are there communicated to those who eat in the Lord's Supper." Calvin taught that there was a spiritual presence in the bread and wine used in the Lord's Supper, and those partaking of the supper thus received some spiritual blessing.

Baptists believe that while the ordinances symbolize precious truths they impart no spiritual efficacy. A free soul can meet a sovereign God without the aid of these.

Fourth, ecclesiasticism. Baptists reject that conception of the church which makes it a world-wide, or nation-wide, organization. No such usage is found in the New Testament. Baptists are opposed to the church assuming the authority which belongs to the Scriptures alone. They shun any ecclesiastical system which seeks to dominate the wills and consciences of men. They repudiate any ecclesiastical authority that claims the right to legislate for the churches. They are opposed to forms and rituals which are made a substitute for spiritual worship.

Church Cannot Save

The church has no power to forgive sins or to bestow salvation. A free soul can meet a sovereign God without the aid of the church. Salvation and all spiritual blessings are of God, and no ecclesiastical power can bestow them. That does not mean that church membership is worthless, or that the individual believer may neglect it without loss. The church offers a place of fellowship and service to be found nowhere else. It is the institution which Christ set up through which to carry on His work in the world, and every true Christian will be loyal to it.

For this principle of soul freedom Baptists have suffered and died. For their faith and their courage to declare it, they were persecuted by both Catholics and Protestants. In England Daniel Defoe was "fined, imprisoned, and pilloried" for his advocacy of religious liberty, and John Bunyan lay in Bedford Jail for twelve years for no other crime than that of preaching the Gospel according to his own convictions.

In New England Roger Williams was driven from Plymouth Colony, and went out into the wilderness to establish a commonwealth where men could be free to worship God as they pleased.

In Virginia and other southern colonies Baptists were beaten and imprisoned because they dared to worship God and preach His Gospel according

to the dictates of their own conscience. It was largely through the efforts and sacrifices of Baptists that the "Bill of Rights," granting to all men the right to free worship and free speech, was written into the Constitution of the United States.

Throughout its history of one hundred years the Home Mission Board of the Southern Baptist Convention has carried the banner of soul freedom into all parts of our Southland. Through its leaders a strong voice has cried out in behalf of this sacred principle. Through its missionaries and workers among Catholics and others, it has borne witness to the inalienable right of a free soul to meet a sovereign God. There is imperative need for a fresh emphasis on this truth today.

The Gospel of Redemption

By W. T. Conner

A book of immediate and lasting value. Dr. Conner shows clearly and convincingly the adequacy of God's grace for man's need, and points up the centrality of Christ and his atoning work in history. Although the Gospel of Redemption is of special interest to preachers and ministerial students, its logical arrangement and clear outlines will enable the average layman to read it with understanding and profit.

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Spiritual Destitution Challenged Early Missionaries

Westward Expansion of Country Provided Fertile Fields for Work

SPIRITUAL destitution in the South which confronted Southern Baptists a hundred years ago is revealed in the early copies of *Southern Baptist Missionary Journal*, first missionary publication of the Convention. Below are excerpts from typical articles describing the mission fields as seen by the first missionaries employed by the Board of Domestic Missions (now named the Home Mission Board). These accounts, and others like them, make clear that the Board's first work was to keep pace with an expanding nation by sending missionaries into the new settlements to plant the Gospel.

(Below is a statement sent to the Board by the First Baptist Church in New Orleans and printed in the *Missionary Journal* for December, 1846.)

First Baptist Church of New Orleans

THAT the importance of the city of New Orleans, as a moral position, is not only great, but by the course of events, constantly increasing, is evident to every attentive observer. That it has been long neglected by our denomination, and by that alone, is lamentably true.

How many members of our churches have made a shipwreck of their profession in this city—how many of the sons and daughters of the families of our denomination have perished without home—how much has been lost to the cause of truth, by this long and culpable neglect, eternity alone can unfold.

Had efforts proportionate to the importance of the position been made, even ten years since, not only would a vast amount of evil have been prevented, but, under the blessing of God, a church would now have been existing ready to lend a powerful aid in every good work; and the name of "Baptist," instead of having been associated with the feeling of imbecility and contempt in the chief city of the south, would have been at least as much respected as that of other denominations which have long since possessed large and commodious houses of worship, by aid from abroad, alike liberal and wise.

But, happily, this state of apathy has at length passed away. By the appended list of sums contributed, it will be seen that our denomination is arousing itself to appropriate action. As yet, indeed, no State has been fully visited by our agent, and most of the States but very partially, but upwards of seven thousand dollars have been collected. As much more is needed from abroad to enable us to carry forward the work to completion. [Baptists of the south and west, shall this effort fail?

In addition to the sum of \$7,000 collected from abroad, \$3,750 have been paid by the congregation. A lot of ground, 130 by 80 feet, in the most eligible part of the city, has been purchased for the sum of eleven thousand, one hundred and fifty dollars; and, (as there will be no basement,) a lecture room, sixty three by thirty-three feet, has been erected on the rear of the lot, in which the church now assembles for worship. The main building will be eighty-four by sixty-three feet, capable of accommodating twelve hundred persons, and will cost sixteen thousand dollars. The sums now contributed will be immediately applied to the erection of this building.

The esteemed brother (Rev. Russell H. Homan,) who three years since commenced gathering together the brethren in New Orleans, and for eighteen months devoted himself to the arduous work of collecting funds, felt it his duty, in Dec'r, 1845, to accept the appointment of Corresponding Secretary to the Domestic Missionary Board of the Southern Baptist Convention; but we are happy to announce, that the church has at length obtained the services of Elder A. Goodell, to cooperate with them in the great work, as collecting agent; and we commend him to the entire confidence, and our cause to the wise liberality, of our sister churches.

The honor and interests of our denomination—the welfare of the sons and daughters of the west—the salvation of a multitude of souls—demand that the work shall go forward; and the blessings of thousands, in time and eternity, will rest on those, who from love to God and souls, lend their aid to the work.

Resolutions approving and sustaining this effort have been unanimously adopted by the Southern Baptist Convention, the Mississippi, Virginia, Georgia and Alabama State Con-

Note the holy enthusiasm of this little band, which numbered, as will be seen below, only fifty-seven but yet had the vision to propose the erection in that great metropolis an auditorium seating twelve hundred persons.

tions, and by several associations throughout the southern and western states.

Although a feeble church, (only fifty-seven in number,) we feel assured the work is of God; and we doubt not that he will continue to put it into the hearts of his people to aid us. On our part no sacrifice shall be withheld necessary to ensure the accomplishment of this important undertaking.

We now have five men in Texas; we need five more immediately, with means to sustain them. We need men of talents and piety—men who know how and are capable of forming, directing and elevating society. The moral and religious destiny of a newly settled country, depends much upon the character and capabilities of the teachers of morals and religion.

It is a awful mistake, to suppose that ignorant zeal and rashness are the proper qualifications of a minister for a new country.

Missionaries to Texas

ON Saturday morning early, Nov. 28th, Rev. J. W. D. Creath, of Virginia, arrived, by a sea voyage, in New Orleans, on his journey to Texas to fill his appointment as missionary, by this Board.

About 11 o'clock of the same day, the Rev. Noah Hill, and the Rev. P. B. Chandler, of Georgia, arrived in New Orleans, by the way of Montgomery and Mobile, on their mission to Texas, under the patronage of this Board. This was a coincidence very gratifying to the missionaries.

They sailed in company Dec. 2d, for Galveston, from thence to Houston, where they will separate and each go to his respective field of labor.

Brother Creath will locate in Montgomery county. This is one of the most populous counties in the State, and must, eventually, possess great wealth. The religious sentiments of the people are as favorable to Baptists as to any other denomination. There are already many good Baptists in that county, who, with an efficient minister, will accomplish great good.

Brother Hill will occupy the Colorado valley, and brother Chandler will

1. Nine months later the man who no doubt penned this appeal—the pastor, Isaac T. Hinton—made good his word. He gave his life to the cause, a casualty of yellow fever.

2. Creath made a speech at the Southern Baptist Convention meeting the previous June in Richmond in response to the appeal of Rev. James H. Hinton for Texas. "Several ministers of eminent piety and usefulness," Creath, Hill and Chandler, no doubt in the number, "expressed their purpose to emigrate to Texas for the purpose of publishing the gospel there." (See *Southern Baptist Home Missions* for January, 1846, page 6, for a reprint account of this meeting of the Convention.) Creath became a kingdom builder in Texas for a generation.

3. Texas had been admitted to the Union in 1845 after nine years as an independent republic.

probably locate in Gonzales or San Antonio.

These are men of great piety and zeal, being highly esteemed by all who know them, for their usefulness in the fields of labor they have just left, and loved for their uniform christian character, and admired for the disinterested sacrifices they have made, in removing from homes cherished, friends and relatives dear and endeared. They will receive the prayers, sympathies and support of those who love the cause of missions.

We now have five men in Texas; we need five more immediately, with means to sustain them. We need men of talents and piety—men who know how and are capable of forming, directing and elevating society. The moral and religious destiny of a newly settled country, depends much upon the character and capabilities of the teachers of morals and religion.

It is a awful mistake, to suppose that ignorant zeal and rashness are the proper qualifications of a minister for a new country.

(From the *Missionary Journal* for February, 1847.)

More Destitution

PERSONS reared in a christian community, enjoying family religion and Sabbath privileges, rarely place a proper estimate on their own advantages, or rightly consider the conditions of the destitute. They seem to forget that their's is not the condition of all others. Were they to make a tour, with some of our missionaries and colporteurs, through the moral and dreary wastes of our country, they would be filled with astonishment.

A colporteur in Jefferson and adjacent counties, in a recent communication, makes the following statement:

I have, for the last few weeks, been exploring a very dark region in the corners of Jefferson, Tuscaloosa and Walker counties. Here is a section of country bordering on the Black Warrior, between twenty and thirty miles square, with only one Baptist minister, and he is living quite on the outside of the destitution. There is no minister of any other denomination to break to this people the bread of life. This scope of country is in many parts thickly settled, and the people seem anxious to hear preaching.

On Sunday last I attended a meeting at a school-house, where brother Franklin (the minister above alluded to,) has been preaching about a year. It was a large house, and well filled with an attentive congregation.

Jefferson County, Alabama, in which is located Birmingham, the Magic City of mining and manufacturing fame.

Many of them came from a distance across the river,—among them a woman, to whom I sent a bible, who lives ten miles from the church, and has no way of getting there, except to walk and carry a child in her arms. I was informed she had not been to church before in ten years.

Brother Franklin is doing all he can to supply the destitution on this side of the river; but alas for the people on the west side! they are in great darkness, and perishing for the bread of life.

My object in writing is to enquire, if the Board of Domestic Missions cannot do something for this people? Brother F. tells me that the "Macedonian cry" is constantly coming over to him, but he cannot go and preach to them. If a suitable man could be sent into that part of the vineyard, and devote his whole time to missionary labor, much good might be done.

I may be too forward in this matter, but, my dear brother, the sight of my eyes has affected my heart. Tell our good brethren, who hear the gospel from Sabbath to Sabbath, about these poor people in this region, and tell them they are dying in their sins because Christ is not preached, and I think they will do something for them. There are persons in this region of mature age, who have never heard a sermon; and one old man, living near Squaw Shoals, has not been to church in fifteen years.

During the last three days I have supplied twenty-nine families with bibles, all of whom were destitute, and many had been keeping house for years. So far as my observation extends, I find that where the gospel is not preached, the people fail to appreciate the bible.

(From the *Missionary Journal* for March, 1847.)

Louisiana

FROM the third quarterly report of the Rev. I. T. Hinton, our missionary in New Orleans, it appears the prospects of the little church, for whose interests he is devoting his life, are more cheering than at any former period. The promptness and zeal with which the brethren, from the various parts of the United States removing to this city this season, have sought and identified themselves with the church, have encouraged the pastor's heart and strengthened his hands.

During the quarter nineteen have been added by letter; and more than forty by letter and baptism since the year commenced.

Brother Hinton earnestly entreats the Board to send a missionary to Shreveport; which we would cheerfully do, if we had one to send. This is the capital of Caddo parish, Louisiana, situated on the west side of Red river, just below Caddo Lake, and a few miles below the "Great Raft."

Previous to the admission of Texas into the Union, it was a "port of entry." Its population is 1,000 or 1,200; and is a place of considerable trade. From its location it is, and probably will continue to be, the principal place of landing for traders and emigrants to the upper part of Texas.

In the town there is a small Baptist church, organized by the Rev. Mr. Brice. For want of a more suitable place, they have held worship in the Court House. Brother Brice filled an appointment by the government in the Custom House at Shreveport, until that office was abolished by the annexation of Texas.

Recently, having received an appointment to the same office in New Orleans, he has removed to that place, and the church in Shreveport is left without a preacher. There are a few Presbyterians, but they have no regular preaching. The Methodists have a small interest under the care of their circuit riders. A Baptist minister of good report, pious energy and fair preaching talents would be well received, and much would be done for his support.

Twenty miles south of this is Mansfield, the capital of DeSoto parish; in which place there will be soon an interesting Baptist church. About thirty members have recently taken letters of dismission from the Cubitachie Baptist church, Macon county, Ala., who will locate in the town and neighborhood of Mansfield. It is their determination to organize a church, and maintain the preaching of the gospel.

They are able and willing to sustain a good minister, one-half his time. It is their purpose to erect a house of worship during the approaching season. This being accomplished, they will be able to sustain a pastor entirely.

At present, for want of preachers and means to sustain them, a minister might divide his time between this place and Shreveport, which, with a little aid from the Board, would be able to give him a comfortable support. A single man, or a man with a small family, could be sustained by the two places without other aid.

This removal of thirty members of one congregation to a new settlement in the West indicates the scale of emigration and the organized manner in which it was effected.

ISRAEL IS TURNING TO GOD

Christianity as Opposed to Nazi Cruelty
Impels the Jew to Accept the Messiah

By JACOB GARTENHAUS

ANOTHER busy year has come and gone, a year of trials and triumphs. Even if one should desire to detach himself from the terrible suffering of my people, the daily press, magazines, the radio, and personal communications would not allow him to do so.

One report has it that machine guns were not able to kill out the Jewish people fast enough, and Nazi doctors were called upon to assist in this gruesome task at the rate of "more than one hundred men an hour per doctor," by injecting air bubbles into their veins, "the simplest and cheapest method they could find."

Some four million Jews have been disposed of in one way or another and those who have not been able to escape the clutches of the enemy await a similar fate. It is hard for one to understand how man, made in the image of God, could sink to such depravity.

Israel Seeks Christ

Put in the midst of all this darkness, a ray of light pierces through. As country after country is being liberated, certain facts are being made known for the first time. We are told that when the enemy seized these countries thousands of Christian families took into their homes Jewish children, thus risking great punishment. One report states that nearly every clergyman in Belgium helped hide Jews from the Germans.

The sacrificial efforts on the part of Christians in Norway and Holland who shared their meager food rations with the Jewish population and refugees will long be remembered.

I cite these acts of heroism, Christian love and concern because of the great impression it is making upon world Jewry. It is this distinction between paganism of Nazi Germany and the true spirit of Christ as demonstrated by these Christians that will in time bring Christ and Israel together. In fact, we are already witnessing a movement in that direction. In no preceding year have I been

privileged to see such a turning to Christ on the part of my people.

How I wish that every Baptist could have witnessed the impressive service at the Metropolitan Baptist Church in Washington, D. C., when it was my joyous privilege to assist the pastor, Dr. K. O. White, former vice president of our Home Mission Board, in the baptism of two Jews who requested that I participate in it.

And, as if that experience were not enough to fill my cup with joy, the very next evening while in Richmond, Virginia, addressing a group of people at the First Baptist Church, a lady stood up and reminded me that she had given me a subscription to *The Mediator* for a Jewish doctor, and that he had recently publicly accepted Christ and had been received into the church by baptism.

Before I had time to get home from that trip and get ready for the next one, a letter reached me from Washington city stating that six others were awaiting baptism.

Jewish Witnesses

Before me is a letter telling of the conversion of two Jewish young people who revealed a keen spiritual insight into the truth as it is in Jesus. Already one of them has expressed her desire to become a missionary. Yes, she has already become one as she witnesses to others.

Recently addressing a group of women in Savannah, Georgia, the pastor surprised me by saying he had in his membership eight Jewish people.

It has thrilled my heart to meet as well as hear of other Jewish believers in Christ who in turn have immediately begun to tell others the "good news." How can they keep to them-

selves such joy that has changed their own lives?

Notable among these Jewish witnesses is a seven-year-old Jewish girl who won her Jewish playmate. While I was a dinner guest in the home of her parents, a charming Jewish Christian couple, little Dawn hurried into the house and told her mother what had just taken place. Briefly, she had asked her little friend whether she wanted to have a white heart, and when she said, "Yes," Dawn brought out her Bible and showed her some of the pictures in it. The other child listened with great interest while Dawn made it plain to her that Jesus could make her heart white.

They then prayed together and for the first time in her life the other Jewish child made the following prayer: "Lord Jesus, come into my heart and make it white." And Dawn said, "Mother, she was saved and went right home to tell her family." Truly, as in the days of the apostles, the Lord is adding daily to the church redeemed sons and daughters of Israel.

MOBILIZING THE CHURCH

(Continued from page 7)

age of God, by lip and life, with tenderness, accuracy, austerity. There must be

V—Pleading With Men

Most church members are not saying a word, doing a deed, taking a step, lifting a finger to redeem a friend or neighbor or associate.

Here and there and everywhere we must ask men to accept Christ. In the office, in the school room, at college, on the play ground, on the street car—we must ask people to accept our Christ. We may get some snarling "no" from many. We may get some joyful "yes" from some.

And if, in asking many, we win only one, we shall be helping the church to have continuous revival—and we shall bring joy to heaven and know ourselves the joy which cometh only to those who are wise by winning souls

City Mission Program Growing

THE number of churches participating in the city mission work of the Home Mission Board was a significant development the past year, according to Dr. S. F. Dowis, superintendent of city missions. A total of 379 churches in 36 cities were actively engaged in this program in 1944.

Other achievements for that period are as follows:

Number new churches constituted	46
Total number sermons and addresses delivered	8,446
Total number of services conducted through program	53,647
Number of professions of faith through program	8,084
Number additions to the churches	7,031
Number of reclamations and rededications of lives	16,032
Number revival services conducted	407
Number Scripture portions and literature given out	856,434

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PREPARING FOR REVIVAL

(Continued from page 8)

or speaks to his sweetheart when he pleads for her hand in marriage—pleading with heart and hand and eyes and voice and soul."

Koehnke said of Savonarola and the monk, "emotional intensity he reached in preaching: 'The provisions of divine grace enamored him with the ardor of a lover lost in ecstasy and wonder.'"

The preacher must

III—Possess Personal Piety

No great preaching can ever be without the personal purity that is as far above professional piety as the sun is beyond a tallow dip in brightness, as a furnace is beyond a glow-worm in warmth.

"Thus therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorst idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" (Romans 2:21-23.)

Without this personal purity, preaching will be like distant fire to the cold, like painted water to the thirsty, like robber fruit to the hungry.

This preaching must show that the preacher has

IV—God's Viewpoint of Sin

If we see sin as God sees it and behold it as He does, we will see sin as the darkest and most terrible fact of this universe. Tragedy behind every tragedy is sin. Sin is folly, devastation, disorder, death. Sin is an opiate in the will, a frenzy in the imagination, a madness in the brain, a poison in the heart, the intolerable burden of a soul that is destined to live forever, the sum of all cruelty, all terror, all horror.

We must speak against sin when every word is a thunderbolt, every sentence is a flare of lightning. We must descend upon sin and sinning with a torch in one hand and a sword in the other. There must be no relaxation in our repudiations as to sin's loathsomeness.

We agree with Jowett that there must be no toying with the terrors

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Facing The Future With Optimism

A Message From the President
Of the Home Mission Board



THE Home Mission Board enters 1945 with the feeling that it has never faced a greater opportunity. The debts, which proved to be such a hindrance for so long, are paid. The churches through their co-operative gifts have made possible considerable enlargement of the work.

The members of the Board who are charged with the administration of its affairs feel very keenly the responsibility placed upon them by the Baptist brotherhood for the faithful administration of the funds entrusted to them.

While the work has been materially expanded during the past two years, the Board has tried to exercise caution lest it over-

expand and within a few years find itself facing the necessity of making drastic reductions.

The Convention has instructed each of its agencies to set up an adequate reserve for future contingencies. The Home Mission Board is endeavoring to be conservative both in setting up this reserve and in the expansion of its work.

The reports of the missionaries on all fields give us reason for real optimism. It is believed that the Board now has the largest and best equipped force in the field at any time in the one hundred years of our history. The total missionary force now stands at over 540. All of this great force will be employed to the fullest possible extent in the great soul-winning effort of the Convention in its Centennial year.

G. FRANK GARRISON.

before which our fathers—Paul, Cotton Mather, Jonathan Edwards, Oliver Cromwell, John Milton—shrank aghast. There must be no tuning down of language, but with stern, bare, jagged words we must describe sin as it is. There must be no dilettantism that blushes to say "Vile and full of sin am I!"

Behind all our phraseology we must retain the tremendous sense of the blight and ruin and tragedy of sin. No matter how refined our words are we want to show forth the horrible loathsomeness of sin. We must covet no phraseology that lends respectability to sin! We must use the language that impresses the people that we are dealing, not with trifles, but with blinding and appalling enormities.

Cardinal Newman said: "It is the one great security against sin to be shocked at it."

Jowett: "The worst injury we can do to any man is to lighten his conception of the enormity of sin."

If sin has become a commonplace, our preaching has become a plaything. If we do not feel its horrors, we shall lose the startling clarity of the watchman. There will be no urgency in our speech, no vehemence, no sense of imperious haste. If men hear us speak

brightly of the disease, they will loiter on the way to the physician.

This preaching must have the truth about

V—Hell as Well as Heaven

The diluting of the conviction of everlasting punishment has gone far to quench the evangelistic fire and to weaken evangelistic fervor.

If there be not an eternal hell from which men are to be saved, then Calvary is a joke and a blunder. The fact of Calvary, where Christ became for us all that God must judge, where He made His sinless soul an offering for sin, is fact enough to prove that there is something from which men are to be saved.

"A sermon on hell in the future does not attract as much attention as a sermon on hell in the bowery or the underworld. Yet I cannot help thinking that the absence of the sermon on hell of the future has done much toward making the hell of the bowery and the underworld. If there were more of hell in our pulpits there would be less on our streets and behind the doors of our homes" (Mel Trotter).

Dante's hell is a perdition which a poet had dreamed, Christ's hell a pit He has seen—a black night of infinite darkness without one star to break its gloom.

Are There Baptist Churches Composed of Deaf Members Only?

A. ONE such church composed of deaf members has been organized in Fort Worth as a result of the work of Home Board missionaries. This church was constituted on July 27, 1941, under the leadership of Missionaries J. W. Gardner and C. F. Landon. Pictured at the right is the congregation of the Deaf Baptist Church in Fort Worth singing in the sign language. Missionary J. W. Gardner is on the first row at the right.



Q. Where can Sunday school literature in Braille be secured?

A. Sunday school lessons in Braille may be secured by writing the John Milton Foundation, 156 Fifth Avenue, New York.

Q. Are there any Indian reservations where Baptists have never preached the Gospel? **R. M.**

A. Of the twenty-two pueblos in New Mexico Baptists now are working in only three or four villages or pueblos. Each pueblo or village constitutes a separate reservation. Thus Baptists have no work in nearly twenty. It is doubtful that Baptists have ever preached the Gospel in any organized way in these pueblos.

Q. How many missionaries were appointed by the Board in its first year? **E. D.**

A. Six missionaries were appointed the first year as revealed in the first annual report of the Board. These were Rev. James Huckins and Rev. Wm. M. Tryon, Texas; Rev. I. T. Hinton, New Orleans; Rev. John Tucker, Florida; Rev. A. B. Smith, Richmond; Rev. A. Van Hoose, Selma, Alabama.

Q. What were the total receipts of the Home Mission Board in the first year of its operation? **R. T. P.**

A. From the organization of the Southern Baptist Convention in May, 1845, until April 1, 1846, the Board of Domestic Missions (now known as the Home Mission Board) received in cash and pledges \$11,293.81½. Nearly \$6,000 of this amount was in bonds and pledges and \$3,800 represented

money received and expended by state conventions but credited according to their reports as gifts for domestic mission work. In cash the infant Board had received in its first year only the sum of \$1,824.31½ with which it had paid the salary of the corresponding secretary, and, for at least a few weeks of the year, the salaries of the six employed missionaries.

Q. What was the first major work of the Home Mission Board? **R. D.**

A. The Board's major work for its first fifteen years, or until the War Between the States disrupted the entire program, was to extend the Gospel to new settlements on the frontier. Pioneers in Home Missions spoke often and with impassioned urgency of the destitution in these new settlements in the West—destitution of the Bible, destitution of preaching, destitution of churches. The great work of the Board in its early years was to establish Christian work in a new country.

Missionary Consoles Sorrowing Mexican

By I. B. WILLIAMS

Missionary in Tucson

WHILE visiting a section of the city recently I found a Mexican man who had lost his father recently. After the last spark of life had flown, the man went to his priest to get him to administer the last service for his father.

The priest wanted to know how much money he had. Upon finding he had only a small amount, the priest was not interested and closed the door.

The man knocked again and asked what he should do with the body of

his father. The priest replied, "Eat it if you like, I don't care." I am so glad that I have a High Priest who can change that condition. This man has a family of five. When he accepts Jesus it will be easy to win his family.

We request the prayer of Southern Baptists for this great, needy field of Arizona.

New Historical Books Now On Sale

TWO books in the Home Board's new historical series are now on sale.

Epochs of Home Missions by Joe W. Burton and *The Westward Way* by Amy Compere Hickerson were brought from the press early in the year.

The first deals with major developments in Home Missions of the past century. It is recommended for adults and young people.

Mrs. Hickerson's book, recommended for intermediates and young people, is the story of the Compere family's intimate connections with Home Missions as both kept pace with the ever-westward-moving frontier.

These two books, of 128 pages each and both illustrated, sell for fifty cents at Baptist Book Stores.

Two other books in the series, *Heroes of Home Missions* by Willie Jean Stewart and a resource volume, edited by Joe W. Burton, will be brought from the press soon. Announcement will be made in the press when they are ready.

HOW TO ASK QUESTIONS

Any reader can get the answer to any specific question of fact concerning the fields, tasks and needs of Home Missions in the South and in Cuba by writing Questions Editor, 315 Red Rock Building, Atlanta 3, Ga. Please enclose 3c for reply.