



SOUTHERN BAPTIST

HOME MISSIONS

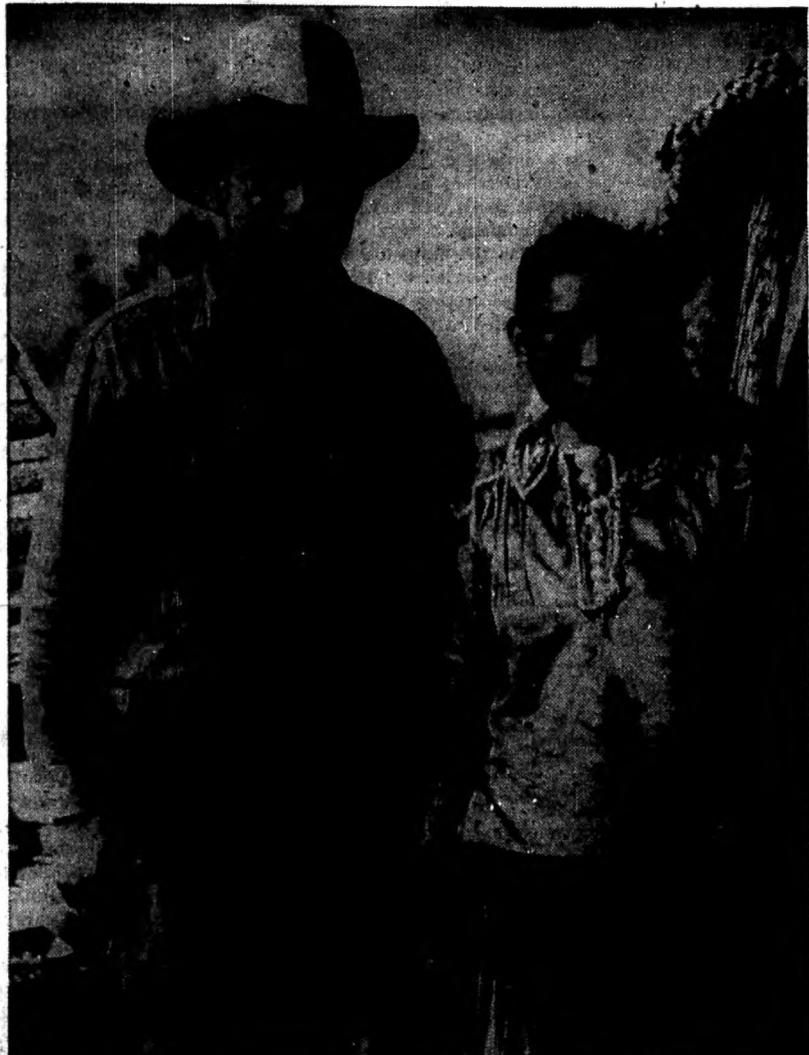
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DECEMBER, 1945



DARGAN MEMORIAL
BAPTIST SUNDAY SCHOOL
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Eleven Crusade Months Have Passed

By FRED C. EASTHAM

Christ Our Authority

By W. T. COMMER

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

Catholic Infiltration

CATHOLICS report a total population in the United States of 23,983,671. They have 11,035 educational institutions including fifty-three seminaries and 210 colleges and universities. They added sixteen hospitals in 1944, giving a total of 786 hospitals in the United States.

Catholics are protesting vigorously against Protestants and Baptists sending missionaries to South America, but at the same time they are spending millions of dollars to infiltrate and proselytize Protestant and Baptist territory in the South. They do not hesitate to denounce all Protestant and Baptist churches as heretics, while they claim for themselves the divine right to speak exclusively for God.

We need a strong, well-prepared literature showing the unscripturateness of the teaching and practices of the Catholic Church. The attention of our people should be called to the fact that the Roman Catholic is not the New Testament church.

Bibles for the Army

THE American Bible Society tells us that it has distributed 8,213,070 copies of Bibles, New Testaments, and portions of the Bible to the Army, Navy and Merchant Marines during the five-year period that ended June 30, 1945.

More than five and one-half million copies of a special edition of the New Testament, streamlined to fit the blouse pocket, were requested over the years by the chaplains for direct distribution to the men who expressed an interest in the Book.

This is a wonderful service which the American Bible Society and other agencies have been rendering. We must not leave out the Gideons. They have distributed millions of copies of the Bible to the soldiers. Nor must we leave out the various church or-

Cover Picture

Shown on the cover are a Navajo bride and groom on the western plains of New Mexico. More than 35,000 Navajos, living in their hogans on the desert, await the good news of salvation.

Roman-Catholic Church and the Church that Paul wrote about.

The churches of the Acts of the Apostles were democratic organizations without bishops, or any ecclesiastical proclivities whatever. But every church was an autonomous body with no ecclesiastical name or any other body. Every pastor was bishop of equal standing with every other pastor, and there is no nomination or intimation, even remotely, referring to the saints as objects of worship, or Mary the Mother of Jesus, being an intermediary with Christ. Read the Acts of the Apostles and for yourself.

God's Sovereignty Basic

UNLESS the colossal structures which have been erected in our time recognise the sovereignty of religious allegiance," spoke Dr. James Mullenburg at the recent fall opening of Union Theological Seminary. "We shall have yet to learn that the Lord of hosts has a Day and that for us that Day is darkness and not light."

Dr. Mullenburg used the familiar text from Amos as he called for a recognition of the supreme sovereignty of God.

Here is a fundamental problem in civilization today. Unregenerate man has not the moral capacity to use the knowledge and power which science has discovered in our day. These powers must be used in obedience to a sovereign God, or else man will destroy the human race from the face of the earth.

What a task is posed here for Home Missions!

A Rich South

THE South Can Produce," was the title of a recent editorial in the *Atlanta Journal* commenting on the wartime increase of car-loading of freight in the Southeast. Statistics showed that loading of canned goods rose from 8,386 cars in 1939 to 44,128 in 1944; pulp and paper products averaged 98,831 cars a year during the few war years, compared to 77,390 in 1935; grain products increased from 44,000 cars in 1939 to 81,184 in 1944.

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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.

VOL. XVI. DECEMBER, 1945. No. 12

ESUS CHRIST is the source of all spiritual life and power. He is the center from which all spiritual activity radiates; the inspiring cause, the dominant reason, the unifying motive, the redeeming Person of the Christian religion.

Every program Co-operative Program must gather its power from Him. He is the source of all inspiration. It is Christ that animates and motivates all. We must set Him at the heart of our co-operative work and organize all of our activities around Him. This is primary, fundamental, essential.

The source of support for all kingdom activity is the saved individual. Christ sets up His reign in the individual heart. Here is where He touches human life and begins His reign in the world.

They should be churches which not only believe in making and baptizing disciples, but that believe also in teaching those who are baptized to observe all the things whatsoever Christ has commanded.

They should be churches with a message and a mission; churches that believe that Christ said what He meant and meant what He said when He commanded His disciples to go into all the world and disciple the nations; churches that are filled with the Holy Spirit and engaged in the Master's service.

If every one of the churches in the Southern Baptist Convention were just such church, as every New Testament church should be, there would be no question about building the kingdom in our southland; and if the kingdom is built in our southland there will be no question about carrying the message of Christ's love to the uttermost parts of the earth.

What we need most of all right now is strong, virile, vital, functioning, missionary New Testament churches.

A Tragically Significant Statement

ROGER BABSON, in a recent report, said: "According to the statistics gathered by my organization, at least sixty per cent of our people never attend any church, Protestant or Catholic."

This is a tragically significant statement. It means that hundreds of thousands of people here in the homeland are just as completely marooned on the shores of error, just as tragically lost with their empty beliefs, or no beliefs, as are the idol worshipers in so-called pagan lands. In some cases there are churches within reach of these spiritually stranded ones where they might find Christ; in the case of hundreds of thousands, however, there are no churches anywhere near; but in no instance is there an adequate mission program. Furthermore, it is no less difficult for the unchurched in the homeland to find Christ when left to themselves than it is for a Chinese in China, or a Negro in Africa, to find Christ without a missionary to show him the way.

These churches should be, of course, New Testa-

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Christ Our Authority

By W. T. CONNER

Professor of Theology
Southwestern Baptist Theological Seminary

FOR some time there has been a tendency in religion to discard all authority. This tendency is probably not as strong now as it was twenty or twenty-five years ago, but it still persists. This tendency grows out of a misconception of the nature of true authority in religion and also a misunderstanding of the meaning of autonomy on man's part.

Autonomy has been interpreted to mean self-sufficiency on man's part in the moral realm. Man was regarded as able to direct his life without reference to moral law.

True autonomy on man's part means that man must recognize the authority of moral law and must submit to this authority. Autonomy means self-rule; but there can be no self-rule, there can be no kind of rule, where no law is recognized; there can be nothing but anarchy.

In line with this misconception of the meaning of autonomy, religious authority has been misconceived as interfering with man's freedom.

True authority does not interfere with freedom or proper autonomy on man's part. We hope to make this clear as we proceed.

One thing we wish to do in this article is to consider the basis of the authority of Jesus Christ. On what ground do we as Christians claim for Him authority over the lives of men?

Jesus Claimed Authority

One thing is quite clear at first; namely, that Jesus claimed authority over men. He summoned men to leave their businesses, their homes, their families—all—and follow Him. We can detect a strange note of authority in His voice as He says to men: "Follow me."

In answer to that challenge, He allowed for no excuses, delays, or evasions. He demanded that men put Him ahead of father, mother, brothers, sisters, houses, and lands, yea, one's own life. He demanded that He and the interests of His Kingdom be put first in the lives of His followers.

He allowed no room for divided affections or loyalties.

In view of the claims of Christ, our question becomes: Did He have a right to make such a claim over the lives of men? I do not recall that any other man among earth's greatest and best ever made such claim over men. Neither Abraham, Moses, Paul, Calvin, Luther, Wesley, nor any other ever dared to make such a claim.

Did Jesus of all the men who have lived on earth have a right to make such a claim? If so, what was the ground of such a claim? Was there any basis in fact for Him to make that claim in His day or for us to make it today?

One thing that I would mention as

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part of the New Testament the followers of Jesus were called disciples. A disciple is a learner. These disciples were learners in the school of Jesus. Attracted by the kindness of the character of Jesus and by the wisdom of His teaching, they enrolled in His school; they became His disciples.

But later they were called believers. This term carried a fuller significance. Our English word believer does not fully express it. The term really means that they exercised faith in Jesus as the divine Son of God. They trusted in Him as God incarnated in a human life.

In the New Testament, faith in God and faith in Christ are one and indistinguishable. In the Christian sense faith is trust and surrender. Faith in Christ carried with it surrender of the will and life to Him as Lord.

Right to Be Lord

Let us connect this up with another idea; namely, that Jesus has a right to be Lord because He is our Redeemer. Two phases of this might be considered. One is that Christ redeemed us at the cost of His life. He redeemed us at great cost. He is spoken of in many different ways as the ransom for our deliverance from sin. We are redeemed, not with silver and gold, but with the precious blood of Christ.

Then redemption may be thought of as the actual deliverance from sin. It is forgiveness; it is deliverance from the bondage of sin (Eph. 1:7; Col 1:14.)

Let us consider now this question: What is the proper effect in our lives of the recognition and acceptance of the authority of Christ?

We might begin by saying that

(Continued on page 6)

Series Now Ready

The entire series of twelve messages, of which that on the opposite page is one, is now ready for use by churches in local newspapers.

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

Churches and other local groups which will sponsor the publication of these messages locally can secure mats free of charge from the Home Mission Board.

Inquiries should be addressed to Rev. Joe W. Burton, 515 Red Rock Building, Atlanta 3, Ga.

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December, 1945



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DEMANDS
My Soul—My Life
My All

We Have
A Mission

CHRIST Shall Make Men FREE

Home Mission Board—Southern Baptist Convention

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

Christ Our Authority

(Continued from page 4)

our proper response to Christ and His authority is faith. But we need to keep in mind here that faith in the New Testament sense of the term is not the acceptance of a doctrine or a creed.

Immense harm has been done in Christian history by identifying faith with belief of a doctrine or acceptance of a dogma. Faith in the New Testament is trust in a person—not the acceptance of a doctrine about that person.

Dr. George W. Truett used to remind us with tremendous emphasis that salvation is by a person and that person is Jesus Christ.

Faith is more than a belief. It is the response of the whole person to God as revealed to us in Jesus Christ our Lord. It is trust, but it is also submission. It is surrender. It is handing over the reins of one's life to let Him control and direct.

I am persuaded that we have made too much of a distinction between accepting Christ as Saviour and accepting Him as King and Lord.

As a matter of fact, to accept Christ as Saviour means to accept Him as Lord. He cannot save us except as He acquires the moral mastery of our lives.

One of Two Masters

We are mastered either by sin or by Christ. As Christ acquires mastery of our lives He excludes the mastery of sin. Paul makes this perfectly clear in chapters six and seven of his letter to the Romans.

Then it should be emphasized that this faith by which we accept Christ as Saviour and Lord is a free response. There is no element of coercion in it. There cannot be any such element. If coercion enters in, faith goes out.

Faith and coercion are mutually exclusive. That is the inconsistency of trying to make Christianity a state religion. When Christianity is linked up with the authority of the state, then the element of coercion comes in.

State religion must depend to some extent on the authority of the state. The religion of Jesus depends on the free, uncoerced response of the individual. These two principles will not mix.

When any so-called Christianity comes to be the religion of the state, it ceases to be Christianity.

This shows the inconsistency of those who object to authority in religion on the ground that it interferes with the freedom and autonomy of man. Christ gives freedom. He sets

free. Paul calls himself the slave of Christ. At the same time he emphasizes the freedom that we have as believers in Christ.

It is a false contrast, therefore, to set submission to the authority of Christ over against freedom. These are not contraries. They go together. The only man who is spiritually free is the man who bows to the authority of Christ and accepts Him as Lord. Christ does not enslave. He liberates. He delivers.

Freedom in Christ is the true source of all other freedoms. Freedom from prejudice, superstition, and fear comes from Christ.

Man can only master himself as he is mastered by Christ. Self-control can come as we are mastered by Him. A man can only be his true and best self as he is indwelt, mastered, controlled by Christ.

Power to Remake

Many people think of religion as some kind of an external, alien force that is to be imposed on men to restrain them and coerce them into submission to a power foreign to their natures. It is rather the incoming of the Power that created them to recreate them. This Power does not suppress and pervert human life; it sets human nature on the road to realizing its true destiny in God.

Both Paul and John in the New Testament emphasize the fact that Christ our Redeemer is also our Creator. The one who created the soul can recreate it. The Power that made us can remake us. He is the only power that can. He is not a power alien to us. It is in Him that we live and move and have our being. He comes into our lives to make us what we ought to be.

Much is being said today about the brotherhood of man. We had as well recognize that the only brotherhood that will be a real brotherhood is one that comes about by the union of men in Christ.

A spiritual brotherhood in Christ will give a solid basis for the harmonizing of men in all the interests of life. Any other bond will be only a rope of sand. But when men are united by a spiritual relation to one another in Christ, there will be the possibility of harmonious action industrially, economically, politically, and in all human relations. This is the only hope of harmony and peace among men.

This means that we must carry the message of Christ to all men, regardless of racial, national, or other distinctions.

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Men, by virtue of the fact that they are men, are capable of being made sons of God through faith in Him. He is potentially the Saviour of all men.

It is our responsibility as Christians to bring all men under the influence of the Gospel; and, when men know Him, to bring their whole lives, in all their relations, under the control of Christ as their Lord and Master.

This is the mission of the Home Mission Board in Southern Baptists.

In our country we have representatives of all the nations of the world. In our own land is the best place I know to develop a brotherhood of man. If we do this, however, we will need to discard many of our narrow views and deep prejudices, and let Christ control us as He never before controlled any body of people.

The mission of the Home Mission Board is to deal with men of all races and nations here in our Southland and lead in the development of such a brotherhood.

Let no man think that such a task will be easy. It will take sacrifice, giving and living and call for heroic leadership and a wisdom that only God can give.

History records the fact that Christianity has made its greatest advances during periods such as we are now experiencing. Great progress and lasting victories were won not in days of plenty, but in periods of want and privation and suffering, periods which were chaotic like those today.

Oh, for an enthusiastic outburst of spiritual life and power, for a great, sweeping revival throughout the remainder of 1946 and the years to come.

That will be safe, sane, and spiritual, as well as perennial, pastoral, and personal.

With such questions being asked and such spirit evident, Christians cannot afford to assume the attitude of denunciation, but demonstration; we do not need better methods, but better men.

Looking Ahead

Whatever success we achieve for His glory in 1946 is but a springboard for greater achievements in the years ahead.

May I ask you a personal question? What are you going to do during the remainder of 1946 for Christ? Will you not pledge your Lord that you will win at least one soul before the close of the year?

Lost souls are not attending our church services and revivals in large numbers; and if they are won, it will be through the personal effort of the individual who is willing to go into the byways and hedges and compel them to come in.

There is a need for a deep and patient faith, and yet a demonstration

December, 1945

Eleven Crusade Months Have Passed

By FRED C. EASTHAM

As we approach the closing month of our Centennial Evangelistic Crusade, and as the field is surveyed with its unlimited possibilities and opportunities, I am reminded of the field of cotton in the Southwest, loaded with white, unpicked cotton. Each day that the cotton remains in the field there is a loss to the owner, due to high winds, rain and sun which destroy it. There is a critical labor shortage and a refusal to pick the cotton, due to the low ceiling price per pound picked.

The fields in which Southern Baptists work are white unto harvest, but the laborers are few. More than 20,000,000 souls are lost and need Christ as Saviour.

The incomplete and inaccurate reports we have received thus far concerning our Crusade to win a million souls are encouraging when we realize that we will win many more souls in 1945 than we won in 1944; but the reports in hand are indicative of our achievements thus far, we will fall far short of our goal of a million souls.

The Crusade was launched at a period when we were engaged in a world war, desolation, the collapse of confidence, and world confusion are in evidence everywhere. But in spite of all these handicaps, we have no reasonable or legitimate excuse to fail in our attempt to win a million souls in 1945.

History records the fact that Christianity has made its greatest advances during periods such as we are now experiencing. Great progress and lasting victories were won not in days of plenty, but in periods of want and privation and suffering, periods which were chaotic like those today.

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With such questions being asked and such spirit evident, Christians cannot afford to assume the attitude of denunciation, but demonstration; we do not need better methods, but better men.

A genuine revival of the spiritual life of our own Baptist people is essential if we reach our goal. While other denominational groups are placing major emphasis on the idea of all churches uniting and forming one great religious body, it is a fine time for Baptists to join hearts and hands in the greatest task ever assigned to us, that of winning a lost world to Christ.

Plans for the revival, made by Pastor R. Paul Caudill, included this special ministry to those who cannot hear. Miss Fay Osborne, a student at Southwestern Seminary, was engaged to spend these two weeks with the Memphis church.

Plans for the deaf, made by Pastor R. Paul Caudill, included this special ministry to those who cannot hear.

Miss Fay Osborne, a student at Southwestern Seminary, was engaged to spend these two weeks with the Memphis church.

America may grow rich and crown pleasure as her god. She may cast aside all self-restraint and claim unlimited freedom. Yet the words from God's precious Book will cry out, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

There is a need for a deep and patient faith, and yet a demonstration

Recently a captain in one of our Army camps was drilling a group of men, when during the rest period a famous jazz band was heard playing across the field. Some of his men asked permission of the captain to invite the band over to play during the remainder of the rest period. Permission was granted, and for fifteen minutes this famous band entertained the boys, who were soon on their feet jitterbugging and keeping time with the music.

Ways of the World

When time came to resume drill the band was dismissed; but to the dismay of the captain, it was impossible for his men to execute correct drill formations due to the fact that they were so completely filled with jazz that they could not keep step. In disgust he dismissed the company for the day.

This is true in the lives of many Baptists. They are so filled with the ways of the world, so involved in getting and keeping for self, that they have little time to win a lost world to Christ. They are so completely out of step with Christ that they are not capable of meeting the emergency when a lost soul cries for help.

More than thirty days remain before the close of our campaign for 1945. Recently several individuals have sought an interview with the writer whose chief desire was to exploit their materialistic and atheistic philosophy and to display the fact that they considered themselves a part of the intelligentsia, who doubt the existence of God and laugh at the idea of winning a million souls to Christ.

With such questions being asked and such spirit evident, Christians cannot afford to assume the attitude of denunciation, but demonstration; we do not need better methods, but better men.

When the First Baptist Church of Memphis conducted a revival recently, each service was interpreted in the sign language to the deaf.

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SOUTHERN BAPTIST HOME MISSION

December, 1945

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Needed: Spiritual Readiness for Christian Testimony

A general, skilled in military science, reveals need for strategy in spiritual warfare

By BRIG. GEN. W. K. HARRISON, JR.

A CHRISTIAN soldier serving in foreign lands sees many things which should awaken his conscience to serious thought regarding the manner in which Christians as a whole and he as an individual are serving the Lord Jesus Christ.

Observation of the sufferings of people overrun by the shock and terrors of war was a new experience to most of us. Whole nations had been turned upside down. Men, women and children had their lives swept away by the weapons of both sides. Many, not killed, suffered agonizing wounds which often maimed them for life.

Countless homes were destroyed, leaving piles of rubble, the bare skeletons of shattered walls open to the sky, with such people as remained living a bare existence in dark basements and shelters.

Of course, it was not like this everywhere. Many communities seemed to be barely touched by the ravages of war.

But this immunity was only external. Loved ones had been lost. Hunger was rampant. In some areas people had lived in constant fear of secret police. There was a scarcity of medical help. Few things were for sale in the stores. In the winter there was little protection against the cold—and there still is. Added to all this was the suffering of those who had been persecuted in the concentration camps or as slave labor.

Call for Compassion

Certainly America knows of these things because they have been shown in films in picture magazines, described by correspondents.

But do we feel them? Are they something to stir a momentary sadness, then to be all but forgotten in the rush of life. Or do they hurt?

About the Author

Brig. Gen. W. K. Harrison, Jr., a native Tennessean, is Assistant Commanding General of the 2nd Infantry Division of the United States Army.

A graduate of West Point, General Harrison has served in two world wars. He has received a high award from General Marshall.

Chaplain John G. Burkhalter, who is personally acquainted with the general, says of him: "He is one of the most consecrated Christians I have met during my years in the Army, or even in civilian life."

Fiber of Hope

In the midst of all the evidences of sin in the war-torn areas there is another thing visible, sometimes faint but always there. It is a sense of hope. Life goes on in spite of misery and suffering.

But usually it seems to be a hope that is vague, abstract. What good is hope that is not definite or which does not have any assurance of fulfillment? And how can hope be either definite or assured unless it is founded on a faith that is in someone or something real and adequate?

We Christians have that assured hope, that object of faith. Our hope is in the Lord Jesus Christ. Our faith in Him, the man Jesus Christ, Our Begotten Son of God. He alone is able to redeem men from sin, reconciling them to God, satisfying every spiritual and physical need for now and for eternity. There just is no other way to God.

We are His witnesses, His ambassadors to a lost world. What kind of witnesses or ambassadors are we going to be? Self-satisfied, self-righteous, fearful, indifferent, preoccupied with self, or are we going to let God use us according to His will whereby in such manner as He leads us.

To the writer is recalled the memory of a few happy hours spent company with the Rev. Van Steenbergh of the Belgian Gospel Ministry, Brussels. Throughout the war Dr. Van Steenbergh faithfully served the Lord even though he had suffered much.

His young son, a patriot in the resistance movement, was executed by the Germans.

A few hours before being shot by the firing squad the boy wrote a letter to the young people's society of his church. His words exhibited only calm assurance, perfect peace and faith in God, no hate toward his enemies. Truly Christ is able to give strength and courage to those who trust Him.

The Way to Peace

One must admit that people, being against hope for some cause of the curse of war, have little incentive to cause them any optimism. Men do not have to receive Christ as Savior and generally it appears that most of them do not.

How then can the Gospel bring universal peace? Can we give people an assured hope of such peace?

We certainly can. The world which rejected Christ and crucified Him. It continues to do so. The Bible offers no hope that it will do anything else. But our hope is in Christ and Him alone as we look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.

When He comes "in the clouds of heaven with power and great glory" then He will bring peace. Then the "shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

If we know that Christ came for

the world the first time to die for our sins and to give life to individuals, should we think it strange that He will come again the second time to establish His kingdom so often described in the Bible? He said He will.

There are many who oppose foreign missions because of the obvious fact that we need so much mission work here at home. But there is nothing in advancing both foreign and home missions at the same time. Only a small portion of the church members are called of God to the foreign field. On the other hand every Christian is a missionary on the home field. He is that not because he is officially so designated but rather by the mere fact that he is alive and a Christian. He has a responsibility which he cannot evade.

The Source of Power

As soldiers and servants of Jesus Christ we have received from Him the command to "preach the gospel to every creature." He goes with us, leading, strengthening and guarding us. Some day we will have to "stand before the judgment seat of Christ" to give account of our stewardship. Will He then say to us, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord." Or shall we stand there overwhelmed by shame?

To soldiers returning to life in their homes and churches it may be well to indicate a few of the things which we should follow in serving Christ.

We should give Him "pre-eminence in all things." We can do nothing without Him. Self-energy gets nowhere. Every thought, every act, every word should be done in faith, looking unto Jesus the author and finisher of our faith.

for which He sends it forth, but He never promised to bless our words. It is the Word of God which convicts men of sin and leads them to Christ. God's Word used by the Holy Spirit. We are merely the human channel through which He works.

Sincerity Measured

The Bible teaches that God supplies our needs. As regards Christian work He usually does it through the offerings of Christian people whose hearts He touches.

Needs Supplied

We should lead godly lives. Worldly Christians, absorbed in self, pleasures, care and in gain are a reproach to the name of Christ. Who will believe the Christian testimony of a liar, a thief, a gossip, of a person who talks righteousness but lives sin?

Christ became poor for our sake that we through Him might become rich. He gave His life for us and now He gives His life to us.

Is our love for Him and our gratitude such that we are willing to give even so small a portion as the tithe for the work of the ministry, for the spread of the Gospel, for acts of charity and kindness for those in need?

Truly our financial support of mission work is a pretty good measure of the sincerity of our love. Just consider for a moment the power of a church whose zeal and love are indicated by the giving of the tithe by all its members.

In conclusion it seems fitting to ask ourselves one simple question. We know that with absolute assurance we can trust the Lord Jesus Christ. The question is, Can He depend on us?

Dr. Carpenter Visits Chaplains in China

At the headquarters of the Tenth Air Force in China Dr. Alfred Carpenter, center, confers with Col. James F. Whisenand, Tenth Air Force Chief of Staff (left) and Col. J. C. W. Linsley, Staff Chaplain, Tenth Air Force, as he reviews the work of Army and Navy chaplains from a civilian viewpoint.

Dr. Carpenter, superintendent of camp work for the Home Mission Board, has completed a two-months' itinerary for the Government of the China-Burma-India theaters of operations as a representative of Southern Baptists and the General Commission of Army and Navy Chaplains.

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The Jews and Jesus

By JACOB GARTENHAUS

THROUGH the centuries until quite recently the Jews were of practically one opinion in their attitude toward Christ; at the present time, there are at least three attitudes:

- (1) The ancient one which considered Christ a man of supernatural powers that he received in an illicit way and which he abused by corrupting mankind.
- (2) The attitude of a sophisticated group of rationalists who deny the historicity of Christ, claiming that the whole system of Christianity is based on a legend and no more.
- (3) The so-called modern attitude claiming Christ is a good Jew, but denying his superhuman nature and powers.

We may well disregard the nationalists' attitude since there are now but a negligible few who deny the historicity of Christ. Those who deny his existence and the great positive and negative importance of his personality simply deny all historic reality.

According to an ancient attitude, Christ was considered a fearful being, wielding unlimited power. His name was seldom mentioned in Jewish books except in a blasphemous manner. "That man" was the usual appellation. Sometimes "The Nazarene" and often vile epithets were given to designate the founder of the newest "idolatry." Christianity was never a subject for discussion to the Jew; his rabbi settled everything for him. A mere question pertaining to Christ was considered as dangerous skepticism.

A Fictitious Fiend

In justice to those who took this attitude, let it be clearly borne in mind that the Christ with which they were familiar was not the gentle Nazarene as portrayed by the New Testament, but a certain fictitious fiend whose name happened to be Jesus, whom the Gentiles believed to be a god. This fiend wrought untold evil and caused unspeakable harm and sorrow to Israel, and almost annihilated Judaism. There is hardly an evil that is not ascribed to him.

There are three reasons for this peculiar conception of Jesus: First, the people were blinded and misled by blind leaders. From the beginning of Jesus' ministry, the Scribes and Pharisees tried their utmost to discredit and defame Him. Some of them were no doubt honest people and saw in Jesus a danger to traditional Judaism. Others, more dishonest than honest, feared lest his influence over the people might estrange them; by seeing Him the true Shepherd, they might leave the false and egotistical leaders.

Second, for more than fifteen centuries, persecution had been perpetrated against them by so-called Christians, and this added oil to the flames of hatred and prejudice.

Indeed, the blackest chapter in the history of Christianity is the cruelty of so-called Christians to the race from which Jesus sprang! No wonder they hated Him and incited this hatred in the masses!

Third, the Christian mode of worship, especially that of Roman and Greek Catholicism, could not be understood by the Jewish mind otherwise than as gross idolatry.

The Jews were zealous of their monotheistic conception of God and well remembered His commandment: "Thou shall not make unto thee any graven image." Thus Christianity, as practiced then, could not attract the Jew, and much was there to repel him.

The Modern Attitude

Let us turn now from this attitude which is rapidly disappearing and see what the new school has to say.

Unlike the ancients who considered Jesus a blasphemer, imposter, and so forth, the modern Jew sees in Him a noble magnetic personality, a defender of the common people. Some refer to Him as a great prophet; others, a renowned rabbi and saint.

But, according to this modern view, He was no exception; there were others like Him. He did not start nor did He intend to start a new religion. He was a good Jew and a devoted follower of traditional Judaism and those who persecuted Him (if they did) were wrong in doing so.

This school of thought is followed mainly by the so-called reform rabbis and some modern historians, together with a goodly number of young students and scholars.

A Jewish contemporary, in writing of the change in the Jewish attitude towards Christ, says the old, firm Jewish traditions are melting away like snow in the sun. Today not only is Jesus discussed by liberal Jews, but He is a topic for discussion even in the heart of the ghetto. Jesus has become the most fascinating figure, the man who became Godlike.

They refer to him as "flesh of flesh," "blood of our blood," but reject all traditions and appendages which they say are foreign to Judaism and were smuggled in by pagans by Paul.

These views are still undergoing transformations which we hope will ultimately end in the Jews' recognition of Jesus as their long-looked-for Messiah.

Three Views Refuted

I have thus presented the three different views about Christianity prevalent among the Jews. One of them, the non-historical, I dismissed from discussion as it is no more held even by a very small number.

The old orthodox view, believing Christ to have possessed supernatural powers which came to Him by stealth and which He abused, does not stand any criticism.

The modern "liberal" view, denying Christ's supernatural powers, by claiming Him as a good Jew, is in self-contradictory to be of any value necessitating much counter-evidence.

Christ was not just a good man going about saying good words and doing every now and then a deed of kindness. No, he was Everything or Nothing. He was either what He claimed to be as the world now understands Him, or He was a wicked imposter.

If Jesus was not divine, the Pharisees were right; it was blasphemy to worship Him. But He is divine and therefore, all worship is due Him. Some day before Him "every knee shall bow, . . . and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Astounding Changes

To those who have the burden of Israel's salvation at heart, we offer a few words: When we realize that it is only in recent years that Christians have offered to the Jew a Christianity pure from heathen admixture, a religion of love, forgiveness and humility in contrast with the Christianity of hate and persecution which was offered, or rather forced upon him, in the Middle Ages, we are astounded at their change of attitude towards Christ.

As the Jew learns that oppression and persecution have nothing in common with Christ or Christianity, that the men who perpetrated evil deeds in His name misrepresented Him, he begins to regard Jesus in a new light.

There is still a formidable wall separating him from Jesus which can be demolished by patient and tactful effort on the part of true Christians.

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