

SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

SOUTHERN BAPTIST

Home MISSIONS

MOTTO:

Trust the Lord and Tell the People



MARCH, 1946



Danger Signals

THERE came over one of the national hook-ups recently some startling information. The figures given were gathered, so the broadcast said, from a survey that had been made presumably by the F.B.I. The figures given are as follows:

One out of every twenty-nine people in the United States does not believe in the existence of a personal God; one out of every twenty-seven people in the United States is a criminal; one out of every sixteen between the ages of forty and fifty is addicted to drink; one out of every twelve children in the United States is illegitimate; only one out of every ten reads the Bible; one out of every six marriages ends in divorce; one out of every five American mothers destroys her offspring before birth; one out of every four families suffers the consequences of a major crime; and one out of every three American marriages is childless.

If this is true, we have the greatest mission field here in America there is to be found anywhere in the world.

Crime Wave Headed In

J. EDGAR HOOVER, F.B.I. Director, in his address at Miami Beach, Florida, told seven hundred police officials that a crime wave was coming. The picture, as he drew it, is appalling. He said, "The F.B.I. files reveal a criminal army of six million who have been arrested and finger-printed. One out of every twenty-three in the United States is a criminal." He cited figures to show that juvenile delinquents have been the worst offenders. He expressed the "hope that racketeers, overlords, desperadoes and criminal scum" will be suppressed, but added, "I fear this is wishful thinking."

Our mission fields today are not on the frontiers but in the thickly populated centers. Our cities are our greatest mission fields. The city mission program of the Home Mission Board looks to and makes for the evangelization of our cities. Here are the centers of any threatened crime wave. If we would stop the crime wave we must evangelize our cities.

Home Mission Board Radio Program

THE Home Mission Board launched its radio program the first Sunday in January and is now broadcasting over eleven stations. These stations are:

WNEX, Macon, Georgia—7:30-8:00, Sunday morning.
KVAK, St. Joseph, Missouri—2:00-2:30, Sunday afternoon.
WLAY, Muscle Shoals, Alabama—9:00-9:30, Sunday evening.
WCPO, Newport, Kentucky—7:00-7:30, Sunday morning.
WTSP, St. Petersburg, Florida—8:30-9:00, Sunday morning.
WWDC, Washington, D. C.—8:00-8:30, Sunday morning.
KTSA, San Antonio, Texas—7:00-7:30, Sunday morning.
WDOO, Chattanooga, Tennessee—7:15-7:45, Sunday morning.
WJHP, Jacksonville, Florida—10:30-11:00, Friday evening.
KRKD, Los Angeles, California—7:30-8:00, Sunday morning.
WINN, Louisville, Kentucky—10:30-11:00, Sunday evening.

Will you not tune in to the station nearest you for the program? It is an evangelistic program aimed at the winning of souls to Christ and the building up of Christians in the faith. Pray that the Lord will bless these broadcasts.

Preaching to the People

THE Church of England has waked up to the necessity of advertising the Gospel. In this connection Dr. Cyril Garbett, Archbishop of York, calls attention to the need of simplicity. He says: "Much of our theological vocabulary is Greek to the man on the street. The unchanging Gospel must be preached in modern terms so that the man of science and the artisan can equally know what we mean."

A well-spoken word. The preacher should "not attempt to embellish the Gospel by loud-sounding phrases and words of many syllables, but should deliver his message in the simple language of the people. The most profound thoughts can be expressed in the simplest of words. Piled up adjectives

do not necessarily illuminate the thought. In proclaiming the Word the preacher should remember that the vast majority of his audience are not particularly interested in the verbal bouquets which he pitches out to them. It is the kernel of truth they want and not the shell that holds it.

Spiritually Unprepared

SPEAKING at a conference on evangelism in Los Angeles, Episcopal Bishop Carl Block said, "The demonic power of the atom bomb has assured even the unimaginative that we have reached the critical point in human history. We are not spiritually prepared for the emergency that confronts us."

There is not any doubt about this. A materialistic age will rush madly to its doom if it attempts to use the terrific forces which science has developed for selfish ends. The only hope of controlling these mighty forces is to evangelize the people and make men good. There never was an age in our history when we needed more to preach the Gospel with power than now. If we would save the world, we must evangelize our homeland. America holds the destiny of the world in her hands.

Preferred Radio Programs

THE Federal Communications Commission has recently taken a poll in thirty states to learn what programs the people prefer over the radio.

The poll showed that news broadcasts were the favorite type of program of men and women by a wide margin. After news came old-time music, then market reports for the men, and, third, religious music and religious programs. Entertainment programs were eighth on the list. Classical music came tenth, and "soap operas" were last.

Our churches should recognize the fact that the radio offers a great opportunity for the spread of the Gospel. We rejoice that Southern Baptists have a Radio Commission which is doing a magnificent work in this field. We should use every facility which science and invention has given to preach the Gospel of redeeming grace.

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2—Southern Baptist Home Missions

SOUTHERN BAPTIST

HOME MISSIONS

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

VOL. XVI.

MARCH, 1946

No. 3.

A SERIOUS cut in the budget of the Home Mission Board is inevitable on the program projected by the Executive Committee of the Southern Baptist Convention, in which the current work of the boards and agencies from the Co-operative Program receipts for 1946 is pegged at \$3,000,000.

The first \$3,000,000 of Co-operative Program funds received by the Executive Committee will be for current work and will be distributed on the percentage basis now in operation; all the rest of the receipts from the Co-operative Program will be for capital needs and will be distributed on the percentage fixed by the Committee.

The Home Mission Board will receive 23 1/3 per cent of the first \$3,000,000 received, after 8 per cent (preferred items) has been deducted, and 12 per cent of the remainder. The receipts from the first \$3,000,000 are for current work and the receipts from the next \$3,000,000 for capital needs.

This action of the Executive Committee will mean a tremendous reduction in the receipts of the Home Mission Board.

When the preferred items are deducted from \$3,000,000, there will remain \$2,760,000 to be distributed. Of this amount the Home Board will receive 23 1/3 per cent, which is \$644,000.

In 1945, the Home Board received from the Co-operative Program \$828,767.80. Now, since the current budget for the agencies is pegged at \$3,000,000 for 1946, no matter how much money is received from the Co-operative Program, the Home Board will get only \$644,000 for its current work. This is \$184,767 less than the Board received from the Co-operative Program in 1945.

The budget of the Home Mission Board for 1946 was made out at the annual meeting of the Board in November. It was made out strictly on the basis of the business plan of the Southern Baptist Convention. This action of the Executive Committee was taken after the Board had fixed its budget and planned the year's work for 1946. The Home Board cannot now adjust its budget to meet this inevitable decline in receipts; hence, it is impossible for the Board to avoid a deficit of something like \$160,000 in 1946. This can be met and will be met out of the reserve fund so that no actual debt will be incurred, but the work planned

by the Board and now in operation cannot be maintained.

The real difficulty for the Home Board, if the recommendations of the Executive Committee are approved by the Convention, will come in 1947. The business plan of the Convention requires that all the agencies of the Convention make out their budgets for the ensuing year on the basis of the cash receipts of the year before.

Now, since the Home Board can receive only \$644,000 from the Co-operative Program in 1946, the budget of the Board for 1947 will have to be made out on that basis. This will make the budget of the Board \$187,000 less than in 1946.

But that is not all. The Executive Committee is recommending that the percentage of the Co-operative Program funds going to the Home Mission Board be cut from 23 1/3 per cent to 18 per cent. This will result in a loss of \$104,000 to the Home Board on the basis of \$3,000,000 received on the Co-operative Program, which will mean a total reduction of the Home Mission Board's budget for 1947 of \$288,000 less than the budget in 1945, if the Board hopes to stay out of debt. And most assuredly it does.

This tremendous reduction in the Board's receipts, coming all at once and suddenly, will materially affect its work. To avert practically \$300,000 off of the work of the Board in one year is no little task. Many missionaries and workers must be dropped. It will, of course, affect the co-operative work the Board is doing with the states.

Good Men Make a Good World

IT has been said that men cannot live the good life under a bad social system. This is not true. A Christian can live the good life in any environment. Not only so, but Christians are necessary to the development of a good social order. However, a good social order is conducive to and helps in getting men to become Christians.

The Gospel of Christ is to the individual. Christ did not instruct His disciples to reorganize the state. He knew that men made the state and if the men were good automatically they would make the state good.

The business of Christianity is, therefore, to redeem men from sin and through these redeemed men to build a better world. Disaster will surely overtake any nation that loses living contact with God. If we would have a peaceful, prosperous, progressive, happy nation our people must be evangelized.

3—March, 1946

The SCRIPTURES and the TITHE

By HORACE G. WILLIAMS
Calvary Baptist Church, Tuscaloosa, Alabama

The Scriptures have much to say about the tithe. It will not be my purpose to give the references, numbering about forty, with many other references to the tenth, because the reader can find them by the use of a concordance.

It will be my purpose to show by use of the Scriptures that the tithe was a principle in practice before the law was written. In the second place, this principle of the tithe was included in the law. In the third place, the tithe was enjoined of God; in the next place, it was approved of Christ; and, finally, there are some definite reasons why we, as Christians, should practice it.

I. The Tithe Before the Levitical Law.
According to the Scriptures, the Jews had the custom of the tithe long before the institution of the Mosaic Law. Abraham tithe to Melchizedek (as Christ's representative) (Gen. 14:18-20; Heb. 7:4-7). The writer of the Hebrews first proves that the Levitical Law is not to be done away with as was the Levitical ceremonial law. Jacob paid a tenth as is seen in Genesis 28:20-22.

II. The Tithe and the Law.
In the Pentateuch we find legislation as to the tithes in three places. (1). According to Leviticus 27:30-33, a tithe had to be given of the seed of the land, i. e., of the crops; of the fruit of the trees, e. g., oil and wine; and of the herd or the flock (cf., Deut. 14:22-23; 2 Chron. 31:5-6).

As the herds and flocks passed out to pasture they were counted (cf., Jer. 33:13; Exk. 20:37), and every tenth animal that came out was reckoned holy to the Lord. The owner was not allowed to search among them to find whether they were bad or good, nor could he change any of them; if he did, both the one chosen and the one for which it was changed were holy.

Tithes of the herds and flocks could not be redeemed for money, but tithes of the seed of the land and of fruits could be, provided a fifth part of the value of the tithe was added.

(2). In Numbers 18:21-32 it is laid down that the tithe must be paid to the Levites. The Levites were to receive the tithes offered by Israel to Jehovah, because they had no other inheritance, and in return for their service of the Tabernacle.

The Levites, who stood in the same relation to the priests as the people did to themselves, were to offer from their inheritance a heavy offering, a tithe of a tithe, to the priests (Neh. 10:39) and for this tithe they were to choose of the best part of what they received.

(3). In Deuteronomy 12:5-6, 11-18 (cf., Am. 4:4) it is said that the tithe is to be brought "unto the place which the Lord your God shall choose out of your tribes to put his name there," i. e., to Jerusalem; and in verses 7, 12, 18, the tithe should be used there as a sacred meal by the offerer and his household, including the Levites within his gates.

In Deuteronomy 14:22-29 it is laid down that, if the way was too long to carry the tithe to Jerusalem, it could be exchanged for money, and the money taken there instead, where it was to be spent in anything the owner chose; and whatever was bought was to be eaten by him and his household, and the Levites at Jerusalem.

III. The Tithe Enjoined by God.
God called non-tithers robbers (Mal. 3:7-12). A robber takes what belongs to another and appropriates it in his own way. "All the tithe . . . is the Lord's" (Lev. 27:30.)

Refusing to tithe robs God's ministering servants of their allotted inheritance (Num. 18:12). Robbing the Levites of their tithe compels them to desert the service of the Lord and turn to material pursuits (Neh. 13:10-12).

God's curse rests upon the robbers who misappropriate the Lord's tithe. "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:9). God promises to forgive the robbers and restore the

land if they will bring in the whole tithe (Mal. 3:10-12).

IV. The Tithe Approved by Christ.

In the next place, the Scriptures reveal that Christ endorsed the tithe as a system. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

V. Some Reasons Why We Should Tithe.

Having noted in the above paragraphs some of the doctrines of the tithe through biblical history, the question now is, will it please God for us in our day to give one-tenth of our income for the support of religious work? Yes, because the Lord to whom the tithe belongs never abolished the tithing custom.

Some reasons why we should practice the scriptural principle of the tithe have been given by many writers on the subject. A few of them will be left with the readers of this article.

1. It is a principle for guidance and not a law or commandment.

2. It is the most convenient method of complying with the principles laid down by Paul in 1 Corinthians 16:1-2, which calls upon Christians for regular and proportionate giving.

3. It is a method of religious giving which antedates the Mosaic Law.

4. It is a precept given to ancient Israel and imbedded in the Mosaic Law, and thus at least set up as a standard of correct Christian action.

5. It is an accepted expression of religious worship and enjoined of God. The observance of this rule is approved, and its neglect is censured.

6. It is a principle adopted and employed by many Christians in all times with great satisfaction as being at least a minimum of obligation under grace.

(Continued on Page Five.)

Statistics Concerning the Chaplaincy

IN October, Army Service Forces headquarters of the Chief of Chaplains reported casualties among chaplains through September, 1945, as follows:

Killed in action	78
Deaths non-battle	66
Wounded in action	226
Missing	2

Eleven hundred twelve chaplains received 1,446 decorations, including:

Distinguished Service Cross	17
Distinguished Service Medal	1
Legion of Merit	52
Oak Leaf Cluster to Legion of Merit	1
Silver Star	136
Oak Leaf Cluster to Silver Star	8
Soldiers Medal	20
Bronze Star	787
1 Oak Leaf Cluster to Bronze Star	59
11 Oak Leaf Cluster to Bronze Star	1
Air Medal	5
Purple Heart	304
1 Oak Leaf Cluster to Purple Heart	24
11 Oak Leaf Cluster to Purple Heart	3
Foreign Decorations	10

THE SCRIPTURES AND—

(Continued from Page Four)

7. It is a mode of supporting religious enterprises.

8. It is a good example. The plan tends to stabilize and insure larger and more regular giving.

9. It is an acceptable mode of giving worship to God and a source of happiness to the giver.

Scriptural giving is accomplished by a surrendered life. They "first gave their own selves to the Lord" (2 Cor. 8:5). All Christians should love God enough to practice tithing in the right spirit. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7).

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5 — March, 1946

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AT YOUR BAPTIST BOOK STORE

DR. McCALL ACCEPTS

WORD comes from Walter M. Gilmore of Nashville that Dr. Duke McCall has accepted the position of Executive Secretary of the Executive Committee of the Southern Baptist Convention, succeeding Dr. Austin Crouch. He will make his home in Nashville.

In January Dr. McCall held a revival meeting of 7-days' duration with the First Baptist Church of Nashville, Dr. W. F. Powell, pastor. There was a good response. Brother Gilmore says Dr. McCall's ministry was quite unique,

that his messages were a high order and gladly received.

Southern Baptists in general will welcome Dr. McCall to this important position which he assumes May 1.

It was a happy day for Rev. A. N. Porter, Home Board missionary of Waco, Texas, when his sons, Lt. Col. John T. and Major George L., after five years of Army service arrived home together. They had met in London and traveled home from Europe on the same boat and troop train.

A Great Enterprise and Its Support

By W. R. WHITE

First Baptist Church, Austin, Texas

The Home Mission enterprise faces its greatest test. America is in the top place of influence in the life of the world. The South is in the limelight as never before. All of this increases the challenge of the Home Mission Board.

Restless minorities are in our midst. The whole world knows this. Can we establish the right relations between the minority and majority groups in the South? If so, it will be a demonstration that will shake and shape the world.

The Home Mission Board must extend and intensify its program as never before. Further delay at any vital point will mean disaster not only to our domestic life but to our world witness.

The Board must have huge funds to meet this situation. Neither the Home Mission Board nor the Foreign Mission Board can be equal to its day without a much larger continuing support. The only way to undergird this is through the increase of the number of sincere titheers, who constitute the backbone of every generous church.

Some churches may give large sums in special campaigns, but any substantial increase of systematic, regular giving will come from the enlistment of more titheers. We might as well face this and act accordingly.

Tithing is the minimum amount of a definite nature mentioned in the Scripture. The Jews never fell below this if they were faithful. They often made offerings above it. Certainly Christians would not think of falling below the Jewish minimum. They should be willing to do more for love than the Hebrews did for law.

The Scriptures searched by early Christians to verify the preaching of the apostles were the books of the Old Testament. This was true of Gentiles as well as of Jews. Tithing is well accepted and frequently mentioned in the Old Testament.

The New Testament did not need to emphasize the subject unless there should be some change or revision or outright repeal. Naturally the early Christians would accept tithing unless the new writings should correct them. The record shows none. If the whole Bible is accepted as authori-

tative, then the question is forever settled.

In any case, tithing is the best working basis for giving yet devised. No other plan has produced comparable results. No other method has been as satisfactory to the giver. Whether one considers it a New Testament principle or not, he will find it superior as a practical working basis.

If conditions level off within the next few years, the easy money of these prosperous years will disappear. Only people with deep convictions will continue to give according to their ability. Most of these will be titheers. Now is the time to teach the great doctrine of stewardship as never before.

Tithing is only a part of stewardship, but it is a part. I said in *Broadman Comments*, 1946, that tithing is a minimum recognition of a maximum obligation. To glibly acknowledge that all belongs to God and then do nothing definite about it is to make a farce of the idea. I know a few people who are good stewards who do not adhere to tithing, but they always do as much or more than the tithe. They never fall below.

Adequate support for great causes in a crisis of opportunity is the call of the hour.



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The Lord's Prayer

MATTHEW 6

6 "Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

2 "Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. ⁴ But when you give alms, do not let your left hand know what your right hand is doing, ⁵ so that your alms may be in secret; and your Father who sees in secret will reward you.

5 "And when you pray, do not be like the hypocrites; for they love to stand at the street corners, that they may be seen by men. Truly, I say to you, they have their reward. ⁷ But when you pray, go into your room and shut the door, and pray to your Father who is in secret; and your Father who sees in secret will reward you.

7 "And in praying do not heap many words. ⁸ Do not be like the Gentiles who say, 'We know what you need before you speak it; for our Father who art in heaven knows what you need before you ask it.'

"Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,
Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread,
And forgive us our debts, as we forgive our debtors.
As we also have forgiven our debtors,
Lead us not into temptation, but deliver us from the evil one.
For thine is the kingdom, the power, and the glory forever, Amen."

*Our new brood for the morning.
6. 10. Mat. 23. 5. 6. 4. Col. 3. 22-24.
6. 11. 1. Kings 18. 25-29. 6. 8. Mat. 6. 23.



Actual page size
5 x 7 1/4 inches

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The Old Testament is in process of revision, with publication of complete Bible scheduled for 1950.



Centennial Climax

"O Lord, revive thy work in the midst of the years" (Hab. 3:2).

To climax a hundred years of service, Southern Baptists dedicated themselves in 1946 to win a million souls to Christ in that, their Centennial year. To that end, a Southwide organization was set up, under the direction of a general committee composed of Dr. M. E. Dodd, Dr. J. B. Lawrence, Dr. W. H. Knight, and Dr. T. L. Holcomb.

All Southern Baptist Convention boards, agencies, and institutions agreed enthusiastically to co-operate. The organization was then carried through to the twenty states of the Convention, and a director was selected from each state, as well as a Crusade committee, to work with the state executive secretary. The states accepted proportionate goals, to strive to win a certain number of the one million.

To consolidate the work, the machinery of the organization reached out to each association within the states, to enlist the moderator, associational and city missionary, and a committee within the association. Then the churches pledged their support, with the leadership of the pastor and church staff; and finally, the Crusade movement required the consecration and devotion of the individual Christian to do his part to win the lost.

Thus, through each phase of the

vast network of co-operating groups comprising the Southern Baptist Convention, the aim was publicized, the vision upheld, and the fire spread.

A schedule was carefully planned, taking hours of concentrated effort and suggestions from leaders throughout the Southland, so that each unit could emphasize the same thing at the same time, and no section was to be neglected in our endeavor.

Evangelism was to be stressed in metropolitan cities and consecrated cottages, in churches, conferences, conventions, and Crusades.

Rural churches and churchless communities would bear the same simple story of the Way of Life that was preached in the pulpits of the largest city churches.

Vacation Bible Schools and Baptist Student Unions in the schools and colleges, enlisted the young people in the Crusade. Time was secured on Radio to broadcast evangelistic messages to reach shut-ins and others who could not attend church services.

Tracts were printed especially for use in the Crusade, and state denominational papers have kept articles and statistics before our people so that they were constantly informed of the progress being made, never forgetting that all Christian success comes from God.

Chaplains engaged in the heroic task of winning souls in the conflict of war.

Sunday school classes emphasized again and again the plan of salvation. Training Unions trained soul-winning.

8—Southern Baptist Home Missions



... the Evangelistic Crusade in Review

By FRED C. EASTHAM

Women's organizations held prayer meetings, evangelistic programs, and engaged wholeheartedly in personal service.

Every organization within our Convention territory has felt the impulse and the impact of the far-reaching plan to win a million souls to Christ. Through the months and the seasons of 1946, the Crusade has been projected in busy, crowded cities, in the hill country, in dry, desert areas, over the plains, in brush arbors and in the most complete of modern church units.

Sometimes results have been glorious, with many souls saved and churches and communities revitalized for the Lord.

Sometimes effort has met indifference and disappointment. But still the Crusade has pushed on, and now the Centennial year is past and only the Master knows the full story of the individual and the united effort of Southern Baptists in attempting to win a million souls to Him; and only He knows the actual number won.

We base our estimates of numbers won upon the only annual record Southern Baptists make as a whole, i. e., the compilation of the number of baptisms reported by each church, incorporated into the record of each association and referred to as the associational letter. These letters are received and figures assembled therefrom by our Southern Baptist statistician, Dr. Porter Routh of the Sunday School Board.

It is the final estimate from our approximately 900 associations which

9—March, 1946

we quote to show our yearly progress in winning the lost to the Lord.

We remind you that the associational year does not coincide with the calendar, or Centennial, year. We remind you further that many have been brought to the Master who have not been baptized, though we count only those who have been baptized and added to our church memberships.

We have before us now a record of the Southern Baptist states, the associations reporting from each, and the estimated number of baptisms reported for the 1944-45 associational year as based on the available reports.

The estimate for the year is, then, 280,529. True, this is not for the Centennial year, but Dr. Routh assures us that we can estimate that the total for the calendar year will run 12,000 to 15,000 above the estimate for the associational year.

However, these figures are not conclusive and the task is not completed. The Lord's work is never done. Let us, therefore, take stock, look back upon the past and then, building upon our achievements and learning from our errors, face the future.

The organization is wide, but the mission is still accomplished only by the individual.

In these critical days, the individual is lost if he displays the purposeless ness that fails to ask "What next?"

Our young men and women returning from overseas to civilian life are asking "What next?"

Capital and labor each asks "What next?"

Officials representing allied powers seeking a basis of common understanding for lasting peace are asking, "What next?"

As we look to the year 1946 for greater achievements in the Master's vineyard as Southern Baptists, we face the question, "What next?" Our answer to this question will prove to

(Continued on Page Ten)



Our Task for 1946

"Go out into the highways and hedges, and compel them to come in" (Luke 14:23).

1. Missionaries helped in the Evangelistic Crusade.

2. Sunday school classes emphasized again and again the plan of salvation.

3. Chaplains engaged in the heroic task of soul-winning.

4. Children were not forgotten.

5. Baptist Student Unions enlisted young people in the Crusade.

6. Lay workers became soul-winners.



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Centennial Climax (Continued from Page Nine)

what extent we accept the challenge offered by the past year, or whether we are content to drift apologetically.

We are experiencing a period of abnormal prosperity and there is a danger of developing a money complex in our churches and conventions. We rejoice that many churches have oversubscribed their budgets, for we believe that we should now secure every dollar possible for the promotion of the kingdom's program. But those same churches often must make apology for the record of the number of souls won to Christ.

When we face the question, "What next?" as Southern Baptists, there comes a consciousness of our failure to win a million souls during 1945, and a pledge for an all-out VICTORY CRUSADE FOR CHRIST in 1946, in which we will make good our endeavor to win a million souls to Him.

"Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2b). Millions in our Southland are lost and need Christ as Savior. We must go forth individually as His ambassadors and tell the world of His power to save.



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10 — Southern Baptist Home Missions

Baptists Can Do It!

By J. L. ADERS
Field Worker, Home Mission Board

Baptists can take any city or state in the South anytime they make up their minds to do so. This can be done in a quarter of a century. The South for Christ and Baptists in twenty-five years!—that is our responsibility and our task.

One may take a religious census in any community and find that a large majority of the unchurched people will give the Baptist church as the church of their choice. That means they would join a Baptist church if, and when, they are converted. They are ours, if we win them. Shall we fail Christ and these lost people by failing to give them the gospel of salvation? If Baptists do not win them, God will raise up a people who will. But Baptists can do it!

We have the message.

We have the money.

We have the potential workers. But these workers must be trained in the fine art of soul-winning.

Preachers cannot do it alone. Missionaries cannot do it alone. But all church members together can do it.

How Can We Reach the Lost?

They do not come to church. There is no reason why a sinner should go to church. The church is not his home. The church is the home of the saved.

The responsibility is not on the sinner to go to church. The church must go to him. That is the Great Commission, "Go thou and preach."

The word "go" does not mean that I shall sit down in a rocking chair and sing "I am bound for the Promised Land" from morning till night. It does not mean that I shall sit down in a warm pastor's study and read good books from morning till night as lost people parade by my window on their way to eternal ruin.

It does not mean that I shall build a church house, however expensive and beautiful, and the congregation and I sit down in that house and wait for a lost world, blinded by sin, to find its way to our doors.

It does not mean I shall put fifty

cents into the collection plate next Sunday and say, "God, that represents my interest in my lost neighbors." Baptists have tried to "hire" somebody else to do this thing long enough. Every Christian must become a soul-winner.

Preachers have made the mistake, in the past, of trying to do all the work of soul-winning. They have failed to train the membership to do personal work. That explains our failure in the past. The purpose of our city missions program is to put the whole church to work winning people to Christ.

The Lost Do Not Go to Church

We have 20,000,000 unchurched people in the South. Fewer than 1,000,000 are enrolled in Sunday school. Half of those who attend Sunday school do not remain for the preaching services. Therefore, pastors are preaching to less than two per cent of the lost population on any given Sunday.

If the lost do not come to us, we must go to them.

We have enough lost people in the South to equal ten states the size of Mississippi! Imagine ten states the size of Mississippi not having a single Christian in them. There you have a picture of the vast multitudes of lost people right at our doors.

Any town or city with a population of less than 75,000 will simply appoint a city missions committee consisting of three to five members, all of whom should be people interested in community missions. This committee would make a survey of the town or city to see where missions should be located and plan for mission services.

Any service outside the local church is a mission service. One member of the committee would make monthly reports to the Home Board, on blanks

furnished by the Board, of all mission work done during the month. Reports are not compulsory but would be greatly appreciated by the Board. They should be mailed to Dr. J. L. Aders, 713 Education Building, Birmingham 3, Alabama, who directs the work in the smaller cities and towns. He is available at all times for conferences with any group interested in organizing this work.

Remember this is a church-centered program. Every mission and every mission service must be sponsored by a Baptist church.

Kinds of Work to Be Done

- Radio Services
- Organize Mission Stations
- Hold Tent Revivals
- Mission Station Revivals
- Institutional Services
- Shop Meetings
- Vacation Bible Schools
- Other Services Planned by the Committee

A church has everything to gain and nothing to lose in sponsoring missions and mission services. The sponsoring church takes credit for the attendance at Sunday school, training union, etc. In all of its missions. Some churches sponsor as many as a dozen mission stations. Every church in a city should have at least one.

Laymen want something definite to do. City missions will give them something to do. Let us put the membership to work.

Any town, or city, interested in city missions may contact Dr. J. L. Aders, 713 Education Building, Birmingham 3, Alabama, who is field worker for the Home Mission Board, and who directs mission activities in towns and cities up to 10,000 population. He is available for conferences on this work and upon invitation will visit any town or city, explain the work, and assist in any way in setting up the city mission program. Dr. Aders was for three years superintendent of city missions in Birmingham.



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Jewish Awakenings

By Jacob Gartenhaus

The dyke of prejudice and ignorance, which has been kept so long cemented by some bigoted Jewish rabbis, has broken loose and nothing they can do will stop the flood of light from penetrating the hearts of the great masses.

To satisfy the demand for knowledge, many volumes have been written by outstanding Jewish scholars, such as the late Franz Werfel, Sholem Asch, and others, which have accomplished more in bringing Christ and Israel together than could a hundred missionaries. No abuse or threats of ostracism will silence their voices.

This has led hundreds of thousands of Jews to seek further knowledge in the New Testament; and as a result we are reaping a harvest far beyond our expectations. According to the report of the committee on the Christian approach to the Jew at a recent annual conference of the Home Mission Council of North America, 100,000 Jews are members of the Christian churches in the United States and Canada.

This unprecedented awakening is not confined to our own continent. Recently we read the sensational announcement by the Associated Press of the conversion of the chief rabbi of Rome, Italy, his wife, daughter, and nearly three hundred members of his congregation. It is interesting to read the Jewish reaction to the conversion of this world figure.

Jewish leaders, who usually try to explain away the conversion of such a prominent Jewish person by accusing him of having sought notoriety or having taken such a step for mercenary and other reasons, found themselves at a loss to explain the step taken by this rabbi. They could not accuse him of having sought notoriety for he was already a renowned and respected world figure. If anything, he was aware that such a step would bring upon him the severe criticism and anger of his people.

The truth of the matter is that for a number of years he was lecturer on Semitic Antiquities in the University of Rome and only a short time before his conversion he was offered the directorship of the rabbinical college in that city. Certainly he could not be accused of having taken the step for mercenary reasons: If anything, it was a sacrifice on his part. It was the

years of study of Christianity which led him to his decision.

I call attention to this significant event to show the dissatisfaction of many of the Jewish leaders with Judaism to supply the spiritual needs of its people in an hour of crisis. This is only an example of many similar happenings.

Judaism has lost her moorings and is drifting about in a sea of doubt and despair. Only in Christ will their anchor hold.

There is a stirring and rustling taking place among the dry bones of Israel unparalleled in their history with a two-fold significance.

Those of us who have made a careful study of the Jewish question see in this unprecedented movement the fulfillment of age-old prophecies; and what God's children in days of old saw only by faith, we are witnessing today with our own eyes. "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matt. 13:16-17).

What is our responsibility as Christians to these people?

In the light of the clear teaching of the Scriptures, there is but one answer: We are commanded to make the message of the Saviour known to all people, not excluding His own brethren. They have at least the same claim upon us for evangelization as any other race to whom we minister. Judaism is inadequate to save. Our Lord recognized this when He pleaded with the rich young ruler, and when He told Nicodemus, "Except a man be born again, he cannot see the kingdom of God. . . . Ye must be born again."

We note also Peter's address before the leaders in Israel, the members of the Sanhedrin, when he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Has God changed the plan of salvation?

Some time ago the Home Missions Council reported that 80 per cent of the Jews of America, unable to find satisfaction in the way of Moses, are "out of synagogues." I can do no bet-

ter than quote the following from their report:

"The Jews have the same claim upon us for evangelization as any other race to whom we minister. They are not Christians. They need the gospel. Judaism is inadequate. It knows no other way of salvation than that of Moses. The way of life is through obedience to the Law and the 613 precepts which have been deducted from it. Every Jew must walk that dim and tortuous road. No wonder that a multitude have broken with the tyranny of the synagogue and have sought some other way of salvation. Many, having drunk deeply at the fountain of modern knowledge, are seeking to modify the ancient faith and bring it into accord with modern thought and the conditions of modern life. But salvation by ethical culture is not proving any more satisfying than salvation by ritual observance. Many are drifting into Christian Science, Theosophy, Spiritualism, and other modern cults. Others have accepted Socialism, with its doctrine of human brotherhood, as their religion. Still others have become practical atheists, and give themselves unreverently to the acquisition of wealth and the pursuit of pleasure.

Eighty per cent of the Jews are outside the synagogues. They are unsatisfied, and cry out for something that Judaism cannot give. We must treat Jews in a Christian manner. The story of the Christian centuries has been one long record of suspicion, opposition and persecution. Almost every imaginable crime has been committed against them by those who bore the Christian name. They have been confined in congested ghettos, forbidden the right to legitimate trade, refused civil rights and religious liberty, obliged to wear ignominious badges or wearing apparel, hindered in the pursuit of education; they have been reviled, plundered, outraged, and massacred; nothing seems to have been left undone to steel the hearts of Jews against Christ and Christianity.

"The time has come for Christians to show to the Jews, by genuine sympathy and self-sacrificing service, that Christianity is something higher and nobler than that which they have heretofore known. Especially must we vigorously oppose everythingavoring of anti-Semitic propaganda through the contamination of the American mind with unbalanced prejudice and suspicion. If the Jews in America manifest a spirit and conduct that is un-Christian, it will become us to criticize who have done so little to show them the better way."

12—Southern Baptist Home Missions

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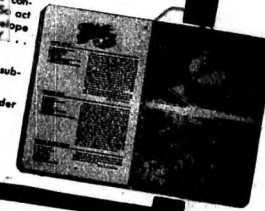
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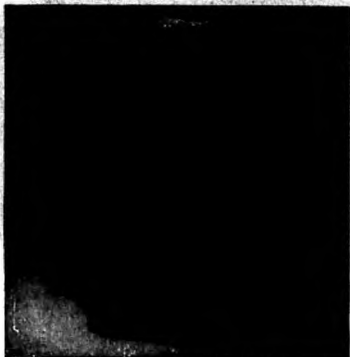
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