

SOUTHERN BAPTIST
HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY

Home MISSIONS

MOTTO:

Trust the Lord and Tell the People



MAY 1946

MISSIONS AND THE MARCH OF EVENTS

By J. B. LAWRENCE

A FREE CHURCH IN A FREE STATE

The Moscow Patriarchate has been quite successful in getting disaffected sections of the Russian Orthodox Church in various countries of the world to come back under its rule. But he has met a determined independence on the part of the Russian Orthodox Church in the United States.

They sent Archbishop Alexei to confer with the Moscow Patriarchate. They said, however, "The American and Canadian Orthodox bishops prefer a free, democratic, independent American church until they are convinced that the Moscow church is free of political domination."

It seems also from the literature coming from the Catholic Church and from the activities of that church that the Roman Catholic church prefers independent America and is depending very largely upon the Catholic church in America for its financial support. A free church in a free state is the only relationship which makes for the best interests of both state and church.

A TALL ENOUGH PREACHER

A steward came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much about his size," said the steward, "but we want him to be tall enough to reach heaven when he is on his knees."

WINNING THE WORLD

The world is to be won to Christ by human effort joined to divine power. The Holy Spirit will furnish the power. God's people must furnish the effort.

KEEP THE RECORDS STRAIGHT

In the Sunday Visitor, a Catholic weekly journal, I find this statement: "As you are probably aware, religious liberty, save for the one sect in charge, did not exist in the original thirteen colonies with one exception, namely, Maryland, which was Catholic."

We would ask our contemporary to

read the history of the United States. If he will do this he will find that Roger Williams established at Providence, Rhode Island, a state with absolute religious freedom. The first state with full civic and religious liberty was established by Roger Williams, a Baptist.

EDUCATION IN AMERICA

It is said that one out of every four of our population is attending school in a \$12,000,000,000 educational system operated at an annual cost of \$5,000,000,000. This educational system is greater physically than that of all the rest of the world combined, so it is said. Education alone, however, will not make a Christian nation, and as long as pagan philosophy is taught in our schools and the Bible is not read, we are headed in the wrong direction in education.

Paper and Production Troubles

It seems that everybody is trying to get out a magazine or is now publishing the books that he intended to publish in war times and could not.

The paper shortage is getting worse instead of better. *Southern Baptist Home Missions* has gone to a rotary press in order to save eleven days of press time at the printer's. This helps solve the paper problem as well as the labor problem.

We hope for good paper and a better form for the magazine; but until the paper shortage lifts and conditions improve, we are asking that you bear with us.

THE SAFEST LAND IN THE WORLD

They say that Arabia is the safest land in the world and the most law-abiding. A blanket lost in the desert will be untouched by passing caravans who will report it to the nearest authority. The reason for this civic order and respect for law is the strict enforcement of the law.

America is reported to be the most lawless nation in the world, and one

of the reasons, if not the main reason, for the disregard of law in America is the lack of the enforcement of the law. People in America are not taught to respect the law because it is law. If we do not begin teaching respect for law in our schools and our churches, disaster awaits us.

FINANCING CHURCH UNION

Mr. John D. Rockefeller, Jr., has made a gift of \$1,000,000 to the World Council of Churches to be used partly for European relief and partly to establish and maintain a Christian laymen's training center on the Continent.

"This contribution," said the donor, "is for the strengthening of non-denominational and interdenominational Christian work and leadership in Europe."

The Lutheran Standard says, "We do not know whether Mr. Rockefeller did the World Council a favor by giving them a million; or whether the World Council did themselves a favor by taking it. Many conservative Christians will remember Mr. Rockefeller's plan of about a year ago for a united Christian church in which 'ordinance, ritual, and creed will be nonessential'—and they will wonder."

RUSSIA AND CHRISTIANITY

Mr. Bernard Pares holds the view that Russia is turning towards Christianity. There is no real ground for this idea. While the relations between the Soviet Government and the Russian Orthodox Church have grown better in the last few months, there is no reason for thinking that the Soviet Union has changed its attitude towards Christianity in general. The atheistic concept seems to be still fundamental in the minds of the ruling leaders. According to Communist theory, religion is merely a means of frustration. The thinking element in Russia will have to change considerably before the Christianity of the New Testament will find an open door and be recognized as an adequate religion.

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HOME MISSIONS

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

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MAY, 1946

No. 5.

SOUTHERN Baptists are outward bound and their organizations of every sort are to help them go afield. Their task is to witness to Christ "in" and "unto"—"in Jerusalem" and "unto the uttermost parts of the earth." The reason for their existence is the service they may render in the world's evangelization.

Southern Baptists Outward Bound

There is in reality just one issue before our churches today, namely, is Christ necessary to the world's redemption? "Is the Gospel," as Stanley Jones put it, "simply something more, or is it something other? Is it a prolongation of other truths, or is the difference so great in degree that it amounts to a difference in kind?"

To those who believe the Scriptures, the Gospel must ever be not simply a prolongation of other truths, but a new truth, a truth different in kind. Christ Jesus is not simply plus. He is something other! He is God meeting us in our own nature and providing redemption from sin for us. He is, therefore, necessary for all men or He is not necessary for men at all, for what is not universal is not true.

Southern Baptists believe that Christ is necessary for all men. "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Therefore, the supreme task of Southern Baptists is to bring to men and women everywhere the Christian message of forgiveness and peace through Christ Jesus, the world's only Saviour. They are not to spend their entire time and energies and money in simply building and running big, strong, great churches. They are not to give themselves exclusively to perfecting and operating organizations within the churches. They are not to turn their whole attention to creating and maintaining institutions. These things are all necessary, but they are the means for the work of Baptists—not the end of their labors.

The goal, the end, the objective, the supreme and ultimate thing for Baptists is witnessing to Christ in all the world.

This is the task of the Southern Baptist Convention functioning through its boards and agencies and working through its missionaries in the homeland and on foreign fields. Southern Bap-

tists are outward bound and their organizations are to help them go afield.

The function of the Southern Baptist Convention is to orient Baptists to the world-command of Jesus. Its task is to bring to the attention of the churches the neglected places of the world's teeming millions; point out the urgent and bewildering missionary tasks in the homeland; counsel the churches concerning pending missionary problems; cry out against national and individual evils; direct attention to materialistic tendencies and social attitudes that hinder the advance of the kingdom of God; and to "enlist, combine and direct the energies of the denomination" in the evangelization of the world.

If Southern Baptists would go abroad they must stick to the main thing; they must know what it is all about; they must key their work to the heavenly note; they must develop a mission conscience and a mission conviction that will create in all their churches a soul-absorbing passion for a lost world; they must set up the Cross in the heart of their thinking and recapture the spirit of sacrifice.

The mission of Southern Baptists is missions.

Jacob Gartenhaus Twenty-five Years a Missionary

TWENTY-FIVE years ago Jacob Gartenhaus, fresh out of the Seminary, began his work with the Home Mission Board as a good-will apostle to the Jews, his brethren in the flesh.

It was a most difficult task. He met with many rebuffs and little to encourage him. But, like Paul, the great apostle, his "heart's desire and prayer to God is, for Israel that they might be saved." He could "bear them record that they have a zeal of God, but not according to knowledge." His task was to bring to them the gospel truth that "Christ is the end of the law for righteousness to everyone that believeth."

He soon found that a direct approach to the Jews was hardly possible. They resented the idea that they, the Chosen People of the Lord, were lost. They would not listen to the story of the Gospels concerning Christ.

Jacob was a wise worker and realized at once that if the Jews were brought to Christ that it would not be by missionaries to the Jews, but by the Christian people who meet and mingle with

them in everyday life. Having tested it out, and being definitely convinced that the members of our churches were the divinely responsible ones for winning the Jews to Christ, he launched his program of work for the Jews and began his effort to stir up interests in our churches for the salvation of the Jews.

He launched a movement to organize "Friends of Israel" groups in our churches. He created a literature designed to show to the Jews that Jesus was the promised Messiah. All of which has been very fruitful.

Now, as a result of his wise insight to the problem in hand and his zeal in laying this matter of the salvation of Israel on the hearts of our people, the Home Mission Board does not have just one

missionary in the field to the Jews, but groups of missionaries in many churches, numbering thousands, who are, under the wise leadership of Brother Gartenhaus, giving their services in this important work.

Many Jews are now hearing the Gospel and many more are reading the literature Brother Gartenhaus prepared, through the voluntary service of the workers he has enlisted and instructed.

The Jews are coming to Christ in larger numbers as a result of Jacob's method of approach to the task of winning them to the Saviour.

The Home Mission Board rejoices in the fine work Jacob Gartenhaus has done and is doing. May he have many more years of service in this important field.

BRIEF ITEMS OF INTEREST AMONG MISSIONARIES

Gospel By Mail

This paragraph might be titled "The Gospel by Mail." Mrs. Cruz Lira has a brother-in-law in California who is a Baptist. In all the letters she received from him she read about the Christian religion and asked to visit the Baptist church served by Rev. Leonardo Estrada Questa. Missionary Questa reports: "One Sunday night, she decided to come to our preaching service; she brought her daughter, Lorena Lira. When I gave the invitation, both came forward surrendering their lives to the Lord."

The following Sunday Mrs. Lira brought her other two daughters, Cruz and Armida, and again when I gave the invitation these two daughters surrendered to the Lord, along with two other young girls, Isela Paredes and Alicia Paredes.

Mrs. Lira's husband also made profession of faith.

This work was started by mail.

A Veteran Converted

Missionary Van Earl Hughes of Cameron, Texas, reports: "Our hearts were made to rejoice this month when a fine young Mexican boy gave his heart to Christ. He had been wounded in France, and we had prayed much that he might get well enough to return to the States. On the same day his younger brother, a veteran also, and two sisters in high school were converted."

Preaching to the French By Radio

In the report of Lawrence Thibodeaux, missionary at Thibodaux, Louisiana, the following quotation reveals a ministry in southwest Louisiana that is very important.

"I am continuing to preach over the radio in Lafayette, Louisiana. I received a very interesting letter from an old man who only understands French. He says that he is at the radio every week listening to the program. As he listens to the songs, Scriptures, and message, tears continually run down his cheeks because he knows it is so true and that people everywhere should accept it."

"This letter brought me face to face with the fact that so many of the French Catholics do the same thing as they hear the Gospel for the first time, whether it be over radio, in the open, or in an in-door revival."

"The radio is finding a door to many homes that we were not able to enter before," says Missionary Thibodeaux.

An Interesting Report

"Our people have just returned from the trapping lands," reports Mitchell W. Salasat, missionary at Montegut, Louisiana. A sentence from his report says, "One man's tithe he tells me will be \$245 which he will turn in to the church treasury!"

The missionary reports that others coming back from trapping have con-

siderable money to turn in to their church. This is a good sign.

Missionary Salasat continues in his report a very interesting item. "I saw things I had never witnessed before. Baptists, the whole congregation, weeping out loud and shouting over the restoration of a prominent couple that had come back to God, broken-hearted, weeping bitterly over their sins. A revival broke out."

This is the missionary's report of a visit he made to Tipton, Oklahoma, where he was engaged in a school of missions.

In many of the reports of missionaries coming in this spring, there are indications that young people are volunteering for Christian service as never before in our history. In the report of Rev. Willie King of Okeechobee, Florida, there is this line: "Young Indian men are anxious to become ministers, and some of them studying hard."

The circulation of *Southern Baptist Home Missions* is 115,000.

DEDICATION

Our cover picture dedicates this magazine to Missionary Jacob Gartenhaus, who this month completes twenty-five years of service as a missionary of the Home Mission Board.

Along with the missionary is his devoted wife, who has been an inspiration through the years.

It is a delight to dedicate the special Convention number to our pioneer ambassador to the Jews. In the columns of the magazine will be found tributes by Southern Baptist leaders. These friends speak for all of us.

Congratulations and good wishes for many more years of service, Brother Gartenhaus!

The CALL of the HOME FIELD

By ELLIS A. FULLER

President, Southern Baptist Theological Seminary

THE home field includes the entire Southern Baptist Convention territory and also the island of Cuba and the Panama Canal Zone. It is the home base for our entire denominational program for world conquest in Christ's name. For that reason, we must now and always keep on "beginning at Jerusalem" in our world witness for Christ.

We oftentimes say, "The light that shines the farthest shines the brightest at home." Unquestionably, this is true, but we must not lose sight of the fact that it shines farthest because it shines brightest at home.

We deceive ourselves into believing that strong battle fronts in distant lands will automatically produce a strong home base, a source of supplies. In this recent war, our nation first went all out for preparation at home and then projected its power and its fighting lines around the world.

Let no sentiment curb sound thinking and good judgment at this point.

At the same time we must accept for ourselves, as a denomination, the philosophy of life stated by our Master in this familiar verse, but perhaps never understood verse, "He that loveth his life loseth it, and he that hateth his life in this world shall keep it unto life eternal."

This law holds for a denomination just as it holds for an individual Christian. Therefore, I become frightened when I see the evidences of a disproportionate love for our own denominational life in the home land.

The figures speak for themselves. We have about 30,000 preachers in the home field but less than 600 missionaries in all the foreign fields. Of the total gifts of Southern Baptists, only a pittance goes to foreign missions.

When we speak of 46% of the South-wide funds going to Foreign Missions and 15% for Home Missions, it seems that three times as much money is being spent on others in foreign lands as upon ourselves, but the facts at once dissipate this illusion. The total amount of money which we spend for the support of our local churches, our hospitals, orphanages, Christian colleges, seminaries, state mission boards, and home missions is spent in the home field.

All the work that is being done by

the individual members of our churches and through the organizations of our churches and boards and institutions is being done in the home field.

I cannot believe that we are spending too much money in the home field, nor can I believe that we are doing too much work in the homeland. The fields all about us are white unto harvest.

You may go to the best church cities in the South and you will find about three out of every four people in them are not even professing Christians. What a challenge this fact is to our local churches!

You can go into other vast areas, particularly those occupied by the Indians, the French, the Mexicans, and the foreigners, and you will find conditions even worse.

What is wrong with us? I venture three diagnoses; namely, professing Christians are not voluntarily witnessing for Christ in obedience to his command. There is hardly a corporal's guard in any one of our greatest churches who are consistent soul-winners. The tendency is growing rapidly among us to leave promotional work, all preaching, and all personal witnessing to paid workers.

Furthermore, the Christians in the home field do not have a world vision. Our giving is based upon, and limited by, our own urgent needs. I have had three wealthy laymen to say to me within the last few months that they could not afford to tithe into their respective churches because their respective gifts would exceed the total gifts of their respective churches. These men felt that they were making business-like statements; but, in fact, they were merely confessing that in their thinking their churches are not geared to a world program.

This leads to a third diagnosis of trouble. We are not giving enough money. Southern Baptists are giving

just about one-tenth of their tithes. It might be perilous for us to do less at home, but I am sure that it will be perilous if we at home do not catch a vision of what Christ meant when he commanded us to make disciples of all nations.

"Where there is no vision, the people perish." If we get this vision, we will have a worthy challenge which will demand of us our best; and we shall receive an inspiration which will begot joy in our hearts when we do our best.

In the home field we must see that every nook and corner is truly Christianized. Every Christian church should become responsible for its own community.

Through our state mission boards and Home Mission Board we ought to strive diligently to enter the fields which our local churches cannot serve. There should be no overlapping in our work in any of the fields; but, certainly, there should be the very closest correlation of the work of agencies, institutions, and boards which have similar duties.

It is unreasonable to suppose that our world shall ever become "one world" to our Baptist people until they themselves become one people. That is to say, it is absolutely imperative that all of us realize that we are one big Christian family with a common interest, a common purpose, and a common mission.

For nearly fourteen years I gave much of my time and strength to the Home Mission Board. I love it and I believe in it. The history of its achievements and contributions is one of the greatest romances of Baptist history.

Some are raising the question as to whether the Board has served its purpose. They seem to think that the mighty state organizations which have been developed within the last few years now cover the field and are adequate to meet all their needs.

Nothing could be more disastrous to Southern Baptists than for their Southwide agencies and boards, any one of them, to be eliminated. Aside from the work that they are doing, they are making invaluable contributions to the preservation of the unity and solidarity of our people.

I verily believe that God is saying to the Home Mission Board, "Greater works than these shall you do."

(continued on page 23)

An Appeal for Young People to Answer The Call to Serve in the Home Field

Lift Up Thine Eyes

One of the most intriguing melodies born of the 1914-1918 war was the winsome "Keep the Home Fires Burning." Throughout both that conflict and the much more recent one, our nation was made keenly conscious of the imperative significance of strong home-front morale.

The tragic collapse of France early in the struggle etched this conviction in our hearts: Though a nation's army may be well-trained and its outer fortifications strong, the nation cannot stand if its home front is not also strong. Many outposts of empire have fallen because the "in-posts" of empire were not kept strong.

A few months ago, while our hearts were being sobered by mounting casualty lists from the war, we were astonished by the publication of the "home-front casualty list"—an enumeration of the vast host of people killed in the less glamorous routines of everyday life. There were far more people seriously injured or killed in accidents on the home front than on the battle front! And though the battle-front war is over, our daily papers and radios advise us hourly that the home-front battle is far from won.

The significance of our home front must not ever be minimized; to minimize it is tragic, to ignore it is catastrophe! This statement applies to missionary activity as significantly as to military or economic matters.

What Of The Night?

Of us as custodians of this significant home front, our Lord has a right to ask, "Watchman, what of the night?" And if we have observed our nation's trends well, we shall have to reply with sorrow. "The night is very dark, O Lord."

Our Federal Bureau of Investigation advises us that there is at present an army of 6,000,000 criminals in our nation, with crime of every sort increasing in tidal-wave proportion;

the Treasury Department advises that during 1945 our nation consumed 165,000,000 gallons of liquor and 85,000,000 barrels of beer. Gambling has reached unprecedented dimensions; one city in our nation granted as many divorces in 1945 as all of England granted Sabbath desecration, facilitated by recent war activities, has proceeded to the point of outright paganism. Yes, O Lord, "the night is dark; our nation is ungodly!"

Over against this startling picture of the home front we are obliged to weigh the impact of the church; we find the picture not encouraging. With half of our nation not listed on church rolls, we find many of our leading denominations registering decreases in membership every year—and even many ministers in several denominations turning their backs upon the very basis of the Christian faith.

A bright star of hope in this otherwise dark picture is the numerical growth of our Southern Baptist constituency. To the everlasting credit of the wide and significant ministry of our Home Mission Board, it may be said that if our Convention provides the personnel and money for sustaining and expanding the Board's work, we may count on establishing strongholds which will help to stem the tide of Christlessness in our nation.

The Need Is Great

In the territory assigned to the ministry of our Home Mission Board, the needs are numerous and tremendous. There are multitudes in city, town, and country to be evangelized. Our Indians are looking to us for great spiritual help; our Negroes constitute a challenging opportunity almost unparalleled. Mexican, French and Italian dwellers within our gates are depending upon us for the New Testament message; City Missions, Rural Missions, Mission Centers and Rescue Homes, Western Missions, Jewish Mis-

sion Work, and many other similar opportunities join in the heart-warming chorus, "Give us the Message."

To meet these growing needs our Home Mission Board has envisioned a worthy program calling for an additional 316 missionaries to supplement the 763 worthy men and women who are already spending their strength for the Master's cause on the home front.

With increased personnel and financial help, our Board will then be able to man 326 more churches and missions. The impact of this widened ministry will come at a time when our home front is in direct need of spiritual strengthening!

Lord, Me?

And what has all of this to do with you—or me? Just this: As never before, all of us who are concerned for saving the "in-posts of our Christian strength" must pray—pray for our Home Mission Board, its leaders, its program. Its ministry is a life-saving ministry for our denomination in America, for Christianity in this nation.

Secondly, we should pay with increasing volume and gladness, in order that financial needs of this mission program may be met.

Thirdly, we should perform as never before in living and witnessing for Christ on the home front. One of the greatest obstacles to the winning of men and women here at home has been the failure of Christians to live consistently.

For many people, there are abundant opportunities to participate voluntarily in the work of the Home Mission Board in the cities and areas where the Board has representatives at work.

You are needed; why not offer to such representative your consecrated talent?

But in a special way, can a number

By CHESTER E. SWOR

of consecrated college and seminary students help in the vital ministry of the Home Mission Board. During the summer of 1945, the Board employed over 200 young men and women of college or seminary classification in a ten-week program of work from Baltimore to San Francisco.

Some of the many areas of activity were these: evangelism, home visitation and personal work, Good Will Center work, Daily Vacation Bible Schools, and many specialized services, such as music, handwork, social work, health and hygiene services. In addition to ministering to very real needs, these students had wonderful opportunities to prove themselves for their worthiness as full-time appointees upon the completion of their preparation.

Why Not You?

Whether you are a Christian wishing simply to help voluntarily in Home Mission activity in your city or area, or a student wishing to offer yourself for the summer work, or one who simply wishes to bolster the work through the invaluable powers of praying and giving, why not take a prayerful look at the needs to be met by our Home Mission Board, and say with sincere consecration, "Here am I, Lord, use me."



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FOXHOLE FERVENCY

By CHAPLAIN ERNEST L. BOWMAN

Sergeant Daniel Pierce came to my office after a chapel service and told me the following story. His experience is very similar to the many I have heard.

I was a replacement in the 5th Infantry which moved upon the front near Kopperville on the 28th of March. The next morning, my buddy, Pvt. Walter Josling, and I were to patrol a forward position for observing the enemy. We moved in early in the morning toward our post of observation.

Near our post to be, on the incline of the hill, we followed a string of wire to foxholes which had been made by the Germans. We could see the teeth in the Slegfried Line. I counted nine pillboxes.

Without communications, my buddy went back for a radio. A few moments later several rounds of 88 mm. fire landed on the hill to the left, about one-fourth of a mile. We lay low in our foxholes.

Around 1500 hours, I sent Pvt. Josling back for a phone or radio. Now alone, I moved 25 yards to another hole pretty well covered. I put up my R C Scope. Marked all pillboxes in the dragon teeth.

I watched "Jerry" walk out of his foxhole and go into town near-by. Then "Jerry" returned to his position.

During this period of observation, I heard a shell coming. I dived into the hole. Now I realized I was in a bracket of 88 enemy gunfire, the most deadly fire the Germans had to give us.

I never had prayed before. But I learned to pray in that foxhole, for myself. The barrage lasted about five minutes and stopped. All was calm.

I crawled out and got my Scope which was about ten feet away, also my map and other articles. Then I marked down the enemy's position, number of "Jerries" seen running from pillboxes to town and back. By the time I had done this, the enemy opened up again their barrage. I went into my foxhole again and waited for the barrage to end. When the barrage ended, I crawled out.

My buddy had not returned. I decided my usefulness at this position was over. I went back to the first hole where I had been to pick up my raincoat. A direct hit of 88 fire had been made on the hole and there was no raincoat to pick up.

Returning to my platoon, I conveyed to my officer information of all that had happened. Then I pursued further duties assigned me for the remainder of the day.

As I contemplate this experience, I believe I learned to trust in God right there in that foxhole while the shells were falling around me. I believe that I am alive today because God has a purpose for my life. I will ever try to seek his will for my life.



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**Silver
Anniversary
of Missionary Gartenhaus**

Twenty-five years of service for Christ is always noteworthy, but twenty-five years of service for Christ in the interest of Jewish missions is extraordinary. The honor of having rendered such service in the name of Southern Baptists goes to Rev. Jacob Gartenhaus, who in the spring of 1946 completes a quarter-century of ministry with our Home Mission Board.

Before his graduation from our Southern Baptist Theological Seminary in May, 1921, he received his appointment from the Home Mission Board, and across the years he has made a tremendous contribution both to the race he represents and to the Baptists of the South whom he has sought to lead in a greater witness to the lost sheep of the house of Israel.

As a lad in a strict Jewish home in Austria, Jacob Gartenhaus was trained from the early age of three to be a rabbi. He was not put in public schools, but was taught in Jewish institutions and under private tutors. Rebelling against too much study with no play, and wanting to go to the far-away "land of gold," he escaped from his home and hastened across Austria on his way to America. At the border of Germany, however, he was arrested and sent back because he did not have the necessary papers.

His second effort was successful; and crossing the border at night over snowy mountains into Germany, he caught a boat for America at Hamburg, trembling as he bought his ticket. He arrived in New York in 1913, expecting to become a multimillionaire the day he landed.

It looked like a complete break with his Austrian home, but a brother in the home had become a Christian before Jacob Gartenhaus left Austria. The first letter received by the newcomer in America was from this brother, a letter urging him to read the Bible and find for himself the truth about Christ. He tore it up, but a second letter followed, and a third. These letters were filled with Bible truth. In a fourth letter the brother announced he was coming to America.

In a few months he arrived; and Jacob Gartenhaus was won to the Christ he has served ever since.

"The first day I was a Christian I lived as if I were in heaven itself. I longed to share my bliss, happiness, and hope with my people." So Jacob

Like Saul of Tarsus, it was soon revealed to him how much he must suffer for Christ. The first day he was a Christian he was beaten by a mob

and driven out of his uncle's home where he was staying.

As he came down the elevator after a day of work as a designer in a hat factory, a milling throng filled the corridor.

"Which one is he," one asked accusingly. Another pointed a finger at the new Christian.

A third asked a question, but before it was answered the young Christian was beaten for his new faith.

Reaching his uncle's home, the furious relative drove him out; and Jacob Gartenhaus left the home never to go back.

His missionary work began at once, as he witnessed for Christ in the hat factory and attended churches and missions which he once had despised. He felt it an honor to stand at a mission door and invite people in to the services. In spite of threats, he remained faithful.

Soon he went to Chicago to enroll in the Moody Bible Institute where he remained three years. While there he heard an address by Dr. A. T. Robertson, and he immediately decided to go to Louisville to become a student in the Southern Baptist Theological Seminary.

Again he was tested, for while in Louisville an uncle and an aunt came

May, 1946

On the opposite page is shown Rev. Jacob Garienhans twenty-five years ago and now.

to offer him \$10,000 in cash to enable him to open a business in Cleveland on condition that he turn away from Christianity

"No, not even for ten times \$10,000," he immediately replied.

The uncle was obstinate: "If you don't listen to me you will listen to your mother. I'll bring her to America."

A few weeks later letters and telegrams advised Jacob Gartenhaus that his mother was in America, fulfilling the uncle's threat. Calling on students and professors to pray for him, he left for Cleveland to see her; and there he was called upon to make the final choice between his mother, the family, and the Saviour.

"Choose one or the other," his mother said to him.

"For three days of Gethsemane he remained in Cleveland. Leading rabbis came to see him, and his family urged him to give up his new faith.

As he opened the door to leave, his aunt said to his sister, "Say good-by to your brother. You will never see him again."

"I have no brother," the sister replied.

Truly Jacob Gartenhaus had left all
to follow Christ!

Across the years of valiant service, our missionary has followed a twofold plan: arousing Christians to their responsibility to give the gospel to the Jews, and pleading with Jews to ac-

cept Christ. By word of mouth and through printed page he has revealed his heart's desire for Israel: that they might be saved.

His voice has been heard in churches, associations, conferences and conventions. In behalf of his people he has lifted his voice in lands afar; in Poland and Palestine, Egypt and England, Austria and Germany, Italy, Mexico and Cuba.

His passion is recorded in the printed page, for in addition to numerous tracts he has written the following books: *The Rebirth of a Nation; The Jew and the Jews; The Influence of the Jews Upon Civilization; The Jewish Passover, and The Ten Lost Tribes.*

His passion has been shared with many a Jew in intimate, personal con-

tact. Going into a Jewish home in Atlanta he was asked, "How long has it been since you have become converted?"

He answered, "I have not changed my religion at all. Christianity is not another religion but the fulfillment of the Jewish religion."

Quoting the Saviour's words, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill," he added, "Christianity does not supplant Judaism, but supplements it. I feel that I have not changed my religion but have found it. I therefore do not like to be known as a converted Jew but as a completed Jew."

The man called his wife in to listen, and together they exclaimed, "It sounds so wonderful! Why haven't we heard this before?"

Several months ago a Jewish man who has been a regular reader of *The Mediator*, wrote: "For a long time you have sent me your publication, *The Mediator*, and I have always read it and found it very inspiring. I have never acknowledged its receipt before because while recognizing the truth about what you had to say, I was not altogether convinced. But now, long ago, however, I accepted Christ as my Savior, and my wife and child and myself were baptized. After thirty-seven years a new life is beginning for me. We are happy in that blessed assurance that comes with faith and belief. To you, Jacob, I give my thanks for your help and thank God for showing me the truth and leading me in His way."

So Jacob Gartenhaus comes down life's road bearing the sheaves of twenty-five years of sacrificial service. The early years were marked by trials and tears. He pounded on closed doors, but today doors are open.

The suffering Jews of the world have no hope, and Christ alone can give them hope; and they alone can give them Christ who know Him as their own personal Saviour and Lord.

Let us here acknowledge the Providence that has raised up and preserved to Southern Baptists our faithful Jewish missionary. Let us pray that his strength may be preserved for greater labors in the days ahead, and let us give him now the loving tribute of a grateful people for labors

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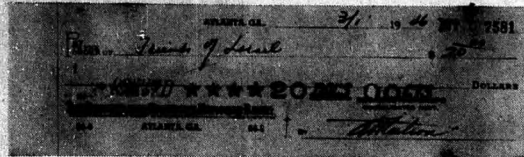
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A New Day in Jewish Evangelism

By JACOB GARTENHAUS



Above is a photostatic copy of a check donated to the Atlanta chapter of "THE FRIENDS OF ISRAEL" by one of the Jewish citizens who was first contacted by one of the faithful members of this group. Mrs. "M." did not immediately seek to "save his soul," but she sought to win first his confidence through neighborly deeds of kindness. It was not long before the entire Jewish family was impressed by the sincerity of this neighbor.

Soon the subject of religion came up, which gave the Christian friend an opportunity to tell them of her love for the Jews because her Saviour came of the same race, and the Bible, from which she derived her inspiration and hope, also came of that race. When Mrs. "M." asked the man whether he would like to meet one of his own people who had accepted this Saviour, he said that he would be delighted.

Briefly, I spent an unforgettable evening in his home. Questions and answers flew back and forth. Several pieces of literature were left with the family, including The Mediator, my book, The Influence of the Jews Upon Civilization, and a copy of the Old Testament Edition of the New Testament, he soon devoured them all in his search after the truth. His Christian friend, in whom he placed so much confidence, explained to him what he could not understand.

Recently another request came for me to visit this palatial home of wealth and culture and, though tired in body and having to leave the city next day, I could not let this opportunity go by. I marveled at the knowledge the man had acquired in the short time, since we had seen each other. He told me that the New Testament had brought a great in-

spiration into his life and that no matter what the cost, he was ready to accept Christ as his Saviour and follow Him in baptism.

Upon learning that one of the objectives of "The Friends of Israel" was sending out "The Mediator", he wrote the above check that others might have the same opportunity of hearing the Gospel. Some Christian had contributed 25 cents, making it possible for this man to receive The Mediator. Through the above donation, the convert is making it possible for eighty of his people to re-

ceive this messenger of glad tidings. This is just the beginning of his expressions of gratitude.

The check is reproduced, not because of its amount, but to impress upon Christians the great change in the Jewish attitude toward Christ and His followers. A few years ago such an incident was unheard of. Nor is this an isolated case.

Only a few days ago a Jewish man, who happened to be present at a service in which I spoke, made a contribution toward, as he expressed it, "the good work" I am doing.

For years I have dreamed of just such an awakening and have always felt that if the millions of Jews living in our midst would ever be evangelized it would have to be through the "Friends of Israel."

Is there a "Friend of Israel" chapter in your city?

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As Southern Baptists join in hearty congratulations to the Home Mission Board and to Jacob Gartenhaus upon the completion of a quarter century of ministry to the Jews. For twenty-five years Jacob Gartenhaus, a Southern Baptist Jew, has carried the gospel of Christ to his brethren. His ministry, alone, stands as unqualified justification of the wisdom of Baptists in establishing this great mission Board for the evangelization of our great homeland and exemplifies the good providence of God revealed in it. Jacob Gartenhaus' career reads like an epic of spiritual adventure and a

saga of heroic faith. Baptists are concerned that our brethren of the Hebrew race shall know that the supreme event of history—the coming of the Messiah—has transpired and that Messiah is Jesus Christ our Lord, the world's only Saviour.

This man of God, the voice of Southern Baptists to the Jews, must receive the increasing support and prayers of our Baptist people. This ministry must be enlarged until the passion of Paul the Apostle "that his brethren might believe" may become a triumphant Kingdom reality in our own age and time.

TWENTY-FIVE YEARS FOR CHRIST

God in a mysterious way spoke to a Jewish lad in Austria as He did to Abraham in Ur of the Chaldees: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Genesis 12:1) So Jacob left his country people and proceeded to "the land of the free and the home of the brave" expecting to find gold, but instead he found something infinitely more precious, his Saviour, Israel's true Messiah.

The very first day Christ entered his heart he rushed out into the street and stopped two of his own people to tell them that the promised Messiah had come. Soon others gathered and within a few minutes he was witnessing to a crowd. Before that meeting ended Jacob was beaten high to death. That same night he was ordered out of his uncle's home where he lived and was told never to return. That same week he was dismissed from his position. But all of this only served as a tonic to his faith. Nothing would swerve him from his objective; he was convinced that the only hope for his people lay in Jesus of Nazareth and he was resolved to give his life to making the message of salvation and peace known to them.

We next find him in Chicago, a student at the Moody Bible Institute,

where he also witnessed to his people in season and out of season. From there he went to the Southern Baptist Theological Seminary and it was while there that a wealthy uncle paid him an unexpected visit, offering him a fortune if he would give up Christ. But Jacob's reply to him was that not ten thousand dollars or even ten times that would make him change. To him, giving up Christ meant giving up his very life. His uncle then made another effort by bringing Jacob's mother and sister from Austria to this country, feeling confident that they would accomplish what he could not. When word reached him at the Seminary that his mother and sister had arrived, after much prayer in which the entire student body and the faculty took part, Jacob left to meet his people. Many wondered whether they would ever see him again. Meanwhile, more prayer went up for him than ever before.

Three days later he returned to the Seminary, heartbroken because of his Gethsemane experience, for he had to make a choice between mother and Saviour and chose the latter. What a story of sacrifice and faithfulness has

By JAMES W. MIDDLETON

Missionary Gartenhaus' pastor, a member of the Home Mission Board, gives herewith a brief resume of the Jewish evangelist's early life and background.

been his! It was then that the experience and perhaps for the first time caught the real significance of the Saviour's words, "He that loveth father and mother more than me is not worthy of me." (Matthew 10:37).

his, in brief, introduces Jacob Gartenhaus.

It was while he was at the Seminary that the conscience of Southern Baptists were stirred to their responsibility for the chosen but Christ-less people, Israel. In its search for the right man to direct the delicate task of winning these people, the Home Mission Board turned to this young man from Austria, thoroughly trained from his youth up in the schools of the rabbis and later in the Christian schools of our own country, having graduated from four of them. When the complete story of this pioneer work is written, it will read like chapters in the book of Acts.

Whose heart has not been touched by hearing or reading about this modern apostle, how he faced the shut doors, stealed hearts, the literature which was torn and thrown into his face, the abusive language, his imprisonment, beatings at the hands of his own people and, as if that were not enough, the calumnies and indifference from Christians! But his cross was never too heavy to bear. With the poet he could say:

"I do not know what changes lie ahead,

What joy or sorrow, What disappointment or what glad surprise

May come tomorrow, But this I know—though smooth the road or rough As each day dawns, His grace will be enough.

So in His strength I bravely venture forth!

In the New Year; If on the water He should bid me walk,

I will not fear; Convinced am I that in the sun shade, He will be with me—I am not afraid."

Though he never expected to see it, he even had faith in a brighter and (continued on page 20)

Washington Baptists and Schools of Missions

By LEWIS W. MARTIN

Thirty-four Baptist Churches in and near Washington, D. C., demonstrated again that the simultaneous Schools of Missions program is most valuable and intensely popular.

Termed "World Mission Week," the program in our nation's Capitol, last February, was significant for its inclusiveness and unity.

Dr. Luther Holcomb, pastor of Luther Rice Memorial Church and representative from the District of Columbia on the Home Mission Board, was elected by Washington Baptists to be chairman of the committee to plan and direct the week's program. The Rev. Lincoln Smith, superintendent of city missions, and Rev. George

Dowdy, assistant pastor of First Church, ably assisted Dr. Holcomb.

Fuller co-operation was given by Washington pastors and churches.

No detail was overlooked for the enjoyment of the missionaries and the satisfaction of the churches. All of the visiting missionaries were entertained in one hotel.

A most interesting and enlightening forum was conducted each week-day following a luncheon at the Y.M. C. A. The Monday's forum considered Foreign Missions. Dr. J. W. Marshall presided. Drs. M. T. Rankin and B. J. Cauten spoke briefly and answered questions.

On Tuesday, Lewis W. Martin presided at a Home Mission forum. Answers and discussions were provided by those engaged in home mission work, north and south. Rev. R. B. Hooks, Dr. S. F. Dowis, and Dr. Alfred Carpenter made valuable contributions.

Dr. Jesse Wilson, home secretary of American Baptist Foreign Mission Society, flew to Washington to participate in the Friday forum. Dr. Ufford, an authority on Japanese mission work, having served there himself, presided and shared the period with Dr. Wilson.

Rev. Dean Goodwin, secretary of Public Relations of American Baptist Home Mission Society, presided at the forum on Home Missions on Thursday.

The District of Columbia was depicted as a number one mission field by Secretary M. C. Stith and City Superintendent A. Lincoln Smith on Friday. Preceding their messages, Drs. Dewey Moore, Alfred Carpenter,

and J. B. Nichols told of interviews with Rev. Martin Niemöller, Kagawa, and Generalissimo Chiang Kai-shek.

For the delight of the missionaries, tickets were provided for their admittance to the Senate and House of Representatives. An hour's conference at the State Department was arranged for the missionaries.

The high moment of the week was the visit of the faculty and workers with President Truman in his office at the White House. Mr. Truman greeted each visitor personally, stated he, himself, is a Baptist by conviction, paid his respects to missionaries as the greatest contributors to world peace, and pleasantly posed for pictures with the missionaries grouped closely about him.

Washington Baptists manifested their interest in all phases of missions by their consistent large attendance at the services where missionaries spoke to more than 20,000 people, with an average daily attendance of more than 3,000.

Groups of missionaries were pleasantly entertained after evening services in the home of certain pastors.

Informal fellowship and after-service luncheons were highly appreciated by the missionaries.

News stories carried daily in Washington's papers, contributed largely to the sustained interest and attendance.

Dr. Ed Dowdy provided articles and pictures for daily news stories. This is one feature neglected in most Schools of Missions programs. That space was given daily in the Washington papers, shows that space may be had in papers in other cities if it is properly sought.

Expressions of grateful appreciation have come from Washington pastors and churches. Desires that a like program be conducted next year have been voiced.

It is believed that two hundred simultaneous programs of Schools of Missions will be conducted in 1946. Already 125 programs have been planned almost one hundred of which will have been conducted before mid-summer. Schools of Missions revive the local church and fortify Christ's World Mission Program.

Mission study classes were conducted in most of the Washington

churches. Of the 48 churches, 22 were adult and 13 were young people. The 35 missionaries and 3 congressmen delivered 118 addresses.

Missionary education for the entire church family is spreading from the large cities out to the small rural churches. The ideal program provides classes for each age group as well as an inspirational assembly period.

Current mission study books are widely used.

State, Home, and Foreign missionaries are eagerly sought for the inspirational address. The limited supply of missionaries of the several boards is not sufficient to satisfy the many requests.

Those desiring missionaries for a school of missions should request them from six to twelve months in advance.

Baptists will be low per capita givers as long as our masses have so little missionary information.



Faculty and Speakers, School of Missions, Washington, D. C.



President Truman receives a group of speakers and faculty of School of Missions, Washington, D. C.

OUR WORLD IN GERMANY

In Which a Chaplain Describes German Religious Thought and Its Bearing on World Peace

By
CHAPLAIN
ERNEST L.
BOWMAN

I take time out to write some things about our world in Germany. To the civilian population, Christmas is a church-going day. The aftermath of war has put the Germans in a straight-jacket of hardships. Therefore, they turn to the only thing which really survives in Germany, the religion of their respective churches. The people literally throng the churches at the hour of high mass, or the Protestant morning worship service. Most of the churches are cold because they have no coal, or little wood to heat the buildings. The attendants are mostly adults who are strong enough to walk to church against the chill of wintry winds and sit in a cold auditorium.

Old men and women and little children suffer most in Germany, and are among the few who seldom attend Church, or visit the shops in town. The underground reports from East Germany, out of the American zone, tell us the people suffer for lack of food and shelter. Many old people die, and the babies perish because they lack proper nourishment. Both German Catholic and Protestant Interior Missions are doing a great deal to alleviate the distress of people where they are privileged to work here in the American zone. However, it seems they are handicapped because they have little ready and adequate supplies. Entrance into East Germany is difficult and there seems a fear among the people here that many will have perished within the winter. With this fear is a suspicion of persecution and strife. The homeless mob of displaced people throng the cities of Bavaria where disease, hunger, fear and want are rampant.

There is a current of hate and fear in the German mind. Many are resigned to whatever comes for them to suffer. It is this type of civilian that I can appreciate, because he will change and adjust himself to make a

better world and build a way to lasting peace. But I know that there are very many not resigned to help themselves to good government, nor us in our occupational aims. This type of German, I cannot trust. He is an enemy to my country and soldiers. This type of German was born and reared to know only German thought and German power. His political attitude is that which proscribes democracy and freedom of religion. His ideals condensed are racial discrimination, military regimentation, imperial expansion, supremacy of state, and world dictatorship. He believes that the individual is nothing more than chattel for the state; that womanhood may become only a sacrifice in battle for the glory of the state; that the business man and the farmer are tools of support to the state to give food, fiber, and power to military regimentation for an imperialistic dictator who wishes to rule the world; that those participating in governmental affairs may become only political stooges to dupe a people into supporting the supremacy of state that all church power, police power, money and temporal power become controlled by the state. This latter type of German mind is our problem of holding in abeyance and letting it have, at the same time, ample opportunity for reconversion to those principles which give and make good government. Our task is, therefore, one which will require time and diligence.

The church and religion of every denomination in the world may have access to these parts of the world. The barriers to American missionaries are the native Catholics and Lutherans who are grounded in the religious formula of the Papacy and Lutheranism. I know from personal contact and study that the religion here is an absolute German thinking religion.

The Prussian mind has thrived upon the ideals of religion in Germany, tainted with this political imperialism

of the Prussian philosophy. The history of the German churches can be studied only as they are related to this German state. Who owns the influence, wealth, and power in Germany? Historically and apparently, and really, the Catholic and Protestant Lutheran churches own these labels of power. What will give remedy to the religious situation in Germany as it is related to the old ideas of Prussian imperialism and conquest?

First, I would say the complete separation of church and state. The moral power of a nation's government is in the religion of its people. If the state, being evil in its course with other nations, controls the churches, and the people of these churches have collaborated with that government, the religion of that people can never redeem a nation whose state sovereignty and national honor is lost.

The second thing for the ecclesiastical set-up in Germany is diversification of all public instruction. Text books and curricula are to be changed. The history and philosophy of German racial lore and glory of war heroes must pass into oblivion with the defeat of the German forces. Camp activities with military trends toward making soldiers for the state are not to be allowed. People with educational qualities and acceptable characters are only the ones to be selected as teachers. German studies in civic life must be completely renovated of the Selg Hell propaganda that the youth may know the approach to good government and how the German people need to meet their obligations to peace treaties. Each child needs to learn his A B C's in religious and civil liberties and the rights of the individual to express himself in a democratic way of life. For all of these things, and more than I can mention here, must the German learn to learn war no more.

BAPTIST LEADERS AND THE CRUSADE AGAINST BEVERAGE ALCOHOL

By WALTER H. MCKENZIE
Secretary, United Texas Drys, Dallas, Texas

In the third chapter of First John and the eighth verse this statement is made: "For this purpose was the Son of Man manifested that he might destroy the works of the devil." These words were written by John the Beloved. They were inspired by the Spirit of God. They are a ringing challenge to the leadership of our Baptist Churches. The Christian Religion fairly understood and faithfully propagated is both destructive and constructive. The conflict between right and wrong; between good and evil; between light and darkness; between the children of light and the children of God, yes, between God and Satan is inevitable and age long. Neither Jesus nor his apostles were pacifists or appeasers with reference to sin and its author the devil.

Sin is revealed in all its ugliness and destructiveness in the legalized liquor traffic. Like Goliath of old who defied the army of the Israelites, this modern uncircumcised Philistine parades arrogantly and defiantly before the armies of the living God and challenges any who will to attack. There always have been among our Baptist leaders some like David the Shepherd lad who believed in the omnipotent arm of Jehovah and who look to Him for deliverance. Men of the type and stature of B. H. Carroll, J. B. Gambrell, and George W. Truett have not failed to speak and write against the most dread monster of all, alcoholic beverages. I would challenge a younger generation of Baptist leaders, laymen, women, and young people to arise in their strength and to come to grips with the liquor traffic. I contend that it is a business which should be destroyed for these reasons:

1. It is a concession business, a partnership that is wholly unsatisfactory to honest people. When repeal of the 18th amendment and statewide prohibition laws were sought, we were promised, (1) that the national debt would be wiped out. (2) that bootlegging would be banished. (3)

that drinking among women and young people would be stopped. Not one of these promises has been kept. It is a principle of the business world and a practice partnership that if one partner is crooked in his dealings, the other has a right to dissolve partnership. It is high time for our partnership with the liquor traffic to be dissolved.

2. The liquor traffic must be destroyed because it is too ruinous to the individual. Broken health, diseased bodies, accidental deaths, wrecked manhood and womanhood all follow drinking. The National Safety Council in their public reports say that in one out of every four fatal accidents in 1944, either the driver or pedestrian involved had been drinking. They also say that chemical tests reveal that of all accidents in a cross section test, from 13 to 31% were intoxicated.

3. The liquor traffic should be destroyed because it is too destructive in the social order. The divorce rate, juvenile delinquency, venereal diseases, and other social ills have reached alarming proportions. All of these social ills are multiplied by the large consumption of beverage alcohol.

4. The organized, legalized liquor traffic should be destroyed because it is too wasteful and expensive, even in prosperous years. More than \$7,000,000,000 was spent for beverage alcohol in 1944. This is enough to provide 10,000,000 returning G.I.'s with a \$700.00 scholarship. It is enough to build 1,000,000 homes per year for service men and their families—and all of this without any increase in taxes. While sugar has been scarce and rationed, the brewers in their publications claim that they used 243,000,000 pounds of sugar and syrup in 1944. While feed is scarce and grain cannot be secured oftentimes for feeding poultry and stock, millions of tons of grain are used each year in the manufacture of that which is not a food, but is a physical detriment to health and strength.

5. The organized liquor traffic should be destroyed because it is the most corrupting influence in the political life of our nation. It is a menace to good government, a threat to wise leadership, and a foe to the future safety of our nation. The liquor traffic is now in the most favored position that it has ever occupied in our nation's history.

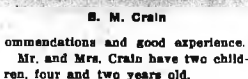
6. The legalized liquor traffic should be destroyed because it is the most obstructive force with which our churches have to deal. Over and over in the New Testament we are warned against drunkenness and told that the drunkard cannot inherit the Kingdom of God. There are more than twice as many taverns, package stores, and beer parlors in this nation as there are churches of all kinds from the unpainted dirt floor tabernacle to the costliest cathedral. We spend nearly ten times as much for legal liquor as we spend for all Christian enterprises and undertakings in all of the denominations of this country, and yet we claim to be a Christian nation.

What can we do about these conditions? We can pray about them. God has always delivered oppressed people when they cried unto Him for help. We can warn the people of the dangers with which we are confronted. We can organize our forces and arise in our might and throw off the yoke of bondage which has been forged at the ballot box and in legislative halls. We must realize as the Apostle Paul declared, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—(Eph. 6:12).

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By JOHN CAYLOR

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By CHRISTINE GARNETT
Missionary in Cuba

Questions and more questions from that mother and the old grandfather until they understood the way of salvation. They no longer believe in the altars of saints that in other days adorned their living room with its two chairs.

An aged lady kissed the figure on the tract that we gave her, for it meant just another saint to put on her wall. Unable yet to see the Light of the Christ, we had to leave her in her lost condition. Only the near-by tree could repeat our fervent prayers for her as we went away.

Rosa and Secundino, interested and eager listeners in June, had almost two hours of time from us, for a torrential tropical rain made him leave his tobacco gathering and come to the house. We could not get away. I read the Bible to them, almost from Genesis to Revelation. Their eager faces and their questions promise the salvation of two souls, but Catholicism and

Wonderful opportunities there were to speak of his soul, to help him and his family to see the Truth. The son, who in other times had declared himself a changed man, was not at home, so our prayers from now on will have to be for the power of God in that home.

Their appreciation of our visit, their yearning for something which they have not, the nearness of that man to eternity, break our hearts. Soon we will be going back, and we hope to get there before we are notified of his death.

Surely God sat with me as I talked to that neat, pretty little old lady of seventy-four years whose cancerous lung gives out an almost unbearable odor, her painful coughing bringing tears to those who watch over her. She said she was a little relieved from her pain right at that time, so she wanted to hear me talk. How she begged me to tell her how she could make sure of her soul which soon must go!

On her clean white gown was pinned the small image of "The Christ of the Clean," one of the many phases of Christ which appeals to the sentiments of people. Oh, my joy and my wiping away of tears when she took it off and said, "Even this must go and in Christ alone will I go out into Eternity."

For more than an hour we were delayed in the home of the fine woman who had taken off her "promise" dress and who also had won her mother to the Lord. She wanted all the family to hear our prayer—which still means little more to her than some words written on a piece of paper and learned from memory.

As we prayed, an ox got loose from one of the mounds and was wild as he tore around that farm. Three men ran after the ox while the family excitedly looked on, as if it were the event of the week. Neighbors came over to help. We waited; and finally the ox was tied, calmness was restored, and there were many to hear us talk, read the Bible, and pray.

And again we were winding our way home among great fields of tobacco.

This is just a part of what a Cuban missionary has in a day—a day that will never end, for its memories and results will go out into the Great Beyond.

We hope that your prayers will mingle with ours as that Eternal History is being written.

Dr. John W. Lowe says: "In the famine-stricken countries of Europe, nearly all babies born last year have died. Twenty millions of starving men, women, and children are wandering back and forth across Europe seeking vainly for food and shelter. "Garments, food, vitamins, medicine, money, and prayer," he says, "constitute world needs."

The Call of the West

By R. H. THARP

First Southern Baptist Church, Tucson, Arizona

This is intended to be more or less a personal testimony bearing upon one of the liveliest questions in the sphere of Baptist missionary tactics at this time. It has also to do with one of the most important decisions of my own life.

In the summer of 1943 I was serving my fourteenth year as pastor of one of the strong churches in Houston, Texas. I received a telegram stating that I had been unanimously called as pastor of the small Southern Baptist church in Tucson.

Realizing that Southern Baptists had only been working in the state for about 25 years and that they were considered more or less as intruders in the Baptist ranks of the state, I faced a serious question as to whether or not I should join hands with the little group in Arizona's second city—a church scarcely a dozen years old with less than 300 resident members.

I realized, also, that our Southern work was struggling throughout the state, that the total number of members affiliated with the Arizona Baptist General Convention was less than 5,000.

I was seemingly driven under the unction of the Divine Spirit to accept the work, in spite of the fact that a number of aspects of the big question of denominational polity were still unsettled in my mind.

After two years of prayerful consideration and experience, I am able to answer the question that still is a serious one in the minds of many worthy Southern Baptist preachers and laymen.

That question is, "Should Southern Baptists carry on an aggressive, organized work in Arizona and Southern California?"

I offer the following reasons why the Home Mission Board is justified in throwing its full weight of influence and material assistance into this field of work. My answer also justifies the splendid assistance given us by the Sunday School Board and by many individuals and groups throughout the Southern Baptist Convention.

1. Geographically, this great ter-

ritory should be acknowledged as the field of evangelistic endeavor for Southern Baptists—this is the deep southwest.

2. A very large percentage of Baptists who move to Arizona and Southern California—doubtless 50 per cent—have come from the territory of Southern Baptist Convention back east.

These Baptists, on the whole, are definitely committed to the solid doctrines, aggressive educational program and evangelistic missionary program of the Southern Baptist Convention. They want churches that stand for the message and policies that they were accustomed to before coming to Arizona.

3. The Southern Baptist Convention forces are in a tactical position to evangelize the deep southwest. Southern Baptists are nearly four times as strong as the Northern Baptists in point of membership, trained ministers, annual output of ministers from Baptist schools, and probably nearly four times as strong in finances.

Yet if we count Arizona and Southern California as definitely Northern Baptist territory, Northern Baptists, with about one-fourth the strength, would be responsible for two-thirds of the population of the United States and at least two-thirds of the territory.

4. Southern Baptists are in a position, from the standpoint of old-fashioned evangelistic fervor and doctrine, to do a better job in winning the deep southwest to the Lord than any other Baptist group in America.

We acknowledge that there are many devout, noble, evangelistic Baptists affiliated with other conventions. However, the Baptists of Arizona, not affiliated with the Southern Baptist Convention, have forsaken the time-honored articles of faith as one finds

SOUTHERN BAPTIST HOME MISSIONS

in the New Hampshire confession of faith. At least they have forsaken those articles in respect to the doctrine of the church and its ordinances.

In this day, when teachings and policies are so broad that they are becoming very thin, it is very needful that we re-establish those landmarks which our fathers have set.

There needs to be an emphasis upon the doctrines, ordinances and Gospel integrity of the local church. Such an emphasis makes for strength.

Without bigotry, but rather with humility and sincerity, Southern Baptists propose to go forward, planting the banner of unadulterated truth in every city, village and hamlet in the deep southwest.

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By HYMAN J. APPELMAN

Almost twenty years ago, on the beautiful grounds of the Walter Reed General Hospital, Washington, D. C., my pastor, Thomas E. Boord, of the Temple Baptist Church of that city, brought a Christian Jew to visit with me. For twenty years our hearts have been linked together in the Lord. We have been through all sorts of trials and problems. I believe I know the heart of Jacob Gartenhaus.

He is a genuine, twice-born Christian. He has had a definite, deep, heart-felt experience with the Lord Jesus Christ. He is passionately in love with our Redeemer. His every word and action bespeak a yearning concern to be well pleasing to the Master.

He knows the Word. He lives in prayer. Again and again both of us have knelt at the throne of grace with no one present but God and the two of us. I have heard him sob out his soul in agonizing supplication and intercession. This has given him a spiritual fervor matched by few men.

He knows the Word. He lives in the Book. From his deep background of the Hebrew Scriptures, there comes into his interpretation of the New Testament a vividness, a freshness, that is almost sensational.

He is a constant, consistent witness, never passing an opportunity to say a word to the wayfarer about Christ, about salvation, about the church. The Holy Spirit has used him to win multitudes of both Gentiles and Jews to a saving knowledge of the Son of God.

He is a man of great experience and Holy Ghost inspired wisdom. Time and again his sage, unselfish, prayerfully thought out counsel has saved me from many a pitfall. The Lord has blessed him with a superlative judgment so that he knows the hearts of men. Never have I known him to be

ITALIAN GIRL CROWNED QUEEN



In the above picture sent by Mrs. Ted H. York, missionary at Tampa, Florida, the first G. A. queen in the good work of these missionaries. In that field is being crowned.

An interesting sidelight is found in the following quotation: "One evening as the two princesses were studying together in our home, Dora Canedo came in to recite to me the Baptist beliefs. After she had finished I told her that she was old enough to think of those Scriptures seriously in relationship to her own soul's salvation. She immediately replied, 'I know it. We have just been talking about that in the kitchen as we studied. I want to be a Christian.'"

"Our prayer is that each one of the girls in this group, who is not already a Christian, may soon make the same statement, 'I want to be a Christian.'"

mistaken in his impression of those with whom he comes in contact.

any other Hebrew Christian. Without any hesitation my words come out of the fullness of my heartfelt regard, and I consider Jacob Gartenhaus the top-most Hebrew Christian in America, both in his person and in his service.

The twenty-five years of his association with the Home Mission Board, as sternly will reveal, have been an investment that will pay dividends in the souls of men, in the life of our denomination for the ages.

He is probably better thought of, more highly regarded by his fellow Christians, both Jew and Gentile, than

New Visual Director

Mr. Earl Waldrup has been elected visual education director of the Baptist Sunday School Board.

A Mississippian, graduate of Mississippi College, Southwestern Seminary, and Baylor University. Mr. Waldrup, with his particular interest in visual education, is well equipped for his new position.

Mr. Van Royen of the Home Mission Board and other visual education men are making a new day among Baptists in the matter of publicizing denominational work by way of motion pictures.

We must meet the new day with a new emphasis.

Twenty-Five Years For Christ

(continued from page 11)

better day when his people would turn to the Lord according to promise. But that day came sooner than anticipated by him or anyone else. The seed

so faithfully sown had taken root and now we are witnessing doors once shut flung wide open; hearts once stealed softened; literature once refused gratefully received and read. And what is even more glorious is that more of his people are turning to Christ than ever before in history. Whereas in the past a Christian Jew was almost a curiosity, now one meets or hears of them wherever he goes.

For twenty-five years now Jacob's voice has been heard not only from one end of our convention territory to the other but in practically every state in the union and many other countries. During these years he has produced a literature that is recognized for its scholarship. He is the author of several volumes, numerous tracts, all of which have seen many editions and have been translated into a number of languages. He has also written hundreds of articles. Jacob is perhaps the most known Christian Jew in the world today. Southern Baptists may well thank God for him and his contribution to the cause of Christ.

BUDGET PLAN

Southern Baptist Home Missions received seventeen church budget lists during the first two months of the calendar year. There are 109 churches which use the budget plan.

Churches may place the magazine in their budgets, have it mailed to individuals, and pay quarterly, semi-annually, or annually at the rate of 30c each, five for a dollar, or five hundred for one hundred dollars. The plan is open to large and small churches on the same basis.

The new churches listed in 1946 are:

Corvidine Baptist Church, Corvidine, Alabama.
First Baptist Church, Coates, Alabama.
First Baptist Church, Montgomery, Alabama.
Seesh Street Baptist Church, Tuscarora, Arkansas.
First Baptist Church, St. Petersburg, Florida.
First Baptist Church, Greenville, Kentucky.
Shubert Baptist Church, Vermilion, Kentucky.
First Baptist Church, Babbs, New Mexico.
First Baptist Church, Clayton, New Mexico.
First Baptist Church, Miami, Tennessee.
First Baptist Church, Chelton, Oklahoma.
First Baptist Church, Tahawale, Oklahoma.
First Baptist Church, Bartlesville, Oklahoma.
Temple Baptist Church, Tulsa, Oklahoma.
Grandfield Baptist Church, Grandfield, Oklahoma.
First Baptist Church, Kismet, Texas.
First Baptist Church, Petersburg, Virginia.

A Missionary Passes

Miss Mary Kelly of Christopher, Illinois, passed away in March.

For more than a generation Miss Kelly was a missionary of the Home Mission Board. In her earlier experience she worked among Hopi, Apache, and Kiowa Indians.

From 1911 she served as missionary to foreigners in Christopher until her retirement.

Maranatha
"The Master Concert"
BIBLE CONFERENCE
Vacation Center For Those Who Love God's Word
Inspiration, fun, good food, wonderful music and the pure Gospel will give you spiritual rest and growth. Come to Maranatha this great 10th Anniversary year. A powerful "big-time" program with early registration. Better accommodations than ever. 10 weeks—June 18 to Sept. 2.

SPECIAL SCHOOLS
MUSIC and ART each with talented faculty; and a special class for the blind. Cost, very reasonable. Application, etc. July 18 to August 15.

JOURNALISM course in Christian writing, directed by Editor of Sunday Magazine, Aug. 18 to 19.

Write today for 1946 descriptive booklet.
H. M. SKINNER, Manager
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LETTERS SHOWING IMMEDIATE NEEDS

Nashville, Tennessee

Dr. J. B. Lawrence
Atlanta, Georgia.

Dear Doctor Lawrence:

I have just returned from a five weeks trip into New Mexico, Arizona and California; and I have come away with such a moving impression of the emergency needs of Arizona and California as I have never felt about any other situation in any state or locality.

I am aware of the fact that neither I nor any one else can make you see and understand the situation—unless you will go out there and "will hunt" through both of those states and see the unbelievable needs and the overwhelming opportunities. Not on this earth, at least not in America, is there such immediate, overwhelming and pressing needs and such staggering and unbelievable opportunities for Baptists.

The Broad Survey of Destitution

According to the Yearbook of the Encyclopedia Americana for 1944, there are 861 cities, towns and villages in California, incorporated and unincorporated. Northern Baptists have churches or missions in 238 of these, while 623 of these towns and villages are wholly destitute, as is also 98 per cent of the great rural areas of the state which now embrace 3,500,000 inhabitants. The best estimates I can find indicate that there are 4,500,000 unchurched people in California—and 450,000 unattached Baptists in that one state! Do you know of anything like that?

What Is Needed Right Now!

What is needed all over Arizona, and California in particular, is immediate help to build church houses. If our people out there receive help to build proper houses of work and worship—and receive this help now—they will double the membership of all our churches every twelve months for the next five years. What they will do, what they can do, without such help immediately, no one knows—except that it will bring tragedy upon tragedy all over that section.

And the help that they need is not from the regular church building funds. They should be helped and helped now, from the mission funds of the Home Mission Board. Let me illustrate:

San Bernardino, where we held the Convention, has 43,000 inhabitants. And how many Baptists? Only 1,000 all told—two Northern Baptist churches with nearly 800 members between them, and our little church with 112 members—one Baptist to every 80 persons in the population! That is the lowest of the low mark. Our little church of 112 members worships in a residence on an inside lot. What can they do in such limitations? Not much! What they need is to purchase a good corner lot or quarter-block; in some prominent place; pay for it (they have \$2,500 for this purpose now); then draw plans for a real church plant that will be adequate; and launch into the building of the basement. And the Home Mission Board ought to go over there and tell this church and one hundred others like it: "When you get your good location paid for and have your plans drawn for a real church house, then we will give you dollar for dollar on your church building, just as fast as you can erect it." That sort of program carried on in California and Arizona for the next five years

will not only save the situation out there, but it will be the greatest mission money the Home Board has ever spent, anywhere at any time. I bar none.

I understand that our good women of the Southern W.M.U. are being asked for \$100,000 for California and \$50,000 each for Arizona and New Mexico. That would be a great lift to those states! But if you should take a real vacation of two months' time and should make a "still hunt" investigation of all Arizona and California, you would never sleep soundly through another night until the Home Mission Board went out to every one of those churches with an immediate challenge of immediate help and gave them dollar for dollar for all they could raise. And you would understand how all the Home Mission funds thus spent would come back to your Board and all our Boards within the next ten years and would literally save and revolutionize that whole section.

Cordially yours,
E. P. ALDREDGE.

Fairbanks, Alaska

Dear Friends in Christ:

Greetings from the most northern Southern Baptist mission in the world.

We rejoice at the close of this, another fruitful year in the service of our wonderful SAVIOUR. His blessings have been numerous during this past year. The first year's work on the field here has revealed to us anew His marvelous grace, and ability to supply our every need. Therefore rejoice with us as you have made this ministry possible by your gifts, and prayers.

Souls have been saved, unchurched Baptists have been reached, the hungry have been fed, the glorious Gospel of our LORD JESUS CHRIST has been proclaimed. The devil has suffered tremendous defeats; all because of the power granted to us as we go forth in His name.

Keep in mind, that until fourteen months ago the people of Fairbanks had never heard the message we preach as Baptists. Today our average attendance in Sunday School was around thirty. In church service we have from 80 to 60 each Sunday.

Now in the coming year we have great expectations for Christ's work. We are anticipating one of our greatest years of soul winning since we have been in the ministry. Yes, friends, our facilities now will be much more adequate than they were during the past year, as most of you know we are in our new Basement here. We have four Sunday School rooms and an auditorium that will seat 150.

Fourteen months ago we were renting a Lodge hall here for \$8.00 per week. Today our property here is valued at \$12,000. Our church debt is only \$4,000. This includes the balance on our property. When this debt is cleared we will finish our Auditorium. So you can readily understand our rejoicing.

Now, friends, our plea must be directed to you who are interested in missions and the ministry of the Gospel of JESUS CHRIST.

WE THANK GOD FOR EVERY ONE OF YOU, and hope to have a good report for you throughout this year.

Yours in Christian love,
C. O. DUNKIN, Pastor.

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38 Bible-Story Slide Sets now ready for your Vacation Bible School. Helpful Study Manual sheet comes free with each set of slides. Let these invaluable teaching aids swell your DVBS attendance this summer. They bring to life the Bible stories children love. Teachers and children everywhere acclaim them. Contact your supply dealer now. Illustrated folder free.

CATHEDRAL PICTURES SAINT LOUIS 3

RUSSIA NEEDS NOT THE BOMB - BUT THE BIBLE

Today there is a great opportunity, such as has never existed before, to reach the peoples of Russia, Siberia, Latvia, Ukraine, and the Balkan States with the Scriptures and Christian aid. Urgent appeals have come to our Washington Headquarters for Bibles, New Testaments and Scripture portions in the languages of these peoples. We have sent an official petition to the Soviet Government for permission to print one million Bibles and five million New Testaments in Moscow.

The immediate objectives of the Russian Bible Society are as follows:

1. To send relief to Christian war refugees in Europe.
2. To prepare type and plates for a new edition of the whole Russian Bible.
3. To establish the Russian Bible and Missionary Training Institute in Washington, D. C., for preparing Evangelists, Bible Teachers and Missionaries for Russia and adjoining areas.

On account of the political situation in Russia, the great importance of these objectives cannot be overestimated. That which seems impossible to man is possible with God.

NEW BIBLE HOUSE AND MISSIONARY CENTER PURCHASED

Trusting the Lord to raise up friends who will readily and speedily come to the aid of this great need, we have purchased a fine building in the heart of Washington to house our Missionary Training Institute. It has living quarters for 100 missionary trainees as well as office space for Bible translation, class rooms, a large auditorium for lectures and meetings, etc. All who contribute to the establishment of this great Christian center, known as the Washington Bible House, will have their names entered in a beautifully leather-bound "Golden Book" of founders. Rooms can be set up and appropriately named, at memorials for \$1,000 to \$2,000 each. This beautiful building was originally the residence of George Randolph Hearst and was later the Italian Embassy.

SHARE IN THIS GREAT WORK

Not everyone can go to these foreign fields with the Gospel. But if God places it on your heart, we will find, train, equip and support spirit-filled workers with whatever sacrifices you can make for reaching into areas so controlled by Godless communism. Possibly you can give \$1.00 to \$1,000 for the building fund which will re-echo the Gospel for years to come—you may have a departed loved one you will want to memorialize in the naming of a room. A contribution of \$1.00 will supply 16 Bibles. Every dollar designated for general work will, with others, carry on the work.



PASTOR BASIL A. MALIF CARRIES ON A LIFE WORK

When he came to Russia as one of the early Baptist pioneers, he studied theology at Spurgeon's College, London, and was ordained to the ministry of the Gospel in 1897. The Church having granted partial religious liberty, he immediately returned to Russia for extensive and most fruitful missionary labors. He preached daily, edited two Christian magazines, published many books, established orphanages, organized the first Russian Baptist Sunday School Union in the Russian Empire, organized and equipped the first Russian Baptist Hospital as a branch of the Imperial Red Cross during the first world war. He continues his service for the Lord to Russian people.

REV. W. C. REEVES, D. D.,
Ex-Vice-President of the Baptist Convention,
Director of Russian Baptist Dept.

The Russian Bible Society, Inc.
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Having been stirred by your appeal for help in reaching Russia, I will help as follows:

1. For the general Missionary Program

2. For Bibles and Scriptures

3. For your Building Fund

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Book Reviews

Great Missionaries to Africa. J. Theodore Mueller. Zondervan Press \$1.35.

This second edition of a very popular and profitable book has come back to the reader. There are missionaries such as Moffatt, Livingstone, Stewart, Mary Slessor, and Dan Crawford, whose thumb-nail biographies are presented in this volume.

Missionaries to Africa have made some of the richest history in the efforts of spreading the gospel in the world. These 13 missionaries whose life stories are given in Mueller's volume are among the richest in mission literature.

The author does a good job. The volume is, indeed, worthy.

J. B. Tidwell Plus God. By Robert A. Baker. Broadman Press. \$1.50.

Dr. Baker, assistant professor church history, Southwestern Seminary, approaches the life of Dr. Tidwell from the standpoint of a historian. It could have been more interesting with a little more human interest and a little less factual material. However, the life of Dr. Tidwell is so important that the historical background and coloring should be in the work.

A great Bible teacher coming up the hard way and linking his life with Baylor University and Texas Baptists furnishes the material for this book. It is inspiring and challenging.

The life and works of Dr. Tidwell, presented in this book, give a running review of Baptist history in Texas through Baylor, Southwestern, and the State Convention.

The popularity and the fundamental theology of the subject of the book are portrayed against a backdrop of a full denominational life.—J.C.



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NEW CATALOG on Request

Missionary Education Emphasizes Evangelism

In March the secretary of education attended his first meeting of the Missionary Education Movement. This organization is to missions what the International Lessons Committee is to Sunday school.

The secretaries of the various mission boards and societies, editors, and authors, attend the meeting and decide upon the mission themes for the books and emphases.

The Missionary Education Movement prepares mission study books and surveys the fields for material along this line. Sessions were held at Buck Hill Falls, Pennsylvania.

The Movement is preparing a number of books on race at this time. Next year the theme, decided upon at this spring's meeting, will be "World Evangelism." This will be very attractive to Southern Baptists.

We shall prepare our own books, but the background material and supplemental books will be helpful.

Missionary Education Movement does a splendid job for missions.

The Call of the Home Field

(continued from page 5)

The industrialization of the South alone presents such a challenge to Southern Baptists that they dare not try to meet it without some agency like the Home Mission Board, to say nothing of the work of evangelism and training and teaching in mountain sections and among the Negroes and foreigners in our midst.

We need the Home Mission Board to fill in gaps which churches and state boards cannot fill.

The popularity and the fundamental theology of the subject of the book are portrayed against a backdrop of a full denominational life.—J.C.



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ACTS 2:17
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... in Your Town!
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I WILL ANSWER" Jer. 33:3
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Missionary Day at Louisville



By ERWIN L. McDONALD
Publicity Director, Southern Baptist Seminar,

Dr. Roland Smith (left), Dr. John Caylor
(center) and Dr. J. F. McLelland

Almost one-half of the churches in the Southern Baptist Convention were organized by the Home Mission Board of the Convention, according to statistics given by Dr. J. F. McLelland, of Shreveport, Louisiana, in a Missionary Day address at the Southern Baptist Theological Seminary, Louisville, February 27.

Rural evangelist on the staff of the Louisiana Baptist State Convention, Dr. McLelland said that a total of 9,244 churches, or three out of every eight churches in the convention, were organized by the Home Mission Board during its first hundred years.

In brief summary, Dr. McLelland said that the board maintained an average of 463 missionaries on the field for the first century following its organization in 1845. Total receipts for this period were \$28,850,000, and there was an average of one conversion on the board's mission fields for every \$34.75 invested in its work.

Speaking on the subject, "Rural Evangelism and Enlistment," Dr. McLelland declared the rural areas of America the nation's greatest mission field. This is particularly true in the South, he said, where there are 2,300,000 mountain people, 70 per cent of whom have no church affiliation, and 7,000,000 sharecroppers, the vast majority of whom do not claim to be Christian.

The country church can solve its own problems by reconstruction and the adoption of the scriptural teachings on stewardship, Dr. McLelland said. In support of his statement, he told of the progress of rural churches in Louisiana where many churches have become full-time and active in recent years, and where the number of churches making no contribution to missions dropped from 518 in 1940 to 18 last year.

Other speakers included Dr. Roland Smith, Atlanta, Georgia, Negro Baptist leader and secretary of Negro work under the Home Mission Board, and Dr. John Caylor, Atlanta, newly-appointed secretary of education of the board.

Lack of an educated ministry was presented by Dr. Smith as the chief problem of Negro Baptists of the South. Leadership among the Negroes themselves is fast passing from the minister to better-educated leaders in other fields, such as law, education, and science, he said. This is of especial concern, he said, since it is to the church and its leadership that America must look for the solution of the problem of race relations and other problems now looming large in the South. Twenty-four Negro Baptist colleges, assisted by an annual appropriation of \$90,000 from the Home Mission Board, are seeking to lift the

educational level of the Negro ministry, less than three per cent of whom are college graduates, he said.

Great progress has been made by the Negro race in the last quarter of a century in its campaign against illiteracy with the result that eighteen out of every twenty adults can now read and write, Dr. Smith reported. This rise of the race's standard makes imperative a better trained ministry, he said.

The Negroes of the South, numbering 11,000,000 as compared with a total of 14,000,000 for the nation, offer a fertile mission field, Dr. Smith said. Less than 50 per cent of the Negroes are church members, but 65 per cent of those belonging to churches are Southern Baptists, he said.

Dr. Caylor, who arranged the program for the day, spoke briefly at the close of the service. The Home Mission Board will continue this year, he announced, its summer missions program for students in training to be missionaries.

Students volunteering will be appointed by the board as regular missionaries for the summer, receiving assignment to needy mission fields in the South and being paid a salary for their services. More than thirty Southern Seminary and W. M. U. Training School students gave Dr. Caylor their applications for this work.